# ABSTRACT

THE EFFECTS OF VIEWING PRIME-TIME TELEVISION ADVERTISING ON THE MEMBERS OF THE WALLSEND SEVENTH-DAY ADVENTIST CHURCH

by

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82064

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: THE EFFECTS OF VIEWING PRIME-TIME TELEVISION ON THE MEMBERS OF THE WALLSEND SEVENTH-DAY ADVENTIST CHURCH

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Problem

During the past two and a half decades dramatic changes have taken place in Western culture. There has been a collapse of traditional moral values and the rise of a humanistic world view. How much has this affected the church? Surveys indicate that the church too, is experiencing a decline in lifestyle values. What part does television play in this process? The purpose of this research is to investigate the effects of prime-time television on viewers with a view to motivating church members to become more discerning and discrimminating in their use of television.

## Method

After researching the cultural trends and establishing a Biblical base for discernment and discrimination, the literature on the effects of television and advertising was studied.

The church was surveyed and an analysis of the church members' viewing habits in relation to prime-time advertising and values was undertaken. Seminars were conducted, presenting the findings from research and the results of the survey, and the seminar group was assessed for their reaction.

## Results

The analysis of the survey revealed that the viewing habits of the church were not greatly different from the general population. The correlations shown between advertising expenditure, subjects' awareness of the frequency of commercials, and consumer habits were remarkably high, indicating that TV advertising is probably having a strong impact on viewers. A strong relationship was shown between the decline in traditional Adventist lifestyle values and the amount of time spent watching television. Response to the seminars was good, but it is felt that more time needs to be spent on this aspect.

## Conclusions

The research into the effects of television revealed some disturbing facts about how the predominantly visual stimuli cause a reduction in analytical cognitive thinking. The impact of television is revealed by the strong correlation results. The most important area which needs to be pursued in future is in educating

and motivating members to become more discerning and discriminating in relation to both television and general culture. It is strongly recommended that more study be done in this area and that a media education curriculum be established in our church schools.

Andrews University

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A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

Project
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by

T. Errol Webster

November 1985

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November 8, 1985
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# CHAPTER I

## INTRODUCTION

This study is a tentative investigation into the effects of prime-time television advertising on the Adventist family in the light of the prevailing world view in Western society. It is tentative in that it is part of the larger construct of world view. It is intended to form the basis for further studies in this area and also to develop further a series of programmes designed to help church members and non-members better understand the subtle forces at work in our society and to show the significance of the Christian message in general, and the Adventist message in particular, for this time in history.

By the term "world view" we mean what a person thinks life is all about, his basic view of life. This concept is important because a person's world view,--i.e., his presuppositions about life--determines how he acts and lives. As Christian apologist and philosopher Francis Schaeffer puts it:

> People have presuppositions, and they will live more consistently on the basis of these presuppositions than even they themselves may realize. By presuppositions we mean the basic way an individual looks at life, his basic world view, the grid through which he sees the world. Presuppositions rest upon that which a person considers to be the truth of what exists. People's presuppositions lay a grid for all they bring forth into the external world. Their presuppositions also provid the

basis for their values and therefore the basis for their decisions.[1]

This project has grown out of a concern for the way Western society has changed over the past twenty to thirty years, in the area of moral values, and how these changes are now being reflected by the church. Traditional Christian values have fallen by the way and have been superseded by humanistic ones. The prevailing world view, that which is held by a majority in Western culture, is secular humanism. This is the belief that there is no God and that man is the master of his own destiny; that there are no absolute values, everything is relative, and therefore, everything is ultimately meaningless. This is the view which dominates the media. It is a one-dimensional view of the world. Kevin Perrotta puts his finger on the central problem with television. He says:

> Television's power to cultivate an entire view of reality is a challenge that most Christians have not reckoned with. The danger is that while holding the correct set of beliefs about God and his Word we may be allowing something quite different to shape our minds.
>
> When we spend time with television, we are casually and rather passively exposing our minds to a world that, simply, ignores God. The realities of the Christian revelations, which in the scriptural view tower over the landscape like gigantic monuments, are all but invisible to television's near-sighted eye.[2]

The concern is, that the world around us will squeeze individuals into its mold, through the power of the electronic

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[1]Francis A. Schaeffer, How Should We then Live? (Old Tappan, New Jersey: Fleming H. Revell Company, 1976), p. 19. All emphasis in quotations is that of the original author except where otherwise noted.

[2]Kevin Perrota, "Television's Mind-boggling Danger," Christianity Today, 7 May 1982, p. 21.

media. And whether it is understand or not, Christians will come to hold the same godless world view and follow the same godless lifestyle as the non-Christian, even while good and regular members of the church, and they may not even be aware of what is happenning--until it is too late.

In chapter II the biblical world view based on creation is presented as the "indispensible foundation for any tolerable, viable human existence."[1] The creation story gives man his place in the cosmos and meaning for his existence. Creation tells us that God acts in history. It shows why man is unique and why he should practice discernment and discrimination in a fallen world. He was made in the image of God--made for fellowship with God. The Adventist church was raised up by God to stand against the prevailing world view. Its message is to call people back to a biblical basis for life and values, as the world approaches the culmination of the great controversy between good and evil.

Chapter III focuses on the cultural changes which have taken place since 1960, changes which have completely undermined traditional Christian values. These changes led to an emphasis on non-rational, subjective experience. Television is viewed against the backdrop of these changes. After more than 3,000 scientific studies and 20 years of research the conclusion of the National

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[1]Carl Henry, "An Anchor for the Lonely Crowd," Christianity Today, 5 January 1962, p. 3.

Institute of Mental Health is that television can no longer be considered as harmless entertainment.[1]

Some research on the effects of television as a medium is quite disturbing. As a medium, television operates primarily through feelings and emotions rather than through the reason and the mind. Studies show that it actually hinders analytical rational thought. In the area of Advertising, commercial television exists for one purpose--profits. Research shows that advertising, as big business, controls television and is a major factor in molding the lifestyle of Western society. It is shown that advertising is the most important single factor in determining what is screened.

