

Addis Ababa University

**Christian Media Practices on Poverty Reduction and its Implication for the Development
Discourse of the Nation**

Tsehay Aklilu

**A Thesis Submitted to;
The Graduate School of Journalism and Communication
In Partial Fulfillment of the Requirements for the Degree of Master of Arts in Journalism
and Communication**

Addis Ababa, Ethiopia

December, 2014

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This is to certify that the thesis prepared by Tsehay Aklilu entitled: *Christian Media Practices on Poverty Reduction and its Implication for the Development Discourse of the Nation* submitted in partial fulfilment of the requirement for the Degree of Masters of Arts in Journalism and Communication complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the examining committee

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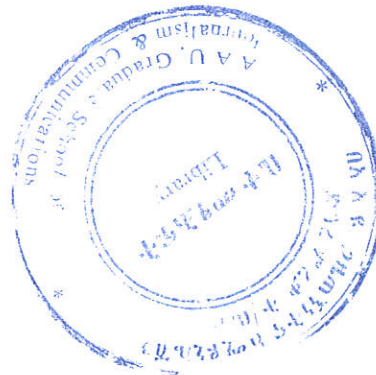
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ABSTRACT

Christian Media Practices on Poverty Reduction and its Implication for the Development Discourse of the Nation

Tsehay Aklilu

Addis Ababa University, 2014

Ethiopia is one of the oldest nations in which Christian religion has a long standing history in the world. The understanding of the Word of God among the majority of Christian religion followers is yet less, giving room for myth and culture mixing into Christianity. Accordingly, the impact (good or bad) is reflected in the culture, politics and even economy of the nation.

The study examines the practice of Christian media in relation to development by exploring the major development based teachings of the Bible, starting from individual transformation of thinking to communal development established through a sustainable development culture. The theoretical frameworks that underpin the study are participatory development communication and liberation theology. The study is organized in descriptive design and qualitative research method; where by purposive sampling technique was used to select the interviewees and the Bible teachings for the data. The data is organized, presented and analyzed under five parameters namely; mind transformation through the word of God, poverty/ prosperity mentality, living righteously, serving the Lord with the calling and blessing, and media usage and role.

The major findings in the study indicated the Bible teachings can transform the mind against the popular thinking that highly hinders individuals and communal development. The study further showed that realizing the impact of Christian religion in the long standing history of the nation, a strategic development communication method needs to be implemented so as to transform the nation towards one great agenda, i.e. poverty eradication.

The development focused Biblical teachings can also impact the general public if they are communicated strategically in the secular media as the Christian values are proved to be good and acceptable universally. A case in point could be the bestselling on leadership and personal development/self-help books, articles and other materials including the web, published by prominent authors officially sourcing the Bible for their wisdom. The study concluded the Christian teaching practice have much to offer in bringing transformation whereby a development culture can brought up. The media in these regard play a major role in transmitting and creating a room for dialogue based on the Christian values which are proved to be universally true and acceptable.

Based on the findings and conclusions, suggestions were given on how Christian teachings and values could be incorporated in the development agenda of the nation and how the media could help to achieve the goal.

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Praise GOD! This is also another miracle in my life. May this also glorify your name my Lord Jesus.

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Self Disclosure

Tsehay Aklilu obtained her Bachelor of Arts Degree in Foreign Languages and Literature (English) from Addis Ababa University in 2006. She was interested to base her study in communication and noticing the barriers of communication in doctor-patient interaction in her work environment as she was practicing nursing at the time, her BA degree research focused on the barrier of doctor-patient communication in BRASS McH hospital.

As enthusiastic she is to communication and journalism, she changed her career to communication and media (presently she is practicing journalism) and again wanted to conduct her MA degree research on media and communication, specifically on the possible implication of Christian teachings to the development endeavor of the country. Growing in a Christian society and witnessing the culture mix that can be against development, the researcher shares the idea that transformation can be easily achieved if stakeholders exploit the potential of Christian media teachings which are only Bible based.

In spite of her beliefs, the role of the researcher was analyzing the selected data carefully and critically and substantiating the overall analysis with the sources available.

Operational Definition of Terms

Religion...

Unless it is written to mean Christianity where there is no other way to explain it, religion predominantly, is taken in this paper as a system in which man established to worship the creator. It could also mean Christian religion to refer the established Christian way of performances to fulfill the religion requirements.

Christianity:

In this paper Christianity is used to mean the individual/ personal relationship with God, not the sect of Christian religion.

Church...

Biblically speaking Church refers to the body of Christ not the mere building where Christians gather to worship. Accordingly church in this paper is to mean the believers i.e. individuals who receive Jesus and become born again.

Word...

Either it is stated or not Word refers to the word of God in the Bible.

* The entire Bible verses are taken from King James Version.

CHAPTER ONE: INTRODUCTION

1.1. Background of the Study

It has been more than a decade since poverty reduction become prominent in Ethiopian political and economic agenda. Hence various developmental strategies and endeavors are being formulated and practiced. Stakeholders, predominantly the government, have been using the media to convey messages related to poverty reduction and other developmental agendas. Due to many reasons developmental issues including poverty reduction seem to be the agenda of the government and hence those issues predominantly are being covered in state or government media.

The need to search and use other media outlets which have potential to influence the society could be more effective in the effort exerted to alleviate poverty. One of the major influential institutions in Ethiopia is Faith Based Organization (FBOs). Faith Based Organization (FBOs), especially Christian organization has been playing the major role in Ethiopian politics and history. Christianity was the centralized force behind the country's empire despite all kinds of threat from all sides, (Pringle, 2013).

Since the Bible age of the first Ethiopian eunuch who got baptized Ethiopians are the ancient (if not the first) Christian nation in the world. Then we know from documents the kingdom of Aksum ruled by king Ezana, embraced and decreed Christianity though his nation had already constituted a large number of Christians.

These all assert Christianity is deeply rooted in Ethiopian identity, culture, and everyday life as well. The attitude and beliefs individuals developed in life is mainly attributed to the faith and moral lessons they have been taught. Poverty and prosperity are not different. Many agree it is a mindset and before one become poor or rich in material/world it is so in mind/spiritual.

Using Christian media to convey any national agenda such as poverty reduction could be more effective in a society where spiritual thoughts are influential like Ethiopia. Thus it is timely and important to evaluate the existing Christian Bible based teachings and their contribution in challenging the mindset of the people about poverty and prosperity so that the effort of alleviating poverty and bringing change would be more effective. Accordingly, a research targeting Christian media teachings might be necessary and timely to explore the potential of the teachings in promoting development.

1.2 Statement of the Problem

Individuals have to buy a certain idea and own it to make that idea change a society. The major tool to make the change in a society possible is communication. For a communication to be effective, the will of the people as well as the type of media in which the communication takes place also needs to be effective.

The argument about media effect on the audiences' decision making has been long until the 1970s study which asserted the powerful media effect (Griffin, 2012). Media has power to initiate the targeted audiences to favor, oppose and even despise a certain issue. The media effect in modern terms of communication is not merely giving out information to influence, rather knowledge that is interpreted and evaluated to equip individuals and enable them contribute their share in matters that affect their being.

If knowledge is to be effectively employed to help people, it needs to be interpreted and evaluated by those it is designed to help. That requires people to have access to information on the issues that affect their lives, and the capacity to make their own contributions to policy making processes, (Servaes & Malikhao, p.101).

With this new shift of communication from one way to the two way communication, (Servaes & Malikhao), one is no longer attempting to create a need for information disseminating, rather disseminates information for which there is a need. With the current development agenda the country is labouring on, there is an obvious need for information out of which knowledge (to develop) is built on. Development seems a concept to which citizens' respond positively. Yet it needs to be interpreted down to the individual level and should aspire the individual to do something. When individuals are convinced on what development mean in their own life, and how they can develop themselves, a holistic national consensus on development could be achieved. A collective response rooted from individuals brings a total transformation, collective national response and sustainable development.

Following the need of development agenda of the country, the need to explore all media alternatives to deal with all types of constraints becomes essential. Accordingly, using religious media outlets becomes an ideal way to reach the vast range of citizens. Unfortunately such a trend seems to be limited to the government media. Though Ethiopia is a country where religion and culture plays prominent role, it's by far safe to say they are less exploited.

Modern mass media and alternate or parallel networks of folk media or interpersonal communication channelsare more effective if appropriately used in an integrated fashion, according to the needs and constraints of the local context, (Servaes& Malikhao,p.103).

Unleashing the potential of the religious teachings to the development agenda of the nation, integrating the media to address the need and constraints of the community towards the national poverty reduction agenda and examining other values through which the agenda could be incorporated are essential to bring the goal the country aspires for.

The use of broadcast media (TV) and Audio CDs for Biblical teaching is quite a recent phenomenon in Ethiopia as compared with other countries in Africa. Up to date there is only one Christian media station fully dedicated in disseminating the Bible teaching in Ethiopian languages named Elshadaye Television Network (ETN).

Yet these teachings are widely attended among the targeted audiences in the country and abroad. Though the issues covered in the media are holistic Bible based teachings, this study is intended to exclusively focus on some selected ministries that frequently cover issues related to poverty and prosperity.

Thus, the study attempts to assess the contribution of these Bible based teachings in transforming the mindset of the people against poverty while analyzing the implication it may have to the country's poverty alleviation effort in general.

1.3 Objective of the Study

1.3.1 General Objective

The main objective of this study is to assess the implication of Christian teaching practices on different media to the national development agenda of the country.

1.3.2 Specific Objectives

Specifically the study intends to;

- ✓ Examine how the Bible based teachings address the issue of poverty and prosperity mentality.
- ✓ Assess how the Bible teachings of development/prosperity and the national agenda can be synchronized.
- ✓ Analyze the messages of the sample ministries and assess their possible contribution in building a development culture through transformation of mind against poverty mentality.

1.4. Research Questions

In an attempt to examine the Christian teachings contribution in alleviating poverty the study will be guided by the following research questions:

1. How do the Bible teachings address the issue of poverty and prosperity mentality?
2. What are the basic Bible quotations and teachings which may contribute to the country's development agenda?

3. How can these teachings help to build a development culture through transforming the mind against poverty mentality?

1.5. Significance of the Study

The researcher believes that the findings of this study will have the following significance over the specified parties. It could be useful for Christian and other media outlets currently in use and others to come to realize their role in challenging the mindset of their audience as far as poverty, prosperity is concerned by continuously and systematically incorporating the messages into their communication strategy or teachings so as to bring a development culture throughout the nation. In addition, the findings might help all stakeholders to use Christian media to address any other national issues based on their interest for effective outcome.

Furthermore, the findings in this research could be used as a strategy for decision makers to approach and mobilize Christian citizens to bring national consensus in their effort of poverty alleviation and any other national agenda. The researcher also believes the findings in this research may trigger stakeholders to further study FBOs role on development communication given the countries' religious diversity.

1.6 Scope of the Study

The study seeks to explore the implication of the Christian media teachings to the poverty reduction strategy of the country. Accordingly, this study is restricted to assessing three ministries' teaching that use broadcast media and audio CD.

In addition three in-depth interviews are conducted with the three ministries to further explore and understand the teachings. The content of the teachings are purposely selected out of the miniseries because either they focus on personal transformation of the mind or they are development oriented.

Though the Bible has ample personal and communal development oriented teachings/guide, the study is also limited to five criteria to evaluate the Bible teachings contribution to development that are; mind transformation through the word of God, poverty/ prosperity mentality, living righteously, serving the Lord with the calling and blessing, and media usage and role.

1.7 Limitation of the Study

The study is only confined with three ministries. The reasons among others are ministries that use media and continuously communicate/preach development focused Bible teachings are limited. If more ministries were involved the findings in the study would have been more strengthened.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

In this chapter an attempt has been made to highlight and deal with relevant literature to the study. In the first part the basic concepts of religion, social change and the relation between the two are discussed. This section also looks into development issues such as poverty and prosperity mentality within Christian perspective and some of the Christian values as well. The second part deals with communication, development and development communication within which some of the theories including: modernization, dependency and participatory theories are dealt. The third segment, which is also the last part of this chapter deals with liberation theology and its relation with development communication.

