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**PORTRAYAL OF “OTHER” CHRISTIAN DENOMINATIONS ON
CHRISTIAN NETWORKS. FOCUS ON YADAH TV AND CHRIST TV**

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ABSTRACT

The study seeks to establish the representation of the 'other' in the process of creation of meaning by Pentecostal churches UFIC and PHD Ministries in Zimbabwe using Television. It explores the production processes of these Christian Television channels in the content that was broadcast on Yadah TV and Christ TV from the period from January 2015 to December 2016. The study used a qualitative research paradigm. Data was collected using in-depth interviews, observation and archival research. Data was analysed using Critical discourse analysis and Semiotic analysis. The study established that the Christian television channels Yadah and Christ TV use television to create Christian religious meaning. This is whereby the Christian channels promote their doctrine of prosperity gospel and during the process the portrayal of 'other' Christian denominations takes place. The Christian television channels which are owned by Pentecostal churches UFIC and PHD Ministries positively portray other Pentecostal churches while they portray other non-Pentecostal churches negatively. This gave them an advantage in the religious market to gain more audiences some of them coming from other Christian denominations.

ACRONYMS

UFIC	United Family International Church
PHD	Prophetic Healing and Deliverance
AIC	African Initiated Churches
ZAOGA	Zimbabwe Assemblies of God Africa
AFM	Apostolic Faith Mission
FOG	Family of God
SCOAN	Synagogue Church of All Nations
DSTV	Digital Satellite Television
CNBC	Consumer News and Business Channel

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CHAPTER 1: INTRODUCTION

1.1 Introduction

Television evangelism (televangelism) is a phenomenon that is at its peak and attracting many audiences in modern Zimbabwe. From around 2009 Zimbabwe has been under some prophetic craze with young Pentecostal leaders preaching the gospel of prosperity (Chitando et al (2013). Televangelisms' existence is in part due to technological advancement and rise of digital media in the 21st century. There has been an explosion of religious broadcasting throughout the world including Africa as a result of deregulation or liberalization of airwaves (Chitando and Biri 2016; Gyadu 2004). Naggar (2014) contends that digitization has opened up new spaces for the dissemination of religious information. Oosterbaan (2002) postulates that Pentecostal churches have embraced the abilities of the internet to reach out to the world.

Significant scholarship has been devoted to the ideological content of Christian religion and its discourse in contemporary Zimbabwe. Kwabena and Gyadu (2016) state that the rise of contemporary Pentecostalism with the advancement in media technology has led to this situation. This study focuses on the two of the most popular Christian television channels, Yadah TV owned by Prophetic Healing and Deliverance (PHD) Ministries and Christ TV owned by United Family International Church (UFIC) Ministries. The study explores how and why these channels portray "other" Christian denominations. By 'other' I am referring to those Christian denominations that do not own these two respective stations, but are given some coverage in their programming. This research seeks to pinpoint the nature of and the reasons behind the portrayal (positive or negative) of other Christian denominations on the respective Christian channels.

1.2 Background to the study.

Yadah TV owned by PHD Ministries, started broadcasting in 2013 and Christ TV owned by UFIC Ministries in 2010. These Christian channels are well known for preaching the gospel through telecast. PHD base their televangelism on the gospel according to Mark 16:15 (Chitando and Biri 2016). These two channels use biblical discourses to propagate their doctrines on deliverance, healing, prophecy and prosperity. Chitando et al (2013) state that these Pentecostal movements have the ability to attract huge crowds as a result of their emphasis on prophecy and

prosperity. The Christian religion in Zimbabwe is dominant but it is divided with many other leaders breaking away from their churches to create their own. UFIC leader Emmanuel Maakandiwa broke away from AFM and PHD leader Walter Magaya emerged from the Roman Catholic Church (Chitando et al 2013).

Hall (1997) argues about the decentralization and dislocation of modern identities whereby the process of breaking away from main line churches like the Roman Catholic and formation of new identities and communities happens in Christianity with the aid of new media technology. The old identities which stabilized the social world for a long period of time are declining giving space to the rise of new identities. This is seen as a wider or broader process of change dislocating central structures Hall (1992). White (2009) state that the media and religion plays a significant role in the construction of contemporary cultures. Giddens (1990) argues that the modern societies are defined by constant rapid and permanent change. The breaking away of Magaya and Makandiwa from Catholic and AFM to form their own churches is an example of the relevance of Hall's argument in the Christian religion scenario. According to Biri (2011), the quest for power is what also explains these breakaways. My assumptions are that the quest for power in the process of creation of new Christian identities is a result of why there are power struggles that might be the reason leading to the portrayal of the "other" Christian denominations.

The emerging modern Christian Identities which are according to Hall et al (1992, 596) "A distinctive type of structural change transforming modern societies" make use of advanced communication tools like Television, web Television and Social media networks that have the power to propagate their doctrines as true and portray the "other" as false and ungodly. In agreement with this idea Naggar (2014) asserts that digitization has an impact on the religious sphere. My other assumption is that these Television networks work as advertising and propagating tools in the process of creating power and status in the Christian religion, in the process there is creation of meaning through discourse and images by framing and portrayal of the "other." The Christian television channels in modern Zimbabwe are also used for image building and name branding of Christian organizations (Chitando et al 2013), and in the process of creation of meaning through representation there is portrayal of other Christian denominations.

1.3 Statement of the problem

This study explores how 'other' denominations within the Christian religious societies are portrayed on Yadah TV and Christ TV. The study focuses on the nature of religious communication used and how it separates the churches propagating this communication from 'other' Christian denominations.

1.4 Significance of the study

The research will provide data on the production processes in the Zimbabwean Christian television channels that is how the production of meaning through images and discourse is taking place and in turn how this discourse serves specific religious objectives. The findings will benefit the media and cultural studies' academics and broadcasting policy makers with information about the operations' of religious television especial those owned by churches in modern Zimbabwe. It is also going to explore the relevance of representation theory by Hall (1997) in Zimbabwean Christian television channels, and how the convergence of new media and old television make an impact in the construction of meaning in the process of creating new religious identities, propagating the gospel of prosperity healing and prophecy. I believe this study will inform religious broadcasters on how Television is influencing cultural change.

1.5 Objectives

The objectives of the study are:

1. To explore the portrayal of 'other' Christian denominations on Yadah TV and Christ TV
2. To investigate how Christian Television actively participate in the production of meaning through images and discourse
3. To analyze the political economy of Zimbabwean Christian television and its effects on content production.

1.6 Research Questions

The study seeks to answer the following questions.

1. How are 'other' Christian denominations portrayed on Yadah TV and Christ TV?
2. How does Christian Television participate in the production of meaning through images and discourse?

3. What are the effects of political economy on the Zimbabwean Christian Television content production?

1.7 Assumptions

The study is informed by the following assumptions:

A distinctive type of structural change is transforming the Christian modern societies and new postmodern Christian societies and Identities are emerging (Hall 1992).

There seems to be decentralization and dislocation of Christian identities and societies (Hall 1997).

The commodification of Christian religion and building of religious media entities is taking place in Zimbabwe.

1.8 Delimitations

This study will only focus on two TV channels that is Yadah TV and Christ TV from a period from January 2015 up to December 2016 because the researcher has access to the content that was produced during that period.

The study is focusing on text and production factors that is the content produced on these two Television networks and how/why it is produced.

1.9 Limitations

The study research methods have weaknesses in finding and gathering data. The researcher fail to conduct interviews on important individuals for example the leaders of the pentecotal churches that is Makandiwa and Magaya because they might be unreachable as they are always busy. Therefore this made more important views and opinions that were expected from these leaders to be left out in the study. The research is posed to bias as a result of the researcher's work experience at one of the Pentecostal Christian channels Yadah TV

1.10 Structure of the Study

The study consists of six chapters, and each of the six chapters tries to address different issues. Chapter One is the Introduction. It introduces the study, giving the foundation or the background where the study issues are based on, while also highlighting what the subsequent chapters will look at. It also consists of the statement of the problem, significance of the study, objectives, research questions, delimitations and limitations of the study. Chapter Two is the review of related literature and the theoretical framework that is a discussing of the theory used to conduct the study. Chapter Three is the methodology section and if discussed the research methods include the need to collect and analyze data as well as the research ethics used. Chapter Four is about the organization structure that is the structure of Christ TV and Yadah TV. Chapter Five present and analyze. Chapter Six is the conclusion of the study summarizing the data as well as giving the recommendations in relation to the data findings.

1.11 Conclusion

This chapter offered an introduction to the study of televangelism and the background of Christian television channels in modern Zimbabwe. It also gives the assumptions, the objectives and the significance of studying televangelism and the issue of representation or portrayal of the 'other' Christian denominations on the selected Christian channels in Zimbabwe.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter is a review of literature or existing books on which the study is based. Part of the literature review is based on propagation of the gospel of prosperity looking at the concept of the gospel of prosperity, its roots and its impact in the creation of meaning and religious cultural change in modern Zimbabwe. The literature review is also based on the impact of digitization, how it transform Christian societies in Zimbabwe and how it creates opportunities for Christian broadcasters to disseminate their doctrines and expand, creating a fertile ground for cultural change in the Christian religious arena. After literature review the chapter also focus on the theoretical framework that is the theories used as a base of the study. The study is based on the representation theory by Stuart Hall.

2.1.1 Representation in the context of Christian Television broadcasting

This study pursues the utilization of representation theory in the Zimbabwean Christian Television channels. The available literature covers the Neo-Pentecostal movements in Zimbabwe as a certain phase in a religious transition in post-modern Zimbabwe. Most of the scholars that wrote about these Pentecostal movements observed their use of technology. One of the characteristics of Pentecostal Ministries is the use of media (Togarasei 2012, Meyer 2004, Mapuranga 2013, Mokaya 2015). The use of technology works as an impact in the fast growing of the churches. The point of embracing technology is connected to this study pursuit. The researcher explores the use of Television by the Pentecostal churches in creation of meaning, hence representation other Christian denomination takes place in the process.

The other discovered phenomenon that led to the spread of Pentecostalism in the world is the deregulation and commercialization of airwaves (Njamnjoh 2004, Fardon and Furriss 2000, Meyer 2006). The liberalization of airwaves offered religious leaders more access to the media and various religious scholars explored the adoption of media by various religious groups in the continent (Amsten and Lundby 1993, Gyadu 2004, De Witte 2005, Hackett 1998, 2006, 2010, Haron 2002, Hirshkind 2006, Ihejirika 2005, 2006, 2008, 2009, Lundy 1998, 2002, Lyons and

Lyons 1991, Fratani 1998, 2001, Meyer 2003, 2005, 2006, 2008, Tomaseli 1995, Ukah 2005). Chitando et al (2014) state that the expansion of Pentecostalism affected the African Initiated Churches (AICs) which are considerably removed from the religious chart of the continent. According to this view AICs are decreasing in size and importance although they continue being a noteworthy player in the Zimbabwean religious marketplace. These religious scholars lead this research to the exploration of the Zimbabwean Neo-Pentecostal movements and their use of media especial Television to air their services and disseminate their prosperity message to the world at large.

In agreement to the above religious scholars Chitando et al (2013) observe the rise of Pentecostal movements in Zimbabwe from 2009. According to Chitando (2013) these young Pentecostal leaders that include Magaya and Makandiwa preach the prosperity gospel and renovating the religious scene in a fundamental way. He further state that the Zimbabwean most popular text remains the Bible and mostly used as a depository of consecrated truth and its application is considered to finalize arguments. Although these findings define the Zimbabwean religious landscape they are limited to a theological perspective and they do not recognize the crucial role played Television in the dissemination of Pentecostal discourses. This research connect Christianity to the media landscape and specifically the role played by Television in the representation of the other Christian denominations in Zimbabwe. The Television here plays the political role in creation of religious meaning and discourse.

It is agreed amongst most scholars in the cultural studies. Hall (1997) argues that representation occupies an important space in the study of culture because it connects meaning and language to culture. In the cultural studies perspective media plays a political role in the creation of meaning through representation (Devereux 2003, Goffman 1986, Entman 1993, Hall 1997). The selected Christian organizations under this study use representation through the media to construct meaning, and propagate their doctrines and in the process, there is portrayal of the "other" Christian denominations. (Hall 1997. Merriam and Webster 2002; Baker 2007) argues that the media actively participate in the construction of reality. (Hall 1997) argues that representation is a necessary part in the process which meaning is produced and shared among members of the same culture. The culturalist approach in the study of media and religion ask the question about how meaning is created in the media content production. The transmission model by (Fursch

2010) answers the question above by perceiving the media as a career of meaning from the transmitter with the goal to recreate meaning in the mind of the receiver. This proves that the media/television used by Pentecostal churches in Zimbabwe operate as a medium for the construction of Christian religion reality through the use of Language and images. The process of portrayal of other Christian denominations on these Christian networks is a way of creating meaning in the process of construction of new Christian Identities.

The new Pentecostal churches' use of television make them automatically represent what is reality through the use of images and discourse in the process of meaning making. The moving images that appear on Yadah TV and Christ TV depicts constructed reality whereby a camera focuses on what is needed to be on the frame and exclude what is unnecessary. The framing theory by Entman (1993) and Goffman (1986) argues that the media give prominent to certain events and salient to certain events. The camera angles on Christian television production plays this part, hence come out with constructed reality Hall (1997) cited in Baker (2007) discuss representation and its significance to cultural formation through meaning and discourse.

(Hall 1997) argues that discourses that are produced from practices of knowledge differs radically over time. The Pentecostal churches use biblical discourse to make meaning to their teachings/doctrines of prophesying, deliverance, healing and propagating the message of prosperity as a result of divine intervention. They use the bible to reinforce and to prove their absolute truth. According to Hall discourse is power and someone with power can decide what knowledge to spread and what not to spread in order to create truth. This is similar to what media does to manipulate our thoughts. The Pentecostal Christian leaders who owns Yadah TV and Christ TV are titled "Prophets" and this title in Christian discourse empowers or gives authority to the person titled to exercise Christian religious power.