The project design is presented in chapter IV. A local Adventist church is used as a sample to investigate the effects of viewing prime-time television advertising on the Adventist church. The results of a survey of the church and seminars presented is the subject of the chapter V and conclusions and recommendations are presented in the final chapter.

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[1]Eli A. Rubinstein, "Television and Behavior: Research Conclusions of the 1982 NIMH Report and Their Policy implications," American Psychologist, 38 (1983): 820.

# CHAPTER II

# A BIBLICAL BASIS FOR DISCRIMINATION IN A POST-CHRISTIAN SOCIETY

## The Biblical World View

The very first verse of Scripture gives the basis of the biblical world view: "In the beginning God created the heavens and the earth" (Gen 1:1).[1] The God who is there acts in space-time history. Werner Foerster, in discussing the Old Testament belief in creation, states that "the primary witness of the OT is to the God who is mighty in history." He goes on say:

> Yahweh is from the very first only the Subject of historical action. Beside Him there is no other divine subject. He is the Subject who acts personally. He engages in conscious volition (in contrast to the "strivings" of cosmogonic powers in the religions). . . . Historical action is action in time and space . . .[2]

The Creation story is the beginning of the record of God acting in history. Sarna brings this thought out:

> The theme of creation, important as it is in the Bible, is nevertheless only introductory to what is its central motif, namely, the Exodus from Egypt. God's acts in history, rather than His role as Creator, are predominant in biblical thought. . . . The Genesis Creation narrative is primarily the

---

[1]All Bible quotations are from the NIV unless otherwise stated.

[2]Werner Foerster,"ktizō," in Theological Dictionary of the New Testament, 10 vol., ed. Gerhard Kittel and Gerhard Friedrich (Grand Rapids, Michigan: Eerdmans, 1964-76), 3:1005-1006. Hereafter sited as TDNT.

> record of the event which inaugurated this historical process, and which ensures that there is a divine purpose behind creation that works itself out on the human scene.[1]

One of the main characteristics of biblical theology is the fact that it is rooted in space-time history. God has acted in history. Remove biblical theology from its historical setting, as the Neo-Orthodox theologians and the religious existentialists do, and all that is left is mysticism. Genesis one is, in part, a polemic against this. This is one thing that sets biblical Christianity apart from all Eastern, pantheisitic, mystic religions. Theology is tied to historical events. Creation, the fall, the call of Abraham, the Exodus, the Exile and restoration, the incarnation, the crucifixion, the resurrection, etc., are all events which happened in history. The importance of this is that Christianity has a propositional base which is rational, that is, open to verification.

The creation story of Genesis one is perhaps the most important passage in the whole Bible for the late 20th century. This story more than any other gives man his place in the cosmos and meaning for his exitence. It forms the basis of the biblical world view. Notice the words of Carl Henry:

> If this doctrine [of creation] is not central, nonetheless it is basic to the Christian faith . . . It is so basic that neither the Cross nor the Resurrection have meaning without it, for the Cross means the end of the old creation, and the Resurrection means the regeneration of all things, the recreation of the old into a new heaven and a new earth. Indeed the doctrine of creation is so basic as to be the

---

[1]N. Sarna, Understanding Genesis (New York: Stocken Books, 1966), pp. 8-9.

indispensable foundation for any tolerable, viable human existence. The proof of this is being spelled out in the progressive disintegration of the spirit of life of modern, homeless man. When the truth of this is clearly seen, the Church will speak about God the Father, Almighty, maker of heaven and earth, with a new relevance to today's growing crowd of lonely men, to its lost and nameless, to its homeless and hopeless men. For the Prodigal Son "came to himself" only when he remembered his father."[1]

The Genesis one account of creation is theological in purpose rather than scientific. It is meant to convey a statement of faith about certain religious ideas which form the basis for the whole of biblical literature. It tells us something about the nature of God, the nature of man, and the relationship between the two. It provided part of the polemic against polytheistic mystical religions which existed at the time when Moses wrote Genesis.[2] As such it provides 20th century man with the answer to the pantheistic mysticism which is so prevalent today.[3]

## The Sovereignty of God

In contrast to the Ancient Near East polytheistic religions, with their eternal matter and their fickle gods, the Genesis account of creation stands out in bold relief. The first thing it tells us is that God is sovereign. He is the supreme Creator of heaven and earth. He is apart from nature and His will is absolute. Sarna highlights this "primary purpose" of the creation story as follows:

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[1]Henry, "An Anchor," p. 3.

[2]Sarna, p. 3.

[3]Because of the "demise" of God and the popularity of the theory of evolution, all that many people are left with is an impersonal, vague pantheistic mysticism. Assistant Secretary General of the United Nations, Robert Muller's New Genesis (New York: Doubleday, 1982) is shot through with pantheisism as he

The Bible opens with the account of Creation, not so much because its primary purpose is to describe the process of cosmogony, nor because its chief concern is with the nature of the physical world or the origin and constitution of matter. Genesis is but a prologue to the historical drama that unfolds itself in the ensuing pages of the Bible. It proclaims, loudly and unambiguously, the absolute subordination of all creation to the supreme Creator who thus can make use of the forces of nature to fulfill His mighty deeds in history. It asserts unequivocally that the basic truth of all history is that the world is under the undivided and inescapable sovereignty of God.[1]

## The Nature of Man

The second thing the Genesis account tells us is the real nature of man. He is finite, dependant with delegated authority, yet unique, god-like, personal, and of infinite worth.[2] Larry Herr shows how the literary structure emphasizes the significance of man.

> The creation of man is the literary climax of the chapter. On no other day is a complete section of the chapter devoted to the creation of only one kind of creation. Moreover, the usual, consistent divine formulaic statement, "Let there be . . . ," is dramatically broken by a new form of creative statement, "Let us make man in our image," a statement which also identifies God with the creature being made. Man, the image of God, is the supreme work, the climax, of God's creative activity. . .[3]

In his Genesis commentary Derek Kidner indicates how man is portrayed as both "<u>in</u> nature and <u>over</u> it, continuous with it and discontinuous," with the stress falling on his distinctiveness in contrast to the rest of creation. Man's crowning glory is his

---

advocates "a true global, God-abiding political, moral and spiritual renaissance to make this planet at long last what it was always meant to be: the Planet of God." (p. vii). This point will be further elaborated in chapter III.