2.1 Religion and Social Change

Faith based organizations (FBOs) are the most trusted organizations in their community. As a result, in almost every society FBOs play a major part in bringing the intended social change especially at implementation level (Beemans, 2008). In this part attempts will be made to understand the concept of religion, social change and the correlation between the two. Thoughts in relation with social change, such as prosperity/ poverty mentality and Christian values will also be given some explanation in this part.

2.1.1 Religion

Paradoxically enough it may seem easy to recognize a religion in any culture, but there is little or no agreement in defining religion.

Religion is a very vague concept to define as the definition itself has to be applicable to all of the “religions” and that seem difficult if not impossible. Though vague is religion we cannot just deny its existence (Harrison, 2006). Religion is manifested in the day to day activities of individuals in one way or another. So what is the convenient way of defining religion?

Macionis (1996) says religion is a belief about anything; (beliefs about creation, purpose, destiny, life, love etc.). James Martineau is also quoted by Harrison defining religion as “the belief in an ever living God”. According to him, any kinds of belief held seriously and with intensity can be regarded as religion (Harrison, 2006). From the two definitions we may infer that, religion is a belief of reference man seeks with intensity in this life and after death.

Religion helps to shape the life of a believer as what people believe or disbelieve about God, the world and anything that surrounds them affect their being. Hence the day to day activities are shaped and experienced depending on individuals believe or disbelieve (Macionis, 1996).

Religion is differently perceived in Christian point of view. For some it is about following a doctrine about Christianity and for others it is all about relationship with God. The well-known definition of religion, from Christian point of view, was proposed by a foundational figure within modern Protestant theology, Friedrich Schleiermacher (1768–1834). It says “essence of religion consists in the feeling of absolute dependence”.

The definition focuses on experiencing reality than the dedication to follow a doctrinal function (Harrison, 2006). Hence the argument; either Christianity is a religion or not has not yet got clear-cut answer. For those who say Christianity is not a religion, the main reason is, the way to be right with God in every religion is earning your way. Christianity is seeking righteousness by grace, through the finished work of Jesus Christ, not by one’s good work.

There is also another strengthening argument which says the difference between Christianity and every other faith in the world is that all other religions are about man trying to reach up to God while Christianity is about God reaching down to man (Word press). For these groups all religions are created by man and can be expressed as “a system of beliefs or code of moral conduct that judges (qualifies or disqualifies) a person based on their adherence and obedience to certain codes, rules, laws, traditions or the performance of required acts”. And that is why Christianity, as it is all about living under the grace not in the good work, is out of religion. The person Christ Jesus is at the center of the argument not the religious practices set by the church in the ‘Christian religion’ (Fowler, 1998).

The other groups which say Christianity is a religion argues, it is dangerous to even say it is not a religion as it might trigger the Christian to stop following the basic activity of a Christian (going to church, getting baptize, eating the lord’s supper or even reading the Bible and many others) claiming it all is about being ‘religious’. Both groups agree Christianity is not just an empty tradition.

The goal of the former; ‘Christianity is not a religion’, as Baucham (2012) puts it, is to show how Christianity is a vibrant lifestyle because of the relationship one has with the Lord, Jesus Christ.

2.1.2 Poverty/Prosperity Mentality and Christian Values

The concepts in this segment are to be discussed from development and Christian point of view so as to show how they are interlinked in a Christian life.

2.1.2.1 Prosperity and Poverty Mentality

It has been repeatedly said a person can create anything which she/he can imagine. Poverty and prosperity is no different. They can only be made in mind and the manifestation is just a reflection. Hill in his book “Think and Grow Rich” explains about what he called the disaster of negative thinking;

The subconscious mind (the chemical laboratory in which all thought impulses recombined, and made ready for translation into physical reality), makes no distinction between constructive and destructive thought impulses. It works with the material we feed it, through our thought impulses. The subconscious mind will translate into reality a thought driven by fear just as readily as it will translate into reality a thought drive by courage or faith (1963:47).

Allen, one of the famous motivation writer in the early 90s and a big influence for almost all of the categories’ publication until present explains; if this segment of human mind only work with any row material the individual feeds in, it means it’s up to the individual to feed what is best for him/her not the other way around. All that humans achieve and fails to achieve is the direct result of their own thoughts. Accordingly it’s up to the individual to cultivate and keep the garden of the mind from useless or wrong thoughts and hence shape destiny, (1902).

The idea which says thinking constructively and believing in one self leads to live a successful life, seems cliché these days. But that does not make it invalid as it is so powerful and denying it might end in less satisfaction if not failure in life. So what really is prosperity/poverty mentality?

(Gage, 2013) poverty mentality is an attitude. It is a way of thinking that is said to perpetuate poverty because the focus is on what one doesn't have rather than what one does have.

Thoughts and comments may turn out to be a self-fulfilling prophecy. Gage quoting the earliest motivational speakers who talk about poverty and prosperity mentality, Zig Ziglar, says people are not born with abundance or lack mentality rather they program their mind in either of the two. The focus of what is lacking in one's life rather than what is there leads to poverty mind set. As a result, controlling one's mind and spending energy where it deserves (i.e. focusing on what is there) leads to a more successful or abundance life. There are major indicators in which individuals may watch their mind to avoid poverty mindedness, (Gage, 2013) some of these are mentioned below;

1. Constant Money Fixation

It is when the mind always thinks about money and the absence of it in one's life. This fixation leads to frustration and anger over those who have money and the end result is poverty.

2. Hating Rich People

The negative thought has its own influence on mind. This leads to jealousy and the mind is programmed to think "they have what I need". When a person hates rich people while working so hard to become one, the result could be internal conflict.

3. Fear-Based Decision-Making

Sometimes decision with fear leads to a great loss. Fear causes the mind not to think clear or just. As the fear of losing has a great influence on mind finally leading to the thinking “not to risk it at all”. Besides fear can also attract losing as the mind is programmed on the idea of losing.

Biblically speaking, Poverty /prosperity mentality is also treated the same. Prosperity is the will and the obedience of God’s word. As ‘Being willing pertains to our heart condition and attitude, and obedience pertains to our actions’ (Great Bible Study).

Here is also the Bible verse quoted to show humans’ will is an ingredient for God’s blessing;

If ye be willing and obediently shall eat the good of the land, Isaiah 1:19

At this junction it is fair to note the religious thinking where many, including our country, still think being poor is humble and righteous. After all this is the reason for this study to come in to being. So let us explore the issue a little further.

Against the thinking which says Christians should not bother as they live in lack as though they meant to be poor in this world there is this teaching that asserts one of the greatest lies the devil is using to deceive the church is that God is not a good God and HE want the Christians to be poor, defeated, sick and miserable in earth. The truth is HE is a good God and He wants them to influence in every aspect of life. (Great Bible Study), If the earthly father desires to bless his sons and daughters why the heavenly with more power and divine love will take pleasure in making his sons and daughters miserable? Following is also a Bible verse taken as a proof for the good will of the heavenly father to bless His beloved children.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?,(Matthew 7:9-11).

God blessed the church not only to let the church know how God wants her to know the church should live in abundance, but also to spread God's blessing to the world. After all how can the church serve and manifest Gods love in abundance if the church itself is poor and had nothing to share?

Another important concept here as far as living rich is concerned is that it helps to serve one's calling to the full (Weber, 1958).Also Weber writes wishing to be poor is not different as wishing to be sick as both are offensive to God. (Though the book taken as a reference at this junction is not recently written, I choose to refer it because of its significance to the topic of the study).

From the above discussion one can infer that poverty /prosperity mentality is not merely the absence or presence of wealth rather the way one understands the very concept of being poor or rich. Likewise, the Bible also tells us God's will to his people is for them to live a life full of abundance. In conclusion Gage defines poverty and prosperity as:

Poverty is not an absence of money and things- it is a mindset. Prosperity is not the abundance of money and things-it is also a mindset.

2.1.2.2 Christian Values

Hollinger (2012) quotes Boudon (2001) discussing values as a person's beliefs about what is good or bad, fair or unfair, legitimate or illegitimate. Values derived from experience of exposure, information and interpretation of that information. Hence values vary from person to person, group to group or culture. Because values are different from one group to another or society to society they can be reason for conflict and chaos as legitimate for one could be illegal for the other and bad for one could be something to be cherished for another. Here comes the need for universal values in which people should abide with Biblical values, (Hollinger, 2012).

These values are original and almost impossible to argue against because they are good for all. These values help the Christian to contribute to the transformation of the society. The question worth asking at this point would be how these values are going to be realized in a society where Christians and non-Christians live together?

Edgar (2014) explains for some Christians the answer lies in an established, Christian religion whereby Christian faith, values and practices are privileged in law. For others the answer lies in persuasion and influence, the process of demonstrating that Christian values are good values for all. Either way the ultimate purpose is to glorify God on each and every success.

The elected Christian is in the world only to increase this glory of God by fulfilling HIS commandments to the best of his ability. But God requires social achievement of the Christian because He wills that social life shall be organized according to His commandments, in accordance with that purpose (Weber, 1958).

The core principle of a Christian life rotates at one major purpose; glorification of God. Accordingly, whatever a Christian does or live for that matter should glorify God. The Christian values in which every Christian should refer to in her/his life is to fulfill these major criteria. Let's see the major values, directly related to development, which I prefer to call them 'Christian Values'.

1. Prioritizing God's Agenda

Everything has a purpose in this world and that highly include human beings. The grave mistake man can commit is to start the search of one's purpose in life from one self. God is the origin of purpose. Every creation is created by HIS purpose for HIS purpose (Warren: 17).

For one to have a vision, it is mandatory to know the purpose as the first emanates from the second (Munroe: 41). Of course prioritizing God's agenda begins from prioritizing God as HE is the origin of the purpose. Second is searching what God has planned in one's life and surely vision ought to follow which is also the key for success. The Bible says seek the kingdom first and all will be added to you (Matthew 6:33).

2. Being Successful in the Calling

It's in Christ that we find who we are and what we are living for. Long before we first heard of Christ,.....he had his eye on us, had designs on us for glorious living, part of the overall purpose he is working out in everything and everyone, (Ephesians 1:11).

The above verse from the Bible explains the points to be discussed and the previous point which says one has to find his/her purpose from God. HE has designed a glorious living for his people and the way to own it is not only through miracles. Yes God do miracles but He also says “the worker deserves his wages”, (Luke 10:7).

A Christian should work diligently and exceedingly with his talent God puts in his life (Timothy 4:15, 2 Peter 1:10, Proverbs 10:4, 22:29 etc.). The only way of living righteously is not by exceeding in worldly morality but through the fulfillment of the obligation given for a person in his/her position in this world i.e. calling. This shows even the everyday activity of a person has religious/spiritual significance (Weber, p, 80). This leads to the third core Christian value, living righteous.

3. Living Righteous

Let your light so shine before men that they may see your good works and glorify your father in heaven, (Matthew 5; 16).

Faith that is alive should produce appropriate action. The basic dogma of Christianity says we become righteous through the work of Jesus Christ (Romans 3:22). This righteousness should be manifested in our life as HE is so are we in this world (1 John 4:17). This could mean a Christian should live an everyday life righteously like Jesus. As far as development and social transformation is concerned it could mean loyalty in paying tax, devoting working hours only for work, serving truth, staying away from bribery, and adultery, to mention some. In addition, Edgar (2014) also explains what he states as the eight core of Christian values as follows:

Grace– a subversive value! It is all about giving people more than they deserve.

Hope– not a guarantee of immunity from harm but a conviction that God is always present Faith– the means to real depth in relationships of all kinds.

