

**A STUDY OF PUBLIC SPHERE IN MEDIA AND CHURCH IN
MIZORAM**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

LALRAMCHHANA

MZU REGISTRATION NO: 1906750

Ph.D. REGISTRATION NO.: MZU/Ph.D./1393 of 25.07.2019



**DEPARTMENT OF MASS COMMUNICATION
SCHOOL OF ECONOMICS, MANAGEMENT AND
INFORMATION SCIENCE**

APRIL, 2024

A STUDY OF PUBLIC SPHERE IN MEDIA AND CHURCH IN MIZORAM

BY

LALRAMCHHANA

DEPARTMENT OF MASS COMMUNICATION

Supervisor

Dr. LALREMRUATI KHIANGTE

Submitted

**In partial fulfillment of the requirement of the Degree of Doctor of Philosophy in
Mass Communication of Mizoram University, Aizawl.**

MIZORAM UNIVERSITY



(A Central University accredited 'A' Grade by NAAC in 2014)

Department of Mass Communication

Aizawl: Mizoram – 796 004

Post Box No:190

**Phone: 0389-2330106 (O)
8974805937**

CERTIFICATE

I certify that the thesis entitled “**A study of Public Sphere in Media and Church in Mizoram**” submitted to Mizoram University for the award of the degree of Doctor of Philosophy in Mass Communication by **Lalramchhana** bearing **MZU Regn. no. 1906750** and **Ph.D. Regn. No. MZU/Ph.D./1393 of 25.07.2019** is a record of research work carried out during the period of 2019-2024 under my guidance and work carried out under my guidance and supervision, and that this work has not formed the basis for the award of any degree, diploma, associateship, fellowship or other titles in this university or any other university or institution of higher learning.

Date:

(Dr. LALREMRUATI KHIANGTE)

Place:

Asst. Professor & Supervisor

Mizoram University

DECLARATION
Mizoram University
April, 2024

I **LALRAMCHHANA**, hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

This is being submitted to the Mizoram University for the Degree of **Doctor of Philosophy in Mass Communication**.

Date:

Place: Aizawl

(LALRAMCHHANA)

Department of Mass Communication

Mizoram University

(Prof. V. RATNAMALA)

Head

Department of Mass Communication

Mizoram University

Aizawl – 796004

(Dr. LALREMRUATI KHIANGTE)

Supervisor

Department of Mass Communication

Mizoram University

Aizawl – 796004

DEDICATION

This thesis is dedicated in memory of PC Zaingena (L), Lalkhumi (L), and Lalbiakliana Biate (L), my late grandparents. Every day, their unwavering love, knowledge, and leadership inspire me. Even though they are no longer with us, their legacy endures in the morals they taught me and the assistance they gave me along the way. This piece pays tribute to their lasting influence and the significant influence they had on my current personality.

ACKNOWLEDGEMENT

I want to start by sincerely thanking God, who is the ultimate fountain of power and knowledge, whose direction has been my continuous companion on this Ph.D. path. I have only been able to successfully manage the many delights and trials that come with pursuing a degree by divine grace.

My profound gratitude goes out to Dr. Lalremruati Kiangte, who oversaw my doctoral work and provided constant mentoring that helped to shape my academic career into what it is now.

My sincere gratitude is directed toward my parents, in especially to my mother and father, whose unshakable faith, constant support, many sacrifices, and passionate prayers have been the cornerstone of my achievement. Their support and affection have helped me stay grounded and have allowed me to accomplish this important academic goal.

I am thankful to all the people who have helped me with my research, especially Sir Brian of the Incubation Centre of Mzu, KTP Ramhlun Branch, Ngoko Chozah, A. Judithy Beinonai, Miss Mami Hmar, Miss Christina, Miss B. Mami, Pi Vari, and Pi B. Feli and to all the church under this study. I also want to express my appreciation to my colleagues Ph.D. students for creating a collaborative environment of study and learning that has improved my viewpoints and research projects.

I will conclude by thanking God for the guidance he provided and these wonderful people for their contributions to my personal and educational growth.

Date:

(LALRAMCHHANA)

Place: Aizawl

CONTENTS:

Certificate
Declaration
Acknowledgement
Contents
List of Tables
Dedication

CHAPTER I: INTRODUCTION	PAGE No
1.1 MEDIA IN MIZORAM	1-14
1.2 CHURCH AND MEDIA	
1.3 OPERATIONAL DEFINITION	
1.4 STATEMENT OF THE PROBLEM	
1.5 SCOPE OF THE STUDY	
1.6 AREA OF THE STUDY	
1.7 JUSTIFICATION OF USING MIZORAM STATISTICAL HANDBOOK 2018	
1.8 OBJECTIVES OF THE STUDY	
1.9 METHODOLOGY	
1.9.1 SAMPLING METHOD	
1.9.2 QUANTITATIVE METHOD	
1.9.3 QUALITATIVE METHOD	
1.10 THEORETICAL FRAMEWORK: Habermas Public Sphere	
CHAPTER II: REVIEW OF LITERATURE	15-25
2.1 THE ARRIVAL OF MISSIONARIES AND THE GROWTH OF CHRISTIANITY IN MIZORAM	
2.2 IMPACT OF MISSIONARIES ON EDUCATION AND LITERATURE	
2.3 THE ADVENT OF CHURCHES IN MIZORAM	
2.4 CHALLENGES TO ONE CHURCH IN MIZORAM	
2.5 THE ROLE OF CHURCH IN SHAPING THE MIZO SOCIETY	

2.6 ROLE OF MEDIA IN CHURCH

2.7 THE CHURCH, THE INTERNET AND THE MEDIA TODAY

2.8 PUBLIC SPHERE

2.9 RESEARCH GAP

CHAPTER III: MAPPING OF MEDIA RUN BY VARIOUS CHURCHES IN MIZORAM 26-70

3.0 MEDIA AND CHURCH IN MIZORAM

3.1 MAPPING OF CHURCH MEDIA

3.2 SUMMARY OF DIFFERENT CHURCH MEDIA

3.3 ANALYSIS OF INTERVIEW

3.4 THEMES EXTRACTED FROM INTERVIEW TO MAIN
THEME

CHAPTER IV: USAGE OF CHURCH MEDIA AMONG ITS MEMBERS 71-94

4.0 CHURCH MEDIA

4.1 THE RAMHLUN PRESBYTERIAN CHURCH AND
INTERNET IN TIMES OF COVID 19 PANDEMIC

4.2 DEMOGRAPHIC ANALYSIS

4.3 SUMMARY OF DEMOGRAPHIC ANALYSIS

4.4 STATISTICAL ANALYSIS

4.5 SUMMARY OF STATISTICAL ANALYSIS

CHAPTER V: EVANGELICAL SPHERE IN MIZORAM 95-130

5.0 DEMOGRAPHIC ANALYSIS

5.1 SUMMARY OF DEMOGRAPHIC ANALYSIS

5.2 STATISTICAL ANALYSIS

5.3 SUMMARY OF STATISTICAL ANALYSIS

CHAPTER VI: FINDINGS	131-136
6.0.1 Findings from objective 1 and 3 and chapter 3	
6.0.2 The study on the role of various church media departments	
6.0.3 Summary of key findings	
6.1 Findings from objective 2-chapter 4	
6.1.1 Summary of key findings	
6.2 Findings from objective 4-chapter 5	
6.2.1 Summary of Key findings	
CHAPTER VII: CONCLUSION AND SUGGESTION	137-142
7.0 CONCLUSION	
7.1 LIMITATIONS	
7.2 SUGGESTIONS	
BIBLIOGRAPHY	143-145
APPENDIX	146-153
BIO-DATA	154-160
PARTICULARS OF THE CANDIDATE	161

LIST OF TABLES

Table No	TITLE	Page No.
1.0	Table of different Church Denominations in Mizoram	8
1.1	List of Church samples for study	10-11
4.0	Frequency table of Age	73
4.1	Frequency table of Gender	73
4.2	Frequency table of Marital Status	74
4.3	Frequency table of Education	74
4.4	Frequency table of Occupation	74-75
4.5	Frequency table of Denomination	75
4.6	Frequency table of church Media subscription	76
4.7	Frequency table of most used media for getting information about the church	76
4.8	Frequency table on whether watching Tv and online program aired by the church	77
4.9	Frequency table on whether attending the online church program	77
4.10	Frequency table on whether updating bible verse and pictures on social media	77
4.11	Frequency table on media used for listening gospel songs and sermons	78
4.12	Frequency table on whether updating story and statuses on social media based on attending the Sunday's church service	79
4.13	Church media consumption* Do you subscribe to church newspaper and magazine Crosstabulation	80
4.14	Test statistics	80
4.15	Genders * church media consumption Crosstabulation	81
4.16	Test statistics	81
4.17	Age groups * church media consumption Crosstabulation	81

4.18	Test statistics	82
4.19	Are you a diakonos at your church * Have you ever attended the online church program Crosstabulation	82
4.20	Chi-Square Tests	82-83
4.21	Symmetric Measures	83
4.22	Diakonos *church media consumption Crosstabulation	83
4.23	Test statistics	84
4.24	Educational qualifications * church media consumption Crosstabulation	84
4.25	Test statistics	84
4.26	Denominations * church media consumption Crosstabulation	85
4.27	Test statistics	85
4.28	Chi square test * Denominations * subscription of church newspapers or magazines.	86
4.29	Symmetric Measures	86
4.30	Chi square test* denominations *whether online church service uplift faith.	87
4.31	Symmetric Measures	87
4.32	Denominations * type of media used for getting information about the church* Crosstabulation	88
4.33	Chi square test	89
4.34	Symmetric Measures	89
4.35	Chi square test* denominations* watching TV and online program aired by the church.	90
4.36	Symmetric Measures	90
4.37	Chi square test* denominations* attending online church program.	91
4.38	Chi square test* denominations * type of media used for listening gospel songs and sermons.	91
4.39	Symmetric Measures	92

4.40	Chi square test* denominations* updating story and status on social media after church.	92
4.41	Symmetric Measures	92
4.42	Chi square test* denominations * type of content of story and status on social media after church.	93
4.43	Symmetric Measures	93
4.44	Chi square test* denominations* type of media used for updating Bible verse and pictures on social media.	94
4.45	Symmetric Measures	94
5.0	Frequency on Attending church service in a week	95
5.1	Frequency table on factors leading to attend the church service	95-96
5.2	Frequency on whether being a diakonos (Rawngbawltu) at their church	96
5.3	Frequency table on ever been helped by the church	97
5.4	Frequency table on most helpful church service	97
5.5	Frequency table on churches reopen after covid19 pandemic	98
5.6	Frequency table on whether a full attendee of Sunday school	98
5.7	Frequency table on whether attending morning and evening prayer service	98
5.8	Frequency table on whether being a committee member of their church departments	99
5.9	Frequency table on whether satisfied with the program organised by the church	99
5.10	Frequency table on whether feeling connected and have good connection with the Church community members	99
5.11	Frequency table on whether there's a lot of programs organised by the church in a week	100
5.12	Frequency table on whether contributed suggestions to the	100

	Church Committee	
5.13	Frequency table on whether participated in praise and worship (lengkhawm etc)	100
5.14	Frequency table on whether church help in uplifting their faith	101
5.15	Frequency table on whether participate in Church small group activities (voluntary works, hnatlang etc)	101
5.16	Frequency table on whether take part in choir and choir practice	101
5.17	Frequency table on whether online church service uplift their faith	101-102
5.18	Frequency table on whether there is a need to limited church service	102
5.19	Frequency table on whether submit tithe to the Church	102
5.20	Frequency table on whether spending the day at church drains out my energy	102
5.21	Frequency table on we are spending too much time on church activities	103
5.22	Frequency table on the church dressing culture puts burden to oneself	103
5.23	Frequency table on religious services should be held only at church	104
5.24	Frequency table on listening to songs and words make deep relationship with God	104
5.25	Frequency table on offerings tithes should be utilized wisely by the church	104
5.26	Cross Tabulation* on church going behaviour * opinions on limiting church service.	109
5.27	Chi-Square Test * attending online church program (covid period) and regularity of attending churches post-pandemic.	109

5.28	Symmetric Measures	110
5.29	Gender * Are you a diakonos at your church Crosstabulation	110
5.30	Chi-Square Test	110
5.31	Symmetric Measures	111
5.32	Gender*Do you think there is a need to limited church service Crosstabulation	111
5.33	Chi-Square Test	111-112
5.34	Gender*Are you satisfied with the program organized by the church Crosstabulation	112
5.35	Chi-Square Test	112
5.36	Gender* Church going behaviour Crosstabulation	113
5.37	Test Statistics	113
5.38	Age * Do you think there is a need to limited church service Crosstabulation	114
5.39	Chi-Square Test	114
5.40	Symmetric Measures	114
5.41	Age * Does church help you in uplifting your faith Crosstabulation	115
5.42	Chi-Square Test	115
5.43	Symmetric Measures	116
5.44	Age * The church dressing culture puts burden to oneself Crosstabulation	116
5.45	Chi-Square Test	116
5.46	Symmetric Measures	117
5.47	Age * Religious services should be held only at church Crosstabulation	117
5.48	Chi-Square Test	118
5.49	Symmetric Measures	118
5.50	Age * How often you attend church service in a week Crosstabulation	119

5.51	Chi-Square Test	119
5.52	Symmetric Measures	120
5.53	Age groups* church going behaviour Crosstabulation	120
5.54	Test Statistics	120
5.55	Are you a diakonos at your church*Are you satisfied with the program organized by the church Crosstabulation	121
5.56	Chi-Square Test	121
5.57	Symmetric Measures	122
5.58	Occupation * Are you a committee member of your church departments Crosstabulation	122
5.59	Chi-Square Test	123
5.60	Symmetric Measures	123
5.61	Educational qualifications *church going behaviour Crosstabulation	123
5.62	Test Statistics	124
5.63	Chi-square test* Denominations*opinions on programs organized by the church in a week	124
5.64	Symmetric Measures	125
5.65	Denominations* church going behaviour Crosstabulation	125
5.66	Test Statistics	125
5.67	Correlation * Church media consumption * Church going behaviour	126

CHAPTER-I

INTRODUCTION

Media plays an important role in the society as a mouthpiece and acts as an informer of facts to the society. In a democratic society it is regarded as a watchdog which helps in the establishment of democracy and its safeguard. In the modern world, the media has the potential to uphold or overthrow the government, shape public opinion about any organization or policy, and improve or degrade the reputation of an impending famous person. Additionally, it serves as a forum for public opinion (Younas, 2022). It has traditionally served as a platform for the public's voice and opinion, spreading concepts, innovative regulations, and improvements proposed by the common person as the media provides people an entirely fresh perspective on life, moreover it is a symptom of global awareness that gives individuals a new force and brings to light life's challenges.

The influence of the media has risen to such heights that no one can dispute its crucial significance in the modern world. It is so powerful that politics in nearly every country on the earth uses it as a tool for governing. The mass media is not just used for political purposes; it also provides extensive knowledge about all facets of humanity and, what is undeniably true, influences people's opinions and attitudes toward their environment.

1.1 MEDIA IN MIZORAM:

According to Babruvan, M.S (2017) media are of three types which are print, electronic and new age which include newspapers, magazines, booklets, brochures, T.V, radio, smartphones, computers, and internet. Mizoram's media plays an important role in distributing information, fostering cultural identity, and linking the area to the rest of the entire nation and the rest of the world at large. It also covers social challenges, community-based projects, and development efforts. Its function includes lobbying for changes in society and resolving local issues. Overall, Mizoram's media acts as an important link between the residents of the nation and

the rest of the world. It contributes to and preserves Mizo culture, informs society at large about both regional and national events, and develops a feeling of community and sense of self among Mizoram's people.

Print media in Mizoram was introduced by the Christian Missionaries from the United Kingdom after the introduction of Roman alphabet by the missionaries. It began in late 1890s and early 1900s with the printing of Christian literature such as pamphlets, Bibles, Books, journals, newspapers and It became one of the major legacies left behind by Christianity in Mizoram (Lalmuansangkimi, 2015). The then pioneer missionary Dr. Fraser installed the first printing press in 1911, and the first offset press began operation in 1979 (Laldinliana, 2012). The premiere Mizo newspaper, "Mizo Chanchin Laisuih," became available in 1897 under the supervision of Captain Shakespeare, the then Lushai Hills assistant political officer. According to the RNI, the numbers of registered newspapers and periodicals increased to 186. A total number of 5,45,862 copies was published per day according to the annual report 2017-2018.

Since the start of the All India Radio (Aizawl station) as a subsidiary station in Aizawl in May 1966, electronic media history has been observed (Lalruatkimi, 2015). According to the census 2011 the number of radio listeners in Mizoram consist of a total number of 74,113 which is 6.75% of the entire population. Sky Link was the first to launch its tv program in the year 1991 which were followed by LPS and ZOZAM in 1992 and 1994 respectively. Although radio being the first to be introduced among electronic media, it was no longer the first choice of the audience.

1.2 CHURCH AND MEDIA

Mizoram, a Christian dominant state where different church denominations use media to disseminate information, educate, spread awareness etc to Local church members because it has brought people separated by distance and beliefs to a standard virtual platform. Although the internet is still propagating in the roots of Mizo society, the innovation of mobile phones in the past few years led to the use of

social media become more popular and picking up new heights especially among the people of Mizoram which led different church engage towards the use of different media especially social media these days.

As a result of recent technological advancements, the connection between the church and the media has undergone major change. Many churches now employ media audio and video recordings (sermons, church services) to reach a wider audience especially during the COVID-19 pandemic as live streaming services was the only option which allowed churches to stay in touch with their members despite the limited availability of physical gatherings. And to that extent till now, the church utilize and realize the importance of using different forms of media for evangelism.

As technology allows participants to join from all over the world, the live broadcast of church programs or services hosted by many denominations on social media has been popular in recent years. As churches actively maintain their profiles on various websites, social media platforms, websites and apps, they are able to publish information, interact with the community, and create virtual community engagement as one of the mission of the church is to spread the gospel by using different forms of media.

1.3 OPERATIONAL DEFINITION:

Media:

Media means a form of communication medium such as radio, television, newspaper, magazines and the internet. For this study the media will refer to print (publications and magazines), radio, television, and Social media (internet-based networks such as WhatsApp, Instagram, Facebook and YouTube).

Church:

The word "church," which is a translation of the Greek word "Ekklesia," is used in the New Testament to refer to a group of followers of Jesus. Literally, it means "gathering," "congregation," or "meeting." The Old Testament used a similar phrase

to describe events such as "the day of the assembly," "the Lord's congregation," or "meeting before the Lord."

In this study, church will be referred as one which consist of different denomination as per "Statistical Handbook of Mizoram 2018" i.e. Presbyterian Church of India(Mizoram Synod), Baptist Church of Mizoram (BCM), Salvation Army, UPC (North East India), UPC (Mizoram), Seventh day Adventist (SDA), Evangelical Church of Maraland (ECM), Lairam Isua Krista Baptist Kohhran (LIKBK), Roman Catholic and Isua Krista Kohhran (IKK).

Denomination:

In this research, a denomination is defined as a group of Christians that has somewhat different views than other organizations practicing the same religion.

Members:

In this study 'members' refers to anybody that attends the church which are of different denominations in Mizoram.

1.4 STATEMENT OF THE PROBLEM:

The proliferation of media among various church denominations in Mizoram has led to the establishment of dedicated media cells within these denominations. The increasing reliance on media necessitates an in-depth study of its impact on the church, the types of media utilized, the roles and functions of media departments, and the interaction within the evangelical public sphere.

As media usage becomes more integral to church operations, it is crucial to investigate how media influences church activities. This includes examining the types of media used by different churches, their specific impacts and the functions of their media departments. Churches use media to disseminate messages that aim to inform, inspire, and educate their members. The information flows reciprocally between the church and its congregation, fostering interaction and engagement. Members are encouraged to respond by commenting, asking questions, and sharing

their thoughts both within the church and across various media platforms.

The impact of media on church operations has undergone significant transformation, particularly in religious aspects. The influence of church media has become more pronounced than ever before, affecting how churches communicate with their congregants and how congregants engage with the church. Despite the evident changes, there is a notable lack of local literature on this subject in Mizoram. This gap underscores the necessity for research that contributes to the existing body of knowledge on media and church dynamics in the region.

This research will provide a comprehensive understanding of the intricate relationship between media and church denominations in Mizoram. By addressing the gaps in local literature, the study will offer valuable insights into the transformative role of media in religious contexts. It will also inform strategies for enhancing media practices within churches to better engage and serve their congregations. The findings will contribute significantly to the broader discourse on media, religion, and public engagement, particularly within the unique cultural and religious landscape of Mizoram.

1.5 SIGNIFICANCE AND SCOPE OF THE STUDY:

Churches in Mizoram are divided into various denominations. According to the Statistical Handbook of Mizoram 2018, there are ten distinct denominations within the region. These denominations utilize media for multiple purposes, including communication, dissemination of information, member outreach, spreading the gospel, and attracting new members. Significant financial resources are allocated to media cells or ministries. Despite numerous studies addressing various aspects of media, there has been a lack of focused research on the interplay between media, different church denominations, and the public sphere in Mizoram, particularly regarding the impact of church media on its members.

This study specifically examines the relationship between media, different church denominations, and the public sphere in Mizoram. Churches often lack feedback mechanisms from the members they aim to reach, leading to an unawareness of the media's impact on these members. Utilizing Habermas's concept of the "Public Sphere," this research aims to investigate the role of media employed by churches to communicate with their congregants and the broader public.

By analyzing the public sphere and the media's role, the study seeks to understand how churches disseminate their messages to inform, inspire, and educate. It also explores how members receive and interact with this information, fostering engagement through comments, questions, and shared thoughts within the church community and through various media platforms. This interaction exemplifies the dynamic flow of information between the church and its members, allowing for meaningful engagement and feedback.

This research is poised to contribute significantly to the body of literature on media, church, and the public sphere, particularly within the context of Mizoram. By providing a deeper understanding of how church media influences and engages its members, the study offers valuable insights into the effectiveness of media strategies employed by church denominations. Furthermore, it highlights the importance of incorporating feedback mechanisms to enhance communication and engagement between churches and their congregations.

Addressing these intricate dynamics between church media, different denominations, and the public sphere will not only enrich academic discourse but also inform practical strategies for improving church communication and member engagement. This research underscores the critical role of media in religious settings and its potential to foster a more interactive and responsive church community in Mizoram.

By expanding the scope of analysis and emphasizing the need for comprehensive feedback mechanisms, this study aims to bridge the gap between church media strategies and their actual impact on members. Such an approach will enable

churches to refine their media practices, ensuring they effectively reach and resonate with their congregations.

1.6 AREA OF THE STUDY:

The researcher focuses on the following churches as per Statistical Handbook of Mizoram 2018 published by Economics and Statistics Department, Mizoram which are as follows Presbyterian Church of India-Mizoram Synod, Baptist Church of Mizoram, Salvation Army, UPC-North East India, UPC-Mizoram, Seventh day Adventist, Evangelical Church of Maraland, Lairam Isua Krista Baptist Kohhran, Roman Catholic and Isua Krista Kohhran.

1.7 JUSTIFICATION OF USING MIZORAM STATISTICAL HANDBOOK 2018:

The use of the Mizoram Statistical Handbook 2018 in this research study is a purposeful and rigorous strategy to get demographic and socioeconomic data relevant to Mizoram. The handbook, produced by the Mizoram Government's Directorate of Economics and Statistics serves as an official and robust source. This conscious choice indicates the researcher's dedication to guaranteeing the trustworthiness, correctness, and completeness of the data utilized in the study.

A strong foundation of socioeconomic as well as demographic information is particularly crucial when analyzing the various forms of media employed by churches in Mizoram and studying the public domain. In this context, the Mizoram Statistical Handbook 2018 is an invaluable resource, offering a detailed assessment of the region's major indicators.

Table 1.0 : Different Church Denominations in Mizoram

Sl. No	Denominations	No. of Local Church/ Corp/ Parish	TOTAL MEMBERS		
			Male	Female	Total
1	Mizoram Synod	1114	295,500	309,014	604,514
2	Baptist Church of Mizoram	677	86,108	87,265	173,373
3	Salvation Army	237	30,601	30,464	61,065
4	UPC (Northeast India)	792	N.A	N.A	102,111
5	UPC (Mizoram)	536	31,902	31,497	63,399
6	Seventh Day Adventist	242	8,339	8,432	16,711
7	Evangelical Church of Maraland	92	21,862	22,645	44,507
8	Lairam Isua Krista Baptist Kohhran	113	14,407	14,461	28,868
9	Roman Catholic	26	11,555	11,755	23,310
10	Isua Krista Kohhran (IKK)	96	5,469	5,480	10,949
Total		3,925	505,743	521,013	11,28,867

Source: Statistical Handbook of Mizoram 2018

1.8 OBJECTIVES OF THE STUDY:

The objective of the study are:

1. To identify the types of media used by various churches in Mizoram.
2. To analyse the usage and the impact of church media among the members.
3. To study the role of church media departments.
4. To investigate the evangelical public sphere in Mizoram.

1.9 METHODOLOGY:

The relationship between the public sphere in the media and churches in Mizoram is investigated using a combination of qualitative and quantitative

methodologies in this study. The study employs structured questionnaire surveys and in-depth interviews to deliver a dual-layered investigation into the lively relationship between the public sphere in media and churches from 2020 to 2023, capturing a dynamic timeframe and allowing for the exploration of developments and patterns during this period of time.

1.9.1 SAMPLING METHOD:

Different churches were selected according to the Statistical Handbook of Mizoram 2018. From table no.1.0 of different church denominations in Mizoram, the researcher has derived a sample size for the study as shown in Table no.1.1 in which different church denominations are divided into different strata according to the largest number of members in each denomination. Moreover from each church selected, samples from each denomination is divided into strata based on gender. Stratified sampling involves separating the original population into numerous groups or layers to randomly selecting from each layer rather than randomly sampling from the original population. This approach has the benefit of narrowing the gap between different kinds of individuals through categorization which is helpful in collecting representative data and minimizing sample size (Shi, 2015).

The selected samples from each denomination are divided into two based on gender i.e. Male and Female. Therefore, the sample from both male and female respondents will be selected by simple random sampling generated from the list of church members from each denomination.

The sample size (n) is calculated according to the formula: $n = [z^2 * p * (1 - p) / e^2] / [1 + (z^2 * p * (1 - p) / (e^2 * N))]$

Where: $z = 1.96$ for a confidence level (α) of 95%, $p =$ proportion (expressed as a decimal), $N =$ population size, $e =$ margin of error.

$z = 1.96, p = 0.5, N = 14659, e = 0.05$

$$n = [1.96^2 * 0.5 * (1 - 0.5) / 0.05^2] / [1 + (1.96^2 * 0.5 * (1 - 0.5) / (0.05^2 * 14659))]$$

$$n = 384.16 / 1.0262 = 374.35$$

$$n \approx 375$$

The sample size (with finite population correction) is equal to 375

<https://goodcalculators.com/sample-size-calculator/>

© 2015-2020 goodcalculators.com

The samples will be collected from each percentage of church and the total population which is shown in the table 2:

Formula for sample selection:

No. of members in each selected church X 100

Total No. of members

Percentage of total population of selected church X Sample Size

100

Table 1.1 : List of Church samples for study under Survey method

Local Church Name	Total	Percentage of total population	Sample for study	Male	Female
Mission Veng Presbyterian Church, Aizawl	3984	27%	101	51	50
Chanmari, Lunglei Baptist Church	2081	14%	53	26	27
Temple Corps, Aizawl.	999	7%	26	13	13
UPC NEI Bethlehem Veng, Aizawl	764	5%	19	10	9

UPC Mizoram Bethlehem Veng, Aizawl	730	5%	19	9	10
Aizawl West circle, Seventhday	2085	14%	53	27	26
New Colony ECM, Siaha	1580	11%	41	20	21
LIKBK, Moria, Chanmary, Lawngtlai	970	7%	26	13	13
Diocese Pastoral Council, Aizawl	966	7%	26	13	13
IKK, Thenzawl	500	3%	11	6	5
Total	14659	100%	375	188	187

Source: Primary Data

1.9.2 QUANTITATIVE METHOD

The quantitative aspect of the study involved the administration of surveys, facilitated by a structured questionnaire. A questionnaire is the most common method of gathering quantitative primary data since it allows for the collection of quantitative data in a systematic manner, resulting in data that is cohesive and internalized for analysis (Roopa & Menta Satya, 2012). This approach was used to collect numerical data on multiple variables linked to the study objectives since it is successful at producing quantitative data that can be statistically analyzed as well as offering an understanding of patterns, trends, and relationships within the dataset as a whole.

A structured questionnaire was provided to a varied sample of church study participants. The survey included representatives from several church faiths in Mizoram, assuring a representative cross-section of the people. Aizawl, Lunglei, Siaha, Lawngtlai, and Serchhip contributed geographical breadth to the research. The researcher intended to account for any geographic variations and distinctive

contextual elements that can impact churchgoing behavior and attitudes within Mizoram by gathering data from various districts. The sample included 375 people of various ages, with the goal of collecting their churchgoing behaviour, opinions, and demographic characteristics, out of which the exact desire 375 respondents were received and was analyse using a statistical tool SPSS, as SPSS can run all of the key tests necessary for quantitative statistical analysis in the social sciences. It was designed for users with non-technical backgrounds, particularly those in the social sciences, because the application is not just user-friendly but also simply usable in any type of quantitative study (Rahman & Muktadir, 2021).

1.9.3 QUALITATIVE METHOD

Besides from the quantitative technique used, the researcher adopted a qualitative approach via in-depth interviews since this method was deliberately integrated to acquire a fuller knowledge of the complex function and influence of different church media departments within Mizoram. An in-depth interview has characteristics comparable to a conversation, but it is designed to create wider meaning from the standpoint of the participant. In psychological research on media, in-depth interviews are frequently employed to investigate emerging trends in the expanding digital world and to isolate subjective user experiences in technology design (Rutledge & Hogg, 2020).

Furthermore, the qualitative data gathered through in-depth interviews from 10 denominations under the study was analyse using Thematic Analysis in order to supplemented and triangulated the quantitative results, boosting the whole study's reliability and validity. Thematic analysis is a technique for methodically identifying organizing and providing insight into significant trends (themes) in a dataset (Braun & Clarke, 2012). This comprehensive methodology enhanced the research's overall narrative and provided a more holistic and accurate representation of the function of church media departments in Mizoram.

1.10 THEORETICAL FRAMEWORK: Habermas Public Sphere

According to (Habermas et al., 1974). The emergence of an intermediate realm, referred to by historians as the "bourgeois public sphere," may be attributed to the advancement of printing presses, the widespread circulation of newspapers, and the proliferation of printed literature. Theoretically, Habermas' public sphere is defined as a forum for freely spoken and publicly disputed ideas, discussions, and criticisms; this definition highlights the concepts of inclusiveness and equal participation. This democratic ethos-based paradigm imagines a communication environment where many viewpoints influence the formation of public opinion.

In the current study, Habermas' public sphere can be established within the frameworks of representations of religion as a part of church media as a communication tool in certain circumstances, as the media produces a religious formation of an event by ritualizing its coverage (media events) or by creating news stories and spreading the public sphere particularly the digital public sphere within a religious frame. It is especially significant in the context of Mizoram as the research intends to investigate how church media communicates with the general public, taking into account range of viewpoints and demographic groupings present in Mizoram.

The research's democratic approach highlights the necessity of incorporating diverse parts of the general population in the exchange of ideas. While doing so, the study attempts to gather an extensive range of opinions, enhancing knowledge of exactly how church media affects and impacted the public's views in Mizoram. This approach is consistent with Habermas' democratic ethos in which the free interchange of ideas and varied points of view helps to a more strong and informed public conversation. In accordance with these ideals, the current study attempts to analyze the interaction between church media and the general population in Mizoram using a democratic strategy that fosters involvement from many demographic groups, hence magnifying the broad range of opinions.

In this context Habermas's Public Sphere refers to the realm of social interaction in which something approaching public opinion can be formed. This means that it exists when citizens communicate with one another by expressing themselves on matters of general interest. Accordingly, within the public sphere all individuals should be treated as equals and there should be no discrimination.

Habermas saw the operating sphere in two modes: formal and informal. In formal modes in the context of Mizo, the formal mode applies to the church organization in consisting of church leaders who have deliberative power, communicative procedures, formalities and rules. On the other hand, the informal mode may include the church goers/ the church participants. In this study, it has been founded that both the formal and informal mode of public sphere have equal importance and complementary role of participation in the context of mizo church.