[1]Sarna, pp. 8-9. [2]Ibid., p. 3.

[3]Larry Herr, "Genesis One in Historical-Critical Perspective," <u>Spectrum</u> 13 (1982):60.

relation to God.[1] Schaeffer illustrates (see Fig. 1) how man, on the one hand, is both one with nature and distinct from God (man is a finite creature), and on the other hand, distinct from the rest of creation and one with God (man is personal, made in the image of God).

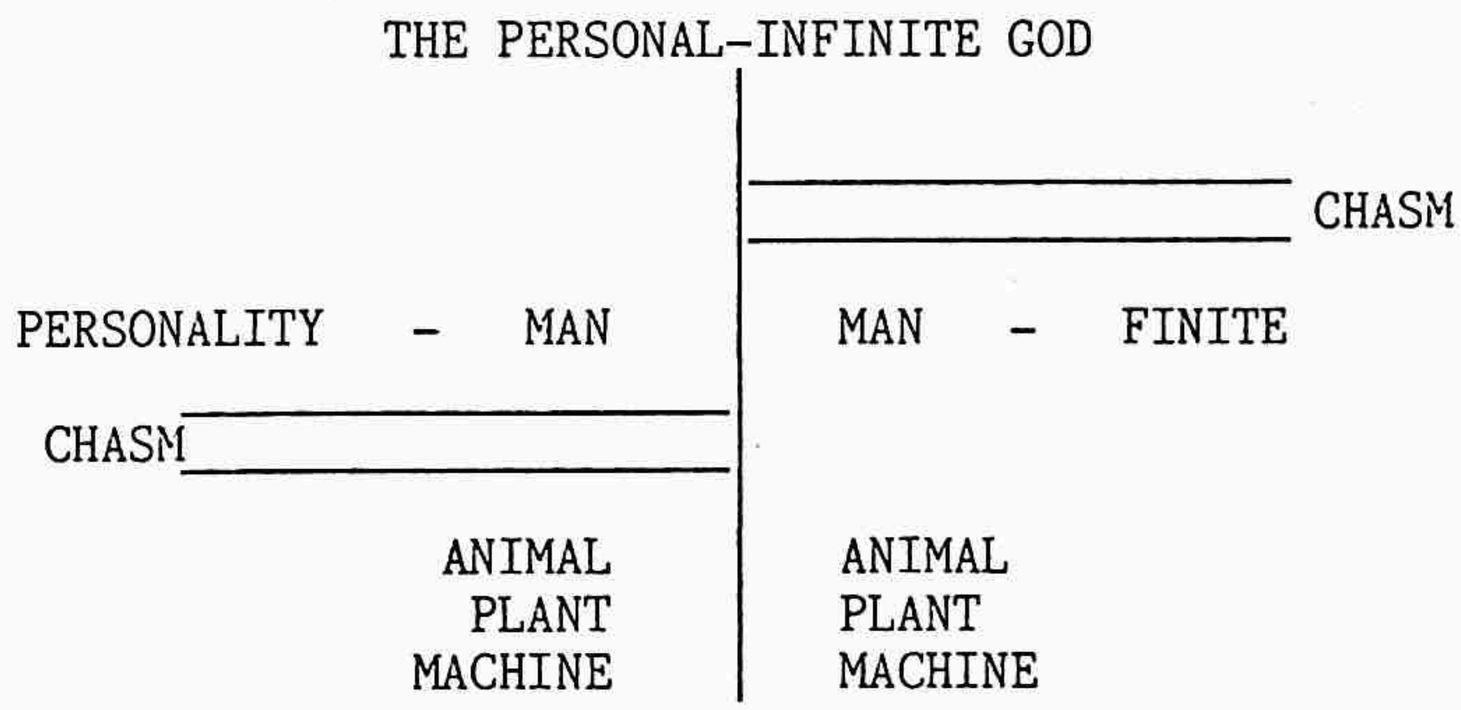


Fig. 1. Man's relationship to God and creation.[2]

"So man, being made in the image of God, was made to have a personal relationship with Him. Man's relationship is upward and not merely downward."[3] This leads us to the next major point of the creation narrative.

## Sabbath Fellowship

Both the creation of man and the sabbath receive greater coverage than all other creation events. They also are given in

---

[1]Derek Kidner, Genesis: An Introduction and Commentary (London: Tyndale Press, 1967), p. 50.

[2]Francis A. Schaeffer, Escape from Reason, (London: IVF, 1968), p. 36.

[3]Ibid., pp.25-26.

sequence, thus indicating both their interdependency and their importance. "Adam's first full day of life was the seventh day which, one can legitimately assume, he spent not working but celebrating with his Maker the inauguration of the completed and perfect creation."[1]

The whole purpose of the creation story is that man, the crowning glory of the creation week, was made for fellowship with God who is the supreme Creator of the entire cosmos. This is the end--"in good narrative style"--to which the entire story of creation in six days has been leading us. This is the major thrust--not geology, or astronomy.[2] "The creation of man is the climax of God's creative activity, but the seventh day, the day of rest and fellowship is the meaning and goal of all that has happened up to now."[3]

The record concerning the sabbath is the seal of the creation week. Barth says:

> When creation ended with man, having found its climax and meaning in the actualization of man, God rested on the seventh day from all the work that He had done. It was to this that He looked in the recognition that everything was very good and therefore did not need to be extended or supplemented.[4]

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[1]Samuele Bacchiocchi, Divine Rest for Human Restlessness (Rome: Pontifical Gregorian University Press, 1980), p. 20.

[2]Lloyd R. Bailey, The Pentateuch (Nashville, Tennessee: Abingdon, 1981), pp. 103-4.

[3]Herr, p. 61.

[4]Karl Barth, Church Dogmatics, trans. and ed. G. W. Bromiley (Edinburgh: T. & T. Clark, 1956), III, part 1, p. 213.