Love– means to love the unlovely.

Justice– it meant for all (not ‘just-me’). A concept biased in favor of the disadvantaged.

Joy– impossible to legislate for this but an essential social value.

Service– meaning is found in service rather than self-centeredness.

Peace– not just the absence of fighting but positive well-being.

In conclusion these and many other Christian values are values which are not just personal and not just for the community of faith, but which are of value for society in general. They have great potential to be explored at various levels of meaning or significance, including in ways appropriate for the wider community or nation, (Edgar, 2014).

2.1.3 Social Change

Social change is a process which takes place deep in a society starting from individuals’ transformation of the mind, one of the reasons why it can never be reversed. It’s all about equipping individuals with what it takes and transforming them.

Once social change begins, it cannot be reversed. You cannot uneducated the person who has learned to read. You cannot humiliate the person who feels pride. You cannot oppress the people who are not afraid anymore. We have seen the future, and the future is ours, Cesar Chavez, Activist (1927–1993)

It is a collective social response to a social problem. The role of individuals is highly acknowledged in any social change. Servaes (2003) puts it this way while referring Freire as believing that individuals have the capacity for reflection, for conceptualising, for critical thinking, for making decisions, for planning and social change.

Social change can change attitudes, behaviors, laws, policies and institutions to better reflect values of inclusion, fairness, diversity and opportunity. Having explained social change, Macionis, (1996) noted four major characters of social change as follows:

1. It happens everywhere, but the rate of change varies from place to place
2. Social change is sometimes intentional but often unplanned
3. Social change often generates controversy
4. Some changes matter more than others do

There are many causes for social change to happen among others; culture, conflict, environment, idealistic and demographic factors. Social change seeks a permanent transformation within a person that brings change to whatever situation of the reality or mental state one need to come out from.

Emphasizing the impact of social change at the individual level, a famous saying is explained by Schutt as; social change is like teaching a hungry man how to catch a fish while social service is giving him a fish.

The main purpose of social change is to bring transformation within one self that grow to small groups of individuals, community and society at large.

The transformation liberates or empowers the individual in everyday life activity to the extent others would be able witness and benefit from, (Schutt, 2014).

2.1.4 The Role of Religion for Social Change

As it has been discussed previously religion is all about beliefs. It is a belief about anything and that belief shape the way one sees his/her world, everyday life and hence the way we react in everyday life and every activity we have in our world including our belief on life after death. It is also discussed social change is all about changing one's belief system. It is initially a transformation of the mind which takes place in an individual's way of thinking that radiates to the people around and affects them in one way or another. Therefore religion can be vital for social change as religion shapes ones value, ethics either positively or negatively.

Religion can initiate, bring about or sustain a certain change in any social movement and sometimes it could be the only weapon to bring the intended social change either positive or negative. Following is the neo-Marxist Otto Maduro argument against the Marxist thought which reduces the role of religion in social change (Sabet, 1996).

1. Religion is not a mere passive effect of the social relations of production; it is an active element of social dynamics, both conditioning and conditioned by social processes.
2. Religion is not always a subordinate element within social processes; it may often play an important part in the birth and consolidation of a particular social structure.
3. Religion is not necessarily a functional, reproductive or conservative factor in society; it often is one of the main (and sometimes the only) available channel to bring about a social revolution.

As far as the role of religion for social change is concerned, Sabet (1996) explanation will nicely summarize what has been discussed so far. Understanding human nature without taking its spiritual constituent into account is almost impossible. It is with this understanding of human revelation the strategies of social change in the society would be best implemented.

2.2 Development Communication

Development communication is a huge concept, stuffed with two different ideas; development and communication. Accordingly, it would be appropriate to see development and communication separately before dealing with the concept of development communication.

2.2.1 Development

The term Development has the age of human beings. Accordingly, it might have different perspective. For some it could only mean the economic progress or material output through time. Development is best expressed if it incorporates various aspects beyond just a material or technological success. Development can be best expressed as,

...change for the better in the human, cultural, socio economic, and political conditions of the individual and consequently of the society. It is not solely a matter of technology or of gross national product; more importantly, it is a matter of increased knowledge and skills, growth of new consciousness, expansion of the human mind, the uplifting of the human spirit, and the fusion of human confidence (Moemeka, 1994:11).

Economic growth is indeed one of the major indicators of development, not just the only one. Development should result in human development to be a real and sustainable development. A development which increases a nation's total wealth but accumulated in the few elites and leaders of the country is not development. This kind of economic growth was achieved at the cost of greater inequity, higher unemployment, weakened democracy, loss of cultural identity, or overconsumption of resources needed by future generations (Akubue, 2000).

2.2.2 Communication

Fiske (2002) refers to communication as a social interaction through messages. It is not a mechanical transfer of facts and figures as the mathematical model of communication (Shannon and Weaver, 1949) defines it. Communication does not describe a single product, but a process and its related methods, techniques, and media.

For communication to take place, there should not be a permanent sender or receiver but the two taking turns in which the basic communication principle lies; sharing information rather than just dissemination of information.

Moemeka (1994:12), “In the process of communication, the roles of sending and receiving change hands depending on who is talking and who is listening. This implies freedom, equality and shared interest”. Also Griffin (2012: 6) says ‘Communication is the relational process of creating and interpreting messages that elicit response’. From his statement, we can infer two major aspects of communication:

- It is a process where people relate to each other, individually, in group or mass.
- It includes creating and interpreting messages from one group to another.

Now we have seen what development and communication implies the next topic deals with development communication.

2.2.3 Historical Development of Development Communication: An overview

Development communication can also be referred as “communication for development,” “development support communication,” and more recently, “communication for social change” (Paolo, 2008). Before we go to the historical overview on how development communication evolves, let’s see the concept of development communication in brief.

Development communication refers to the application of communication and its methods to achieve development objectives (Wilkins, 2000: 197 cited in Morris (2000)).

McPhail (2009, 16) defines development communication as;

Development communication is the process of intervening in a systematic or strategic manner with either media (print, radio, telephony, video, and the Internet), or education (training, literacy, schooling) for the purpose of positive social change. The change could be economic, personal, as in spiritual, social, cultural, or political.

The above definition implies two major concepts in development communication;

- It is a process of systematic intervention.
- The purpose is to bring positive social change.

The systematic intervention we put into development communication should produce a voluntary actions whereby people have options to change their ways of life. This voluntary action is triggered by the people's confidence as they feel empowered when the communication is applied to facilitate dialog, knowledge exchange, and joint assessment of the situation, being the ultimate purpose, a positive sustainable social change.

Following are the major theoretical frameworks underpinning development communication.

2.2.3.1 Modernization Paradigm

Almost after the World War II the dominant paradigm, modernization, came out of development communication. It is among the major development theorizing of development communication, which is still popular in the academic circle. It is also believed that modernization plays an important contributing factor to the world system up to this date.

The reason could be the assumptions in which the theory based on are mainly shared by the western governments and development agencies including the World Bank in their interaction with the third world (Paolo, 2008). Modernization assumes that industrialization is essential for society to develop and it sets models and patterns of the western world for the 'underdeveloped' societies to follow (Thomas, 2009).

The economic paths to modernization, in which the poor nations are expected to go through, were detailed in a 1960 book by Walter Rostow entitled, "The Stages of Economic Growth: A Non-Communist Manifesto".

This, according to Giddens (1982: 144), means;

First the traditional societies of the third world are not just underdeveloped, they are undeveloped: they await the impact of industrial transformation. Second theses societies therefore have to trade similar paths to those already followed by the industrialized countries, reproducing the achievements of 'industrial society'.

On the other hand, the idea arguing for the merits of modernization says, there are at least some culture which are 'bottle neck' for development hence the way to avoid or discard these culture is joining the road of modernization. Though the modernization premises are not valid it served as an ideological defense for the dominance of western capitalism over the rest of the world.

Alvin, (1990) quoting mainstream social scientists, also presents the major critiques of the modernization school. He asks why the third world countries have to follow the path of the west for development. In the explanation he continues, most of the researchers were from the west and believe their own cultural values are the most natural and best in the world and the third world

have just to go through their way if they have to develop which is certainly invalid. The other major critique on modernization is the unidirectional development overshadowed alternative paths of development for developing countries. There is a possibility for the third world countries to define their own path for development. Democracy is sighted as an example here.

The United States has democratic institutions; modernization researchers assume that democracy is a major component of modernization. But is democracy necessary for economic development? Do third world countries have other choices? For instance, can they follow the authoritarian development of Taiwan and South Korea? Can they create their own models for development? (Alvin, 1990: 54)

The last critique this segment deals with is that modernization researchers are overly optimistic.

Alvin(1990) quoting the scientists said, the researchers assumed all third world countries would develop as the west did. Here our country, Ethiopia, is sighted as an example to show the possibility of 'modernization breakdown as we had the devastating drought which causes the famine in which thousands of Ethiopians lost their life let alone progressing to modernization.

From communication point of view modernization use diffusion communication model which underlines the powerful effect of the media in persuading the audience to bring the intended behavioral and attitudinal change. As a result the traditional vertical one way model of communication (sender-message-channel-receiver, [SMCR]) is taken as model of reference to induce change from modernization perspective (Paolo, 2008).

2.2.3.2 Dependency Paradigm

In 1960s a strong opposition against modernization's core principles of development; implicitly putting the responsibility and the blame, on 'underdeveloped' for their underdevelopment neglecting external social, historical, and economic factors, came out as dependency theory (Paolo,2008). In addition dependency theory criticizes modernization for it only subscribes the 'western way' of development.

Dependency theory attempts to explain the present under developed state of many nations in the world by examining the patterns of interactions among nations and by arguing that inequality among nations is an intrinsic part of those interactions, (Ferraro, 1996).

Accordingly goods and raw materials are exported from the dependent states to the developed ones and the money, services and "value added" goods are imported to the dependent states while the allocation of these goods, services and money are determined by the economic interest of the developed nations. That according to dependency theory explains the dependent state's poverty.

There are five major principles that make dependency theory (Ferraro, 1996):

1. Underdevelopment and underdevelopment are fundamentally different ideas; the first implies that resources are being used yet the benefit is for the dominant nations while the latter implies resources are not actively used.
2. The underdeveloped states are not 'lagging behind' or 'catching up'. They are poor because they are considered as suppliers of raw materials in the dominant economy and

they are not in any way capable of competing the market with the developed states as raw material exporters

3. Alternative use of resources in dependent states is preferable.
4. Each dependent state has to have a defined economic interest which tries to benefit the poor.
5. Diversion of resources overtime.

Dependency theory emphasizes on social indicators to economic development than other measure like GDP. As far as communication is concerned dependency theorizing didn't bring something new. The basic concept remained rooted in the linear, one-way model, even though dependency theorists emphasized the importance of the link between communication and culture.

Especially in the 1970s dependency theorizing raised a very popular idea in the new world information and communication order (NWICO) which demand for a more balanced and equitable exchange of communication, information, and cultural programs among the rich and poor countries instead of the liner flow of information from the rich to the poor (Paolo, 2008). The 1980s were the time where dependency theory started losing its popularity.

2.2.3.3 Participatory Communication Theory

Modernization was criticized for it only provides a copy paste model for development for the 'back ward world' to follow. Dependency theory also failed to present an alternative model in its communication methods which gave for another third theory in the development discourse; participation. Paolo (2008) quoted the World Bank, notes, "Internationally, emphasis is being placed on the challenge of sustainable development, and participation is increasingly recognized as a necessary part of sustainable development strategies".

Individual's participation on their own development agenda is given prior agenda. As the emphasis is given on individuals at the grassroots level scholars seem to focus to find the best way of implementing the participatory model on the field than working for the search of one universal theory which universalizes the participatory model.

