

THE SEVENTH DAY ADVENTIST CHURCH IN ZAMBIA AND THE MEDIA:

AN EVALUATION OF THE USE OF MASS MEDIA BY THE CHURCH

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BY

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DECLARATION

I here by declare that to the best of my knowledge, this report has never been presented for academic purposes in Zambia or anywhere else in the World.

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DEDICATION

To my late parents (Mum and Dad) Mr. Lingi Alifayo Chitebeta and Mrs. Elina Mukosha Chitebeta whose vision during their life time was to see their children attain high academic excellence and live normal lives of usefulness to society. Their prayers have been answered because the Lord has been with me and given me success. I thank them most sincerely for their effort and vision. May the Lord give them a peaceful rest from their labours.

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ABBREVIATIONS IN THIS REPORT

1. **CBN**.....Christian broadcasting net work
2. **CMML**.....Christian Missions in many Lands
3. **CRC**.....Constitutional Review Commission
4. **DRC**.....Democratic Republic of Congo
5. **MMD**.....Movement for Multiparty Democracy
6. **NGOS**.....Non Governmental Organisations
7. **RCZ**.....Reformed Church in Zambia
8. **SDA**.....Seventh Day Adventist Church
9. **TBN**.....Trinity Broadcasting Network
10. **UCZ**.....United Church of Zambia
11. **UNIP**.....United National Independence Party
12. **USA**.....United States of America
13. **VOP**.....Voice of Prophecy
14. **ZNB**.....Zambia National Broadcasting Corporation

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ABSTRACT

This report investigated why and how the Christian Church used mass media for the proclamation of the gospel of Jesus Christ. The report in particular investigated the Seventh Day Adventist Church (being one of the oldest and widely scattered Christian denominations in Zambia) and its communication of gospel via mass media. Research also sought to ascertain the nature of audience reached by the Church through evangelism by way of mass media. Further, investigation sought to ascertain what people thought about the Church's use of mass media. Data for the study was collected in four cities and towns: Lusaka, Kabwe, Ndola and Luanshya. A questionnaire with twenty-seven questions was used for the collection of data.

Findings of the study suggested that currently (at the time of this study) the named Church was not communicating well because mass media was not utilised much; and much of the information about the said Church was gotten through local church leadership and very little through mass media. This meant that those who did not go to church might not know about the church well unless the latter (mass media) was utilised fully.

On the other hand, it was shown that the programme that the above named Church ran on television every week, the *Voice of Prophecy*, had attracted a number of people.

Among the important characteristics of the Zambian audience profile were: sex, age, marital status, economic, educational level and religious denomination. These seemed to affect people's perception on the Church's use of mass media and how they viewed religious broadcasts. This was in line with other studies conducted in other countries by a number of researchers; among them were: Fore (1987), and Buddenbaum (1979).

On what people thought about the Church's use of media, research revealed that many including Adventist church members wanted their denomination as well as other denominations to use more of mass media for gospel proclamation and other issues. This was in harmony with the findings of other researchers on the Christian church such as the Barna Group (2002) in America and Schutze (200).

CHAPTER 1

INTRODUCTION

The importance of mass media can hardly be overestimated in modern times. It holds the key to modern communication, especially in the twenty-first century (21st c). While communication in general takes place at all levels, including interpersonal, mass media communication has become more popular than other forms because it is faster and more efficient.

One important element in mass media communication is how the Christian Church has sought to utilise it for the proclamation of the gospel of Jesus Christ. The statement: *The Seventh Day Adventist Church and its use of mass media*, forms the subject of this study.

The purpose of this study is to give some background factors that have affected the growth of the church in Zambia and its use of the mass media. This is so in order to give the study a necessary context. In view of this, this chapter gives an overview of Zambia in terms of its geographic, economic, political and religious structure.

Geography of Zambia

Zambia is a country that is situated in the South-Central part of the continent of Africa. It is located between 8 and 18 degrees southward, and 22 and 33 degrees eastward. According to the World Factbook--Zambia, the following are the details of Zambia's area: total area of 752614 sq Km (290,586 square miles); land area: 740,724 sq Km;

water11, 890 sq Km. Zambia is on a high plateau with hills and mountains, which is mostly Savannah with fair weather most of the year. There are two elevation extremes: the lowest point is in River Zambezi with 329 m and the highest point is at unnamed location in Mafinga Hills 2,301 m (Source-World Factbook--Zambia: www.cia.gov/factbook/geos/za.html). Three seasons characterize Zambia's climate, namely: cool and dry with temperatures ranging from 16 – 27 degrees Celsius between mid April to August; hot and dry with temperatures ranging from 27- 32 degrees Celsius occurring between August to November and the warm and wet season whose highest temperature is around 35 degrees Celsius and occurring between November to April. The extreme temperatures are usually found along the valleys such as Luangwa, Kafue, Zambezi, Bangweulu, Mweru and Tanganyika.

There are eight neighbouring countries surrounding Zambia; all of them are independent nations, namely: Namibia, Angola, Botswana and Zimbabwe in the south. In the north we have the Democratic Republic of Congo (D.R.C) and Tanzania. In the eastern part we have Malawi and Mozambique. This makes the country to be land locked. The actual geography is quite irregular, being constricted by neighbouring countries. In the north of the country, the Democratic Republic of Congo (D.R.C) curves in such that it looks or appears that there are two countries. For one to travel to the Luapula province he/ she must pass through Congo D.R as the only short cut to that place. In the east Mozambique also curves in almost cutting the country into two parts. There are nine provinces in the country. Each province has a provincial headquarter which serves the political and economic activities of the province (See map on next page).

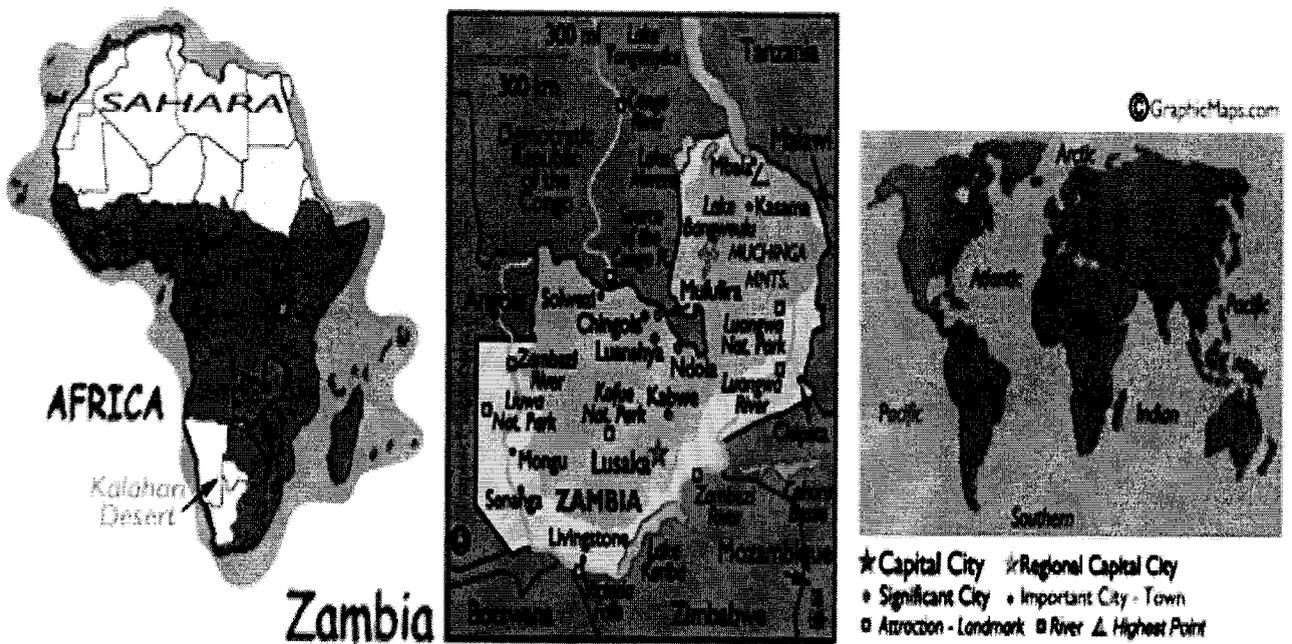
Zambia is also blessed with a number of rivers, both big and small. The main big rivers are two, namely: the Zambezi in the southern part, whose major tributaries are the Kafue and Luangwa rivers. Zambia derives its name from it. It starts from the North-western province of Zambia and flows briefly into Angola and then back into Zambia. It then passes through into southern province and on through Mozambique into the Indian Ocean. It serves as a boundary to the countries in the south named above especially Zimbabwe and most big and small rivers flow their water into it. This makes it the longest river in Zambia. Near Livingstone town in the southern end of Zambia, the river forms the famous waterfalls known as the “*Victoria Falls*,” commonly known in local language as the “*Mosi-oa-Tunya*”, meaning *The Smoke that thunders*.

The other big river is the Luapula. It starts from the northern province of Zambia as the Chambeshi River and then flows its water through the Luapula province changing the name to Luapula River and then flows into the Congo D.R. Among the major tributaries are the Lwalaba and Kalungwishi rivers. Many big and small rivers and streams in the northern Zambia flow their water into the Luapula. Though it is not as long as the Zambezi, it is equally big.

Apart from the rivers and streams that have been mentioned above, Zambia is also blessed with big lakes. In the south of the country there is the largest man made lake known as the Kariba Dam. In the northern there is the Lake Tanganyika which Zambia shares with its neighbours (DRC, Tanzania, Burundi). In the Luapula there are two big

lakes namely; Bangweulu near a small town known as Samfya in the eastern part of Luapula province and serves as a boundary with Northern Province. Then there is also Lake Mweru through which the Luapula River passes before flowing into the DRC.

Map I



This World map shows the location of Zambia on the continent of Africa.

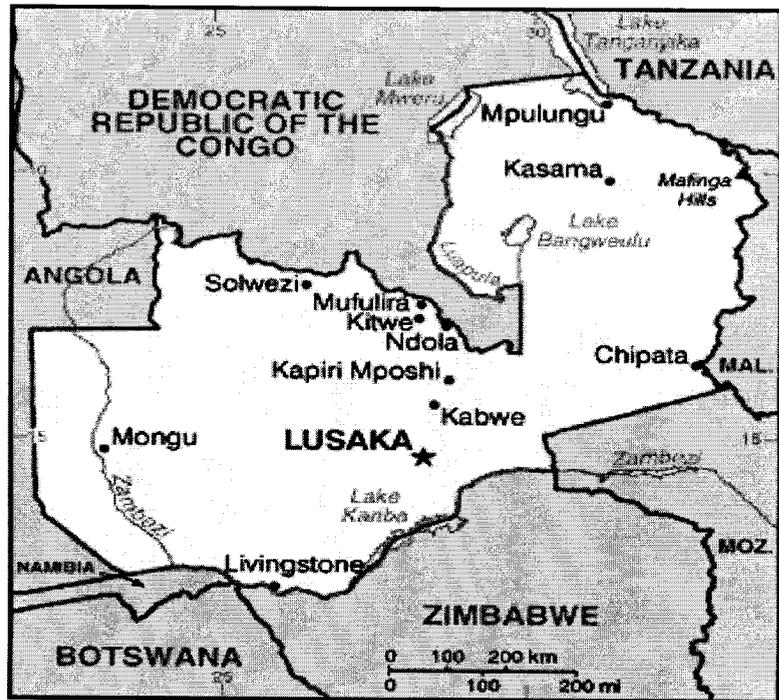
Source:

World

Atlas.Com

(<http://www.worldatlas.com/webimage/countrys/Africa/zm.htm>)

Map II

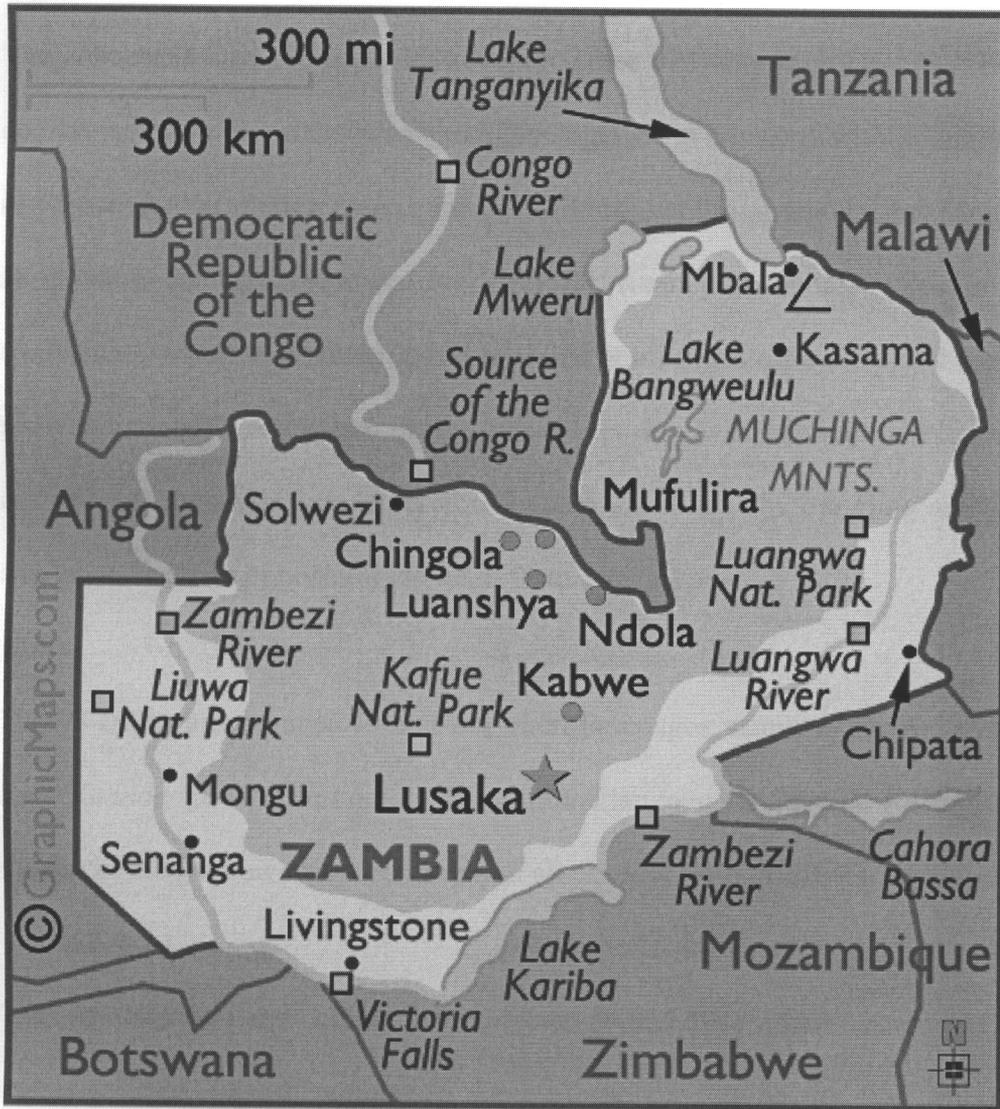


Source: World Atlas.Com

This Zambian map particularly indicates the location of Mafinga hills in the northern part of the country and some lakes and the two major Rivers (Zambezi and Luapula).

Besides the many rivers, tributaries and lakes, Zambia is also blessed with a number of mountains. While the major part of the country, especially in the Central, Copperbelt, Western and Southern parts, are flat lands with small hills and mountains, the Eastern, some parts of the Northern, Luapula and Southern, do have major mountains. The biggest and longest range of mountains is commonly known in local language as the *Muchinga Escapement*. This range of high mountains and deep valleys almost cuts off the eastern and northern parts from the rest of Zambia.

Map III



This map of Zambia shows clearly the location of the Muchinga mountains in the east and northern provinces.

Source: World Atlas.Com
(<http://www.worldatlas.com/countrys/africalcolor/zmcolor.htm>)

Population and Ethnic grouping

The country is also blessed with seventy –three (73)-ethnic groupings. This makes the country unique since all seventy-three live together in harmony with no major differences and tensions. Part of the reason for the harmonious living among the Zambian tribes is attributed to the first republican President, Dr. Kenneth Kaunda’s slogan of *One Zambia One Nation* which was sounded and repeated at all times especially in the media. People were and are still encouraged to live where ever they wish without restrictions since they are all brothers and sisters children of mother Zambia. The mingling among the people also gives them an opportunity to learn from each other.

The 73 tribes are grouped into seven main languages, namely: *Tonga, Nyanja, Bemba, Lozi, Kaonde, Luvale, and lunda*. The national language is *English*. It (English) is largely spoken in most urban areas and taught in all schools from primary to college level.

The population of the country is nearly ten (9,885,591) million according to the 2000 statistics. The largest population concentration is found in the urban areas. The Copperbelt Province, which is the centre of mining activities in the country, has the highest population of 1,581,221 people. The second highly populated area is Lusaka Province, which comprises Zambia’s capital. It has a total population of 1,391,329. North Western province has the least population of 583,350 people. Most rural areas are more scattered and have fewer people than the urban. See tables 1 and 2 below.