## The Role of the Seventh-day Adventist Church as a Basis for Discrimination

### Spiritual Remnant

Seventh-day Adventists believe that they are a latter-day spiritual remnant of Israel, with a special sense of mission. They believe that in a special way God has chosen them, to prepare the world for the second advent of Christ. Ellen White spells this out very clearly:

> In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.
>
> The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. . . . God's people are to be true to the trust committed to them. They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work.[1]

### Timeliness

It is highly significant that in 1844, the very year Darwin wrote the first sketch of his book Origin of the Species,[2] God raised up the Seventh-day Adventist Church, with its emphasis on creation. This book, published in 1859, has done more to undermine popular belief in God, and thus the meaning of life, than any other

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[1]Ellen G. White, Testimonies for the Church, 9 vol. (Mountain View, California: Pacific Press, 1948), 9:19.

[2]E. Peter Volpe, Man, Nature, and Society, 2d ed. (Dubuque, Iowa: Wm. C. Brown Company Publishers, 1975) writes, "It was not until 1844 that Darwin developed his idea of natural selection in an

book.[1] Of course there were other factors that occurred in philosophy and science that set the stage, as it were, for Darwin's book having such an impact but it is nonetheless true that Western thought changed under the influence of the evolutionary theory.[2]

God has raised up the Seventh-day Adventist Church with the message of Rev 14: 6-12. These verses emphasize the moral absolutes of God's commandments, the Creator, creation, worship, and the object of worship--the very answers to the problems which this age presents. The very name, Seventh-day Adventist, answers the big questions about life.

Where did we come from? The sabbath tells us where we came from. Man is not the result of blind chance but of divine fiat. He came from the hand of a loving Creator, the supreme ruler of heaven and earth. Life is not a biological accident. God created us as His children. We were made in the image of God, with individuality, personality, and the power to think and do. We are here by design not by chance. The past is not hazy. Life is run by law not by luck. This is why the Sabbath is enshrined in the very heart of the ten commandments.

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essay, but not for publication. He showed the manuscript to the geologist Charles Lyell, who encouraged him to prepare a book." (p. 354).

[1]Colin Brown, Philosophy and the Christian Faith rev. ed. (London: Tyndale, 1969, 1971), p. 147.

[2]In philosophy this includes Hegel's relativism and Kierkergard's existentialism. In science it includes the development of a mechanistic view of the universe, after Newton. As scientific knowledge increased and the gaps got smaller it was reasoned that, if science could explain everything then God was unnecessary. Out of this view of science grew Augustus Comte's Positivism which claimed that scientific knowledge is the only valid knowledge.

Why are we here? It is not to fulfill a meaningless existence. The Sabbath tells us that we were made for fellowship with God. Man is a dependent creature, but he is also personal. "Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul."[1] Just as in the creation week the goal was sabbath fellowship, so the goal of all life is fellowship with God. The sabbath was ever meant to be a weekly reminder of our creaturely dependence and our need to worship the Creator, to put him first, not the creation which he had made.

In a fallen world the sabbath is meant to point to Christ's work of recreation. When, after He cried on the cross, "It is finished", He rested in the tomb on the sabbath, forever linking it with His work of redemption. Humans alone, of all creatures can worship. The reason why the world is in a mess is because man's relationship with God has been broken by sin. People put things and self first instead of God. Man has thought, since the 18th century enlightenment, that by the use of reason alone, independent of God, he could arrive at truth about life.[2] All he achieved was to reduce man to matter and life to meaninglessness. The Sabbath tells us

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[1]Ellen G. White, Education (Mountain View, California: Pacific Press, 1903), pp. 124-25.

[2]Hans R. Rookmaaker, Modern Art and the Death of a Culture (London: IVP, 1970), p. 45 says: "Starting with man and his reason meant that not only God (who is He--an idea too?) but also many other elements were excluded from man's world-view."

that we are dependent on God and only when we acknowledge that dependence and are reconciled with Him can life have meaning.

As far as God is concerned, that reconciliation was potentially restored by Jesus at the cross. All that needed to be done to pay for sin and to provide a basis for our acceptance with God was done on Calvary. This is the objective side of the gospel which needs to be continually stressed in this age of extreme subjectivism. All who accept by faith Christ's perfect sacrifice--this is the subjective side of the gospel--can be reunited in fellowship with God. Life takes on a new meaning for those who do.

Where are we going? The future is not blank. The name "Adventist" points to the Second Advent of Jesus. It tells us that there is a better world to come. As such, it points to a restored fellowship, by faith here and now, but in reality when "Eden" is restored. This is why those who have the hope of the Second Advent have a different life style to the world. Because they have a different world view--a different set of presuppositions--from which to determine their values and behaviour.

The name Seventh-day Adventist tells us where we came from and where we are going, and in between stands the cross of Christ. "The heart of the Advent message is Christ and Him crucified."[1]

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[1]Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief (Washington, D. C.: Review and Herald, 1957), p. 101.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster."[1]

## How Should We Then Live?

### Christian Warfare

How should a Christian live in a world where, for the great majority, God is dead?

When Israel entered the promised land, after crossing Jordan, her real battles began. So it is with the church. When the Christian enters by faith into a relationship with Christ he comes to realize that he is living in enemy territory.[2] The Bible presents the Christian life in this world as a spiritual battle (Eph 6:10-17). It is the great controversy between Christ and Satan (Rev 12:7-9). "It is a life and death struggle over the minds and souls of men for all eternity, but it is equally a life and death struggle over life on this earth."[3] Continues Schaeffer:

> It is a real spiritual battle, but it is equally a battle here on earth in our own country, our own communities, our places of work and our schools, and even our own homes. The spiritual battle has its counterpart in the visible world, in the minds of men and women, and in every area of human culture. In the realm of space and time the heavenly battle is fought on the stage of human history.[4]

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[1]Ellen G. White, Gospel Workers (Washington, D. C.: Review and Herald, 1915), p. 315.

[2]F. J. Huegel, Forever Triumphant (Grand Rapids, Michigan: Zondervan, 1955) pp. 64-65.

[3]Francis A. Schaeffer, The Great Evangelical Disaster (Westchester, Illinois: Crossway Books, 1984), p. 23.

[4]Ibid., p.25.