Hall (1997) cited in (Belford 2011) thrusts on the point of power and ideology and their attempt to fix meanings. Therefore this study connect the representation theory by Hall to the Zimbabwean Christian Television landscape. The power structures like Christian religion can operate through the process of representation. The mechanism of image meaning allows control of representation which is a central part of the preservation of power. The Christian television is being used as a political communication tool within the Pentecostal Christian denominations. The Zimbabwean Christian religious political communication terrain involves contestations of

different Christian denominations. This study view different Christian denominations in Zimbabwe, practicing political communication whereby the new Pentecostal movements that include PHD and UFI Ministries use Television in their contestation with the (other) Christian denominations which involves the (AIC) African Initiated Churches and the Missionary or Main Line Churches.

These contestation also portrays the arena for cultural hegemony whereby the new Pentecostal churches use counter hegemony and challenging the existing Christian cultures that include missionary churches and AICs. Chitando et al (2013) wrote about the main line churches character of preaching the gospel of heavenly prosperity basing on Mathew 6:19-20 which says “Do not build for yourselves treasures on earth where moth and rust can destroy.” Mate (2002) argues that the new Pentecostalism movements provide a conceptual framework that legitimizes behavior’s conflicting the traditional Christians. The “new Pentecostal movements” according to Chitando and Biri (2016) are promoting a trademark of ecumenism and they do not challenge each other’s legitimacy. This study explores the Pentecostal churches’ use of Television. They portray the members of other Christian denomination giving testimonies on television after being healed from their ill health and delivered from the evil spirits. Pentecostalism believe that calamities such as poverty sickness are caused by evil spirits and they claim to offer deliverance from such misfortunes.

The representation theory however is intertwined with the political economy of media whereby the ownership of Zimbabwean Christian channels owns power to control the content to be aired. Curran and Gurevitch (2000) argues that political economy is the study of authority dealings between the media business owners and the public involvement in the manufacture, circulation and consumption of media products and services. In the process of representation and creation of meaning using Television the Zimbabwean Christian organization under this study that is Yadah TV and Christ TV organogram shows the prophet on top as the chief executive producer which means he controls the Television content. This means that what is represented on these two Christian channels is authorized by the owner of the Christian organizations.

2.1.2 Propagating the Gospel of prosperity

The media plays a significant role in propagating the doctrine of the gospel of prosperity using biblical discourse. (Lasswell 1927; Bernays (1947); Hermen and Chomsky (1988) argue that the

mass media can be used as a propaganda tool. The Pentecostal churches use the mass media especially television in propagating their ideas of prophecy, healing, deliverance and preaching the gospel of prosperity. (Lyons and Lyons 1987; Hackett 1998, 2006; De Witte 2003b, 2005a, 2005b; Ihejirika 2006a) wrote about the use of electronic media by Pentecostal preachers for example TV and radio to disseminate the gospel of prosperity. These electronic media are playing a crucial role in propagating their gospel of prosperity (Ihejirika 2005). Chitando and Biri (2016) and Chitando et al (2013) observes the new Pentecostal movements which they say are challenging and altering the face of Christianity in modern Zimbabwe. "These new churches have attracted huge crowds particularly because of their emphasis on the gospel of prosperity (Chitando and Biri (2016: 73).

The Zimbabwean Christian religion is composed by denominations that involves the Main line churches or Missionary churches that are the churches from western countries that include the likes of Roman Catholic, Anglican, Methodist, Lutheran etc and the AIC's African Initiated Churches these are originally formed in Africa for example the Apostolic sects, Johane Masowe and Johane Marange and the Pentecostal Churches that include ZAOGA, AFM, FOG, etc (Chitando et al 2013). Chitando et al (2014) argues that AIC's are drastically being removed from the Christian religious map in the African continent as they continue to dwindle in size and significance, although they remain significant players in the Zimbabwean spiritual market. Anderson (2004) asserts that Pentecostal churches are proven to be the fastest growing group of churches nowadays. According to Omenyo (2014) these Pentecostal churches have the ability to respond to the domestic and socio-economic challenges of modern congregates. They appear on new media (Chitando and Biri 2016; Togarasei 2011; Kalu 2008; Chitando et al 2014)

Zimunya and Gwara (20013) cited in Chitando et al (2016) wrote about the economic breakdown which raised the joblessness rate and poverty in Zimbabwe. During this period Pentecostal churches have developed and offered much needed consolation (Chitando 2013; 190). The Pentecostal churches have accomplished to bring optimism to the Zimbabwean citizens in the distressed situations. The new movement of Pentecostal philosophy known as 'Prosperity Gospel' is gaining popularity. Gifford (1998) traces its roots from Kenneth Flagin on Tulsa Oklahoma who received a revelation in 1934 regarding the gospel of Mathew 11:23. Flagin taught that prayer for health and wealth can be answered if one genuinely believed and the basic

teaching is that God wants Christians to be wealthy and poverty is an indication of personal sin, quoting the book of 2 Corinthians 9 which says that one must sow in order to reap which means that Christians must donate to the work of evangelism and maintenance of Pastors that would result in reception of a reward of health and material fortune (Chitando et al 2013).

However Mate (2002) argues that Pentecostalism promotes an ideological framework which legalizes behaviors antagonistic to the traditional Christian teachings from Main line Churches and the AIC. The teachings promote saving and accumulation in a process of class construction. Self-representation is what Meyer (2004) says is one of the characteristics of Neo-Pentecostal Churches. Kalu (2008) argues that the Neo-Pentecostal Churches label and sometimes demonize AIC's as syncretic i.e. combining two or more religious belief systems into a new system, or the incorporation into a Christian religious tradition of beliefs that are unrelated traditions. The gospel of prosperity defines a new phase in the transition or change in Christian religious identities marked by the technological advancement. Hall (1992) observes change in the modern identities which he says it is in a state of flux. According to Hall the old identities which define the social world for a long period of time are declining, giving chance to the rise of new identities, fragmenting the modern individual as a unified subject and creating the identity crisis which is a wider process of change. In the process there is dislocating of central structures and undermining frameworks that gave individuals stable anchorage in the social world.

Giddens (1990) postulates that a unique type of structural change is happening transforming the modern societies in the late 20th century. The transformations are shifting personal identities and undermining the sense of self as integrated subjects. Giddens (1990) refer to the loss of stable sense as dislocation, de-centering of the subject. According to Giddens' (1990) the process constitutes identity crisis for individuals. He therefore defines modern societies as societies of constant rapid and permanent change. Religion and Media play important roles in this ongoing process of change. Religion and media scholars identified the globalization of Neo-Pentecostalism and the prosperity gospel in these post-modern era. This study identifies the impact of the combination of Religion and media in accelerating the process of change. The combination of Religion and media prove to be the powerful tools in meaning making processes. Given that Religious leaders have the authority in religious discourse to create meaning and influence change in the modern societies. The media on the other side especial Television is a

powerful means of disseminating information. The Christian religious identities in Zimbabwe which are marked by breaking of societies as a result of Neo-Pentecostalism. Neo-Pentecostal Church leaders like Magaya and Makandiwa are an example of influential Christian figures redefining Christian identities by preaching the gospel of prosperity while going against the old Christian teachings which are more emphasized on heavenly prosperity.

This study postulates that there seems to be competition within the Christian religion. The researchers in religion and media have not yet theorized the competition that arises in the Christian religious broadcasting industry as a result of popularizing Christian religion. The competition within the Christian denominations has a potential to cause negative portrayal of other Christian denominations. Kyala, Chitando, Machingura (2013), postulate the issue of pursuit for power saying that the use of modern media technology by the Pentecostal Church leaders is a planned strategy in the process of construction of new Christian societies. According to Mapuranga (2013), the branding of Christian movements which may be the process in building their culture industries (Adorno and Horkheimer 1944). The Pentecostal movements use television and new media to produce religious culture, hence the commodification of religious culture. In the process, the producer's quest for consumers of their cultural commodities create an atmosphere of competition for audiences' hence negative portrayal. The Christian Television channels are also full of entertainment oriented content which lures more audiences for example live performances of popular gospel artists and Christian movies (Horsfield, Ihejirika Chitando et al).

The neo- Pentecostal churches are also in the process of creating and propagating the lifestyle of prosperity using the existing biblical discourse to repeal the existing old discourse. By using the title Prophet, Magaya and Makandiwa use biblical discourse that constitute them to exercise the prophetic power. Legitimizing them to preach the gospel of prosperity with the authority of prophetic title. Foucault (1992) asserts that nothing has any meaning outside discourse, he argues that for something to be regarded truthful it must be presented within a specific historical context. Hall (1997) argues that discourses produced from practices of knowledge differs radically over time. The Pentecostal churches use biblical discourse to make meaning to their ideology of the prosperity gospel, they use Christian religion as a back up to prove their absolute truth.

2.1.3 Impact of digitization on Religious broadcasting

The Pentecostal churches have fully embraced the use of media technology especially the digital media to spread their message faster and abroad and self-representation is one of the characteristics of what Kalu (2008) names the Neo-Pentecostal Churches. They extensively use modern media and the internet and this helps them to spread the gospel of prosperity and success as a divine blessing at the same time labeling and sometimes bluntly demonizing the AIC's as syncretistic this means they combine the traditions of non-Christian religions with Christianity. (Hackett 1998, Mokaya 2015, Togarasei 2012, Naggar 2014, Onyinah 2007, Meyer 2004).

Picard (2011:5) defines digitization as “the process of changing content production, storage, distribution and consumption from an analog to a digital base.” This means it is characterized mainly by changes of basis from physical form to binary electronic form. Dick (2002) cited by Limb (2013:3) states that limited resources are causing economic difficulties and continue to affect publishing and the reach for new technology, “New strategies for digital publishing, preservation and access are evolving among Africans and Africanists, but face daunting problems most notably in Africa.” Zimbabwe's Television is monopolized and the state controlled ZTV is still broadcasting as an analog. The emergency of Christian channels in the broadcasting scene provided some sort of change because they are digitalized and using advanced and up to date media technology.

Picard (2011) states that the process of digitization that has been in process for more than five decades reduced the cost and time of production while giving access to advanced storage capabilities for original content. He further asserts that its improvements in the storage of binary information led digitization into the phase of easy distribution and consumption of media creating a way for the advent of videotext, teletext and shifting from traditional audio and audio-visual recording to CDs and DVDs. According to Picard digitization does not produce a new way of communication like what happened when the advent of writing photography and capture and recreation of sound occurred, but it alters the process by which these activities occurs and affect the means of distribution. He further asserts that digitization and media communication are intertwined and playing a crucial role in a broader transformation that has digitized various industries, enterprises and activities as a result of advances in computing and telecommunications. Picard (2011) postulates that a combination of these developments created

convergence that combines and integrates various means of communication for media, computing and telecommunication industries hence increases flexibility, speed and create economies of scale and integration that alters the economics of content distribution and providing a greater control of media consumers while allowing the consumers to select, filter, search control and participate in the multiple forums of communication.

The Pentecostal channels in Zimbabwe like other Christian channels worldwide are digitalized and use digital equipment. This is an advantage to the organizations and it makes them to converge various means of communication and reach out to a broad audience worldwide. Oosterbaan (2011) argues that “Pentecostal movements should be understood as part and parcel of contemporary convergence culture.” He further argues that the worldwide spread of Pentecostal churches of the previous decades can be considered as one of the most significant examples of cultural globalization. The growth of Pentecostalism has been strengthened by the embrace and use of a wide range of mass media which is playing a pivotal role in the Pentecostalism global expansion (Coleman 2000; Corten and Marshal-Fratani 2001; Cox 1995; Martin 2002; Poew 1994; Robbins 2004)

Naggar (2014) contends that Digitization has opened up new spaces for the mediation of religious information. The internet has enabled particular religious societies to disseminate, circulate and publicize their messages and caused the advent of religious websites forums and blogs, e-books DVDs well known as e-religion. He observes a phenomenon that has gained popularity that is “Televangelism” in which satellite TV/Internet is being used by religious movements like Pentecostal churches as a medium of preaching. Naggar speculates that the impact of digital media technologies as representing an important paradigm that has helped popularize televangelists programs and granted them celebrity status. The Zimbabwean Pentecostal movements PHD and UFIC Ministries are examples as they use the digital media extensively in the coverage of their services and religious rituals and the result is a massive pulling of crowd in the southern African region as well as followers from abroad.

Naggar (2014) predicates that there is an impact of digitization on the deconstruction of traditional sources of religious authority in the 21st century. Togarasei (2012) concluded that Charismatic churches have fully embraced the use of media technology to spread the gospel of prosperity faster and wider. The new Pentecostal movements in Zimbabwe UFIC and PHD

Ministries have according to Chitando and Biri (2016) redefined or transformed the Zimbabwean Christian religious landscape in a fundamental way. Mapuranga (2013) wrote about the Pentecostal movements branding of their organizations that set them apart from others. The Pentecostal movements mark a shift from missionaries' main line churches messages which focused on heavenly prosperity to the materially prosperity in the present Togarasei (2011) argues that they preach concrete material prosperity in the present.

To reinforce Naggar's argument Oosterbaan (2002) wrote about the Pentecostal movements and posits that they embraced the possibilities of the internet to reach out to the world. The PHD and UFIIC Ministries has been setting up and elaborate websites that contain recorded sermons and testimonies by their followers. Some scholars argued that the religious deployment of media has often been guided by a quest for transcendence see (De-Vries 2001; Eisenlohr 2009; Meyer 2009)

"Several examples religious groups take up and develop media technologies not merely to distribute a message or doctrine but also to reproduce the sensation of an unmediated contact with or experience of the divine" Oosterbaan (2002:58).