CHAPTER-II

REVIEW OF LITERATURE

The following literature review focuses on Christianity in Mizoram, the arrival of missionaries and their impact on education, production of literature, creation of hymn book, issues and challenges to one church, handover of mission property to Mizo, media and church. This review is helpful as it explains and gives the meaning to the research through Church documents, both offline and online resources. It has also made use of the existing literature (church documents, souvenir) to enrich the study.

2.1 THE ARRIVAL OF MISSIONARIES AND THE GROWTH OF CHRISTIANITY IN MIZORAM:

Mizoram became the last major state in the north east of India to receive Christian missionary attention. On March 20, 1891, Rev William Williams came to Aizawl as the first Christian missionary to set foot in Mizoram (Vanlalchhuanawma, 2006). After the departure of Rev William Williams, the Arthington Aborigines or India Aborigines Mission entered Mizoram to be first Christian mission. It was the only venture of millionaire, Robert Arthington from Leeds, United Kingdom as the primary motive of the Arthington Mission was to promote global evangelisation at the maximum speed to hasten Christ's second coming. Later, Mr. Lorrain and Savidge arrived at Sairang on January 11, 1894 which has been known as the day the gospel came to Mizoram and later Rev David E. Jones took their place on August 31, 1897.

The new birth revival, which began at the end of the 1950s, was a completely different form of revival. There was singing and worshipping God, but not in the Mizo customary form as there was little dancing (John, 1985). Despite the missionaries and early converts, Christianity did not make significant advancement, however there was a fast rise towards the faith beginning in the 1930s as it was the youth who turned to Christ first as Rev. Jones largely organized the youths. As a result,

Christianity has grown into Mizoram's "well-established" religion. As a result, the missionaries have been gradually expelled from Mizoram as a whole and has been designated as a Restricted Area due to the conversion.

2.2 IMPACT OF MISSIONARIES ON EDUCATION AND LITERATURE:

The introduction of education was a significant part made by the Christian missionaries or the Church as the work was primarily split between the Welsh missionaries with D.E. Jones in charge of religious concerns and Edwin Rowlands in charge of education and until Mizoram became a district under Assam in 1952. The literary development (alphabet and Education) among the Mizo by the pioneer missionary has brought an important aspect that it gave the Mizo access to the literary world and also enabled the Mizo Christian public to understand faith and nourish their spiritual needs (John, 1985).

One of the key crucial aspects of the mission is creating reading materials for illiterate people and to that extent J.H. Lorrain had an extraordinary knowledge and talent for languages even though he had no early instruction in linguistics at that time. It only took him a year to apply the knowledge he had learned from native instructors and guides to practice and create the first Mizo alphabet using Roman letters which led to the Arthington Mission's most notable contribution to Mizo civilization in the sphere of literature. The important role played by the Missionaries or the Church was the introduction of education as the Missionaries did not only preach Christianity but they also introduced the system of learning and reading (Vanlalchhuanawma, 2006).

Although due to the lack of other printing machines at the time, the Mission Press at Aizawl and Serkawn were critical in the creation of Mizo Bible, hymn books and school textbooks. The first hymn book in Mizo including 18 songs appeared quite early with missionaries and some Khasi Christians residing in Mizoram translated the majority of the songs (Zaihmingthanga, 2016). The regular church monthly publication 'Krista Tlangau,' began in 1911 in Aizawl and was renamed as

'Kristian Tlangau' since 1948 and the Baptist Church of Mizoram has published 'Kohhran Beng' as a regular monthly supplement throughout the south. The mission managed the Mission Press and Bookroom in Aizawl and on October 17, 1955 an agreement was made and the newly created Press & Bookroom Board began operations in 1956.

2.3 THE ADVENT OF CHURCHES IN MIZORAM:

Rev. A. Roberts and Miss G. Rees Roberts find all the documents and handed over all of the Mission property to the Mizo Presbyterian Church representatives. The documents were signed at 9:30 a.m. on April 21, 1966 at the house of the District Council's Chief Executive Member. The mission property featured three bungalows and five additional Assam-type houses in Aizawl, as well as the Durtlang Hospital and soon after the handover of mission properties to the mizo church, all Christian missionaries were ordered to leave Mizoram and the last one departed in 1968.

The first school was started by Savidge, it was used both for a daily and Sunday school and It was also destined to replace the most important traditional center of learning, the Zawlbuk. Due to the introduction of education, Chief Khamliana became the first Mizo to be able to read and write. Following the advent of the Christian Missionary, each locality built its own chapel in place of Zawlbuk and were gathered there on a regular basis for worship, prayer as well as listening to sermons that included encouragement to the quality of conduct demanded of a Christian (John, 1985).

Lloyd refers to the Church of Zokhawsang, which was constructed in 1907 by revival born again Mizo Christian, but Rev Saiaithanga referred to the Aizawl School as the first chapel or church called in Mizo as "Biak In" considering that it was also used for worship (Zaihmingthanga, 2016). The term Biak may be interpreted in such a way that "bia" means "to chat, communicate, or worship" on the other hand "In" refers to a "house." So, "Biak In " is generally signified as a holy place of worship to

the Mizos. However, it was initially set up by the Christian missionaries as a center with both a broad sense of general use and a religious learning institute. "Biak In" was built at "Bawlmual," which was the hub of traditional religious practices and was located in the most central section of a village or town. The introduction of a "Biak In" by the Arthington Mission overtook cultural traditions and opened the path for Christianity to take over a key role in the Mizo social structure.

The awakening in the northern Lushai Hills has blessed hundreds of people on church's preaching strategies and determining factors for church development (Zaihmingthanga, 2016). However, there were minor modifications and variations in Church administration and preaching approaches compared to the south (John, 1985). On the South of Mizoram, the Baptist Missionary Society began its campaign of evangelizing in 1903 and took over the duties of the Welsh Calvinistic Methodist Mission. Savidge referred to the seven Christians who assisted them as "My Seven Men." where some of them assisted in evangelism, while others assisted in literacy and school work.

Overall, the Churches of the North and South had nearly identical goals and shared many commonalities and despite the physical and administrative border divisions that the Missions adopted, there had been mutual understanding and collaboration between the two. This was possibly due to the Missionaries efforts but it was also due to the Mizo' shared culture, language, nature, and oneness.

2.4 CHALLENGES TO ONE CHURCH IN MIZORAM:

The Christian Church has played a great role in Mizoram, potentially as its most important cultural activity not only via a practically local conversion among the local community, but additionally via a sub-tier and similarly important consequence (John, 1985). When newly converted Christians were small in size, they often gathered for worship in houses, but as their numbers expanded the Missionaries constructed a structure that served as an educational institution during the day and a gathering place at night. Those converted to Christianity by the Welsh Presbyterians

were formed into a single unit with headquarters in Aizawl (North), while Christians converting by the London Baptists were organized into a separate unit with headquarters in Lunglei (South) (Vanlalchhuanawma, 2006).

With regard to a single denomination for the Mizos, the then Mizo Christians utilized the same hymn book, Bible, and worship with a focus on the sermon. The main distinction concerned how one performs Baptism. This may likewise be resolved if all churches conducted both baby and adult baptism as the problem appears to be the outside ties or influence of other Baptist or Presbyterian communities (Vanlalchhuanawma, 2006).

2.5 THE ROLE OF CHURCH IN SHAPING THE MIZO SOCIETY:

The Church historically had a major impact in influencing the socio-cultural life of the people of Mizoram as it has an impact in various aspects of public life and the relation between the church and public has a complex and deep connection among the people. A church service gathers people to take part in shared worship which often includes singing, bible reading, sermons, shared and private prayer and frequent participation in the church activities (Reddy, 2022).

The conversion of Mizos to the Christian faith has resulted in a change in the physical appearance of the entire village, social life, the practices in customary law and belief of the individuals (Lalmangaihzuali, A. 2015). The missionaries concluded that the Church ought to grow self-sufficient from the start. As a result, early believers were instructed to establish their own churches rather than rely on Mission or other friends for financial assistance where every member was instructed to donate or contribute an amount of his or her products to the congregation and its mission as the idea was taken from the Bible itself and the following phrases urge or encourage a person to make contributions which led many Christians to make it a routine of giving contributions or tithe to the Church.

As a result, it became Christian tradition to set aside a specific portion of rice, crops, and so on as a giving for the Church and God, which was referred to as

"Pathian Ram" (God's Kingdom). The funds that were generated through these contributions were intended to be utilized in spreading the Christian message (Zaihmingthanga, 2016). There are however no collections or subscriptions requested at any service where everything is a voluntary offering. This led to the Church's quick expansion and was heavily influenced by the mission's policy and its implications, as well as the Mizo people's response.

On the other hand, women are also engaged in raising funds where one of the regular practices for such is that the women put aside a handful of rice before cooking it every morning and every evening. At the end of the month the ladies collect the amount of rice and they sell it to the needy people at a low rate. Besides, in many villages one or two sticks of fire wood are set aside by each family or by the female members and the money thus raised from this are used for the mission work.

One of the important economic activities of the Church is the management of Bookrooms where different kinds of books are sold. They have the Printing Press and the textbooks for Primary and Middle Schools are printed. However, mention must be made here that Printing Presses, Book Rooms and Hospitals are established not merely for profit making but mainly to meet the general welfare of the people and to reach them with the message of Christianity through these means.

2.6. ROLE OF MEDIA IN CHURCH

The church plays an important role not only in social and religious life however additionally within the political lifetime of the individuals in Mizo society and also the role of the church is clear in making identity consciousness and creating identity boundaries among the Mizos (Bijukumar, 2019). The media, in reference to print media such as books, journal, newspaper with the publication of Christian literature like tracts, bible etc in Mizoram can be traced back to late 1890's after Christian missionaries from Britain pioneered entered Mizoram and also believe that journalism is regarded as many legacies brought by Christianity in Mizoram (Lalmuansangkimi, 2015). Christian missionaries-built schools, started educating the Mizo tribes, and propagated Christianity throughout Mizoram. Four years before the

Mizo alphabet was introduced in 1898, the first Mizo journal was established by hand. Mizo leh Vai Chanchinbu, the first regular monthly magazine was published in 1902 (Chawngthu & Lalruatkimi, 2022).

One of the main causes of Christianity's division was printing in Mizo. For the Mizos, the alphabets were visible and unchangeable once they were printed and distributed. This solidified a shift in their entire cultural framework, which was based entirely on religious rituals. Dr. Fraser delivered a small hand press to Aizawl at the beginning of 1911 and started "Kristian Tlangau". The fact that Sunday schools and Bible study centers have sprung up all throughout the state as a result of the first press ever seen in those hills subsequently testifies to the growing number of individuals who are anxious to learn how to read and write (Lalilagi, 2021).

According to census 2011, mobile phones were used by a total number of 141254 in Mizoram, which is 12.87% of the entire population. (Soukup, Paul A. 2002). reviewed in his survey and collectively argued that media and religion should be studied together. He also reveals that nearly every religious group embraces communication media, limited perhaps only by the value during which online religious presence is there since the new digital media fall within the budgets of most groups. Without an argument, social media has become more widely accepted and useful. It is also undoubtedly transforming into one of the most significant means of communication for people of every aspect of life.

Mass media has greatly influenced the life of man in the twenty first century, including the religious aspect, According to (Hosseini, 2008). Since the mass media has improved and improved mass evangelism, lectures, and conferences that temporarily bring people together in different regions, mediated religion refers to a religion and its own teachings and doctrines that use the media as a simple medium for message transmission. It has improved the church's administration and functioning by making it simple to communicate practices to a large group of people (Asuquo, 2019).

Given how many churches have started using social media, platforms like Instagram, Facebook, YouTube, Twitter, as well as WhatsApp have the power to change how people interact worldwide. (McKinney, D.R. 2014). Churches publicize, encourage, and promote events all on social media in which social media allow the church to reach a wide variety of people and this results in the church to reach those who cannot reach the church. Matues states that the use of media has both negative and positive impact on the church that the media have helped the church grow both in numbers and inter member relations as there is a big gap between the young people who use media every day and the older generation (Matues, 2017).

2.7 THE CHURCH, THE INTERNET AND THE MEDIA TODAY

The Church is a significant non-governmental institution that makes extensive use of social media channels for reaching out to their audience at large. According to (Havlicek, 2018). at the level of society, the Church takes part in agenda building activities through social networks, particularly in media and social spheres of society, as social networks provide a method for the Church to create, retain, and distribute religious information. And at the organizational level, the Church not only adjusts its own organizational framework to the changing socio-cultural context, but it also changes its theological area, along with new means of communicating and sharing information through new technology.

Social media platforms and technology in general have caused an entire generation to become very dependent on the screens in their pockets (Gelfgren, 2012). What is happening on the internet within the religious field cannot be seen as a separate phenomenon in which an activity online reflects activities offline. The usage of social media is permanently altering the character of religious communication unlike in the past where church activities were mostly conducted in person. A study conducted by Matobobo & Bankole concluded that church leaders and church members at large made extensive use of social networking groups including WhatsApp groups. According to the study, internet technologies have the ability to assist churches not only develop but also survive, hence sustaining

churches (Matobobo & Bankole, 2022).

As the media has evolved into a valuable instrument in the advancement of the Christian church today and are now increasingly employing social media platforms such as Facebook, WhatsApp, Twitter, YouTube, and Instagram. Social media platforms have been recognized and now have become vital instruments for churches to thrive in this modern age. According to Widodo (2022) on his study found differences in the characteristics, approaches, and content presented by social media accounts managed by the Catholics church hierarchy and accounts managed by Catholics lay group. As some church members have basic abilities that allow them to monitor church activities on social media platforms, they suggest that basic training on the use of social media is necessary since updates on social media are rising as this step will assist the church in keeping up with changes in social media usage (Animante et al., 2021).

According to Widodo (2022) online platforms and digital platforms have become vehicles for spreading good news in new forms and ways, making the Catholic Church accessible to more people. It develops ties and contacts with fellow Catholics, persons of other faiths, and public/government officials. Nabozny (2022) further analyzed that according to the view of sacramental liberalism, media is a development which the Catholic Church should embrace, since it is a gift from God and should be seen and utilized as such. It is important that the Church develops guidelines for the use of social media by Church personnel, requiring them to adjust their own thinking and practices.

In addition to the conventional method of conducting church-related activities, media coverage becomes a vital requirement as it has now become a medium for an innovative approach of preaching the gospel, where social media have become an important tool to spread the gospel (Chukwudi & Cordelia, 2018).

2.8 PUBLIC SPHERE:

The mass media plays a crucial role in forming and reflecting public opinion as it communicates the world to individuals and it reproduces modern society's self-image. The two-way interaction between the mainstream media and public sentiment is starting to shift in the twentieth century with the growth of the internet and the introduction of new technologies like blogging. The hazy regaining awareness of religion in post-modern culture is what gave rise to "mediated" religion. Religion is transmitted globally through media, but only to the extent permitted by the medium (Martelli, S & Capello, G 2005). Media communicators believe that the media cannot form; it can only inspire or encourage. Religious messages conveyed through communication channels do not alter their recipients (Rončáková, T 2013).

Habermas influential concept to highlight the emergence of a nascent public sphere at the earliest layers of Marathi literature where in everyday life where people struggle over the ethics of social differences and a public deliberation (Novetzke, C. L 2018). Habermas certainly is more open to the contribution of religion in modern and constitutional states and the acceptance made by Habermas was that religion was not some kind of remnant from the past that will disappear because of modernisation and rationalization processes. Dreyer and Pieterse said that public theology has much to learn from Habermas's latest work and the challenges that he poses regarding the role of faith within the public sphere (Dreyer, J.S. & Pieterse, H.J.C., 2010).

2.9 RESEARCH GAP:

The Mizoram media landscape has received a great deal of scholarly study typically in the context of a larger historical and socio-cultural background. However, there is a big gap in learning the relationship between media and different churches with the formulation of public opinion in Mizoram. This research tries to fill this gap by investigating how different churches communicate with and use media and therefore studying connection between media and Mizoram's religious structure, more detailed studies are needed to understand the full extent of these tools in shaping religious

practices, community engagement, and the dissemination of Christian teachings which includes assessing both positive and negative impacts of digital media on church dynamics and religious adherence. When reviewing, the three most commonly found issues that arose are the influences and impact of Christian missionaries on the introduction of media to Mizoram, the quick adjustment and utilization of media by various churches and media has become a vital instrument for church for giving out information and have connections with the members.

CHAPTER-III

MAPPING OF MEDIA RUN BY VARIOUS CHURCHES IN MIZORAM

The researcher collected data from various church media cells across different departments in Mizoram. This was conducted as part of a sample study during the years 2020-2023. To gather comprehensive insights, the researcher traveled extensively across Mizoram, conducting in-depth interviews with representatives from these media cells. These interviews were recorded and later transcribed to ensure accuracy and detail in capturing the information provided.

The collected data was then analyzed using thematic analysis. This method involved identifying, analyzing, and reporting patterns (themes) within the data. By doing so, the researcher could uncover meaningful insights and understand the role and impact of church media in Mizoram comprehensively. The thematic analysis helped in organizing and interpreting the data systematically, ensuring that the findings were robust and reflective of the experiences and perspectives shared by the interviewees.

3.0 MEDIA AND CHURCH IN MIZORAM:

In Mizoram, the church plays an important role not only in social and religious life however additionally within the political lifetime of the individuals. Its beliefs and doctrines square measure deeply unmoving in Mizo society and also the role of the church is clear in making identity consciousness and creating identity boundaries among the Mizo. It's not just a non-secular establishment however additionally a social establishment wherever heap of social activities square measure coordinated and performed.

Church media in Mizoram, like in many other parts of the world, encompasses a range of communication tools and platforms used by Christian churches and organizations to disseminate religious content, engage with their congregations, and carry out various outreach activities. They utilize different forms

of media as a tool for spreading and propagating the gospel which strengthen the Christian community locally and abroad. According to (Widodo, 2022) Online platforms have become an important tool for spreading good news in new forms and ways making the Church accessible to more people. As the media has evolved into a valuable instrument in the advancement of the Christian church today and are now increasingly employing social media platforms such as Facebook, WhatsApp, Twitter, YouTube, and Instagram.

On the other hand, it is however impossible to undervalue how important missionaries and churches were to the growth of Mizo literature by not only giving people access to printed materials, rather it provides the Mizo community a larger view of the literary world. The Missionary offered the Mizo community the ultimate gift of written communication and gave a particular community a shared language which results in a sense of solidarity.

3.1 MAPPING OF CHURCH MEDIA:

1. Presbyterian Church (Mizoram Synod):

The Synod Literature and Publication Board was established in 1911 for the publication of Christian literature and official monthly periodicals. It also runs a printing press, which is one of the largest in Mizoram. In 2002, the Synod Information and Publicity Department was established where the Department's primary functions are to collect and publicize news from the Synod's various departments as it covers all key Synod conferences/meetings/functions using video for publicity and archives. The main objective is to gather and publicize the gospel using electronic and print media.

Social Media:

- <https://play.google.com/store/search?q=mizoram%20synod&c=apps>
- <https://www.youtube.com/@synodinformation252>
- <https://www.facebook.com/profile.php?id=100064711356653>

Website:

<https://mizoramsynod.org/>

Periodicals:

- Agape (1986)
- Didakhe
- Kristian Naupang (1994)
- Kristian Thalai (1970)
- Kristian Tlangau (1911)
- Presbyterian Review (English Quarterly Magazine)
- Ramthar (1984)
- Synod Newsletter (135000 Copies)

Broadcasting:

- Hruaina Eng TV 24x7 (Zonet 12 & LPS 15)
- FM Radio (hruaina eng)

2. Baptist Church of Mizoram:

The Station Committee was formed in 1914, with the goal of developing mission funds and information and literature. Soon afterward, in 1959, BCM Printing Press was founded with an autonomous department called "Literature Committee," which was in charge of printing and publishing. It was renamed "Communication Department" in 1995, and subcommittees such as the editorial board, audio visual, BCM Prayer Book, and calendar continue to remain in use today. The main goal of BCM audio and visual production department is to utilize the latest technology in spreading the gospel around the world.

Social Media:

<https://www.youtube.com/c/BaptistChurchofMizoram>

<https://www.facebook.com/groups/bcmcommunity>

<https://play.google.com/store/apps/details?id=com.novo.mizobaptist&pli=1>

Website:

<https://www.mizobaptist.org/>

Periodicals:

- Kohhran Beng (1947)
- Baptist Today (2001)
- Missionary Tlangau (1989)
- Loisi (1988)
- Thalai Entu (1958)
- Naupangte Thian (1995)

3. Seventh Day Adventist:

"Building bridges of hope" is the objective statement of the Communication Department of the Seventh Day Adventist Church. The Seventh-day Adventist Church's Literature Ministry exists to communicate the gospel of Hope with every corner of the world at the present moment via publications in all forms.

Social Media:

https://play.google.com/store/apps/details?id=com.ila.sda_mizoram_sabbath_school

<https://www.youtube.com/@MizoAdventistMusicAssociation>

<https://www.youtube.com/channel/UCuoGxFxWEwuFmO7ijXIjNAg>

Radio:

https://awr.org/program/lusaz_voh-2/

Website:

<https://mizoadventist.org/>

Periodicals:

- Thuchah Puangtu
- Northeast Spotlight (Whole northeast)

4. UPC Mizoram:

The Publicity cell was established in 2011 as part of the Literature and Publication board, and in 2015 it was renamed the Information and Public Relation board. In 2017, it changed its name to the Media and Publicity Board, and it is still in function today and played an important part in the church's communication strategy.

Social Media:

<https://www.youtube.com/@pentecostnew9871>

<https://www.facebook.com/people/Mizoram-UPC/100064458708993/>

Periodicals:

- Pentecostal jubilee (1996)
- Pentecost Meichher (2014)

Website

- <https://www.upcmizoram.org/>

Broadcasting:

- Zonet Rinna & LPS 12

5. UPC NEI:

The Lynden Offset Press was established in 1986, and a bookstore followed in 2007. Aside from these facilities, the church has a particular media department named "PENNET." The department is strategically focused on efficiently disseminating knowledge among the 'Pentecostals.' The church strives to meet the informational requirements of the Pentecostal community by means of the Lynden offset press, bookshop, and particular efforts of PENNET. The development of these

various media departments demonstrates the church's dedication to using different means for communication and content dissemination amongst its religious community.

Social Media:

<https://www.facebook.com/UnitedPentecostalChurchNorthEastIndia>

<https://www.youtube.com/@upcneipennet>

https://www.instagram.com/upcnei_pennet/?hl=en

Website:

<http://upcnei.org/>

Periodicals:

- Pentecostal Voice
- Thlamuantu
- Pentecostal Lady

6. Salvation Army:

The IET church communication department was established with the goal of embracing various media channels and is motivated by the love of God. Its goal is to spread the story of Jesus Christ as the media department is dedicated to catering to human needs in His name with an emphasis on non-discrimination. Furthermore, the media department also attempts to accomplish its purpose by utilizing diverse media by promoting the word of spirituality while actively interacting with and helping the greater community as this combined willingness to provide spiritual matters and humanitarian aid which emphasizes the character within the framework of Christian ideals and the Salvation Army's aim.

Social Media:

<https://www.facebook.com/SalvationArmyIET>

<https://www.youtube.com/@SalvationArmyIETchannel>

<https://www.instagram.com/ietsarmy/>

<https://twitter.com/SArmyIET>

<https://www.flickr.com/photos/salvationarmyiet/>

Periodicals:

- Sipai Tlangau
- The Young Salvationist (1983)
- Naupang Sipai
- Chunnunpar (2005)
- The Officer (1963)
- Raldo na

7. ECM:

Evangelical Media Ministry (EMM) was formed under ECM Communications Department on 11th August 2014. Press was one of the most useful tools for preaching the gospel at Maraland by Rev R.A. Lorrain and family. Bookroom was started in 1961 and the then missionary handed the 'Louise Lorrain Memorial Press' to Lakher Independent Evangelical Church (LIEC). In 1979, new printing press was established named under the first missionary R.A Lorrain daughter Marquerite Tlôσαι Lorrain 'Tlôσαι Lorrain Memorial Printing Press' and when Offset was used it was renamed as ECM offset and in 2021 it was again renamed as "Louisa Lorrain Memorial Offset".

Social Media:

<https://www.facebook.com/groups/330882196955209>

<https://www.youtube.com/@emm7203>

Website:

<https://www.ecmassembly.org/en/home>

Periodicals:

- Krizyhpa Chiahmie Tôna (1926)
- Ambassador
- Dorcas (2012)

8. LIKBK

The department itself is still very young where different departments are classified into Bookroom, Print and media, literature and Kohhran Tlangau. The function of the department is to organized all those media related issues in different department sections and work as one. Each component acts independently, but together contributes to the larger purpose of handling the church's many media-related matters. Despite being divided into various groups, each of them work together to form a cohesive unit. The department's principal goal is to effectively organize and manage all media-related topics, ensuring a consistent approach to the many facets of church media and evangelism.

Social Media:

<https://www.facebook.com/LikbkLJCBC>

<https://www.youtube.com/@gracechannellikbkassembly5512>

Periodicals:

- Kohhran Tlangau (1982)

Broadcasting:

- Grace Channel (KT Vision)

9. Roman Catholic:

The Social Communication Commission was established in 2014 under Aizawl Diocese with a formal studio at Good News Center, Tlangnuam, Aizawl. The commission tasked with administering and encouraging social communication efforts serves as a single point for organizing diverse media-centred events within the diocese. The setting up of an official studios at the Good News Center, Tlangnuam, Aizawl reflects the board's dedication towards improving and simplifying outreach operations in accordance with the diocese's goals.

Social Media:

<https://www.facebook.com/aizawldiocese>

<https://www.youtube.com/@soccomaizawldiocese5840>

Periodicals:

- Shalom

Broadcasting:

- Zonet Rinna & LPS 12

10. IKK:

The IKK Information and publicity cell was formed by the 45th General Assembly (reso.no 18) under the “Text and publication department” in 2013. This unit underwent a nomenclature transition in 2019 as part of its evolution and awareness of the dynamic media ecosystem and was formally called the Media Department. This move represents a wider and more current focus integrating the department within the IKK organization with the many components of media information transmission and publicity.

Social Media:

<https://www.youtube.com/@arielinfo8068>

Periodicals:

- Bethlehem Arsi (1974)
- Hminghlu

Denomination	Social Media	Website	Periodicals	Broadcasting
Presbyterian	Mobile Apps, Youtube, Facebook	Yes	Agape (1986), Didakhe, Kristian Naupang (1994), Kristian Thalai (1970), Kristian Tlangau (1911), Presbyterian Review (English Quarterly Magazine), Ramthar (1984), Synod Newsletter (135000 Copies)	LPS & Zonet, FM Radio
Baptist	Mobile Apps, Youtube, Facebook	Yes	Kohhran Beng (1947), Baptist Today (2001), Missionary Tlangau (1989), Loisi (1988), Thalai Entu (1958) Naupangte Thian (1995)	LPS & Zonet
Seventh Day	Youtube, Facebook	Yes	Thuchah Puangtu , Northeast Spotlight (Whole northeast)	LPS & Zonet, AWR Radio, Audio Book
UPC Mizoram	Youtube, Facebook	Yes	Pentecostal jubilee (1996), Pentecost Meichher (2014)	LPS & Zonet
UPC NEI	Youtube, Facebook, Instagram	Yes	Pentecostal Voice, Thlamuantu , Pentecostal Lady	LPS & Zonet
Savation Army	Youtube, Facebook, Instagram, twitter, flickr	Yes	Sipai Tlangau, The Young Salvationist (1983), Naupang Sipai, Chunnunpar (2005), The Officer (1963), Raldo na	LPS & Zonet
ECM	Youtube, Facebook	Yes	Krizyhpa Chiahmie Tôna (1926), Ambassador , Dorcas	Yes

			(2012)	
LIKBK	Youtube, Facebook	No	Kohhran Tlangau (1982)	Grace Channel (KT Vision)
Roman Catholic	Youtube, Facebook	No	Shalom	LPS & Zonet
IKK	Youtube, Facebook	No	Bethlehem Arsi (1974), Hminghlu	No

3.2 SUMMARY OF DIFFERENT CHURCH MEDIA:

Most of the churches in this study published newsletters (church organ), magazines etc to keep their members informed about church activities as the content was mostly about religious teachings and promoting community events which often include articles, devotionals, sermons, testimonies, missionary field reports and announcements for the members as church uses media like social media i.e. Facebook, Instagram, YouTube etc to engage with the church community as it has the ability to comment, react, share etc, due to that live streaming and coverage of church services has been more common since the COVID-19 when attendance at physical gatherings was limited. Until now Live streaming and coverage on YouTube and local cable channel has been pretty common for the church as it has more viewers comparing to other media platforms. Most of the churches have their own television programs in local television channels LPS & Zonet. Programs were mostly sermons, music videos, educational programs, documentary, talk shows, interviews and music videos and worship sessions are recorded and transmitted through various media platforms which helps in spreading of Christian music and worship culture.

With the advent of the internet and smartphones, many churches in Mizoram have established a digital presence as they maintain websites, social media profiles, and YouTube channels to livestream church services and engage with a wider audience. In Mizoram, several churches have created mobile applications that give the ability to access preaching, prayers, study guides, and other types of religious content. Traditional media such as radio were used by Seventh Day Adventist which were broadcast from Gwam station through Adventist World Radio (AWR) and

Presbyterian use FM Zoawi and re-upload it on their YouTube channel.

3.3 ANALYSIS OF INTERVIEW:

The researcher used thematic analysis for this study. Thematic analysis is a technique for methodically identifying organizing and providing insight into significant trends (themes) in a dataset (Braun & Clarke, 2012).

PRESBYTERIAN (SYNOD):

1. What kind of media do you use?

Interview Transcription	Code	Theme
Our church use Electronic Media such like Tv, FM Radio Print Media, Social media- YouTube, Website, Mobile application for communication to the church members.	Electronic media- Tv, FM radio Print media Social media Website Mobile apps	Multifaced media ministry

This theme “Multifaced media ministry” signifies that the church utilized different forms of media and social media like YouTube and Print media. Audio platform like Radio were also used and mobile applications

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The Media Department's (Synfo) primary functions are to collect and publicize news from the Synod's various departments and to cover all key Synod conferences/meetings/functions using video for publicity and archives. Moreover, the main objective of Synfo (Synod Information) is to gather and publicize the gospel using electronic and print media.	Collect, publicize and archive Covering all key functions Spread gospel using electronic and print media	Spiritual outreach in the Age of technology

The theme “Spiritual outreach in the Age of technology” the Presbyterian

church main goal is to collect, publicize and archive, covered all key functions by the church and spread gospel using electronic and print media.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
On electronic Media- Tv, FM Radio, Print Media, Social media- YouTube, Website. We have our own channel Hruaina Eng 24/7 (LPS & Zonet) and for that Tv program we make content and upload new content on YouTube. The content was sermons, interviews, talk show, choir, weekly roundup etc.	Owning channel(Hruaina Eng) 24/7 Continuous content creation Upload new content on Youtube Multiple contents	Diverse programs aired on media

“Diverse programs aired on media” theme shows that the church own channel(Hruaina Eng) 24/7 with continuous content creation and upload new content on Youtube and other multiple contents on different media platforms.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
Synfo has 1 coordinator and 7 office assistant.	Vibrant workers	Many oversee the department

“Many oversee the department” theme shows that there are different workers like coordinator and office assistant.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
Studio and equipment like computer, camera, light, mixer etc.	Studio Computer Light mixer	Multiple infrastructure owned

“Multiple infrastructure owned” theme reveals that the church owned

multiple infrastructure in order to function properly and operate.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We go according to our timeframe, we let them know and call at our office and set time for each content and record it. Other than that, we outsource content which we went outside to have interviews, documents, live shows, etc.	Follow timeframe Inviting for shooting and recording Outsourcing	Production beyond church

“Production beyond church” reveals that they follow timeframe and invite them for shooting and recording and also went out for outsource.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Although we like to utilized social media as a main tool (Official) there were some limitations to it as we have to think and reconsider of the rural areas where internet is limit. Our church cannot go only in favour of one side so we have to take it as a whole and make decisions. On the other hand, there is a generation gap so utilizing and make social media as an official organ in present situation may be difficult, but in the future I am sure that we will be using as if not and official but one of the official information tool.	Social main tool Limitations of using social media Reconsidering rural areas Church functions as democratic Generation gap Predict for future used as an official	Bridging divide and embracing evolution

“Bridging divide and embracing evolution” theme shows that although using social main tool there were limitations of using social media and have to reconsidering rural areas. Due to that the Church functions as democratic and there was a generation gap but still predict social media for future used as an official.