The prophecies concerning the last days speak of Satan using deception to capture the minds of people. Jesus prophesied about false Christs (Matt 24:24). The coming of the Lawless One, Paul says, will be "displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing" (2 Thess 2:9-10). John saw in vision that the Lamb-like beast "performed great and miraculous signs," by which he "deceived the inhabitants of the earth" (Rev 13:13-14). He saw the "spirits of demons performing miraculous signs" (Rev 16:14).

It should not be thought that these verses apply only to spiritualism in the last days, although that is certainly included. Israelites of old did not fall because of spiritualism, but rather through a subtle exposure to the evil of the surrounding nations so that gradually they became indistinct in their practices, from these nations. They were told not to "close their eyes" (Lev 20:4) to evil infiltrating their community. That is, they were not to tolerate it and take it for granted. They were to stand against it, and remove it from their midst. They were told to drive out the inhabitants of the promised land and utterly destroy them, because of their corrupt practices so that Israel would not be corrupted by them (Deut 20:16-18). Instead, Israel dwelt among them, intermarried with them, and went into idolatry with them (Judg 3:6-7).

Israel fell because she compromised her faith and accommodated to paganism. Note the following words: "With a few

notable exceptions, leaders and people sank lower and lower from generation to generation until apostasy was complete . . ."[1]

## A Post-Christian World

There are only two major world views in Western society--secular humanism, with its materialistic, evolutionary base, and the Christian world view. The first destroys all meaning of life and leads to despair while the second answers the big questions about life, such as, "Where did I come from?" Why am I here?" and "Where am I going?" As such it is the only system which provides a meaningful basis for life. These two systems are totally and irreconcilably opposed to each other as fig. 2 shows:

| SECULAR HUMANISM | CHRISTIANITY |
|---|---|
| Evolution | Creation |
| Matter | God |
| Naturalistic | Supernaturalistic |
| Chance | Design |
| Meaninglessness | Purpose |
| Man--insignificant | Man--child of God |
| Man-centered | God-centered |
| No future | Glorious future |

Fig. 2. The two world views

By far, secular humanism, particularly since 1960, is the prevailing world view of the majority in Western society. It holds

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[1]"The Role of Israel in Old Testament Prophecy," Seventh-day Adventist Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald, 1953-57), 4:31. Hereafter sited as SDABC.

that there is no God, life happened by chance. Therefore life is ultimately meaningless and "anything goes." There are no moral absolutes, everything is relative.

"It is impossible to turn on the TV, listen to the radio, or read the news paper, or leaf through a popular magazine without being bombarded with the philosophy of moral relativism, subjective experience, and the denial of objective truth."[1] The emphasis on sexual freedom, drugs, Eastern religions, Satanism, homosexuality, etc., is overpowering. Christians may think that they are not affected by these things because as Christians they filter out the evil. This is true to a degree, but many things affect us without our being aware of them. The media critic, Vance Packard says, ". . . many of us are being influenced and manipulated--far more than we realize--in the patterns of our every day lives . . . typically these efforts [to mold our thinking] take place beneath our level of awareness; so that the appeals which move us are often, in a sense, 'hidden.'"[2]

The Bible is clear on the fact that the Christian must practice discrimination. Jesus said, "No man can serve two masters" (Luke 16:13). Paul counsels, "Test everything. Hold on to the good. Avoid every kind of evil" (1 Thess 5:21). ". . . What ever you do, do it all for the glory of God" (1 Cor 10:31). We are not to accept everything that comes to us as good. There are choices to

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[1]Schaeffer, Evangelical Disaster, p.38.

[2]Vance Packard, The Hidden Persuaders (Harmondsworth, Middlesex: Pelican, 1962), p. 11.

be made, but the Bible wants us to make intelligent choices. The first epistle of John tells us how:

> Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God; every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world (1 Jn 4:1-3).

In John's day the Gnostic heresy of "docetism denied the reality of the incarnation and taught that Christ only appeared to have a human body." John "bids his hearers to be critical rather than credulous, and not to accept every spiritual activity as coming from God."[1] Today, there are many "false prophets" in the world promoting their ideas concerning what life is all about. How are we to test them? John tells us--by doctrine. Is it according to the doctrine of the Bible? Does it measure up with the Word of God? The Bible gives us the means with which to test the false philosophies of our age--the media prophets, the prophets of the eastern religions, the TV star prophets, the Rock star prophets, the materialistic prophets, and the scientific prophets. What are their presuppositions? What is their world view? Are they in harmony with the teachings of Scripture?

John Murray, in paraphrases 1 Cor 6:9-10, highlights the need to understand the antithesis between the world and the kingdom of God. He says: "You believers have been washed and sanctified and justified, and you cannot play fast and loose with any wrongdoing; as heirs of the kingdom of God you must behave accordingly; you must

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[1]"The First Epistle General of John," SDABC 7:626, 660.

appreciate the antithesis between the kingdom of God and the world."[1]

There is a complete antithesis between the kingdom of God and the world. They are at total variance with one another as light is with darkness. Murray goes on to say:

> Hence it is only too apparent that the criteria of the equity which characterizes the kingdom of God and the criteria of the iniquity which marks off those who are without God and without hope in the world are those norms of thought and behaviour which are epitomized in the ten commandments. . . It is not grace relieving us of the demands signalized in these precepts, but grace establishing the character and status which will bring these demands to effective fruition.[2]

## Principles of Conduct

"In every generation God calls his people to show forth his love and holiness, to be faithful to him, and to stand against accommodation with the world's values of the day."[3] What are some Biblical principles that can guide us as we live in a culture which has turned away from God?

By beholding we become changed. "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness . . . " (2 Cor 3:18). This is a fundamental law of life.

> It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and

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[1]John Murray, Principles of Conduct (London: Tyndale Press, 1957), p. 193.

[2]Ibid.

[3]Schaeffer, Evangelical Disaster, p. 100.

> enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth.[1]

Seek God's kingdom first. "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matt 6:33). Jesus says, in this chapter, not to become anxious about our physical needs and let this dominate our thinking. God will take care of us if we put Him first.

Do not love the world. "If anyone loves the world, the love of the Father is not in him. For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. The world and its desires pass away but the man who does the will of God lives forever" (1 Jn 2:15-17).