These Pentecostal leaders are defined as having a charisma they have a zeal to reach the unreachable and to go beyond the limit and the reason why they embraced the digital world is that the technology gives them the high chances to go beyond the limits in spreading their doctrines and reaching out to a large crowd of audiences and followers. The digital media plays a significant role in the spreading of the gospel of prosperity and the ideology of these Pentecostal movements because it provide useful tools like the World Wide Web and all the social media platforms that are found on the internet that provide a fertile ground for the expansion of the Pentecostal movements like UFIC and PHD Ministries.

2.2 Theoretical Framework

2.2.1 Representation theory

The theory of representation from the cultural studies perspectives asserts that representation is the process of production and reproduction of meaning through language, images and discourse. Hall (1995) contends that to represent is to stand on behalf of. He argues that the media play the role of creating meaning through representation or portrayal of reality. He further asserts that the

media constructively represent which means they do not innocently reflect what is going on but they take and recreate reality influenced by the political economy. Furisch (2015) postulates that the new media operate as a legitimizing forum for the social construction of reality. The three concepts that are under representation theory are the reflective, intentional and constructionist perspective. Hall argues that the constructionist has the most important impact on cultural studies and he broke it into two major models that are Semiotic approach and discursive approach. Semiotic approach is the exploration of signs their construction and their meaning and effects in the creation of meaning and discursive approach is the study of discourse that is the power structures behind the use of language and their significance in the construction of meaning. Therefore this study will utilize this constructionist approach because it is relevant to the use of television for construction of meaning in the Zimbabwe Christian religious context.

Goffman (1986) and Entman (1993) speculate that through representation the media become political actors because of the idea of framing. Framing gives prominence and salience to certain events and at the same time suppresses and leaves out other events. Moscow (1996) argues about the influence of the political economy which he says is the study of social relations especially power that mutually constitute the production of media content. According to Moscow (1996) ownership and funding affect the production of media content and the effect are the representation of reality intentionally in favor of the owners and funders ideas. Devereux (2003) states four main ways of analyzing representation, first codes and conventions, which means representation can be understood by analyzing technical and symbolic codes used to communicate for example shot angles, Second, framing which means it can be framed in a certain viewpoint or shown in a certain context, third discourses the language used to communicate meaning and fourth narrative analysis whereby a person or event can be packaged as belonging to a certain kind of familiar pattern or story.

According to Devereux (2003) media texts depict unequal power relations existing in the world whereby communities and identities contest and in their contestations they stereotype and represent. Baker (2007) states that media text is not reality but someone's version of it. He mentions three stages that happen in mediation that is selection from a number of events, organization of the content and focusing on one aspect of the text. This results in an altered reality. In addition he states the different views about how representation works. First is the

reflective view; that is taking a true meaning and create an image or replica of it, second the intentional view; whereby the presenter present their view using words images and they use it to mean what they intend, and the third one the constructionist view whereby a representation is a mixture of the event itself opinions of the presenter and the context. These contestations from various scholars link to the study pursuit on how the other Christian denominations are portrayed on Christian channels in the process of creation of meaning through representation.

Belford (2011) cited Hall (1997) and state that he put an emphasis on the point that power and ideology attempt to repair meanings. He argues that the reality is that power structures like the Christian religion are able to operate through the process of representation by using television, the control of image meaning allows the control of symbolism which is a fundamental part of the maintenance of power. Strinati (2004) argues that everything that appears on Television becomes popular culture and the Birmingham Center for Contemporary Cultural Studies scholars Hall and Williams argue that meaning is created in the popular culture contestations through representation. The concept of power and control of the media production are also linked to the political economy theory. Curran and Gurevitch (2000) argues that political economy is the study of power relations amongst the media corporate owners and the public involvement in the construction, distribution and consumption of media products and services. This means that ownership and funding of media organization has a great impact on the media content and its representation of reality. This shows how the representation theory is affected by ownership and funding and lead to the portrayal of the other Christian denominations a phenomenon this study explores.

Hall (1997) divides representation into two systems that are the mental representation which is used by individuals to create meaning. According to this system we carry mental representation around in our heads that are all sorts of objects people and events which are correlated within a set of concepts. In this system meaning is based on the systems of concepts and images formed in our thoughts which can stand for or represent the outside world making it possible for us to refer to things that are both inside and outside our thoughts. The second system is the language representation, this is a shared conceptual framework translated into a common language so that a group of people or a society correlate their concepts and ideas with certain written words, spoken sounds or visual images. The general term for words sounds or images which carry

meaning is signs. The signs stands for or represent the concepts and the conceptual relations between them which we carry around in our minds and together they make up the meaning systems that is termed as culture.

Kagan (2016) contents that in cultural studies media texts and communication practices become a means to probe the larger constellations of shared ideas, behaviors, dispositions and relationships among producers and consumers and to thereby characterize and comprehend the workings of the social world.

“in its approach to media and communication cultural studies tends to pose questions about how cultural forms and how practices of producing these forms relate to wider systems of power relations like ideology, class structure, national formations, ethnicity” (Kagan 2016:1).

Durham and Kellner (2006) quoted Roland Barthes argument of about the petit-bourgeois person being unable to imagine the other and he contends that the ‘other’ is a scandal which threatens his existence. This result in contestations in cultural forums hence representations takes place. Lewis (1994) recognizes that meanings provide a battleground for contestations between and among folk cultures class subcultures churches etc. he argues that the sign is no-longer inscribed within a fixed cultural order and meaning of things seems less predictable and less certain. Hall (1997:228) argues that “meaning floats and it cannot be finally fixed” hence the process of representation in and off itself invites social change. Philogene’s (2001:113) contends that “social representations are vectors of change because they are the medium of by which we communicate new situations and adjust to them.”

The theory of representation emphasizes on the production of meaning in the ongoing process of change whereby portrayal of the other happens. This study therefore discovered the critical role played by religion in the process of change locally and globally. The Christian religion is playing a significant part in the transformation of culture because it provides biblical messages that are unquestionable to the Christian audiences because of the belief that it is the word of God. These messages promotes the Gospel of prosperity. Giddens (1990) observed the transformation that is taking place in the modern societies. Gifford (1998) traces the origins of the “Gospel of prosperity” from Kenneth Flagin on Tulsa Oklahoma USA who received a revelation in 1934 concerning the gospel of Mathew 11:23. From that period onward the spread of Pentecostalism

and Charismatic ministries globally making use of the media to represent reality in their construction of new ideology is taking place, hence UFIC and PHD Ministries are the manifestations of the Pentecostalism wave in modern Zimbabwe.

2.3 Conclusion

In this chapter the literature review recognised the context of this study's research problem. Providing an understanding of what other academic researchers have studied in the field of religion and media particularly Christianity, it facilitated the clarification of the significance of this study. The theoretical framework contributed by providing conceptual ideas from various scholars, who contributed in the development and upgrading of the representation theory and the significant role it plays in the creation of meaning. The next chapter is an exploration of various research methods and methodology used by the researcher.

CHAPTER 3: RESEARCH METHODS AND METHODOLOGY

3.1 Introduction

The research methods and methodology chapter discusses the research methods used to conduct this study. The research approach used is the qualitative approach also discussed in the chapter is the research design, the population and sampling as well as the methods used to collect and analyze data.

3.2 Qualitative Research Approach

This study make use of the qualitative research methodology. Qualitative research refers to the research that does not use numerical data or statistics in collection of data (Gunter 2000). It is rooted in social sciences and is more concerned with the behavior of people and why they behave in that way. According to Lincoln and Denzin (2003) the qualitative research approach provides an opportunity for social scientists to produce quality in research. It allows subjects studied to give valuable answers and can give good insights which might be missed by other methods (Lather 1993). Qualitative research is good for investigating sensitive and complex issues (Baxter and Jack 2008).

The benefits of Qualitative research in the scientific research is the culturally detailed and rich data it produces. It is a valid approach in attaining culturally information about values opinions behaviors and social contexts of particular populations (Mack et al 2005). To obtain quality in qualitative research the researcher needs to work with the philosophical and methodological debate. This means that the quest of quality becomes a fertile obsession as methodological awareness matures and feeds into practice (Lather 1993). The aim of this study is to explore the production of meaning in Christian religion and the reasons that are behind portrayal of other Christian denominations on Zimbabwean Christian channels. The qualitative approach is a valid method to benefit the study because of its ability to obtain cultural information which consists of the values, beliefs, attitudes, opinions and behavior of the populations under study.

This study uses qualitative research data collection methods like detailed interviews and field observation. The data collection methods like interviews and observation are dominant in the interpretive paradigm. (Denzin and Lincoln 1994). Patton (2001) supports the idea of the involvement of researchers in the field. He argues that the real world is subject to change and

because of that the qualitative researcher should be involved during the time or at the events where change takes place to record the change before and after the event takes place. This study is in line with the occurrence of change in the Christian religion whereby new Christian ideologies emerge and challenges old and dominant ones and result in a process of change.

The study seeks to answer the question of how other Christian denominations are portrayed on Christian channels and why. Mack et al (2005) state that qualitative research is a scientific research, which refers to an investigation that seeks answers to questions, logically already explained set of sequences to answer questions, gathering of evidence and coming up with findings that were not fixed in advance and bringing out data findings that are useful beyond the immediate boundaries' of the study. The qualitative approach is a valid method to help this study to respond from the research questions proposed to the valid and reliable answers needed in the field of studies the study is based.

3.3 Research Design

Yin (2003) defines a research design as a logical sequence that connects the empirical data to a study's initial research questions and ultimately to its conclusions. In other words a research design is a logical plan for moving from here to there, "here" refers to the initial set of research questions that need to be answered and "there" is the found conclusions or answers to the questions. Yin (2003) argues that in between "here" and "there" are crucial steps that may be found and that comprise of the process of collection and analyzing of the relevant data. The research design "guides the investigator in the process of collecting, analyzing and interpreting data. It is a logical model of proof that allows the researcher to draw inferences concerning causal relations among the variables under investigation" (Nachmias and Nachmias, 1992: 77-78)

Yin (2003) further explains that a research design is a blueprint for a research, dealing with at least four problems: what questions to study, what relevant data, what data to collect and how to investigate results (Phillber Schwab and Samsloss 1980). This means that it is the guideline to make sure that the research addresses the proposed research questions. To come out with a study the researcher must clarify precisely the nature of study questions. In this study the study questions are rooted in the qualitative research approach whereby the researcher is studying a

complex phenomenon within their context using a variety of data sources. In this study I am going to use a case study because according to Yin (2003) the case study is effective when the researcher want to study the “how” and “why” questions and want to cover contextual conditions which are relevant to the phenomenon under study.

Case study

The research is on a contemporary phenomenon and is more of exploratory which means it is investigative and tries to address how ‘other’ Christian denominations are portrayed on Yadah TV and Christ TV and how does Christian Television participate in the production of meaning through images and discourse. The researcher use the multiple case study design i.e. the selection of two or more case studies which is expected to come out with similar results (Yin 2011). The case studies are Yadah TV and Christ TV, these two case studies are the unit of analysis where the process of portrayal is taking place in the Christian religious context. According to Baxter and Jack (2008) qualitative case study provide tools for researchers to study complex issues within their context and it can allow the researcher to explore or describe a phenomenon in context using a variety of data sources (Yin 2003). The two Christian television channels are more concrete and expected to bring more similar findings. The researcher is going to collect text in form of videos images and language, and find out the portrayal of other Christian denomination. The researcher is going to analyze how and why there is portrayal of other Christian denominations.

Yin (2003) defines collective cases as the use of two or more similar or non-similar cases studies. The case studied can be used to either predict similar findings that is the process of production of meaning on Christian channels that are Yadah TV and Christ TV or predict contrasting results for predictable clear reasons. From the different types of case studies that are explanatory, descriptive and exploratory, this study is using the exploratory because it is investigative i.e it aims at gaining insights as well as knowledge for later investigation. According to Herriot and Firestone, (1983) multiple case studies are significantly convincing and as a result of that regarded as more robust.

3.4 Population

The population consists of all the subjects which are going to be consulted by the researcher. This study is focused on the production process and the content on Yadah TV and Christ TV. The subjects are the production teams of these two Christian Television channels and also content on the selected two channels. There are also four individuals interviewed two from each organization under study. The videos that are posted on social media from 2015 TO 2016. The study selected specific individuals to interview and conduct focus groups with the members of the production team Dolores and Tongco (2007).

3.5 Sample Size

The study selected five programs that were broadcast on Yadah TV and five from Christ TV from the period of 2015 up to 2016 the size is enough to reveal the data needed according to Frederikson et al (1996) in qualitative research small amount of samples are favorable and can help to the researcher get quality. That will manage to have access to the content of these channels in the period from 2015 to 2016. Yin (2011). The researcher selected two individuals from each case to interview and did a focus group with a group of editors from Yadah TV and Christ TV. The selected sample size is small and it can provide enough needed data.

3.6 Sampling Methods

Purposive sampling also called judgmental sampling is the deliberate choosing of an informant because of the certain qualities the informant may possess. It is a nonrandom technique that does not need underlying theories or a set number of informant Yin (2011). Based on what need to be known, the researcher chooses people who can and are willing to provide information by virtue, knowledge or experience (Bernard 2002, Lewis and Shepherd 2006, Dolores and Tongco 2007).

In this study four individuals were chosen purposively from the two organizations production teams. This people are the leaders of the production teams at Yadah TV and Christ TV and the researcher believes these informants have information and the ability to answer the research questions. The researcher also make use of purposive sampling to select the videos of content that was broadcast on the selected Christian channels and posted on social media like YouTube. The videos can help the researcher get enough information to respond to the study objectives.