Table 1: Population Size and Growth Rates by Province, 1980-2000

Province	2000 Population by Sex			Average Annual Intercensal Population Growth Rates			Deviation from National Average Annual Intercensal Population Growth Rates	
	Male	Female	Total	80 -90	90 - 00	% Change	80 - 90	90 -00
Central	510,501	501,756	1,012,257	4.2	2.8	-33.3	1.1	0.3
Copperbelt	799,402	781,819	1,581,221	1.5	0.8	-46.7	-1.6	-1.7
Eastern	648,676	657,497	1,306,173	4.4	2.7	-38.6	1.3	0.2
Luapula	387,825	387,528	775,353	2.9	3.2	10.3	-0.2	0.7
Lusaka	705,778	685,551	1,391,329	3.7	3.5	-5.4	0.6	1.0
Northern	629,976	628,720	1,258,696	3.2	3.1	-3.1	0.1	0.6
North-Western	290,856	292,494	583,350	3.8	2.9	-23.7	0.7	0.4
Southern	601,440	610,684	1,212,124	3.7	2.3	-37.8	0.6	-0.2
Western	371,844	393,244	765,088	2.8	1.8	-35.7	-0.3	0.7
Zambia	4,946,298	4,939,293	9,885,591	3.1	2.5	-19.4	-	-

Table 2: Percent Distribution of Population and Population Density by Province and Census Year, 1980, 1990 and 2000

Province	Area	Percent Distribution of Population			Population Density		
		1980	1990	2000	1980	1990	2000
Central	94,394	9.0	9.9	10.2	5.4	7.6	10.7
Copperbelt	31,328	22.1	18.8	16.0	39.9	45.6	50.5
Eastern	69,106	11.5	12.9	13.2	9.4	13.9	18.9
Luapula	50,567	7.4	7.3	7.8	8.3	10.4	15.3
Lusaka	21,896	12.2	12.8	14.1	31.6	45.1	63.5
Northern	147,826	11.9	11.9	12.7	4.6	5.8	8.5
North Western	125,826	5.4	5.6	5.9	2.4	3.1	4.6
Southern	85,283	11.9	12.4	12.3	7.9	10.6	14.2
Western	126,386	8.6	8.2	7.7	3.9	4.8	6.1
Total	752,612	100.0	100.0	100.0	7.5	9.8	13.1

Source: Central statistical office, June 2005.

Economy

Zambia's economy has for a long time, since independence, depended largely on copper. This however did not perform well when the mines were nationalized. Prices also declined on the international market. This led to poor performance of the economy.

There is however, a revival of copper production in recent times. Privatisation and the opening of new mines, such as Kansanshi in the North Western Province, have brought renewed vigour in the mining sector. The prices on the international market seem to be favourable. This seems to be giving some rays of hope for the country's economy, especially for the future.

Besides copper, the country also expects to boost its economy through the rekindled interest in agriculture, although a lot still needs to be done if much is to be achieved. Tourism is another area that promises to boost Zambia's economy, though it is still a long way before the dream can be realised.

Political structure

The territory was once called Northern Rhodesia in the pre-independence era and was administered by the United Kingdom from 1923 until it attained its independence. Upon attainment of independence in 1964 the country was renamed Zambia (after river Zambezi). Under the leadership of the first president Kenneth Kaunda and the United Independence party (UNIP) the country was unified and began to develop as one despite having many tribes as mentioned above. During the period from 1964 to 1972 the country

was under a multi- party system of governance. In 1972 there was a change to a single party system, which was the system prevailing in most communist/socialist governments of the world.

However, in 1991 there was a reverting to a multi- party system. The subsequent multi-party elections ushered in the new government under President Frederick Titus Jacob Chiluba of Movement for Multi- party Democracy (MMD). In 1996 Mr. Chiluba was retained as president of Zambia. In the elections of 2001 Mr. Levy Patrick Mwanawasa State Counsel (SC) took over from Mr. Chiluba as president. At the time of this report it is Mr. Mwanawasa who is still the president of the country of Zambia.

Each of the three presidents has achieved something in the area of Christianity. First under Dr. Kaunda, this country was a secular state but leaned more toward Christianity. The President himself was a professing Christian. He allowed many denominations to preach the gospel as they wished. This led to the growth of the church. Second, the next President, Mr. Chiluba went a step further; he proclaimed Zambia as a Christian nation. This was even enshrined in the constitution of Zambia. Third Mr. Mwanawasa reaffirmed the declaration upon ascending to power. He also went further and got a public baptism in the year 2005 at state house. All these rulers have strengthened Christianity in Zambia.

At the time of this report however, the new draft constitution prepared by the constitutional review commission (C.R.C), led by Mr. Willa Mung'omba, had earlier recommended that the Christian nation clause be removed from the constitution.

However, in the final draft, which was submitted to the president in December 2005, the Christian nation clause was retained due to the outcry from a cross section of the society and the Church for the retention. The actual constitution has not yet been adopted (at the time of this report).

Religion

The dominant religion in the country is Christianity accounting for about eighty percent (80%) of the total population (according to records from the registrar of societies 2004) even though the records are not very precise. The remaining twenty percent (20%) accounts for other non Christian religions including traditional religions, although the latter (traditional religions) are on the decline and almost extinct due to influence of Christianity.

The history of Christianity in Zambia, dates back to the 1800s, when missionaries such as Dr David Livingstone (1841), Helmore and Price (1859), Anort and Coillard (1880), the White Fathers, W. H. Anderson (1905) and others came to this part of the world to bring Christianity. Different missionaries settled in different parts of the country, which was by then called Northern Rhodesia. Among the main Christian denominations that made their presence early are the Catholic, London Missionary Society, Free Church of Christ, Brethren in Christ, the Salvation Army, and the Seventh –Day Adventists. Most of the missionaries came from Europe, while others came from the USA. Many of the missionaries travelled on foot. Some risked their lives as they passed through thick forests heavily infested with carnivorous wild animals to take the gospel to natives.

Many of these (above mentioned) denominations still exist to this moment in Zambia. They have grown from their small beginnings to the larger denominations that we see today. Part of the reason for the growth, are the evangelistic programmes these denominations have embarked on. Other denominations came up much later. Examples are most of the Pentecostal denominations. They have equally grown very fast.

Christian denominations and the mass media

Most of the Christian denominations that have grown fast have used the mass media (public media ZNBC being the most used) for the proclamation of the Good news of salvation. This media has helped many people get the message of salvation who may never have had chance. Mostly the media used is the electronic –television and radio. Churches like the Catholic, have utilized this very well, such that many parts of the country have heard and continue to hear messages as taught by the church. With the geographical situation of the country some places are difficult to be easily reached by the mobile preachers. So the media has been and continues to play a major role in the proclamation of the Gospel of salvation to mankind, both far and near.

In modern times, the importance of mass media to reach the masses with the gospel cannot be over emphasized. Ancient methods of evangelism are no longer very effective because people are busy, and security concerns make traditional methods very difficult to be used.

The focus of this research as has already been shown in the opening paragraphs is the *Seventh-Day Adventist Church* and how it has used the mass- media for the proclamation of the Gospel within the Republic of Zambia in the past ten years.

This study is very important because it establishes the causes of some failures in evangelism and nurture of the converts in the past and how best these causes can be addressed –by also involving the mass media.

CHAPTER 2

BACKGROUND OF THE PROBLEM

The media has been in existence in Zambia now for a long time, with the first television station beginning in 1961 by a private firm: the London Rhodesia Company- Lonrho in Kitwe on the Copperbelt. Elizabeth M. Mweene (2001) wrote that a number of churches such as the Free Churches of Scotland, Catholic Jesuit Mission, and the London Missionary Society also had established bases in the province. Through out the post independence era many denominations made use of the mass media for the dissemination of the message of salvation. Besides the print media, which was used to some extent, the electronic–Radio and Television saw increase in religious programmes featuring different denominations. The largest share of these religious programmes went to the televangelists on both local and foreign.

The ushering in of the third republic saw an increase in the use of mass media (particularly public), especially television, by foreign evangelists, such as programmes by Benny Hinn – *This is your day* which featured Benny Hinn both preaching and carrying on the ministry of healing, *Earnest Angley Ministries*, a one hour programme which featured Earnest Angley preaching and conducting healing sessions as well; *Rema church hour* by Pastor McCauley of South Africa and other programmes from the *Trinity broadcasting net work* (TBN) and *Christian Broadcasting Net Work* (CBN).

The Roman Catholic Church in Zambia made use of the media earlier than most churches. One of their first religious programmes to be used on the then Zambia Broadcasting Services was the *Club House Time*, which featured in the late 1970s. This was a children's programme that dramatized bible stories especially in cartoon form. The aim of this programme was to teach children the bible and good Christian values.

The 1980s to 2000 saw another programme by the same church hitting the air on the public media. The programme was entitled: *Lumen Hour*, which later changed to *Lumen 2000*. It was broadcast every Monday evening just before news for 30 minutes. This programme used to feature various areas of activity in which the church was involved. The broadcast was in documentary form. It was both educational and informative on the life and work of the church. People all over the nation were able to see, hear and understand more about this church and its various approaches to issues affecting humanity. The programme was a source of news for the various Catholic and non – catholic communities who listened to it.

This, in the view of this researcher was a very helpful thing that united the programmes of the denomination and informed the public of what was happening inside the church and done by the church to the outside world.

Victory ministries by pastor Nevers Mumba, was another programme broadcast far and near and informed the masses about the activities and mission of this denomination. Its various crusade programmes, seminars, prayer breakfast, youth programmes, healing

messages and so on, were widely known by a number of people. This quickly put the ministry on the map, and made the speaker to be widely known and appreciated by even the people in authority.

All these (the above named churches and ministries) used the mass media to make their messages known to the public. Besides this, other private media were set up as a back up to the ever – packed programmes of the public mass media. Such radio stations as radio Icengelo, Chikuni, Radio Christian voice, were put up to communicate the message of salvation to specific communities in different languages of the people concerned.

There were however, some churches that did not utilize the media much. These chose other methods of evangelism instead of using the mass media. They were also growing except that they could have increased faster if they had a combination of methods. Among them is the Seventh Day Adventist Church. Since this is the subject of this research (SDA Church), a brief history is given below to enable the reader get an idea of how the church started in Zambia; how it has progressed through the years to this moment.

I. The Seventh –Day Adventist Church and the Mass Media

The Seventh –Day Adventist Church first established its presence in Zambia in 1905, in the then Northern Rhodesia at a place known as Rusangu. The first person to come to Zambia with the gospel of Adventism is William Harrison Anderson (W.H. Anderson). He came from a place known as Solusi Mission in Bulawayo, Southern Rhodesia now

Zimbabwe. The place had earlier been established in the year 1894. It is located about fifty kilometres west of Bulawayo, Zimbabwe. According to Cornelius Matandiko (2001) and Pastor Levi Muunyu (SDA Church retired pastor & administrator), Anderson's first missionary journey to Zambia was on June 3, 1903. On this day he left Solusi in Southern Rhodesia in a company of Jacob Detcha and others for Northern Rhodesia now Zambia. Detcha was able to speak many languages and so Anderson used him as his interpreter on this missionary journey. The group boarded a train up to Mabanje in Southern Rhodesia. Then "they walked the rest of the way until they reached the capital of Northern Rhodesia at that time, Kalomo" (Adventism in Zambia 45). At Kalomo, Matandiko says that Anderson, after consulting with the administrative official, was advised to go a hundred miles further north -east to the district of Chief Monze. Pastor Muunyu adds, "upon arriving in this territory he was led to the village head man Muchelemba who in turn led him to Chief Monze."

Anderson was then given a piece of land by the chief about 10 Km south east of now Monze town at a place known as *Itinti* in Chitonga language, which means a fountain; the place was later to be named Rusangu. The land measured 5436 acres. He erected a beacon known as *Anderson's beacon*. The beacon later helped him to claim the title of ownership of the land, which could have been grabbed by other missionaries who came after his temporary departure to America. After all the necessary preliminaries were completed Anderson then went on furlough to America via Solusi. The journey was necessitated by the news of the death of his father.

After the furlough, on July 1, 1905, Matandiko further says that Anderson came back to Rusangu with another group of missionaries, among them was a man known as Jim Mainza commonly called Mayenza by the locals of Solusi. He was a captured slave together with his mother from the southern part of northern Rhodesia now Zambia during the Ndebele raids. Since he was able to speak the language of the people in southern province, which his mother had taught him and since he was eager to see his native land, his father and his relatives, Anderson thought he could be a resource person and used him as his interpreter in the place of Jacob Detcha. The group finally established mission presence at Rusangu, which saw the growth of the institution.

From this small beginning we see a denomination growing to the national level with the growth in membership from about 38 in 1907, 92 in 1920, 598 in 1927 to about 560 000 members in 2004 with more than one Million others claiming affiliation to the Church.

The method of evangelism, according to Pastor Muunyu, from 1905 to 1940 was through schools. During this time many schools were opened in the Southern, Central, Western, Eastern, Copperbelt and Luapula provinces.

Apart from giving academic education, spiritual education was also emphasized to men and women, boys and girls who went to school to enter into a relationship with their saviour Jesus Christ.

After 1940, Pastor Kawila (another SDA retiree pastor and former administrator) reports that another method of evangelism was adopted. It was known as *efforts* (to day this is what we call a public campaign or crusade). Lay members of the church were encouraged to invite people to attend meetings. When the people came at night, they were made to sit around a big fire. Then a preacher would speak to them from the word of God. Conversions were experienced and the church began to expand to new areas.

During or around the same period (1938 and 1940s) Kawila says yearly gatherings, known as camp-meetings were introduced. People would leave their homes and gather in one place. Speakers would be sent from distant places to come and preach and teach the people the word of God. These were also used as evangelistic methods of reaching people. Non-members were also invited to attend these gatherings. So this brought about many conversions as well. Pastor Muunyu reports that in one of these camp meetings in 1942, while still a young man he met the founder of Adventism in Zambia W.H. Anderson. This time Anderson was not living at Rusangu. He had already left the mission station. He just came as speaker from America. Pastor Muunyu found Jesus Christ at this camp-meeting, through the preaching of the founder of Adventism in Zambia. The camp-meeting practice among Adventists still continues to this very day even though it has gone through a process of transformation.

Besides the methods of evangelism mentioned above the church also used another approach through medical work. It was believed strongly that medical evangelism is the right arm of the gospel. So along with schools medical centres were opened. Medical

workers were sent along with teacher evangelists to treat and preach to the people the message of salvation. Another retiree chaplain, pastor Njoloma, who served at Mwami mission hospital for many years reports that a certain medical missionary by the name of Doctor Marcus an American, came from Malamulo Mission in Nyasaland, now Malawi where he was serving as medical director, to Northern Rhodesia to establish medical work in the east. He bought a farm east of Chipata along the border with Nyasaland (Malawi) and called it Mwami Mission in 1927. The place is still there. It is close to Chief Mpezeni's palace. Other smaller medical centres were opened in many places around the country including Yuka hospital in Barotse land (Western province). This also helped in the spread of the gospel.

The mission of the Seventh –Day Adventist Church missionaries was and still is to spread the Good news of salvation in Jesus as the only hope to the hopeless world, and to announce the second coming of Jesus as being imminent. The nearness of the coming of Jesus made the denominational leadership use different methods of evangelistic thrust that saw it grow to what it is today as indicated above.

However, despite the above success story in the area of evangelism the denomination has, not much seems to have been done in the use of the mass media. The old methods good as they are cannot be fully relied upon today. The world has gone electronic and many people both old and young seem to be busy and immersed in the world of electronics. Using ancient methods will just put the church out of place with reality (though we cannot completely throw them off; some of them may still be necessary).

This challenge of the mass media (especially radio and television) saw the denomination first participating in a Tonga program on the radio. It was called *Ijwi lya Chishinshimi* (the Voice of Prophecy) in the late 1970s to the late 1980s. It was broadcast for 10 minutes. Its preacher was then Pastor Bright Halwiindi (retired). When this was discontinued another program came up in chitonga called *Atusalahyanye mu Bbaibbele* (let the Bible clarify for us or let us be clarified in the Bible). It was a program that used to help answer difficulty Bible questions. It was conducted by a group of lay members of the church who took the initiative to help the society know Bible topics and issues. This was in the early 1990s. It was another radio program.

The first television programme by the denomination was started by another group of lay people in Lusaka in a place known as the Lusaka Central Mission District of SDA Church. This researcher happened to be in charge of the mission district during the time when a lot of ground work was done for the television programme. When the denominational headquarters learned of the arrangement the leadership felt this was a good idea and adopted it as a denominational programme at national level. It was named the *Gospel Penetration Ministries* and was launched around April 1994. Its first speaker was Pastor Pitman Siamaundu. The programme's name was later changed to the *Voice of Prophecy (VOP)*, which is the oldest radio and television program title for the denomination in the World. The program still exists to date. This programme comes once a week on Tuesdays around 1800 to 1830 hours and on television only. Currently its speaker is Dr. Cornelius Matandiko (at the time of this research). The programme seems to have contributed to the growth of the church in some way. The listening audience, who

are both Seventh –Day Adventists (SDAs) members and non Seventh-Day Adventists, seem to be giving advice for more participation in the media programmes so as to make its message known even to people who are too busy to listen to a live preacher.

II. Statement of the problem

As already indicated above, media use is a worldwide practice that affects millions of people across the globe. As such it must be taken into the work of any denomination. As a denomination, with a global mission emphasis that has led to the establishment of satellite programme, the Seventh –Day Adventist Church in Zambia needs to be able to approach the issue of global evangelism with the perspective of utilizing the services of the mass media more than ever before.

Specifically, the problem addressed in this research is fourfold as follows:

1. How much has the Seventh- Day Adventist Church used the mass media for the past ten (10) years for the dissemination of the message of salvation and for clarification of important issues that pertain to the harmony of its message?
2. What opinions does the public have about its use of the mass media?
3. What could be done to improve the communication effort?
4. Should the church set the agenda in the use of mass media?