Remember the law of the harvest. "Do not be deceived. God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life" (Gal 6:7-8).

Guidelines for right thinking. "Finally, brothers, whatever is true, whatever is noble, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things" ( Phil 4:8).

## Conclusion

In contrast with the prevailing world view the Bible rests on the presupposition that God exists and that He has acted in

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[1]Ellen G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press, 1958), p. 596.

history to create this world and human beings; that God created man in His image, to have fellowship with Him. This is the only basis upon which life can have meaning. The humanistic world view leaves man an orphan in an empty universe, a product of time plus chance plus the impersonal.

It is for such a time as this that God raised up the Seventh-day Adventist Church to proclaim the message of Rev 14:6-12. The very name "Seventh-day Adventist Church" answers the "big questions" about life. But God wants His Remnant church today not only to have the truth but to practice it.

> We must acknowledge and then act upon the fact that if Christ is our Savior, he is also our Lord in all of life. He is our Lord not just in religious things and not just in cultural things such as the arts and music, but in our intellectual lives, and in business, and in our relation to society, and in our attitude toward the moral breakdown of our culture. . . . Making Christ Lord in our lives means taking a stand in very direct and practical ways against the world spirit of our age as it rolls along claiming to be autonomous, crushing all that we cherish in its path.[1]

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[1]Schaeffer, Evangelical Disaster, p. 39.

# CHAPTER III

## THE RELEVANCE OF THE PROJECT

### The New Society--Secular Humanism

In 1950 only 9 per cent of American families possessed a television set. By 1960 that figure had risen to 87 per cent.[1] Television was first introduced into Australia in 1956.[2] By the end of the 70s, in both countries, television was in 98 per cent of homes.[3] With the advent of television came a new society, not that television alone caused the change. There were other forces at work that led to a decline in Christianity and the rise of humanism. What television did was to provide an atmosphere for the new environment.[4]

Western society changed dramatically from about 1960 onwards. The impact of television cannot be correctly assessed

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[1]Benjamin M. Compaine, ed., Who Owns the Media?: Concentration of Ownership in the Mass Communications Industry (New York: Harmony Books, 1979), p. 80.

[2]Senate Standing Committee on Education and the Arts, Children and Television (Canberra: Australian Government Publishing Service, 1978), p. 5.

[3]Compaine, p. 80; Television--A New Look for Viewers: A Guide for an Individual Family or Community(Adelaide: Media Communications, 1982), p. 9.

[4]John W. Whitehead, The Second American Revolution (Elgin, Illinois: David C. Cook, 1982), p. 136.

without a proper understanding of Western culture. Several movements developed from that time on, all of which had one thing in common--they all were based on non-rational, subjective, experience. In 1960, for example, the neo-Pentecostal movement, called the "Third force in Christendom," began when Pentecostalism, with its highly emotional tongue-speaking, spread to mainline churches.[1] Another development was the rise of "Humanistic Psychology" with its "encounter psychology" and "human potential movement."[2]

Humanistic psychology began, in part, as a reaction against the "bleak pessimism and despair inherent in the psychoanalitic view of humans on the one hand, and the robot conception of humans portrayed in behaviorism on the other hand."[3] The sudden development of this school of psychology was also, in part, due to the influence of the counter-cultural revolution which began at this

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[1]Anthony A. Hoekema, What About Tongue Speaking? (Exter: The Paternoster Press, 1966), p. 30.

[2]J. B. P. Schaffer, Humanistic Psychology (New Jersey: Prentice-Hall, 1978), pp. 3-4 lists several of the key developments which were instrumental in consolidating the Humanistic school of psychology. The following is an abreviated list:

1. In England, the publication of Humanistic Psychology, by John Cohen in 1958
2. The founding of the Journal of Humanistic Psychology, edited by A. J. Sutich, in 1961
3. The formation of the American Association for Humanistic Psychology in 1962
4. The opening, in 1962, of the Esalen Institute, which had been founded for the purpose of a detailed exploration and expansion of the human potential movement

[3]Calvin S. Hall and Gardner Linsey, Theories of Personality, 3d ed. (New York: John Wiley, 1978), p. 3. Abraham Maslow, considered as the greatest influence in the establishment of this school of psychology, writes: "Humanistic Psychology . . . is now quite solidly established as a viable third alternative to objectivistic behavioristic (mechao-morphic) psychology and to orthodox Freudianism. Its literature is large and is rapidly

time.[1] Maslow considers humanistic, third force psychology, as he calls it, to be transitional--a preparation for a still "higher" fourth psychology which he describes as "transpersonal, transhuman, centered in the cosmos rather that in human needs and interests, going beyond humanness, identity, self-actualization, and the like."[2] This is, of course, no more than hippie pantheistic transcendentalism--i.e., Eastern mysticism--dressed up with a few psychological terms.

## The Counter-cultural Revolution

The counter-culture hippie movement, with the ensuing sexual revolution, is, perhaps, the most obvious cultural change since 1960. "It has influenced the western world more deeply and widely than many people realize."[3]

In 1959 Vance Packard wrote of the de-humanising effects of our technological society:

> The forces of the times seem to be conspiring to squeeze individuality and spontaneity from us. We compete for the same symbols of bigness and success. We are careful to conform to the kinds of behaviour approved by our peers.[4]

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growing." Toward a Psychology of Being, 2d ed. (New York: Van Nostrand Reinhold, 1968), p. iii. See appendix I for the difference between behaviouristic and humanistic schools of psychology.

[1]Schaffer, p. 6.

[2]Maslow, p. iv.

[3]Rookmaaker, p. 184.

[4]Vance Packard, The Status Seekers: An Exploration of Class Behaviour in American (Harmondsworth, Middlesex, England: Penguin, 1959), pp. 311-312.