3.7 Methods of data collection

Both primary and secondary data collection methods are beneficial to get information or data needed. The researcher used Archival research, in-depth interviews, and direct observation (Yin 2011 and Webb 1995)

3.7.1 Archival Research

Archival research is whereby the researcher search for data that is stored in the databases of the organization under research (Gunter (2000) the researcher in this study is using online databases on the Yadah TV and Christ TV websites where there are stored videos of content that was produced and broadcast on these respective Christian channels.

3.7.2 Direct observation

Direct observation is whereby the researcher attends the events where the subject of study is taking place to be involved in the event and directly observe what is really taking place (Rutman 1996). Direct observation or observational study, is a method of collecting evaluative information in which the surveyor watches the subject in his or her usual environment without altering that environment. The researcher directly observed and make some notes about the events and what was really happening on the events attended (Yin 2011 Denzin and Lincoln 2005).

3.7.3 In-depth Interviews

The researcher made use of in-depth interviews that is asking a set questions and encouraging subjects to express their views and to comment on real events which might reveal more about their beliefs attitudes and behavior (Frederickson et al 1996). Two members from each of the organization's Television production team under study was consulted for interviewing.

3.8 Methods of Data Analysis

3.8.1 Critical discourse analysis

This study makes use of Critical discourse analysis. This is a type of discourse analytical research that basically studies the way in which social power, dominance and inequality are enacted, reproduced and resisted by text and language in social and political contexts. It was initiated by the critical linguistics that emerged mostly in UK and Australia. Critical discourse analysts try to understand, expose and ultimately resist social inequality (Fowler et al 1979, Mey

1985). The motivation behind critical discourse analysis is to analyze invisible as well as transparent structural relationships of dominance, discrimination, power and control as revealed in language (Wodak 1995).

Critical discourse analysis studies real and often extended instances of social interaction which take linguistic form. Wodak (1995) states that the approach is distinctive in the way it views the relationship between language and society and the relationship between analysis and the analyzed practices. In the Critical discourse analysis perspective discourse is socially constituted and as well as socially conditioned (Blommaert and Bulcaen 2000). Blommaert and Bulcaen (2000) argue that discourse is power in modern societies that is not transparent and the purpose of Critical discourse analysis is to make it more visible and transparent. They further assert that the economic social and cultural changes in postmodern era manifest as discourses. In agreement with this view Chouliarak and Fairclough (1999) state that these economic, social and cultural changes also exist as processes that are taking place outside discourse and substantively shaped by these discourse.

The processes of change that are taking place in the Christian religious societies in modern Zimbabwe are a good example of the forces of opaque discourses and this study aims at making these processes transparent by using Critical discourse analysis. Fairclough (1992) created a three dimensional approach in conceiving and analyzing discourse that consist of; first discourse as text, these are the linguistic features and organization of concrete instances of discourse. This is the choices and patterns in vocabulary, grammar, cohesion and text structure. Second discourse as discursive practices, which means discourse as something that is produced, circulated, distributed and consumed in society. This dimension consist of the circulation of concrete linguistic objects like pamphlets, videos on YouTube and other social media which is done the Christian channels under study. This study aims at revealing invisible power structures that influence the production of meaning on Yadah TV and Christ TV. Therefore critical discourse analysis is an effective tool because it can analyze the structure of text on these Christian channels. The significance and intended meanings of the text depending on the power structures that control the production of the content.

On the discursive patterns dimension, Fairclough (1992) distinguish between manifest intertextuality/interdiscursivity and constitutive intertextuality. Baynham and Slembrouck (1999)

further explain the manifest intertextuality as drawing upon other existed text that is the representation of old discourses. This is the process whereby the quoted utterances are selected, manipulated, changed, and contextualized. This can be linked to the process by which the preachers on the two Christian channels Yadah TV and Christ TV quote the bible verses in their meaning making processes. The constitutive intertextuality consists of text that is made up of heterogeneous elements: register styles, discourse types, and generic conventions.

The third dimension is discourse as social practice, i.e. the hegemonic processes in which discourse is a feature. Critical discourse's use of the theories and concepts such as Althusser's ideology and Gramsci hegemony are under this category. This study make use of the first and second part of the dimensions whereby the two organizations text structure, vocabulary and grammar is arranged and organized to fit in the Christian religious context and disseminate their prosperity doctrine. Henderson (2005) postulates that the benefits of Critical discourse analysis is its ability to bring together social and linguistic analysis of discourse. That means integrating analysis at a macro level of the social structure with analysis at the micro level of the social action.

Weiss and Wodak (2003) contends that it is useful to take critical discourse analysis as a theoretical synthesis of conceptual tools. They argued that the plurality of theory and method does not have to be considered unsystematic suggesting that instead it can be understood as a specific strength of Critical discourse analysis that provides opportunities for innovation and production of theory. It is a possibility that the production of meaning in Zimbabwean Christian religious context is unique and might be different from other contexts. The Critical discourse analysis benefit this study in analyzing the invisible discourses that underlies the production of meaning in the Christian television channels in Zimbabwe. It also helps the researcher to reveal some new dimensions happening in Christian television production in post-modern Zimbabwe.

3.8.2 Semiotic analysis

Semiotics is a field of study where culture, the social order and normal phenomena are explored as signs. The essential question in semiotics is how meanings are designed. Semiotic study approaches signs as surviving in various systems: pictures, words, letters, objects, natural

objects, gestures, phenomena and activities. In addition to CDA the study is going to use semiotic analysis as a method of data analysis. Semiotic analysis is the examination that investigates the nature and elements of signs and in addition the frameworks and procedures basic connotation, expression, portrayal and communication (Beebe 2004). The researcher is going to use the semeiotic analysis to explore the production processes on Yadah and Christ TV. The semiotic analysis will help the study to reveal the meanings of Christian religious signs responding to the study questions.

It is going to help the study to respond to questions on how 'other' Christian denominations portrayed on Yadah TV and Christ TV and how does Christian Television participate in the production of meaning through images. The study explores the use of various signs by Pentecostal channels to create meaning. This means the explorations of procedures and impacts of the creation, and dissemination of meaning, utilized by the Christian television channels in Zimbabwe. Semiotics is a request that is more extensive than the investigation of imagery and the utilization of semiotic analysis challenges concepts like naturalism and authenticity. This means the thought that pictures or questions can impartially portray something and intentionally the significance of pictures or objects is produced by the individual who made it. The effects of political economy on the Zimbabwean Christian Television content production. The processes of signifying is how instead of what meaning is produced. According to Potts (1996) codes are the social protocols that links signs with meanings.

Saussure and Peirce argue that signs work as cultural constructs that are taken on their connotations over repetitive, learned, shared use. Peirce stressed that by trying to define a sign, we have to use another sign to interpret it. He categorized the sign used to describe another sign as the interpretant. Peirce observed the communication process as an endless sequence of sign production. He called 'unlimited semiosis' using words to exchange information about television; images that refer to real people. A sign is every time a mediation of the referent. Regularly mediated by culture. It is unclear since certain signs look so natural. The study of semiotics and structuralism gives an insight that all types of communication is incomplete, motivated, predictable, and 'biased', even those forms such as documentary on Television that has its origins on seeking reputation and truth attempt to deliver the impression of reliability (Chandler 1999).

The Christian television channels are broadcastings of live church services. This means that the programs are considered more realistic by their audiences. The producers make effort on producing realistic church services. Although the Christian televisions content is regarded by its audiences as real. The notion of representation is revealed by Saussure and Pierce's argument that they are signs that are meant to create meaning in the construction of culture. This means that the motion graphics images, and language on Yadah TV and Christ TV are signs that work to create meaning in the process of construction of culture.

Semiotics analysis insists that we ought to discern the distinct means of producing and combining signs experienced by certain kinds of television, in certain places, and at a certain point in time, since these codes are not close to 'reality' of media communication. Denotation is the initial order of signification. The signifier stands for the image itself while the signified is the idea or concept of what a picture is. The second order is Connotation signifying a system that make use of the first sign, the signifier and signified, as its signifier and then attaches an additional meaning that must be another signified to it for example in Television effects fade to black is the signifier and gradual fade to darkness is the signified the black second order means ending. Barthes (1970) contends that connotation is the key way in which the mass media communicate ideological meaning. An example of the operation of 'myth', as Barthes termed such connotations of television's rapid explanation of new meanings the eruption of the space shuttle. Challenger Television occupies a powerful part in steadying the connotation of the space shuttle

At the denotative level there is the image of the Yadah TV leader Magaya. At connotative level we associate his photograph with Magaya's qualities as a Prophet, divine, power. Saussurean semiotics, says that the signs are systematized into codes in two ways: by paradigms and by syntagms, (Chandler, 1999). Metz composed semiotics of the cinema and recognized 5 channels of communication: image, written language, voice, music, and sound effects. In taking these groupings, the term graphics can be replaced to mean written things and include logos, frames, and all animated images that appear frequently on television screens. Codes are predictable creations of how we can translate the meanings of numerous techniques and content. For example grammar or code of close-up vs. Medium vs. Long shot. The semiotic analysis will

help this study to reveal the hidden structures of religious language in the text on Christ TV and Yadah TV and how it is used to construct meaning.

3.9 Ethical considerations

In the process of this research the researcher is obliged to follow research ethics to protect the subjects under study. The researcher will consider to attain informed and voluntary consent from the organizations and individuals' directly involved in the activities of the research Halai (2006). The researcher is also obliged to the principle of confidentiality of information shared and anonymity of research participants which means respecting and protecting research participants by assuring confidentiality of information shared and not revealing identity of individuals and institutions involved Halai (2006).

3.10 Conclusion

This chapter explored and explained the research methodology used to conduct the study. The methods used to make this research implies of the qualitative research approach. In the qualitative research approach the researcher used the case study research design to get the answers and data findings that respond to the research questions and objectives of the study. The researcher used qualitative data collection methods such as observation, interviewing to obtain valid data and consider to follow the ethical considerations. The researcher is also using the qualitative methods of data analysis such as Critical discourse analysis and content analysis in the pursuit to answer the how and how questions about the occurrence of portrayal of other Christian denominations.

CHAPTER 4: ORGANISATIONAL ANALYSIS

4.1 Introduction

The previous chapter was an exploration of the research methods and methodology used to conduct the study. This chapter analyzes the organizations and the administrative structure of the two Christian Television channels under study Yadah TV and Christ TV. It explores the core business of the two respective Christian channels, their funding mechanisms and ownership, their mission and core values. The organizational analysis of the two Christian channels will help to provide the researcher with the fundamental information to the production processes, the creation of meaning and the dissemination of the organizations doctrines through the use of television.

4.2 The background and Structure of YADAH TV

Yadah TV is a Christian television channel which operates as a communication tool for the Prophetic Healing and Deliverance (PHD) Ministries. The organization was founded by Walter Magaya in 2012 when he returned from Nigeria where he had an encounter with Temitope Balogan Joshua the founder of Synagogue Church of All Nations SCOAN the organisation that owns Emmanuel TV a Christian television channel based in Nigeria. T. B Joshua guided Magaya to what he confessed as his God given mandate and that led to the formation of PHD Ministries (www.phdministries.org). Yadah TV started broadcasting as a free to air channel on WIZTECH and also posting videos on YouTube since 20 March 2014. Now Yadah TV is on DSTV as a free to air channel and it also has a web channel, and Facebook page where it posts the content on a daily basis.

Yadah TV Programming is digitized and the programs consist of the Sunday main service, Monday visitor's services, Wednesday evening and Friday evening services. Yadah TV has a website where there is web television and it makes use of social media networks like YouTube Instagram and Facebook and this helps the dissemination of information globally. Deibert, (1997) wrote about the impact of media and technology which was used by the Protestant reformist Martin Luther in the 16th century. In that period the reformists took the advantage of the printing press to spread his message. Likewise, Magaya is using the new media to disseminate his prosperity gospel.

Fig 1 organizational structure of Yadah TV

The administrative structure and organogram of Yadah TV is unique and different from other broadcasting organisations. It is a Christian channel and the founder of PHD Ministries W Magaya is the Executive producer of Yadah TV. The Overseers led by Admire Mango are on the second stage of the organization's hierarchy and they are close to the executive producer. They give instructions from the Executive producer to the Yadah TV crew The IT department leader Talent Mango is the director and he is on the same level with the overseers and directs the production process, and the running of the organization's web page, the Television and all information and communication tools. At the bottom level the editors, graphic designers, web designers, camera operators, presenters. The call center for Public relations and programmers are at the same level.

4.2 3 Vision

Headquartered in Zimbabwe, P.H.D Ministries` main goal is to bring Physical, Spiritual and Economic deliverance to all that are oppressed by the devil, based on Mark Chapter 16 vs 15-18. It has over 1 800 non-paid voluntary Ministry workers serving an average of 200,000 Christians in the area of prophetic, healing and deliverance on a weekly basis. The organization own Yadah TV which is its main communication tool in Televangelism. PHD Ministries is Bible believing ministry which was founded by Walter Magaya in 2012. As the name suggests, the ministry carries out healing, deliverance and prophecy leaving an individual free from spiritual, physical and economic bondage. The PHD Ministries had 70 congregants at its inception in 2012 and by September 2013 it had a gathering of around 7 500, a number which spiraled to around 90 000 at the time of going to press in 2014 (www.phdministries.org).