III. Justification for the study

This study is justified in that currently, to the best of the knowledge of this researcher no study has been done in this area in Zambia. Studies that have been conducted so far have focused on the media in general, and the recent one done by Elizabeth M.Mweene focuses on Televangelism in Zambia. Specifically, no one has done any research on the Seventh Day Adventist Church's approach to mass media in this country.

IV. Objectives

1. Investigate why and how the church has used mass media for the past ten 10 years.
2. To ascertain the nature of audience reached by the church through evangelism by way of mass media.
3. To ascertain what people think about the church's use of mass media.

CHAPTER 3

CONCEPTUAL FRAME WORK

Mass media as we know it is used by a variety of people, such as the politicians, civil servants, non-governmental organizations (NGOs), which include churches, business organizations, individuals and many others. All these use the media for their own special reasons and purposes.

In trying to use mass media, the church needs to understand that it will be one of the partners in development and not the only partner. It should however be stated that the church's use of the mass media is not for political or selfish interests but should be there to propagate the message of salvation, known as the *gospel or good news*.

In order to facilitate the reading of this report, it is important that some of the basic terms used in this paper are defined. Only a brief description of the various terms will be given here. The next chapter provides details regarding major terms and theories that have been chosen for this study. This chapter defines the following terms: media personnel, target audience, communication and channel of communication, mass media, evangelism, measuring success, feed back. At the end a brief description of the theories of communication is given. This is aimed at giving the reader an understanding of the gist of this study.

I. Media personnel

Media staff personnel are those involved in the programming, collection, and the dissemination of information and day to day running of the mass media. They may be classified as follows: i) *Journalists*-These include reporters who go out to gather news and report, feature writers, editors, sub editors, corporate writers etc. ii) *designers*-these are concerned with consumer magazine production, corporate, web, packaging and so on. iii) *Photographers*- they travel with reporters and writers to cover events live. iv) *Television and radio staff*- these include producers, presenters, writers, researchers, editors and those in charge of lighting etc. v) *Those in charge of film production*- such as camera people, producers, directors etc. vi) *Advertisers*- include accounts people, media planners and or buyers, copy writers and producers and other classified employees. vi) *Sales Personnel*-in charge of newspapers, magazine distribution and so on.

II. The Target audience

The audience is the listeners who are targeted by the message. Audiences can be divided into different categories such as the children, the youth in general, adult population, the married people, single parents, people living in a given area such as a city or suburb, an ethnic group using a particular language or dialect or urban dwellers with special challenges such as HIV/AIDS. The audience can further be divided between the literate and the illiterate, the radio listeners and the television viewers, newspaper and magazine readers, the high-income group, medium income or the low-income group.

Elizabeth M. Mweene refers to an audience as that which patterns to the social, economic, demographic, and denominational status of the audience watching ZNBC religious programmes (Mweene, 2001:38). When using the mass media the church should aim at reaching all the abovementioned groups with the gospel message that will appeal to their hearts and intellects.

III. Communication

There are many definitions of communication. Here, for the sake of this study, only three are presented that fit into the study. The last two by Gamble and Rodgers particularly apply to this presentation.

Richards (1999:4) has this to say on communication:

Communication takes place when one mind so acts upon its environment that another mind is influenced, and in the other mind an experience occurs which is like the experience in the first mind, and is caused in part by that experience.

Gamble and Gamble (2002:3) define communication in the following way:

Communication is the deliberate or accidental transfer of meaning; that which occurs when someone observes or experiences behaviour and attributes meaning to it.

Rodgers (1983:17) also defines it (communication) as a process by which those taking part or participants create and share information with one another in order to reach a mutual understanding.

To borrow ideas from Gamble and Rodgers, the Church is communicating when it *deliberately* uses the mass media as a means through which the *sharing of the information* about salvation is achieved. This is done through the preaching of the Gospel of salvation in Jesus to the general public; and that preaching results in decisions for Christ and in changed lives.

Channel of communication

Devito (1996) defines a channel as the medium through which a message or messages pass from one individual to the other. He says that communication does not use only one channel. There are many channels used in different communication settings. Examples of channels include: (1) *Interpersonal channel*—involving a face-to-face exchange between two or more individuals. (2) *Mass media channels*- channels that involve a mass medium, such as radio, television and newspapers. These enable a source of one or a few individuals to reach an audience of many. This study deals with channel number two.

In trying to reach the masses with the message within a short time the church has to use mass media as the fastest method of accomplishing this goal while at the same time not negating the interpersonal communication.

IV. Mass media

This is defined as the technical devices through which communication is done to a larger audience. According to tutorial on mass media (<http://tools>, search .ear. yahoo.

Net/search/cache). Mass communication media make it possible to deliver messages to millions of people at roughly the same time.

This term is used to denote the section of the media that has the ability to reach a very large audience. The large audience could mean a city, province or the whole nation. The term was coined in the 1920s with the advent of radio net works that could cover the whole nation, in addition to newspapers and magazines. Some have viewed the mass media as that which forms a mass society with special characteristics such as atomisation or lack of social connections, which render it especially susceptible to the influence of modern mass media techniques such as advertising and propaganda. While this idea could be supported by some, it is also true that mass media does not atomise individuals but a good source of information. Individuals are free to make own choices.

The Catholic Church defines media as the *means by which something is communicated*. Singular is medium. This word, according to the Church, comes from Latin language.

V. Evangelism

The word evangelism according to two Greek Biblical scholars, Douglas (1990) and Mounce (1993), comes from the Greek word transliterated: *euangellion*- meaning glad tidings, good news or gospel. *Eungelios* –meaning giver of glad tidings, *euangelistes*-bringer of good tidings: hence *evangelist* is the one who brings the goodnews of salvation or simply the *preacher*; and *euangelos*-mean *to bring goodnews*. So evangelism means *to bring good news of salvation in Jesus*. This is done either through personal (involving

interpersonal contact between the preacher and the listener(s)), or public evangelism using the media that covers a wider section of the population.

Since the role of the church is to proclaim the risen and coming saviour of mankind the Man Christ Jesus, evangelism is the main task of the Church. The church is not to hide itself but to be known by all citizens of the nation; hence the need to use mass media.

VI. Measuring success /determining effectiveness of mass media evangelism

The success of the media evangelism by the Seventh Day Adventist Church will be measured by the frequency of the voice of prophecy programmes broadcast per week on radio and television (ZNBC, Church owned radio Maranatha), frequency of publications of bible stories and special adverts in public papers, the frequencies of other meetings and programmes. In return this will invoke a response from the target audience in form of requests for prayers, decisions for Christ following a programme presentation, Bible questions sent to the speakers and presenters, free contributions from the listener-ship to the topics of discussion. The long-term effect will be the growth in church membership, church attendance and the increase in congregations.

VII. Feed Back

In communication, this is defined as messages or information that is sent back to the source, or the transfer of information from the receiver back to the sender. It may come from the source itself or simply from the receiver. This is in response to the message received and interpreted by the receiver (Devito, 1996; Allen, 1998).

In our context this (feedback) is a reaction from the target audience, on the effect of the message. As people listen to the messages of salvation preached via mass media, there will be different responses from different quarters of the target audience. The feedback will be received in form of telephone calls in live lines, letters, telegrams and e-mails.

VIII. Theories of communication

Before we end this chapter we now present a brief description of the theories of communication as mentioned in the opening paragraph. At the end the chosen theory and reason for the choice are presented in brief as well. Some of these early theories will be dealt in detail in the next chapter when we review literature.

a) Early Communication theory: *The magic Bullet (hypodermic needle)*. This theory suggests that the message from the media is a bullet, which is fired from the media gun into the viewers' heads. The mass media at first, around the 1940s-1950s, was viewed as having a power like magic that influenced human behaviour. The masses were pictured as being hopeless, disjointed and constantly depending on the media. This has since been discarded because it exaggerates the power of mass media. The next chapter discusses in detail why this theory is irrelevant today.

b. The Two –step Flow Theory

After the magic theory was discarded there came up other theories. Among them was the *Two –step flow Theory*. This theory states that information travels in a two –step way.

First, opinion leaders receive it. These are the active listeners to the media. They weigh the message and pass it on to the audience in a modified manner. It also emphasizes the interpersonal communication, which was overlooked by the bullet theory. However, the Two –step flow theory was also found to be limiting, and insufficient, because not all communication situation involves a two –step process. The next chapter gives the details of why it also is insufficient.

c. The Multi–Step Flow Theory

This is a theory that states that messages do not just follow a two –step flow way. The audience receives and reacts to information from the media in a variety of ways and at different levels. This theory also has a bearing on one’s understanding of mass communication setting in which the church is operating in Zambia.

d) Cultivation Theory

This theory was developed by George Gerbner (1973), Dean of the Anne Berg School of communication at the University of Pennsylvania. The theory states that television viewing has long –term effects on viewers. They may be small at the beginning, but accumulate gradually until they become significant. The emphasis is on the effects of television viewing on the attitude rather than the behaviour of viewers. The theory is relevant in the sense that the church seeks to use mass media so that they have certain desirable effects upon the audience.

e. Uses and Gratification Theory

This is a theory that focuses on the receiver of the message rather than the message itself. This theory states that, media viewers or audience; do not receive the message in the passive way. They are active users of the content, not subjects being manipulated. The audience is active and goal oriented. They choose the media based on the individual needs, and media are only one way of meeting their needs. Elihu Katz first noted this approach in 1959.

f. Agenda setting Theory

Agenda setting theory posits that media's prioritisation of issues eventually gets to be accepted by the audience as their own list of important issues. McCombs and Shaws (1972) were the first scholars to do a study in 1969, which seemed to confirm the operation of the agenda-setting hypothesis. This theory has relevance for the study in the sense that the church is engaged in the process of trying to raise the public's awareness of issues about health and salvation. The next chapter shows why this theory is important for this study.

CHAPTER 4

LITERATURE REVIEW

This chapter is intended as a general historical survey for the investigation of the development of mass media from the early times to this day. The main focal points of this review are the Mass Media studies that have taken place since the 1920s. This is in order to establish the importance of mass media in modern society and why the Church should utilise it more than ever before.

The review also takes into consideration literature produced on some of the theories of communication mentioned in the previous chapter. This is to help us appreciate the importance of this study and that of mass media. The first two: The Magic bullet, and the Two-Step Flow theories are presented in detail here in order to show how communication ideas developed from the early times. They also serve as a guide to the third and fourth theories of gratification and agenda setting whose principles form the main focus of this research.

It is not necessary to review literature of all the media/ communication theories that are in existence today because such a study would be too laborious and irrelevant for this research. Equally, theories of the press are not chosen in this study though very important because they are not the main focus.

So this chapter reviews literature on the following subjects: mass media, theories of communication (magic bullet, two-step flow, gratification and agenda setting), and the church and the media.

I. The Mass Media

Studies on mass media and its effects started quite early in the history of the media. In 1927 Harold Lasswell introduced a systematic method of studying mass media. His initial focus was the study of propaganda in the media. This was known as content analysis. With the rapid growth of movies during the 1920s and the 1930s, content analysis became very popular. The advent of commercial radio in the 1930 to 40s, and the coming of television from the 1950s gave great impact to the study. Today media content analysis has been a primary research method for studying portrayals of violence, women, racism and so forth. While at first, this method was mainly used by academia, the business community has taken advantage of the influence of the mass media. They (business community) use the method to help them gauge their image, their brands, products, competition and any thing that is deemed important. This method is also used to measure the level of communication campaigns and help them strategise for the future. The future audience attitudes and behaviour is also measured by using the same principle (<http://www.masscom.com.au/book/papers/media-content.html>).

Another of the early studies was done in the 1930s (1933-1935), known as the Payne Fund study. It focused on the impact of motion picture on children. Before the studies were undertaken, there were concerns expressed by the public over the harmful effects of

media exposure especially on children as a result of explosive movie industry of the 1920s. As Karyn reports (violent media effects: <http://www.uweb.ucsb.edu/~ker/karyn2.htm>):

Researchers responded to these concerns in a series of studies called the Payne Fund Studies, which included both a content analysis of movies and a survey of public responses to the movies (Blumer, 1933; Dale, 1935). In the survey portion of the study, many people reported having directly imitated acts of violence viewed in movies, fuelling both the concern of the public and the curiosity of researchers.

Karyn also reports that since the first study was conducted in the 1930s, a number of social scientists have been studying the effects of media violence to date. One of the most prominent social scientist mentioned by Karyn is Potter. Potter (1999) gives a summary on the overall findings of the many decades of study on the effects of mass media. He divides the effects into two categories, namely short term and long-term effects. The short-term effects are said to last from a moment of exposure to several weeks. On the other hand, long-term effects are cumulative over a period due to repeated exposure to media violence. Potter gives three main short-term effects as follows:

1. **Viewer aggression-** This means that too much viewing of violent scenes can lead children to view violence as a normal thing. This could lead many to the acts of violence against friends. Other studies also proved this assertion (Liebert and Baron, 1973). The other studies conducted by Berkowitz and Green, 1966, 1967 on the adults also found similar patterns.

2. **Fear-** This comes about when children are exposed to scenes that cause a lot of fear and panic in them. Other research revealed that children's reaction to scenes of violence could be put into two groups. First there are those who are less exposed to violent scenes- these have a lessened level of fear. Second, there are those exposed heavily to television's violent pictures. This latter group is more likely to develop symptoms of psychological trauma such as anxiety, depression and posttraumatic stress. Other studies have also shown that exposure to traumatic events on television causes fear of those events in the real world for children (this study was undertaken by Cantor and Omdahl). The results showed that this fear is likely to linger on into adulthood (Harris, et al, 2000).

3. **Desensitisation-** This comes about, according to Potter (1999), because of too much exposure to violence. Their (viewers') level of arousal and emotional responses diminish. People become bored and less sensitive to problems of violence. Some potential consequences of diminished sensitisation are the growing acceptance of violence and a decrease in empathy and concern for the victims of violence.

The above short term effects of violent media on children have been confirmed by other researchers of media effects such as: Helmick (1999), Donnerstein and Penrod (1984). After the above shown short-term effects, Potter then outlines according to Karyn, four long-term effects of the media. The following are the long-term effects:

1. **Acts of aggression in a person's latter life.** This has been proved through a number of studies conducted on adults. The studies compared the adults' exposure to media violence to their aggressive behaviour. Potter says that people who watch high levels of media violence tend to be violent or aggressive people. At the same time studies also acknowledge that it is not always watching media violence that produces aggressive behaviour. There are other factors that may contribute to this. Media violence however is a significant contributing factor.
2. **Related to violence in society-**Research has also revealed that the effects of media violence could also affect society. Many people reported having directly imitated acts of violence as viewed in movies. This researcher can testify that in the Seventies when Kungful fighting was at its pick there was a lot of imitations by the youths. One incidence happened when this researcher was in secondary school- after watching a Kungful fight in a movie theatre one night, there was a terrible fight outside of the main hall between pupils of the same school. One of them upon realising that he was being overpowered employed the tactics seen in the just ended Kungful film much to the amusement of the other onlookers who whistled and ululated to encourage the fight to go on. This resulted in the near death of the opponent. This film was later banned in 1975 by the then republican president Dr. Kenneth Kaunda after riots by Rusangu students near Monze town in the Southern province of Zambia.

3. **Belief in the likelihood of being a victim of crime**-This belief is a result of long-term exposure to violent crime. Earlier studies that had been conducted in this area by Gerbner, Gross, Morgan and Signorieli, (1986), indicated that heavy exposure to violent media lead some to conclude that the world is a mean and violent place. The research says that heavy viewers have an increased fear about the outside world and they see themselves as being likely to be the victims of the crimes they watch. This research led to the theory known as Cultivation. It will be discussed later in this chapter.
4. **Acceptance of violence as normal**- Potter says that some of the individuals who constantly watch violent scenes on the media tend to accept the violence as normal happenings of life. They may no longer have the empathy to the victims of crime.

Potter, according to Karyn concludes by saying that the media affects people in different ways according to age, gender, education, ethnicity, personality and so on. On the other hand social scientists have stressed that exposure to media violence does not affect the individuals like the magic bullet theory, (the earliest theory of communication) which will be discussed later in this chapter.

There has also been criticism of the effects of the violent media. Some people have argued that the effects of media violence have been blown out of proportion. In fact, in the years that followed the Payne Fund study was some how eclipsed. This was so because some people felt the study was more theoretical than practical, unscientific and methodologically primitive. Further divisions among the researchers about whether the

Payne Fund findings were a cause for alarm helped to undermine the influence of the studies. Others accused the findings as just a deliberate move to moralise society. The abstract statement below on mass media effects shows how some have viewed the Payne Fund studies.

More than 30 years of research into portrayals of violence in films and on television has failed to provide conclusive links between media content and violence on any significant scale. Removal of censorship of pornographic material in Denmark was followed by a reduction in sex-related crimes, rather than an increase as feared and forecast by proponents of media power

(<http://www.masscom.com.au/book/papers/mass-media.htm>). The article on the other hand is also quick to say:

However, that does not mean that the media have no power or influence. Other evidence shows they can have major effects. But in the words of one researcher, those effects are "complex and contingent."

This latter statement could mean that while there could be some disagreements on the effects of mass media, it is also true that many media scholars agree that mass media has considerable influence on people.

The magic bullet theory was the theory in existence at the time of the Payne Fund study. The study (Payne Fund) actually helped to undermine the *Magic Bullet theory*. Since then more studies in the media have been conducted that have led to the development of theories of mass communication, some of which are being looked into in this chapter.