Hence, as Freire (2008, 51) listed, participatory model brings; the multiplicity paradigm (Servaes 1991); the empowerment approach (Friedmann 1992); another development (Melkote 1991; Jacobson 1994), the autonomous development (Carmen 1996); and other conceptions of participatory, people-based development.

The communication aspect of participation uses participatory technique where by groups of individuals took part than the extensive media usage like the diffusion of communication method in modernization. Servaes & Malikhao (no date) indicate listening is an essential element not only for the receivers but also for communicators so as to have a more equitable flow of information.

Participation, which necessitates listening, and moreover, trust, will help reduce the social distance between communicators and receivers, between teachers and learners, between leaders and followers as well as facilitate a more equitable exchange of ideas, knowledge and experiences. However, the need to listen is not limited to those at the receiving end. It must involve the governments as well as the citizens, the poor as well as the rich, the planners and administrators as well as their targets.

Participatory model has the following distinctive features;

- It focuses on individual (culture and many factors are given emphasis).

- It is not a vertical transmission from the knowledgeable/developed to less knowledgeable /less developed but a horizontal information sharing (Morris 2000, [Internet]).
- Participation involves planning, implementation and evaluation levels

In conclusion, the use of communication methods in development communication is highly dependent on the type of intervention needed and how that intervention is implemented.

Diffusion of communication method might be used to persuade audience for attitude/behavior change while participatory communication method might be used for sharing information for change. Sometimes the hybrid technique could also be implemented subject to the development issue (Paolo, 2008:60).

2.3 Liberation Theology

Liberation theology came into being in Latin America in the late 1960s when the majority of the church members live in abject poverty while some elites who preach the mass to ignore material success in this world enjoy a luxuries material life. The critical question which brought liberation theology was then what could the church and Christians do to the problem? (M. Hillar, 1993).

Unlike most of the thinkers the theologians of liberation do not teach in the universities and different seminars rather they witness the grass root problems in the community as they are pastors and clergies working with the poor. The realization of the theologians about the need for the church to redress its ill doing by going back to the original Bible message leads to the birth of liberation theology. But what are the core principles of liberation theology? M. Hillar quoting Gutierrez puts it this way:

An aspiration of the poor and liberation from oppression gradual expansion of freedom and actualization of the ability of human beings to take charge of their own destiny on the religious level, attainment of freedom of Christ as a communion with God and with other human beings (1993).

Freire (1993:53) writes the poor or the oppressed should aspire to free themselves of any thinking the oppressors hold on them so that the oppressed can free not only themselves but the oppressors. According to Freire (1993) it is only the poor or the oppressed who can free both groups.

In this case the poor should aspire to liberate themselves and reshape their thinking to challenge their “spiritual leaders” who for long have been preaching them that it’s ‘OK’ to live and die poor. Liberation theology tries to amend the thinking of the traditional church or church elites which says the distribution of wealth and power comes from God and the poor can do nothing. It says GOD is just and it’s not his will for Christians to live unjust.

Liberation theorizing also asserts Christians should serve the kingdom of GOD through understanding the earthly affairs. In fact it believes Christians should take part in every aspects of life.

The Church and Christians should be involved in human history - the one human history where people are shaping their destiny! The theology of liberation says that politics is the most important dominant dimension today (Hillar, 1993).

Here is also a Bible verse widely quoted in liberation to show the life of Christianity is living a supernatural life of praise not only for oneself but letting others live through understanding which keeps affecting yet others until Jesus comes.

The spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord. (Luke 4:18-19).

2.3.1 Liberation Theology and Development Communication

White (2004) asks why there is so little development in the area of development practice. The answer lies on the empowerment of the people to whom the development is needed up on. The individuals should have to have the right position and information in their won development process to realize the intended goal. Both Concepts; liberation theology and development communication aimed at transforming the people with the right/true information. Liberation perspective on development is grounded in spirituality while arguing for individual and collective empowerment for the word of GOD is liberating.

Man's liberty is to the extent of his knowledge (Oyakilome, 2013).

Words do not only define reality, they create it. Hence, to speak true words is an act transforming the world, (Freire, 1993)

Liberation's concern for the community is entirely based on communication through elaborating the scripture through dialogue than broadcasting a single message to the entire church (Soukup.p.86). It also seeks to liberate the church from its own misunderstanding and injustice of social structure through the uncompromised word of GOD.

Development communication also applauds the need for individual participation based on their own will from their own development.

If development should come based on local initiatives and participation of individuals (White,2004), we can infer that individuals should be empowered with the right information that transform their own thinking and then the will and efficiency to take charge of their own transformation is surely to follow.

2.4 Theoretical Frameworks of the Study

2.4.1 Liberation Theology

This study is based on Participatory development communication and the ideals of liberation theology. The basic concept and explanations of liberation theology which are related to the study and its relation with development communication has been discussed. Following is the explanation why participatory development communication is also taken as theoretical framework.

2.4.2 Participatory Development Communication

Participatory Development Communication (PDC) is empowering individuals through capacitating their inner power and making them active in their own society and hence brings transformation. In addition to empowerment, PDC encourages dialogue in the community. In its various communication methods participatory development communication uses video, photography, and group discussion among others (Muñiz, 2011).

PDC emerged out of communication for development and participatory processes as a result, it asserts the importance of a horizontal knowledge-sharing approach through media and hence helps create or support social change.

Participatory Development Communication is all about trusting individual's or group's power and creating an enabling environment for access. Servaes (p.75):

‘Development efforts should be anchored on faith in the people's capacity to discern what is best to be done as they seek their liberation, and how to participate actively in the task of transforming society’.

When it comes to media, participatory development communication could be best implemented when the people, to whom a particular development agenda concern, participate in the media system. Yet when it is needed to persuade people to bring attitudinal change diffusion method can be used with participatory approach aiming at sharing information. Accordingly hybrid method could be best depending on the development agenda at hand,(Paolo, 2008:60). The media in this regard has to come up with a new and innovative media approaches based on the identity of the community to bring about development.Servaes asserts this as follows;

New concepts of media professionalism bring a greater knowledge of and respect for forms of people's communication, and emphasise the recognition of and experience with new formats of journalism and broadcasting which are more consonant with the cultural identity of the community, and a greater awareness of the ways democratisation of communication is taking place and can take place.

As it is stated, the media by no means dictate the community on any agenda but share and create dialogue so as to help in empowerment of the community. Though ideal it may seem participatory development communication faces some inquires (Hall, 2004). The major one is the lack of one or unified measure to assess the level of participation. Likewise, there is no defined measure whereby the empowerment of the society could be quantified.

Yet it can be concluded that participatory development communication is all about making use of the media to the community based on the need of a specific society for the development than just a top to down communication approach.

CHAPTER THREE: METHODOLOGY

3.1 Design and Methods of the Study

The study is a descriptive design whereby qualitative method is employed in order to examine the practice of Bible teachings that are broadcasted through the media (ETN) and audio cassettes on poverty reduction. The qualitative methods of in-depth interview and content analysis were conducted to meet the research objectives.

Qualitative research method is used because of the nature of the study. Qualitative methods looks to describe relationships, explain individual experiences and group norms. It tries to understand perspective than just numbers,(Patton, 2002).

Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis,(Patton, 2002).

As the intention of this research is to study the practice of the Bible teachings and the relationship it might have to the development endeavor of the nation this research method is more appropriate to use.

In an attempt to answer the question on how the Bible teaching practices would contribute to the poverty reduction endeavor of the country, the study analyses the information through in-depth interview conducted with some theologians and preachers.

The reason, as it might be obvious, is that qualitative interviewing allows more room for conversation and understanding as it is flexible, open-ended and continuous rather than prepared in advance and locked in stone,(Herbert and Riene quoted by Leslie and Earl,2004:325), so that the meaning is explored and understood best.

Semi-structured interviewing guide is prepared for the in-depth interview. Researchers in qualitative research are also interested in understanding the phenomenon from the interviewee point of view. Accordingly, semi-structured interviewing technique helps the researcher to narrow down the focus to the questions while providing enough flexibility during the interview, (Leslie and Earl, 2004:330).

Sampled Bible teachings are also explored and analyzed through the variables which are believed to help influence the desired change. Accordingly six samples, two from each, were taken to examine. One individual from each ministry is selected for the interview. All the interviewees are met face to face and are recorded. The sample teachings are gathered in video and audio formats and transcribed before the analysis.

3.2 Data source

The data sources used in this study are teachings from the sampled ministries and individuals from three different ministries.

Elshadaye Television Network (ETN)

Established in 2007 with a weekly 30minutes broadcast, Elshadaye Television Network (ETN) has presently a 24hr broadcasting service. ETN, though it's the only Ethiopian Christian media (at the time of this study), disseminates various national and international ministries teachings throughout the world. Up to this date, the network has more than 20 ministries broadcasting from Ethiopia while the others broadcast from South Africa, Europe, and America. The teachings selected from this media for the purposes of the study are; Pastor Chris teachings and Ghion Ethiopia ministry. The ministries are selected based on the similarities of the message they convey on the channel.

One ministry outside ETN, Hebron church ministry, is also selected in the study because the messages communicated in the church shares the previous two ministries'. Besides it gives the research variety as Hebron church use audio CDs to disseminate its teachings.

3.3 Sampling Techniques and Procedure

The study mainly focuses on content analysis of the selected Bible teachings that are broadcasted via media (ETN), audio and video cassettes of the selected ministries.

Since the inception of the research idea, attempt was made to identify the prominent ministries so as to get the most appropriate individuals and teachings relevant to the study. Accordingly, non-random sampling i.e. purposive sampling technique was used to select the ministries.

The researcher has made sure the respective ministries frequently, if not all the time, teach/preach most of the variables the research is looking for. Besides, the ministries are known for their distinctive type of preaching.

The preaching/teachings of the mentioned ministries are also selected using the same sampling technique. There is no time range set for the sampling of each ministry; the reason is to get wide access to the teachings related with the study. To deal with the consequence of having huge sample size, the teachings were recommended by the respective ministries after the purpose of the study is explained to them.

All the sampled teachings are evaluated to make sure they comprise the variables the study is looking for before taken as samples. The evaluation criteria of the teachings and the interview questions as well, are prepared and implemented after a thorough discussion and agreement with my advisor. Accordingly four of the teachings are selected from Elshadi television network while two CDs were from the ministry.

Non- random sampling i.e. purposive sampling is also used to identify the interviewee. The interviewees are selected based on two basic criteria:

- ❖ The ministry in which they serve or the individuals are known for covering most of the variables in which the study focuses on.
- ❖ The individuals are peculiarly known because of their teaching/preaching or/and production of teaching materials i.e. books, audios, videos etc.

Based on the criteria three individuals (ministers) from three different ministries are interviewed to make sure the accuracy of the findings.

3.4. Data collection Tools

In addition to the literature review the data collected in the study predominately are from audio and video cassettes of the ministries' Bible teachings. To further clarify and understand the teachings face- to- face interviews are conducted with the ministers.

3.4.1 Content Analysis

Bible teachings of three different ministries namely: Christ Embassy Ethiopia, Hebron church and Ghion Ministry are taken for the study. Though Christ Embassy has based its head quarter in Nigeria it is taken as a sample. Because the church (Christ Embassy) is universally known for advocating all the variables the study is looking for. Moreover, the church has its branch in Ethiopia and the head pastor; Pastor Chris Oyakilome's teachings are broadcasted in ETN three times a day throughout the week since 2011. As a result the material taken as a sample is the video of Pastor Chris Oyakilome's teachings while the interviewee representing him is the head pastor of Christ Embassy Ethiopia, Pastor Olawale Adeniyi Adenuga.

Pastor Ron Mamo is the head pastor of Hebron Church and is known for his immense audio distributions, especially focusing on understanding and transforming oneself through Christ Jesus. All of the teachings are recorded while he is sharing during the training sessions and Sunday services. His teachings are diverse with various titles concerning a Christian life.