4.2.4 MISSION

Yadah TV is a Christian Television channel and the founder of (PHD) Ministries Walter Magaya is using the channel for televangelism i.e. the mission of the organization is "To preach and spread the Gospel across all nations up to the ends of the earth through telecast." Yadah TV has an estimated number of 40 million viewers worldwide (www.phdministries.org). PHD Ministries is situated at No.1 Sherwood Crescent and corner Simon Mazorodze in Waterfalls, Harare, Zimbabwe. Hundreds of guests come from various parts of the world on a weekly basis for mentorship, spiritual guidance, healing, deliverance and prophecy. On a regular basis the guests

from as far as Asia Malaysia, Singapore, Europe United Kingdom, Australia, Germany, Canada, United States of America and Africa among other countries not to mention many who came from various parts of Zimbabwe such as Mhandamabwe, Uzumba Maramba Pfungwe, Dotito, Murambinda, Dande, Nyamapanda, Mt Darwin, Nkayi, Hwange and Beitbridge among others (www.phdministries.org).

In pursuit to fulfill its mission Yadah TV has managed to reach a large audience in southern Africa as well as the world at large. In the mission statement there is a phrase, to spread the gospel, religious scholars has criticize the Yadah TV as a tool to spread the prosperity gospel which is the message for material wealth, health and deliverance from poverty and all kind of sickness (Chitando and Biri 2013). This is the Pentecostalism ideology because some Christian denomination does not believe the same message. Although the Christian television channel manage to attract viewers because it attend to the socio-political and economic issues affecting the Zimbabweans. However against this view the organization claim on its website that it also have viewers from other countries that are politically and economical stable for example European countries.

4.2.5 Organizations' goal

The goal of Yadah TV is to facilitate 100% testimonies and 0% demon tolerance. This is in line with the organisation's mission that is to liberate those that are oppressed by the Devil, spiritual, physical and economic. The mission and the organistion's goal is a supplement to the doctrine of the organization that is more emphasized on prosperity. Those who are sick and poverty stricken are believed to be possessed by evil spirits. The evil spirits are believed to be the sources of poverty and sickness (Chitando, Gunda and Kugler 2014). According to Omenyo (2014) these Pentecostal movements have the ability to respond to needs faced by modern era that are domestic and socio-economic problems.

4.3 Organizational analysis of Christ TV

Christ TV is a television channel aimed at building a God society of all Nations. The mandate of the organization is to take the gospel of Jesus Christ to all people around the world. According to (<http://www.ufiministries.co.za>) the Television channel is marketing Jesus to the world. The channel is regarded as a fastest platform to reach out to lost souls and the highest form

of evangelism. Christ TV is a communication tool for United Family International Church UFIC Ministries established in 2008, the organization is a gathering of Christians and through the ministrations of Emmanuel and Ruth Makandiwa thousands have witnessed the manifestation of the power of God in unfathomable and mind-blowing ways. Outstanding miracles, signs and wonders are everyday occurrences in UFIC services. The ministry owns a free-to-air channel; Christ TV, and through it, the ministry is taking Christ to the nations, impacting millions with world-class, relevant and inspiring Christian viewing. It also has vibrant departments which have positively impacted the society. The United Family International Ministries is the fulfillment of God's intention of creating man - to have a family of His own, and beyond any reason of doubt; it is a united family that carries the DNA of God Almighty –a landing of representatives and ambassadors of the Kingdom of God (<http://www.ufiministries.co.za>).

The Christ TV organization structure is the same with the Yadah TV. At the top of the hierarchy is the leader and founder of the UFIC Ministries Emmanuel Makandiwa as the executive producer. The second stage on the hierarchy is the producer and the director and these leaders are responsible for the production process taking instructions from the executive producer. At the lower position are the graphic designers, editors, camera operators, and programmers, they follow instructions from the director and the producer. The Christ TV organogram shows the executive producer as the one with overall control of the content. As a result the issue of political economy is automatically considerable. The executive producer of the organization is the owner of the organization therefore the content is not independent to the influence of the ownership and funding as well (Herman and Chomsky 1988).

4.3.3 VISION

Building a God Society of All People of All Nations (<http://www.ufiministries.co.za>) the mandate is to take the gospel of Jesus Christ to all people. According to the leader Makandiwa they are marketing the great product, Jesus to the world. This platform Television is the fastest way to reach out to lost souls. It is the highest form of evangelism. According to critics of the organization the gospel that is being referred is the message of prosperity. The gospel of prosperity is the accumulation of worldly material wealth that is according to Chitando and Biri (2013) opposed to the main line churches doctrine of the heavenly prosperity. The leader of the organization claim that they preach the message of prosperity because Jesus which the channel

promotes was also preaching the same message. The organization managed to reach its vision because the UFI church has reached the international community with visitors from Europe Asia and Africa.

4.3.4 MISSION STATEMENT

To unite the body of Christ; that is the church through reaching out to the lost, poor, less privileged members of the society, widows, orphans and the broken hearted, ultimately impacting revelation knowledge of Jesus Christ and fellowshiping with God The father, God The Son and God The Holy Spirit (<http://www.ufiministries.co.za>). The organization was established on 2008 and Christ TV started broadcasting in 2012 as a free to air channel and in that period of time the organization has a gathering of more than 500 000 worldwide. These people from different nations show that the organization has reached a certain stage in fulfilling its mission statement. The great number that has been achieved is a result of the use of Television as a central medium of communication.

The mission statement is about uniting the church that means various Christian denominations. This missions seem to be biased since Christ TV portray other Christian denominations as evil. The negative portrayal of other Christian denominations on Christ TV become compromised when there appear the issue of othering the other denominations and as a result of that the concept of unity is lost and it is replaced by dividing the church. Chitando et al (2013) wrote about the main line churches character of preaching the gospel of heavenly prosperity basing on Mathew 6:19-20 which says “Do not build for yourselves treasures on earth where moth and rust can destroy.” Mate (2002) argues that the new Pentecostalism movements provide a conceptual framework that legitimizes behavior’s conflicting the traditional Christians. This shows the opposing doctrines that is not united but fighting each other. The issue of ownership or political economy can also affect the mission statement because Christ TV must promote the doctrine of prosperity in line with its owner and executive producer

4.3.5 VALUES

Selflessness, Charity, Team work, Integrity, Commitment, Transparency. These values are guidelines to the organization workers (<http://www.ufiministries.co.za>). These values are religious guidelines which are intended at creating a Christian organizational environment. According to the scriptures the religious people are expected to practice such values, hence the

organization use Christ TV to cover their charity works for example the creation of water resources i.e. boreholes in disadvantaged rural areas like Muzarabani. The use of Television to cover these works is questionable because Television represent reality it does not present reality as it is but it politically represent reality. This means the manipulation of Camera angles and editing focusing on what is favorable to the owner's ideas or in this case religious doctrine, hence the portrayal of other Christian denominations.

4.3.6 STATEMENT OF FAITH

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen

(2 Corinthians 13; 14)

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever (<http://www.ufiministries.co.za>). This shows that the organisation is a bible based and extensively uses biblical discourse in creation of their doctrine. However the use of television raises issues like the use of the medium to propagate the church's doctrine and in the process delegitimizing other Christian doctrines from other Christian denominations.

Kyala, Chitando, Machingura (2013), postulate the issue of pursuit for power saying that the use of modern media technology by the Pentecostal Church leaders is a planned strategy in the process of construction of new Christian societies. According to Mapuranga (2013), the branding of Christian movements which may be the process in building their culture industries (Adorno and Horkheimer 1944). The Pentecostal movements use television and new media to produce religious culture, hence the commodification of religious culture. In the process, the producer's quest for consumers of their cultural commodities create an atmosphere of competition for audiences' hence negative portrayal the other Christian denominations.

4.3.7 FUNDING MECHANISM

The political economy perspective argues that the funding and ownership of media organizations is influential in the production and distribution process of media content. Curran and Gurevitch (2000) observe the political economy of the media in what they call the three core tasks which are production of meaning as exercise of power, Political economy and textual analysis and Consumerism or Sovereignty. The first and second core tasks which is the production of

meaning as exercise of power and political economy and textual analysis are relevant to this study. The Yadah TV owner Magaya is the executive producer that means he is the gatekeeper of the content on Yadah TV. On the Production of meaning and exercise of power, Curran and Gurevitch (2005) argue that, political economy ascribes importance in its presupposition of associating (but not absolutely determining) influence of cultural production on the variety of cultural consumption. This means that Political economy is categorized by the inspiration applied on the producers of media text by powers that intentionally seek to spread their ideas and interests.

Yadah TV is a non-profit organization therefore the funding is unique from other media corporates that mostly get funding from advertising revenue. The funding of the organization is from Yadah TV partners, these are volunteer individuals who choose to donate a certain figure of money to the organization on a monthly basis. The material things that are sold to the congregates for example sermon books, calendars, DVD's etc., visitors from abroad who attend the services and receive mentorship from Magaya stay in the organization's guests house for a fee and church a percentage from offerings. The other main funding source is the businesses owned by W Magaya for example the Planet Africa construction company the farming projects and the football club Yadah FC. The partners voluntarily sponsor the organization on a monthly basis. They are categorized depending on the amount they give ranging from \$20 up to \$1000 per month. The Yadah TV partners have a sort of influence to the production of content. They have access and communicate to the production team through the organization's call center (www.phdministries.org).

Curran and Gurevitch (2005) also wrote about the Political economy of media output which they refer to as Political economy and textual analysis. The media texts are renowned and re-contextualized to fit the specific expressive form being used. This view articulates that the media attain information and interpret it in a way which reflects their interests and encode texts on various platforms to audiences who at times decode it as being true albeit people have divergent ways of interpreting messages. This reveals that the media construct reality as opposed to reporting or providing raw information to the people. The portrayal of 'other' Christian denominations on Yadah TV as a Christian channel is a result of the political economy of media

output whereby media text are reconstructed to fit particular expressive forms which reflect the interests of the owner Magaya and the doctrine of the organization that is promoting prosperity.

There are two dimensions in the process of using cultural forms to regulate public discourse. According to Murdoch and Golding (2005) media firms have particular discourses which they allow into play; whether they are organized exclusively around official discourses or they provide space for articulation of counter discourses. They go on to argue that in the second process, it is important to look at how the discourses handled within the texts; whether they follow a certain hierarchy of credibility which urges the audiences to prefer one over the other or they are treated as equal to leave room for choice. This means that the media owners have the power to package text in a way that suits their interests. This also helps in finding out the influence of financing and organization of cultural products. Yadah TV under PHD Ministries is an organisation that has its mission and its vision that is eradication of poverty and increasing prosperity. The content on Yadah TV includes the portrayal of other Christians who are deliberately portrayed as demonic and cause poverty.

The political economy theorist's assumptions is that cultural organizations like Yadah TV and Christ TV derive their fundamental interests and political influences from ownership. Herman and McChesney (1997) assert that corporate ownership makes media global missionaries for the promotion of capitalism. This is in line with Herman and Chomsky (1988) profit ownership as one of the filters that allow media to distort meaning.

These two Christian channels under study dominates the television broadcasting in modern Zimbabwe. They have the power to propagate their doctrine of prosperity to the large audiences that attend their services and watch their channels. The political economy theory had proven to be relevant in the operations of these Christian media organizations and because they are no-profit organizations the ownership and funding is not from advertising like most media organizations. The organization structure is also different from other media organization. The owner and founder of the organization has the power and control of the organization as the executive producer

4.4 Conclusion

The chapter is an exploration of the two Christian Television channels under study, Yadah TV and Christ TV. It explores their organizational structure their historical background the make an analysis of the power structure i.e. political economy or the ownership and control that affect the production of content. The researcher make use of the organization website to access some of the information about the organisations.

CHAPTER 5: DATA PRESENTATION AND ANALYSIS

5.1 INTRODUCTION

The previous chapter is an exploration of the organizational structure of Christ TV and Yadah TV and the analysis of its political economy. In this chapter the study focuses on the presentation of data and an analysis of the findings. The findings are presented in thematic form. The findings respond to the study questions, assumptions and objectives of the study of Christian Television in Zimbabwe. The findings will provide information about the production process and the factors that influence the content on Yadah TV and Christ TV.

5.2 Legitimizing prosperity gospel and delegitimizing main line churches doctrine of heavenly prosperity

PHD Ministries use Yadah TV to positively portray international and local Pentecostal televangelists. Images of fellow Pentecostal leaders that appear on the background represent ecumenism or association within Pentecostal churches, in promotion of the same ideology of prosperity gospel. The images of the televangelists are broadcast on Yadah TV visitor's service the visitor's service is a Monday service that is attended by local and foreign congregates. These images include American television preachers Thomas Dexter Jakes, Joyce Meyer, Nigerian televangelists Temitope Balogan Joshua and Chris Oyakhilome, and Zimbabwean Televangelists Emmanuel Makandiwa, Ezekiel Guti, Aubert Angel, Tudor Bismark, Tavonga Vutabwashe to mention to mention but a few..

These images symbolize Magaya's salutation to these Pentecostal movement leaders and signify his alignment to their doctrine of prosperity message. The researcher interviewed Yadah TV editor Liberty Chigwenjere, about the meaning of these images and he quotes the Bible from Mathew 9:38 where Jesus said that he would pray that the father would send more laborers into the field. This response is based on biblical discourse that gives authority to Christian ministry expansion. The emerging of many Pentecostal churches is believed to be an answer to Jesus' prayer. An increasing number of televangelists globally mark a Christian global phenomenon whereby the preachers around the world are transforming the Christian societies using Television to disseminate the message of prosperity which they believe to be good news to the poor and those suffering from any misfortune.



Fig 5.1 The screenshot shows images of Televangelists in the background.