II. Theories of Communication

The mass media studies that have been reviewed in this chapter lead us to the aforementioned theories of communication that help us understand the development of media ideas in order to appreciate the importance of mass media. The last theory is the one that this researcher feels is adequate for this study.

a. The Magic Bullet

The magic Bullet theory (*hypodermic needle*), as has already been seen, was the earliest theory to be developed. It came or grew from the world- war I propoganda. It is not clear who started it and how it was developed .The theory stated that an individual was a socially isolated person who left all ties with kinsmen in the rural area to come and live in an isolated urban. The theories of Darwin, and Sigmund Freud were cited to show that humans had certain instincts over which they had no control. It was thought that these instincts were inherited from their animal ancestors. So when a powerful communication stimulus, such as a propoganda message would reach these instincts human beings would respond. The response would be because these people had no control over these instincts.

The individual was thought to be passive and helpless in the face of a strong communication stimulus. The messages from the mass media were compared to the bullets that went into people's heads to change their behaviour. Rodger Everett (1983) writes with regard to the theory:

...Mass media had a direct, immediate and powerful effect on its audiences. The mass media in the 1940s and 1950s were perceived as a powerful influence on behaviour change...the theory suggests that the mass media could influence a very large group of people directly and uniformly by shooting or injecting them with appropriate messages designed to trigger a desired response.

The media is portrayed as being very dangerous because it could inject messages into a passive audience that is so helpless that it is left with no option but to accept the message from it and act according to its suggestions. In this way behaviour is formed or changed. There is no escape from its effects. So according to this context people end up thinking what they are told since there is no other source of information. The media was also looked upon as omnipotent, which conveyed messages to atomised masses waiting to receive them, with nothing to intervene. The Bullet idea was arrived at because of what was transpiring at the time, how the mass media was used by people of power and influence. Katz and Lazarsfeld give several factors that contributed to this strong theory of communication:

- a. The fast rise and popularisation of radio and television.*
- b. The emergence of the persuasion industries, such as advertising and propaganda.*
- c. The Payne Fund studies of the 1930s, which focused on the impact of motion pictures, and*
- d. Hitler's monopolisation of the mass media during World War II to unify the Germany public behind the Nazi party.*

The example given for the power of the bullet theory was the so-called “panic broadcast.” On October 30, 1938 a newly formed theatre group broadcast their radio edition entitled, *War of the Worlds*. They made it appear that the planet Earth was under invasion from planet *Mars*. About twelve million people heard this broadcast. Of these, one million people took it very serious. There was panic and a wave of hysteria-disturbed households; religious services were interrupted. There was traffic jam on the roads. This was cited as proof that the magic bullet theory was very powerful. This theory existed for a number of years until it was discounted by research. Studies that followed later in the field of psychology led to the surprising conclusion that people are different. This developed into a theory known as the Individual Differences Theory. This theory states that because of differences in learning, we each have different cognitive structure, and so we each react differently to the same message. We are not naked and helpless in our minds to the mass media. Instead the message we receive is taken and sieved through our respective cognitive filters. It is then trimmed down and reshaped to our own liking. We contribute just as much to the mass communication as the message itself.

The above conclusion followed the research, which was done during the 1940 presidential campaign in which the researchers wanted to establish the power of the media in making choices. The results showed a negative effect of the media on the individual choices. As we shall see in the Two-Step Flow theory the magic bullet was discovered to have demerits. On this one Everett (1983:272) says:

Eventually, when more sophisticated research methods were used in communication research, considerable doubt was cast on the Hypodermic needle model. It was based primarily on intuitive theorising about historical events and was too simple, too mechanistic, and too gross to give an accurate account of mass media effects.

This theory as we have seen is no longer relevant in modern times; therefore, this researcher does not apply its principles in this research.

b. Two –Step flow Theory

The magic bullet theory was discounted because it did not portray a true picture of the power of the media. This as we have seen was revealed by later research that was conducted to establish the truth about the theory. Three researchers, who wanted to establish the effectiveness of the media over voting patterns, during the 1940 presidential campaign, did a research. Lazarsfeld, Berelson and Gaudet did the study. It also sought to determine the relationship between the media and political behaviour. To do this 600 respondents were interviewed who belonged to Erie County, Ohio. When asked to describe what influenced them to vote other wise, the response was not because of exposure to media, but to personal contact. Instead of the mass media to influence people's behaviour, data seemed to indicate that ideas often flow from radio and print to opinion leaders and from these to the less active section of the population.

A later study by Lazarsfeld and Katz further investigated the characteristics of the opinion leaders. It confirmed the earlier idea that personal influence is more important in decision making than the media. These *opinion leaders are evenly distributed among the social, economical, similar in these are to those with whom they had influence* (John Stuart Mill).

The opinion leaders however, do not replace media, but guide discussion of the media. To give further clarification on the opinion leaders, Lazarsfeld and his colleague detailed five characteristics of personal contact that give the theory more validity as follows:

1. Non-purposiveness /casualness

One must have a reason for turning into a political speech on television, but political conversation can just “pop-up.” In this situation the people are less likely to have their defense up in preparation: they are more likely open to the conversation.

2. Flexibility to counter resistance

In a conversation, there is always opportunity to counter any resistance. This is not so in media, a one sided form of communication.

3. Trust

Personal contact carries more trust than the media. As people interact they are better able through observation of body language and vocal cues to judge the honest of the person in the discussion. Newspaper and do not offer these cues.

4. Persuasion without conviction

The formal media is forced to persuade or change opinions. In personal communication some times friendly insistence can cause action without affecting any comprehension of the issues.

Discussing the two-step flow as discovered by the three named researchers above Rodgers (1983) gives the following statement:

The two-step flow model helped focus attention upon the interface between mass media and interpersonal influence. It implied that the mass media were not so powerful nor so direct as was once thought. One may be exposed to a new idea either through mass media or interpersonal channels, and then engage in communication exchanges about the message with one's peers. The view that the mass communication process consists essentially of two steps limits analysis of the process. The mass communication process may involve more or fewer than two steps. In some instances there may be only one step: the mass media may have direct impact on a receiver. In other instances the impetus of the mass media may lead to a multistage communication process.

Everett further says that mass media channels are primarily knowledge creators where as interpersonal networks are more important at persuading individuals to adopt or reject. Other studies done by Glock and Nicosia (1966) established that opinion leaders act as a source of social pressures toward a particular choice and as a source of social support to reinforce that particular choice once it has been made.

Demerits of the two-step flow theory

The theory, as described by Lazarsfeld, did not go into detail on the actual flow of information from the media to recipients via the opinion leaders. Second, the opinion leaders were not fully identified, neither were they linked to particular groups of society. Third, it is not always correct that information travels in a two-step way.

While the ideas we have seen cannot be denied, at times the masses do not wait to be told what to accept and what not to. In a number of times the masses have heard from the media and started to order their lives according to the message they got. An example of this happened in 1994 after Zambia had been declared a Christian nation. Some Christian religious organisation invited an evangelist from the United States of America (USA) to come into the country for some religious programmes. He was to conduct some open-air meetings in Lusaka. The meetings were also to be covered by the media. The coming of this preacher was very well advertised in the media. Sensing that the coming of this person might make some churches lose people, the leaders did all they could to water down the media publicity of this person. However, they were only able to do that for a while. When the actual time came people flocked to the man and were blessed contrary to the intentions of the leaders.

Just as there have been a number of instances in which the opinion leaders have played a leading role in interpreting media messages, there have also been times when some sections of society have not depended upon the opinion leaders to make decisions about some messages or about their lives. This does not in any way demean the influence of the

opinion leaders. They are very influential as has already been alluded to in the above paragraph.

Other demerits of the theory have to do with experimental design (structure or method of the research). Weimann (1991), says:

The criticisms of the concept of opinion leaders have focussed mainly on its methodological deficiencies.

In the previous research of 1989, Weimann had suggested that much of the design problems involved determining opinion leaders as already pointed out, while studying the flow of information. The influentials could not be qualified, leaving us to guess who they are. The other problem is that the theory is difficult to witness in the field. Weimann hinted in 1991 that many researchers have attempted to design credible models for testing the theory, but with little success. In view of this difficulty some researchers such as Brosius decided to separate the opinion leaders from their two-step flow communication theory. This brought in the idea of agenda setting.

c. Gratification Theory

The Uses and Gratification theory focuses on the receiver of the message rather than the message itself. It developed from the functionalist theory, which is the oldest and still dominates in sociological circles. This theory (functionalist) was built upon two emphases: the application of the scientific method to the objective social world and use of an analogy between the individual organism and society. Its main contributor is Emile Durkheim (1858-1917) the French sociologist. Many practitioners between the 1920s and

1940s used this (functionalist) theory. But by the 1920s a shift had already begun that later led to the development of the Uses and Gratification theory.

This new approach (gratification), was first developed by Elihu Katz in 1959. Before this most communication research was asking the question, “What does media do to help people?” But Katz suggested that the question be asked, “ What do people do with the media?” (Servin and Tankard: 1997). This approach opened the door to modern understanding of mass communication.

According to studies that have been conducted so far by researchers (Katz and Little John, 1996, Tankard, 1997), The Uses and Gratification theory focuses on the receiver of the message rather than the message itself. This theory gives individual control over media choices and uses. It says that members of the audience are discriminating media consumers. It also examines media consumer behaviour based on individual experience. These are active users of content not subjects that have been sugar coated.

This theory seems to be in harmony with modern thinking about the role of media to the society or masses.

d. The Agenda Setting Theory

The idea of Agenda Setting began when a number of things were taking place in the mass media. Many researchers had been dissatisfied with the dominant theoretical paradigms in the 1950s and 1960s. The theory started with two researchers, namely: Maxwell E. McCombs and Donald L. Shaw. The two researchers began by developing a hypothesis,

which says that mass media set the agenda for each political campaign, thus influencing attitudes toward political issues. The two researchers studied media content as a way of testing their hypothesis. They also surveyed potential voters in Chapel Hill during the 1968, presidential election campaign. To do this a 100 undecided voters were picked. These were thought to be most open or susceptible to campaign information. McCombs and Shaw (1968) wrote that respondents were selected randomly from lists of registered voters in five Chapel Hill precincts economically, socially, and racially representative of the community. Then Interviews were conducted between 18th September and 6th October 1968. The selection of the 100 respondents was done by the use of a filter question to identify those who had not yet definitely decided how to vote. The main targets were those who were susceptible to campaign information. According to McCombs:

Only those who had not yet fully committed them selves to any particular candidate were interviewed. The study asked each respondent to out line key issues as he saw them regardless of what the candidate might be saying at the moment.

Before this was done there was a pre-test on the sources of information for the Chapel Hill community. It was discovered that the community had about nine (9) mass media sources. Concurrently with voter interviews, the mass media serving these voters were collected and content analysed. McCombs further says:

The answers of respondents, regarding major problems as they saw them and the news and editorial comment appearing between September 12 and October 6 in the sampled newspapers, magazines, and news broadcasts were coded into 15

categories representing the key issues and other kinds of campaign news. Media news content also was divided into major and minor levels to see whether there was any substantial difference in mass media emphasis across topics. (http://www.soc.unitn.it/sus/membri_del_dipartimento/pagine_personali/delgrosso/perso...). The media analysed was both print and electronic (television).

The research done focused mainly on two elements: *awareness and information*. McCombs and Shaw concluded that the mass media exerted significant influence on what voters considered as being the major issues of the campaign. In recent years research shows that not only is media being depicted as the agenda setter but also as a determinant of merit in regard to individual stories. The media enforces upon the people what news is important and what is not important. In this way the media is making decisions for the public. In the early 1960s Professor Cohen had claimed that news might not be successful in telling people what to think, but it is stunningly successful in telling its readers what to think about. These ideas marked the beginning of the study into the ability of the media to set personal community or national agendas. Other studies by Funkhouser on the same confirmed earlier findings on the correlation between public opinion and media coverage. In his study conducted in 1973, he looked at three sources of data and their effect on public agendas. The three sources were:

1. *Public opinion polls regarding most important issues facing the nation*
2. *Media coverage in the nation's top three weekly newsmagazines, and*
3. *Statistical indicators measuring the reality of key issue areas*

Funkhouser further discovered that media coverage and public opinion did not always correlate well with the statistical indicators of real world situation. A good example given is that of the Vietnam War. Before the war both public concern and the media coverage peaked before the American government sent its troops to the area. During the same period there were riots also on college campuses and demonstrations on streets. This showed that media coverage affected public opinion and at times even more than issues on the ground. (<http://www.colostate.edu/Depts/Speech/rccs/theory42.htm>)

Criticism of the agenda setting theory

The Agenda setting theory like other theories of communication has had its share of criticism. Among the criticisms of the theory are that:

1. **The theory is biased.** This is so because McCombs and Shaw had a lot of interest in the theory even before the findings were published. Tiong Chen says that McCombs' interest in the theory, the difficulty involved in data gathering, and other difficulties involved in the research, has placed a bias such that he only selects certain kinds of issues to study. (<http://www.utexas.edu/coc/journalism/SOURCE/j363/mccombs.html>)
2. **The theory is not constantly practically applicable.** Jarrod M. Collins (2001) says that the Iyenga and Kinder studies of 1987, and the Brosius and Kepplinger in 1990, found that a correlation existed between public opinion and the media message. On the other hand in many places public opinion preceded media message. So this makes some to think that it is not clear who is really setting the agenda and could demerit the agenda setting theory.

3. The theory is not able to answer a basic question of causal order: what influences what? Is it the public's agenda influencing media agenda or media agenda influencing public agenda? (Nico Nikel: http://www.unc.edu/courses/2000fall/jomc245-001/nikel_critique_1.html)

4. The theory may not be reliable due to a small number of interviewees (100). The small number is felt not to be representative enough to lead to a good conclusion, looking at the importance of the theory.

Significance of the theory

Despite the above criticisms from the critics of the theory, the theory is quite significant in a number of ways. In the view of this researcher and others such as Griffin (1997), Matt Gleckler, Scott P Robinson and others, the agenda setting theory can be tested on a daily basis when people buy papers or listen to the news on the radio or television. The majority of the population rely on the news they hear on mass media. It is simple. It is consistent. It organises ideas. The whole era of communication research has been influenced by this theory. That is why when the church uses the mass media to propagate the Gospel it is setting the agenda for the public. While not every one will be influenced, yet many would be helped to value the messages of salvation they hear from mass media.

III. The Church and the media

As has been shown, the idea of the mass media has passed through a lot of transformation. From the earliest magic bullet to many more theories that have come up, we have been helped to get a more open picture of the functions of the media, its limitations and the responsibility of the masses. We have been helped too to appreciate that communication comes in a variety of ways and must be understood in the context of the audience.

Through out the years, the Christian Church has understood the importance of communication for the propagation of the Gospel of salvation in Jesus Christ. In these modern times mass media use by the church is the fastest way of communicating the gospel. As Schutze (2003) points out, religion and mass media have borrowed from each other's rhetoric and helped to keep each other honest. And the Barna Group (2002, in its research on the Church and mass media found that Christian mass media reached more adults than did the churches. This means that even the adults who may be at times difficulty to reach with the gospel by using traditional methods due to their busy schedules could be helped if mass media is used.

This literature review looks at four sections (denominations) of the Christian church, namely: a) The Orthodox Church, b) The Roman Catholic Church, c) The Australian Church in general and d) the Seventh-Day Adventist Church. The reasons for the choice of the four are that the first two (Catholic and Orthodox) are the oldest Christian denominations in the world. By reviewing their literature on the media, they can help us



appreciate the importance of mass media use even by any up coming Christian organisation. The third one, Australian Church, represents the entire Christian movement in that part of the world that can help us understand how the Church can reach masses at one time by mass media use. It can also help us realise that traditional methods of evangelism are already declining in effectiveness in other parts of the world. The last one, the Seventh Day Adventist Church is the subject of our study.

a. ***The Orthodox Church***

The Orthodox Church in its paper entitled: In Communion number XIV, church and mass media (1996), points out the importance of mass media. Three issues have been raised, but for this research, only two will be looked at. They are as follows:

1. *The mass media play an increasing role in the contemporary world. The Church respects the work of journalists called to provide the public at large with information about the world developments, helping people to orient themselves in today's complex reality...the mass media, which have an enormous influence on the audience, bear a great responsibility for the education of people, especially the young generation.*
2. *The educational, tutorial and social peace keeping mission of the church compels her to maintain co-operation with the secular mass media capable of bringing her message to various sections of society. " Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1Peter 3:15)...The*

cooperation of the church and the mass media pre-supposes mutual responsibility.

The above statements show that the church appreciates and acknowledges the presence of mass media. The church also participates in the activities of the mass media though on a limited scale.

b. The Catholic Church

The Catholic paper entitled: *Catholic Church and the Media: Religion in U.K. (1997)*, shows that it is involved in the activities of the public media. Part of the paper reads as follows:

Most broadcasting organizations and newspapers recognize religious affairs as a central part of community life. Some programmes are obviously religious: for instance, songs of praises on BBCI, which regularly attracts an audience of around 5 million viewers. Or morning worship on ITV, produced by Angilia Television and Broadcasting every Sunday morning. BBC Radio 4's morning service is one of the longest running radio programmes in the world (Catholic Paper).