Some of them are; Understanding Bible based prosperity, Back to the origin, Reasons for our financial prosperity, Giving what we have, Prospering in understanding. His teachings are not broadcasted in ETN, as a result the samples are collected in audio format.

Ghion Ethiopia ministry is branched out of “Mirtochu 7000” Church and has a weekly talk show. The talk show entitled ‘Ellel Bey Hagere’ (Glory Hour) has various episodes including; ‘Yehagerat Beshetea’, ‘Bezemenat Hagerat LifewesuYechilalu?’, and ‘Media and the Nation. The focus in summary is how Christians should be part of the solution to the worldly problems manifested in our time.

Rahel Tadesse and Pastor Abi Emishaw, the head pastor, host the talk show of a half an hour program in ETN since September 2006. The interview is conducted with Rahel.

Two samples from each ministry are taken to examine. Following are the topics of the ministries’ sampled teachings respectively.

1. Faith to Change Your World, volume I part 1, 2, 3, video= duration-45 min.
2. If These Things be in You, Part 1, video= duration- 1.06
3. Prospering in Understanding audio= duration-1hr. & 38min.
4. Giving what we have, audio= duration-1hr. & 16min.
5. ‘Bezemenat Hagerat LifewesuYechilalu? (Will nations be healed through seasons?)=Duration – 1hr.
6. Media and the Nation= Duration- 1hr.

3.4.2. In-depth Interview

Interview was conducted with the ministers from whom the sample teachings were taken. The aim is to further explore the message of their teachings and understand their own perspective about the usage and role of the media.

The questions of the interview are focused on the basic Biblical teachings that are believed to contribute to the transformation of thinking towards personal and collective development. Questions are also forwarded to know the trend of media usage in advancing the role of their ministries and hence increase the influence. All the interviews are conducted face -to -face and are recorded.

3.5 Method of Data Organization and Analysis

The data gathered from the content analyses of the recorded teachings and the interviews in this study are organized, presented and analyzed with the evaluation criteria from which conclusion and recommendations are derived from.

Following are those criteria used to organize, present and analyze the data collected from the content analysis in-depth interview. The justifications for each evaluating criteria are dealt in the following way.

I. Mind transformation through the word of God

Name of Ministry	Name of the Teachings And interview	Major Theme of the Teaching
Hebron	1. Prospering in understanding	Transformation from the old way of thinking comes from understanding the word of God and that is the essential prosperity from which all kind of wealth emanates from.
	2. Giving what we have	Every individual can give and reach out for whoever in need. But first one should know and believe she/he has all (love, money, potential, time...etc) in Christ.
Christ Embassy	1. Faith to Change Your World	The potential and ability to transform the nation is within the individual once the person is enlightened with the identity the word talks about him/her.
	2. If these Things be in You	The wisdom, ability is in the Word. And if one understand and live by it, can transform the world around.
Ghion Ethiopia	1. Bezemenat Hagerat Lifewesu Yechilalu?	The ill manifestations and problems of the countries can get solution if the people decide to live the way the Word talks about.
	2. Media and the Nation	Media can heal all the misdoings and shape perceptions if it works according to the Word of God.

II. Poverty/ Prosperity mentality

Name of Ministry	Name of the Teachings And interview	Major Theme of the Teaching
Hebron	1. Prospering in understanding	Prosperity is an attitude. It is the way one think about oneself based on the Word.
	2. Giving what we have	Prosperity is having a giving mentality instead of being a receiver.
Christ Embassy	1. Faith to Change Your World	If one believes what the word says there is nothing impossible for a man, who knows the Word, the only option is to prosper in life.
	2. If these Things be in You	Prospering in life means being a success all round, it's beyond accumulating wealth.
Ghion Ethiopia	1. Bezemenat Hagerat Lifewesu Yechilalu?	We need to have people who are mature in the Word so as to heal the country, restore and prosper the nation.
	2. Media and the Nation	Media can equip the nation with the knowledge of God so as to make individuals be part of the solution not the problem.

III. Living righteously

Name of Ministry	Teachings and interview	Major Theme of the Teaching
Hebron	1. Prospering in understanding	Christians shouldn't struggle to live righteous rather change their mind set that they are made righteous and it's only natural to radiate their righteous being.
	2. Giving what we have	Christians with understanding of the Word will live righteously and that affect the environment they encounter.
Christ Embassy	1. Faith to Change Your World	If one has a good knowledge of the Word the mind is only set for good and righteous and hence become natural to reflect it in everyday life.
	2. If these Things be in You	As a Christian one is called to show the righteousness of God, we represent God in this world accordingly we show all goods and right.
Ghion Ethiopia	1. Bezemenat Hagerat Lifewesu Yechilalu?	Christians should influence the world as the Word says they are the light.
	2. Media and the Nation	Media should show the righteous way of living not only to the Christian community but also to the general public as righteous way of living is beneficial for all.

IV. Serving the Lord with the calling and blessing

Name of Ministry	Name of the Teachings and interview	Major Theme of the Teaching
Hebron	1. Prospering in understanding	Christians are in this world to serve. The world should see Christ through us.
	2. Giving what we have	Whatever we are and have is meant to give it to others
Christ Embassy	1. Faith to Change Your World	Love is principal in Gods kingdom serving people is a Christian life.
	2. If these Things be in You	Whatever a Christian does in the church, outside and in the daily life is worship and hence has to be done efficiently and diligently.
Ghion Ethiopia	1. Bezemenat Hagerat Lifewesu Yechilalu?	The only way Christians influence the world as the Word says is by serving God inside the church dominion and outside in the day to day life. And being diligent is not an option for a Christian yet an identity.
	2. Media and the Nation	Those Christians in the media should influence their environment depicting Christ. Christians meant to be a model in every stride.

V. Media usage and role

Name of Ministry	Name of the Teachings	Major Theme of the Teaching
Hebron	interview	Help Christians know and act the way they should and the only way we can achieve is by communicating the word with any media we can.
Christ Embassy	interview	Aggressively working on print and broadcast media for we know we should dominate the world as we are the light to the world.
Ghion Ethiopia	interview	The worldly media is influencing the nation we need to heal the ill concepts of the worldly media with the voice of righteousness and the only way to do it is using the media in a right way.

3.6. Evaluation Criteria and Justifications

The data gathered from the interview and teachings are organized and analyzed based on the criteria set. Following are the criteria and the reason why they are selected as criteria.

I. Mind transformation through the word of God.

Biblically speaking mind transformation through the word of God is all about bringing the desired attitude with the knowledge of the Word of God.

Justification – It starts with knowing oneself through the word of God and what it says about the believers. There are people who believe they cannot change what they become through the course of life as they think that is where/what God want them to be/ to do.

Others may think the ‘worldly’ issues do not concern them as they belong to the ‘heavenly world’ and may just setback watching all the injustice, corruption and ill doings among others. Yet some others believe they have all the authority to change the situation and be a part of the solution.

Accordingly this variables selected to assess what the Word of God says about these and related issues while exploring the implication of knowing the Word in an individual’s life and the impact it may have on community or societal level in general.

II. Poverty/ Prosperity mentality

Poverty/ Prosperity mentality is an individual way of thinking about poverty and prosperity.

Justification-The reason Poverty/ Prosperity mentality is selected as one of the evaluating criteria is because it is believed understanding the concept has a direct relation with an individual’s interest to upgrade his/her life.

III. Living righteously

A Christian way of living based on the word of GOD.

Justification- living righteously orients a Christian to live honorable spiritual and earthly life style. By putting this variable in the evaluating criteria I intended to explore the major development focused Biblical performances in which Christians have depict in their walks of life.

IV. Serving the Lord with the calling and blessing

As it was defined in the literature review, calling refers to any profession a Christian assigned to work on. Blessing is anything a Christian has (money, wisdom/knowledge, skills....) and serving with that blessing and calling is the way an individual ought to use a given blessing to bless others around.

Justification- Christians, according to the Bible should serve with their calling and blessing at the fullest no matter what it takes. Hence this variable serves to explore how Christians are supposed to serve exceedingly and diligently with their calling and blessing so as to contribute to the harmonization of the society at large.

V. Media usage and role

How these ministries use media or other communication methods to convey their message and to what extent they acknowledge the role the media play in challenging, bringing attitudinal change and transforming life through their teachings.

Justification- by bringing this criterion in to the evaluation list I intended to find out how the media and /or other communication methods are being used to disseminate the teachings so as to further suggest a better use of media to reach more audience.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

This chapter will present the data and the analysis which will follow after each data presented. The findings are drawn from the in-depth interview and the teachings gathered from three different ministries and ministers. The teachings also comprises of six different topics with audio, and video formats.

4.1 Mind Transformation through the Word of God

As it was discussed in the literature review, religious thinking makes people believe that they are not good enough, qualified enough, righteous enough etc., to claim any progress in their life. Transformation through the word of God begins when a Christian first accepting Jesus as personal savior in his/her life and become born again. The person becomes a new creation, (*...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, 2 Corinthians 5:17*). The mind then should be renewed, (*...And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, Romans 12:2.*), and with this basic word the individual is starting life afresh. From this concept emanates all the confidence and ability to transform one's thinking that all works throw and by the word not by situations and places. According to Pastor Ron;

If one was poor and feels unable to help his/her poorness before he/she is a Christian, the moment he/she become a Christian that poorness is not his/her identity anymore. The Word says; "I can do all things through Christ who strengthens me, Philippians 4:13".

In fact it further asserts; 'Ye are the light of the world', Mathew 5:14. This means one is expected to transform others by being a model in this world depicting the life in Jesus. The word puts ability in you yet to acknowledge and walk in light of it; one needs to believe the need of transforming the mind. (Personal Interview, May 15, 2014).

Christianity says the Word puts capacity and power in you. Though one, while living in the world, is vulnerable to all the situations and wickedness a person needs to stick to the only truth which says 'you are a brand new person'. The Bible also asserts as the man thinks so is he (Proverbs 23:7). The way one thinks about himself/herself greatly shapes the kind of life one chooses to live. The need to internalize and shift the way one thinks is hence vital.

Born again Christians are expected to renew their mind through this knowledge making sure they only listen and confess what God's word is saying. God want Christians to believe they are new creation; starting afresh, if you are sick the word says you cannot be sick, if you were unable you are now able of anything through Christ. Once you are a born again, you only live not by situations, or what people around you are telling you, rather you stick to the word and discard the old way of thinking. Renewing a mind is all about removing the old way of thinking and filling it with the word of God (Pastor Wale, personal interview, May 19, 2014).

The transformation to have a new way of thinking is far different from having a religion. One can be a follower of Christian religion without showing the manifestation. Christianity is a character one needs to have naturally. Besides, it is all about bringing down the kingdom (heaven) to earth as there is no suffering but only joy and perfection in the kingdom.

Christians have to transform themselves and the world with the same patterns as they are the representatives of the kingdom.

You are an expression of Christ in this world. A fulfillment of His will, His love, even dream, (if I have to put it that way) for His word can only be implemented in you. This is big! That is why one should see his/her self as ambassadors of Christ, performing His will in this world and that will for us and the world is only good and life(Pastor Wale, personal interview, May 19, 2014).

Christian religion has a longstanding history in Ethiopia. Yet the transformation of the individual mind, which comes from the understanding and believing of the Word reflected in the lifestyle of the Christian, seems less practiced. There are so many Christians who believe destiny is from above (God) and man can't do a thing to change it. Hence the thinking which says 'it is ok to be born poor and die poor because that is God's will for me' is popular.

The aspiration to bring change in one's personal, economic and social life is also low as living in different bondages are also considered righteous. Yet the word says God takes pleasure in the prosperity of his children; *Let them shout for joy, and be glad, that favors my righteous cause: yea let them say continually, let the LORD be magnified, which hath pleasure in the prosperity of his servant, Psalm 35:27.*

How can Christians magnify the LORD if they are leaving in bondage, who wants to be a Christian if it means to live in poverty, sickness, and suffering? When God calls you he gave you all the things already. When you don't understand something you don't fight it, open your mind and try to learn instead.