BAPTIST CHURCH OF MIZORAM:

1. What kind of media do you use?

Interview Transcription	Code	Theme
We used Tv, Print Media, social media- YouTube, Website and mobile apps	Electronic media- Tv, Print media Social media Website Mobile apps	Various media approach

This theme “Various media approach” signifies that the church utilized different forms of media and social media like YouTube and Print media and mobile applications

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The main goal of BCM audio and visual production department is to utilize the latest technology in spreading the gospel around the world.	Utilizing latest technology	Technological innovation on church media

The theme “Technological innovation on church media” the Baptist church main goal is utilized latest by the church and spread gospel using electronic and print media.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
We circulate content like BCM Prayer Guidance, calendar, diary, and we have YouTube channel ‘Khawnvar’ and the contents are mostly conferences, talk shows, short films, interviews, music videos, documentaries etc.	Variety of Contents broadcast	Different programs broadcast on media

“Different programs broadcast on media” theme shows that the church used Youtube and other multiple contents on different media platforms.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
5 people taking care of the media department	Numerous workers	Vibrant workers with formal establishment

“Vibrant workers with formal establishment” theme shows that there are different workers under the media department.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
studio, camera, light, drone, gimbal, mixer etc and personal computer.	Studio Camera Light Drone Desktop	Numerous infrastructure own

“Numerous infrastructure own” theme reveals that the church owned multiple infrastructure in order to function properly and operate.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We shoot the content with Dslr and edit in Filmora, as we used our private own computer we edit according to the convenience of a person.	Utilization of personal resource Function according to availability of a person	Time Availability Aligned Functions with personal resource

The theme “Time Availability Aligned Functions with personal resource” emphasizes the significance of linking functions with individual availability by focusing on the usage of personal resources. It digs into the dynamic interaction between individual abilities and pragmatic task and responsibility structure.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
As the main goal of BCM audio and visual production department is to utilize the latest technology in spreading the gospel around the world. Our church utilized different forms of media, from recent years we open social media accounts and helps us a lot in disseminating information to the members. Although print is still consider the main organ, the new generation will be using more social media and that’s when we will be using more social media. At present print still played an important role as it is the mouthpiece of the church	Utilizing latest technology Used various forms of media Print considered as main organ Predictions on utilization of media	Utilizing latest innovation with print as a main source.

This theme “Utilizing latest innovation with print as a main source” reveals the purposeful integration of technologies across several kinds of media while

embracing as the primary organ in communication strategy.

SALVATION ARMY:

1. What kind of media do you use?

Interview Transcription	Code	Theme
Electronic Media- Tv, Print Media, Social media- YouTube, Website, flickr	Electronic media- Tv, Print media Social media Website Photo sharing app (Flickr)	Multiple media approach

This theme “Multiple media approach” signifies that the church utilized different forms of media and social media like YouTube and Print media and photo sharing app (Flickr).

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The gospel of salvation army started from outside the church, social work played an important role in terms of spreading the gospel and functions of the church. To spread the evangelical gospel in terms of education, social work, mission, and help to those in need by outreach and using different forms of media.	Outreach Importance of social work Spreading evangelical gospel	The essence of social work in gospel outreach

The theme “The essence of social work in gospel outreach” shows the importance of social work in gospel outreach, creating a platform for spreading gospel.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
The contents were News, interviews, music videos, documentaries, bands etc. We shoot news every Thursday and upload it on our YouTube channel. We also have a program slot on Saturday 4-5pm at Zonet Zawlbuk, Sunday 4-5pm LPS1.	Numerous contents broadcast on various media Upload on Youtube channel	Diverse programs aired through media

“Diverse programs aired through media” theme shows that the church used Youtube and other multiple contents on different media platforms for content distribution.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
5 people taking care of the media department	Numerous workers	Voices of faith beyond screen

“Voices of faith beyond screen” theme shows that there are different workers under the media department.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
studio, Desktop Computer 2, laptop 2, video camera 2, still camera 2	Video and still camera Computer and laptops	Multiple infrastructure owned

“Multiple infrastructure owned” theme reveals that the church owned multiple infrastructure in order to function properly and operate and disseminate information to the members.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
Mostly the content were pre-record, we shoot news every week on Thursday and upload it on the weekend.	Pre record Upload every week	Timeless repository

The theme “Timeless repository” emphasizes the significance pre-record and upload it every week as there were no time boundaries.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Although people these days were busy in their own world, we do not read hard or soft copy on print and watch YouTube videos comparing to the past years because we do not have time or attention to it, and to that extent, our church print media still plays an important role as a communication platform, particularly with regard to rural regions and older people, so as per present situation our church still favour print media despite being not valued by the members.-	People are busy No time for reading and watching Print still played role Older people and Rural areas still values print Print still major information source	Print as the main information source

This theme “Print as the main information source” reveals the purposeful integration of technologies across several kinds of media while embracing print media as the primary organ in communication strategy as print played important role in rural areas and to older people.

UPC NEI:

1. What kind of media do you use?

Interview Transcription	Code	Theme
We used diferente media platforms such like Electronic Media- Tv, Print Media, Social media- YouTube, Website to communicate with our members.	Electronic media- Tv, Print media Social media Website	Different media usage

This theme “Different media usage” signifies that the church utilized different forms of media and social media like YouTube and Print media and website.

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The main objectives and goal of the media department PENNET is to distribute/disseminate information among the ‘Pentecostals’	Disseminating information among members	Information broadcast to people

The theme “Information broadcast to people” shows the importance of media in disseminating information in gospel outreach as it creates a platform for spreading gospel.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
Our church utilizes electronic media like Tv, Print Media and Social media- YouTube, Website. We uploaded our content on LPS and Zonet and the important program was re-uploaded on our YouTube channel PENNET although it was not uploaded daily. We upload	Use of local cable channels Reupload on youtube Not uploading daily Creates information hub on whatsapp	Media as evangelical tool

news every week, Sunday school, special prog etc. We also created a WhatsApp group for editors of the local church to circulate it on Sunday morning.		
---	--	--

“Media as evangelical tool” theme shows that the church used local cable channels and reupload it on Youtube and other multiple contents on different media platforms for content distribution and creates whatsapp as an information hub to the members.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
Currently only 2 persons were full time employed, but according to the needs we request from the local church members who have knowledge to take part in it.	Different people participate Request from outside with knowledge	Various workers on media cell

“Various workers on media cell” theme shows that there are different workers under the media department and also request from outside who have knowledge.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
We have a studio, video camera, light, drone, gimbal, mixer etc and also rely on the members instruments that we invited.	Infrastructure own Rely on members instrument	Utilization of infrastructure inside and outside

“Utilization of infrastructure inside and outside” theme reveals that the church owned multiple infrastructure in order to function properly and operate and disseminate information to the members and sometimes rely on members instrument.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We have correspondence from each local, from there we collect news, and we also circulate it to the editors from our side. We shoot according to the availability of content.	Correspondents assign Circulate to editor Shoot according to content availability	Different tactic used for dissemination

The theme “Different tactic used for dissemination” emphasizes the significance correspondents assign and circulate to editor and content were shoot according to the availability of the content.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
As the world develops, people has to be developed or move accordingly. In this case our church made a huge step in introducing the use of social media and other media platforms as much as possible. At present situation, social media, print media and electronic media were all utilized and go all together, print still serves as a main information tool (Church organ) while social media and electronic media acts as a supportive tool	People should developed Utilization of all media Print serves a major role Social media a supportive tool	Print as a pillar, social media as a supportive tool

“Print as a pillar, social media as a supportive tool” theme reveals as the world develop, people should be developed, they utilize of all media and print serves a major role and Social media act as a supportive tool.

UPC MIZORAM:

1. What kind of media do you use?

Interview Transcription	Code	Theme
Our church utilized various media to disseminate information through electronic Media i.e. Tv, Print Media, Social media- YouTube, Website	Electronic media- Tv, Print media Social media Website	Different forms of media usage

This theme “Different forms of media usage” signifies that the church utilized different forms of media and social media like YouTube and Print media and website.

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The main objectives is to publicize the Pentecostal doctrine among the people using different forms of media.	Spreading doctrine using various media	Media for evangelism

The theme “Media for evangelism” shows the importance of media in disseminating information in gospel outreach as it creates a platform for spreading doctrine.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
We used Electronic Media like Tv, Print Media, Social media i.e. YouTube, Website for broadcasting our content. From 2005 we used Website and currently we broadcast our content on local cable LPS12 &	Variety of contents broadcast on media Reupload it on Youtube	Different programs on various media

<p>Zonet rinna (5-6pm, 11pm-12am, 6-7am, 12pm-1pm) YouTube Pentecost(new) (previous one "Pentecost" was hacked). News roundup (local church). Our content covered the General Assembly i.e. local, district, general level, interview (pastor pensioner, missionary, former pastor, church elders, LAD (ladies Auxiliary dept), PYD outgoing leaders, Executive chairman. On the other hand, different programs organized by different dept under UPC Mizoram were also covered by Media cell and telecast on TV and uploaded on YouTube channels.</p>		
---	--	--

“Different programs on various media” theme shows that the church used local cable channels and reupload it on Youtube.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
Currently 3 technician	Numerous workers	Number of workers

“Number of workers” theme shows that there are 3 workers under the media department

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
We own studio, camera, computer, light, mixer etc.	Studio Camera Computer etc	Own multiple infrastructure

“Own multiple infrastructure ” theme reveals that the church owned multiple infrastructure like studio, camera, computer etc in order to function properly and operate and disseminate information to the members and sometimes rely on members instrument.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We record it on and publish it on Saturday on YouTube and Tv on Saturday night. Most of the content was recorded on Friday and Saturday and edited on the same day.	Record and published Various media platforms Record on Friday Edit on same day	Fast content creation

“Fast content creation” theme emphasizes the use of various media for dissemination where content were recorded and edited the same day.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Personally, I think social media will surpass all other media in the future, as of now too, we are utilizing WhatsApp as an official information tool. We have the ability to convert the non-smart tv to smart tv, so people tend to watch more and face towards social media (YouTube) as it is more fast and has the ability to choose any content you wish to watch or listen. Print at our church is declining as we loss subscribers and the printed copies were also decline. Although it is difficult at	Predicts social media to surpass other media Whatsapp as an official information tool Assume people watch more youtube than local channels Print is declining due to loss of subscribers Difficulties in elimination of print Predicts future use of social media Financial transaction done through internet banking	Navigating the Future with Digital Perspectives

present just to eliminate print, in the future we will use social media because all of our financial transaction was done through internet banking.		
---	--	--

The theme “Navigating the Future with Digital Perspectives” envisions a digital future in which social media holds supreme, messaging applications turn into information hubs, YouTube outperforms local channels, and conventional media navigates downfall and transition. Internet banking is emerging as the main force in the financial sector, altering how people deal with their financial affairs.

SEVENTH DAY ADVENTIST:

1. What kind of media do you use?

Interview Transcription	Code	Theme
Electronic Media- Tv, AWR Radio, Audio Book Print Media, Social media- YouTube, Instagram (youth), Website	Electronic media- Tv, Radio Print media Social media Website Audio book	Uses of various media

This theme “Uses of various media” signifies that the church utilized different forms of media and social media like YouTube and Print media, website, Radio, Audio Book.

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The main objective is “Broadcast to baptism” and "Building bridges of hope".	Aim to help others	Helping hand through media ministry

The theme “Helping hand through media ministry” shows the importance of media in disseminating information in gospel outreach and help other in need

through media ministry.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
We have electronic media-Tv (LPS 12 & Zonet Rinna) and Radio, Print Media, Social media-YouTube, Instagram (youth) Website We broadcast our programs in different language at Adventist World Radio (AWR) i.e. Mizo, Kokborok, Assamese language. The contents were Short sermon (malsawmna daifim) for 2 years straight, interview, career guidance, youth program etc. We also distribute “áudio book”.	Variety of contents broadcast on media with different languages	Diverse content broadcast on media

The theme “Diverse content broadcast on media” shows that the church used local cable channels, AWR and distributed audio books and upload it on Youtube.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
Director, Associate Youth Director, 2 technician (assistant)	Various people involved	Organization structure followed

“Organization structure followed” theme shows that there are workers under the media department like director, associate youth director and 2 technician (assistant).

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
Studio with fully functional equipment like video camera, light, drone, Sound and video mixer etc. Most of the equipment were donated by AWR.	Fully set up Owned through donation	Infrastructure owned through donation

“Infrastructure owned through donation” theme reveals that the church owned multiple infrastructure like studio, camera, computer etc through donation in order to function properly and operate and disseminate information to the members.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We record the program here at the studio and send it to Guam station and they broadcast it from there. We discontinued FM Zoawi time slot as we fully focused on AWR. YouTube and radio are the main tools for disseminating information to the members. Live on YouTube and during lockdown we organize church online church programs from the studio which were very helpful.	Recorded at studio Broadcast to international station Fully concentrate on AWR Youtube and Radio main tools	Broadcasting gospel through youtube and radio

“Fast content creation” theme emphasizes the use of various media as the content were recorded at studio and broadcast to international station with the use of radio AWR.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Our church still considered print media as a main information tool as many of our members still appreciate it as of now. Moreover, if I am not mistaken, our church were the first to utilize electronic media in terms of spreading gospel, so we will be going to what we used to be and see what is happening and made some changes if needed. There will be a time when we will utilize and used social media as a an official organ but as of now print is one of the main information tool.	Print as a main tool First to utilize electronic media for spreading gospel Predicts future use of social media as main tool	Faith in print and future predictions

The theme “Faith in print and future predictions” print as a main tool although envisions a digital future in which social media holds supreme, they claim to be one of the first church to utilize electronic media for spreading gospel.

EVANGELICAL CHURCH OF MARALAND (ECM):

1. What kind of media do you use?

Interview Transcription	Code	Theme
Electronic Media- Tv, Print Media, Social media- YouTube, Website	Electronic media- Tv, Radio Print media Social media Website	Multiple approach

This theme “Multiple approach” signifies that the church utilized different forms of media and social media like YouTube and Print media and website.

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
The main goals and objectives of the media is that every Local church were under one umbrella, and have recognition from the HQ, moreover to let people know that HQ took part in uplifting the media ministry. To let the member know the status and progress of the Mission field and if in need to let members know through the media. In order to preach the gospel to those who need it, to create Christian music awareness, education awareness.	Each church under one umbrella Inform people about the work of media department Inform status and progress of mission field	Media ministry on unifying voices and faith

The theme “Media ministry on unifying voices and faith” shows that each church under ECM as one. The importance of media in disseminating information about the media related works and mission field using media ministry.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
The evangelical media ministry has electronic media- Tv, Print Media, Social media- YouTube, Website and has 24/7 at NSV local cable channel number 5 with content like Sermons, dubbed movies, choir etc.	Variety of contents broadcast on media	Different programs broadcast on media

The theme “Different programs broadcast on media” shows that the church used local cable channels 24/7 and other media platforms.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
There 3 members, 1 coordinator and 1 technician and 1 computer operator.	Multiple workers	Many oversee the department

“Many oversee the department” theme shows that there are multiple workers under the media department like coordinator, technician and computer operator.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
We have studio, camera, light, mixer etc.	Studio Camera Light computer	Numerous infrastructure owned

“Numerous infrastructure owned” theme reveals that the church owned multiple infrastructure like studio, camera, computer, light etc in order to operate and disseminate information to the members.

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
At the beginning our content was uploaded and published from New Skylink vision (NSV) but due to lack of manpower things could not go according to plan, later it was handed over to the headquarters and now broadcast from the studio. Due to the lack of staff members, although we record and broadcast from	Utilized local cable at first Decline in manpower Broadcast from studio No timeframe	Diverse mode of preparation

our studio we could not operate properly and have no such timeframe.		
--	--	--

“Diverse mode of preparation” theme emphasizes the use of various media where they first used local cable due to the shortage of manpower and has no timeframe or boundaries.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
ECM utilized all forms of media to print, electronic, social media but as of now print still has a major impact and does cover the all members as in rural areas like Siaha where television and internet were limit, our members especially the old ones were the one who appreciate print as at some point this were the only information they could get. Moreover, print especially in Maraland was appreciated and valued because the Christian Missionaries introduced to us and used to spread the gospel, at some point there were times where we could not meet our budget and loss, we considered as a gift from God, so despite eliminating we opted to go hand in hand with social media and other platform as well.	Acknowledge the importance of social media Still considered print as main Historical significance seen on print All media were operated equally	Historical significance acknowledge in the realm of technology

“Historical significance acknowledge in the realm of technology” theme acknowledge print as a main tool and still considered as main tool due to the

historical significance and also foresee the importance of social media although they all operate different media equally.

LAIRAM ISUA KRISTA BAPTIST (LIKBK):

1. What kind of media do you use?

Interview Transcription	Code	Theme
Electronic Media- Tv, Print Media, Social media- YouTube, Website	Electronic media- Tv, Radio Print media Social media Website	various approach on media usage

“Various approach on media usage” shows that there is an engagement of different forms of media by the church

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
Our main focus is for the people, the members who were unable to attend church and to deliver the gospel, the church ministry through electronic medium i.e. To uplift the church ministry using different media platforms. As per current status we utilized all kinds of media but YouTube and other social media platforms are one of the main sources of information within the church. We cannot say what will happen in the future but we might use social media as the main communication tool in the future because we used WhatsApp as one of the main communication tools,	Main focus were members Uplifting church ministry Utilizing different media Predicts future used of social media as main Currently using Whatsapp as main information tool	Members and ministry as main goal

although it is not official yet, we might use it in the future as it is faster and more reliable than print media.		
--	--	--

“Members and ministry as main goal” theme shows that the church main focus were members in terms of uplifting church ministry and utilized different media for information source and predicts future used of social media as main information hub as they were currently using Whatsapp as main information tool.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
Our church has one channel 24/7 on the local cable TV called Grace channel. We circulate whatever documents we have in order to run the TV channel continuously, sometimes it's more like a documentary, as of now we live telecast major programs hosted by our church (Local and Headquarters). The common content is sermons, assembly gathering, choir etc. and it was submitted to the correspondents in a written format and video for further publication.	Variety of contents broadcast on media Submitted to correspondents	Diverse programs aired on media

The theme “Diverse programs aired on media” shows that they broadcast variety of contents on media and most of the contents were submitted to correspondents.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
Associate General Sec, coordinator, 1 staff	Different workers	Organizational structure in media department

“Organizational structure in media department” shows that under the church study there are different workers in the media department which consist of secretary, coordinator and staff.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
2 Still and video camera, dry cabin, light, 2 Laptop and 2 desktop computer. Although we have equipment for telecasting our program, as of now we do not have a studio as we shoot in the office itself, the production manager collects and shoots outside for content.	Camera Desktop Laptop No studio owned Shoots outside	Utilizing resource outside

“Utilizing resource outside” theme refers no studio owned and most of the content were shoots outside

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We do not have particular timing as we do not have enough equipment compared to other denominations. We do not have a specific timeframe for shooting and we do not have sufficient content to publish and currently we are working on it in order to have enough content and only from 2022 we have a production manager	No timeframe and deadline No adequate equipments Shortage of content Department still very new	Young department

that is why the department in concern to audio and visual is still very new.		
--	--	--

“Young department” theme signifies there were no timeframe and deadline as there were no adequate equipments and there were shortage of content as the department still very new.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Due to the discontinue subscriptions of local cable channels, Social media especially YouTube will be more favourable than any other media to grow up with in our church, although we used print media as an official and not being run as a business platform, in future social media will play an important role.	Predicts social media usage Youtube the most favourable Print not run as business	Foresee social media importance

“Foresee social media importance” theme predicts social media usage in the future and Youtube the most favourable Medium for disseminating information and said that Print was not run as business.

ROMAN CATHOLIC:

1. What kind of media do you use?

Interview Transcription	Code	Theme
Electronic Media- Tv, Print Media, Social media- YouTube	Electronic media- Tv, Radio Print media Social media Website	Various media used

The theme “Various media used” shows that the church utilized different

media in order to disseminate information to the members.

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
To spread the church doctrine to the unknown and to the members who are not aware of it using media.	Spreading gospel to unknown using media	Media as evangelical tool

“ Media as evangelical tool” shows that spreading gospel using different forms of media is the main goal.

3. What type of content do you circulate?

Interview Transcription	Code	Theme
We broadcast our content through Electronic Media i.e. Tv (local cable channels LPS12 and Zonet Rinna), Print Media and Social media like YouTube. we do not upload every content that we broadcast on electronic media to social media. We broadcast our content through local cable channels LPS12 and Zonet Rinna and according to the LPS report we have the most views among other denominations. We cover different types of programs, International, regional and local (sermons, Interviews, etc.) We also have a periodical called “Shalom” that was printed at St. Joseph Press, Tlangnuam, Rs 150 per year.	Variety of contents broadcast on media Used local cable channels	Different programs aired on media

The theme “ Different programs aired on media” shows that there are variety of contents broadcast on media and make useful of local cable channels in terms of sourcing out information.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
There were 2 technicians, board chairman and coordinator.	Multiple workers	Organized departments

The theme “Organized departments” shows that there were multiple workers from chairman, coordinator to technicians.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
Some funds came from worldwide Catholic Communication (SIGNIS) and we bought a camera, tripod, microphone, light and studio equipment.	Camera Light Studio Internationally funded	Internationally funded owned infrastructure

The theme “Internationally funded owned infrastructure” shows that most of the infrastructure owned were funded internationally by SIGNIS

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We set the program for two weeks in order to have sufficient content.	Pre-set content	Early preparation

“Early preparation” theme signifies that all of the content to be broadcast were pre-set and pre-recorded in order to have sufficient content.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Our church used media as an information tool and	Different media used Tv program main part	Variety used of media for evangelical tool

<p>due to the advancement of technology the rise in use of social media become increasing in recent years. Although the use of social media rise, our local channel program on television played an important role in terms of content creation and being the most watch program organized by different church. We also have print media which also played an important role in preaching the gospel, they all played an important part and to me, social media will surpass traditional media in the future.</p>	<p>All media is important Predicts social media to surpass traditional media in future</p>	
---	--	--

From the theme “Variety used of media for evangelical tool” the church used different media such like Tv program as a main part and all media was important and played a crucial role. The church predicts social media to surpass traditional media in future.

IKK:

1. What kind of media do you use?

Interview Transcription	Code	Theme
<p>Our church used Tv, Print Media, Social media- YouTube, WhatsApp</p>	<p>Electronic media- Tv, Radio Print media Social media Website</p>	<p>Various media used</p>

The theme “Various media used” shows that the church utilized different

media in order to disseminate information to the members.

2. What is the main purpose and goal of the Media Department?

Interview Transcription	Code	Theme
To spread the gospel and to aware our church within and outside the church community.	Utilizing media to spread gospel	Media as evangelical tool

“Media as evangelical tool” theme shows that the church utilize media for spreading gospel and information to the members

3. What type of content do you circulate?

Interview Transcription	Code	Theme
Our church does not have electronic media as we are not a part of the Mizoram Kohhran hrulaitute committee. We have Print Media, Social media- YouTube. We were given a separate media room with a studio but it was no function yet but decoration and restoration is ongoing. Website is also there but it is not maintained due to inactivity and less usage by the members. In order to activate and spend money on the website we focused on using YouTube as a main platform for disseminating information to the members. Regarding the updates of content on YouTube, the content were solo, choir, general assembly/conference etc were uploaded. We were pretty behind as the department keeps growing but for the future we tend to	No content on electronic media Print played important role Improper function of studio Website not maintained Shift towards youtube	Print and youtube as a main tool

be focused on content creation and being self-sufficient in terms of finance is what we aim for.		
--	--	--

From the above theme “Print and Youtube as a main tool” it was revealed that there is no content creation on electronic media due to unavailability of time slot on local cables and print played an important role while there is improper function of studios and websites, they were fully concentrate on Youtube and print media.

4. How many people taking care of the media cell

Interview Transcription	Code	Theme
until today 6 people take care of the media cell.	Different people engage	Various people involved

“Various people involved” theme shows that different people under this study were engage where 6 people were taking care of the media cell.

5. What kind of infrastructure do you have?

Interview Transcription	Code	Theme
Right now we have equipment like high end laptops and desktop computers, big cameras, still cameras, lights etc.	Various infrastructure own	Media infrastructure utilized

“Media infrastructure utilized” theme signifies with various infrastructure own like laptops, desktops, computer, camera, light etc

6. What is the mode of preparation and timeframe?

Interview Transcription	Code	Theme
We do not have a specific timeframe or content. We shoot according to the program and content availability as we are in the process of developing our studios and workers.	No timeline Shoot accordingly Development process	Media content creation accordingly

From the above theme “Media content creation accordingly” there were no timeline or deadline for their preparation of content and were shoot according to the availability of content as the studios and infrastructure were under developed.

7. Social media and print media as an official information platform.

Interview Transcription	Code	Theme
Our church media department is still very young as we do not have enough content to upload it on media although we upgrade our equipment’s. Moreover, we are not the member of MKHC, so we do not have allotment in the local cable Tv. Our main information tool is print media, as many of the church member subscribe it. It serves as a main organ till today and in the future as well.	Young department Scarcity of content Print as main source	Young department with Valuing traditional media

From the theme “ Young department with Valuing traditional media” it showed that the department was young and there was a scarcity of content which is why print media was the main information source.

3.4 THEMES EXTRACTED FROM INTERVIEW TO MAIN THEME:

Multifaced media ministries on various churches:

This theme signifies that most of the church from this study utilized different forms of media where electronic media such as Tv were the most common platform and social media like YouTube and Print media. Audio platform like audio book and Radio were also used in order to have a better reach to a wider audience showcasing a diverse media landscape across religious spectrum.

Media serves as an evangelization tool:

Different church used media as a platform for spreading the gospel to the members and to the unknown. As media is fast, the church also knew the importance and the power of utilizing different forms of media, this led to the rise of using media as an assistant in informing and spreading the gospel. This shows the diverse goals and objectives of the media departments in various churches with the common threat of utilizing different media platforms to spread gospel, entertain, educate and connect with their members.

Diverse programs aired on media:

The content broadcast were mainly about sermons, Talk shows, Documentaries, Interviews, Conference live coverage, Weekly roundup, Career guidance, Youth program etc. In order to have a large population and viewers, church also has to go and provide different content available for the members. This shows the diverse content circulation strategies by different denomination using different media platforms.

Many oversee the Media Department:

Different church has different workers for each section, most of the church has worker like chairman, secretary, coordinator, technician and computer operation. They work as a group in the department and each individual has their own specialization and has a different task. This indicates various numbers and roles of individuals involved which reflects various churches following an organizational structures in the media departments.

Different media departments infrastructure:

Churches under this study has diverse infrastructure where mostly own a studio with proper equipment's in order to fully function, the church itself brought equipment's from their own while some church got it from donation outside the country.

Media content preparation across various churches:

This summarise a diverse approach in preparation where including content creation, scheduling timeframe, outsourcing and adaption of resources and content as most of the content by the church were pre-recorded in order to broadcast it as most of the media department shoot the program according to the availability of the content and assign local correspondents for resource information.

Bridging divide and embracing evolution

These points of view cover a wide range of communication strategies with some churches focusing on print media due to its historical importance and accessibility, while others foresee online platforms to become a more important medium for communication in the future. These varied viewpoints show a convergence between conventional print media along with the expanding importance of social as well as electronic media, while taking into account aspects such as remote reach and generational transitions.

CHAPTER-IV

USAGE OF CHURCH MEDIA AMONG ITS MEMBERS

The researcher collected data using a survey method, where questionnaires were distributed to gather information. To ensure a comprehensive study, the researcher traveled across Mizoram during the years 2020-2023, distributing these questionnaires to church members in various locations.

The collected data from the completed questionnaires was then manually entered into the Statistical Package (SPSS) for analysis. This software allowed the researcher to perform detailed statistical analyses, helping to identify trends, correlations, and insights from the data. By manually entering the data, the researcher ensured accuracy and consistency, facilitating a thorough examination of the survey results and providing a solid foundation for the study's conclusions.

NULL HYPOTHESES:

H₀: There is no significant difference between genders regarding their church media consumption.

H₀: There is no significant difference between being a diakonos and church media consumption.

H₀: There is no significant difference between different church denominations regarding their church media consumption.

4.0 CHURCH MEDIA:

Church takes part in agenda building activities through social networks particularly in media and social spheres of society, as social networks provide a method for the Church to create, retain, and distribute religious information. And at the organizational level, the Church not only adjusts its own organizational framework to the changing socio-cultural context, but it also changes its theological area, along with new means of communicating and sharing information through new

technology (Havlicek, 2018).

Animante et al. (2021) findings state that social media platforms have been recognized and now have become vital instruments for churches to thrive in this modern age as the media has evolved into a valuable instrument in the advancement of the Christian church today and are now increasingly employing social media platforms such as Facebook, WhatsApp, Twitter, YouTube, and Instagram. Online platforms and digital platforms have become vehicles for spreading good news in new forms and ways making the Catholic Church accessible to more people as it develops ties and contacts with fellow Catholics persons of other faiths and public/government officials (Widodo, 2022). In addition to the conventional method of conducting church-related activities, media coverage becomes a vital requirement as it has now become a medium for an innovative approach of preaching the gospel, where social media have become an important tool to spread the gospel (Chukwudi & Cordelia, 2018).

4.1 THE RAMHLUN PRESBYTERIAN CHURCH AND INTERNET IN TIMES OF COVID 19 PANDEMIC

The use of social media by Ramhlun Presbyterian church has turned into one of the most essential ways of church outreach since its ubiquitous accessibility makes it less difficult for churches to get out to people, especially during the Covid19 pandemic, when the whole state was on restrictions, lockdown and under quarantine (Lalramchhana & Khiangte, 2021).

The use of social media, especially WhatsApp, were used by the church in order to keep engaging in establishing connections among church members and it has become unquestionably more acceptable and accessible. (Hjarvard et al., 2012). reveals that the Internet may be more important for the internal communication in religious organizations than for the external and public communication as it has been a great resource and medium for the community and effective in retaining young adults aware of major church issues and information.

Lalramchhana & Khiangte (2021) on their findings state that social media engagement in various church events enhances and strengthens their faith. Hjarvard et al. (2012) also concludes by saying that the ways in which religion is communicated and experienced online help to confirm and strengthen the secularization that characterizes Danish society. Furthermore, the poll study also reveals that social media is important in Mizo society, particularly for information exchange. However, in their study, church leaders believe that they must also urge members to utilize church groups and to engage more in church-hosted programs on other kinds of social media.

4.2 DEMOGRAPHIC ANALYSIS:

Frequency table of Age					
Table 4.0					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 25 years	81	21.6	21.6	21.6
	Between 25-35 years	226	60.3	60.3	81.9
	More than 35 years	68	18.1	18.1	100.0
	Total	375	100.0	100.0	

According to Table 4.0, a total respondent of 226 (60.3%) were from the age group between 25-35 years, 81 (21.6%) respondents were from less than 25 years and 68 (18.1%) were from more than 35 years.

Frequency table of Gender

Table 4.1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	188	50.1	50.1	50.1
	Female	187	49.9	49.9	100.0
	Total	375	100.0	100.0	

Table 4.1 Gender, sample consisted of 188 (50.1%) Male and 187 (49.9%) female in this study.

Frequency table of Marital status					
Table 4.2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	102	27.2	27.2	27.2
	Single	268	71.5	71.5	98.7
	Divorce	4	1.1	1.1	99.7
	Separated	1	.3	.3	100.0
	Total	375	100.0	100.0	

According to Table 4.2, a total of 268 (71.5%) were single, 102 (27.2%) were married, 4 (1.1%) were divorce and 1 (0.3%) respondent was separated.

Frequency table of Education					
Table 4.3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary education	3	.8	.8	.8
	High School	17	4.5	4.5	5.3
	Higher Sec	60	16.0	16.0	21.3
	Bachelor	161	42.9	42.9	64.3
	Master and above	134	35.7	35.7	100.0
	Total	375	100.0	100.0	

According to Table 4.3, a total respondent of 161 (42.9%) have Bachelor education, 134 (35.7%) have Master and above, 60 respondents (16%) have Higher secondary, 17 respondents (4.5%) have High School qualification and 3 respondents (0.8%) have Primary Education.