The leader of PHD Ministries and Yadah TV Magaya appeared on Yadah TV being interviewed by Africa 360 TV journalist on 14 April and CNBC Africa TV on 18 September 2015. He said that prosperity has been preached since the beginning of Christianity and he quotes the Bible from Luke 20:25 when Jesus teaches about giving to Caesar what belongs to Caesar and to God what belongs to God. He further argues that all money and gold belongs to God. In support to the notion of prosperity Makandiwa on Christ TV on the program titled ‘finding your true purpose’ taught about being wealthy as a result of having an anointing or blessing from God. According to this teaching he assert that it was the anointing or blessings from God that broke the yoke of poverty. He quote the biblical verse from Matthew 13:12 when Jesus said that to the one who has more is given and he will have abundance, but to the one who doesn’t have even what he has is taken away from him. These discourses that are based in the bible are used by these Pentecostal leaders to create meaning to the prosperity message.

The live broadcasting of services are programmed in a sequence beginning with giving testimonies, gospel music artists performing and offerings. The arrangement or programming is in a way that reinforce each other in the process of creation of meaning to the Pentecostal

doctrine of prosperity. This study focuses on the use of Television by Zimbabwean Christian channels to disseminate the prosperity message. Christian Television plays a crucial role in the representation and creation of Neo-Pentecostal churches discourse. The Pentecostal churches broadcast every activity or event. The prosperity gospel or faith gospel has been a religious phenomenon under contestations from various religious scholars, viewing it from various Christian religious perspectives. The footage of congregates on Yadah TV and Christ TV giving offerings or what is known as seeding signifies their beliefs in giving or voluntary contribution to the ministry. They believe that giving brings blessings from God based on the Bible from Malachi 3:8. This signifies the Pentecostal doctrine of seeding or planting to earn prosperity. This study links the Zimbabwean Christian Television to the theory of representation by Hall in the process of meaning making.



Fig 5.2 A screenshot from Yadah TV footage PHD Ministries congregates seeding for prosperity

The above findings of a screenshot taken on Yadah TV footage represents congregates in the church praying giving offerings, singing and praising, showing enthusiasm in giving their offerings, and celebrating with those ones who give testimonies of their achievements. The Pentecostal churches believe that giving testimonies attracts blessings. The Christian channels in Zimbabwe use Television to promote the Neo-Pentecostalism doctrine of prosperity.

Televangelists use Television to promote a lifestyle of wealthy healthy and prosperity Material wealth is believed to be a result of faith in God. This representation of these unique Christian events creates a Christian religious culture being popularized on Television. The effects of televised Christianity is commodification, whereby the producers of the content quest for audiences. The study found out that Yadah TV and Christ TV produce a unique kind of Christianity that promotes prosperity and it is meant to be consumed by the audiences who watch Yadah TV and Christ TV.



Fig 5.3 Makandiwa teaching about getting wealth on Christ TV

Christian Television promotes Pentecostalism as Christ’s Church and delegitimizes the AICs as evil churches

The study found out that on Christ TV and Yadah TV Pentecostal denominations are portrayed as worshipping the living God and there is portrayal of the ‘other’ African Initiated Churches AICs as evil. The use of language and framing on Yadah TV and Christ TV when congregants are giving testimonies are designed to depict the meaning which represents the Pentecostal churches as true while the other are fake and evil. The camera uses close and medium shots to show the non-verbal connotations in the process of representation of reality. The study found out

that congregants use Pentecostalism discourses to label the apostolic sects on Christ TV as evil and White garments churches on Yadah TV. Congregants are allowed to tell the misfortunes they face when they consulted white garments churches who are well known as the African Initiated Churches AICs. On Television the person is given time to narrate the story in full. For example the picture bellow the woman tells her sad story of barrenness in marriage and consultation of apostolic churches to no avail, the ending of the story is full of joy after visiting PHD Ministries and receive a prayer from Magaya. The happy ending of the story is concluded by a great applause, the whole church singing and giving praise to God.

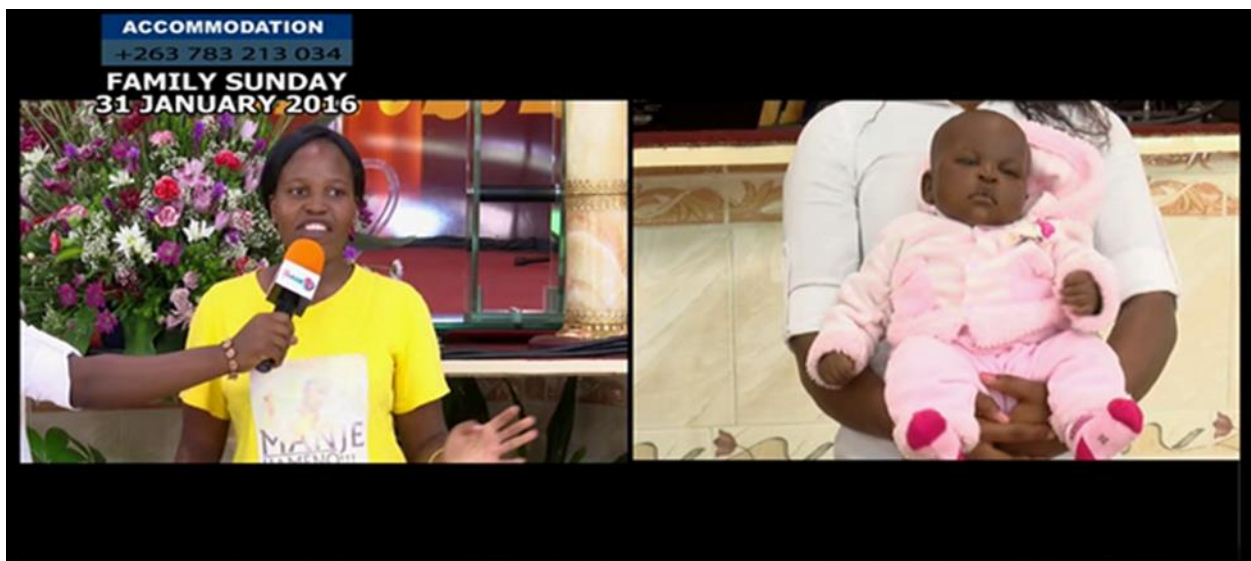


Fig 5.4 A screenshot of a lady giving a testimony on Yadah TV after conceiving a healthy baby

On 31 January 2016 Yadah TV broadcast the video of a certain AIC leader who visited PHD church in pursuit for health. The man confessed that he was in polygamy was shown on television with his four wives and he said that he was a leader of an apostolic sect for many years. He confessed that he was suffering from a back ache for a long time. The health status of the man and the fact that he was married to more than one wife was clearly meant to represent that his church was promoting non-Christian values. Polygamy is prohibited in Christian churches and the health status depicts that in his church they cannot perform healing which is done at PHD Ministries. The preaching of Magaya on Yadah TV in November 2015 state about the existence of evil churches and living churches. According to Magaya in Christianity there are

living churches and evil ones. He warned the Christians to watch out and discern when attending any church.



Fig 5.5 A screenshot from Yadah TV Magaya speaking to Chifamba the Bishop of an apostolic sect (Danha ravapositori)

On Christ TV, a testimony session titled “In my own words” had Rosemary Nyachowe narrating her story giving a testimony after receiving deliverance from evil spirits after going to UFI Church. In her narration she mentioned that after her father’s sickness they consulted various apostolic sects and after that the problem worsened and she believed that she had been initiated into what she called the dark kingdom after consulting the apostolic sects. The reason why she was allowed to tell the story was that there was an intention to portray the church she consulted as evil while at the same time promoting the UFI as a living church. In the video there is use of Pentecostal discourse for example the use phrases like the “dark kingdom” that means signifies evil to create meaning which represent the apostolic churches as evil. The language used is Pentecostal discourse based on biblical texts which includes the use of phrases such as “dark kingdom” this is referred to what the Pentecostal churches believe as marine spirits that represents evil spirits. In the Christian discourse the words signifies an evil spiritual world called “underwater kingdom.”

The marine spirits are taken from the African traditional healers who are believed to go underwater when they are being initiated. The Pentecostal churches in Zimbabwe believe that the apostolic churches are using such powers. They believe that it is evidenced by their adoption of

African values and norms when performing their rituals such as polygamy, Magaya and Makandiwa teachings on their television channels portrays apostolic sects as evil and use of African clay pots and abandoning the bible in their church services. However the use of television plays a significant role in creation of meaning on these Christian channels. Television plays a political part to represent reality by the use of frames signs and discourse affected by ownership Hall (1997).



Fig 5.6 Rosemary Nyachowe giving a testimony of deliverance form marine spirits on Christ TV

Magaya’s sermon about revealing the dark world was broadcast on Yadah TV in 2015. He taught about the evil spirits which he called “Mweya yemumvura” misleading the members of the apostolic sects. He spoke about the mermaids spirits controlling the rituals done in African Initiated churches. In support of his teaching he speaks of the rituals that are done in these churches where there is use of reeds plants and clay pots which according to his teaching represent the mermaids’ spirits. During the preaching on Yadah TV a women believed to be possessed by marine spirits manifested. The manifested marine was caught on camera to portray the deliverance process done by Magaya. The researcher consulted the director of the Christ TV Prime Kufa and Yadah TV production team and their response are that they do not demonize any

Christian denomination, but they just expose the evil in these churches who are considered as Christian churches so that people are not deceived and do not fall into their trap.

This study found out how the Pentecostal leaders recognizes each other with unique spiritual gifts as anointed man of God. Magaya appeared on Christ TV when he pay a visit to UFIC church in Chitungwiza and when interviewed he said he respects Makandiwa as an anointed man of God. Magaya and Makandiwa regard each other as colleagues in the ministry on transforming the Zimbabwean nation.



Fig 5.7 A woman believed to be possessed by a marine spirit crawling

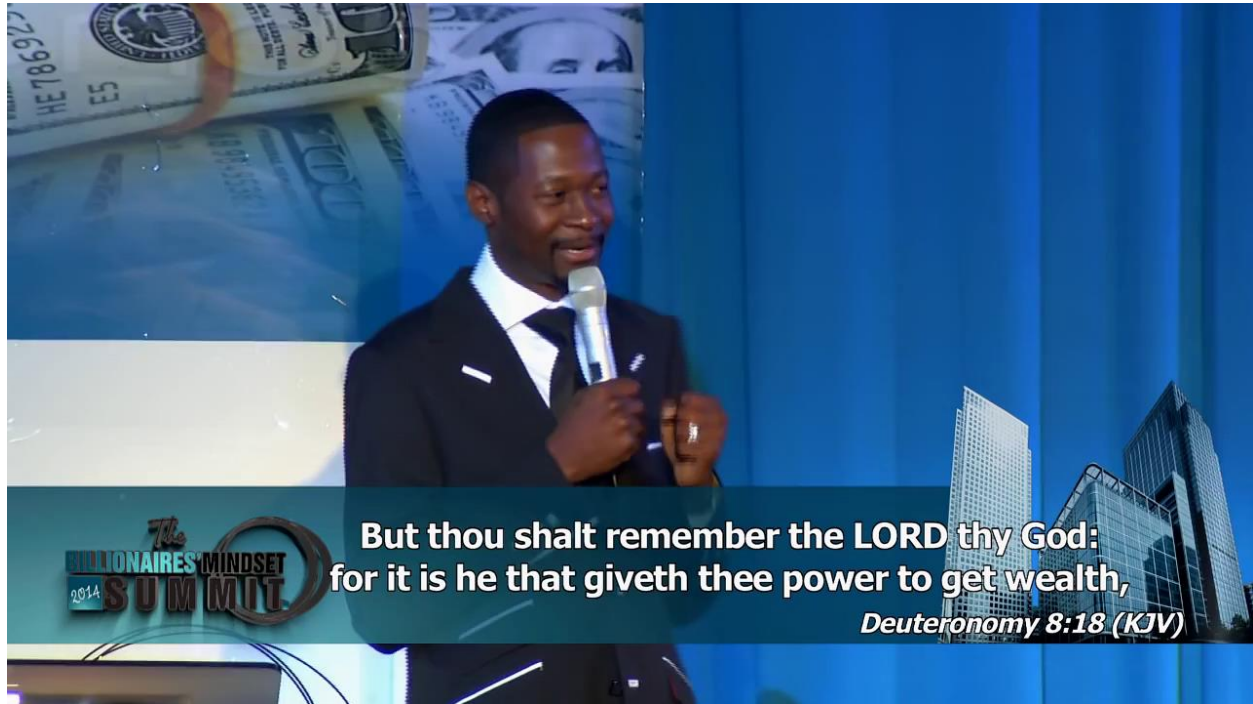


Fig 5.8 Makandiwa teaching on Billionaire's mindset

Pentecostal movements are portrayed as believing in deliverance from evil spirits. They are portrayed on their television as true believers who perceive faith giving as the only way that can bring prosperity. The teaching by Makandiwa and Magaya encourages congregants to receive deliverance and be associated to a living church. Magaya gave an explanation of a living church and a dead church on Yadah TV. He said that a dead church does not believe in healing deliverance and power of God, but believes in only preaching. In this message Magaya didn't mention the names of the churches but he told about the characteristics of some of the main line churches. He emphasises on the point that a church that preaches a doctrine of suffering here on earth and good living in heaven preaches heresy. This message is well-known for missionary churches who according to history were meant to subjugate African natives. The use of Christian Television such as Yadah TV create a platform for the representation of religious reality. The members who give testimonies on Christian channels after visiting PHD Ministries portrayed as successful people in business and this is a strategy to portray their church as a true church.