It was, in part, against this de-humanizing conformity that the counter-culture rebelled. When the message of modern art and existentialism, with its emphasis on the meaninglessness of life and a call to freedom, broke through to society in general in 1960, a new age began. It was an "anything goes" and " do your own thing" culture, with a new music and new religion of drugs and mysticism.[1]

Not by chance, was it, that San Francisco became the first hippie centre. San Francisco was the centre of the new American literature, to which many of the so-called "beat generation," a kind of existentialist literary movement from the early fifties, had flocked. Among them were Alan Watts, who had occupied himself with Zen Buddhism, and Allen Ginsberg. Their creed and protest are epitomized in Ginsberg's famous poem Howl:

> I saw the best minds of my generation destroyed
> by madness, starving hysterical naked, . . .
> What sphinx of cement and aluminium
> bashed open their skulls and ate up
> their brains and imagination?
> Moloch! Solitude! Filth! Ugliness! . . .
> Moloch the incomprehensible prison! . . .

The hippie question is there in all its despair. As one hippie magazine said: "Is there life before death?"[2]

The youth of the 60s saw that there was something drastically wrong with society and they protested. One student revolutionary of that period has said:

> We don't know what we are protesting against but we know we are protesting against something. We don't know what we are looking for, but we are looking for something. We know we cannot find it in our universities, in our newspapers, on the television, in our books. All we know is that there is

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[1]Rookmaaker, p. 162.

[2]Ibid., pp. 42, 182-183.

> something very wrong with the world, with our society, and that we have to build a new world and a new society.[1]

They hoped to create a better world, through LSD and flower power, hippie communes and free love, Eastern mysticism and psychedelic rock. As the protestors began to live by these concepts, the rock musicians and the media carried them to the masses. Rock music became the official language of their disaffection from the traditions of the older generation.

The Beatles set the tone for the counter culture during the 60s. In their record, "Sergeant Pepper's Lonely Hearts Club Band," psychedelic rock, with open statements concerning drug-taking, is presented as a religious answer to the meaninglessness of western society. But the religious form is a vague pantheism.[2]

## The Despair of the Seventies

By 1970 the hope of a better world was shattered. The sweet dream had gone sour.[3] It became a bad scene. The late John Lennon said in 1970, "The dream is over. I'm not just talking about the Beatles. I'm talking about the generation thing. It's over and we've gotta--I've gotta--get down to so-called reality."[4]

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[1] The Age (Melbourne), 22 May 1968.

[2] Francis A. Schaeffer, The God Who is There (London: Hodder and Stoughton, 1968), p. 42.

[3] Ashley Brown and Michael Heatley, Turning On--Rock in the Late Sixties (London: Orbis, 1981), p. 199.

[4] Os Guinness, The Dust of Death (London: IVP, 1973), p. 76. Events such as the following ended the innocence of the "Flower Power" generation: the Charles Manson "Family" murders; the battering to death of a black man at the Rolling Stones' Altamont rock festival by the Hell's Angels hired to police the concert,

Early in the 70s, to the shock of many adults, "who expected them to persist and grow as a permanent political force, the youth moved offstage."[1] The protest generation ceased. Hope had died.

Many parents thought that the 70s were better than the previous decade. The protest songs of the sixties had given way to the "silly love songs" of the 70s. But the parents were wrong. Many of the youth, who had revolted against the affluence and indifference of their parents, had now given up hope for the future. The search for a better world was abandoned. These youth settled down, one rung lower than the society they had been protesting against, to live for the here and now, with drugs, sex and bisexuality paralleling the older generations alcohol and adultery.[2]

In 1976 the utter despair among youth in Britain surfaced in punk rock, led by the Sex Pistols singing, "I am antichrist . . . an anarchist."[3] Time, in an article entitled "Anthems of the Blank Generation," reports that punk music "reflects a mood of total indifference among the young."[4] This is a far cry from the radical protests of the youth of the 60s. The title "The Blank

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while Mick Jagger sang "Sympathy for the Devil"; the suicide of such rock personalities as Brian Jones of the Rolling Stones, Janis Joplin, Jimi Henrix, Jim Morrison of the Doors; the shooting of four student protestors by the National Guard, at Kent State University in 1970. See Garry Herman, Rock 'n' Roll Babylon, (London: Plexus, 1982); "At War With War," Time 18 May 1970, pp. 12-21.

[1]Frank Tippett, "The Young: Adult Penchants--and Problems," Time 6 April 1981, p. 72.

[2]Schaeffer, How Should We Then Live? p. 210.

[3]Bob Larson, Rock (Wheaton, Illinois: Tyndale, 1982), p. 144.

[4]"Anthems of the Blank Generation" Time, July 11, 1977, p. 53.

Generation" is a sad commentary on a generation that has lost its ideological hope. Time goes on to report:

> They feel they had nothing to do with making the world the mess it is today, and they're also not going to do anything to make it any better--because they can't. They come to the music for the sake of the music, for entertainment, for getting it on.
>
> Getting it on, of course, means love and sex, passions that old-time rock 'n' roll had plenty to say about. But today's punk rockers have no time for euphemisms. . . . Four-letter words are not spared.[1]

Malcolm McLaren, founder of the Sex Pistols, said, "Rock 'n' roll is not just music, you're selling an attitude too." The attitude for the late seventies, McLaren discovered, according to one authority, "was the glorification of powerless, soulless despair and nihilistic perversity."[2]

## The Conservative Eighties?

Psychology Today in 1981 featured an article which took up most of the issue, entitled "New Rules in American Life: Searching for Self-fulfillment in a World Turned Upside Down"[3] It was a preview of a new book New Rules by Daniel Yankelovich. Yankelovich is president of the social research firm of Yandelovich, Skelly, and White, Inc. which has conducted national studies in America for ten consecutive years. These studies reveal that by the onset of the 80s "the life philosophy of only 20 percent or so of adult Americans remained unaffected by the great shifts in culture."[4]

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[1]Ibid. [2]Herman, p. 81.

[3]Daniel Yankelovich, "New Rules in American Life: Searching for Self-fulfillment in a World Turned Upside Down," Psychology Today, April 1981, pp. 35-91.

[4]Ibid., p. 52.