Frequency table of Occupation					
Table 4.4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Full time employed	156	41.6	41.6	41.6
	Part time employed	35	9.3	9.3	50.9
	Self employed	74	19.7	19.7	70.7

Student	70	18.7	18.7	89.3
Unemployed (looking for work)	29	7.7	7.7	97.1
Unemployed (not looking for work)	5	1.3	1.3	98.4
Unable to work	1	.3	.3	98.7
Retired	2	.5	.5	99.2
Prefer not to say	3	.8	.8	100.0
Total	375	100.0	100.0	

According to Table 4.4, 156 respondents (41.6%) were full time employed, 74 respondents (19.7%) were self-employed, 70 respondents (18.7%) were students, 35 respondents (9.3%) were part time employed, 29 respondents (7.7%) were unemployed (looking for work), 5 respondents (1.3%) were unemployed (not looking for work), 3 respondents (0.8%) prefer not to say, 2 respondents (0.5%) were retired and 1 respondent (0.3%) was unable to work.

Frequency table of Church Denomination					
Table 4.5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Presbyterian	101	26.9	26.9	26.9
	Baptist	53	14.1	14.1	41.1
	Salvation Army	26	6.9	6.9	48.0
	UPC NEI	19	5.1	5.1	53.1
	UPC Mizoram	19	5.1	5.1	58.1
	Seventh day	53	14.1	14.1	72.3
	ECM	41	10.9	10.9	83.2
	LIKBK	26	6.9	6.9	90.1
	Roman Catholic	26	6.9	6.9	97.1
	IKK	11	2.9	2.9	100.0
	Total	375	100.0	100.0	

According to Table 4.5 Denomination, Presbyterian has 101 (26.9%) respondents, Baptist 53 (14.1%), Salvation Army 26 (6.9%), UPC NEI 19 (5.1%), UPC Mizoram 19 (5.1%), Seventh Day 53 (14.1%), ECM 41 (10.9), LIKBK 26 (6.9%), Roman Catholic 26 (6.9%), IKK 11 (2.9%).

Frequency table of church Media subscription					
Table 4.6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I subscribe and read them regularly	268	71.5	71.5	71.5
	I subscribe but not read	94	25.1	25.1	96.5
	I do not subscribe	13	3.5	3.5	100.0
	Total	375	100.0	100.0	

According to Table 4.6, a total of 268 respondents (71.5%) said they subscribe to the church newspaper and magazines and read them regularly, 94 respondents (25.1%) said they subscribe but not read them, while 13 respondents (3.5%) said that they do not subscribe.

Frequency table of most used media for getting information about the church					
Table 4.7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Tv	2	.5	.5	.5
	YouTube	24	6.4	6.4	6.9
	WhatsApp	264	70.4	70.4	77.3
	Instagram	9	2.4	2.4	79.7
	Newspaper	76	20.3	20.3	100.0
	Total	375	100.0	100.0	

According to Table 4.7, a total respondent of 264 (70.04%) choose WhatsApp as the most used media for getting information about the church, Newspaper with 76 (20.3%) respondents, YouTube with 24 (6.4%) respondents, Instagram with 9 (2.4%) respondents and Tv with 2 (0.5%) respondents.

Frequency table on whether watching Tv and online program aired by the church					
Table 4.8					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	276	73.6	73.6	73.6
	No	99	26.4	26.4	100.0
	Total	375	100.0	100.0	

Table 4.8 shows that a total number of 276 (73.6%) have watch Tv and online program aired by the church, while 99 (26.4%) did not watch.

Frequency table on whether attending the online church program					
Table 4.9					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	241	64.3	64.3	64.3
	No	134	35.7	35.7	100.0
	Total	375	100.0	100.0	

According to Table 4.9, a total respondent of 241 (64.3%) have attended the online church program, while 134 (35.7%) did not attend.

Frequency table on whether updating bible verse and pictures on social media					
Table 4.10					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	WhatsApp	133	35.5	35.5	35.5
	Instagram	8	2.1	2.1	37.6
	Facebook	2	.5	.5	38.1
	Do not update	155	41.3	41.3	79.5
	WhatsApp, Instagram, Facebook	62	16.5	16.5	96.0
	WhatsApp, Facebook	12	3.2	3.2	99.2
	Instagram, Facebook	3	.8	.8	100.0
	Total	375	100.0	100.0	

Table 4.10 shows that 155 (41.3%) respondents do not update bible verse and pictures on social media, 133 (35.5%) updates on WhatsApp, 62 (16.5%) updates on (WhatsApp, Instagram, Facebook), 12 (3.2%) updates on (WhatsApp, Facebook) 8 (2.1%) updates on Instagram, 3 (0.8%) updates on (Instagram, Facebook) and 2 (0.5) updates on Facebook.

Frequency table on the media used for listening gospel songs and sermons					
Table 4.11					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Tv	17	4.5	4.5	4.5
	Radio	1	.3	.3	4.8
	YouTube	255	68.0	68.0	72.8
	Spotify	1	.3	.3	73.1
	Do not listen	20	5.3	5.3	78.4
	Tv, radio, YouTube	8	2.1	2.1	80.5
	YouTube, Spotify	21	5.6	5.6	86.1
	TV, YouTube	51	13.6	13.6	99.7
	YouTube, Spotify, darbu	1	.3	.3	100.0
	Total	375	100.0	100.0	

According to Table 4.11, a total respondent of 255 (68%) used YouTube for listening to gospel songs and sermons, 51 (13.6%) respondents used Tv and YouTube, 21 (5.6%) respondents used YouTube and Spotify, 20 (5.3%) do not listen, 8 (2.1%) used Tv, radio and YouTube and 1 (0.3%) respondent each for Radio, Spotify, (YouTube, Spotify, Darbu).

Frequency table on whether updating story and statuses on social media based on attending the Sunday's church service					
Table 4.12					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	To Show my dress and appearance	6	1.6	1.6	1.6
	To make sure that I attend the church service	23	6.1	6.1	7.7
	To share bible verse and pictures	40	10.7	10.7	18.4
	To highlight church activities	37	9.9	9.9	28.3
	Do not update	202	53.9	53.9	82.1
	To Show my dress and appearance, to make sure that I attend the church service, to highlight church activities	10	2.7	2.7	84.8
	dress and appearance, that I attend the church service, share bible verse and pictures, highlight church activities	23	6.1	6.1	90.9
	To make sure that I attend the church service, to highlight church activities	15	4.0	4.0	94.9
	To share bible verse and pictures, to highlight church activities	19	5.1	5.1	100.0
	Total	375	100.0	100.0	

According to Table 4.12, a total respondent of 202 (53.9%) do not update their social media story and statuses based on Sunday's church service, while 40 (10.7%) update their social media to share the bible verse and pictures, 37 (9.9%) update to highlight the church activities, 23 (6.1%) update to make sure they attend the church service and another 23 (6.1%) respondent choose (To show my dress and appearance, to make sure I attend church service and share bible verse and pictures), 19 (5.1%) choose to share bible verse and pictures and to highlight church service, 15 (4%) choose to make sure I attend the church service and to highlight the church activities, 10 (2.7%) choose (To Show my dress and appearance, to make sure that I

attend the church service, to highlight church activities) and 6 (1.6%) respondent choose to show my dress and appearance.

4.3 STATISTICAL ANALYSIS:

Church media consumption* Do you subscribe to church newspaper and magazine Crosstabulation

	Do you subscribe church newspapers or magazines	N	Mean Rank
Church Media Consumption	I subscribe and read them regularly	268	211.76
	I subscribe but not read	94	124.05
	I do not subscribe	13	160.65
	Total	375	

	Church Media Consumption
Kruskal-Wallis H	48.151
df	2
Asymp. Sig.	.000
a. Kruskal Wallis Test	
b. Grouping Variable: Do you subscribe church newspapers or magazines	

As per table 4.13, 268 respondents subscribe to church newspapers or magazines (print media) and read them regularly, 94 respondents subscribe but do not read and 13 respondents do not subscribe. As per table 4.14, the value of Kruskal Wallis H-test with degree of freedom (df) 2 is 48.151 and $p = 0.000003$. There is a significant difference between being subscriber of church newspapers and magazines regarding their church media consumption.

H_0 : There is no significant difference between genders regarding their church media consumption.

Genders * church media consumption Crosstabulation

	Gender	N	Mean Rank	Sum of Ranks
Church_Media_Consumption	Male	188	184.49	34683.50
	Female	187	191.53	35816.50
	Total	375		

	Church Media Consumption
Mann-Whitney U	16917.500
Wilcoxon W	34683.500
Z	-.641
Asymp. Sig. (2-tailed)	.522
a. Grouping Variable: Gender	

As per table 4.16, the Mann-Whitney U value is 16917.5 and the p value (Asymp. Sig.) is 0.522 which is more than the level of significance at 0.05. Therefore, we accept (fail to reject) the Null hypothesis. As per table 4.15, females have a higher mean rank score than males, however, the difference between the two genders regarding their church media consumption is not statistically significant.

Age groups * church media consumption Crosstabulation

	Age	N	Mean Rank
Church Media Consumption	Less than 25 years	81	170.74
	Between 25-35 years	226	187.77
	More than 35 years	68	209.32
	Total	375	

	Church Media Consumption
Kruskal-Wallis H	4.860
df	2
Asymp. Sig.	.088
a. Kruskal Wallis Test	
b. Grouping Variable: Age	

The table 4.17 shows that comparison analysis on different age groups based on their church media consumption. As per table 4.18, Kruskal Wallis H-test value = 4.860, $p = 0.088$. Since the p value is more than the level of significance at 0.05, the analysis is not statistically significant. Therefore, there is no significance difference between age groups and church media consumption. As per table 4.4, we can observe that there are differences in the mean rank scores of different age groups, however, these differences are not statistically significant.

Are you a diakonos at your church * Have you ever attended the online church program Crosstabulation

		Have you ever attended the online church program			
		Yes	No	Total	
Are you a diakonos at your church	Yes	Count	149	54	203
		Expected Count	130.5	72.5	203.0
	No	Count	92	80	172
		Expected Count	110.5	61.5	172.0
Total		Count	241	134	375
		Expected Count	241.0	134.0	375.0

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	16.073 ^a	1	.000		
Continuity Correction ^b	15.218	1	.000		
Likelihood Ratio	16.121	1	.000		

Fisher's Exact Test				.000	.000
Linear-by-Linear Association	16.030	1	.000		
N of Valid Cases	375				
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 61.46.					
b. Computed only for a 2x2 table					

As per table 4.20, Pearson Chi-square value $X^2(1) = 16.073$, $p = 0.000061$. Since the p value is less than the level of significance at 0.05, there is a significant association between being a diakonos and attending online church program. As per table 4.19, we can observe that the respondents who are diakonos in their church are more likely to attend online church program.

		Value	Approx. Sig.
Nominal by Nominal	Phi	.207	.000
	Cramer's V	.207	.000
N of Valid Cases		375	

The table 4.21 is a measurement of effect size, $\Phi = 0.207$, which means that age has a weak effect (20.7%) on attending online church program. The effect that being a diakonos has is significant as $p=0.000061$, which is less than 0.05.

H₀: There is no significant difference between being a diakonos and church media consumption.

Diakonos *church media consumption Crosstabulation

		Are you a diakonos at your church	N	Mean Rank	Sum of Ranks
Church Consumption	Media	Yes	203	213.70	43380.50
		No	172	157.67	27119.50
		Total	375		

	Church Media Consumption
Mann-Whitney U	12241.500
Wilcoxon W	27119.500
Z	-5.080
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: Are you a diakonos at your church	

As per table 4.23, the Mann-Whitney U value is 12241.5 and the p value (Asymp. Sig.) is 0.000002 which is less than 0.05. Therefore, we reject the null hypothesis and state that there is a significant difference between being a diakonos or not regarding their church media consumption. As per table 4.22, respondents who are diakonos in their church have comparatively higher mean rank score in church media consumption.

Educational qualifications * church media consumption Crosstabulation

		Education	N	Mean Rank
Church Media Consumption	Primary education		3	18.50
	High School		17	150.03
	Higher Sec		60	173.48
	Bachelor		161	177.48
	Master and above		134	215.76
	Total		375	

	Church Media Consumption
Chi-Square	21.581
df	4
Asymp. Sig.	.000
a. Kruskal Wallis Test	
b. Grouping Variable: Education	

From table 4.24, we can observe that respondents with educational qualification of Masters' degree and above have the highest mean rank score while respondents with Primary education have the lowest score. As per table 4.25, Kruskal Wallis H- test value at degree of freedom 4 is 21.581 and p value = 0.00243. Since p value is less than the significance level of 0.05, that there is a significant difference between respondents with different occupations regarding their church media consumption.

H₀: There is no significant difference between different church denominations regarding their church media consumption.

Denominations * church media consumption Crosstabulation

		Denomination	N	Mean Rank
Church Consumption	Media	Presbyterian	101	182.47
		Baptist	53	186.30
		Salvation Army	26	217.25
		UPC NEI	19	151.87
		UPC Mizoram	19	214.26
		Seventh Day	53	196.60
		ECM	41	177.30
		LIKBK	26	207.44
		Roman Catholic	26	170.98
		IKK	11	187.55
		Total	375	

	Church Media Consumption
Chi-Square	7.891
df	9
Asymp. Sig.	.545
a. Kruskal Wallis Test	
b. Grouping Variable: Denomination	

From table 4.26, we can observe that respondents belonging to Salvation Army have the highest mean rank score while respondents belonging to UPC NEI

have the lowest score. As per table 4.27, Kruskal Wallis H- test value at degree of freedom 9 is 7.891 and p value = 0.545. Since p value is more than the significance level of 0.05, we accept (fail to reject) the Null hypothesis and state that there is no significance difference between denomination and their church media consumption.

Chi square test * Denominations * subscription of church newspapers or magazines.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	62.104 ^a	18	.000
Likelihood Ratio	63.186	18	.000
Linear-by-Linear Association	9.847	1	.002
N of Valid Cases	375		

a. 13 cells (43.3%) have expected count less than 5. The minimum expected count is .38.

From table 4.28, we can see that the Likelihood Ratio Chi-square $X^2 (18) = 63.186$ and p value = 0.000003. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and subscription of church newspapers or magazines.

		Value	Approx. Sig.
Nominal	by Phi	.407	.000
Nominal	Cramer's V	.288	.000
N of Valid Cases		375	

From table 4.23, we can see that the Cramer's $V = 0.288$, which means that denomination has a weak effect (28.8%) on subscribing church newspapers or magazines. The effect that denomination has is statistically significant as $p=0.000003$, which is less than 0.05

Chi square test* denominations *whether online church service uplift faith.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	20.025 ^a	9	.018
Likelihood Ratio	21.328	9	.011
Linear-by-Linear Association	2.662	1	.103
N of Valid Cases	375		

a. 1 cells (5.0%) have expected count less than 5. The minimum expected count is 4.46.

From table 4.30, we can see that the Pearson Chi-square $X^2(9) = 20.025$ and p value = 0.018. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and whether online church service uplift faith.

		Value	Approx. Sig.
Nominal	by Phi	.231	.018
Nominal	Cramer's V	.231	.018
N of Valid Cases		375	

From table 4.31, we can see that the Cramer's $V = 0.231$, which means that denomination has a weak effect (23.1%) on whether online church service uplift faith. The effect that denomination has is significant as $p=0.018$, which is less than 0.05.

Denominations * type of media used for getting information about the church*

Crosstabulation

			Most used media for getting information about the church					Total
			Te	YouTub	WhatsAp	Instagra	Newspape	
Denominatio n	Presbyteria n	Count	0	4	46	9	42	101
		Expecte d Count	.5	6.5	71.1	2.4	20.5	101. 0
	Baptist	Count	0	4	34	0	15	53
		Expecte d Count	.3	3.4	37.3	1.3	10.7	53.0
	Salvation Army	Count	0	1	24	0	1	26
		Expecte d Count	.1	1.7	18.3	.6	5.3	26.0
	UPC NEI	Count	0	0	17	0	2	19
		Expecte d Count	.1	1.2	13.4	.5	3.9	19.0
	UPC Mizoram	Count	0	2	15	0	2	19
		Expecte d Count	.1	1.2	13.4	.5	3.9	19.0
	Seventhday	Count	0	3	47	0	3	53
		Expecte d Count	.3	3.4	37.3	1.3	10.7	53.0
	ECM	Count	0	0	36	0	5	41
		Expecte d Count	.2	2.6	28.9	1.0	8.3	41.0
	LIKBK	Count	2	1	17	0	6	26
		Expecte d Count	.1	1.7	18.3	.6	5.3	26.0
	Roman Catholic	Count	0	9	17	0	0	26
		Expecte d Count	.1	1.7	18.3	.6	5.3	26.0
	IKK	Count	0	0	11	0	0	11
		Expecte d Count	.1	.7	7.7	.3	2.2	11.0
Total		Count	2	24	264	9	76	375
		Expecte d Count	2. 0	24.0	264.0	9.0	76.0	375. 0

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	152.291 ^a	36	.000
Likelihood Ratio	130.530	36	.000
Linear-by-Linear Association	45.728	1	.000
N of Valid Cases	375		
a. 32 cells (64.0%) have expected count less than 5. The minimum expected count is .06.			

From table 4.33, we can see that Likelihood Ratio Chi-square $X^2(36) = 130.53$ and p value = 0.00002. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and the type of media used for getting information about the church.

		Value	Approx. Sig.
Nominal by Nominal	Phi	.637	.000
	Cramer's V	.319	.000
N of Valid Cases		375	

From table 4.34, we can see that the Cramer's $V = 0.319$, which means that denomination has a moderate effect (31.9%) on the type of media used for getting information about the church.

The effect that denomination has is statistically significant as $p=0.00002$, which is less than 0.05.

Chi square test* denominations* watching TV and online program aired by the church.

Table 4.35: Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	28.761 ^a	9	.001
Likelihood Ratio	32.361	9	.000
Linear-by-Linear Association	1.079	1	.299
N of Valid Cases	375		
a. 1 cells (5.0%) have expected count less than 5. The minimum expected count is 2.90.			

From table 4.35, we can see that Likelihood Ratio Chi-square $X^2(9) = 28.761$ and p value = 0.001. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and watching TV and online program aired by the church.

Table 4.36: Symmetric Measures			
		Value	Approx. Sig.
Nominal	by Phi	.277	.001
Nominal	Cramer's V	.277	.001
N of Valid Cases		375	

From table 4.36, we can see that the Cramer's $V = 0.277$, which means that denomination has a weak effect (27.7%) on watching TV and online program aired by the church. The effect that denomination has is significant as $p=0.00002$, which is less than 0.05.

Chi square test* denominations* attending online church program.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.573 ^a	9	.076
Likelihood Ratio	16.301	9	.061
Linear-by-Linear Association	1.810	1	.178
N of Valid Cases	375		

a. 1 cells (5.0%) have expected count less than 5. The minimum expected count is 3.93.

From table 4.37, we can see that Pearson Chi-square $X^2(9) = 15.573$ and p value = 0.076. Since the p value is more than the level of significance at 0.05, there is no significant association between denomination and attending online church programs.

Chi square test* denominations * type of media used for listening gospel songs and sermons.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	157.089 ^a	72	.000
Likelihood Ratio	149.185	72	.000
Linear-by-Linear Association	19.189	1	.000
N of Valid Cases	375		

a. 74 cells (82.2%) have expected count less than 5. The minimum expected count is .03.

From table 4.38, we can see that Likelihood Ratio Chi-square $X^2(72) = 149.185$ and p value = 0.00004. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and watching TV and type of media used for listening gospel songs and sermons.

		Value	Approx. Sig.
Nominal	by Phi	.647	.000
Nominal	Cramer's V	.229	.000
N of Valid Cases		375	

From table 4.39, we can see that the Cramer's V = 0.229, which means that denomination has a weak effect (22.9%) on type of media used for listening gospel songs and sermons. The effect that denomination has is significant as p=0.00004, which is less than 0.05.

Chi square test* denominations* updating story and status on social media after church.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17.084 ^a	9	.047
Likelihood Ratio	17.407	9	.043
Linear-by-Linear Association	7.915	1	.005
N of Valid Cases	375		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.07.			

From table 4.40, we can see that Pearson Chi-square $X^2(9) = 17.084$ and p value = 0.047. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and updating story and status on social media after church.

		Value	Approx. Sig.
Nominal	by Phi	.213	.047
Nominal	Cramer's V	.213	.047
N of Valid Cases		375	

From table 4.41, we can see that the Cramer's V = 0.213, which means that denomination has a weak effect (21.3%) on updating story and status on social media

after church. The effect that denomination has is significant as $p=0.047$, which is less than 0.05.

Chi square test* denominations * type of content of story and status on social media after church.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	197.493 ^a	72	.000
Likelihood Ratio	202.713	72	.000
Linear-by-Linear Association	11.050	1	.001
N of Valid Cases	375		

a. 71 cells (78.9%) have expected count less than 5. The minimum expected count is .18.

From table 4.42, we can see that Likelihood Ration Chi-square $X^2 (72) = 197.493$ and p value = 0.000004. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and type of content of story and status on social media after church.

		Value	Approx. Sig.
Nominal	by Phi	.726	.000
Nominal	Cramer's V	.257	.000
N of Valid Cases		375	

From table 4.43, we can see that the Cramer's $V = 0.257$, which means that denomination has a weak effect (25.7%) on type of content of story and status on social media after church. The effect that denomination has is significant as $p=0.000004$, which is less than 0.05.

Chi square test* denominations* type of media used for updating Bible verse and pictures on social media.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	159.936 ^a	54	.000
Likelihood Ratio	115.439	54	.000
Linear-by-Linear Association	4.301	1	.038
N of Valid Cases	375		

a. 48 cells (68.6%) have expected count less than 5. The minimum expected count is .06.

From table 4.44, we can see that Likelihood Ratio Chi-square X^2 (54) = 115.439 and p value = 0.000002. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and type of media used for updating Bible verse and pictures on social media.

		Value	Approx. Sig.
Nominal	by Phi	.653	.000
Nominal	Cramer's V	.267	.000
N of Valid Cases		375	

From table 4.45, we can see that the Cramer's V = 0.267, which means that denomination has a weak effect (26.7%) on type of media used for updating Bible verse and pictures on social media. The effect that denomination has is significant as $p=0.000002$, which is less than 0.05.

CHAPTER-V
EVANGELICAL SPHERE IN MIZORAM

5.0 DEMOGRAPHIC ANALYSIS:

Frequency table on attending church service in a week					
Table 5.0					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Once a week	90	24.0	24.0	24.0
	Twice a week	92	24.5	24.5	48.5
	Thrice a week	83	22.1	22.1	70.7
	More than thrice a week	110	29.3	29.3	100.0
	Total	375	100.0	100.0	

According to Table 5.0, 110 (29.3%) respondents said they attend the church service more than thrice a week, 92 (24.5%) said twice a week, 90 (24%) said once a week, and 83 (22.1%) said thrice a week.

Frequency table on factors leading to attend the church service					
Table 5.1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	To listen and have close connection with God	285	76.0	76.0	76.0
	i like to sing	12	3.2	3.2	79.2
	Task assign by the church	12	3.2	3.2	82.4
	i enjoy going to church	14	3.7	3.7	86.1
	afraid of being judge by others	1	.3	.3	86.4
	All of the above	14	3.7	3.7	90.1
	To listen and have close connection with God,i like to sing,i enjoy going to church	13	3.5	3.5	93.6
	To listen and have close connection with God,i like to sing,	8	2.1	2.1	95.7

	To listen and have close connection with God, enjoy going to church	16	4.3	4.3	100.0
	Total	375	100.0	100.0	

The researcher asked the factors which led the respondents attend the church and according to table 5.1, a total respondent of 285 (76.0%) choose to listen the words of God and have a close connection with him, 16 (4.3%) said they went to church (to listen, have close connection with God and they love going to church), 14 (2.7%) respondents choose (I like going to church) and other 14 (2.7%) choose (all of the above), 13 (3.5%) choose (to listen, have close connection with God, I like to sing and they love going to church), 12 (3.2%) respondents choose (I like to sing) while other 12 (3.2%) respondents choose (task assign by the church), 8 (2.1%) choose (to listen and have close connection with God, I like to sing) and 1(0.3%) respondent choose (afraid of being judge by others).

Frequency on whether being a diakonos (Rawngbawltu) at their church					
Table 5.2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	203	54.1	54.1	54.1
	No	172	45.9	45.9	100.0
	Total	375	100.0	100.0	

Table 5.2 shows that, 203 (54.1%) said yes, they were a diakonos at their church, while 172 (45.9%) said they were not.

Frequency table on ever been helped by the church					
Table 5.3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Mental/psychological	30	8.0	8.0	8.0
	Financial Support	33	8.8	8.8	16.8
	No	310	82.7	82.7	99.5
	Others	2	.5	.5	100.0
	Total	375	100.0	100.0	

According to Table 5.3, when the researcher asked whether they receive any help or assistance by the church, 310 (82.7%) respondents said No, 33 (8.8%) said Financial Support, 30 (8.0%) said Mental/Psychological support and 2 (0.5%) respondents said others.

Frequency table on most helpful church service

Table 5.4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sermon	168	44.8	44.8	44.8
	Bible study	51	13.6	13.6	58.4
	Singing	71	18.9	18.9	77.3
	Prayer and sharing	59	15.7	15.7	93.1
	Others	26	6.9	6.9	100.0
	Total	375	100.0	100.0	

The researcher asked the respondents on which of the following were the most helpful church service programs in uplifting their spiritual faith. Table 5.4 shows that Sermon 168 (44.8%) was the highest, singing 71 (18.9%), Prayer and Sharing 59 (15.7%), Bible Study 51 (13.6%) and others 26 (6.9%).

Frequency table on Churches reopen after covid19 pandemic					
Table 5.5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I went to church often than before	31	8.3	8.3	8.3
	I went to church more less	76	20.3	20.3	28.5
	My church going behaviour is still the same despite the pandemic	268	71.5	71.5	100.0
	Total	375	100.0	100.0	

The research asked the church going behaviour of the respondents, the results according to table 5.5 reveals that a total respondent of 268 (71.5%) said their church going behaviour were still the same, while 76 (20.3%) said that they went to church more less after the covid19 pandemic and 31(8.3%) respondents said they went to church more often.

Frequency table on whether a full attendee of Sunday school					
Table 5.6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	123	32.8	32.8	32.8
	No	252	67.2	67.2	100.0
	Total	375	100.0	100.0	

According to table 5.6, a total respondent of 252 (67.2%) were not full attendee of the church Sunday school, while 123 (32.8%) said that they were full attendee.

Frequency table on whether attending morning and evening prayer service					
Table 5.7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	60	16.0	16.0	16.0
	No	315	84.0	84.0	100.0
	Total	375	100.0	100.0	

According to table 5.7, a total of 315 (84%) attend the morning and evening prayer service, while 60 (16%) said that they do not attend the service.

Frequency table on whether being committee member of your church departments
Table 5.8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	194	51.7	51.7	51.7
	No	181	48.3	48.3	100.0
	Total	375	100.0	100.0	

According to table 5.8, a total respondent of 194 (51.7%) said they were a church committee member, while 181 (48.3%) said that they were not a church committee member.

Frequency table on whether satisfied with the program organised by the church
Table 5.9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	273	72.8	72.8	72.8
	No	102	27.2	27.2	100.0
	Total	375	100.0	100.0	

According to table 5.9, a total respondent of 273 (72.8%) were satisfied with the program organised by the church, while 102 (27.2%) said that they were not satisfied by the program organised by the church.

Frequency table on whether feeling connected and have good connection with the Church community members
Table 5.10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	307	81.9	81.9	81.9
	No	68	18.1	18.1	100.0
	Total	375	100.0	100.0	

According to table 5.10, a total respondent of 307 (81.9%) feel connected and have good connection with the church community members, while 68 (18.1%) said that they do not feel connected.

Frequency table on whether there's a lot of programs organised by the church in a week					
Table 5.11					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	160	42.7	42.7	42.7
	No	215	57.3	57.3	100.0
	Total	375	100.0	100.0	

According to Table 5.11, respondents of 215 (57.3%) opted “No” when asked whether there’s a lot of programs hosted by the church in a week, while 160 (42.7%) respondents said “Yes”.

Frequency table on whether contributed suggestions to the Church Committee					
Table 5.12					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	103	27.5	27.5	27.5
	No	272	72.5	72.5	100.0
	Total	375	100.0	100.0	

According to table 5.12, a total respondent of 272 (72.5%) have not contributed suggestions to the church, while 103 (27.5%) said that they do contribute.

Frequency table on whether participated in praise and worship (lengkhawm etc)					
Table 5.13					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	247	65.9	65.9	65.9
	No	128	34.1	34.1	100.0
	Total	375	100.0	100.0	

According to table 5.13, respondents of 247 (65.9%) have participated in praise and worship, while 128 (34.1%) said that they do not participate.

Frequency table on whether church help them in uplifting your faith					
Table 5.14					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	319	85.1	85.1	85.1
	No	56	14.9	14.9	100.0
	Total	375	100.0	100.0	

According to Table 5.14, a total of 319 respondents (85.1%) said the church helped them in terms of uplifting their faith, while 56 respondents (14.9%) said that the church does not help them in uplifting their faith.

Frequency table on whether participated in Church small group activities (voluntary works, hnatlang etc)					
Table 5.15					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	310	82.7	82.7	82.7
	No	65	17.3	17.3	100.0
	Total	375	100.0	100.0	

According to Table 5.15, a total respondent of 310 (82.7%) said they participated in church group activities, while 65 respondents (17.3%) said they do not participate.

Frequency table on whether they took part in choir and choir practice					
Table 5.16					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	267	71.2	71.2	71.2
	No	108	28.8	28.8	100.0
	Total	375	100.0	100.0	

According to Table 5.16, a respondent of 267 (71.2%) said they took part in choir and choir practice, while 108 (28.8%) said they were not.

Frequency table on whether online church service uplift your faith					
Table 5.17					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	152	40.5	40.5	40.5
	No	223	59.5	59.5	100.0

	Total	375	100.0	100.0	
--	-------	-----	-------	-------	--

According to Table 5.17, a total of 223 respondents (59.5%) said online church service does not uplift one’s faith, while 152 respondents (40.5%) said it does uplift one’s faith.

**Frequency table on whether there is a need to limited church service
Table 5.18**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	164	43.7	43.7	43.7
	No	211	56.3	56.3	100.0
	Total	375	100.0	100.0	

According to Table 5.18, a total respondent of 211 (56%) said there is no need of limiting the church service, while 164 (43.7%) respondents said yes.

**Frequency table on whether submitting tithe to the Church
Table 5.19**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	339	90.4	90.4	90.4
	No	36	9.6	9.6	100.0
	Total	375	100.0	100.0	

According to Table 5.19, a respondent of 339 (90.4%) said they have submitted a tithe to the church, while 36 respondents (9.6%) said they were not.

**Frequency table on whether spending the day at church drains out my energy
Table 5.20**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	43	11.5	11.5	11.5
	Disagree	108	28.8	28.8	40.3
	Neutral	122	32.5	32.5	72.8
	Agree	75	20.0	20.0	92.8
	Strongly Agree	27	7.2	7.2	100.0
	Total	375	100.0	100.0	

According to Table 5.20, Neutral has the highest number of respondents with 122 (32.5%), 108 (28.8%) respondents Disagree, 75 (20%) respondents Agree, 43 (11.5%) respondents Strongly disagree and 27 (7.2%) respondents Strongly Agree.

Frequency table on whether spending too much time on church activities
Table 5.21

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	35	9.3	9.3	9.3
	Disagree	95	25.3	25.3	34.7
	Neutral	82	21.9	21.9	56.5
	Agree	115	30.7	30.7	87.2
	Strongly Agree	48	12.8	12.8	100.0
	Total	375	100.0	100.0	

According to Table 5.21, Agree has the highest number of respondents with 115 (30.7%), 95 (25.3%) respondents Disagree, 82 (21.9%) respondents Neutral, 48 (12.8%) respondents Strongly agree and 35 (9.3%) respondents Strongly disagree.

Frequency table on whether the church dressing culture puts burden to oneself
Table 5.22

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	10	2.7	2.7	2.7
	Disagree	30	8.0	8.0	10.7
	Neutral	84	22.4	22.4	33.1
	Agree	159	42.4	42.4	75.5
	Strongly Agree	92	24.5	24.5	100.0
	Total	375	100.0	100.0	

According to Table 5.22, Agree has the highest number of respondents with 159 (42.4%), 92 (24.5%) respondents Strongly Agree, 84 (22.4%) respondents Neutral, 30 (8%) respondents disagree and 10 (2.7%) respondents Strongly disagree.