Christian Television and portrayal of AIC as syncretistic

This research found out the use of Television by Zimbabwean Neo-Pentecostal Churches to label AIC's as syncretic i.e. combining non-Christian beliefs with Christianity, or the incorporation of African traditions into a Christian religion. On a family Sunday of 31 January 2016 Yadah TV broadcast the Leader of an apostolic sect (Dana ravapostori) Mr. Chifamba is portrayed on Yadah TV with many wives and children. His son tell the audience on Yadah TV that his father is in polygamy married to more than ten wives. This man is also portrayed as a medium of the clan, his elder son who is narrating the story on Yadah TV tell the audience that his father is a spirit medium. The images, camera angles and language used signifies the mixing of Christianity and African Traditional religion. The video portrays Mr Chifamba practicing syncretism and the fact that he lead one of the AIC's represent other AIC's as syncretistic. This research find out Television's use of framing theory that is the use of camera angles that depicts Chifamba with four wives and the Pentecostal Christian discourse that is the use of language as power to create an intended meaning of syncretism which is done in AICs.



Fig 5.9 A screenshot of Chifamba sitting with his four wives.

The above theme dealt with Pentecostalism and ecumenism whereby the result is legitimization of Pentecostal movements on Christian channels while there is negative portrayal of other Christian denominations. The labelling and portrayal of the AICs on Christian channels as practicing syncretism is a strategy or political communication in the struggle for power and dominance within the Christian religion. The anti-denominational struggles within the Christian religion in Zimbabwe is a result of the pursuit for power and dominance. These contestations creates a terrain for Christian intra-cultural hegemony whereby the new Pentecostal churches use counter hegemony and challenging the existing Christian cultures that include missionary churches and AICs. In the sermon on Yadah TV by Magaya titled "The marine spirits" Magaya gives example of the ritual tools used by most of the apostolic sects that are African traditional water pots (makate) which symbolizes African traditions associated by African mermaids or which Magaya refers to as the marine spirits. This language negatively portrays AICs as syncretic. This is similar to the above mentioned story on Christ TV of Rosemary Nyachowe who narrated her story when she said she visited the apostolic sects and got possessed by the marine spirits. Her story being published on Christ TV is intended on portraying the AIC's combining the African religious traditions which are being criticized as demonic in Christianity.

The portrayal of the AICs on Yadah TV and Christ TV as syncretistic plays a significant role in the process of production of meaning in the Zimbabwean Christian discourses. According to the Marxist perspectives the modern life is all about contestations in the class struggles. These Christian Channels use the representation theory to promote their ideologies and attaining power to dominate other Christian denominations. This study found out the use of modern media technology by the Pentecostal Church leaders as a planned strategy in the process of construction of new Christian societies. The Pentecostal churches have power because of the use of television to disseminate their messages. The use of Television guarantee them a success given the point that Television is a popular medium in this post-modern era. However apart from labeling the AICs as syncretistic the Pentecostal churches are being accused of promoting and spreading the western ideology of capitalism. This study find out that the teachings by Makandiwa on Christ TV about a billionaire's mindset is a message promoting profit making or maximization of profit which is a capitalist idea (Curran and Gurevitsh 2005). Makandiwa's teachings on the wealth

creation is based on western ways for example when he taught about the three ways in which a billionaires do to create wealth.

The teachings are a westernized way of making money, but according to the leaders Magaya and Makandiwa they preach this kind of message to empower the African people. The two Pentecostal leaders claim that they are sent by God to empower Zimbabwean citizens. The Zimbabwean Christian channels use biblical discourse to authenticate their teachings as Godly. This is the reason why they denounce the apostolic sects as syncretic because of the apostolic sects' adoption of African traditional values and beliefs. The African beliefs and traditions are mostly viewed by western ideas as backwardness and against modernity and civilization. Magaya taught that the AICs go against the practice of not promoting church offerings. According to the Pentecostal doctrine a true church must give offerings, perform healing prophesy and deliverance (Chitando and Biri 2013). The study found out that Makandiwa and Magaya use Television to promote this doctrine. The other Christian denominations that do not give offerings, heal, prophesy and practice deliverance are being portrayed on Yadah and Christ TV as churches without the Holy Spirit, hence dead churches. This is done through the television programming whereby congregates who has been to other denomination confess the misfortunes they faced in these churches and testify the deliverance and success after joining Pentecostal churches on Yadah TV and Christ TV.



Fig 5.10 A screenshot of Congregates give offerings on Yadah TV

Christian Television and the production of meaning through representation

Broadcasting of charity works, representation of Pentecostal churches' social responsibility

The study found out that Christian channels Yadah TV and Christ TV broadcast most of the charity work or social responsibility of their leaders. Social marketing proved to be an effective way for the Christian channels to achieve their goals. It has been approved as another way to attract more audiences most of them admiring the practice of giving to the needy. This study found out that the broadcasting of charity works on Yadah TV and Christ TV was a marketing strategy in the process of production of meaning in the Zimbabwean Christian religion. Magaya organizes an annual event whereby he visited the disadvantaged and underprivileged communities in Harare's low density suburbs and supply the disadvantaged with food hampers.



Fig 5.11 A screenshot of the food humpers donated to Kuwadzana disadvantaged community

The Christ TV team also contributes to the society by drilling boreholes to the disadvantaged areas in Harare in Epworth, Mabvuku, Chikurubhi male farm prison and in Muzarabani rural

area. These charity works are mostly given coverage on Yadah and Christ TV. The reason for live broadcasting the charity works on the Christian Television channel is the practice of social marketing by the Pentecostal Churches. Kotler and Zaltman (1971) described social marketing as a strategy to acquire acceptability of their social ideas. According to this definition organizations can use social marketing to influence social ideas. Christian organizations ought to practice charity works to their communities According to James 1:27 true and undefiled religion before God is taking care of the disadvantaged. The Christian organizations are being used as marketing tools to influence the Zimbabwean society so that they can accept these Pentecostal churches. In his response to the researcher's questions Yadah TV director Talent Mango says that they broadcast humanitarian programs because it is the role of Christians to take care of the disadvantaged. He further says that it is in line with the gospel of prosperity or good news which the organization is promoting. This means that despite social marketing's definition to influence acceptance of their ideas the Christian organizations are expected to practice charity works and the failure to do that questions their beliefs in Christian values.



Fig 5.12 A borehole at Chikurubhi male farm prison sponsored by Makandiwa.

Effects of political economy on the Zimbabwean Christian Television

This study observed that one of the most attributes of Televangelism in Zimbabwe is commercial gain. This means the pursuit for profit making through selling Christian goods and services to raise Television funding is one of their characteristics, hence this make them to fall into a trap of competition with other organizations in the Christian religion. The awareness of the surrounding competitors make the Pentecostal movements to use their Television channels to pursue power. The ownership of Christian Television channels has its visible effects on the content. Pentecostal movements sell products for example sermon books diaries, clothing with the name and picture of the leader and the name of the organization. This is Branding or name branding. Kotler and Roberto (1989) state that branding is when a name, sign, symbol design or a combination of these are given to a product in marketing with an intention to create an identity of the product or the service of seller in competition with others. The negative portrayal of other Christian societies on these channels therefore becomes a strategy in pursuit for acceptance. The issue of legitimatizing and illegitimising other Christian denominations becomes automatically a process in pursuit of power.



Fig 5.13 Branded Yadah TV products.

Zimbabwean Christian Television channels and name branding has raised controversy from other Christian denomination. They view it as a way profit making which must not supposed to be the characteristic of a Christian organization. Pentecostal movement characteristics are the same with business entities with the main goal for profit making. This study find out the use of Television in spreading the prosperity message and the promotion of the leader's names and organizations' names.

This study notices the use of Television in spreading the property gospel and name calling of Pentecostal movements. Hackett (1998) wrote about the Pentecostal movements' unique character of using media technology to promote their brand names. This study observes the issue of promotion of brand names using Television as a move in building their organization as business entities positioning themselves as service providers of unique media services in the mass media sector.

The Pentecostal leaders sees no bad in doing this according to Magaya's response in the interview that was produced on Yadah TV by CNBC Africa journalist which was titled "Prophet pastors and money" he said God is the owner of silver and gold and by doing business they are representing God who is the owner of these material things. He also said that they are marketing one of the biggest name in the world which is Jesus Christ and to be poor while marketing a most famous figure is not proper. Makandiwa in the seminar titled "Billionaire's mindset" taught about having the ability to sell anything. He gave an example of marketing Jesus Christ which the researcher observed as one of the characteristic of the Neo-Pentecostal movements. However the issue of using Television to market Christianity is a global phenomenon based in America.

The Pentecostal movements used the television to promote their ideology of Christianity and prosperity. They claim the gospel of prosperity and material wealth that include good health money and property as a result of worshiping a true God some scholars agree against it saying that it is a way of promoting American capitalism while others quote the bible teachings to argue against the idea saying that in the Bible it is not everyone who is supposed to be rich and in the bible there are some man of God who are portrayed as poor and lacking material possessions, but they did a great impact in the ministry. This study findings state the significant role being played by Television in the Zimbabwean Christian religious context and representation theory to create and spread the discourse of prosperity.

Pentecostalism and Commodification of Christian religion

The study observed the broadcasting of Christian events on Christian channels in Zimbabwe as a way of popularizing Christianity. Hall and the cultural studies scholars observed the use of Television to promote popular culture. The leader and executive producer of Yadah TV Magaya when interviewed by Africa TV journalist on Yadah TV said that Yadah TV is a powerful communication tool used by PHD Ministries to market the biggest name in the world Jesus Christ. In his teaching on billionaire's mindset Makandiwa gave an example of marketing Jesus Christ. These two Christian channels use Television to promote Jesus Christ's ministry preaching the good news to the poor. One of the Yadah TV editor said that the good news is the gospel of prosperity. The broadcasting of Christianity and promotion of the Christian discourses is a certain type of commodification of Christianity as a religion. According to this view the Yadah TV became manufacturers of Christian religion to distribute to the whole world.

Christian channels are a free to air channels on DSTV which means they don't get advertising revenue and as well non-profit organizations i.e. they don't receive advertising revenue. The study found out that issue that these channels get their money from partners. These are people who voluntarily sponsor the organizations. The Yadah director Mango said they manage fund the television through the financial support of their financial partners. This show a certain way of money making. The reasons why the Yadah TV and Christ TV partners fund these Christian channels is that they need the content on these Christian channels. This is also a way of funding effects on Christian channels whereby the content on the channels is based on the funders i.e. Yadah and Christ TV partners. The Healing prophesy deliverance and teachings which are covered on these channels benefit them. This point shows a certain sort of commoditized Christianity, because there are consumers of the content that are produced on these channels. The christian channels are different from other channels because the organizations get the money from its consumers who volunteer to be partners and sponsor the Television channel.

This study closes the gap left by scholars like Ward (2003) who defines commodification as giving of value to the productions of human labor and reification as the conversion of human beings into things. This study found out that Christian organizations use of television to sell Christian religious services and leaders names. This notion falls under both commodification and reification, whereby the Christian channels sell Jesus Christ or sell a being known in the

Pentecostal discourse as the “Man of God” as well as selling the Christian religion culture on Television. According to Ward commodification and reification are the fundamental processes of capitalism. This point is in agreement with Wilkinson (2015) who wrote about the prosperity gospel and the globalization of American capitalism. Wilkinson observe a phenomenon whereby the Pentecostal movements are a process of the promotion of capitalism or westernization. This study found that it is also happening in the Zimbabwean Christian religious context.

This study find out that the issue of commodification and popularizing Christian religion also bring about the issue of creation of celebrity status to the leaders of these Pentecostal movements. The leaders of the two Christian channels under study as a result of the use of television are famous and popular. They acquire a celebrity status whereby they are seen moving and surrounded by their bodyguards. This is a common lifestyle by most celebrities. Magaya and Makandiwa the founders of Christian channels under study moves around surrounded by bodyguards.



Fig 5. 13 Magaya and his bodyguards

Ownership of Christian channels a 21st century phenomenon accelerating the process of change in Zimbabwe's Christian context

This study found out the impact of televangelism as a phenomenon that accelerate the process of change in post-modern Zimbabwe. Magaya the leader and founder of PHD Ministries and Yadah TV was elected twice as the most influential figure in southern Africa Yadah TV and Christ TV make use of Television to influence their followers. The combination of media and religion is a powerful impact in accelerating change. Religious figures has the power to influence their followers because in religion a belief is unquestionable. It is not acceptable to question the religious ideas. When the preacher preaches Christian doctrines the followers take it as the words from God.

The Pentecostal leaders are titled Prophets by their followers. The Christian religious discourse give power to a Prophet figure to preach their ideologies based on the scriptures, because a prophet according to Isaiah 6:1-9 is believed to be sent from God and believed to speak the will of God. This shows that Christian religious discourse believe that the words a Prophet speaks are God's words and unquestionable therefore the followers are easily influenced to accept the Prophet's message. The use of Television by the Neo-Pentecostal leaders is an added advantage because it reaches a wide range of audiences hence accelerating process of acceptability of the new message of prosperity or the gospel of Faith.

This research find out that Pentecostal movements in Zimbabwe because of their use of Television are guaranteed the fastest growing group of churches. (Chitando et al 2013). Togarasei (2012) observed the growth of Pentecostalism and its power to transform Christian societies. The Pentecostal leaders in Zimbabwe are popular just like celebrities and their popularity gave them the power to attract huge crowds. One of the reasons behind their gaining popularity besides performing miracles and healing diseases like cancer is the use of Television to broadcast their church services and all their performances.

5.3 Conclusion

This chapter presented the data findings in themes and the analysis of these findings based on the study objectives the study questions as well as the assumptions. The study explored the use of television to create meaning. Through the process of creation of meaning there is representation

and portrayal of the other in the Christian religion. The study find out that the combination of Christian religion and Television in post-modern Zimbabwe creates a great impact in the acceleration of the process of change. The popularizing of Christianity as a result of using television as well commodification is amongst the findings.

CHAPTER 6 CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter is the conclusion of the entire study and it summarizes the entire study paying more attention at the methodology used and the research data findings. The researcher in this chapter will make a summary of the data findings and analyses them according to the theoretical framework. Furthermore the study also make a summary of the methods used to get the research findings. The chapter also make recommendations that need to be covered by the organizations studied. There is always a space for a further research in the field studied and this chapter is also going to make suggestions to further research in the media and religion field.