If we say it is ok to be poor, are we not saying God want us begging, suffering? And that is absolutely wrong he is a good God and only good things are from him. When God calls everything that is needed for that calling is also granted (Pastor Wale, personal interview, May 19, 2014).

The will and capacity to reshape destiny is on the Christian hand. Because God already gave a free will for man and all depend on what we choose, Destiny can be changed with choice we have free will, God want us to choose life and the good because He only gives good and life.... *for I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end (Jeremiah chapter 29:11) (Rahel and pastor Ron, interview).*

Pastor Chris also teaches;

Add to your faith virtue. Faith is where you start because you become a new creation as you believe. You choose to be excellent Christ has made you anew creation, it is faultless and as He said it's absolutely perfect. You can do what you choose to do and be a success. What you choose is what matters. Your environment doesn't have an impact on you if you don't want to. That is Christianity, (Teachings).

Pastor Ron on his part says the Word can only free a Christian;

I think we need to communicate the Word and only the Word because we (Ethiopians) have had the religion for long and slaved ourselves with ample negative thoughts. The real freedom comes from knowing who we are in Christ.

Christianity is a lifestyle which is manifested in our everyday life not something we are expected to demonstrate on Sundays or fasting times. If we are transformed to the real nature of ourselves, we cannot be comfortable out of our nature. Poverty and any sort of inability is not a Christian nature and we cannot be just comfortable with them. And we can never be comfortable individually as all types of success become our nature through Christ. It's only when we have transformed Individuals we can change the nations, (personal interview, May 15, 2014).

Though transformation through the word of God basis itself solely on faith where one believes the old self is no longer there but the new, one needs to train with these thoughts and keep increasing in all walks of life.

.....And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins (2nd peter 1:5-9).keeping oneself knowledgeable is among the major teachings that can equip the individual with excellence.

Add to virtue knowledge; knowledge about the things that concerns you, specialize. Excellence comes with the right knowledge. Most people have too much knowledge that doesn't concern them while they know little on the things that concerns them. Have knowledge of the Word of God, study the Bible (Pastor Chris teachings).

4.2 Poverty/Prosperity Mentality

Quite often it is believed that being poor is more righteous. In the most recent thinking there is another extreme which says Christians should have money in abundance. The real sense of prosperity is yet far from having too much money. It is an ability to do exceedingly, a life full of success as it is a package far more than just having money in abundance.

Traditionally we used to think and feel being poor is righteous or holy. And this day there are extremes which say Christian have to have money in abundance. But prosperity has to be holistic. It should start from an individual to a nation. For instance if a nation is prosperous in its judicial system and poor economically that is not prosperity. We need to increase in balance, quality and with all aspect that is prosperity. There are some countries in the west which are advanced in economy while their moral discipline is declining alarmingly. Prosperity also includes moral development, (Rahel, personal interview, May 23, 2014).

Pastor Chris also reflects;

Prosperity is a triumph of the word of God in your life. God is able to do according to His power in us. So the power to change ourselves and impacting others depends on us. God is able to do more than we can imagine.

He is able. Then, the question is how much of God power is in you? (*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Ephesians 3.20*). Prosperity is the abundance power of God in us. (*This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Joshua 1:8.*) (Pastor Chris teachings)

Christianity is a success by itself, God gives ability to do things and that ability to perform everything is called prosperity. On the other hand poorness is lack of knowledge of the revelation that says the power of God can do anything in a believer, and hence it is inability. Accordingly the mentality of prosperity begins with the thinking of “I have everything that I need in life’ and ‘I can do anything through Christ’. Prosperity is all about what one can give or do, shifting the focus from what one lack or incapable of. Pastor Ron and Pastor Wale explain respectively;

Prosperity starts with spirit and the thinking “God is good and will provide me anything” should follow. God’s Word will give you Gods way of thinking that prosperity is in you and from you. prosperity mentality is always followed by a giving mentality because when a Christian understand he/she is already blessed spiritually they start living like a blessed person and become a giver of love, time ,resources etc...(personal interview, May 19,2014)

Prosperity is you living a good life without lack or want. You need not have millions on your account to people call you prosperous but when you needed it you will have it.

Actually it is an overflow; you give out to others even when you don't have millions in the account. It is about how one thinks. It is a mindset not the accumulation of money. For instance in paper or international documents, Nigeria is among the poorest nation but the average person in there knows the future is best. Nobody can take that from them.

That is one of the major prosperity out of its full package and I must say it has happened mainly because of the revelation of Christianity in that country. Poverty is not also about money it is a state of mind. If somebody tells you that you are poor and you start believing, that is when you have a poverty mentality and surely become poor, (persona interview, May 15, 2014).

Christians hence are expected to be prosperity minded because that is what their nature in Christ is. The very nature of a Christian is to be filled with all it takes to disseminate the Gospel. In doing so, it becomes not a choice for a Christian to be prosperous but a nature. Yet understanding and walking in light of this is needed from the individual to explore the ability to change the old way of thinking and become a giver. Besides, for the church to be influential and bring a change or become a solution, it has to be prosperous.

Prosperity is the means to achieve the will of God in this earth. It is all about bringing the kingdom to this world. The church has to be influential to bring change in the society and that can be done only through giving; healing, time, money, restoration, love etc...and you cannot give what you don't have (Rahel, personal interview, May 23, 2014).

4.3 Living Righteously

(For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Corinthians 5:21). The very principle of a Christian says one is made righteous and that righteousness is surely to be served to the world.

Christianity is not a show but there should be a way that radiate from a Christian as a reflection of the internal transformation (Pastor Chris). Christianity has to be revealed in a Christian life otherwise it is not Christianity. In everyday life a Christian has to demonstrate God. When Christians live righteously they benefit not only themselves but the whole community and the nation in general. Though sometimes living righteously could mean sacrifice but at the end it builds a system worth for all, (Rahel).

The way Christians demonstrate their life sometimes refers as 'Christian ethics'. Some agree there are Christian ethics to which Christians are identified with in their day to day activities (Rahel and pastor Wale) while some others do not agree with 'Christian ethics' saying Christians have good nature which they share from Jesus Christ when they become born again, a righteous nature that makes them only do righteous and that is not ethics (Pastor Ron).

Christian ethics is living the Word of God internally and out whatever the outcome might be. And we are assured from the Bible experience that the end is always rewarding because God is faithful (Rahel).

Whether Christians have ethics or nature of righteousness it is sound to say there is some kind of living Christians depicts which are vital to the development of their personal life and their nation. Let's explore the major ones;

1. Hard working –*And whatsoever ye do, do it heartily, as to the Lord, and not unto men (Colossians 3:23)*. Christians work hard not because they expect promotion, feels like it, show off or whatever but to glorify God. It is the habit or ways of life to do whatever they do with excellence because God is the one ought to be praised in that work. Rahel puts it this way;

The western created the habit of diligence in every work they do because their revival was internalized on each citizen that whatever one does, it should glorify God. To glorify God you don't just do things average or below but exceedingly. Loyalty in paying Tax, thinking for generation...etc is the assets of these 'protestant work ethics'. This mentality is rooted till present even among the non-Christians. It has become a culture to the nation even when their morality seems declining. (Personal Interview, May 23, 2014)

2. Thinking for generations- *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity..... (Titus 2:7)*. A Christian is not selfish in every endeavor rather is a light to the world. Christians should be models by being a solution to the social problem to make things right and make it sustainable (Pastor Abi).

Are you not complaining that the government, the business people, the court system or the politicians are not doing things right? The solution is you getting involved and making it right, because you are the light of the world and you have to shine in the darkness.

It is all about building the peoples mind and surely the visible development will occur. Endure the pain of fixing or making things right and live a glorious, prosperous life forever that is Christianity (pastor Wale, personal interview, May 19, 2014).

4. Loyalty- is about doing things right, truthful and legally. Rahel says the protestant work ethics of the Western did not just took the 10 commandments but break dawn to everyday life disciplines. For example, it says 'you shall not steal'. Stealing is not only about robbing one's belonging or snatching from, if you ask payment while you don't work diligently, stealing the time, or less effective it is all stealing.

Paying tax is also a strong culture which rooted itself in the 'protestant work ethics' and now it is highly regarded and considered as if it couldn't be compromised.

5. Sharing/Giving - as presented in prosperity mentality, Christian are givers because of their nature and everything they possess is given for them for free. Sharing or giving is not only materialistic but love, friendship, time, and others are as equally important to the people (Pastor Ron).

These values are first to be demonstrated by Christians as they have the knowledge and the power in them yet the impact of righteousness is to shape the world by making others to follow doing the righteous as these values, unlike the social values, are exceptionally good universally.

Pastor Ron explains;

Because of the knowledge the Christians have they are expected to function righteously and exceedingly. If we are about to bring the development that we are talking fast and effective we should bring this awareness in to our nation.

Christians should walk in righteousness because they already know they should walk in righteousness and are made righteous. Let's take corruption among business people for instance, Christians already have knowledge that he/she has no nature for ill doings, of course the non-believers even have the moral that tells them corruption is immoral, and can decay the nation's wealth. Yet Christians have not only the knowledge but the nature of God which create power to do the righteous and accordingly they are expected to do business enlighten of this knowledge.

A non-Christian should learn from them as they do everything diligently and righteously, after all the Christian nature is acceptable even to non-Christians and to all kinds of law because it's good universally and can kill all the evil of the world.

4.4 Serving the Lord with the Calling and Blessing

Most of the time calling and blessing is misunderstood as ‘having big dreams’ and ‘having big money’. Yet practically calling refers to whatever the individual does for a living starting from ‘little jobs’ to the professional ones. In addition calling and blessing might not be jobs but qualities, love, friendship among others. As a social being we live in harmony, everyone’s contribution counts for our communal interest. Hence calling and blessing has to do how we serve them to make our contribution gloriously.

Serving the lord with blessing and calling shares the thought of the previous criteria; living righteously. It is all about doing all with the understanding of serving God not the beneficiaries. It is another way of worshiping God out of the church dominion. i.e. as the faithful the pastor, deacons...do their own responsibility in serving God in church, so does the Christians in all day to day activity(Rahel). The other discipline is using the skill, knowledge, resource, and potential to serve God. Pastor Wale explains;

God bless us only to reach out to others, the same with calling one can’t have a dream only to fulfill the basics needs. It is beyond that, you become a problem solver, solution for many.

Because of you many should see light, because Jesus said you are the light of the world. In our head church, Nigeria we have what we call ‘Inner-city mission’ which gives free education to street boys and girls, even here in Ethiopia we feed and help the street people.

Christians do not expect the government because we only trust the source that is God. In Nigeria wherever there is a church there is outshining development around. Banks flourish, hotel development, schools are upgraded to the university level, etc.... It is not the government doing all the development it is those Christians in the church because their mind is already developed.

When Christian give or share they do it because it's their nature and responsibility to do so, not they expect something in return. Pastor Ron says;

We have love (*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, Romans 5:5*). And to disseminate this love is our nature that is all we are and have (*Love worketh no ill to his neighbor: therefore love is the fulfilling of the law, Romans 13:10*).

The love God for us is not a kind of love the world is talking about, it is unconditional that makes Him give His life. We share this love and from us radiate the unconditional love to the world. All the ill doings are the result of our old nature, once we are born again our nature instantly changed and become the sources of good things and the way we fight the evil or ill doings is by serving our good nature.

4.5 Media Usage and Role

Bible says know what you hear because what matters is what you hear. 'Whoever controls the media controls culture. Information is transmitted after it is molded by the backbone principle of the media organization.

The worldly media hence, disseminates its culture. As a Christian we have to use the media to heal the corrupted wordily usage and influence with righteousness', (Pastor Abi, Ghion Ethiopia talk show).