According to this report whose first paragraph is quoted above, there are other programmes, which are not directly related to the church but are also broadcasted such as entertainment, comedies, drama, soap operas etc. These include characters trying to

resolve moral issues, such as unwanted pregnancies, AIDS, euthanasia, abuse by a partner or living together.

c. The Australian Church (Christian)

In the 13 page article written by martin Johnson (2003), entitled: Media and Politics: *Media and Politics: Why the Australian church should use Media*, the writer mentions some of the causes of the failure of the church to grow, Instead of growing it seems to be declining in membership. He says along with drop in numbers comes a reduction in influence. This means that the voice of the church is being heard less and the response to its message is becoming more cynical. The community now looks at the church as a thing of the past.

In order to arouse the interest of the people in Christianity the writer proposes that the church use the mass media. He mentions that the work cannot be left to local church alone. The following are excerpts from the document:

The church at a corporate level needs to act. The problem is much bigger than any one denomination at either state or nation level. The church needs a coordinated response to reassert that the message of Jesus is relevant in Australian context.

One of the most effective ways of making this statement is through a coordinated approach in the electronic and print media. The media in some form or another is

in every Australian home. The electronic and print media has tremendous influence. Free-to –air television reaches 98% of the population, and is in over 7million homes covering all demographics and all income levels.

In sowing the Christian message in the electronic media there is a high degree of spread, limited control on the audience and due to the nature of the medium a short and contained message. Yet this does not reduce the importance of the sowing. The issue is that the seed of the gospel is spread to as many fields as possible without the value judgment of whether every seed will return healthy plant and yield.

The church needs to take up the opportunity to sow the seeds of the gospel in the medium with the highest possible spread ...the media can give us the opportunity to have a positive presence to help bring about changed lives...we need to give people the stimulus to which they can respond if they choose.

The above statement shows that mass media is a necessary tool in the proclamation of the good news of salvation. As said above, the church can grow well if and when it includes mass media for evangelism.

d. The Seventh Day Adventist Church and the Media

The Seventh Day Adventist church also supports the idea of using media for the proclamation of the Gospel. The following statement from the Seventh Day Adventist Church headquarters in Zambia, entitled: Maximizing Media for Mission says:

The Seventh Day Adventist church has a rich history of using every method possible to proclaim the three angels message of Revelation 14. This is particularly true of the electronic media of Radio and Television. In the last several years the expansion of digital media is changing world communication systems and opening outside opportunities for Seventh Day Adventist to use digital media on a wider scale for accomplishing our mission. Never before in the history of the world have we had the opportunity to reach large population groups as we do today. We have moved from regional communication to world wide simultaneous language broadcast that can minister very widely. This is an exciting time to preach the gospel and we anticipate use of all media for communication and spreading the three angels message.

Modern society, particularly with the complexities of large urban populations present special challenges for SDA mission ... For these reasons the General conference encourages the world church to develop Radio and Television production centers, translator and translation facilities; to train and equip personnel; to develop the best quality programme appropriate for respective culture and language.

The following conclusion from the same document gives the reason why the church should be involved in media ministry:

The immanency of the return of Jesus Christ necessitates the church using every resource possible to invite men and women to prepare for Christ's return. The electronic media ministry is currently one of our most effective tools for proclamation. It holds promise of increasing effectiveness! We urge the church to harness every gift every possibility for its use. Our goal is to invite men and women to be disciples of Jesus Christ and this is one additional tool God has given to lead men and women to make commitments to Him and to fellowship with His church.

The above statements show that the church is very much interested in media ministry.

Already, in many parts of the world church satellite evangelism started some time back.

In this country (Zambia), the idea came recently, around 1998, but became more pronounced in 2003 when there was the first satellite crusade in the country by the

denomination, conducted by an American televangelist, Ronnie Melashenko. Though this was a step in the right direction, the denomination with its many congregations, after the said crusade, does not seem to be utilizing the facilities obtained and the opportunity created. On the other hand the public media, does not seem also to have been utilized fully, despite the available opportunities to do so, since Zambia was declared a Christian nation.

Conclusion

In this literature review we can summarise the issues discussed as follows:

1. Mass media has considerable influence on people. In modern communication media plays a very important role, which cannot be overlooked or discarded.
2. The early communication theories-The magic bullet, Two-step flow, help us to understand how theories developed from early times to today. From this we find many theories in existence today that help us appreciate the importance of communication.
3. Gratification theory- theory, which focuses on the receiver of the message rather than the message. It says that media audience are discriminating media consumers. They select what to watch and what not to watch or listen to, based on individual preferences.
4. Agenda Setting- developed by McCombs and Shaw. It says media sets the agenda and determines what is merit in regard to individual stories. The media tells the audience what to think about. So when the Church uses the media and presents a given topic it will be setting the agenda for the people.

5. The church and mass media- the Christian church understands the importance of mass media in modern society. The Catholic Church, Orthodox, Australian and the Seventh Day Adventist Churches have all shown how important it is to use mass media in modern society.

From this discussion we can see how mass media plays a special role in the mass society that we live in. We have also seen that communicating a specific message to the audience is important because it helps people what to think about. This helps the Church to determine what to preach about via the mass media. Hence setting the agenda.

CHAPTER 5

RESEARCH METHODOLOGY

In this chapter we discuss the methodology used for the selection of the sample, collection and coding of the data for this study in order to enable the collected data be analysed for the final report.

The quantitative research methods were used in this study. Burns and Grove cited by Carmack (1991:140), defines quantitative research as a formal, objective, systematic process in which numerical data are utilised to obtain information about the world. The choice of this method was based on the fact that over the years many surveys conducted by researchers are based on the quantitative method. It has been found to be most reliable in most instances in data collection (Blumer and McQuail, 1969:16, Wenner and Rayburn, 1981).

The specific method of this research was the analytical survey method. This is so because this type of survey attempts to describe what exists by examining a number of variables (Wimmer and Dominick, 1997). In this research we examined a number of variables and their relationship between them. For example, in order to examine the religious, social, economic, gender and marital status of a mass audience, cross tabulations were made with data on the mass media use.

The In-depth interviews were also used to gather data from selected leaders in the church. These were chosen on account of their involvement in the church's outreach programme and the positions they held at the time of the research. These in depth interviews were conducted in three places, namely: Lusaka, Kabwe and Ndola. They involved six church administrators. The research was done at different times with individual administrators or in a group of two.

I. Sampling

The survey consisted of 200 respondents. This is because a sample of this size is adequate to cover important areas and be representative enough so that the sample characteristic is reflective of the Zambian population.

The approach used for sampling was purposeful sampling. This was to enable the researcher select the towns where the sample would be drawn. The places selected were: Lusaka, Kabwe, Ndola and Luanshya. The selection was based on the fact that Lusaka being the capital of Zambia has the highest national population. It also has the highest number of Seventh Day Adventist Christians. The heard quarters of the denomination are also based in Lusaka. It also has the highest number of media consumers. Ndola was selected because it is one of the cities of Zambia based on the Copperbelt. Another regional office for the Church is based there. It is also the third largest city in the country. These two cities could yield valuable data as they constitute the major cities and therefore are likely to be major media consumers. Kabwe was selected in order to provide us with study on smaller towns. The Seventh Day Adventist regional office for Central province

is based in Kabwe. Luanshya was also selected being another smaller town to represent other smaller towns on the Copperbelt and beyond.

This researcher could not touch all the cities and rural towns, which were very far due to financial constraints and time limitation. However, since the four chosen places constitute more than a quarter of Zambia's population, and may have an even larger number of mass media consumers, (television, radio, newspaper and magazine) this researcher felt the other un reached areas were also represented. Wimmer (1997, p.34) puts it well when discussing representative samples. He says that one way of ensuring external validity of a sample is to select a sample that is representative of the group to which the results will be generalised. So in the view of this researcher the research samples taken do satisfy this requirement.

The selection of respondents was done in urban areas. This was because urban areas have the highest concentration of media users. Secondly, urban areas are easily accessible, and so it would be easy for the researcher to complete the work within the required time. Third, urban areas are more cosmopolitan in nature; so they represent a wider section of society than rural areas. This would make research more inclusive of wider views and interesting.

The sample consisted of both male and female aged between 18 years and above. This was so in order to involve respondents who would understand the questions on the questionnaire. The level of education ranged from primary to college level or university.

Sampling Procedures

The sampling procedures used were both probability and non –probability. Where possible, focus group discussion was employed.

People covered in the interviews included six (6) Seventh Day Adventist administrators, ten (10) other staff in the Seventh Adventist Church at the headquarters in Zambia and other region offices known as Fields and Conferences. The interviews were extended to both members and non-members of the church. This was in order to get balanced views and results that would be reliable.

Data was collected by means of a structured questionnaire. This was done by a proportional distribution of the questionnaire among the four towns and cities. In order to get the number of questionnaires for distribution for each city and town, the population of each was coded. Then all the populations were added together. After this then the population figure for each town and city was divided by that total and multiplied by the total number of questionnaires. The table on the following page shows the details of the figures as already explained.

Table 3

Distribution of Questionnaires by City and town		
Name of place	Total Population (2000 census)	Number of Questionnaires distributed
Kabwe	176,758	20
Luanshya	147,908	17
Lusaka	1,084,703	121
Ndola	374,757	42
Total	1,783,826	200

II. Data collection

Data was gathered using recorded questionnaire, face- to- face interviews. The face- to- face interviews were used to ensure a high response rate especially from among the SDA office staff (other than administrators) and those others whose level of education was not high. This was to minimise the difficulty posed by varying educational levels in the sample. The research received a high response rate. This was possible probably because the researcher did most of the distribution of the questionnaires and conducted the interviews. On the other hand the researcher engaged two other reliable people to help in the distribution of the questionnaires. The result was good (100%).

The questionnaire instrument was divided into two sections. The first section consisted of questions that investigated the “what and how” communication of the message of

salvation by the Seventh Day Adventist Church via mass media is being carried out. Other investigations sought to establish which of the mass media (public, private-radio TV, newspapers) would be more effective in reaching the masses with the gospel faster and with ease. Further investigations also sought to establish which of the mass medium, is used more often by the people than others (radio, TV. newspapers, etc). The first section of questionnaire had 20 questions. Answers were generally multiple-choice apart from a few sections that needed feeling in. some questions needed only a yes, no or not sure answers.

The second section contained demographic questions about gender, age, marital status, residence, educational level, employment status, income per month and religious denomination. This section had a total of 8 questions (see appendix).

III. Coding sheet

After data had been gathered the researcher designed a coding sheet for coding data in order for it to be analysed by the computer. The coding was done by assigning numbers to various responses. There were instances when the coding would be extended to actual number of responses shown by the questionnaire. The reason for this was because in some cases certain questions allowed for more than one answer. An example is question 1 in section A, where the respondents were requested to indicate the source of information about the Seventh Day Adventist Church (see Appendix). Some respondents circled more than one source.

The nominal, ordinal levels of measurement were used for coding data.

IV. Pre-testing

The Non Profit Hub (2005) defines pre-tests as those tests that are given in order to establish a bench mark for which the individual or group being tested can be evaluated against in the future. In other words, a pre-test is test done to test the effectiveness of the research design (design refers to the total experimental plan or structure of the research).

In this research there was also a pre-testing questionnaire aimed at testing the effectiveness of the questionnaires involving few respondents of about 10 people. This involved people based where the researcher was doing his attachment in Kabwe. The pre-test helped the researcher in sharpening the research instrument (i.e. questionnaire and other interview questions were reorganized and refined).

V. Limitation of study

This research is limited in that it did not cover all the areas that are potential recipients of the Gospel through media. For a thorough study to be taken that would bring about undisputable results, the whole population would have to be sampled. This was not possible due to time limit; financial incapability, limited manpower, and the complexity of such a venture would render it unattainable. It is also limited in that the language used was English, since it is the most acceptable language in the country, except where translation was done verbally in the known local language of the respondent.

Instead of interviewing large population, only a sample of 200 was taken that would represent them. This in some way limited the research, which could not give very conclusive results.

The other difficulties that were faced included lack of cooperation by some senior respondents (for example one administrator kept on postponing the interview until it failed to take place), the public-some members of the public were suspicious of the questionnaire thinking they were being asked to join a political party or being persuaded to be involved in some corrupt practice which would land them into problems some day. Lack of funds to enable the researcher and the helpers, do a good job so that work could finish on time, was also another limiting factor.

The study as we have seen in the earlier paragraphs, was limited to areas of Lusaka, Kabwe, then Ndola and Luanshya on the Copperbelt. The reason for this choice was that the places were easily accessible by transport. Lusaka has the majority of people who use the media, and that is where the headquarters of the Seventh Day Adventist Church are. Ndola was chosen because it represents the Copperbelt province as provincial headquarters. Also the Copperbelt as a province has the second highest population in Zambia. The regional Office of SDA church is located there too. Luanshya is the closest town to Ndola. Then Kabwe was also chosen as the headquarters of Central province, covering a large portion of rural area having both commercial and peasant farmers. It also has the regional office of the SDA Church. In addition, the Seventh Day Adventist Church has set up a community radio station in that place known as Radio Maranatha.

In spite of these limitations, however, it is the strong belief of this researcher that this work represents fresh and useful insights into the use of mass media by the Seventh Day Adventist Church and how the aspect of setting the agenda can be appreciated by many television viewers, radio listeners and newspaper readers.

CHAPTER 6

DATA ANALYSIS AND INTERPRETATION

In this chapter we analyse the data that was collected by means of a questionnaire as a research instrument; then we interpret and discuss the findings of the study. As earlier pointed out this study was aimed at evaluating the use of mass media by the Seventh Day Adventist Church as a method of communicating the message of salvation to the people within the country of Zambia. Also as we pointed out in the preceding chapter (chapter 5), the study was conducted using quantitative methods.

The data analysis was conducted using the Statistical Package for Social Sciences (SPSS). This is a software programme used on computers that helps researchers read the data entered without much difficulty, leading to a positive conclusion on the findings. So data was written and interpreted using the findings. The statistical methods used were the frequencies and cross tabulations. The cross tabulations of different independent variables were run. For example, in order to investigate the research question one (1) on the source of information about the Seventh Day Adventist Church, cross tabulations were done against age group, sex, marital status, place of residence, level of education, employment status, income and religious denomination.

The (above mentioned) procedure made it possible for one to identify the social, economic, educational and or marital characteristics of those who know or wish to know

about the SDA church through mass media. The full data on the findings is presented in detail in various tables in this chapter.

Analysis and interpretation of the Findings

According to the data received, 30 percent (60) of the total 200 respondents in the study said that they knew about the Seventh Day Adventist Church through their local church leadership. Meaning that all the 60 went to some Christian church where they were informed of the existence of the Seventh Day Adventist Church. At the same time 15 percent (30) said they learned about the Church through friends and other people, 11 percent through books, pamphlets, brochures, magazines etc. 7.5 percent through the television and 3.0 percent through radio. Those that claimed knowledge through television or radio could have learned about the church through the voice of prophecy programme that came every week. The daily papers had the lowest percentage of 0.5. The table below shows all the tabulations.

Table 4

Source of information about the church

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.Radio	6	3.0	3.0	3.0
2.Television	15	7.5	7.5	10.5
3.Friends and other people	30	15.0	15.0	25.5
4.Newspapers	1	.5	.5	26.0
5.Magazines	9	4.5	4.5	30.5
6.Local leadership	61	30.5	30.5	61.0
7.Books, pamphlets, brochures, posters and banners	22	11.0	11.0	72.0
8.TV, frnds and others, mgznes, lcl ldrs, & bks, etc.	4	2.0	2.0	74.0
9.All of the above	13	6.5	6.5	80.5
10.T.V and magazines	2	1.0	1.0	81.5
11.Radio and Television	2	1.0	1.0	82.5
12.Radio, television and local leadership	9	4.5	4.5	87.0
13.Local leadership, Books, pamphlets etc	6	3.0	3.0	90.0
14.Friends, local leadership and Books etc	15	7.5	7.5	97.5
1, 2, 3,and 7	2	1.0	1.0	98.5
16.Magazines and local leadership	2	1.0	1.0	99.5
1, 2, 5 and 6	1	.5	.5	100.0
Total	200	100.0	100.0	

Communication

On the other hand, on the question of whether the Church was doing enough in its communication of the message, data showed that 32.5 percent (65) said yes. Those who said no were 59 percent (118), while those not sure accounted for 8.5 percent (17). This meant that the majority of the respondents wanted the church to improve in its communication of the Gospel message. The tables below help us to see and understand the various responses concerning the information about the Church in question and its communication of the message to the masses.

Table 5

Is the church doing enough in communication of gospel, etc?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	65	32.5	32.5	32.5
No	118	59.0	59.0	91.5
Not sure	17	8.5	8.5	100.0
Total	200	100.0	100.0	

On the improvement of the communication process, data obtained indicated that, 41.0 percent (82) said more of the existing media (public and private-commercial, community, church owned etc) should be used, 15.0 percent (30) said the public media should be utilised more than the other, while 12.5 percent indicated that the church should build more own radio stations. Other details are shown in the table below.

Table 6

How can it improve communication of messages?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1. Use more of existing media	82	41.0	41.0	41.0
2. Use public media more often	30	15.0	15.0	56.0
3. Use private media more often	4	2.0	2.0	58.0
4. Build more radio stations	25	12.5	12.5	70.5
5. Use existing media, more stations, and distribute free lit	4	2.0	2.0	72.5
1, 2, & 4	9	4.5	4.5	77.0
7. Increase no. of full time workers on the ground	1	.5	.5	77.5
All of the above	9	4.5	4.5	82.0
9. Use existing media and use more of public media	4	2.0	2.0	84.0
10. Use person to person evangelism	3	1.5	1.5	85.5
1 and 2	13	6.5	6.5	92.0
2 & 4	4	2.0	2.0	94.0
1, 2 & 3	6	3.0	3.0	97.0
14. N/A	5	2.5	2.5	99.5
15.00	1	.5	.5	100.0
Total	200	100.0	100.0	

Handling Issues damaging to Public

On the handling of issues that damage the image of the church to the public, data showed that media ought to be used in order to address them (issues). Of the 200 respondents, 52.0 percent (104) indicated that media should be used to correct wrong impression created by misinformation, 32.5 percent (65) indicated that the local church be used for that instead of media. Other details can be gotten from the table below. Those who opted to do nothing and just pray about it were 4.5 percent.