6.2 Summary of the study

The study is an exploration of the portrayal of 'other' Christian denominations on Christian television Channels in Zimbabwe. This means that it explores the use of representation theory by these selected Christian channels to produce and disseminate their religious doctrines in the process of meaning creation. The study used two case studies Yadah TV and Christ TV to come out with the data findings. The study made use of the Qualitative data methods such as interviews, observations archival and focus groups to gather information. It also utilizes the Critical discourse data analysis as well as the Semiotic analysis to analyze these data findings.

The study found out that the Christian television channels use various ways to portray negatively and positively other Christian denominations. These Christian channels as a result of political economy portray other Pentecostal churches positively. This is a result of the effects of ownership because they are being owned by Pentecostal charismatic leaders. However on the other side they use Television to portray the AICs as evil and in some instances clearly warn the members to beware of the apostolic sects. The members of PHD and UFIC Ministries appear on Yadah TV and Christ TV giving Testimonies about their success as a result of joining the above Pentecostal churches. In their testimonies they tell their life experiences in a way that makes it clear that they went to some Christian denominations that worsened their experiences. Although there is no mentioning of the main line church names, the discourse covered on these Christian channels indicate the opposition of the Christian ideas.

The researcher found out that the gospel of prosperity that is promoted on the Pentecostal Christian television channels oppose the doctrines on the main line churches. How the promotion is not intended to delegitimize these main line churches. The study found out that through the promotion of the doctrines of these Neo-Pentecostal movements on their Television channels that make use of image signs and discourse to create meaning and in the process there is portrayal of other Christian channels.

In the process of meaning creation the study found the effects of political economy whereby the ownership and funding of the Pentecostal Television channels plays a significant role in the production of content. Name Branding as a marketing strategy is another effect of political economy. The Pentecostal television channels promote the name of the leaders of the organizations which appear on the popular culture arena as the celebrities. The name branding and celebrity status that these leaders earn gave them the authority and power to attract and influence large audiences and followers. In the Christian religious discourse a Prophet Title or 'Man of God' gives authority to the individual to preach and speak what they claim to be a message from God because Christians believe that prophets are God's mouth pieces, therefore what they prophesy, preach and declare believed to be from God.

The study found that the combination of religion and media play a significant role in the process of change. The prophet is regarded as a powerful man in the Zimbabwean Christian discourse and this gives prophets the power to influence large audiences. The use of broadcasting media especially television is another added advantage giving the Pentecostal leaders some power to pull huge crowds. Television is regarded as a powerful communication tool in Africa and the use Television by the Zimbabwean Pentecostal churches gives a huge contribution to their expansion. Strinati state that television is one of the powerful media tool and anything that appear on television have a great chance to gain popularity. Despite the economic challenges in Zimbabwe the Pentecostal churches are growing and continue to impact and change on the Christian religious landscape.

The researcher use the qualitative observation and noticed the relevance of representation theory in the production process of the Zimbabwean Christian channels. The use of signs language and images contribute a lot in the Christian meaning making processes. The researcher notices the use of camera angles in the production process whereby the person giving testimony does it

facing the camera to give facial expressions praising the God of Magaya and Makandiwa for bringing health success and all other material things in his life.

The research also found the impact of Christian religion and Television in accelerating the process of change in the post-modern Zimbabwe. The Neo-Pentecostal movements based in America is a global phenomenon that is changing or transforming Christian religious societies the whole world and particularly Zimbabwe. The combination of Christianity and Televangelism plays a significant role in the transformation of culture. The Zimbabwean society is dominated by Christian religious discourses and this give authority and power to the Neo-Pentecostal leaders who are titled Prophets by their followers. The research find out that the religious titles and the use of television is an advantage to the Pentecostal leaders such as Magaya and Makandiwa to gain acceptability.

6.3 Recommendations

Recommendations to Yadah TV and Christ TV

Yadah TV and Christ TV are Christian channels that broadcast in an African context with different cultures and languages. The researcher observed some limitations in terms of diversity and plurality of languages used on these Television programs. The channels are digitized and its audiences are all Christian believers in the whole world and in Africa. The channels use English as the main language and in some instances where there is the use of vernacular language they provide a translator. The researcher recommends that Yadah TV should use more languages that are being spoken by Christian religious societies around the world and this will increase the number of their audiences and the broadens their audiences

Then context in which Yadah TV and Christ TV is a contested terrain of different Christian denominations. The researcher observed that Yadah TV and Christ TV channels are more radical Pentecostal movements and blames every challenge as caused by spiritual forces. This seems to shun other fundamentalists in the Christian religious platforms who perceive it as a way of competition strategy. The main line churches are criticize Pentecostalism as more spirit centered and don't consider some forces that are non-spiritual that causes lack of success The researcher recommend the Christian channels to use an approach that tolerate other Christian societies and

identities. The fundamental main line churches and the AICs may feel being resisted and lose the wise teachings on Yadah TV and Christ TV.

These two Christian channels are also centered and seem to promote the names of same preachers who are the founders and owners of the organizations that are Yadah and Christ TV. This has raised controversy from other Christian denominations who criticize them as self-centered and self-claiming to be Prophets. The researcher recommend the Christian channels Yadah and Christ to allow a platform for different preachers of their own choices. This may also benefit the Christian television channel to attract more audiences from different Christian denominations.

The Christian channels Yadah and Christ TV are also committed on promoting the same version of programming that is centered on the objectives of the organization. The researcher recommend the Christian channels to broaden their content and cover the religious events from different Christian denominations that are in line with their ideology or doctrine.

6.4 Suggestions for further research

The researcher notices some areas for further research that are linked to the field of this study. The production of meaning process using television is also considerate of the consumers or audiences of Christian television channels. There is a potential to broaden the study by focusing on the audiences, reception and consumption of the discourses that produced on Yadah and Christ TV. These Christian channels or Pentecostal movements make use of the various internet websites and social media platforms. There is also potential in to look on the use of various social media networks by the Christian organizations.

6.5 Conclusion

This chapter concludes the study by presenting the summary of the study findings. It also summarized the various research methods and methodology used to conduct the research. The chapter further make recommendations to the Christian Television channels Yadah TV and Christ TV.

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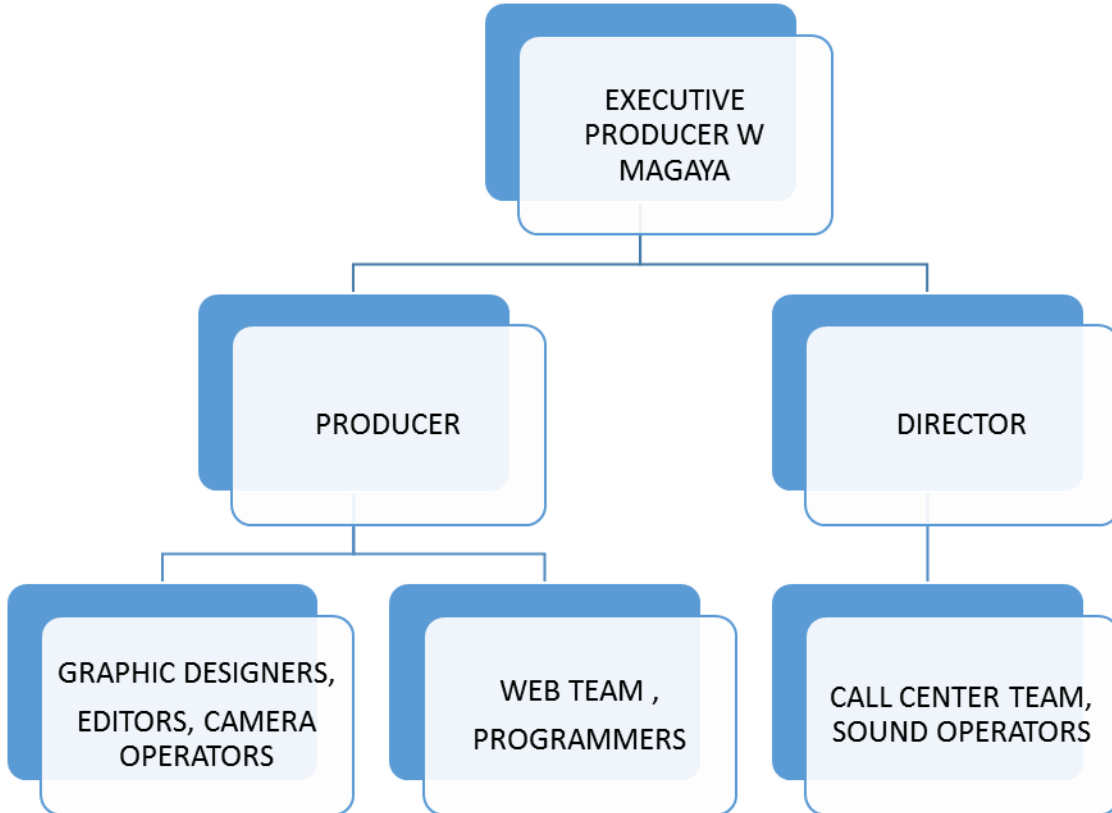
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APPENDIX

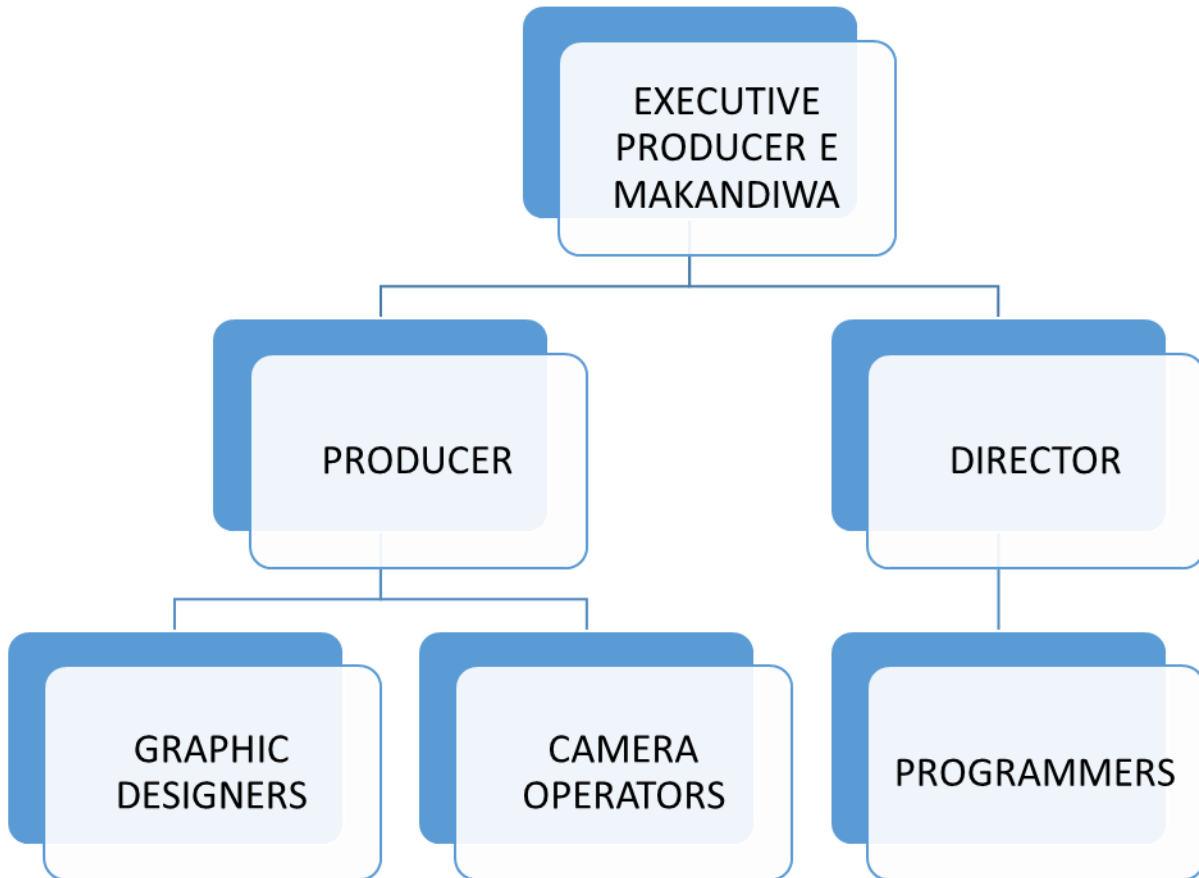
Appendix 1

YADAH TV ORGANOGRAM



Appendix 2

CHRIST TV ORGANOGRAM



Appendix 3

Interview guide for Yadah TV Director and Christ TV Director

1 It is expensive to own a television channel and being a non-profit organization how do you manage?

2 What criteria do you use to select the content to be on Television?

3 There is some content on Television that portrays other Christian denominations for example during testimonies you allow those giving testimonies to reveal what they experienced in other churches when they went looking for help. Could you tell the reason why you allow that process?

4 I noticed the emphasis in most of your preaching's is on the idea of prosperity which is popularly called the "gospel of prosperity/faith gospel" which is contrary to what is normally preached in other Christian churches, why and how do you use Television to promote such kind of an idea or lifestyle?

5 There are some cases whereby members of other Christian church appear on TV manifesting as a result of being possessed by an evil spirit and in other cases they confess to be the leader of a certain church, what does that mean?

6 There are many Christian identities emerging why is it like that? Are there difference beliefs within the Christian religion?

7 How do you respond to speculations that says you demonize or negatively portray other Christian denominations that are not Pentecostals using the Television?