**Frequency table on whether religious services should be held only at church
Table 5.23**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	22	5.9	5.9	5.9
	Disagree	16	4.3	4.3	10.1
	Neutral	59	15.7	15.7	25.9
	Agree	137	36.5	36.5	62.4
	Strongly Agree	141	37.6	37.6	100.0
	Total	375	100.0	100.0	

According to Table 5.23, Strongly Agree has the highest number of respondents with 141 (37.6%), 137 (36.5%) respondents Agree, 59 (15.7%) respondents Neutral, 22 (5.9%) respondents Strongly disagree and 16 (4.3%) respondents disagree.

**Frequency table on whether listening to songs and words make deep relationship with God
Table 5.24**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	23	6.1	6.1	6.1
	Disagree	13	3.5	3.5	9.6
	Neutral	41	10.9	10.9	20.5
	Agree	152	40.5	40.5	61.1
	Strongly Agree	146	38.9	38.9	100.0
	Total	375	100.0	100.0	

According to Table 5.24, Agree has the highest number of respondents with 152 (40.5%), 146 (38.9%) respondents Strongly Agree, 41 (10.9%) respondents Neutral, 23 (6.1%) respondents Strongly disagree and 13 (3.5%) respondents disagree.

**Frequency table on whether offering tithes should be utilized wisely by the church
Table 5.25**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	25	6.7	6.7	6.7
	Disagree	4	1.1	1.1	7.7
	Neutral	38	10.1	10.1	17.9
	Agree	98	26.1	26.1	44.0
	Strongly Agree	210	56.0	56.0	100.0
	Total	375	100.0	100.0	

According to Table 5.25, Strongly Agree has the highest number of respondents with 210 (56%), 98 (26.1%) respondents Agree, 38 (10.1%) respondents Neutral, 25 (6.7%) respondents Strongly disagree and 4 (1.1%) respondents disagree.

5.1 SUMMARY OF DEMOGRAPHIC ANALYSIS:

- According to Table 5.0, 110 (29.3%) respondents said they attend the church service more than thrice a week, 92 (24.5%) said twice a week, 90 (24%) said once a week, and 83 (22.1%) said thrice a week.
- The researcher asked the factors which led the respondents attend the church and according to table 5.1, a total respondent of 285 (76.0%) choose to listen the words of God and have a close connection with him, 16 (4.3%) said they went to church (to listen, have close connection with God and they love going to church), 14 (2.7%) respondents choose (I like going to church) and other 14 (2.7%) choose (all of the above), 13 (3.5%) choose (to listen, have close connection with God, I like to sing and they love going to church), 12 (3.2%) respondents choose (I like to sing) while other 12 (3.2%) respondents choose (task assign by the church), 8 (2.1%) choose (to listen and have close connection with God, I like to sing) and 1(0.3%) respondent choose (afraid of being judge by others).
- Table 5.2 shows that, 203 (54.1%) said yes, they were a diakonos at their church, while 172 (45.9%) said they were not.
- According to Table 5.3, when the researcher asked whether they receive any help or assistance by the church, 310 (82.7%) respondents said No, 33 (8.8%) said Financial Support, 30 (8.0%) said Mental/Psychological support and 2 (0.5%) respondents said others.
- The researcher asked the respondents on which of the following were the most helpful church service programs in uplifting their spiritual faith. Table 5.4

shows that Sermon 168 (44.8%) was the highest, singing 71 (18.9%), Prayer and Sharing 59 (15.7%), Bible Study 51 (13.6%) and others 26 (6.9%).

- The research asked the church going behaviour of the respondents, the results according to table 5.5 reveals that a total respondent of 268 (71.5%) said their church going behaviour were still the same, while 76 (20.3%) said that they went to church more less after the covid19 pandemic and 31(8.3%) respondents said they went to church more often.
- According to table 5.6, a total respondent of 252 (67.2%) were not full attendee of the church Sunday school, while 123 (32.8%) said that they were full attendee.
- According to table 5.7, a total of 315 (84%) attend the morning and evening prayer service, while 60 (16%) said that they do not attend the service.
- According to table 5.8, a total respondent of 194 (51.7%) said they were a church committee member, while 181 (48.3%) said that they were not a church committee member.
- According to table 5.9, a total respondent of 273 (72.8%) were satisfied with the program organised by the church, while 102 (27.2%) said that they were not satisfied by the program organised by the church.
- According to table 5.10, a total respondent of 307 (81.9%) feel connected and have good connection with the church community members, while 68 (18.1%) said that they do not feel connected.
- According to Table 5.11, respondents of 215 (57.3%) opted “No” when asked whether there’s a lot of programs hosted by the church in a week, while 160 (42.7%) respondents said “Yes”.

- According to table 5.12, a total respondent of 272 (72.5%) have not contributed suggestions to the church, while 103 (27.5%) said that they do contribute.
- According to table 5.13, respondents of 247 (65.9%) have participated in praise and worship, while 128 (34.1%) said that they do not participate.
- According to Table 5.14, a total of 319 respondents (85.1%) said the church helped them in terms of uplifting their faith, while 56 respondents (14.9%) said that the church does not help them in uplifting their faith.
- According to Table 5.15, a total respondent of 310 (82.7%) said they participated in church group activities, while 65 respondents (17.3%) said they do not participate.
- According to Table 5.16, a respondent of 267 (71.2%) said they took part in choir and choir practice, while 108 (28.8%) said they were not.
- According to Table 5.17, a total of 223 respondents (59.5%) said online church service does not uplift one's faith, while 152 respondents (40.5%) said it does uplift one's faith.
- According to Table 5.18, a total respondent of 211 (56%) said there is no need of limiting the church service, while 164 (43.7%) respondents said yes.
- According to Table 5.19, a respondent of 339 (90.4%) said they have submitted a tithe to the church, while 36 respondents (9.6%) said they were not.
- According to Table 5.20, Neutral has the highest number of respondents with 122 (32.5%), 108 (28.8%) respondents Disagree, 75 (20%) respondents Agree, 43 (11.5%) respondents Strongly disagree and 27 (7.2%) respondents Strongly Agree.

- According to Table 5.21, Agree has the highest number of respondents with 115 (30.7%), 95 (25.3%) respondents Disagree, 82 (21.9%) respondents Neutral, 48 (12.8%) respondents Strongly agree and 35 (9.3%) respondents Strongly disagree.
- According to Table 5.22, Agree has the highest number of respondents with 159 (42.4%), 92 (24.5%) respondents Strongly Agree, 84 (22.4%) respondents Neutral, 30 (8%) respondents disagree and 10 (2.7%) respondents Strongly disagree.
- According to Table 5.23, Strongly Agree has the highest number of respondents with 141 (37.6%), 137 (36.5%) respondents Agree, 59 (15.7%) respondents Neutral, 22 (5.9%) respondents Strongly disagree and 16 (4.3%) respondents disagree.
- According to Table 5.24, Agree has the highest number of respondents with 152 (40.5%), 146 (38.9%) respondents Strongly Agree, 41 (10.9%) respondents Neutral, 23 (6.1%) respondents Strongly disagree and 13 (3.5%) respondents disagree.
- According to Table 5.25, Strongly Agree has the highest number of respondents with 210 (56%), 98 (26.1%) respondents Agree, 38 (10.1%) respondents Neutral, 25 (6.7%) respondents Strongly disagree and 4 (1.1%) respondents disagree.

5.2 STATISTICAL ANALYSIS:

Cross Tabulation* on church going behaviour * opinions on limiting church service.

	Church Going Behaviour
Mann-Whitney U	12971.000
Wilcoxon W	35337.000
Z	-4.188
Asymp. Sig. (2-tailed)	.000028
a. Grouping Variable: Do you think there is a need to limited church service	

As per table 5.26, the Mann-Whitney U value is 12971 and the p value (Asymp. Sig.) is 0.000028 which is less than 0.05. There is a significant difference between respondents with differ opinions on limiting church service regarding their church going behaviour.

Chi-Square Test * attending online church program (covid period) and regularity of attending churches post-pandemic.

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.663 ^a	2	.000033
Likelihood Ratio	19.953	2	.000
Linear-by-Linear Association	3.325	1	.068
N of Valid Cases	375		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 11.08.			

As per table 5.27, Pearson Chi-square value $X^2(2) = 20.663$, $p = 0.000033$. Since the p value is less than 0.05, we reject the Null hypothesis and states that there is a significant association between attending online church program (covid period) and regularity of attending churches post-pandemic.

		Value	Approximate Significance
Nominal	by Phi	.235	.000
Nominal	Cramer's V	.235	.000
N of Valid Cases		375	

The above table is a measurement of effect size table, Cramer's $V = 0.235$; which means that attending online church program has a weak effect (23.5%) on attending churches post pandemic. The effect that attending church program has on regularity of attending churches post-pandemic is significant as $p = 0.00003$, which is less than 0.05.

Gender * Are you a diakonos at your church Crosstabulation

		Are you a diakonos at your church			
		Yes	No	Total	
Gender	Male	Count	130	58	188
		Expected Count	101.8	86.2	188.0
	Female	Count	73	114	187
		Expected Count	101.2	85.8	187.0
Total		Count	203	172	375
		Expected Count	203.0	172.0	375.0

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	34.235 ^a	1	.000		
Continuity Correction ^b	33.033	1	.000		
Likelihood Ratio	34.789	1	.000		
Fisher's Exact Test				.000	.000
Linear-by-Linear Association	34.144	1	.000		
N of Valid Cases	375				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 85.77.
b. Computed only for a 2x2 table

As per table 5.30, Pearson Chi-square value $X^2(1) = 34.235$, $p = 0.000002$. Since the p value is less than 0.05, there is a significant association between gender and being a diakonos in one's respective church.

			Value	Approximate Significance
Nominal	by	Phi	.302	.000
Nominal		Cramer's V	.302	.000
N of Valid Cases			375	

The above table 2.31 is a measurement of effect size table, $\Phi = 0.302$; which means that attending gender has a moderate effect (30.2%) on whether one is appointed a responsibility of a diakonos in one's church. The effect that gender has on being a diakonos is significant as $p=0.000002$, which is less than 0.05.

Gender*Do you think there is a need to limited church service Crosstabulation

			Do you think there is a need to limited church service		Total
			Yes	No	
Gender	Male	Count	88	100	188
		Expected Count	82.2	105.8	188.0
	Female	Count	76	111	187
		Expected Count	81.8	105.2	187.0
Total		Count	164	211	375
		Expected Count	164.0	211.0	375.0

	Value	df	Asymptotic Significance (2-sided)	Exact (2sided) Sig.	Exact (1sided) Sig.
Pearson Chi-Square	1.449 ^a	1	.229		
Continuity Correction ^b	1.209	1	.272		
Likelihood Ratio	1.450	1	.229		
Fisher's Exact Test				.253	.136
Linear-by-Linear Association	1.445	1	.229		
N of Valid Cases	375				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 81.78.
b. Computed only for a 2x2 table

As per table 5.33, Pearson Chi-square value $X^2(1) = 1.449$, $p = 0.229$. Since the p value is more than the level of significance at 0.05, There is significant association between gender and having opinion that church service should be limited.

Gender*Are you satisfied with the program organized by the church Crosstabulation

Table 5.34 :Gender*Are you satisfied with the program organized by the church Crosstabulation					
			Are you satisfied with the program organized by the church		
			Yes	No	Total
Gender	Male	Count	142	46	188
		Expected Count	136.9	51.1	188.0
	Female	Count	131	56	187
		Expected Count	136.1	50.9	187.0
Total		Count	273	102	375
		Expected Count	273.0	102.0	375.0

Table 5.35: Chi-Square Tests					
	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.421 ^a	1	.233		
Continuity Correction ^b	1.158	1	.282		
Likelihood Ratio	1.423	1	.233		
Fisher's Exact Test				.247	.141
Linear-by-Linear Association	1.417	1	.234		
N of Valid Cases	375				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 50.86.
b. Computed only for a 2x2 table

As per table 5.35, Pearson Chi-square value $X^2(1) = 1.421$, $p = 0.233$. Since the p value is more than the level of significance at 0.05, there is no significant

association between gender and being satisfied with the programs organized by the church.

Gender* Church going behaviour Crosstabulation

		Gender	N	Mean Rank	Sum of Ranks
Church Behaviour	Going	Male	188	212.02	39859.50
		Female	187	163.85	30640.50
		Total	375		

	Church Going Behaviour
Mann-Whitney U	13062.500
Wilcoxon W	30640.500
Z	-4.332
Asymp. Sig. (2-tailed)	.000
a. Grouping Variable: Gender	

As per table 5.37, the Mann-Whitney U value is 13062.5 and the p value (Asymp. Sig.) is 0.000015 which is less than the level of significance at 0.05, there is a significant difference between genders regarding their church going behaviour. Table 5.36 denotes that male has a higher mean rank score than female in church going behaviour score i.e., Males perform better than Females in church going behaviour.

Table 5.36 denotes that male has a higher mean rank score than female in church going behaviour score i.e., Males perform better than Females in church going behaviour.

Age * Do you think there is a need to limited church service Crosstabulation

Table 5.38: Age * Do you think there is a need to limited church service Crosstabulation

		Do you think there is a need to limited church service		Total	
		Yes	No		
Age	Less than 25 years	Count	34	47	81
		Expected Count	35.4	45.6	81.0
	Between 25-35 years	Count	111	115	226
		Expected Count	98.8	127.2	226.0
	More than 35 years	Count	19	49	68
		Expected Count	29.7	38.3	68.0
Total		Count	164	211	375
		Expected Count	164.0	211.0	375.0

Table 5.39: Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	9.653 ^a	2	.008
Likelihood Ratio	9.962	2	.007
Linear-by-Linear Association	2.367	1	.124
N of Valid Cases	375		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 29.74.

\ As per table 5.39, Pearson Chi-square value $X^2(2) = 9.653$, $p = 0.008$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and having an opinion that the church service should be limited. As per table 5.38, we can see that the older one's get, the more he/she is opted to have an opinion against limiting church service.

Table 5.40: Symmetric Measures

		Value	Approximate Significance
Nominal	by Phi	.160	.008
Nominal	Cramer's V	.160	.008
N of Valid Cases		375	

The table 5.40 is a measurement of effect size, Cramer's $V = 0.160$; which

means that gender has a weak effect (16%) on whether one is having an opinion that the church service should be limited. The effect that gender has is significant as $p=0.008$, which is less than 0.05.

Age * Does church help you in uplifting your faith Crosstabulation

		Does church help you in uplifting your faith		Total	
		Yes	No		
Age	Less than 25 years	Count	65	16	81
		Expected Count	68.9	12.1	81.0
	Between 25-35 years	Count	189	37	226
		Expected Count	192.3	33.7	226.0
	More than 35 years	Count	65	3	68
		Expected Count	57.8	10.2	68.0
Total		Count	319	56	375
		Expected Count	319.0	56.0	375.0

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.775 ^a	2	.020
Likelihood Ratio	9.571	2	.008
Linear-by-Linear Association	6.463	1	.011
N of Valid Cases	375		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.15.

As per table 5.42, Pearson Chi-square value $X^2(2) = 7.775$, $p = 0.020$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and church uplifting faith. As per table 5.41, as one gets older, he/she is more likely to be opinionated on church helping in uplifting faith.

		Value	Approximate Significance
Nominal	by Phi	.144	.020
Nominal	Cramer's V	.144	.020
N of Valid Cases		375	

The above table 5.43 is a measurement of effect size, Cramer's $V = 0.144$; which means that age has a weak effect (14.4%) on whether church helps in uplifting one's faith or not. The effect that age has is significant as $p=0.020$, which is less than 0.05.

Age * The church dressing culture puts burden to oneself Crosstabulation

		The church dressing culture puts burden to oneself					Total	
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree		
Age	Less than 25 years	Count	15	33	15	15	3	81
		Expected Count	19.9	34.3	18.1	6.5	2.2	81.0
	Between 25-35 years	Count	63	103	45	10	5	226
		Expected Count	55.4	95.8	50.6	18.1	6.0	226.0
	More than 35 years	Count	14	23	24	5	2	68
		Expected Count	16.7	28.8	15.2	5.4	1.8	68.0
Total		Count	92	159	84	30	10	375
		Expected Count	92.0	159.0	84.0	30.0	10.0	375.0

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	26.011 ^a	8	.001
Likelihood Ratio	23.098	8	.003
Linear-by-Linear Association	.706	1	.401
N of Valid Cases	375		

a. 2 cells (13.3%) have expected count less than 5. The minimum expected count is 1.81.

As per table 5.45, Pearson Chi-square value $X^2(8) = 26.011$, $p = 0.001$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and feeling burden on church dressing culture. As per table 5.44, as one gets older, he/she is more likely to be burdened by the church dressing culture.

		Value	Approximate Significance
Nominal by Nominal	Phi	.263	.001
	Cramer's V	.186	.001
N of Valid Cases		375	

The above table 5.46 is a measurement of effect size, Cramer's $V = 0.186$; which means that age has a weak effect (18.6%) on whether one feels burdened by the church dressing culture. The effect that age has is significant as $p=0.001$, which is less than 0.05.

Age * Religious services should be held only at church Crosstabulation

			Religious services should be held only at church					Total
			Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
Age	Less than 25 years	Count	11	4	18	30	18	81
		Expected Count	4.8	3.5	12.7	29.6	30.5	81.0
	Between 25-35 years	Count	8	8	32	75	103	226
		Expected Count	13.3	9.6	35.6	82.6	85.0	226.0
	More than 35 years	Count	3	4	9	32	20	68
		Expected Count	4.0	2.9	10.7	24.8	25.6	68.0
Total		Count	22	16	59	137	141	375
		Expected Count	22.0	16.0	59.0	137.0	141.0	375.0

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	27.012 ^a	8	.001
Likelihood Ratio	25.473	8	.001
Linear-by-Linear Association	6.475	1	.011
N of Valid Cases	375		

a. 4 cells (26.7%) have expected count less than 5. The minimum expected count is 2.90.

As per table 5.48, Pearson Chi-square value $X^2(8) = 27.012$, $p = 0.001$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and having an opinion that religious services should be held only at churches. As per table 5.47, mid-career respondents are more likely to have an opinion that church service should be held only at church.

		Value	Approximate Significance
Nominal by Nominal	Phi	.268	.001
	Cramer's V	.190	.001
N of Valid Cases		375	

The table 5.49 is a measurement of effect size, Cramer's $V = 0.190$; which means that age has a weak effect (19%) on having an opinion that religious services should be held only at churches. The effect that age has is significant as $p=0.001$, which is less than 0.05.

Age * How often you attend church service in a week Crosstabulation

Table 5.50: Age * How often you attend church service in a week Crosstabulation

			How often you attend church service in a week				Total
			Once a week	Twice a week	Thrice a week	More than thrice a week	
Age	Less than 25 years	Count	23	31	17	10	81
		Expected Count	19.4	19.9	17.9	23.8	81.0
	Between 25-35 years	Count	59	53	52	62	226
		Expected Count	54.2	55.4	50.0	66.3	226.0
	More than 35 years	Count	8	8	14	38	68
		Expected Count	16.3	16.7	15.1	19.9	68.0
Total		Count	90	92	83	110	375
		Expected Count	90.0	92.0	83.0	110.0	375.0

Table 5.51: Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	40.956 ^a	6	.000
Likelihood Ratio	40.858	6	.000
Linear-by-Linear Association	29.079	1	.000
N of Valid Cases	375		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 15.05.

As per table 5.51, Pearson Chi-square value $X^2(6) = 40.956$, $p = 0.00003$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and frequency of attending church service in a week. As per table 5.50, as one gets older, he/she is likely to attend more and more church service.

		Value	Approximate Significance
Nominal by Nominal	Phi	.330	.000
	Cramer's V	.234	.000
N of Valid Cases		375	

The table 5.52 is a measurement of effect size, Cramer's $V = 0.234$; which means that age has a weak effect (23.4%) on frequency of attending church service in a week. The effect that age has is significant as $p=0.00003$, which is less than 0.05.

Age groups* church going behaviour Crosstabulation

		Age	N	Mean Rank
Church Going Behaviour		Less than 25 years	81	163.64
		Between 25-35 years	226	181.69
		More than 35 years	68	237.98
		Total	375	

The table 5.53 shows the descriptive analysis of the respondents based on their church going behaviour. As per the table, respondents belonging to age group of more than 45 years of age has the highest mean rank score while respondents belonging to age group less than 25 years of age has the lowest mean rank score.

	Church Going Behaviour
Kruskal-Wallis H	19.580
df	2
Asymp. Sig.	.000
a. Kruskal Wallis Test	
b. Grouping Variable: Age	

The table 5.54 shows the comparison analysis of different age groups regarding their church going behaviour. As per the table, Kruskal Wallis H-test value = 19.580, $p = 0.000056$. Since the p value is less than the level of significance at

0.05, the analysis is statistically significant that there is a significant difference between different age groups regarding their church going behaviour.

Are you a diakonos at your church*Are you satisfied with the program organized by the church Crosstabulation

		Are you satisfied with the program organized by the church		Total	
		Yes	No		
Are you a diakonos at your church	Yes	Count	160	43	203
		Expected Count	147.8	55.2	203.0
	No	Count	113	59	172
		Expected Count	125.2	46.8	172.0
Total		Count	273	102	375
		Expected Count	273.0	102.0	375.0

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	8.094 ^a	1	.004		
Continuity Correction ^b	7.445	1	.006		
Likelihood Ratio	8.087	1	.004		
Fisher's Exact Test				.005	.003
Linear-by-Linear Association	8.072	1	.004		
N of Valid Cases	375				
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 46.78.					
b. Computed only for a 2x2 table					

As per table 5.56, Pearson Chi-square value $X^2(1) = 8.094$, $p = 0.004$. Since the p value is less than the level of significance at 0.05, there is a significant association between being a diakonos and being satisfied with the program organized by the church. As per table 5.55, we can observe that the respondents who are diakonos in their church are more likely to be satisfied with the program organized by the church.

		Value	Approx. Sig.
Nominal	by Phi	.147	.004
Nominal	Cramer's V	.147	.004
N of Valid Cases		375	

The table 5.57 is a measurement of effect size, Phi = 0.147, which means that age has a weak effect (14.7%) on being satisfied with the program organized by the church. The effect that being a diakonos has is significant as $p=0.004$, which is less than 0.05.

**Occupation * Are you a committee member of your church departments
Crosstabulation**

		Are you a committee member of your church departments			Total
		Yes	No		
Occupation	Full time employed	Count	89	67	156
		Expected Count	80.7	75.3	156.0
	Part time employed	Count	10	25	35
		Expected Count	18.1	16.9	35.0
	Self employed	Count	46	28	74
		Expected Count	38.3	35.7	74.0
	Student	Count	25	45	70
		Expected Count	36.2	33.8	70.0
	Unemployed (looking for work)	Count	18	11	29
		Expected Count	15.0	14.0	29.0
	Unemployed (not looking for work)	Count	4	1	5
		Expected Count	2.6	2.4	5.0
	Unable to work	Count	0	1	1
		Expected Count	.5	.5	1.0
	Retired	Count	2	0	2
		Expected Count	1.0	1.0	2.0
	Prefer not to say	Count	0	3	3
		Expected Count	1.6	1.4	3.0
Total		Count	194	181	375
		Expected Count	194.0	181.0	375.0

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	28.697 ^a	8	.000
Likelihood Ratio	31.473	8	.000
Linear-by-Linear Association	1.510	1	.219
N of Valid Cases	375		

a. 8 cells (44.4%) have expected count less than 5. The minimum expected count is .48.

As per table 5.59, Likelihood Ratio Chi-square value $X^2(8) = 31.473$, $p = 0.000358$. Since the p value is less than the level of significance at 0.05, there is a significant association between Occupation and being a committee member of church departments.

		Value	Approx. Sig.
Nominal	by Phi	.277	.000
Nominal	Cramer's V	.277	.000
N of Valid Cases		375	

The above table 5.60 is a measurement of effect size, Cramer's $V = 0.277$, which means that occupation has a weak effect (27.7%) on being a committee member of church departments. The effect that occupation has is significant as $p=0.000358$, which is less than 0.05.

Educational qualifications *church going behaviour Crosstabulation

		Education	N	Mean Rank
Church Behaviour	Going	Primary education	3	200.00
		High School	17	232.68
		Higher Sec	60	181.78
		Bachelor	161	164.00
		Master and above	134	213.68
		Total	375	

Table 5.62: Test Statistics^{a,b}	
	Church Going Behaviour
Chi-Square	18.791
df	4
Asymp. Sig.	.001
a. Kruskal Wallis Test	
b. Grouping Variable: Education	

From table 5.61, we can observe that respondents with educational qualification of High school level have the highest mean rank score while respondents with Bachelor's degree have the lowest score. As per table 5.62, Kruskal Wallis H- test value at degree of freedom 4 is 18.791 and p value = 0.001. Since p value is less than the significance level of 0.05, there is a significant difference between respondents with different occupations regarding their church going behaviour.

Chi-square test* Denominations*opinions on programs organized by the church in a week

Table 5.63: Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.065 ^a	9	.006
Likelihood Ratio	23.638	9	.005
Linear-by-Linear Association	11.157	1	.001
N of Valid Cases	375		
a. 1 cells (5.0%) have expected count less than 5. The minimum expected count is 4.69.			

From table 5.63, we can see that the Pearson Chi-square $X^2(9) = 23.065$ and p value = 0.006. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and opinions on programs organized by the church in a week.

		Value	Approx. Sig.
Nominal	by Phi	.248	.006
Nominal	Cramer's V	.248	.006
N of Valid Cases		375	

From table 5.64, we can see that the Cramer's V = 0.248, which means that denomination has a weak effect (24.8%) on opinions on programs organized by the church in a week. The effect that denomination has is significant as $p=0.006$, which is less than 0.05.

Denominations* church going behaviour Crosstabulation

		Denomination	N	Mean Rank
Church Behaviour	Going	Presbyterian	101	180.52
		Baptist	53	183.58
		Salvation Army	26	229.21
		UPC NEI	19	209.18
		UPC Mizoram	19	213.97
		Seventh Day	53	171.01
		ECM	41	212.99
		LIKBK	26	211.46
		Roman Catholic	26	144.63
		IKK	11	134.86
		Total	375	

	Church Going Behaviour
Chi-Square	17.894
df	9
Asymp. Sig.	.036
a. Kruskal Wallis Test	
b. Grouping Variable: Denomination	

From table 5.65, we can observe that respondents belonging to Salvation Army have the highest mean rank score while respondents belonging to IKK have

the lowest score. As per table 5.66, Kruskal Wallis H- test value at degree of freedom 9 is 17.894 and p value = 0.036. Since p value is less than the significance level of 0.05, there is a significant difference between different church denominations regarding their church going behaviour.

Correlation * Church media consumption * Church going behaviour

Table 5.67: Correlations			Church_Media_Consumption	Church Going Behaviour
Spearman's rho	Church_Media_Consumption	Correlation Coefficient	1.000	.524**
		Sig. (2-tailed)	.	.000
		N	375	375
	Church Going Behaviour	Correlation Coefficient	.524**	1.000
		Sig. (2-tailed)	.000	.
		N	375	375

** . Correlation is significant at the 0.01 level (2-tailed).

As per the table above 5.67, the correlation coefficient for Church media consumption and Church going behaviour is 0.524 and the p value of 0.00003 which is less than 0.05. This denotes that there is a positive moderate correlation between the two variables and state that there is a significant positive moderate relation between Church media consumption and Church going behaviour, in fact, the correlation is significant at 0.01 level.

5.3 SUMMARY OF STATISTICAL ANALYSIS:

- As per table 5.26, the Mann-Whitney U value is 12971 and the p value (Asymp. Sig.) is 0.000028 which is less than 0.05. There is a significant difference between respondents with differ opinions on limiting church service regarding their church going behaviour.
- As per table 5.27, Pearson Chi-square value $X^2(2) = 20.663$, $p = 0.000033$. Since the p value is less than 0.05, we reject the Null hypothesis and states that there is a significant association between attending online church program (covid period)

and regularity of attending churches post-pandemic. The above table is a measurement of effect size table, Cramer's $V = 0.235$; which means that attending online church program has a weak effect (23.5%) on attending churches post pandemic. The effect that attending church program has on regularity of attending churches post-pandemic is significant as $p = 0.00003$, which is less than 0.05.

- As per table 5.30, Pearson Chi-square value $X^2(1) = 34.235$, $p = 0.000002$. Since the p value is less than 0.05, there is a significant association between gender and being a diakonos in one's respective church. The above table 2.31 is a measurement of effect size table, $\Phi = 0.302$; which means that attending gender has a moderate effect (30.2%) on whether one is appointed a responsibility of a diakonos in one's church. The effect that gender has on being a diakonos is significant as $p=0.000002$, which is less than 0.05.

- As per table 5.33, Pearson Chi-square value $X^2(1) = 1.449$, $p = 0.229$. Since the p value is more than the level of significance at 0.05, There is significant association between gender and having opinion that church service should be limited.

- As per table 5.35, Pearson Chi-square value $X^2(1) = 1.421$, $p = 0.233$. Since the p value is more than the level of significance at 0.05, there is no significant association between gender and being satisfied with the programs organized by the church.

- As per table 5.37, the Mann-Whitney U value is 13062.5 and the p value (Asymp. Sig.) is 0.000015 which is less than the level of significance at 0.05, there is a significant difference between genders regarding their church going behaviour. Table 5.36 denotes that male has a higher mean rank score than female in church going behaviour score i.e., Males perform better than Females in church going behaviour. Table 5.36 denotes that male has a higher mean rank score than female in church going behaviour score i.e., Males perform better than Females in church going behaviour.

- As per table 5.39, Pearson Chi-square value $X^2(2) = 9.653$, $p = 0.008$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and having an opinion that the church service should be limited. As per table 5.38, we can see that the older one's get, the more he/she is

opted to have an opinion against limiting church service. The table 5.40 is a measurement of effect size, Cramer's $V = 0.160$; which means that gender has a weak effect (16%) on whether one is having an opinion that the church service should be limited. The effect that gender has is significant as $p=0.008$, which is less than 0.05.

- As per table 5.42, Pearson Chi-square value $X^2(2) = 7.775$, $p = 0.020$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and church uplifting faith. As per table 5.41, as one gets older, he/she is more likely to be opinionated on church helping in uplifting faith. The above table 5.43 is a measurement of effect size, Cramer's $V = 0.144$; which means that age has a weak effect (14.4%) on whether church helps in uplifting one's faith or not. The effect that age has is significant as $p=0.020$, which is less than 0.05.

- As per table 5.45, Pearson Chi-square value $X^2(8) = 26.011$, $p = 0.001$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and feeling burden on church dressing culture. As per table 5.44, as one gets older, he/she is more likely to be burdened by the church dressing culture. The above table 5.46 is a measurement of effect size, Cramer's $V = 0.186$; which means that age has a weak effect (18.6%) on whether one feels burdened by the church dressing culture. The effect that age has is significant as $p=0.001$, which is less than 0.05.

- As per table 5.48, Pearson Chi-square value $X^2(8) = 27.012$, $p = 0.001$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and having an opinion that religious services should be held only at churches. As per table 5.47, mid-career respondents are more likely to have an opinion that church service should be held only at church. The table 5.49 is a measurement of effect size, Cramer's $V = 0.190$; which means that age has a weak effect (19%) on having an opinion that religious services should be held only at churches. The effect that age has is significant as $p=0.001$, which is less than 0.05.

- As per table 5.51, Pearson Chi-square value $X^2(6) = 40.956$, $p = 0.00003$. Since the p value is less than the level of significance at 0.05, there is a significant association between age and frequency of attending church service in a week. As per

table 5.50, as one gets older, he/she is likely to attend more and more church service. The table 5.52 is a measurement of effect size, Cramer's $V = 0.234$; which means that age has a weak effect (23.4%) on frequency of attending church service in a week. The effect that age has is significant as $p=0.00003$, which is less than 0.05.

- The table 5.53 shows the descriptive analysis of the respondents based on their church going behaviour. As per the table, respondents belonging to age group of more than 45 years of age has the highest mean rank score while respondents belonging to age group less than 25 years of age has the lowest mean rank score. The table 5.54 shows the comparison analysis of different age groups regarding their church going behaviour. As per the table, Kruskal Wallis H-test value = 19.580, $p = 0.000056$. Since the p value is less than the level of significance at 0.05, the analysis is statistically significant that there is a significant difference between different age groups regarding their church going behaviour.