Further, the survey on the mode of correction of wrong impression showed that a good number 69 (34.5 percent) were for the idea that this should be done at national level and a department of public relations put in place with a spokes person chosen to deal with issues that relate to the public. Those just for the idea of spokes person without regard to department were 27.5 percent.

This in the thinking of this researcher is an indication that many want the church to use the media on a larger scale to communicate its message than the way things are at the moment.

Table 7

How should church handle issues damaging its image to the public?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.Use media to correct impression	104	52.0	52.0	52.0
2.Correct impression through local church	65	32.5	32.5	84.5
3. Do nothing about it	1	.5	.5	85.0
4.Just pray and fast about	8	4.0	4.0	89.0
5.Orient laity about strucutre of church so they help	1	.5	.5	89.5
1 & 5	1	.5	.5	90.0
1 and 2	20	10.0	10.0	100.0
Total	200	100.0	100.0	

Table 8**How should correction be done?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.By spokes person at national level	55	27.5	27.5	27.5
2.By department choser to handle issues	31	15.5	15.5	43.0
3. By regional spokes persons	23	11.5	11.5	54.5
4. By any concerned member	9	4.5	4.5	59.0
Both 1 and 2	69	34.5	34.5	93.5
All of the above	6	3.0	3.0	96.5
Both 1,2 and 3	4	2.0	2.0	98.5
1 and 3	1	.5	.5	99.0
3 and 4	1	.5	.5	99.5
N/A	1	.5	.5	100.0
Total	200	100.0	100.0	

The Church and the media vis-à-vis Gospel proclamation

According to the data obtained, 94.5 percent (189) said the church (SDA) should use more of the media for the proclamation of the gospel. 3.5 percent (7) said no the church should not use media, while 1.5 percent said they were not sure.

On the question of which media should be used more, the results obtained showed that those in favour of radio for wider coverage accounted for 10.0 (20) percent, television for impressive visual aids were 4.9 percent (9), magazine for proper record 8.5 (17) both radio and television 28.0 (56) percent, radio, television and newspapers 13.0 (26) percent.

On which of the media would be effective, results showed: 37.0 (74) public, 3.5(7) private, 12.0 (24) community and all of the above showing the highest of 40.0 (81) percent.

The above information shows that the majority want the SDA Church to use the media for Gospel proclamation. This on the other hand should not be limited to one type, but many including public media.

Table 9

Should the church use more of the media in proclamation of the gospel?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	189	94.5	94.5	94.5
No	7	3.5	3.5	98.0
Not sure	3	1.5	1.5	99.5
15.00	1	.5	.5	100.0
Total	200	100.0	100.0	

Table 10

Which media should be used more?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.Radio for wider coverage	20	10.0	10.0	10.0
2.Television for impressive visual images	9	4.5	4.5	14.5
4.Newspapers for record	1	.5	.5	15.0
5.Mgazine for record	17	8.5	8.5	23.5
6.Both radio and television	56	28.0	28.0	51.5
7.Radio, television and newspapers	26	13.0	13.0	64.5
8.Posters pamphlets and brochures	9	4.5	4.5	69.0
9.All of the above	54	27.0	27.0	96.0
1,2 & 6	1	.5	.5	96.5
1 and 7	1	.5	.5	97.0
12.Radio, television, posters, pamphlets and brochures	5	2.5	2.5	99.5
13.Television and newspaper	1	.5	.5	100.0
Total	200	100.0	100.0	

Table 11

Which media would be more effective?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Public media	74	37.0	37.0	37.0
Private media	7	3.5	3.5	40.5
Community media	24	12.0	12.0	52.5
All of the above	81	40.5	40.5	93.0
Public and community media	12	6.0	6.0	99.0
Satellite	2	1.0	1.0	100.0
Total	200	100.0	100.0	

Listening to and viewing broadcast programmes

The data obtained showed that 91 percent (182) of the total of 200 respondents in the study listened to and viewed broadcast programmes (on both radio and television). Only 7.5 percent (15) said they did not. Those not sure were just 1.5 percent representing about three (3) respondents.

In addition, data obtained on the Church run religious programme on television: *The Voice of prophecy* showed that many have heard about it. Of the 200 respondents 94.0 (188) percent said they had heard about it, 5.5 (11) said they had not heard it, while .5 (1) percent said they were not sure. Those who said they listened to it every week were 56.5 (113) percent; two to three times a month 16.5 percent (33). Those who listened to it whenever they felt like were 19.0 (38) percent. The lowest percentage of 4.0 (8) went to those who said they listened to it either once a month or whenever they were at home. Another important information to note is that of the total respondents, 88.0 (176) percent said they were helped by the Voice of prophecy messages to know more about Adventism, 9.5 (19) percent indicated being helped partially, while those who said they were not helped at all were 2.5 (5) percent.

On the other hand, on the question of ownership of radio and television, 11 percent (15) said they owned a radio only. Those who owned a television only were 7.5 percent (3). But those who said they owned both radio and television sets were 74 percent (148). Owned non were 7.5 (15). This meant that the majority of those surveyed could afford both radio and television. Only a very small number, as we have seen were not able to

afford the abovementioned items. Also a good number took some interest in the programmes on radio and television. The tables below show the detailed information as explained above:

Table 12

Have you ever heard of the Voice of Prophecy programme on ZNBC TV?					
		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	Yes	188	94.0	94.0	94.0
	No	11	5.5	5.5	99.5
	Not sure	1	.5	.5	100.0
	Total	200	100.0	100.0	

Table 13

How often do you listen to VOP programmes?

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	1. Every week	113	56.5	56.5	56.5
	2. Two to three times a month	33	16.5	16.5	73.0
	3. Once a month	8	4.0	4.0	77.0
	4. Whenever I feel like it	38	19.0	19.0	96.0
	5. Whenever I'm home	8	4.0	4.0	100.0
	Total	200	100.0	100.0	

Table 14

Does the VOP help you know more about Jesus and the Adventist faith?

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	Yes	176	88.0	88.0	88.0
	Partially not at all	19	9.5	9.5	97.5
		5	2.5	2.5	100.0
	Total	200	100.0	100.0	

Table 15

Do you listen to and view broadcast programmes

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	Yes	182	91.0	91.0	91.0
	No	15	7.5	7.5	98.5
	Not sure	3	1.5	1.5	100.0
	Total	200	100.0	100.0	

Table 16

Which of the following do you own?

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	Radio	22	11.0	11.0	11.0
	Television	15	7.5	7.5	18.5
	Both radio and TV	148	74.0	74.0	92.5
	Non of the above	15	7.5	7.5	100.0
	Total	200	100.0	100.0	

Frequency of newspaper reading

On frequency of newspaper reading, the findings revealed some differences from radio and television listener and viewership. Those who read papers every day were 26 percent (52). Those who read three to six times a week were 8 percent (16). Once to twice a week were 4 percent (8). Those who read whenever chance allows were 58 percent (116). Never read at all were 4 percent (8). This could mean that not many respondents placed greater importance to reading newspapers every day. There could be several reasons for this, but the major ones could be two: economic and or educational (to be dealt later in the chapter).

Table 17

Frequency of reading daily papers

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Every day	52	26.0	26.0	26.0
Three to six times a week	16	8.0	8.0	34.0
Once to twice a week	8	4.0	4.0	38.0
Whenever chance allows	116	58.0	58.0	96.0
I do not read papers at all	8	4.0	4.0	100.0
Total	200	100.0	100.0	

Correlating Sex against use of mass media

The findings also demonstrated that different sexes have different views on the use of mass media. In certain areas they differ widely, while in some the difference is minimal. Different questions yielded different responses from different sexes. Generally more females (95) percent) than males indicated being in favour of the Church using more of mass media in the proclamation of the Gospel.

At the same time 52.3 percent female, while 51.9 percent of males were in favour of using media to correct wrong impressions. On how to correct, 33.8 percent females and 24.4 percent males said it should be done at national level. It was also observed that 93.8 percent females listened to radio broadcasts and viewed television programmes, while 89.6 percent were males. The other finding was that 74.8 percent males and 72.3 females owned both radio and television. This indicates that both men and women have interest in mass media. The higher percentage of radio listeners and television viewers among females could mean that more women stay at home during the day than men who are usually at work places. It could also mean that many working- women prefer to stay at home after knocking off from work instead of visiting. On the other hand it could also mean that many men prefer to visit friends and work mates after knocking off.

Age

According to the findings the younger generation (18 years and below) and older people (50 and above) listen to and view more broadcast programmes than other ages. The data showed that 100 percent of youth and 100 percent of older people (50 and above) listened

to and viewed broadcast programmes. On the other hand on the frequencies of attendance to broadcast programmes, it was the older generation that reported viewing every time there was a programme (65.2 percent). Also, the findings on the Voice of Prophecy programme showed that the older generation viewed more frequently than others (69.8 percent). The tables below give more details on the same subject of discussion.

Table 18

Age group * Do you listen to and view broadcast programmes Crosstabulation

			Do you listen to and view broadcast programmes			Total
			Yes	No	Not sure	
Age group	18 years and below	Count	5	0	0	5
		% within Age group	100.0%	.0%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	2.7%	.0%	.0%	2.5%
		% of Total	2.5%	.0%	.0%	2.5%
	19-25 years	Count	30	2	2	34
		% within Age group	88.2%	5.9%	5.9%	100.0%
		% within Do you listen to and view broadcast programmes	16.5%	13.3%	66.7%	17.0%
		% of Total	15.0%	1.0%	1.0%	17.0%
	26-30 years	Count	32	3	0	35
		% within Age group	91.4%	8.6%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	17.6%	20.0%	.0%	17.5%
		% of Total	16.0%	1.5%	.0%	17.5%
	31-39 years	Count	46	4	0	50
		% within Age group	92.0%	8.0%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	25.3%	26.7%	.0%	25.0%
		% of Total	23.0%	2.0%	.0%	25.0%
	40-49 years	Count	46	6	1	53
		% within Age group	86.8%	11.3%	1.9%	100.0%
		% within Do you listen to and view broadcast programmes	25.3%	40.0%	33.3%	26.5%
		% of Total	23.0%	3.0%	.5%	26.5%
	50 years and above	Count	23	0	0	23
		% within Age group	100.0%	.0%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	12.6%	.0%	.0%	11.5%
		% of Total	11.5%	.0%	.0%	11.5%
Total		Count	182	15	3	200
		% within Age group	91.0%	7.5%	1.5%	100.0%
		% within Do you listen to and view broadcast programmes	100.0%	100.0%	100.0%	100.0%
		% of Total	91.0%	7.5%	1.5%	100.0%

Table 19

Age group * Frequency of attendance to broadcast programmes Crosstabulation

		Frequency of attendance to broadcast programmes							Total
		every time there is a religious programme	Once a week	Twice a week	undays on	When I'm home	Whenever have a chance	Once in a while	
Age 18 years and group	Count	2	2	1	0	0	0	0	5
	% within Age group	40.0%	40.0%	20.0%	.0%	.0%	.0%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	1.8%	3.8%	25.0%	.0%	.0%	.0%	.0%	2.5%
	% of Total	1.0%	1.0%	.5%	.0%	.0%	.0%	.0%	2.5%
19-25 years	Count	15	14	1	0	3	1	0	34
	% within Age group	44.1%	41.2%	2.9%	.0%	8.8%	2.9%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	13.2%	26.9%	25.0%	.0%	30.0%	6.3%	.0%	17.0%
	% of Total	7.5%	7.0%	.5%	.0%	1.5%	.5%	.0%	17.0%
26-30 years	Count	21	6	1	2	1	4	0	35
	% within Age group	60.0%	17.1%	2.9%	5.7%	2.9%	11.4%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	18.4%	11.5%	25.0%	66.7%	10.0%	25.0%	.0%	17.5%
	% of Total	10.5%	3.0%	.5%	1.0%	.5%	2.0%	.0%	17.5%
31-39 years	Count	30	10	1	1	3	5	0	50
	% within Age group	60.0%	20.0%	2.0%	2.0%	6.0%	10.0%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	26.3%	19.2%	25.0%	33.3%	30.0%	31.3%	.0%	25.0%
	% of Total	15.0%	5.0%	.5%	.5%	1.5%	2.5%	.0%	25.0%
40-49 years	Count	31	14	0	0	3	4	1	53
	% within Age group	58.5%	26.4%	.0%	.0%	5.7%	7.5%	1.9%	100.0%
	% within Frequency of attendance to broadcast programmes	27.2%	26.9%	.0%	.0%	30.0%	25.0%	100.0%	26.5%
	% of Total	15.5%	7.0%	.0%	.0%	1.5%	2.0%	.5%	26.5%
50 years and above	Count	15	6	0	0	0	2	0	23
	% within Age group	65.2%	26.1%	.0%	.0%	.0%	8.7%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	13.2%	11.5%	.0%	.0%	.0%	12.5%	.0%	11.5%
	% of Total	7.5%	3.0%	.0%	.0%	.0%	1.0%	.0%	11.5%
Total	Count	114	52	4	3	10	16	1	200
	% within Age group	57.0%	26.0%	2.0%	1.5%	5.0%	8.0%	.5%	100.0%
	% within Frequency of attendance to broadcast programmes	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	57.0%	26.0%	2.0%	1.5%	5.0%	8.0%	.5%	100.0%

Table 20

Age group * How often do you listen to VOP programmes? Crosstabulation

		How often do you listen to VOP programmes?					Total
		1. Every week	2. Two to three times a month	3. Once a month	4. Whenever I feel like	5. Whenever I'm home	
Age group	Count	3	0	0	2	0	5
	% within Age group	60.0%	.0%	.0%	40.0%	.0%	100.0%
	% within How often do you listen to VOP programmes	2.7%	.0%	.0%	5.3%	.0%	2.5%
	% of Total	1.5%	.0%	.0%	1.0%	.0%	2.5%
19-25 years	Count	15	8	2	9	0	34
	% within Age group	44.1%	23.5%	5.9%	26.5%	.0%	100.0%
	% within How often do you listen to VOP programmes	13.3%	24.2%	25.0%	23.7%	.0%	17.0%
	% of Total	7.5%	4.0%	1.0%	4.5%	.0%	17.0%
26-30 years	Count	18	7	2	7	1	35
	% within Age group	51.4%	20.0%	5.7%	20.0%	2.9%	100.0%
	% within How often do you listen to VOP programmes	15.9%	21.2%	25.0%	18.4%	12.5%	17.5%
	% of Total	9.0%	3.5%	1.0%	3.5%	.5%	17.5%
31-39 years	Count	26	10	0	11	3	50
	% within Age group	52.0%	20.0%	.0%	22.0%	6.0%	100.0%
	% within How often do you listen to VOP programmes	23.0%	30.3%	.0%	28.9%	37.5%	25.0%
	% of Total	13.0%	5.0%	.0%	5.5%	1.5%	25.0%
40-49 years	Count	37	6	2	6	2	53
	% within Age group	69.8%	11.3%	3.8%	11.3%	3.8%	100.0%
	% within How often do you listen to VOP programmes	32.7%	18.2%	25.0%	15.8%	25.0%	26.5%
	% of Total	18.5%	3.0%	1.0%	3.0%	1.0%	26.5%
50 years and above	Count	14	2	2	3	2	23
	% within Age group	60.9%	8.7%	8.7%	13.0%	8.7%	100.0%
	% within How often do you listen to VOP programmes	12.4%	6.1%	25.0%	7.9%	25.0%	11.5%
	% of Total	7.0%	1.0%	1.0%	1.5%	1.0%	11.5%
Total	Count	113	33	8	38	8	200
	% within Age group	56.5%	16.5%	4.0%	19.0%	4.0%	100.0%
	% within How often do you listen to VOP programmes	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	56.5%	16.5%	4.0%	19.0%	4.0%	100.0%

Marital status

Another very important outcome of the study had to do with marital status. In the study it was revealed that more respondents who were on separation indicated watching television programmes every day (100 percent). At the same time 55.6 percent of the widows reported also watching television every day, divorcees 50.0 percent, the married 52.9 and the singles 51.6 percent.

On frequency of attendance to broadcast programmes on a daily basis divorcees recorded the highest response rate of 83.3 percent per day. The second were the married 58.8 percent, then the widows 55.6 percent, singles 51.6 and those on separation 50.0 percent.

On Voice of prophecy programmes, it was also observed that more widows watched the programme every week (66.7 percent).

Further, the information on the frequency of daily papers readership revealed that more divorcees (66.7 percent) read papers every day while the rest indicated reading whenever chance allowed: married 52.9, singles 65.6, widows 77.8 and those on separation 100 percent.

The above data showing a high number of separated ones, divorcees and widows listening to radio, watching television and or reading daily papers could be attributed to a number of issues. One of them could be because they have a little bit of more time than the married to spend on these things. So they can analyse the programmes on mass media

carefully and follow the events well. The second one could be due to the fact that all the three categories are a result of very traumatic events most for which there is no immediate solution. This might lead some to look for help from the media especially religious programmes that offer solutions to their problems. On the other hand, a large percentage of those who read papers whenever chance allowed could mean a good majority of these could have financial difficulties due to the loss of a partner who could have been a bread winner in the family. This could give a great opportunity for the Church to maximise the use of mass media in order to meet the needs of these people who are ready to find help through the programmes set by the media.