All ministries acknowledge the role media can play in bringing the transformation on the people's life and the nation in general. Though the method of media usage differs from ministries all of them uses media. Regarding print media and books all of them seem less active in using the medium.

Though ample translated personal development/self -help books are dominating the 'reader society' the ministries acknowledged their role in producing a solution focused personal development/self -help books to the current national affairs. The way they assess the impact of their messages also seems quite similar that is personal testimonies.

Hebron church uses a form to check the impact only to the audiences outside of Ethiopia. The head church of Christ Embassy, based on Nigeria uses its own TV station to record and transmits ample testimonies around the world. In addition, various books are published under this ministry internationally.

Other than these, there are no recorded feedbacks on the impacts of the teachings of the miniseries. Following is the response of all the ministries concerning media usage and role in brief.

We use audio CDs mainly. We also prepare Short term trainings and seminars to communicate the teachings. Testimonies come from abroad as we sent out the audios with a form to just know how the listener is impacted and most of them send us how it affects their life.

Understanding the impact of printing materials, we have plans to publish our teachings in to books which we believe can reach more audiences even the non-believers. We believe the media can play tremendous role in bring our nation to the right knowledge which can change lives. It's only when we have the right attitude on the Word we can prosper in this world.(Pastor Ron, personal interview, May 15, 2014).

Our vision is to transform our nation to the knowledge of God .We believe the church has to impact the world and we seek to change the corrupt system to righteousness. We trained leaders and use media because we believe the church has to be a voice of righteousness. That is why we are on ETN because we believe we have to start reaching the Christians first.

We have plans to go on the FM stations in the future taking our voice of righteousness to non-Christians .Because the Gospel is good news and good news is good universally. If we take the best sellers of the personal books for instance, they are sourced from the Bible.

We used to have an aggressive reaction when we started the show saying we don't have to be involved in politics and wordily matters, presently we don't have such types of comments but encouragements, which is a good sign. (Rahel, interview)

Rhapsody of realities, a daily devotional, is the major means in which Christ Embassy disseminates teachings internationally and the testimonies are tremendous. It is distributed throughout the world with 250 languages .We reached to distributing a hundred million copies. In Ethiopia it is transmitted in Amharic and we have a plan to make it available in all the major languages. Christ Embassy also prints plenty of books of Pastor Chris teachings and DVDs throughout the world. The feedbacks are recorded and transmitted in our own TV channels; Love World sat.

They are tremendous coming from all over the world ranging from personal transformation, physical and spiritual breakthrough; it is amazing what the knowledge of the Word can do on people! Here in Ethiopia also, people call every day after watching pastor Chris teachings and all the programs on ETN. People also come locating our church after reading the rhapsody of realities which is prepared in Amharic. We also have reach out programs where we go out to talk to people in the street and places. We are aggressive in taking out the message of the Gospel; because it is high time for Ethiopia to know the truth of Christianity and we have fertile ground as the people of Ethiopia is religious and love God what is left is bringing the transformation through the knowledge of the Word. And media is the best option to reach more people at once.

We cannot impact just by being in church we have to use all technologies available to disseminate the Word. That is how we can light the world.(Pastor Wale, interview).

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

In the previous chapter attempt was made to explain and justify how and why the evaluation criteria is set to help the research answer the research question raised at the very beginning of the study. In this chapter an attempt was made to discuss the findings based on the evaluation criteria set to deal with the issue.

5.1. Mind Transformation through the Word of God

Liberation radiate from within. An individual has to be liberated from the old thinking that enslaved all her/his the capability. From that mind liberty social change and development emerges, (Freire ,1993:53). Similarly, the need to change from the old way of thinking is vital in a Christian life. The very basic of it rises from the idea which says 'once born again you are a new creation'. The newly born accordingly needs to see himself/herself able to change situations for good, i.e. poverty to prosperity, sickness to health, bondage to deliverance, generally from "I can't" mentality to "I can do all the things" among others. Christianity also asserts even if the transformation from an old sin person to a whole righteous occurs the moment one accepts Jesus Christ, Christians have to remind themselves to come out of their old way of life, including their way of thinking.

Compared to many African countries ,Christian religion has been in Ethiopia for long as a result it became an identification than a real personal conviction into which people commit themselves to change their old way of thinking that had influenced through culture, myth, ritual etc.

If we take Nigeria for instance Christianity is transforming the nation through individuals' transformation of thinking that came to be practical through the Biblical teachings.

Transformation from the old way of thinking in bondage set free an individual from one level to the next walks of life. Taking this transformation of the mind through the word of God to development, a Christian is made to think the capacity to overcome poverty is in him/her. As being poor is not the will of God and the very purpose of that individual in the situation is only to change the bondage of poverty as Christian is a light to the world and a problem solver. Very importantly a person under this transformation is thought to break off all kind of bondage in his/her life. For instance the way of thinking which says 'I have no qualification to do this', 'I lived all my life this way', etc. can therefore be substituted by self-fulfillment, open-mindedness, and the will to change in general. Hence to have a collective development, individuals need to be equipped with the right attitude. A person with this kind of attitude is in a right position to be mobilized for national development agenda as he/she already regards himself/herself as a solution for others problem, a light for others in bondage and willing to be a leader in all good deeds.

Christian religion has a long history in Ethiopia. Taking this as an advantage bringing transformation and building a developmental culture out of it needs a systematic usage of these Bible teachings in the community. The countries plan to become a middle income countries can efficiently be realized even with shorter period if a new media concept consonant with the identity of the nation (Servaes, no date) come in to being. As faith based organizations have the at most trust of the community, (Deepa. 2000), Church /or Bible teachings have a moral authority more than any other authorities in our society, bringing transformation through Bible teachings is realistic. Moreover the transformation through these teachings primarily develops an individual thinking/attitude (before a collective material development manifests) which is vital to create a sustainable developmental culture to generations to come.

In conclusion, transformation of the mind through the word of God/Bible teachings can bring about the ability to challenge and overcome all shortcomings and ill doings in Christian life and the world he/she lives in by equipping the individual with the right attitude of thinking. The basic thinking that gears all the principles of transformation is that a Christian is a new creation free from any guilt or sin and able to do all things in Christ. And once becoming a Christian he/she is an ambassador representing the heavenly system to function on earth so that the earth (environment) becomes free from bondages. This transformation as liberation theology asserts (Freire 1993) comes from within and brings ability in an individual to be part of a solution in any problem and hence makes diligent to perform whatever development agenda the society may have.

5.2 Poverty /Prosperity Mentality

Poverty and prosperity are neither the lack nor the surplus of money it is a mentality or mindset. Prosperity can also be explained as the ability of the mind to bring an attitude to perform anything; likewise poverty is the disability of the mind to have the right attitude.

A prosperous mentality have the ability to internalize the future is always best. As a result it is open minded, desires to change situations, and not challenged by obstacles. Christianity believes God calls people in to his kingdom so that they prosper even in their soul. The kingdom (heaven) is a perfect place of prosperity. There is no lack, failure, sickness, frustration, poorness and all the ill doings, that is the reason why Christians in this world are supposed to bring the image of the kingdom to earth to light up the world. It is assumed natural for a Christian to be prosperous so that he/she can be a giver of love, money, friendship, time, etc. for all without expecting.

Besides to bring the kingdom on earth one has to be prosperous/ influential. Prosperity in Christianity is assumed as a means to accomplish God's plan on earth and Christians are meant to serve their prosperity to implement His divine plan.

This kind of Bible teachings help the individual to shift focus to what he/she has, can do and give than focusing on the lack, inability and be discouraged, helpless and unproductive. Developing Prosperous mentality helps to create a courageous generation, willing to give as it emphasizes the potential of a person to develop everything around while sharing to others.

To Conclude, in religious thinking it has been assumed being poor is righteous and that has its own effect on the Faithfull's aspiration to prosper. The effect even deepen causing the feeling of inability or living the worldly matter to the non-believers, immoral and even the unqualified. Accordingly these teaching on the very mentality of prosperity could help to clear what the Word says about Christians and revitalize the individual to be a blessing not for oneself but others.

5.3 Living Righteously

The very principles of living righteous comes from the understanding of a born again person that he/she is made righteous the moment the individual accept Jesus Christ. The understanding of righteousness determines the quality of life a Christian leads. This righteousness is then to be reflected in the day- to -day life of a Christian through the knowledge of God's Word, meditation and practice.

The discipline a Christian demonstrates in all walks of life sometimes refers as a 'Christian Ethics' (Weber, 1958, Hollinger, 2012). There are two different views on 'Christian ethics'.

The first one says Christians don't have a 'Christian ethics' to which they submit to, yet they have a Christian nature which is the righteousness they reflect through their life which comes because of their nature, i.e. Christ in them. The second thought on the other hand believes in the existence of Christian ethics, saying there are certain conducts a Christian depicts in a day-to-day life because of the training on the Word of God which shapes the environment he/she lives. Both thoughts; Christians have ethics and Christians have a good nature, have the same outcome i.e. impacting the community Christians live in and the nation in general. Those values (as they are presented in the previous chapter) a Christian should live by or reflect, clearly help build a developmental culture which is good to all. For instance a Christian ethics to save, help others, paying tax loyally to the government and the LORD have become the core cultural values in the Western countries which are basically demonstrated by Christians and become the strong uncompromised moral values even among the non-Christians to date.

Living righteously is also understood in Christianity as depicting God in one's life. God is demonstrated through Jesus and all the things He did in this earth ought to be taken as an example. Hence loving 'the unloved' for instance has a great potential in it. It's a key for tolerance (groups, religions, the misfortune etc...), fair distribution of wealth, controlling violence, doing just for others which can also play a vital role in developing a nation.

In summary, Christianity is an internal/spiritual transformation out of which radiates the manifestation of the change. The change has to be reflected to impact the individuals around and the community. Christians should assume positions in the community and demonstrate excellence and loyalty (Hillar, 1993).

The government presently is working on promoting saving, fighting corruption, and good governance among others, as they are among the vital development culture the public needs to develop. Accordingly, the ethics or discipline a Christian depicts in everyday life including being diligent, saving and helping others can play key role in the development process of a nation.

5.4 Serving the Lord with the Calling and Blessing

The very reason a Christian have calling and blessing is to serve God. A Christian is expected to know or believe worshipping God means serving Him in every sphere of life. A religious way of thinking that worshipping or serving God only at church (worshipping place) on Sundays and gatherings is not accepted in Christianity.

Accordingly, whatever a Christian does is all about giving service to others and by doing so God will be honored and worshiped. If we take being diligent for instance, it is not only about working hard but also being productive and successful. This further expands to, not stealing the time of others by being latecomer or doing other things which are not meant to in that particular time or place, avoiding bribe of any kind, corruption and so on. Serving with calling and blessing doesn't assume higher positions to perform diligently and exceedingly but it is an individual, doing/sharing a job or blessing as if he/she is doing it for God in whatever position in everyday life. Christianity assumes every quality God puts in an individual is to be served to others.

The second principles of serving with the calling and blessing is to light up the world through changing lives. A Christian should be a solution to any social problem.

A Christian business person for instance is expected to cure all the ill doings in doing business by showcasing a righteous way of doing business, while a politician or decision maker Christian shape the system,(Weber, 1958). Christian teaching says a Christian is knowledgeable and hence held accountable because of that knowledge. A lot is expected from a Christian to dilute all the ill doings with the light of a Christian nature doing all good exceedingly so that the world (non-believers) would acknowledge God and honor Him.

An individual shaped with this thinking hence will be committed to be a light to those in problems not a problem, giver not an expectant and change oriented, not stagnant and complainer. The Nigerian case can be a best example here.