- As per table 5.56, Pearson Chi-square value $X^2(1) = 8.094$, $p = 0.004$. Since the p value is less than the level of significance at 0.05, there is a significant association between being a diakonos and being satisfied with the program organized by the church. As per table 5.55, we can observe that the respondents who are diakonos in their church are more likely to be satisfied with the program organized by the church. The table 5.57 is a measurement of effect size, $\Phi = 0.147$, which means that age has a weak effect (14.7%) on being satisfied with the program organized by the church. The effect that being a diakonos has is significant as $p=0.004$, which is less than 0.05.

- As per table 5.59, Likelihood Ratio Chi-square value $X^2(8) = 31.473$, $p = 0.000358$. Since the p value is less than the level of significance at 0.05, there is a significant association between Occupation and being a committee member of church departments. The above table 5.60 is a measurement of effect size, Cramer's $V = 0.277$, which means that occupation has a weak effect (27.7%) on being a committee member of church departments. The effect that occupation has is significant as $p=0.000358$, which is less than 0.05.

- From table 5.61, we can observe that respondents with educational qualification of High school level have the highest mean rank score while

respondents with Bachelor's degree have the lowest score. As per table 5.62, Kruskal Wallis H- test value at degree of freedom 4 is 18.791 and p value = 0.001. Since p value is less than the significance level of 0.05, there is a significant difference between respondents with different occupations regarding their church going behaviour.

- From table 5.63, we can see that the Pearson Chi-square $X^2(9) = 23.065$ and p value = 0.006. Since the p value is less than the level of significance at 0.05, there is a significant association between different church denominations and opinions on programs organized by the church in a week. From table 5.64, we can see that the Cramer's $V = 0.248$, which means that denomination has a weak effect (24.8%) on opinions on programs organized by the church in a week. The effect that denomination has is significant as $p=0.006$, which is less than 0.05.
- From table 5.65, we can observe that respondents belonging to Salvation Army have the highest mean rank score while respondents belonging to IKK have the lowest score. As per table 5.66, Kruskal Wallis H- test value at degree of freedom 9 is 17.894 and p value = 0.036. Since p value is less than the significance level of 0.05, there is a significant difference between different church denominations regarding their church going behaviour.
- As per the table above 5.66, the correlation coefficient for Church media consumption and Church going behaviour is 0.524 and the p value of 0.00003 which is less than 0.05. This denotes that there is a positive moderate correlation between the two variables and state that there is a significant positive moderate relation between Church media consumption and Church going behaviour, in fact, the correlation is significant at 0.01 level.

CHAPTER-VI

6.0 FINDINGS:

The findings from the study are divided into three parts. The first part includes the result of Mapping and interview. The second part include the results of survey. The objectives of the study were: - To identify the types of media used by various churches in Mizoram; To analyse the usage and the impact of church media among the members; To study the role of church media departments; To investigate the evangelical public sphere in Mizoram.

6.0.1 Findings from objective 1 and 3 and chapter 3

Identifying the types of media used by various churches in Mizoram:

Most of the denominations in the research regularly produce newsletters and publications that serve as church organs and help people remain informed about doctrine, church-related matters, and diverse activities. Articles, devotionals, sermons, testimonials, missionary reports, and announcements are among the material. For community participation, several churches employ social media platforms such as Facebook, Instagram, and YouTube. Since numerous denominations generate programs for television on local television networks which include LPS and Zonet that include sermons, music videos, educational material, documentary films, talk-show interviews, and worship sessions, broadcasting in real time and coverage, especially through YouTube and local cable television networks, are common practices. This results in the dissemination of Christian music and the development of a worship environment.

In response to technological advancements, churches in Mizoram have embraced a digital presence as they maintain websites, social media profiles, and YouTube channels to livestream services and connect with a broader audience. Some churches even developed mobile applications offering access to preaching, prayers, study guides, and religious content.

Different denominations in Mizoram have embarked on a digital presence in response to technology improvements, maintaining websites, social media accounts, and YouTube channels in order for live streaming services and interact with a larger audience. Some churches have even created mobile applications that provide access to sermons, prayers, study aids, and religious material.

Furthermore, traditional media such as radio remains vital, with Seventh-day Adventists transmitting via Adventist World Radio (AWR) and Presbyterians broadcasting via FM Zoawi and then re-uploading to their YouTube channel. Overall, these diversified tactics demonstrate Mizoram churches' versatility in adopting multiple media for Christian communication and outreach.

6.0.2 The study on the role of various church media departments:

The interview demonstrates a widespread tendency among denominations to make extensive use of various forms of media, revealing numerous church denominations utilizing a variety of media formats, including electronic media (TV), social media (the role of YouTube), and traditional media (print), demonstrating a comprehensive approach to communication. The goals of church media departments include gospel propagation, education, entertainment, and member participation. Furthermore, churches employ a range of material distribution strategies to reach a wider audience, such as showing sermons, chat programs, documentaries, interviews, real-time events coverage, and career help, and youth-focused activities.

Church media departments are organized hierarchically, with roles such as chairman of the board, secretary, coordinator, technicians, and computer operators. This indicates a cooperative approach, with members specializing in specific activities while others having studios with suitable infrastructure. A number of methods were acknowledge such as content creation, planning, the utilization of outsourcing, and resource adaptations, wherein various churches pre-record content, matching them to access, and assigning local reporters with resource details because different churches

focus on different communication strategies. Some people favour traditional media (print) because of its historical importance and the availability, while others expect that internet platforms will become increasingly important, taking into consideration factors such as remote reach and generational shifts.

Summary of key findings:

- Most of the churches commonly produce newsletters and magazines serving as church organs.
- Various churches use social media platforms such as Facebook, Instagram, and YouTube for community engagement and participation.
- Many churches produce television programs aired on local channels like LPS and Zonet featuring a variety of content.
- Various churches in Mizoram have embraced a digital presence, maintaining websites, social media profiles, and YouTube channels.
- Some churches have developed mobile applications catering to the evolving technological landscape.
- Traditional media like radio remains relevant with Seventh Day Adventist and Presbyterian.
- Various churches extensively use multiple media platforms including digital media (television), social media (YouTube) and traditional print media.
- Various church media departments have diverse objectives.
- Various churches employ a range of content distribution tactics.
- Various church media departments follow a hierarchical structure.
- Some churches own studios with adequate infrastructure indicating a commitment to media-related activities.
- Various approaches to preparation were acknowledged including content creation.
- Some churches prefer print media due to its historical significance while others predict the increasing significance of online platforms.

6.1 Findings from objective 2 chapter 4

Analysing the usage and the impact of church media among the members:

The study for this objective employed a quantitative approach using a structured questionnaire to collect data from 375 respondents representing different church denominations in Mizoram. The questionnaire consist of 4 section, this findings will be from section 1 and 3. The findings are as follows:

Summary of key findings:

- Almost equal gender representation.
- Majority of respondents aged between 25-30 years.
- Pre dominantly single respondents.
- Majority had Bachelor degree.
- Diverse employment status.
- Different denominational representation.
- People were aware about the church media and watch both Tv and online content.
- WhatsApp become the most used media for information.
- YouTube is the primary platform for listening to music and sermons.
- Diakonos were more likely to attend online church service.
- Higher education people were more likely to consume more of church media.
- Church denomination does not affect the media consumption.
- Online church service uplift one's faith.

6.2 Findings from objective 4 chapter 5

Studying the evangelical public sphere in Mizoram:

The study for this objective employed a quantitative approach using a structured questionnaire to collect data from 375 respondents representing different church denominations in Mizoram. The questionnaire consist of 4 section, this findings will be from section 2 and 4.

Summary of Key findings:

- Factors for attending church service is to listen to the word of God and have close connection with him.
- More than half of the respondents were a diakonos at their respective church.
- Among the church programs, sermon was the most helpful among members.
- Majority of the respondents said no change in their church going behaviour after covid19 pandemic.
- More than half of the respondents were not full attendee of Sunday school.
- More than half of the respondents were committee members.
- Majority of the respondents were satisfied with the church programs.
- Majority of respondents feels church uplift their faith.
- Majority participate in church group activities.
- More than half of the respondents feel there is no need of limiting church service.
- Majority of the respondents submit tithes to their respective church.
- Significant gender differences in church attendance behaviour and being a Diakonos.
- Age correlates with opinions on limiting church service and church uplifting faith.
- Occupation influences church committee membership.
- Educational qualification affects church attendance behaviour.
- Church denomination influences opinions on church programs.
- Significant differences in opinions on limiting church service based on church going behaviour.
- Significant association between attending online church programs during COVID and regularity of attending churches post-pandemic.
- No significant association between gender and opinions on limiting church service or satisfaction with church programs.
- Significant gender-based differences in church going behaviour.

- Age has a weak effect on church attendance behaviour, opinions on limiting church service, and feeling burdened by church dressing culture.
- Gender has a moderate effect on being a Diakonos.
- Occupation has a weak effect on being a committee member of church departments.
- Denomination has a weak effect on opinions on programs organized by the church.
- Educational qualification has a weak effect on church attendance behaviour.

CHAPTER-VII

7.0 CONCLUSION:

Finally, the broad and dynamic landscape of Mizoram's church media departments demonstrates an effective and adaptable reaction to the expanding technical and communication environment. The study reveals an extensive range of church methods and practices, highlighting their dedication towards successful communication, engagement with the community, and religious content production. The findings underscore the delicate balance that Mizoram churches achieve between history and modernity in order to cater to the demands of a varied community.

Demographic insight:

The fact that the majority of responses are between the ages of 25 and 30 indicates that there is an abundance of younger people. The prevalence of single responders suggests a group that is more adaptable when it comes to time and involvement. The majority of responders have a Bachelor's degree, indicating a reasonably high level of education.

Multi-faced media production:

The creation and distribution of newsletters, publications, television shows, and the utilization of numerous digital channels exemplifies churches' diverse approach. This variety appeals diverse interests and media consumption patterns, enabling a complete outreach plan.

Embracing Digital presence:

Churches' adoption of a digital strategy, particularly internet sites, social media platforms, and mobile apps, demonstrates a forward-thinking perspective. The overwhelming majority of the messaging app WhatsApp as the most commonly used

medium for getting information highlights the importance of messaging applications for enabling communication inside the church society as a whole while YouTube's role represents as the most common means for utilizing music and sermons, demonstrating its significance in shaping church members' spiritual experiences.

Organizational Structure:

Within church media departments, the hierarchical structure highlights the organization and collaboration essential for efficient media management. Owning studios with suitable infrastructure demonstrates an ongoing dedication to media-related activities allowing churches to have greater control over content development and delivery.

Preference of traditional media:

The choice of print media by some denominations citing historical value and traditional media and the use of radio by Seventh-day Adventist and Presbyterian churches demonstrates an in-depth awareness of the relationship between tradition and innovation and emphasizes the significance of a balanced and broad media strategy.

Diverse distribution:

The use of various content distribution techniques demonstrates a deliberate approach to religious material dissemination. Churches acknowledge the need of altering their message to various media types and platforms in order to provide an even more engaging and effective communication approach.

Gender representation:

The survey shows nearly equal representation of both sexes, showing that males as well as females participate equally in the religious community. The findings

show that there are substantial gender variations in attending church habits and the chance to become a Diakonos. These distinctions point to potential opportunities for gender-specific engagement tactics.

Factors affecting church going behaviour:

The key reasons for going to worship services are hearing God's word and establishing a strong relationship. The large proportion of responders serving as Diakonos in their various churches reflects an active and engaged community, with a sizable part actively participating in church-related activities and duties.

The prominence of preaching as the most beneficial church program highlights preaching's fundamental role in spiritual intake and direction. The majority expressing happy with church programming demonstrates a good response to the church's actions and efforts. The respondents' agreement that the church strengthens their faith emphasizes the critical function of religious organizations in giving spiritual assistance as well as motivation to its members. The widespread notion that there's is no need to restrict church service reflects a collective sense in the value of face-to-face interactions, which may be motivated by the social and relational components of worship.

7.1 LIMITATIONS:

The sophisticated operation of churches, involving numerous individuals and administrative systems, posed significant challenges for conducting the study. Obtaining comprehensive records and documentation proved difficult, likely due to the collaborative nature of church decision-making. This complexity resulted in limited access to thorough information and several aspects of church activities remained inaccessible throughout the investigation. Future studies should consider developing strategies to navigate these operational hurdles, perhaps by establishing stronger connections with church administrators to facilitate better access to necessary data.

The sacred nature of churches as venues for Christian worship may have introduced a bias in the information gathered. Respondents, out of a sense of reverence or respect, might have been reluctant to share critical or harsh judgments about the church. This potential prejudice could have impacted the candor of the responses, leading to an underrepresentation of critical viewpoints. To mitigate this issue, future research should emphasize confidentiality and encourage honest feedback, reassuring respondents that their insights are valuable for the improvement of church operations.

The study's reliance on the statistical handbook for determining sample size created a limitation. The accessible data in the guidebook constrained the sample size, potentially restricting the diversity and representation of participants. This limitation suggests that the study's sample may not fully capture the church community's range of experiences and viewpoints. Future research should consider alternative methods for sample size determination that allow for a broader and more representative participant base. Expanding the sample size can provide a more comprehensive understanding of the diverse perspectives within the church community.

Addressing these challenges in future research will enhance the robustness and inclusivity of studies conducted within church settings. By overcoming operational difficulties, mitigating potential biases, and ensuring adequate sample sizes, researchers can obtain a more accurate and holistic understanding of the complexities and dynamics within church communities. This will contribute to the development of more effective strategies for enhancing church operations and engagement with their congregations.

7.2 SUGGESTIONS AND RECOMMENDATION:

Based on the extensive knowledge gained from the study, several suggestions and recommendations can be made to improve the overall effectiveness of church media and engagement strategies in Mizoram. These recommendations aim to enhance digital literacy, integrate traditional and modern media, promote inclusivity, and ensure continuous improvement through feedback systems.

Recognizing the significance of technology in contemporary society, different church denominations should invest in digital literacy education for their members. This initiative should particularly target older demographics who may be less familiar with digital platforms. Enhancing digital literacy will enable these members to fully utilize online resources, improving their general digital experience and fostering greater engagement with church activities.

Moreover, churches should continue to recognize the value of traditional media while simultaneously leveraging digital platforms. A holistic strategy that blends contemporary digital media with traditional forms of communication respects historical relevance and ensures broader reach. By maintaining this balance, churches can cater to different preferences within their congregations and enhance overall communication effectiveness.

Developing regular feedback systems is crucial for churches to gain valuable insights into the performance of their programs. Two-way communication channels ensure that the evolving needs and expectations of church members are addressed. By collecting and analyzing feedback, churches can assess and adjust their methods regularly, leading to continuous improvement in their activities and engagement strategies.

On the other hand, churches should recognize gender disparities in attendance behavior and the roles performed by men and women. Designing gender-inclusive methods of engagement is essential to cater to the diverse involvement of both genders. By promoting inclusivity, churches can ensure that all members feel valued and encouraged to participate actively in church activities.

While this study provides valuable insights into Mizoram's church media environment, it is important to acknowledge its limited scope, which includes only 10 church denominations. Given the wide variety of religious denominations in Mizoram, future research should adopt an expanded approach to include a broader range of denominations. This inclusiveness will offer a deeper and more complex

view of the intricate relationships and challenges associated with church media across Mizoram's diverse religious landscape.

By incorporating these suggestions and expanding the research scope, future studies can contribute to a more comprehensive understanding of the role of media in Mizoram's churches. This will ultimately lead to the development of more effective strategies for enhancing church engagement and communication in Mizoram.

BIBLIOGRAPHY

- Animante, M., Darko-Adjei, N., & Akussah, H. (2021). Experiences and Perception Towards The Use of Social Media For Church Activities Among Charismatic Churches In Ghana.
- Asuquo, O. O. (2018). The role of mass media in church development in the twenty first century.
- Bijukumar, V. (2019). Church and political action in Mizoram. In *Politics and Religion in India*. Routledge India.
- Braun, V., & Clarke, V. (2012). *Thematic analysis*. (pp. 57–71).
- Chawngthu, V., & Lalruatkimi, I. (2022). *Transformation of Information Communication in Mizos Society and Culture by Social Media*. 9(7).
- Chukwudi, A., & Cordelia, U. (2018). The Influence Of Mass Media On Church Growth In Nigeria: A Sociological Inquiry. *International Journal of Current Advanced Research*, 7(4(A)), 11323–11327.
<http://dx.doi.org/10.24327/ijcar.2018.11327.1957>
- Gelfgren, S. (2012). Digital Church and Media – in a Historical and Contemporary Context.
https://www.academia.edu/1907395/Digital_Church_and_Media_in_a_Historical_and_Contemporary_Context
- Habermas, J., Lennox, S., & Lennox, F. (1974). The Public Sphere: An Encyclopedia Article (1964). *New German Critique*, 3, 49–55.
<https://doi.org/10.2307/487737>
- Havlicek, J. (2018). The Church Online: The Roman Catholic Church and Social Media in the Czech Republic. *Caritas et Veritas*, 2018, 156–175.
<https://doi.org/10.32725/cetv.2018.043>
- Hjarvard, S., Lövheim, M., Fischer-Nielsen, P., Christensen, H., Moberg, M., Sjö, S., Lundby, K., Thorbjørnsrud, K., Sumiala, J., Galal, E., Nybro Petersen, L., & Lied, L. (2012). *Mediatization and Religion. Nordic Perspectives*.
- Hosseini, S. H. (2008). Religion and Media, Religious Media, or Media Religion: Theoretical Studies. *Journal of Media and Religion*, 7, 56–69.
<https://doi.org/10.1080/15348420701838350>
- IndianYouth.Net. (2017, February 24). Role of media in contemporary India. *Indian Youth*. <https://www.indianyouth.net/role-media-contemporary-india/>
- John, V. (1985). Church And Political Upheaval In Mizoram (*A study of Impact of Christianity on the Political Development in Mizoram*) (First Edition). Mizo History Association, Mizoram, Aizawl.
- Laldinliana, D. (2012). Electronic Media Habits In Tribal Economy: *An Empirical Study On Rural And Urban Mizoram*. 4.
- Lalmangaihzuali, A. (2015a). *Redefining Personhood Cultural Transformation and Identity in Mizo Society* [PhD Thesis, The English and Foreign Languages University, Hyderabad]. <http://hdl.handle.net/10603/210609>
- Lalmangaihzuali, A. (2015b). *Redefining Personhood Cultural Transformation and Identity in Mizo Society*. University.
<https://shodhganga.inflibnet.ac.in:8443/jspui/handle/10603/210609>
- Lalilagi, L. V. (2021). *Situating Identity: A Study of Select Mizo Print Culture*

- [Thesis, Mizoram University].
<http://mzuir.inflibnet.ac.in:8080/jspui/handle/123456789/1106>
- Lalmuansangkimi, C. (2015). A Reflexion On The Emergence Of Print And Electronic Media In Mizoram. *Global Media Journal – Indian Edition, Sponsored by the University of Calcutta/Www.Caluniv.Ac.In*, 6/No. 1 & 2(June-December). https://www.caluniv.ac.in/global-media-journal/ARTICLE_JUNE_DEC_2015/Article3.pdf
- Lalramchhana, & Khiangte, L. (2021). Role of Social Media During Covid-19 Among Church Youth Members. *Mizo Studies, X No.1*(January-March 2021), 60–75.
- Lalruatkimi, I. (2015). Electronic Media in Mizoram An Interpretative Study of its Development. *University*.
<https://shodhganga.inflibnet.ac.in:8443/jspui/handle/10603/293258>
- Mateus, E. (2017). The Media and The Church: *How the use of media has impacted the church*. <https://doi.org/10.13140/RG.2.2.32078.56645>
- Matobobo, C., & Bankole, F. (2022). *Church Sustainability: Exploring Online Technologies through the Lens of System Dynamics*.
- Nabozny, M. (2022). The Catholic Church and Media: Promoting the Church’s Presence in Social Media. *Teologia i Człowiek*, 59.
<https://doi.org/10.12775/TiCz.2022.018>
- Patrick, G. (2020). Modernity, democracy and Christianity in India.
https://www.academia.edu/76310155/Modernity_democracy_and_christianity_in_India
- Perczel, I. (2019). Syriac Christianity in India. *Daniel King (Ed), The Syriac World (London: Routledge)*, p. 653-97.
https://www.academia.edu/55499810/Syriac_Christianity_in_India
- Rahman, A., & Muktadir, M. G. (2021). *SPSS: An Imperative Quantitative Data Analysis Tool for Social Science Research*. V, 300–302.
<https://doi.org/10.47772/IJRISS.2021.51012>
- Reddy, M. (2022). Forms of Communication used by the Cell Church post—Covid-19. *Pharos Journal of Theology*.
<https://doi.org/10.46222/pharosjot.103.2019>
- Ronalyn, A., Cayang, P., Manra Nhae, E., & Angelica, R. (2021). Utilizing The Social Media in Evangelizing The Youth / *PDF / Popular Culture & Media Studies / Social Media*. Scribd.
<https://www.scribd.com/document/525205749/Utilizing-the-Social-Media-in-Evangelizing-the-Youth>
- Roopa, S., & Menta Satya, R. (2012). Questionnaire Designing for a Survey. *The Journal of Indian Orthodontic Society*, 46, 37–41.
<https://doi.org/10.5005/jp-journals-10021-1104>
- Rutledge, P., & Hogg, J. L. (2020). *In-Depth Interviews*. 1–7.
<https://doi.org/10.1002/9781119011071.iemp0019>
- Shi, F. (2015). Study on a Stratified Sampling Investigation Method for Resident Travel and the Sampling Rate. *Discrete Dynamics in Nature and Society*, 2015, 1–7. <https://doi.org/10.1155/2015/496179>
- Shilshi, J. S. (2022). Social Media as Tool to Evangelize the Youth.
<https://www.necarf.org/home/articles/253/social-media-as-tool-to->

evangelize-the-youth

- Soukup, P. (2002). Media and Religion. *Communication Booknotes Quarterly*, 21, no.2. https://www.academia.edu/64880495/Media_and_Religion
- Vanlalchuanawma. (2006). Christianity and Subaltern Culture Revival Movement as a Cultural Response to Westernisation in Mizoram (Second Edition). *The Rev. Dr. Ashish Amos of the Indian Society for Promoting Christian Knowledge* (ISPCK).
- Widodo, Y. (2022). The Use of the Internet and Digital Media by Indonesian Catholic Church: The Cases of Hierarchies Social Media Account and Lay Catholics Social Media Account. *Proceedings Of International Conference On Communication Science*, 2, 275–283.
<https://doi.org/10.29303/iccsproceeding.v2i1.125>
- Wiedemann, T. (2022). Social Media as a Tool for Evangelism.
<https://spectrummagazine.org/news/2022/social-media-tool-evangelism>
- Younas, N. (2022). Importance of Media in contemporary world. *Competitive Education Research Journal*, 3(1), Article 1.
- Zaihmingthanga. (2016). *The History Of Christianity In Mizoram (1944—1994)* (First Edition). Lengchhawn Press, Aizawl, 796001, Mizoram: India.

APPENDIX- 1

SECTION 1: DEMOGRAPHIC

1.1. Age

Less than 25 years	
Between 25-35 years	
More than 35 years	

1.2. Sex

Male	Female	Others
------	--------	--------

1.3. Marital Status

Married	Single	Divorce	Separated	Widow/Widower

1.4. Education

Primary	High School	Higher Sec	Bachelor	Master and above
---------	-------------	------------	----------	------------------

1.5. Occupation

Full time employed	
Part time employed	
Self-employed	
Volunteer (unpaid work)	
Student	
Unemployed (looking for work)	
Unemployed (not looking for work)	
Unable to work	
Retired	
Prefer not to say	

1.6. Denomination

Presbyterian	
Baptist	
Catholic	
Salvation Army	
UPC NEI	
UPC Mizoram	
IKK	
LIKBK	
ECM	
Seventh Day	

SECTION 2: CHURCH GOING BEHAVIOR

2.1. Kar tluan in vawi engzah nge i inkhawm thin? (*How often you attend church service in a week?*)

Kar khat ah vawi khat (Once a week)	
Kar khat ah vawi hnih (twice a week)	
Kar khat ah vawi thum (Thrice a week)	
Inkhawm ngai lo (None)	

2.2. Engvang in nge biak ina inkhawm I duh thin nachhan? (*What Factors led you to attend the church?*)

Pathian thu ngaithla tur leh amah pawl tur in (<i>To listen to the word of God and to have connections with him</i>)	
Zai nuam tih vang (<i>Interested in Singing</i>)	
Chanvo neih vang in (<i>Task assign by the church</i>)	
Inkhawm nuam tih hrim hrim avangin (<i>Enjoy attending the church service</i>)	

2.3. Kohhranah rawngbawlina chanvo I nei em? (*Do you have any official duty appointed by the church?*)

Aw (yes)	Aih (No)
----------	----------

Aw anih chuan engte nge? (if Yes)

Upa(Church Elder)	Zirtirtu (Sunday schoolTeacher)	Tantu (Bible reading)	Zai hruaitu (Leading Choir)	Hla hriltu (Song Words reciter)	Sound duty	Thupui hawngtu (Study Theme opener)	others
-------------------	---------------------------------	-----------------------	-----------------------------	---------------------------------	------------	-------------------------------------	--------

2.4. Kohhran hnen atang tanpuina/puihna I dawng tawh em?(Have you ever been helped by the church?)

Aw (yes)	Aih (No)
----------	----------

Aw anih chuan engte nge? (if Yes)

Mental/psychological	Food supply	Financial help	Others
----------------------	-------------	----------------	--------

2.5. Kohhran inkhawm program zingah I thlarau nun chawm ber? (among the church service programs, the most helpful in uplifting spiritual faith are?)

Sermon	Thupui zir	Zai ho	Tawngtai leh rilru sawi	Others
--------	------------	--------	-------------------------	--------

2.6. Hetia Kohhran mipuite a huhoa kan inkhawm leh theih hnu hian? (As Churches reopen after pandemic)

A hma aiin ka inkhawm tam phah (Went to church more often)	
Ka Inkhawm tlem phah (Went to church more less)	
Ka inkhawm dan angai reng, a danglam lo (My church going behaviour is still the same)	

Please tick the appropriate answer

SN	Question	Aw(Yes)	Aih(No)
1.	Sunday school ila kai kim em? (are you a full attendee of Sunday school?)		
2.	Zing leh tlai tawngtai inkhawm I kal ngai em? (Do		

	<i>you attend the morning and evening prayer service?)</i>		
3.	Kohhran Committee peng hrang hrang ah tel na I nei em? <i>(Do you take part in church meetings? i.e. (Group committee/ Youth Committee/ female committee etc)</i>		
4.	Kohhran program ah hian i lung a awi tawk em? <i>(Are you satisfied with the program organized by the church?)</i>		
5.	Kohhran member pui te nen in in pawh tlang in i hria em? <i>(Do you feel connected with the Church community?)</i>		
6.	Kohhran program hi kar khat ah hian a tam i ti em? <i>(Do you think there are a lot of programs organized by the church in a week?)</i>		
7.	Kohhran committee ah thu thlen i nei tawh em? <i>(Have you ever contributed suggestions to the Church Committee?)</i>		
8.	Kohhran lengkhawm leh zaikhawm na hrang hrang ah i tel ve ngai em? <i>(do you participate in praise and worship?)</i>		
9.	Kohhran hruaitute hian I thlarau nun chawmna tur in an pui che in I hria em? <i>(Do the church leaders help you in uplifting your spiritual faith?)</i>		
10.	Kohhran pawl hrang² hnatlang ah I tel ve ngai em? <i>(Have you ever participate in small group activities(hnatlang)?)</i>		
11.	Zaipawl hla zir/hla rem ah I tel ve ngai em? <i>(Are you taking part in choir/ practice?)</i>		
12.	Kohhran in online inkhawm an buatsaih lai khan i thlarau nun a chawm in I hria em? <i>(does online church service uplift your faith?)</i>		

13.	Kohhran inkawm hi tih tlem tul in I hria em? (<i>Do you think there is a need to limited church service?</i>)		

SECTION 3: CHURCH MEDIA CONSUMPTION

3.1. Kohhran chanchinbu/magazine in la em? (*Do you subscribe to church newspapers/magazines?*)

Aw (yes)	Aih (No)
----------	----------

Aw anih chuan I chhiar ziah thin em? (*If yes, do you read them regularly?*)

Aw (yes)	Aih (No)
----------	----------

3.2. Kohhran Chanchin hriat nan Media hrang hrang eng te nge I hman?.
(*Media used for getting information about the church?*)

Tv	Radio	YouTube	WhatsApp	Instagram	All of them
----	-------	---------	----------	-----------	-------------

3.3. Kohhran chanchin hriat nan engte I hman nasat ber? (*Most used media*)

Tv	Radio	YouTube	WhatsApp	Instagram
----	-------	---------	----------	-----------

3.4. Pathian thuziak chi hrang hrang (bible chang, thlalak) social media account ah i pholang ngai em? (*Do you make use of the Bible verse or any other Spiritual Text posted on your social media accounts?*)

Aw (yes)	Aih (No)
----------	----------

Aw, nih chuan engte nge?

WhatsApp	Facebook	Instagram	Twitter	Others
----------	----------	-----------	---------	--------

3.5. Kohhran in a program Tv leh online-a a pek chhuah hi I en ngai em? (*Do you watch Tv and online program aired by the church??*)

Aw (yes)	Aih (No)	A chang chang in (Sometimes)
----------	----------	------------------------------

3.6. Kohhran in online program a siam thin lai khan I tel ve ngai em? (*Have you ever attended the online church program?*)

Aw (yes)	Aih (No)	A chang chang in (Sometimes)
----------	----------	------------------------------

3.7. Media platform hrang2 ah Pathian thu leh hla I ngaithla ngai em? (*Do you listen to the gospel songs on different media platforms?*)

Aw (yes)	Aih (No)
----------	----------

Aw, anih chuan eng te nge I hman?

YouTube	Spotify	Darbu	Tv	Radio	Others
---------	---------	-------	----	-------	--------

3.8. Sunday behchhan in I story leh status te social media platform hrang2 ah I update ngai em? (*Do you update status and story on Sunday with regards to different social media platforms?*)

Aw (yes)	Aih (No)
----------	----------

Aw anih chuan engah te nge I tarlan tlangpui?

WhatsApp	Facebook	Instagram	Twitter	All of them
----------	----------	-----------	---------	-------------

Engyang ten nge I update thin (*If yes, Reason for updating your story and status*)

Incheina (Dress)	
Inkhawm ngei a ni tih hriat nan (attendance)	
Pathian thu leh hla (spiritual text and images)	
Kohhran chetchan na tih lan nan (church activities)	
Avaiin (All of the above)	

Tick the appropriate option

SN	Question	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Nileng a biak ina hun hman hian min ti chau. <i>(Spending the day at church drains out my</i>					

	<i>energy.)</i>					
2	Kohhran pawn activities ah hian hun kan hmang hnem mah2 ka ti. <i>(We are spending too much time on church activities.)</i>					
3	Biak ina Incheina hian mimal ah phurit a siam mai bakah kan uar lutuk in ka hria. <i>(The dressing culture of the church puts too much pressure on oneself.)</i>					
4	Tawngtai duh tan biakin a awm hi a tul? <i>(One needs a church to pray)</i>					
5	Biak in ngeia inkhawm hi a tul/tha <i>(There is a need for physical attendance at the church?)</i>					

APPENDIX- 2

1. What kind of media do you use?
2. What is the main purpose and goal of the Media Department?
3. What type of content do you circulate?
4. How many people taking care of the media cell?
5. What kind of infrastructure do you have?
6. What is the mode of preparation and timeframe?
7. Social media and print media as an official information platform.

BRIEF BIO-DATA OF THE CANDIDATE

Name : **LALRAMCHHANA**
Father's name : Lalramthianghlina
Date of Birth : 11.08.1992
Marital status : Single
Nationality : Indian
Religion : Christian
Contact : +91-8730923632
Email ID : chhanteahmar@gmail.com
Permanent address :M72/1, Ramhlun South, Aizawl,
Mizoram, 796012
Address for correspondence : M72/1, Ramhlun South, Aizawl,
Mizoram, 796012

Educational Background

Name of Exam	Year	Board/University	Subject	Percentage	Division
Class X	2008	Mizoram Board of School Education		51.2%	II
Class XII	2010	Central Board of School Education	Arts	59%	I
Bachelor of Arts	2015	Delhi University	BA Prog	60%	I
Master of Journalism & Mass Communication	2018	Mizoram University	Journalism & Mass Communication	67.5%	I
M.PHIL	2019	Periyar University	Journalism & Mass Communication	61.6%	I

Research Publication:

Lalramchhana, & Khiangte, L. . (2021). Role of social media during covid-19 among the church youth members. *Mizo Studies Journal ISSN: 2319-6-41, UGC Care List, Vol. X No.1 Jan- March 2021*, 60-75.