Those who live far away from big cities attend more to religious broadcast programmes than those who are near.

The findings of the study showed that those who lived out side the capital Lusaka showed more keen interest in the religious broadcast programmes than those who lived within the capital. Data showed those in Lusaka who listened to broadcast religious programmes every time there was one, were 46.3 percent, while other towns along the line of rail showed the following data: Kabwe 69.2, Luanshya 63.4 percent. Further, it was also discovered that the further away the respondent lived from the centre of broadcasting the more the interest in the religious broadcast programmes. The following is the information showing those who listened to religious programmes every time there was one: Chilubi island 100 percent, Mazabuka 100 percent, Mansa 100 percent, Mumbwa, Chibombo 100 percent, Monze 100 percent. On the other hand, those who indicated listening at list

once a week were as follows: Lusaka 31.7, Kabwe 2.5, Ndola, 18.8, Luanshya 31.6 Mpongwe 100, Kitwe 100 Chongwe 100.

On how the Church should handle issues or correct misinformation, most of those who lived outside of Lusaka indicated with bigger percentage that the media should be used. The data is as follows: Lusaka 46.3 in favour of mass media use, Kabwe 71.8, Ndola 50.0 Luanshya 47.4, Chilubi 100, Mpongwe 100, Mumbwa 100, Chibombo 100 percent. Again Lusaka recorded the lowest figure.

The above information could mean that those living in the capital might have many sources of information besides the media. Sometimes they may understand something quicker than the media can provide information for in a short time. It could also be because there are many other things that attract their attention, which in a way satisfy them, such as retreats, games, political gatherings parties etc. At the same time those living outside of the city could have limited sources of information and so depend heavily on the media to provide them with the needed messages. It could also mean that they have limited social amenities. So the media to them is a great source of information and entertainment.

By using media the Church could also easily reach these who are far (as we have seen above) away with the message of hope.

Level of Education

Further, there was an indication that education also played some role in the frequency of reading papers. For example, among those with primary and secondary education 20 percent read daily, while among those with college education 30 percent bought daily papers. Those with university education had 27 percent reading daily papers. While there is a small difference between those who read papers every day with college education and those with university education, it is evident that these two groups read papers more than others. The reason for this could be because of better education which made them have good understanding of the importance of reading current information and also better income which made them afford daily papers.

On the frequency of attending to religious broadcast programmes, it was observed that those with secondary school education had a higher percentage of listener and viewership of 63.2 while others trailed behind as follows: primary education 53.3, college 58.6 and university education with 27.8 percent. The lowest as can be seen were those with university education. The reason for low percentage among the respondents with university education could be attributed as Mweene points out to different priorities and living habits from the lowly educated.

Coming to the higher listener and viewership of broadcasts by people with secondary education, it can be said that these may have more access and more exposure to the mass media than their counterparts with primary education.

With regard to the question of whether the Church should use more of mass media in the proclamation of the Gospel, data shows that people with university education showed more affirmation than others with a percentage of 100. The others are shown as follows: primary education 93.3 percentage yes, secondary 95.6 and college 92.9 percent Yes. This could mean that while those with university education have the lowest percentage on the list of those who watch and listen to religious programmes many are convinced that the mass media is very important means of communication. The tables on the next pages give more information on the said topic.

Table 21

Level of education * Frequency of reading daily papers Crosstabulation

		Frequency of reading daily papers					Total	
		very rarely	Three to six times a week	Once to twice a week	Whenever chance allows	do not read papers at all		
Level of education	Primary	Count	3	1	0	9	2	15
	% within Level education	20.0%	6.7%	.0%	60.0%	13.3%	100.0%	
	% within Frequency of reading daily papers	5.8%	6.3%	.0%	7.8%	25.0%	7.5%	
	% of Total	1.5%	.5%	.0%	4.5%	1.0%	7.5%	
Secondary	Count	14	9	4	37	4	68	
	% within Level education	20.6%	13.2%	5.9%	54.4%	5.9%	100.0%	
	% within Frequency of reading daily papers	26.9%	56.3%	50.0%	31.9%	50.0%	34.0%	
	% of Total	7.0%	4.5%	2.0%	18.5%	2.0%	34.0%	
College-- a) Certificate, b) Diploma	Count	30	4	4	59	2	99	
	% within Level education	30.3%	4.0%	4.0%	59.6%	2.0%	100.0%	
	% within Frequency of reading daily papers	57.7%	25.0%	50.0%	50.9%	25.0%	49.5%	
	% of Total	15.0%	2.0%	2.0%	29.5%	1.0%	49.5%	
University degree	Count	5	2	0	11	0	18	
	% within Level education	27.8%	11.1%	.0%	61.1%	.0%	100.0%	
	% within Frequency of reading daily papers	9.6%	12.5%	.0%	9.5%	.0%	9.0%	
	% of Total	2.5%	1.0%	.0%	5.5%	.0%	9.0%	
Total	Count	52	16	8	116	8	200	
	% within Level education	26.0%	8.0%	4.0%	58.0%	4.0%	100.0%	
	% within Frequency of reading daily papers	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
	% of Total	26.0%	8.0%	4.0%	58.0%	4.0%	100.0%	

Table 22

Level of education * Frequency of attendance to broadcast programmes Crosstabulation

		Frequency of attendance to broadcast programmes							Total
		Every time there is a religious programme	Once a week	Twice a week	3 days or more	When I'm at home	Whenever I have a chance	Once in a while	
Level of Primary education	Count	8	4	0	0	1	2	0	15
	% within Level education	53.3%	26.7%	.0%	.0%	6.7%	13.3%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	7.0%	7.7%	.0%	.0%	10.0%	12.5%	.0%	7.5%
	% of Total	4.0%	2.0%	.0%	.0%	.5%	1.0%	.0%	7.5%
Secondary	Count	43	20	2	0	1	1	1	68
	% within Level education	63.2%	29.4%	2.9%	.0%	1.5%	1.5%	1.5%	100.0%
	% within Frequency of attendance to broadcast programmes	37.7%	38.5%	50.0%	.0%	10.0%	6.3%	100.0%	34.0%
	% of Total	21.5%	10.0%	1.0%	.0%	.5%	.5%	.5%	34.0%
College)-- a) Certificate, b) Diploma	Count	58	20	1	3	7	10	0	99
	% within Level education	58.6%	20.2%	1.0%	3.0%	7.1%	10.1%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	50.9%	38.5%	25.0%	100.0%	70.0%	62.5%	.0%	49.5%
	% of Total	29.0%	10.0%	.5%	1.5%	3.5%	5.0%	.0%	49.5%
University degree	Count	5	8	1	0	1	3	0	18
	% within Level education	27.8%	44.4%	5.6%	.0%	5.6%	16.7%	.0%	100.0%
	% within Frequency of attendance to broadcast programmes	4.4%	15.4%	25.0%	.0%	10.0%	18.8%	.0%	9.0%
	% of Total	2.5%	4.0%	.5%	.0%	.5%	1.5%	.0%	9.0%
Total	Count	114	52	4	3	10	16	1	200
	% within Level education	57.0%	26.0%	2.0%	1.5%	5.0%	8.0%	.5%	100.0%
	% within Frequency of attendance to broadcast programmes	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	57.0%	26.0%	2.0%	1.5%	5.0%	8.0%	.5%	100.0%

Table 23

Education * Should the church use more of the media in proclamation of the gospel? Crosstab

			Should the church use more of the media in proclamation of the gospel?				Total
			Yes	No	Not sure	15.00	
Level of education	Primary	Count	14	1	0	0	15
		% within Level of education	93.3%	6.7%	.0%	.0%	100.0%
		% within Should the church use more of media in proclamation of the gospel?	7.4%	14.3%	.0%	.0%	7.5%
		% of Total	7.0%	.5%	.0%	.0%	7.5%
Secondary	Secondary	Count	65	2	1	0	68
		% within Level of education	95.6%	2.9%	1.5%	.0%	100.0%
		% within Should the church use more of media in proclamation of the gospel?	34.4%	28.6%	33.3%	.0%	34.0%
		% of Total	32.5%	1.0%	.5%	.0%	34.0%
College)– a) Certificate, b) Diploma	College)– a) Certificate, b) Diploma	Count	92	4	2	1	99
		% within Level of education	92.9%	4.0%	2.0%	1.0%	100.0%
		% within Should the church use more of media in proclamation of the gospel?	48.7%	57.1%	66.7%	100.0%	49.5%
		% of Total	46.0%	2.0%	1.0%	.5%	49.5%
University degree	University degree	Count	18	0	0	0	18
		% within Level of education	100.0%	.0%	.0%	.0%	100.0%
		% within Should the church use more of media in proclamation of the gospel?	9.5%	.0%	.0%	.0%	9.0%
		% of Total	9.0%	.0%	.0%	.0%	9.0%
Total	Total	Count	189	7	3	1	200
		% within Level of education	94.5%	3.5%	1.5%	.5%	100.0%
		% within Should the church use more of media in proclamation of the gospel?	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	94.5%	3.5%	1.5%	.5%	100.0%

Income

On income, this research discovered that among those who earned about K399000, only 17.9 percent read papers every day. Those in the K400000 income bracket, 22.7 percent read every day. Among those who earned about K500000 23.2 percent read every day. On the other hand among those earning One Million Kwacha and above, 45.2 percent read every day. This could mean that people in lower income groups found it hard to afford a newspaper every day while those in higher income group could afford it. So economy might also be a determining factor in daily paper readership.

On television viewing and radio listening, those with income of one Million Kwacha to two Million indicated a higher percentage of listening to radio programmes every day (54.8 percent). On the other hand, those with income of above two Million indicated listening to radio whenever chance allowed (66.7 percent). On television viewing those with income of K500 000 to 999000, had the highest percentage response of 59.4 percent. These showed they viewed television every day watching some programmes.

With regard to Voice of Prophecy- whether it helped them or not, those with highest income of above 2 Million had the highest percentage of 100 yes response. The second were those with income of 1 to 2 Million Kwacha 96.8 percent.

The above data shows that income also determines the possibility of having access to all types of mass media (electronic or print). This could mean that when the Church uses any

type of mass media for its communication of the message it is possible to capture the high- income audience.

Table 24

what is your income per month? * Do you listen to and view broadcast programmes Crosstabulation						
			Do you listen to and view broadcast programmes			Total
			Yes	No	Not sure	
what is your income per month?	399 000 Kwacha and below	Count	35	4	0	39
		% within what is your income per month?	89.7%	10.3%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	19.2%	26.7%	.0%	19.5%
		% of Total	17.5%	2.0%	.0%	19.5%
400 000 - 499 000 Kwacha	400 000 - 499 000 Kwacha	Count	18	4	0	22
		% within what is your income per month?	81.8%	18.2%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	9.9%	26.7%	.0%	11.0%
		% of Total	9.0%	2.0%	.0%	11.0%
500 000 - 999 000 Kwacha	500 000 - 999 000 Kwacha	Count	65	3	1	69
		% within what is your income per month?	94.2%	4.3%	1.4%	100.0%
		% within Do you listen to and view broadcast programmes	35.7%	20.0%	33.3%	34.5%
		% of Total	32.5%	1.5%	.5%	34.5%
1 Million - 2 Million Kwacha	1 Million - 2 Million Kwacha	Count	30	1	0	31
		% within what is your income per month?	96.8%	3.2%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	16.5%	6.7%	.0%	15.5%
		% of Total	15.0%	.5%	.0%	15.5%
Over 2 Million Kwacha	Over 2 Million Kwacha	Count	6	0	0	6
		% within what is your income per month?	100.0%	.0%	.0%	100.0%
		% within Do you listen to and view broadcast programmes	3.3%	.0%	.0%	3.0%
		% of Total	3.0%	.0%	.0%	3.0%
Full time dependant with no own income	Full time dependant with no own income	Count	28	3	2	33
		% within what is your income per month?	84.8%	9.1%	6.1%	100.0%
		% within Do you listen to and view broadcast programmes	15.4%	20.0%	66.7%	16.5%
		% of Total	14.0%	1.5%	1.0%	16.5%
Total	Total	Count	182	15	3	200
		% within what is your income per month?	91.0%	7.5%	1.5%	100.0%
		% within Do you listen to and view broadcast programmes	100.0%	100.0%	100.0%	100.0%
		% of Total	91.0%	7.5%	1.5%	100.0%

Table 25

what is your income per month? * Frequency of attendance to broadcast programmes Crosstabulation

			Frequency of attendance to broadcast programmes							Total
			every time there is a religious programme	Once a week	Twice a week	Sundays only	When I'm home	whenever I have a chance	Once in a while	
what is your income per month?	399 000 Kwacha or below	Count	20	17	0	0	1	1	0	39
		% within what is your income per month?	51.3%	43.6%	.0%	.0%	2.6%	2.6%	.0%	100.0%
		% within Frequency of attendance to broadcast programmes	17.5%	32.7%	.0%	.0%	10.0%	6.3%	.0%	19.5%
		% of Total	10.0%	8.5%	.0%	.0%	.5%	.5%	.0%	19.5%
400 000 - 499 000 Kwacha		Count	15	4	1	0	1	1	0	22
		% within what is your income per month?	68.2%	18.2%	4.5%	.0%	4.5%	4.5%	.0%	100.0%
		% within Frequency of attendance to broadcast programmes	13.2%	7.7%	25.0%	.0%	10.0%	6.3%	.0%	11.0%
		% of Total	7.5%	2.0%	.5%	.0%	.5%	.5%	.0%	11.0%
500 000 - 999 000 Kwacha		Count	43	10	2	2	6	6	0	69
		% within what is your income per month?	62.3%	14.5%	2.9%	2.9%	8.7%	8.7%	.0%	100.0%
		% within Frequency of attendance to broadcast programmes	37.7%	19.2%	50.0%	66.7%	60.0%	37.5%	.0%	34.5%
		% of Total	21.5%	5.0%	1.0%	1.0%	3.0%	3.0%	.0%	34.5%
1 Million - 2 Million Kwacha		Count	13	12	0	1	1	3	1	31
		% within what is your income per month?	41.9%	38.7%	.0%	3.2%	3.2%	9.7%	3.2%	100.0%
		% within Frequency of attendance to broadcast programmes	11.4%	23.1%	.0%	33.3%	10.0%	18.8%	100.0%	15.5%
		% of Total	6.5%	6.0%	.0%	.5%	.5%	1.5%	.5%	15.5%
Over 2 Million Kwacha		Count	3	0	0	0	1	2	0	6
		% within what is your income per month?	50.0%	.0%	.0%	.0%	16.7%	33.3%	.0%	100.0%
		% within Frequency of attendance to broadcast programmes	2.6%	.0%	.0%	.0%	10.0%	12.5%	.0%	3.0%
		% of Total	1.5%	.0%	.0%	.0%	.5%	1.0%	.0%	3.0%
Full time dependant with no own income		Count	20	9	1	0	0	3	0	33
		% within what is your income per month?	60.6%	27.3%	3.0%	.0%	.0%	9.1%	.0%	100.0%
		% within Frequency of attendance to broadcast programmes	17.5%	17.3%	25.0%	.0%	.0%	18.8%	.0%	16.5%
		% of Total	10.0%	4.5%	.5%	.0%	.0%	1.5%	.0%	16.5%
Total		Count	114	52	4	3	10	16	1	200
		% within what is your income per month?	57.0%	26.0%	2.0%	1.5%	5.0%	8.0%	.5%	100.0%
		% within Frequency of attendance to broadcast programmes	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	57.0%	26.0%	2.0%	1.5%	5.0%	8.0%	.5%	100.0%

Table 26

what is your income per month? * Have you ever heard of the Voice of Prophecy programme on ZNBC TV? Crosstabulation

			Have you ever heard of the Voice of Prophecy programme on ZNBC TV?			Total
			Yes	No	Not sure	
what is your income per month?	399 000 Kwacha and below	Count	37	2	0	39
		% within what is your income per month?	94.9%	5.1%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	19.7%	18.2%	.0%	19.5%
		% of Total	18.5%	1.0%	.0%	19.5%
400 000 - 499 000 Kwacha		Count	20	2	0	22
		% within what is your income per month?	90.9%	9.1%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	10.6%	18.2%	.0%	11.0%
		% of Total	10.0%	1.0%	.0%	11.0%
500 000 - 999 000 Kwacha		Count	65	4	0	69
		% within what is your income per month?	94.2%	5.8%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	34.6%	36.4%	.0%	34.5%
		% of Total	32.5%	2.0%	.0%	34.5%
1 Million - 2 Million Kwacha		Count	28	2	1	31
		% within what is your income per month?	90.3%	6.5%	3.2%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	14.9%	18.2%	100.0%	15.5%
		% of Total	14.0%	1.0%	.5%	15.5%
Over 2 Million Kwacha		Count	6	0	0	6
		% within what is your income per month?	100.0%	.0%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	3.2%	.0%	.0%	3.0%
		% of Total	3.0%	.0%	.0%	3.0%
Full time dependant with no own income		Count	32	1	0	33
		% within what is your income per month?	97.0%	3.0%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	17.0%	9.1%	.0%	16.5%
		% of Total	16.0%	.5%	.0%	16.5%
Total		Count	188	11	1	200
		% within what is your income per month?	94.0%	5.5%	.5%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	100.0%	100.0%	100.0%	100.0%
		% of Total	94.0%	5.5%	.5%	100.0%