The church in the country has a great influence on the countries system and more importantly on the individuals thinking that the internalization for a bright future is shared on the majority. Besides to the development on people attitude churches in Nigeria are active in any social problems i.e. building roads, schools, universities, banks and any other development schemes. More than anything the expecting mentality is being challenged. The implication of the two principles of serving with the calling and blessing can play a pivotal role for the work culture of the country in irrespective of the type of job one has.

In conclusion, calling and blessings are whatever the Christian have to share or serve the world with. The ultimate purpose of it is glorifying God in the world while defeating the evil work in the world through transmitting what God puts on individual's or Christian's as a whole. In doing so social problems will be minimized if not tackled and systems will be healed as every individual is committed to what he/she is endowed with. Surely the good examples are shared among communities as they are beneficiary to all.

5.5 Media Usage and Role

Though hybrid technique of diffusion and participatory communication is said to be important depending on the development project; (Paolo, 2008:60) diffusion to persuading and participatory exchanging of ideas, the ministries do practice this technique.

The very notion of participatory development communication is to open a media culture which is open to the community's identity and navigate through the possibilities and address the needs through those possibilities and journalism skills. The community needs also to take role much bigger than a mere representation. The Bible teachings the study explore on TV, audio and video CDs not only encourage but also show how their audiences should take part in any development agenda of their society and transform lives.

The role the media can play in disseminating the Bible teachings to the wider community seems highly appreciated and explored in the ministries. Though a diffusion method of communication is mostly dominating the practice there are also practices in participatory approaches. The ministries, in both ways, highly regard media usage and role for three major reasons. The first one is the country's long standing history of Christian religion.

The majority 'Christians' do not have the knowledge of the Word of God out of which comes the revelation of having a new Christian life, a life which can impact the community. This long standing history of Christian religion without the knowledge of the Word, though had been a hindrance for the nation to bring a practical transformation of the mind, like the Western nations and presently in Africa like Nigeria, is taken as a fertile ground to bring a revival on the public which already calling itself a 'Christian'.

If these Biblical teachings are widely and aggressively disseminated on the media (print, broadcast and books) Christianity and its meaning in life will be reviled. It is all about equipping people to dare take steps to clear off their misconceptions, culture and myth they have been tied to by the name of Christian religion. The vital tool, if not the only, the ministries can use best is the media.

The second reason is to disseminate the “Kingdom”. The media is also a key instrument to reach the non-Christians so that they will have a chance to know about Christianity and its wisdom. All the principles of life in the Word of God are also acceptable, good and life changing universally. As a result, we see the bestseller personal development publications are actually sourced from the Holy Bible. Hence disseminating this wisdom to the whole community would benefit the nation to bring communal personal development from which a milestone is made to realize collective and national development and hence a development culture. Here to the means to reach and mobilize the wide nation is media.

The last reason is the worldly media influence. The church has realized the influence of the worldly media up on the nation. The media presently is influencing the nation, especially the young generation with the worldly, destructive messages covered with many names; music and entertainment, fashion, news, etc.,....Using its moral authority on the nation, the church believes it can heal the corrupted influence of the media by using its righteousness. The need to use the secular media hence becomes vital to accomplish the purpose.

Various personal development or self-help books are also dominating the limited reader of the young generation in our society yet the church can contribute in reshaping/transforming the individuals in that segments by producing a Bible sourced self-help/personal development books which based itself on the current situation of our nation; the need to take a lead in becoming a solution and bring communal development among others.

In summary, media is not for a few preachers to just disseminate their teachings. As Christianity believes in making an impact so as to make sure the “Gospel of the kingdom” has reached humans in all walks of life, the church(Christians) participate in all media system to tell the world the just life of the ‘kingdom’. It is also asserted in a country like Ethiopia, where transformation of the thinking through the word of God is needed, using media is vital to bring national revival not only to bring communal economic progress but also individual development among the general public, a guarantee to build a developmental culture. From this emanates the use of all media technologies and approaches of our time so as to accomplish the mission of Christianity.

Moreover all Christian values are proved to be universally accepted, (Hollinger, 2012).Communicating theses values even in the secular media would help protect the influence of the corrupted worldly media on the nation. Hence media usage is a key activity among the ministries and the role of media is highly acknowledged.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The objective of the study in a nutshell is to examine the compatibility of the Christian media practices on poverty reduction strategy of the country. In relation to this, attempts have been made to see the major Biblical teachings which are related to personal development, media usage of the ministries and the role it play in bringing the desired results.

Attempt was also made to review relevant literatures which includes; religion, social change, development communication with its historical background, and liberation theology. The reason is the study looks in to the core development communication approaches and how religion (Christianity) can play a role to transform the nation towards effective and holistic development by setting free of various attitudinal, cultural, etc., bondages.

Qualitative research method was applied to gather and analyze the data; Hence In-depth interview and qualitative content analysis are used in the study. Consequently, six bible teachings of three different ministries were qualitatively analyzed and three interviews were conducted with two Pastors and a Sister. Purposive sampling method was also conducted based on the type of the Bible teachings the ministries preach/teach. Besides, the ministries are peculiarly known covering the issues at hand such as: how the Bible teachings can change the nation for good, Christian's role in changing nations and ample developmental issues.

As per the findings, the major finding is the Bible teachings, if communicated aggressively, can directly contribute to the development endeavor of the country. The ministries show the major values of Christianity and the role it may play in bringing the development the country aspires to.

The second finding is those Bible teachings cannot just contribute to the holistic development agenda of the country but also create a development culture in the nation by which the generation can be defined. The third finding is if these teachings are widely communicated in different media outlet they can help transform the mind against any bondage and hence play a great role in personal development.

6.2. Conclusion

The research questions the research seeks to answer in this study were;

1. How do the Bible teachings address the issue of poverty and prosperity mentality?
2. What are the basic Bible quotations and teachings which may contribute to the country's development agenda?
3. How can these teachings help to build a development culture through transforming the mind against poverty mentality?

Based on the assessment of the findings the researcher has come up with the following conclusions. Ethiopia is a country where religion played (still does) the major role in the country's political, social and economic agenda. Yet the Christian religion fails to bring the revolutionary thinking in building a developmental culture like the Western countries.

As the data indicated, even in Africa like Nigeria, though the country received Christianity more recently compared to Ethiopia, the revolution the Christians are bringing to their country is vividly acknowledged. Taking the advantage of the religious nation we have, transformation of thinking can be realized by communicating the Word of God among the faithful.

Christianity emphasizes, though one's transformation to a new creation happens the moment one accept Jesus Christ in to his/her life, one needs to internalize it by training the mind. That is the only way one shakes off the old way of thinking, doing things and anything ungodly. Internalization is equally important in bring the right thinking through the Word. Accordingly, a development culture can be realized through the continuous training of the mind.

The basic development agenda are also communicated through these Bible teachings in the media as saving, healing the system from any type of corruption, hardworking/diligences; sharing/giving among others are the key Christian values. Even if these values are to be reflected through the Christians, they are generally good and acceptable to the whole nation. There are ample bestsellers of personal development, leadership books that sourced the Bible internationally. Accordingly the effectiveness of these values among the general public is quite a general truth.

The Knowledge of God brings transformation of thinking against any bondage. The traditional and religious way of living has brought ample effect to the working culture of the nation and the mind set as well. For instance; poverty mentality and accepting bad destiny, are the ill teachings of the religion which paralyzed the majority of the nations for century. These cultures engulfed even the non -Christians and become a character for the majority of Ethiopians. Therefore through the right knowledge transformation can be achieved and hence personal development and development culture can be created among the Christians and non-Christians as well. Because it is proved that all Christian values are good (Hollinger, 2012).

6.3 Recommendations

Anchoring the findings and conclusion of the study the following recommendations are suggested;

To the Government and Stakeholders;

- ❖ The country's endeavor for development has to be backed up with the real transformation of its people so as to make a sustainable development oriented culture. Given the long standing religious nature of our nation and the sensitivity of the religion nature, the government and stakeholders has to use the Christian values strategically in their communication agenda as this values are proved to be good and acceptable universally and our case is no different.
- ❖ The government and the stakeholders' use of the secular media to strategically incorporate these teachings are vital. Given that we have a secular media various professional journalism strategies and procedures can be applied and a new journalism culture which systematically navigates through the need of the audience is vital (further study needs in this regard).
- ❖ Though frequently the Bible teachings are communicated through diffusion of communication, the government and Stakeholders have to incorporate these Bible teachings within their own development agenda in their development communication strategies using participatory communication when they work on Christians as transformation only comes from the will of the society for change and approaching it from the people's best value would be much more effective.

- ❖ Any national agenda can be best communicated through the Bible teachings as it not only has the power to transform the individual but also has the moral authority upon the faithful on which another institution including the government has less or no authority.

To the Ministries;

- ❖ Ministries should frequent on the development focused Bible teachings to make an agenda among the Christian society so as to take part in the development endeavor of the country.
- ❖ The Usage of diffusion of innovation of communication techniques which is dominant in Bible teachings either in the church dominion or media should be expanded or upgraded to participatory communication techniques to make the behavioral change rooted and expanded in the society. In church programs; camp meetings, cell meetings, Bible studies and usage of media through talk shows, panel discussions, seminars etc., need to be organized and strengthened by the ministries to engage the faithful.

- ❖ Ministries preaching development focused Bible teachings have to make their preaching sustainable so as to help individuals develop themselves through these Bible teachings as individuals' holistic development is vital to build a development culture.
- ❖ Ministries need to take out the Bible teachings out of the church dominion increasing the usage of the media including the print media and books. They also need to find a way to takeout the message/teachings to communicate the Christian values in the secular media system.
- ❖ Personal development/self-help books regarding the current affairs of the nation and its Biblical solution should continuously be prepared and printed to capture the “reader society” so as to enlighten with tangible knowledge in making an individual a solution to his/her environment.
- ❖ The usage of print media and self- help/personal development books which can help on the current existing situation of the country should be initiated and increased.

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Appendix

Appendix 1

Interview Questions Formulated for the Fulfillment of MA on Journalism and Communication.

Addis Ababa University School of Journalism and Communication.

1. Biblically speaking, do you think humans have the ability to change their own destinies?
2. How do you relate Christianity and prosperity?
3. Would you explain prosperity and poverty mentality from the Bible point of view?
4. Is there anything called 'Christian ethics'? If so can you cite some examples?
5. If 'Christian ethics' exists what impact these ethics can have on the community?
6. Do you think the Bible teachings, if communicated vigorously can contribute to the development endeavor of the country at large?
7. Do you use other media or communication methods to teach outside the church dominion? Why?
8. What is your ministry's motive for using the media like ETN or any other Communication methods?
9. If your ministry use media, Is there any means your ministry uses to assess the impact of your teaching?

Appendix 2

Request for Sample Bible Teaching

Dear madam/sir.....

My name is Tsehay Aklilu. I am born again Christian and have been following your teachings on Elshadi Television Network (ETN) for quite some time. Professionally, I am a journalist working in Ethiopian Radio and Television Agency as an editor at the English department. At present, for the fulfillment of my MA studies in Journalism and Communication at the Addis Ababa University, I have decided to make my thesis on Christian media's role on the transformation of thinking against poverty and the effect it might have for the development of the nation. As a born again and media personnel I believe our nation would be effective in its endeavor for development if only we manage to incorporate and communicate the community the Christian values so as to develop righteously. In doing so Christians would be the model influencing the community making the Holly Gospel expands until it become the national agenda.

Accordingly, three sample teachings from each selected ministries are needed for the study and your teaching is among the selected ministries to be evaluated in my study. I sincerely am looking forward for you corporation to let me know how I can get the copy of your teachings which are only related with mind transformation against poverty, poverty mentality, prospering righteously and how to serve the LORD with wealth. These are the major criteria set to evaluate the teachings.

If you need explanation or anything at all, please do not hesitate to contact me with my address or call me anytime.

I thank you in advance for your cooperation

GOD BLESS

Tsehay Aklilu

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