Lalramchhana, Khiangte, L., Khiangte, L., & Lalrammachhuana, W. (January-June). Social Media and Church: A Study of Evangelical Sphere in Mizoram. *Humanities and Social Science Studies*, 12(1), 133–140.

Paper Presented:

1. Presented a paper titled **“Influence of social media in fashion among Mizo youth”** at the Two Days National Seminar on “Social Change and Development in India: Issues and Dynamics” organized by Research, Innovations and Extension Cell, IQAC, Government Aizawl College on 11th & 12th February, 2021.
2. Presented a paper titled **“Ministry and Marginality: A study of Ramhlun Presbyterian Church during covid19 pandemic”** at Two Days Virtual National Seminar on “Realities of Marginalisation and Marginality in Media” organized by the department of Mass Communication Mizoram University held on 21st-22nd April, 2022.
3. **“A Study on the uses and challenges of Mizo OTT platforms” & “Role of Social Media During Covid-19 Among Church Youth Members”** at Two day International Conference on Borderless Communication: Reimagining Global Mediascapes at Department of Mass Communication, Mizoram University, November 17-18, 2022.
4. **“Buying and Selling on Instagram: Business, Pop Culture and the Ethical Issue of Fast Fashion”** at MIELS National Seminar Cultural Narratives on Pop Culture and the Creative industry held on 22nd March 2024 at Government Aizawl College, Mualpui, Aizawl.



Certificate of Presentation



Proudly Presented to
Mr. Lalramchhana
Research Scholar
Department of Mass Communication
Mizoram University

For the paper titled
Role of Social Media During Covid-19
Among Church Youth Members

Presented at the Two day International Conference on Borderless Communication:
Reimagining global Mediascapes organised by Department of Mass Communication,
Mizoram University on November 17-18, 2022.

L. Kiangte
Dr. Lalremruati Kiangte
Organising Secretary

Sayan Dey
Dr. Sayan Dey
Organizing Secretary

Irene
Dr. Irene Lalruatkimi
Seminar Co- Convener

V. Ratnamala
Dr. V. Ratnamala
Seminar Convener

Two Days Virtual National Seminar on Realities of Marginalisation and Marginality in Media Certificate of Participation

This is to certify that

MR LALRAMCHHANA

RESEARCH SCHOLAR MIZORAM UNIVERSITY

has presented a paper titled

MINISTRY AND MARGINALITY:

A STUDY ON THE ROLE OF RAMHLUN PRESBYTERIAN CHURCH DURING COVID19 PANDEMIC

in the Two Days Virtual National Seminar on
Realities of Marginalisation and Marginality in Media organised by
Department of Mass Communication, Mizoram University held on 21st & 22nd of April 2022.

Sayan Dey
Dr. Sayan Dey
Organising Secretary
Department of
Mass Communication

Irene
Dr. Irene Lalruatkimi
Head
Department of
Mass Communication

V. Ratnamala
Dr. V. Ratna Mala
Organising Secretary
Department of
Mass Communication

Mizoram English Literary Society



This is to Certify that

Lalramchhana
Department of Mass Communication
Mizoram University

Has participated in the MIELS National Seminar Cultural Narratives on Pop Culture and the Creative Industry held on 22nd March 2024 at Government Aizawl College, Mualpui, Aizawl and has presented a paper titled *Buying and Selling on Instagram: Business, Pop Culture and The Ethical Issue of Fast Fashion*


(DR. LAIRINSANGI NHINGLOYA)
President


(MALSAWMKIMA)
Convener


(DR. HENRY LALMAIZUALA)
Secretary





**Humanities and
Social Science Studies**

ISSN : 2319-829X

CERTIFICATE OF PUBLICATION

This is to certify that the article entitled

SOCIAL MEDIA AND CHURCH: A STUDY OF EVANGELICAL SPHERE IN MIZORAM

Authored By

LALRAMCHHANA

Research Scholar, Department of Mass Communication Mizoram University

Published in

Humanities and Social Science Studies journal

: ISSN 2319-829X with IF-7.28

Vol. 12, Issue 01, No. 13, January - June : 2023

UGC Care Approved, Group I, Ref. No. 199 "Social Science"

Peer Reviewed, Bilingual, Biannual, Multi-disciplinary Referred Journal



SOCIAL MEDIA AND CHURCH: A STUDY OF EVANGELICAL SPHERE IN MIZORAM

Lalramchhana Research Scholar, Department of Mass Communication Mizoram University Email: chhanteahmar@gmail.com

Dr. Lalremruati Kiangte Assistant Professor, Department of Mass Communication Mizoram University Email: lalgkhiangte@gmail.com

Lalawmpuli Kiangte Assistant Professor, Department of Management Mizoram Christian College Email: opi.lkiangte@gmail.com

William Lalramhmachhuana Research Scholar, Department of Mass Communication Mizoram University Email: williampala.pala@gmail.com

Abstract

This paper examines the role of social media in shaping the public opinion of churches among the Mizo and to its members. Quantitative and Qualitative research methods are being used in this study. A Structured questionnaire was distributed among the members of different churches in Mizoram and In-depth interviews were conducted among the church leaders and media cell for the study. The findings indicate that Mizoram churches utilized a variety of social media to inform their followers, and that followers used a variety of social media to learn more about the churches. Additionally, it was discovered that social media, both positively and negatively, had a significant impact on church activities and played a significant part in the propagation of the gospel. The survey found that despite social media platforms like WhatsApp and YouTube being the most popular among its participants, online services do not strengthen their faith.

Keywords:

Church, social media, Mizoram

Introduction:

“Church” is made up of all individual Christians and that the emphasis of teaching on the Church is that there are no racial, gender, nationality or socio-economic distinctions among Christ's followers. Therefore, in order to accomplish the church's moral, evangelism and theological aims, communication is the cornerstone of its relationships with its members and to the rest of the world.

A multitude of web-based platforms, programmes and technologies that allow users to socially connect with one another online are referred to as “Social Media”. Facebook, Twitter, YouTube, WhatsApp, and other websites with material based on user engagement and user-generated material are some examples of social media.

Background of the study:

As people are connecting more and more online through social media and the networked world becomes more digitized, it becomes crucial that lots of individuals take part in spreading ideas and beliefs because social media tends to be intimate. Therefore, the researcher finds it is the right time to study as there is limited existing literature available.

Objectives of the paper:

1. To identify the social media use for dissemination of information by church
2. To the study the role of social media by the church
3. To study the influence of social media on church activities

Methodology:

Mizo Studies Vol. X No. 1
©Dept. of Mizo, MZU

ISSN : 2319-6041

Role of Social Media During Covid-19 Among Church Youth Members

Lalramchhana*
Dr Lalremruati Khiangte**

Abstract : The paper is an analysis of the influence that social media has on the youth church members and the level of participation among the members. The study adopted both quantitative and qualitative methods of data collection. The study revealed the perceptions of social media among the users and the pros and cons of social media. The study also revealed that the participation level through social media on various church activities increased and helped in uplifting their faith during the pandemic.

Keywords: Social Media, Church, WhatsApp

1.0 Introduction:

As the world changed, the church has also been grown and evolved. The media has been an outreach tool for the church and communication is thus the backbone of the relationship between the members of the Church and the world as a whole, with a view to achieving its spiritual relational Christian faith and doctrinal objectives.

According to McKinney, D. (2014) a church is a place for all individual Christians to worship, which in Greek means “ekklesia.” The church

*Research Scholar, Dept. of Mass Communication, MZU

** Assistant Professor, Dept. of Mass Communication, MZU

PARTICULARS OF THE CANDIDATE

NAME OF THE CANDIDATE	: LALRAMCHHANA
DEGREE	: DOCTOR OF PHILOSOPHY
DEPARTMENT	: MASS COMMUNICATION
TITLE OF THR THESIS	:A STUDY OF PUBLIC SPHERE IN MEDIA AND CHURCH IN MIZORAM
DATE OF ADMISSION	:25.07.2019
APPROVAL OF RESEARCH PROPOSAL	
DRC	: 13.03.2020
BOS	: 12.05.2020
SCHOOL BOARD	: 29.05.2020
MZU REGISTRATION NO.	: 1906750
REGISTRATION NO. & DATE	:MZU/Ph.D./1393 of 25.07.2019
EXTENSION	: NIL

Head
Department of Mass Communication
Mizoram University

**A STUDY OF PUBLIC SPHERE IN MEDIA AND CHURCH IN
MIZORAM**

**AN ABSTRACT SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

LALRAMCHHANA

MZU REGISTRATION NO: 1906750

Ph.D. REGISTRATION NO.: MZU/Ph.D./1393 of 25.07.2019



**DEPARTMENT OF MASS COMMUNICATION
SCHOOL OF ECONOMICS, MANAGEMENT AND
INFORMATION SCIENCE**

APRIL, 2024

A STUDY OF PUBLIC SPHERE IN MEDIA AND CHURCH IN MIZORAM

BY

LALRAMCHHANA

DEPARTMENT OF MASS COMMUNICATION

Supervisor

Dr. LALREMRUATI KHIANGTE

Submitted

**In partial fulfillment of the requirement of the Degree of Doctor of Philosophy in
Mass Communication of Mizoram University, Aizawl.**

1.1 INTRODUCTION

Media plays an important role in the society as a mouthpiece and acts as an informer of facts to the society. In a democratic society it is regarded as a watchdog which helps in the establishment of democracy and its safeguard. In the modern world, the media has the potential to uphold or overthrow the government, shape public opinion about any organization or policy, and improve or degrade the reputation of an impending famous person. Additionally, it serves as a forum for public opinion (Younas, 2022). It has traditionally served as a platform for the public's voice and opinion, spreading concepts, innovative regulations, and improvements proposed by the common person as the media provides people an entirely fresh perspective on life, moreover it is a symptom of global awareness that gives individuals a new force and brings to light life's challenges.

The influence of the media has risen to such heights that no one can dispute its crucial significance in the modern world. It is so powerful that politics in nearly every country on the earth uses it as a tool for governing. The mass media is not just used for political purposes; it also provides extensive knowledge about all facets of humanity and, what is undeniably true, influences people's opinions and attitudes toward their environment.

1.2 MEDIA IN MIZORAM:

According to Babruvan, M.S (2017) media are of three types which are print, electronic and new age which include newspapers, magazines, booklets, brochures, T.V, radio, smartphones, computers, and internet. Mizoram's media plays an important role in distributing information, fostering cultural identity, and linking the area to the rest of the entire nation and the rest of the world at large. It also covers social challenges, community-based projects, and development efforts. Its function includes lobbying for changes in society and resolving local issues. Overall, Mizoram's media acts as an important link between the residents of the nation and the rest of the world. It contributes to and preserves Mizo culture, informs society at

large about both regional and national events, and develops a feeling of community and sense of self among Mizoram's people.

Print media in Mizoram was introduced by the Christian Missionaries from the United Kingdom after the introduction of Roman alphabet by the missionaries. It began in late 1890s and early 1900s with the printing of Christian literature such as pamphlets, Bibles, Books, journals, newspapers and It became one of the major legacies left behind by Christianity in Mizoram (Lalmuansangkimi, 2015). The then pioneer missionary Dr. Fraser installed the first printing press in 1911, and the first offset press began operation in 1979 (Laldinliana, 2012). The premiere Mizo newspaper, "Mizo Chanchin Laisuih," became available in 1897 under the supervision of Captain Shakespeare, the then Lushai Hills assistant political officer. According to the RNI, the numbers of registered newspapers and periodicals increased to 186. A total number of 5,45,862 copies was published per day according to the annual report 2017-2018.

Since the start of the All India Radio (Aizawl station) as a subsidiary station in Aizawl in May 1966, electronic media history has been observed (Lalruatkimi, 2015). According to the census 2011 the number of radio listeners in Mizoram consist of a total number of 74,113 which is 6.75% of the entire population. Sky Link was the first to launch its tv program in the year 1991 which were followed by LPS and ZOZAM in 1992 and 1994 respectively. Although radio being the first to be introduced among electronic media, it was no longer the first choice of the audience.

1.3 CHURCH AND MEDIA

Mizoram, a Christian dominant state where different church denominations use media to disseminate information, educate, spread awareness etc to Local church members because it has brought people separated by distance and beliefs to a standard virtual platform. Although the internet is still propagating in the roots of Mizo society, the innovation of mobile phones in the past few years led to the use of social media become more popular and picking up new heights especially among the

people of Mizoram which led different church engage towards the use of different media especially social media these days.

As a result of recent technological advancements, the connection between the church and the media has undergone major change. Many churches now employ media audio and video recordings (sermons, church services) to reach a wider audience especially during the COVID-19 pandemic as live streaming services was the only option which allowed churches to stay in touch with their members despite the limited availability of physical gatherings. And to that extent till now, the church utilize and realize the importance of using different forms of media for evangelism.

As technology allows participants to join from all over the world, the live broadcast of church programs or services hosted by many denominations on social media has been popular in recent years. As churches actively maintain their profiles on various websites, social media platforms, websites and apps, they are able to publish information, interact with the community, and create virtual community engagement as one of the mission of the church is to spread the gospel by using different forms of media.

1.4 OPERATIONAL DEFINITION:

Media:

Media means a form of communication medium such as radio, television, newspaper, magazines and the internet. For this study the media will refer to print (publications and magazines), radio, television, and Social media (internet-based networks such as WhatsApp, Instagram, Facebook and YouTube).

Church:

The word "church," which is a translation of the Greek word "Ekklesia," is used in the New Testament to refer to a group of followers of Jesus. Literally, it means "gathering," "congregation," or "meeting." The Old Testament used a similar phrase

to describe events such as "the day of the assembly," "the Lord's congregation," or "meeting before the Lord."

In this study, church will be referred as one which consist of different denomination as per "Statistical Handbook of Mizoram 2018" i.e. Presbyterian Church of India(Mizoram Synod), Baptist Church of Mizoram (BCM), Salvation Army, UPC (North East India), UPC (Mizoram), Seventh day Adventist (SDA), Evangelical Church of Maraland (ECM), Lairam Isua Krista Baptist Kohhran (LIKBK), Roman Catholic and Isua Krista Kohhran (IKK).

Denomination:

In this research, a denomination is defined as a group of Christians that has somewhat different views than other organizations practicing the same religion.

Members:

In this study 'members' refers to anybody that attends the church which are of different denominations in Mizoram.

1.5 STATEMENT OF THE PROBLEM:

The proliferation of media among various church denominations in Mizoram has led to the establishment of dedicated media cells within these denominations. The increasing reliance on media necessitates an in-depth study of its impact on the church, the types of media utilized, the roles and functions of media departments, and the interaction within the evangelical public sphere.

As media usage becomes more integral to church operations, it is crucial to investigate how media influences church activities. This includes examining the types of media used by different churches, their specific impacts and the functions of their media departments. Churches use media to disseminate messages that aim to inform, inspire, and educate their members. The information flows reciprocally between the church and its congregation, fostering interaction and engagement.

Members are encouraged to respond by commenting, asking questions, and sharing their thoughts both within the church and across various media platforms.

The impact of media on church operations has undergone significant transformation, particularly in religious aspects. The influence of church media has become more pronounced than ever before, affecting how churches communicate with their congregants and how congregants engage with the church. Despite the evident changes, there is a notable lack of local literature on this subject in Mizoram. This gap underscores the necessity for research that contributes to the existing body of knowledge on media and church dynamics in the region.

This research will provide a comprehensive understanding of the intricate relationship between media and church denominations in Mizoram. By addressing the gaps in local literature, the study will offer valuable insights into the transformative role of media in religious contexts. It will also inform strategies for enhancing media practices within churches to better engage and serve their congregations. The findings will contribute significantly to the broader discourse on media, religion, and public engagement, particularly within the unique cultural and religious landscape of Mizoram.

1.6 SIGNIFICANCE AND SCOPE OF THE STUDY:

Churches in Mizoram are divided into various denominations. According to the Statistical Handbook of Mizoram 2018, there are ten distinct denominations within the region. These denominations utilize media for multiple purposes, including communication, dissemination of information, member outreach, spreading the gospel, and attracting new members. Significant financial resources are allocated to media cells or ministries. Despite numerous studies addressing various aspects of media, there has been a lack of focused research on the interplay between media, different church denominations, and the public sphere in Mizoram, particularly regarding the impact of church media on its members.

This study specifically examines the relationship between media, different church denominations, and the public sphere in Mizoram. Churches often lack feedback mechanisms from the members they aim to reach, leading to an unawareness of the media's impact on these members. Utilizing Habermas's concept of the "Public Sphere," this research aims to investigate the role of media employed by churches to communicate with their congregants and the broader public.

By analyzing the public sphere and the media's role, the study seeks to understand how churches disseminate their messages to inform, inspire, and educate. It also explores how members receive and interact with this information, fostering engagement through comments, questions, and shared thoughts within the church community and through various media platforms. This interaction exemplifies the dynamic flow of information between the church and its members, allowing for meaningful engagement and feedback.

This research is poised to contribute significantly to the body of literature on media, church, and the public sphere, particularly within the context of Mizoram. By providing a deeper understanding of how church media influences and engages its members, the study offers valuable insights into the effectiveness of media strategies employed by church denominations. Furthermore, it highlights the importance of incorporating feedback mechanisms to enhance communication and engagement between churches and their congregations.

Addressing these intricate dynamics between church media, different denominations, and the public sphere will not only enrich academic discourse but also inform practical strategies for improving church communication and member engagement. This research underscores the critical role of media in religious settings and its potential to foster a more interactive and responsive church community in Mizoram.

By expanding the scope of analysis and emphasizing the need for comprehensive feedback mechanisms, this study aims to bridge the gap between church media strategies and their actual impact on members. Such an approach will enable

churches to refine their media practices, ensuring they effectively reach and resonate with their congregations.

1.7 AREA OF THE STUDY:

The researcher focuses on the following churches as per Statistical Handbook of Mizoram 2018 published by Economics and Statistics Department, Mizoram which are as follows Presbyterian Church of India-Mizoram Synod, Baptist Church of Mizoram, Salvation Army, UPC-North East India, UPC-Mizoram, Seventh day Adventist, Evangelical Church of Maraland, Lairam Isua Krista Baptist Kohhran, Roman Catholic and Isua Krista Kohhran.

1.8 JUSTIFICATION OF USING MIZORAM STATISTICAL HANDBOOK 2018:

The use of the Mizoram Statistical Handbook 2018 in this research study is a purposeful and rigorous strategy to get demographic and socioeconomic data relevant to Mizoram. The handbook, produced by the Mizoram Government's Directorate of Economics and Statistics serves as an official and robust source. This conscious choice indicates the researcher's dedication to guaranteeing the trustworthiness, correctness, and completeness of the data utilized in the study.

A strong foundation of socioeconomic as well as demographic information is particularly crucial when analyzing the various forms of media employed by churches in Mizoram and studying the public domain. In this context, the Mizoram Statistical Handbook 2018 is an invaluable resource, offering a detailed assessment of the region's major indicators.

Table 1.0 : Different Church Denominations in Mizoram

Sl. No	Denominations	No. of Local Church/ Corp/ Parish	TOTAL MEMBERS		
			Male	Female	Total
1	Mizoram Synod	1114	295,500	309,014	604,514
2	Baptist Church	677	86,108	87,265	173,373

	of Mizoram				
3	Salvation Army	237	30,601	30,464	61,065
4	UPC (Northeast India)	792	N.A	N.A	102,111
5	UPC (Mizoram)	536	31,902	31,497	63,399
6	Seventh Day Adventist	242	8,339	8,432	16,711
7	Evangelical Church of Maraland	92	21,862	22,645	44,507
8	Lairam Isua Krista Baptist Kohhran	113	14,407	14,461	28,868
9	Roman Catholic	26	11,555	11,755	23,310
10	Isua Krista Kohhran (IKK)	96	5,469	5,480	10,949
Total		3,925	505,743	521,013	11,28,867

Source: Statistical Handbook of Mizoram 2018

1.9 OBJECTIVES OF THE STUDY:

The objective of the study are:

1. To identify the types of media used by various churches in Mizoram.
2. To analyse the usage and the impact of church media among the members.
3. To study the role of church media departments.
4. To investigate the evangelical public sphere in Mizoram.

1.10 METHODOLOGY:

The relationship between the public sphere in the media and churches in Mizoram is investigated using a combination of qualitative and quantitative methodologies in this study. The study employs structured questionnaire surveys and in-depth interviews to deliver a dual-layered investigation into the lively relationship between the public sphere in media and churches from 2020 to 2023, capturing a dynamic timeframe and allowing for the exploration of developments and patterns during this period of time.

1.11 SAMPLING METHOD:

Different churches were selected according to the Statistical Handbook of Mizoram 2018. From table no.1.0 of different church denominations in Mizoram, the researcher has derived a sample size for the study as shown in Table no.1.1 in which different church denominations are divided into different strata according to the largest number of members in each denomination. Moreover from each church selected, samples from each denomination is divided into strata based on gender. Stratified sampling involves separating the original population into numerous groups or layers to randomly selecting from each layer rather than randomly sampling from the original population. This approach has the benefit of narrowing the gap between different kinds of individuals through categorization which is helpful in collecting representative data and minimizing sample size (Shi, 2015).

The selected samples from each denomination are divided into two based on gender i.e. Male and Female. Therefore, the sample from both male and female respondents will be selected by simple random sampling generated from the list of church members from each denomination.

The sample size (n) is calculated according to the formula: $n = [z^2 * p * (1 - p) / e^2] / [1 + (z^2 * p * (1 - p) / (e^2 * N))]$

Where: $z = 1.96$ for a confidence level (α) of 95%, $p =$ proportion (expressed as a decimal), $N =$ population size, $e =$ margin of error.

$$z = 1.96, p = 0.5, N = 14659, e = 0.05$$

$$n = [1.96^2 * 0.5 * (1 - 0.5) / 0.05^2] / [1 + (1.96^2 * 0.5 * (1 - 0.5) / (0.05^2 * 14659))]$$

$$n = 384.16 / 1.0262 = 374.35$$

$$n \approx 375$$

The sample size (with finite population correction) is equal to 375

<https://goodcalculators.com/sample-size-calculator/>

© 2015-2020 goodcalculators.com

The samples will be collected from each percentage of church and the total population which is shown in the table 2:

Formula for sample selection:

$$\frac{\text{No. of members in each selected church} \times 100}{\text{Total No. of members}}$$

$$\frac{\text{Percentage of total population of selected church} \times \text{Sample Size}}{100}$$

Table 1.1 : List of Church samples for study under Survey method

Local Church Name	Total	Percentage of total population	Sample for study	Male	Female
Mission Veng Presbyterian Church, Aizawl	3984	27%	101	51	50
Chanmari, Lunglei Baptist Church	2081	14%	53	26	27
Temple Corps, Aizawl.	999	7%	26	13	13
UPC NEI Bethlehem Veng, Aizawl	764	5%	19	10	9
UPC Mizoram Bethlehem Veng, Aizawl	730	5%	19	9	10
Aizawl West circle, Seventhday	2085	14%	53	27	26

New Colony ECM, Siaha	1580	11%	41	20	21
LIKKBK, Moria, Chanmary, Lawngtlai	970	7%	26	13	13
Diocese Pastoral Council, Aizawl	966	7%	26	13	13
IKK, Thenzawl	500	3%	11	6	5
Total	14659	100%	375	188	187

Source: Primary Data

1.12 QUANTITATIVE METHOD

The quantitative aspect of the study involved the administration of surveys, facilitated by a structured questionnaire. A questionnaire is the most common method of gathering quantitative primary data since it allows for the collection of quantitative data in a systematic manner, resulting in data that is cohesive and internalized for analysis (Roopa & Menta Satya, 2012). This approach was used to collect numerical data on multiple variables linked to the study objectives since it is successful at producing quantitative data that can be statistically analyzed as well as offering an understanding of patterns, trends, and relationships within the dataset as a whole.

A structured questionnaire was provided to a varied sample of church study participants. The survey included representatives from several church faiths in Mizoram, assuring a representative cross-section of the people. Aizawl, Lunglei, Siaha, Lawngtlai, and Serchhip contributed geographical breadth to the research. The researcher intended to account for any geographic variations and distinctive contextual elements that can impact churchgoing behavior and attitudes within Mizoram by gathering data from various districts. The sample included 375 people of various ages, with the goal of collecting their churchgoing behaviour, opinions, and demographic characteristics, out of which the exact desire 375 respondents were

received and was analysed using a statistical tool SPSS, as SPSS can run all of the key tests necessary for quantitative statistical analysis in the social sciences. It was designed for users with non-technical backgrounds, particularly those in the social sciences, because the application is not just user-friendly but also simply usable in any type of quantitative study (Rahman & Muktadir, 2021).

1.13 QUALITATIVE METHOD

Besides from the quantitative technique used, the researcher adopted a qualitative approach via in-depth interviews since this method was deliberately integrated to acquire a fuller knowledge of the complex function and influence of different church media departments within Mizoram. An in-depth interview has characteristics comparable to a conversation, but it is designed to create wider meaning from the standpoint of the participant. In psychological research on media, in-depth interviews are frequently employed to investigate emerging trends in the expanding digital world and to isolate subjective user experiences in technology design (Rutledge & Hogg, 2020).

Furthermore, the qualitative data gathered through in-depth interviews from 10 denominations under the study was analysed using Thematic Analysis in order to supplement and triangulated the quantitative results, boosting the whole study's reliability and validity. Thematic analysis is a technique for methodically identifying organizing and providing insight into significant trends (themes) in a dataset (Braun & Clarke, 2012). This comprehensive methodology enhanced the research's overall narrative and provided a more holistic and accurate representation of the function of church media departments in Mizoram.

1.14 THEORETICAL FRAMEWORK: Habermas Public Sphere

According to (Habermas et al., 1974). The emergence of an intermediate realm, referred to by historians as the "bourgeois public sphere," may be attributed to the advancement of printing presses, the widespread circulation of newspapers, and

the proliferation of printed literature. Theoretically, Habermas' public sphere is defined as a forum for freely spoken and publicly disputed ideas, discussions, and criticisms; this definition highlights the concepts of inclusiveness and equal participation. This democratic ethos-based paradigm imagines a communication environment where many viewpoints influence the formation of public opinion.

In the current study, Habermas' public sphere can be established within the frameworks of representations of religion as a part of church media as a communication tool in certain circumstances, as the media produces a religious formation of an event by ritualizing its coverage (media events) or by creating news stories and spreading the public sphere particularly the digital public sphere within a religious frame. It is especially significant in the context of Mizoram as the research intends to investigate how church media communicates with the general public, taking into account range of viewpoints and demographic groupings present in Mizoram.

The research's democratic approach highlights the necessity of incorporating diverse parts of the general population in the exchange of ideas. While doing so, the study attempts to gather an extensive range of opinions, enhancing knowledge of exactly how church media affects and impacted the public's views in Mizoram. This approach is consistent with Habermas' democratic ethos in which the free interchange of ideas and varied points of view helps to a more strong and informed public conversation. In accordance with these ideals, the current study attempts to analyze the interaction between church media and the general population in Mizoram using a democratic strategy that fosters involvement from many demographic groups, hence magnifying the broad range of opinions.

In this context Habermas' Public Sphere refers to the realm of social interaction in which something approaching public opinion can be formed. This means that it exists when citizens communicate with one another by expressing themselves on matters of general interest. Accordingly, within the public sphere all individuals should be treated as equals and there should be no discrimination.

Hebermas saw the operating sphere in two modes: formal and informal. In formal modes in the context of Mizo, the formal mode applies to the church organization in consisting of church leaders who have deliberative power, communicative procedures, formalities and rules. On the other hand, the informal mode may include the church goers/ the church participants. In this study, it has been founded that both the formal and informal mode of public sphere have equal importance and complementary role of participation in the context of mizo church.

1.15 REVIEW OF LITERATURE

The following literature review focuses on Christianity in Mizoram, the arrival of missionaries and their impact on education, production of literature, creation of hymn book, issues and challenges to one church, handover of mission property to Mizo, media and church. This review is helpful as it explains and gives the meaning to the research through Church documents, both offline and online resources. It has also made use of the existing literature (church documents, souvenir) to enrich the study.

1.16 THE ARRIVAL OF MISSIONARIES AND THE GROWTH OF CHRISTIANITY IN MIZORAM:

Mizoram became the last major state in the north east of India to receive Christian missionary attention. On March 20, 1891, Rev William Williams came to Aizawl as the first Christian missionary to set foot in Mizoram (Vanlalchhuanawma, 2006). After the departure of Rev William Williams, the Arthington Aborigines or India Aborigines Mission entered Mizoram to be first Christian mission. It was the only venture of millionaire, Robert Arthington from Leeds, United Kingdom as the primary motive of the Arthington Mission was to promote global evangelisation at the maximum speed to hasten Christ's second coming. Later, Mr. Lorrain and Savidge arrived at Sairang on January 11, 1894 which has been known as the day the

gospel came to Mizoram and later Rev David E. Jones took their place on August 31, 1897.

The new birth revival, which began at the end of the 1950s, was a completely different form of revival. There was singing and worshiping God, but not in the Mizo customary form as there was little dancing (John, 1985). Despite the missionaries and early converts, Christianity did not make significant advancement, however there was a fast rise towards the faith beginning in the 1930s as it was the youth who turned to Christ first as Rev. Jones largely organized the youths. As a result, Christianity has grown into Mizoram's "well-established" religion. As a result, the missionaries have been gradually expelled from Mizoram as a whole and has been designated as a Restricted Area due to the conversion.

1.17 IMPACT OF MISSIONARIES ON EDUCATION AND LITERATURE:

The introduction of education was a significant part made by the Christian missionaries or the Church as the work was primarily split between the Welsh missionaries with D.E. Jones in charge of religious concerns and Edwin Rowlands in charge of education and until Mizoram became a district under Assam in 1952. The literary development (alphabet and Education) among the Mizo by the pioneer missionary has brought an important aspect that it gave the Mizo access to the literary world and also enabled the Mizo Christian public to understand faith and nourish their spiritual needs (John, 1985).

One of the key crucial aspects of the mission is creating reading materials for illiterate people and to that extent J.H. Lorrain had an extraordinary knowledge and talent for languages even though he had no early instruction in linguistics at that time. It only took him a year to apply the knowledge he had learned from native instructors and guides to practice and create the first Mizo alphabet using Roman letters which led to the Arthington Mission's most notable contribution to Mizo civilization in the sphere of literature. The important role played by the Missionaries or the Church was the introduction of education as the Missionaries did not only

preach Christianity but they also introduced the system of learning and reading (Vanlalchhuanawma, 2006).

Although due to the lack of other printing machines at the time, the Mission Press at Aizawl and Serkawn were critical in the creation of Mizo Bible, hymn books and school textbooks. The first hymn book in Mizo including 18 songs appeared quite early with missionaries and some Khasi Christians residing in Mizoram translated the majority of the songs (Zaihmingthanga, 2016). The regular church monthly publication 'Krista Tlangau,' began in 1911 in Aizawl and was renamed as 'Kristian Tlangau' since 1948 and the Baptist Church of Mizoram has published 'Kohhran Beng' as a regular monthly supplement throughout the south. The mission managed the Mission Press and Bookroom in Aizawl and on October 17, 1955 an agreement was made and the newly created Press & Bookroom Board began operations in 1956.

1.18 THE ADVENT OF CHURCHES IN MIZORAM:

Rev. A. Roberts and Miss G. Rees Roberts find all the documents and handed over all of the Mission property to the Mizo Presbyterian Church representatives. The documents were signed at 9:30 a.m. on April 21, 1966 at the house of the District Council's Chief Executive Member. The mission property featured three bungalows and five additional Assam-type houses in Aizawl, as well as the Durtlang Hospital and soon after the handover of mission properties to the mizo church, all Christian missionaries were ordered to leave Mizoram and the last one departed in 1968.