Table 27

what is your income per month? * How often do you listen to the radio in a week? Crosstabulation

			How often do you listen to the radio in a week?					Total
			Every day	Two to three times a week	Once a week	Whenever chance allows	I never listen to the radio at all	
what is your income per month?	399 000 Kwacha and below	Count	20	4	1	13	1	39
		% within what is your income per month?	51.3%	10.3%	2.6%	33.3%	2.6%	100.0%
		% within How often do you listen to the radio in a week?	21.7%	23.5%	12.5%	17.1%	14.3%	19.5%
		% of Total	10.0%	2.0%	.5%	6.5%	.5%	19.5%
400 000 - 499 000 Kwacha		Count	5	4	0	13	0	22
		% within what is your income per month?	22.7%	18.2%	.0%	59.1%	.0%	100.0%
		% within How often do you listen to the radio in a week?	5.4%	23.5%	.0%	17.1%	.0%	11.0%
		% of Total	2.5%	2.0%	.0%	6.5%	.0%	11.0%
500 000 - 999 000 Kwacha		Count	34	3	4	26	2	69
		% within what is your income per month?	49.3%	4.3%	5.8%	37.7%	2.9%	100.0%
		% within How often do you listen to the radio in a week?	37.0%	17.6%	50.0%	34.2%	28.6%	34.5%
		% of Total	17.0%	1.5%	2.0%	13.0%	1.0%	34.5%
1 Million - 2 Million Kwacha		Count	17	1	2	9	2	31
		% within what is your income per month?	54.8%	3.2%	6.5%	29.0%	6.5%	100.0%
		% within How often do you listen to the radio in a week?	18.5%	5.9%	25.0%	11.8%	28.6%	15.5%
		% of Total	8.5%	.5%	1.0%	4.5%	1.0%	15.5%
Over 2 Million Kwacha		Count	2	0	0	4	0	6
		% within what is your income per month?	33.3%	.0%	.0%	66.7%	.0%	100.0%
		% within How often do you listen to the radio in a week?	2.2%	.0%	.0%	5.3%	.0%	3.0%
		% of Total	1.0%	.0%	.0%	2.0%	.0%	3.0%
Full time dependant with no own income		Count	14	5	1	11	2	33
		% within what is your income per month?	42.4%	15.2%	3.0%	33.3%	6.1%	100.0%
		% within How often do you listen to the radio in a week?	15.2%	29.4%	12.5%	14.5%	28.6%	16.5%
		% of Total	7.0%	2.5%	.5%	5.5%	1.0%	16.5%
Total		Count	92	17	8	76	7	200
		% within what is your income per month?	46.0%	8.5%	4.0%	38.0%	3.5%	100.0%
		% within How often do you listen to the radio in a week?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	46.0%	8.5%	4.0%	38.0%	3.5%	100.0%

Table 28

what is your income per month? * How often do you watch television in a week? Crosstabulation

		How often do you watch television in a week?					Total	
		Every day- I watch all programmes	every day- I watch some programmes of interest to me	Every day I listen to the news only	Occasionally	I never watch television programmes		
what is your income per month?	399 000 Kwacha or below	Count	5	15	2	15	2	39
		% within what is your income per month?	12.8%	38.5%	5.1%	38.5%	5.1%	100.0%
		% within How often do you watch television in a week?	25.0%	14.2%	25.0%	25.4%	28.6%	19.5%
		% of Total	2.5%	7.5%	1.0%	7.5%	1.0%	19.5%
400 000 - 499 000 Kwacha	Count	1	12	3	4	2	22	
	% within what is your income per month?	4.5%	54.5%	13.6%	18.2%	9.1%	100.0%	
	% within How often do you watch television in a week?	5.0%	11.3%	37.5%	6.8%	28.6%	11.0%	
	% of Total	.5%	6.0%	1.5%	2.0%	1.0%	11.0%	
500 000 - 999 000 Kwacha	Count	4	41	2	20	2	69	
	% within what is your income per month?	5.8%	59.4%	2.9%	29.0%	2.9%	100.0%	
	% within How often do you watch television in a week?	20.0%	38.7%	25.0%	33.9%	28.6%	34.5%	
	% of Total	2.0%	20.5%	1.0%	10.0%	1.0%	34.5%	
1 Million - 2 Million Kwacha	Count	6	18	1	6	0	31	
	% within what is your income per month?	19.4%	58.1%	3.2%	19.4%	.0%	100.0%	
	% within How often do you watch television in a week?	30.0%	17.0%	12.5%	10.2%	.0%	15.5%	
	% of Total	3.0%	9.0%	.5%	3.0%	.0%	15.5%	
Over 2 Million Kwacha	Count	1	3	0	2	0	6	
	% within what is your income per month?	16.7%	50.0%	.0%	33.3%	.0%	100.0%	
	% within How often do you watch television in a week?	5.0%	2.8%	.0%	3.4%	.0%	3.0%	
	% of Total	.5%	1.5%	.0%	1.0%	.0%	3.0%	
Full time dependant with no own income	Count	3	17	0	12	1	33	
	% within what is your income per month?	9.1%	51.5%	.0%	36.4%	3.0%	100.0%	
	% within How often do you watch television in a week?	15.0%	16.0%	.0%	20.3%	14.3%	16.5%	
	% of Total	1.5%	8.5%	.0%	6.0%	.5%	16.5%	
Total	Count	20	106	8	59	7	200	
	% within what is your income per month?	10.0%	53.0%	4.0%	29.5%	3.5%	100.0%	
	% within How often do you watch television in a week?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	
	% of Total	10.0%	53.0%	4.0%	29.5%	3.5%	100.0%	

Table 29

what is your income per month? * Have you ever heard of the Voice of Prophecy programme on ZNBC TV? Crosstabulation

			Have you ever heard of the Voice of Prophecy programme on ZNBC TV?			Total
			Yes	No	Not sure	
what is your income per month?	399 000 Kwacha and below	Count	37	2	0	39
		% within what is your income per month?	94.9%	5.1%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	19.7%	18.2%	.0%	19.5%
		% of Total	18.5%	1.0%	.0%	19.5%
400 000 - 499 000 Kwacha	Count	Count	20	2	0	22
		% within what is your income per month?	90.9%	9.1%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	10.6%	18.2%	.0%	11.0%
		% of Total	10.0%	1.0%	.0%	11.0%
500 000 - 999 000 Kwacha	Count	Count	65	4	0	69
		% within what is your income per month?	94.2%	5.8%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	34.6%	36.4%	.0%	34.5%
		% of Total	32.5%	2.0%	.0%	34.5%
1 Million - 2 Million Kwacha	Count	Count	28	2	1	31
		% within what is your income per month?	90.3%	6.5%	3.2%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	14.9%	18.2%	100.0%	15.5%
		% of Total	14.0%	1.0%	.5%	15.5%
Over 2 Million Kwacha	Count	Count	6	0	0	6
		% within what is your income per month?	100.0%	.0%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	3.2%	.0%	.0%	3.0%
		% of Total	3.0%	.0%	.0%	3.0%
Full time dependant with no own income	Count	Count	32	1	0	33
		% within what is your income per month?	97.0%	3.0%	.0%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	17.0%	9.1%	.0%	16.5%
		% of Total	16.0%	.5%	.0%	16.5%
Total	Count	Count	188	11	1	200
		% within what is your income per month?	94.0%	5.5%	.5%	100.0%
		% within Have you ever heard of the Voice of Prophecy programme on ZNBC TV?	100.0%	100.0%	100.0%	100.0%
		% of Total	94.0%	5.5%	.5%	100.0%

Table 30

what is your income per month? * How often do you listen to VOP programmes? Crosstabulation

			How often do you listen to VOP programmes?					Total
			1.Every week	2.Two to three times a month	3.Once a month	4.Whenever I feel like	5.Whenever I'm home	
what is your income per month?	399 000 Kwacha and below	Count	23	6	1	8	1	39
		% within what is your income per month?	59.0%	15.4%	2.6%	20.5%	2.6%	100.0%
		% within How often do you listen to VOP programmes?	20.4%	18.2%	12.5%	21.1%	12.5%	19.5%
		% of Total	11.5%	3.0%	.5%	4.0%	.5%	19.5%
400 000 - 499 000 Kwacha		Count	12	0	2	7	1	22
		% within what is your income per month?	54.5%	.0%	9.1%	31.8%	4.5%	100.0%
		% within How often do you listen to VOP programmes?	10.6%	.0%	25.0%	18.4%	12.5%	11.0%
		% of Total	6.0%	.0%	1.0%	3.5%	.5%	11.0%
500 000 - 999 000 Kwacha		Count	42	11	1	13	2	69
		% within what is your income per month?	60.9%	15.9%	1.4%	18.8%	2.9%	100.0%
		% within How often do you listen to VOP programmes?	37.2%	33.3%	12.5%	34.2%	25.0%	34.5%
		% of Total	21.0%	5.5%	.5%	6.5%	1.0%	34.5%
1 Million - 2 Million Kwacha		Count	18	7	2	2	2	31
		% within what is your income per month?	58.1%	22.6%	6.5%	6.5%	6.5%	100.0%
		% within How often do you listen to VOP programmes?	15.9%	21.2%	25.0%	5.3%	25.0%	15.5%
		% of Total	9.0%	3.5%	1.0%	1.0%	1.0%	15.5%
Over 2 Million Kwacha		Count	2	1	1	0	2	6
		% within what is your income per month?	33.3%	16.7%	16.7%	.0%	33.3%	100.0%
		% within How often do you listen to VOP programmes?	1.8%	3.0%	12.5%	.0%	25.0%	3.0%
		% of Total	1.0%	.5%	.5%	.0%	1.0%	3.0%
Full time dependant with no own income		Count	16	8	1	8	0	33
		% within what is your income per month?	48.5%	24.2%	3.0%	24.2%	.0%	100.0%
		% within How often do you listen to VOP programmes?	14.2%	24.2%	12.5%	21.1%	.0%	16.5%
		% of Total	8.0%	4.0%	.5%	4.0%	.0%	16.5%
Total		Count	113	33	8	38	8	200
		% within what is your income per month?	56.5%	16.5%	4.0%	19.0%	4.0%	100.0%
		% within How often do you listen to VOP programmes?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	56.5%	16.5%	4.0%	19.0%	4.0%	100.0%

Religious Denomination

The research on religious denominations with regard to the Seventh Day Adventist Church's use of mass media discovered that most Christian denominations favour the Church's use of the media. The following data was received from respondents of these denominations as a response to the question of *should the Church (SDA) use more of mass media in the proclamation of the Gospel of Jesus Christ?* - Catholic, Anglican, Christian Missions in Many Lands (CMML), Jehovah's Witness, Pentecostal, Apostolic Faith Mission in Zambia, Baptist, Church of God, Church of Christ and Deeper Life all indicated a 100 percent Yes. While those from the Seventh Day Adventist Church stood at 94.0 percent Yes, 3.9 percent No, and the United Church of Zambia 66.7 percent Yes and 33.3 percent saying they were not sure. Only the Salvation Army respondents showed a 100 percent No. This shows that many churches have come to realise that mass media is an inevitable tool for evangelism.

On the question of which media would be effective, the Catholics indicated: 25.0 percent public media, 0.0 percent private (both commercial and non commercial) media, 8.3 percent community media and 66.7 percent for *all of the above*. For Seventh Day Adventists, 36.2 percent in favour of public media, 3.9 for private, 12.5 community and 39.5 percent in favour of *all of the above*. Anglicans and United Church of Zambia indicated 50.0 percent for public media and 50.0 percent for *all of the above*. This would mean that all types of Media should be used for the work of the gospel where possible in order to meet the expectations of different audiences.

More Seventh Day Adventists want their Church to use more of mass media for Gospel proclamation and handling of other issues.

Data on the Adventists view of their Church shows that most are not satisfied with the way the Church participates in mass media. They want more participation than what is happening currently. Data on the question, *is the Church doing enough in the communication of the Gospel-* reveals the following: Catholic 58.3 percent Yes, 16.7 percent No, 25.0 percent not sure, SDA- 27.0 percent Yes, **69.7 percent No** and 3.3 percent not sure. Anglicans had an equal share of 50.0 percent saying Yes and 50.0 percent saying No. UCZ- 50.0 percent said Yes, and 50.0 percent said they were not sure. The Christian Missions in Many Lands' respondents (CMML) gave a 100 percent Yes. Among the Jehovah's Witnesses, 50.0 percent, said Yes, 25.0 percent No and 25.0 said they were not sure. On the other hand, the Pentecostals indicated a 66.7 Yes, 0.0 percent No and a 33.3 percent not sure. This indicates that most Adventists are convinced their church is not utilising mass media well. More should be done to change the picture.

With regard to the question of how the correction of misinformation could be done, most Adventists (58.0 percent) Pentecostals (66.7 percent) and Anglicans (50.0 percent) said the media should be used. The lowest on the list were the Catholics 25.0 percent and UCZ 16.7 percent. On the use of the local church to handle misinformation, the Catholics were the highest with 58.3 percent, followed by Anglicans and UCZ at 50.0 percent. The lowest were the Pentecostals 33.3 percent and the Adventists with 26.3 percent. Those

who said we should do nothing were zero from all groups. Those who advocated for *just pray about it* were: Adventists 3.3 percent, UCZ 33.3 percent.

The above information shows that many Seventh Day Adventists want their church to use mass media on a larger scale other than just for the Voice Of Prophecy programme.

On the other hand it is observed that Pentecostals are the highest on this list of media advocacy because most of them have used the media for a number of years for evangelism, seminars and other issues and have discovered how useful it is if utilized properly.

CHAPTER 7

SUMMARY, CONCLUSIONS, AND AREAS FOR FUTURE RESEARCH

This report endeavoured to investigate the Christian Church and its communication of the Gospel via mass media. The particular denomination picked for the study was the Seventh Day Adventist Church in Zambia. The explicit areas of investigation were: communication and mass media. The research sought to investigate how the named Church (representing Christian denominations) communicated its messages to its members and the masses. The investigation did not seek to involve all forms of communication, but limited itself to mass media communication. Thus, it is the feeling of this researcher that this study will contribute in a way to a better understanding of how Christian denominations can maximise the use of mass media as a quickest way of communicating the Gospel to the World.

Summary

Chapter 1 of this investigation provided the necessary background for this research in giving an overview of the country of Zambia, its geography, population, economy, political structure and religion.

The second chapter gave the background of the problem, giving an overview of the coming of the missionaries to establish missionary presence. It further provided information on how mass media use by these denominations started. Then the background of the subject of the study, the Seventh Day Adventist Church was given. It

gave the information on how participation in mass media in Zambia started, when it started and why. Then a statement of the problem was given, the justification and objectives of the study being to investigate how and why the said Church has used mass media for the past ten years, and to ascertain the nature of audience to be reached by the church through evangelism via mass media.

Chapter three provided the theoretical framework, explaining terminologies such as mass media, media staff, target audience, evangelism, communication and its theories etc.

Chapter four provided the necessary background for this research in giving a review of literature for the interpretation of major communications theories beginning with the earliest theory of magic bullet to agenda setting and where they fit into this study, especially agenda setting. So when the Church uses mass media, giving its programme or topics, the agenda is being set for the public.

Chapter five provided details of how and where the research was conducted, the sample of 200 used, sampling procedures followed, the distribution of the questionnaires, how data was collected, coding sheet used and the pre-tests conducted. It also gave reasons for the limitations of the study.

Chapter six provided the information for data analyses. Interpretation and discussion was done. Below are the main points of the findings of the data analyses:

- a. At the time of the study the source of information about the Seventh Day Adventist Church is local leadership.
- b. Most of the respondents (59.0 percent) said the Church was not doing well in its communication of the message. There should be improvement in the area of communication.
- c. The said Church (SDA) and any other denomination, would improve its communication by utilising more of the existing media.
- d. Issues of great importance, urgent ones and those damaging the reputation of the Church, should quickly be handled by way of mass media.
- e. A public relations office should be set up by the Church at national level to deal with the public and help deal with important issues that affect the church to the public. A spokes person should be appointed for the office.
- f. Church and media vis-à-vis Gospel proclamation- many want the church to use more of the media for the purpose of evangelism. The type of media could be public, private, community etc (both electronic and print) to cater for people of varied economic, educational, geographic, age, sex, marital and denominational backgrounds.
- g. The current programme by the Seventh Day Adventist Church, which features on ZNBC television-The Voice of Prophecy is appreciated by many who watch and listen to it and so want more of this to be done.
- h. Most Seventh Day Adventists want their Church to make more use of mass media for its mission.

Conclusion

Research on the use of mass media by the Church including the one by this researcher has found that it is a very important thing for the Church to be fully involved in media ministry if it is to make an impact to the World in modern times. Although not every one is influenced by mass media messages, yet we understand that mass media has significant influence on many people.

It has also been demonstrated that since many people of varied backgrounds use media, such as the less educated and the educated, married or single, separated, divorced, employed and unemployed, young and the aged and people of different denominations, the Church would do well to meet the needs of all these classes at their points of need as it maximises the use of mass media.

Areas for future Research

Future research might seek to discover the effects of media ministry upon the lives of individuals and classes who listen to the messages presented by a variety of speakers of different denominations. Rather than stick to one form of media the research could involve various types in order to ascertain the impact each creates in a variety of recipients. Also instead of using one Christian denomination more than one could be used in order to arrive at a more general conclusion. Further, such future research might wish to concentrate on the use of probabilistic sample procedures in order to ensure random selection of elements in the study.

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