The first school was started by Savidge, it was used both for a daily and Sunday school and It was also destined to replace the most important traditional center of learning, the Zawlbuk. Due to the introduction of education, Chief Khamliana became the first Mizo to be able to read and write. Following the advent of the Christian Missionary, each locality built its own chapel in place of Zawlbuk and were gathered there on a regular basis for worship, prayer as well as listening to

sermons that included encouragement to the quality of conduct demanded of a Christian (John, 1985).

Lloyd refers to the Church of Zokhawsang, which was constructed in 1907 by revival born again Mizo Christian, but Rev Saiaithanga referred to the Aizawl School as the first chapel or church called in Mizo as "Biak In" considering that it was also used for worship (Zaihmingthanga, 2016). The term Biak may be interpreted in such a way that "bia" means "to chat, communicate, or worship" on the other hand "In" refers to a "house." So, "Biak In " is generally signified as a holy place of worship to the Mizos. However, it was initially set up by the Christian missionaries as a center with both a broad sense of general use and a religious learning institute. "Biak In" was built at "Bawlmual," which was the hub of traditional religious practices and was located in the most central section of a village or town. The introduction of a "Biak In" by the Arthington Mission overtook cultural traditions and opened the path for Christianity to take over a key role in the Mizo social structure.

The awakening in the northern Lushai Hills has blessed hundreds of people on church's preaching strategies and determining factors for church development (Zaihmingthanga, 2016). However, there were minor modifications and variations in Church administration and preaching approaches compared to the south (John, 1985). On the South of Mizoram, the Baptist Missionary Society began its campaign of evangelizing in in 1903 and took over the duties of the Welsh Calvinistic Methodist Mission. Savidge referred to the seven Christians who assisted them as "My Seven Men." where some of them assisted in evangelism, while others assisted in literacy and school work.

Overall, the Churches of the North and South had nearly identical goals and shared many commonalities and despite the physical and administrative border divisions that the Missions adopted, there had been mutual understanding and collaboration between the two. This was possibly due to the Missionaries efforts but it was also due to the Mizo' shared culture, language, nature, and oneness.

1.19 CHALLENGES TO ONE CHURCH IN MIZORAM:

The Christian Church has played a great role in Mizoram, potentially as its most important cultural activity not only via a practically local conversion among the local community, but additionally via a sub-tier and similarly important consequence (John, 1985). When newly converted Christians were small in size, they often gathered for worship in houses, but as their numbers expanded the Missionaries constructed a structure that served as an educational institution during the day and a gathering place at night. Those converted to Christianity by the Welsh Presbyterians were formed into a single unit with headquarters in Aizawl (North), while Christians converting by the London Baptists were organized into a separate unit with headquarters in Lunglei (South) (Vanlalchhuanawma, 2006).

With regard to a single denomination for the Mizos, the then Mizo Christians utilized the same hymn book, Bible, and worship with a focus on the sermon. The main distinction concerned how one performs Baptism. This may likewise be resolved if all churches conducted both baby and adult baptism as the problem appears to be the outside ties or influence of other Baptist or Presbyterian communities (Vanlalchhuanawma, 2006).

1.20 THE ROLE OF CHURCH IN SHAPING THE MIZO SOCIETY:

The Church historically had a major impact in influencing the socio-cultural life of the people of Mizoram as it has an impact in various aspects of public life and the relation between the church and public has a complex and deep connection among the people. A church service gathers people to take part in shared worship which often includes singing, bible reading, sermons, shared and private prayer and frequent participation in the church activities (Reddy, 2022).

The conversion of Mizos to the Christian faith has resulted in a change in the physical appearance of the entire village, social life, the practices in customary law and belief of the individuals (Lalmangaihzuai, A. 2015). The missionaries

concluded that the Church ought to grow self-sufficient from the start. As a result, early believers were instructed to establish their own churches rather than rely on Mission or other friends for financial assistance where every member was instructed to donate or contribute an amount of his or her products to the congregation and its mission as the idea was taken from the Bible itself and the following phrases urge or encourage a person to make contributions which led many Christians to make it a routine of giving contributions or tithe to the Church.

As a result, it became Christian tradition to set aside a specific portion of rice, crops, and so on as a giving for the Church and God, which was referred to as "Pathian Ram" (God's Kingdom). The funds that were generated through these contributions were intended to be utilized in spreading the Christian message (Zaihmingthanga, 2016). There are however no collections or subscriptions requested at any service where everything is a voluntary offering. This led to the Church's quick expansion and was heavily influenced by the mission's policy and its implications, as well as the Mizo people's response.

On the other hand, women are also engaged in raising funds where one of the regular practices for such is that the women put aside a handful of rice before cooking it every morning and every evening. At the end of the month the ladies collect the amount of rice and they sell it to the needy people at a low rate. Besides, in many villages one or two sticks of fire wood are set aside by each family or by the female members and the money thus raised from this are used for the mission work.

One of the important economic activities of the Church is the management of Bookrooms where different kinds of books are sold. They have the Printing Press and the textbooks for Primary and Middle Schools are printed. However, mention must be made here that Printing Presses, Book Rooms and Hospitals are established not merely for profit making but mainly to meet the general welfare of the people and to reach them with the message of Christianity through these means.

1.21 THE ROLE OF MEDIA IN CHURCH:

The church plays an important role not only in social and religious life however additionally within the political lifetime of the individuals in Mizo society and also the role of the church is clear in making identity consciousness and creating identity boundaries among the Mizos (Bijukumar, 2019). The media, in reference to print media such as books, journal, newspaper with the publication of Christian literature like tracts, bible etc in Mizoram can be traced back to late 1890's after Christian missionaries from Britain pioneered entered Mizoram and also believe that journalism is regarded as many legacies brought by Christianity in Mizoram (Lalmuansangkimi, 2015). Christian missionaries-built schools, started educating the Mizo tribes, and propagated Christianity throughout Mizoram. Four years before the Mizo alphabet was introduced in 1898, the first Mizo journal was established by hand. Mizo leh Vai Chanchinbu, the first regular monthly magazine was published in 1902 (Chawngthu & Lalruatkimi, 2022).

One of the main causes of Christianity's division was printing in Mizo. For the Mizos, the alphabets were visible and unchangeable once they were printed and distributed. This solidified a shift in their entire cultural framework, which was based entirely on religious rituals. Dr. Fraser delivered a small hand press to Aizawl at the beginning of 1911 and started "Kristian Tlangau". The fact that Sunday schools and Bible study centers have sprung up all throughout the state as a result of the first press ever seen in those hills subsequently testifies to the growing number of individuals who are anxious to learn how to read and write (Lalilagi, 2021).

According to census 2011, mobile phones were used by a total number of 141254 in Mizoram, which is 12.87% of the entire population. (Soukup, Paul A. 2002). reviewed in his survey and collectively argued that media and religion should be studied together. He also reveals that nearly every religious group embraces communication media, limited perhaps only by the value during which online religious presence is there since the new digital media fall within the budgets of most groups. Without an argument, social media has become more widely accepted and

useful. It is also undoubtedly transforming into one of the most significant means of communication for people of every aspect of life.

Mass media has greatly influenced the life of man in the twenty first century, including the religious aspect, According to (Hosseini, 2008). Since the mass media has improved and improved mass evangelism, lectures, and conferences that temporarily bring people together in different regions, mediated religion refers to a religion and its own teachings and doctrines that use the media as a simple medium for message transmission. It has improved the church's administration and functioning by making it simple to communicate practices to a large group of people (Asuquo, 2019).

Given how many churches have started using social media, platforms like Instagram, Facebook, YouTube, Twitter, as well as WhatsApp have the power to change how people interact worldwide. (McKinney, D.R. 2014). Churches publicize, encourage, and promote events all on social media in which social media allow the church to reach a wide variety of people and this results in the church to reach those who cannot reach the church. Matues states that the use of media has both negative and positive impact on the church that the media have helped the church grow both in numbers and inter member relations as there is a big gap between the young people who use media every day and the older generation (Matues, 2017).

1.22 THE CHURCH, THE INTERNET AND THE MEDIA TODAY

The Church is a significant non-governmental institution that makes extensive use of social media channels for reaching out to their audience at large. According to (Havlicek, 2018). at the level of society, the Church takes part in agenda building activities through social networks, particularly in media and social spheres of society, as social networks provide a method for the Church to create, retain, and distribute religious information. And at the organizational level, the Church not only adjusts its own organizational framework to the changing socio-

cultural context, but it also changes its theological area, along with new means of communicating and sharing information through new technology.

Social media platforms and technology in general have caused an entire generation to become very dependent on the screens in their pockets (Gelfgren, 2012). What is happening on the internet within the religious field cannot be seen as a separate phenomenon in which an activity online reflects activities offline. The usage of social media is permanently altering the character of religious communication unlike in the past where church activities were mostly conducted in person. A study conducted by Matobobo & Bankole concluded that church leaders and church members at large made extensive use of social networking groups including WhatsApp groups. According to the study, internet technologies have the ability to assist churches not only develop but also survive, hence sustaining churches (Matobobo & Bankole, 2022).

As the media has evolved into a valuable instrument in the advancement of the Christian church today and are now increasingly employing social media platforms such as Facebook, WhatsApp, Twitter, YouTube, and Instagram. Social media platforms have been recognized and now have become vital instruments for churches to thrive in this modern age. According to Widodo (2022) on his study found differences in the characteristics, approaches, and content presented by social media accounts managed by the Catholics church hierarchy and accounts managed by Catholics lay group. As some church members have basic abilities that allow them to monitor church activities on social media platforms, they suggest that basic training on the use of social media is necessary since updates on social media are rising as this step will assist the church in keeping up with changes in social media usage (Animante et al., 2021).

According to Widodo (2022) online platforms and digital platforms have become vehicles for spreading good news in new forms and ways, making the Catholic Church accessible to more people. It develops ties and contacts with fellow Catholics, persons of other faiths, and public/government officials. Nabozny (2022)

further analyzed that according to the view of sacramental liberalism, media is a development which the Catholic Church should embrace, since it is a gift from God and should be seen and utilized as such. It is important that the Church develops guidelines for the use of social media by Church personnel, requiring them to adjust their own thinking and practices.

In addition to the conventional method of conducting church-related activities, media coverage becomes a vital requirement as it has now become a medium for an innovative approach of preaching the gospel, where social media have become an important tool to spread the gospel (Chukwudi & Cordelia, 2018).

1.23 PUBLIC SPHERE:

The mass media plays a crucial role in forming and reflecting public opinion as it communicates the world to individuals and it reproduces modern society's self-image. The two-way interaction between the mainstream media and public sentiment is starting to shift in the twentieth century with the growth of the internet and the introduction of new technologies like blogging. The hazy regaining awareness of religion in post-modern culture is what gave rise to "mediated" religion. Religion is transmitted globally through media, but only to the extent permitted by the medium (Martelli, S & Capello, G 2005). Media communicators believe that the media cannot form; it can only inspire or encourage. Religious messages conveyed through communication channels do not alter their recipients (Rončáková, T 2013).

Habermas influential concept to highlight the emergence of a nascent public sphere at the earliest layers of Marathi literature where in everyday life where people struggle over the ethics of social differences and a public deliberation (Novetzke, C. L 2018). Habermas certainly is more open to the contribution of religion in modern and constitutional states and the acceptance made by Habermas was that religion was not some kind of remnant from the past that will disappear because of modernisation and rationalization processes. Dreyer and Pieterse said that public theology has much

to learn from Habermas's latest work and the challenges that he poses regarding the role of faith within the public sphere (Dreyer, J.S. & Pieterse, H.J.C., 2010).

1.24 RESEARCH GAP:

The Mizoram media landscape has received a great deal of scholarly study typically in the context of a larger historical and socio-cultural background. However, there is a big gap in learning the relationship between media and different churches with the formulation of public opinion in Mizoram. This research tries to fill this gap by investigating how different churches communicate with and use media and therefore studying connection between media and Mizoram's religious structure, more detailed studies are needed to understand the full extent of these tools in shaping religious practices, community engagement, and the dissemination of Christian teachings which includes assessing both positive and negative impacts of digital media on church dynamics and religious adherence. When reviewing, the three most commonly found issues that arose are the influences and impact of Christian missionaries on the introduction of media to Mizoram, the quick adjustment and utilization of media by various churches and media has become a vital instrument for church for giving out information and have connections with the members.

1.25 FINDINGS:

The findings from the study are divided into three parts. The first part includes the result of Mapping and interview. The second part include the results of survey. The objectives of the study were: - To identify the types of media used by various churches in Mizoram; To analyse the usage and the impact of church media among the members; To study the role of church media departments; To investigate the evangelical public sphere in Mizoram.

1.26 Findings from objective 1 and 3 and chapter 3

Identifying the types of media used by various churches in Mizoram:

Most of the denominations in the research regularly produce newsletters and publications that serve as church organs and help people remain informed about doctrine, church-related matters, and diverse activities. Articles, devotionals, sermons, testimonials, missionary reports, and announcements are among the material. For community participation, several churches employ social media platforms such as Facebook, Instagram, and YouTube. Since numerous denominations generate programs for television on local television networks which include LPS and Zonet that include sermons, music videos, educational material, documentary films, talk-show interviews, and worship sessions, broadcasting in real time and coverage, especially through YouTube and local cable television networks, are common practices. This results in the dissemination of Christian music and the development of a worship environment.

In response to technological advancements, churches in Mizoram have embraced a digital presence as they maintain websites, social media profiles, and YouTube channels to livestream services and connect with a broader audience. Some churches even developed mobile applications offering access to preaching, prayers, study guides, and religious content.

Different denominations in Mizoram have embarked on a digital presence in response to technology improvements, maintaining websites, social media accounts, and YouTube channels in order for live streaming services and interact with a larger audience. Some churches have even created mobile applications that provide access to sermons, prayers, study aids, and religious material.

Furthermore, traditional media such as radio remains vital, with Seventh-day Adventists transmitting via Adventist World Radio (AWR) and Presbyterians broadcasting via FM Zoawi and then re-uploading to their YouTube channel. Overall,

these diversified tactics demonstrate Mizoram churches' versatility in adopting multiple media for Christian communication and outreach.

1.27 The study on the role of various church media departments:

The interview demonstrates a widespread tendency among denominations to make extensive use of various forms of media, revealing numerous church denominations utilizing a variety of media formats, including electronic media (TV), social media (the role of YouTube), and traditional media (print), demonstrating a comprehensive approach to communication. The goals of church media departments include gospel propagation, education, entertainment, and member participation. Furthermore, churches employ a range of material distribution strategies to reach a wider audience, such as showing sermons, chat programs, documentaries, interviews, real-time events coverage, and career help, and youth-focused activities.

Church media departments are organized hierarchically, with roles such as chairman of the board, secretary, coordinator, technicians, and computer operators. This indicates a cooperative approach, with members specializing in specific activities while others having studios with suitable infrastructure. A number of methods were acknowledge such as content creation, planning, the utilization of outsourcing, and resource adaptations, wherein various churches pre-record content, matching them to access, and assigning local reporters with resource details because different churches focus on different communication strategies. Some people favour traditional media (print) because of its historical importance and the availability, while others expect that internet platforms will become increasingly important, taking into consideration factors such as remote reach and generational shifts.

Summary of key findings:

- Most of the churches commonly produce newsletters and magazines serving as church organs.

- Various churches use social media platforms such as Facebook, Instagram, and YouTube for community engagement and participation.
- Many churches produce television programs aired on local channels like LPS and Zonet featuring a variety of content.
- Various churches in Mizoram have embraced a digital presence, maintaining websites, social media profiles, and YouTube channels.
- Some churches have developed mobile applications catering to the evolving technological landscape.
- Traditional media like radio remains relevant with Seventh Day Adventist and Presbyterian.
- Various churches extensively use multiple media platforms including digital media (television), social media (YouTube) and traditional print media.
- Various church media departments have diverse objectives.
- Various churches employ a range of content distribution tactics.
- Various church media departments follow a hierarchical structure.
- Some churches own studios with adequate infrastructure indicating a commitment to media-related activities.
- Various approaches to preparation were acknowledged including content creation.
- Some churches prefer print media due to its historical significance while others predict the increasing significance of online platforms.

1.28 Findings from objective 2 chapter 4

Analysing the usage and the impact of church media among the members:

The study for this objective employed a quantitative approach using a structured questionnaire to collect data from 375 respondents representing different church denominations in Mizoram. The questionnaire consist of 4 section, this findings will be from section 1 and 3. The findings are as follows:

Summary of key findings:

- Almost equal gender representation.
- Majority of respondents aged between 25-30 years.
- Pre dominantly single respondents.
- Majority had Bachelor degree.
- Diverse employment status.
- Different denominational representation.
- People were aware about the church media and watch both Tv and online content.
- WhatsApp become the most used media for information.
- YouTube is the primary platform for listening to music and sermons.
- Diakonos were more likely to attend online church service.
- Higher education people were more likely to consume more of church media.
- Church denomination does not affect the media consumption.
- Online church service uplift one's faith.

1.29 Findings from objective 4 chapter 5

Studying the evangelical public sphere in Mizoram:

The study for this objective employed a quantitative approach using a structured questionnaire to collect data from 375 respondents representing different church denominations in Mizoram. The questionnaire consist of 4 section, this findings will be from section 2 and 4.

Summary of Key findings:

- Factors for attending church service is to listen to the word of God and have close connection with him.
- More than half of the respondents were a diakonos at their respective church.
- Among the church programs, sermon was the most helpful among members.

- Majority of the respondents said no change in their church going behaviour after covid19 pandemic.
- More than half of the respondents were not full attendee of Sunday school.
- More than half of the respondents were committee members.
- Majority of the respondents were satisfied with the church programs.
- Majority of respondents feels church uplift their faith.
- Majority participate in church group activities.
- More than half of the respondents feel there is no need of limiting church service.
- Majority of the respondents submit tithes to their respective church.
- Significant gender differences in church attendance behaviour and being a Diakonos.
- Age correlates with opinions on limiting church service and church uplifting faith.
- Occupation influences church committee membership.
- Educational qualification affects church attendance behaviour.
- Church denomination influences opinions on church programs.
- Significant differences in opinions on limiting church service based on church going behaviour.
- Significant association between attending online church programs during COVID and regularity of attending churches post-pandemic.
- No significant association between gender and opinions on limiting church service or satisfaction with church programs.
- Significant gender-based differences in church going behaviour.
- Age has a weak effect on church attendance behaviour, opinions on limiting church service, and feeling burdened by church dressing culture.
- Gender has a moderate effect on being a Diakonos.
- Occupation has a weak effect on being a committee member of church departments.
- Denomination has a weak effect on opinions on programs organized by the church.

- Educational qualification has a weak effect on church attendance behaviour.

1.30 CONCLUSION:

Finally, the broad and dynamic landscape of Mizoram's church media departments demonstrates an effective and adaptable reaction to the expanding technical and communication environment. The study reveals an extensive range of church methods and practices, highlighting their dedication towards successful communication, engagement with the community, and religious content production. The findings underscore the delicate balance that Mizoram churches achieve between history and modernity in order to cater to the demands of a varied community.

Demographic insight:

The fact that the majority of responses are between the ages of 25 and 30 indicates that there is an abundance of younger people. The prevalence of single responders suggests a group that is more adaptable when it comes to time and involvement. The majority of responders have a Bachelor's degree, indicating a reasonably high level of education.

Multi-faced media production:

The creation and distribution of newsletters, publications, television shows, and the utilization of numerous digital channels exemplifies churches' diverse approach. This variety appeals diverse interests and media consumption patterns, enabling a complete outreach plan.

Embracing Digital presence:

Churches' adoption of a digital strategy, particularly internet sites, social media platforms, and mobile apps, demonstrates a forward-thinking perspective. The overwhelming majority of the messaging app WhatsApp as the most commonly used

medium for getting information highlights the importance of messaging applications for enabling communication inside the church society as a whole while YouTube's role represents as the most common means for utilizing music and sermons, demonstrating its significance in shaping church members' spiritual experiences.

Organizational Structure:

Within church media departments, the hierarchical structure highlights the organization and collaboration essential for efficient media management. Owning studios with suitable infrastructure demonstrates an ongoing dedication to media-related activities allowing churches to have greater control over content development and delivery.

Preference of traditional media:

The choice of print media by some denominations citing historical value and traditional media and the use of radio by Seventh-day Adventist and Presbyterian churches demonstrates an in-depth awareness of the relationship between tradition and innovation and emphasizes the significance of a balanced and broad media strategy.

Diverse distribution:

The use of various content distribution techniques demonstrates a deliberate approach to religious material dissemination. Churches acknowledge the need of altering their message to various media types and platforms in order to provide an even more engaging and effective communication approach.

Gender representation:

The survey shows nearly equal representation of both sexes, showing that males as well as females participate equally in the religious community. The findings

show that there are substantial gender variations in attending church habits and the chance to become a Diakonos. These distinctions point to potential opportunities for gender-specific engagement tactics.

Factors affecting church going behaviour:

The key reasons for going to worship services are hearing God's word and establishing a strong relationship. The large proportion of responders serving as Diakonos in their various churches reflects an active and engaged community, with a sizable part actively participating in church-related activities and duties.

The prominence of preaching as the most beneficial church program highlights preaching's fundamental role in spiritual intake and direction. The majority expressing happy with church programming demonstrates a good response to the church's actions and efforts. The respondents' agreement that the church strengthens their faith emphasizes the critical function of religious organizations in giving spiritual assistance as well as motivation to its members. The widespread notion that there's is no need to restrict church service reflects a collective sense in the value of face-to-face interactions, which may be motivated by the social and relational components of worship.

1.31 LIMITATIONS:

The sophisticated operation of churches, involving numerous individuals and administrative systems, posed significant challenges for conducting the study. Obtaining comprehensive records and documentation proved difficult, likely due to the collaborative nature of church decision-making. This complexity resulted in limited access to thorough information and several aspects of church activities remained inaccessible throughout the investigation. Future studies should consider developing strategies to navigate these operational hurdles, perhaps by establishing stronger connections with church administrators to facilitate better access to necessary data.

The sacred nature of churches as venues for Christian worship may have introduced a bias in the information gathered. Respondents, out of a sense of reverence or respect, might have been reluctant to share critical or harsh judgments about the church. This potential prejudice could have impacted the candor of the responses, leading to an underrepresentation of critical viewpoints. To mitigate this issue, future research should emphasize confidentiality and encourage honest feedback, reassuring respondents that their insights are valuable for the improvement of church operations.

The study's reliance on the statistical handbook for determining sample size created a limitation. The accessible data in the guidebook constrained the sample size, potentially restricting the diversity and representation of participants. This limitation suggests that the study's sample may not fully capture the church community's range of experiences and viewpoints. Future research should consider alternative methods for sample size determination that allow for a broader and more representative participant base. Expanding the sample size can provide a more comprehensive understanding of the diverse perspectives within the church community.

Addressing these challenges in future research will enhance the robustness and inclusivity of studies conducted within church settings. By overcoming operational difficulties, mitigating potential biases, and ensuring adequate sample sizes, researchers can obtain a more accurate and holistic understanding of the complexities and dynamics within church communities. This will contribute to the development of more effective strategies for enhancing church operations and engagement with their congregations.

1.32 SUGGESTIONS AND RECOMMENDATION:

Based on the extensive knowledge gained from the study, several suggestions and recommendations can be made to improve the overall effectiveness of church media and engagement strategies in Mizoram. These recommendations aim to enhance

digital literacy, integrate traditional and modern media, promote inclusivity, and ensure continuous improvement through feedback systems.

Recognizing the significance of technology in contemporary society, different church denominations should invest in digital literacy education for their members. This initiative should particularly target older demographics who may be less familiar with digital platforms. Enhancing digital literacy will enable these members to fully utilize online resources, improving their general digital experience and fostering greater engagement with church activities.

Moreover, churches should continue to recognize the value of traditional media while simultaneously leveraging digital platforms. A holistic strategy that blends contemporary digital media with traditional forms of communication respects historical relevance and ensures broader reach. By maintaining this balance, churches can cater to different preferences within their congregations and enhance overall communication effectiveness.

Developing regular feedback systems is crucial for churches to gain valuable insights into the performance of their programs. Two-way communication channels ensure that the evolving needs and expectations of church members are addressed. By collecting and analyzing feedback, churches can assess and adjust their methods regularly, leading to continuous improvement in their activities and engagement strategies.

On the other hand, churches should recognize gender disparities in attendance behavior and the roles performed by men and women. Designing gender-inclusive methods of engagement is essential to cater to the diverse involvement of both genders. By promoting inclusivity, churches can ensure that all members feel valued and encouraged to participate actively in church activities.

While this study provides valuable insights into Mizoram's church media environment, it is important to acknowledge its limited scope, which includes only

10 church denominations. Given the wide variety of religious denominations in Mizoram, future research should adopt an expanded approach to include a broader range of denominations. This inclusiveness will offer a deeper and more complex view of the intricate relationships and challenges associated with church media across Mizoram's diverse religious landscape.

By incorporating these suggestions and expanding the research scope, future studies can contribute to a more comprehensive understanding of the role of media in Mizoram's churches. This will ultimately lead to the development of more effective strategies for enhancing church engagement and communication in Mizoram.

BIBLIOGRAPHY

- Animante, M., Darko-Adjei, N., & Akussah, H. (2021). Experiences and Perception Towards The Use of Social Media For Church Activities Among Charismatic Churches In Ghana.
- Asuquo, O. O. (2018). The role of mass media in church development in the twenty first century.
- Bijukumar, V. (2019). Church and political action in Mizoram. In *Politics and Religion in India*. Routledge India.
- Braun, V., & Clarke, V. (2012). *Thematic analysis*. (pp. 57–71).
- Chawngthu, V., & Lalruatkimi, I. (2022). *Transformation of Information Communication in Mizos Society and Culture by Social Media*. 9(7).
- Chukwudi, A., & Cordelia, U. (2018). The Influence Of Mass Media On Church Growth In Nigeria: A Sociological Inquiry. *International Journal of Current Advanced Research*, 7(4(A)), 11323–11327.
<http://dx.doi.org/10.24327/ijcar.2018.11327.1957>
- Gelfgren, S. (2012). Digital Church and Media – in a Historical and Contemporary Context.
https://www.academia.edu/1907395/Digital_Church_and_Media_in_a_Historical_and_Contemporary_Context
- Habermas, J., Lennox, S., & Lennox, F. (1974). The Public Sphere: An Encyclopedia Article (1964). *New German Critique*, 3, 49–55.
<https://doi.org/10.2307/487737>
- Havlicek, J. (2018). The Church Online: The Roman Catholic Church and Social Media in the Czech Republic. *Caritas et Veritas*, 2018, 156–175.
<https://doi.org/10.32725/cetv.2018.043>
- Hjarvard, S., Lövheim, M., Fischer-Nielsen, P., Christensen, H., Moberg, M., Sjö, S., Lundby, K., Thorbjørnsrud, K., Sumiala, J., Galal, E., Nybro Petersen, L., & Lied, L. (2012). *Mediatization and Religion. Nordic Perspectives*.

- Hosseini, S. H. (2008). Religion and Media, Religious Media, or Media Religion: Theoretical Studies. *Journal of Media and Religion*, 7, 56–69.
<https://doi.org/10.1080/15348420701838350>
- IndianYouth.Net. (2017, February 24). Role of media in contemporary India. *Indian Youth*. <https://www.indianyouth.net/role-media-contemporary-india/>
- John, V. (1985). Church And Political Upheaval In Mizoram (*A study of Impact of Christianity on the Political Development in Mizoram*) (First Edition). Mizo History Association, Mizoram, Aizawl.
- Laldinliana, D. (2012). Electronic Media Habits In Tribal Economy: *An Empirical Study On Rural And Urban Mizoram*. 4.
- Lalmangaihzuai, A. (2015a). *Redefining Personhood Cultural Transformation and Identity in Mizo Society* [PhD Thesis, The English and Foreign Languages University, Hyderabad]. <http://hdl.handle.net/10603/210609>
- Lalmangaihzuai, A. (2015b). *Redefining Personhood Cultural Transformation and Identity in Mizo Society*. University.
<https://shodhganga.inflibnet.ac.in:8443/jspui/handle/10603/210609>
- Lalilagi, L. V. (2021). *Situating Identity: A Study of Select Mizo Print Culture* [Thesis, Mizoram University].
<http://mzuir.inflibnet.ac.in:8080/jspui/handle/123456789/1106>
- Lalmuansangkimi, C. (2015). A Reflexion On The Emergence Of Print And Electronic Media In Mizoram. *Global Media Journal – Indian Edition, Sponsored by the University of Calcutta/Www.Caluniv.Ac.In*, 6/No. 1 & 2(June-December). https://www.caluniv.ac.in/global-media-journal/ARTICLE_JUNE_DEC_2015/Article3.pdf
- Lalramchhana, & Khiangte, L. (2021). Role of Social Media During Covid-19 Among Church Youth Members. *Mizo Studies*, X No.1(January-March 2021), 60–75.
- Lalruatkimi, I. (2015). *Electronic Media in Mizoram An Interpretative Study of its Development*. University.
<https://shodhganga.inflibnet.ac.in:8443/jspui/handle/10603/293258>

- Mateus, E. (2017). The Media and The Church: *How the use of media has impacted the church*. <https://doi.org/10.13140/RG.2.2.32078.56645>
- Matobobo, C., & Bankole, F. (2022). *Church Sustainability: Exploring Online Technologies through the Lens of System Dynamics*.
- Nabozny, M. (2022). The Catholic Church and Media: Promoting the Church's Presence in Social Media. *Teologia i Człowiek*, 59. <https://doi.org/10.12775/TiCz.2022.018>
- Patrick, G. (2020). Modernity, democracy and Christianity in India. https://www.academia.edu/76310155/Modernity_democracy_and_christianity_in_India
- Perczel, I. (2019). Syriac Christianity in India. *Daniel King (Ed), The Syriac World (London: Routledge)*, p. 653-97. https://www.academia.edu/55499810/Syriac_Christianity_in_India
- Rahman, A., & Muktadir, M. G. (2021). *SPSS: An Imperative Quantitative Data Analysis Tool for Social Science Research*. V, 300–302. <https://doi.org/10.47772/IJRISS.2021.51012>
- Reddy, M. (2022). Forms of Communication used by the Cell Church post—Covid-19. *Pharos Journal of Theology*. <https://doi.org/10.46222/pharosjot.103.2019>
- Ronalyn, A., Cayang, P., Manra Nhae, E., & Angelica, R. (2021). Utilizing The Social Media in Evangelizing The Youth / *PDF / Popular Culture & Media Studies / Social Media*. Scribd. <https://www.scribd.com/document/525205749/Utilizing-the-Social-Media-in-Evangelizing-the-Youth>
- Roopa, S., & Menta Satya, R. (2012). Questionnaire Designing for a Survey. *The Journal of Indian Orthodontic Society*, 46, 37–41. <https://doi.org/10.5005/jp-journals-10021-1104>
- Rutledge, P., & Hogg, J. L. (2020). *In-Depth Interviews*. 1–7. <https://doi.org/10.1002/9781119011071.iemp0019>

- Shi, F. (2015). Study on a Stratified Sampling Investigation Method for Resident Travel and the Sampling Rate. *Discrete Dynamics in Nature and Society*, 2015, 1–7. <https://doi.org/10.1155/2015/496179>
- Shilshi, J. S. (2022). Social Media as Tool to Evangelize the Youth. <https://www.necarf.org/home/articles/253/social-media-as-tool-to-evangelize-the-youth>
- Soukup, P. (2002). Media and Religion. *Communication Booknotes Quarterly*, 21, no.2. https://www.academia.edu/64880495/Media_and_Religion
- Vanlalchhuanawma. (2006). Christianity and Subaltern Culture Revival Movement as a Cultural Response to Westernisation in Mizoram (Second Edition). *The Rev. Dr. Ashish Amos of the Indian Society for Promoting Christian Knowledge (ISPCK)*.
- Widodo, Y. (2022). The Use of the Internet and Digital Media by Indonesian Catholic Church: The Cases of Hierarchies Social Media Account and Lay Catholics Social Media Account. *Proceedings Of International Conference On Communication Science*, 2, 275–283. <https://doi.org/10.29303/iccspceeding.v2i1.125>
- Wiedemann, T. (2022). Social Media as a Tool for Evangelism. <https://spectrummagazine.org/news/2022/social-media-tool-evangelism>
- Younas, N. (2022). Importance of Media in contemporary world. *Competitive Education Research Journal*, 3(1), Article 1.
- Zaihmingthanga. (2016). *The History Of Christianity In Mizoram (1944—1994) (First Edition)*. Lengchhawn Press, Aizawl, 796001, Mizoram: India.