The article is disturbing for those who consider that there is a conservative swing back, in America, to traditional values of the 50s and earlier. This is "certainly not true culturally" states this social scientist. "Surveys and my own interviews show a widening acceptance of cultural pluralism. We are not going back to the old values . . . . In fact, the existence of the so-called Moral Majority in a way shows the growing strength, not the weakness, of what I see as a cultural revolution in progress." He pictures the Moral Majority as "counterrevolutionaries" trying, futilely, "to roll back what has already happened."[1] Yankelovich continues:

> The new meanings that have evolved discard many of the traditional rules of personal conduct. They encourage greater tolerance, permit more sexual freedom and put less emphasis on sacrifice for its own sake. In their extreme form, the new meanings simply turn the old ones on their head, and in place of the self-denial ethic that once ruled American life, we now find people who refuse to deny themselves anything--not out of bottomless appetite, but on the strange moral principle that "I have a duty to myself."[2]

His research, based on a variety of surveys carried out over more than four decades by his firm and others, points "to at least 20 major normative changes in American life in recent years."[3] While these twenty may not be the most important changes (they simply are the ones that have been measured in surveys), what is important is that "at least half of them have to do with domestic norms and portray the virtual abandonment of some of our most deeply entrenched beliefs about marriage and the family."[4]

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[1]Ibid., p. 37. [2]Ibid., p. 36.

[3]See appendix 2 for the chart compiled by Yankelovich, "Twenty Major Changes in the Norms Guiding American Life"

[4]Yankelovich, p. 58.

Following are some of the significant extracts from his report:

> In the late 1950s, 80 percent of all Americans held that being unmarried was an unnatural state for a man or woman: to be normal was to be married. By the late 1970s, a mere generation later, virtually the same proportion (75 percent) had changed their normative premise. . . .
>
> In sharp contrast with the past, it has become normal to think of marriage as not being permanent. [ A 60 per cent majority in 1978]. . . .
>
> These shifts are not just a matter of our changing attitudes and values. Norms influence behavior. Single households (defined by the U.S. Census Bureau as men or women living alone or with an unrelated person) have had an explosive growth rate, increasing 66 percent from 1960 to 1980. During this same period, single-parent families (mainly women, but now including more that one and a half million men) also grew rapidly--from 9 percent of all households in 1960 to 14 percent now. Together, these two categories constitute nearly four out of 10 households. Marriage and traditional family life are growing less universal all the time.
>
> Between 1960 and 1977 it is estimated that the number of unmarried couples living together more than doubled--from 439,000 to 957,000. . . .
>
> When Yankelovich, Skelly, and White asked in surveys for Time [1978] whether people thought it was "morally wrong for couples who are not married to live together," more than half (52 percent) answered no. . . . A study by my firm shows that virtually all Americans (83 percent) now believe it is acceptable to be married and not have children. . . . In the same tolerant spirit, three out of four Americans say it is now morally acceptable to be single and have children. . . .
>
> As recently as 1967, a Yankelovich, Skelly, and White survey for CBS News found that most parents of college-age youths (85 percent) condemned all premarital sex as morally wrong. Now, a majority, (63 percent) condone it. . . . Another change: for the first time in American society, only minorities of adults report discomfort at "having friends who are homosexuals," and while slim majorities still feel that homosexual relations may be morally wrong, there is a declining willingness to restrict the sexual preferences of consenting adults by law; barely one-quarter of the population (21 percent) express a desire for a return to traditional standards in sexual relations. . . .
>
> Changing norms of what a woman is "supposed to do" as wife and mother and what a man is "supposed to do" as husband and father are transforming the institutions of the workplace and the family. Probably no set of shifting norms carries greater significance for the culture.
>
> Norms affecting whether a wife should work outside the home have reversed themselves within a single generation. . . .
>
> One of the most far-reaching changes in social norms relates to what parents believe they owe their children and what their

children owe them. Nowhere are changes in the unwritten social contract more significant or agonizing.

The overall pattern is clear: today's parents expect to make fewer sacrifices for their children than parents did in the past, but they also demand less from their offspring in the form of future obligations than their parents demanded from them. . . .[1]

Yankelovich does see some shreds of evidence that a new ethic of commitment is evolving in America and this is "developing around two kinds of commitment: forming closer and deeper personal relationships and trading some instrumental values for sacred/expressive ones." He found that the "Search for community" increased from 32 percent in 1973 to 47 percent in the 80s. In the area of the sacred, "Fundamentalism is only one response to the suspicion that in instrumentalism we have lost our way and must now rediscover the transcendent." There are some who still cherish their "secular humanism" yet sense the "limits of instrumental reason and are searching for values of ultimate concern in which to anchor technology and rationalism."[2]

One version of a secular yearning for the sacred is defined as "reverential thinking." That is, reverence for all living things, an ecological outlook, paying homage to the interdependence of all forms of life. "It leads to a life in harmony with nature rather than a mastery over it or a manipulation of it to one's own purposes."[3] This is, of course, the same vague pantheism espoused by the Beatles and the counter culture, and by Transpersonal personal psychology.

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[1]Ibid., pp. 58-74, passim. [2]Ibid., pp. 85-89.

[3]Ibid., p. 89.

A more recent cover article in Time supports Yankelovich's findings. While the "buzz words these days are 'commitment,' 'intimacy' and 'working at relationships,'" the article goes on to say:

> The new conservatism is no victory for puritans. No sexual counterrevolution is under way. The sexual revolution has not been rebuffed, merely absorbed into the culture. America is more relaxed and open about sex, but also blessedly a bit tired of the subject. . . . Many sexual techniques and practices that were shocking a generation ago--oral sex, for instance, or living together-- have been widely accepted. So has premarital sex, particularly in urban areas. Girlie magazines, which have long since gone gynecological, circulate freely, and adult access to sexually explicit novels, movies and video cassettes is rarely questioned. . . . In the gray area is homosexuality, increasingly tolerated but not approved, as well as porn on television and teen-age sex. Other practices and proposals, along with their advocates in the heady days of the '60s and early '70s, have been firmly rejected: "open marriage," group sex and child sex.[1]

A recent report on teenage sex in Australia, conducted by journalist Toni McRae in 1982 shows, similarly, that any trend to conservatism is not a trend towards traditional values. Two thirds (65 per cent) of girls between the ages of 12-18 interviewed had lost their virginity, while for boys it was higher (70 per cent).[2] In 1980 about one teenage girl in seventeen got pregnant. "Of these teenagers, about one-third were married, although it appears that of that one-third, that 8000, perhaps half, married after the

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[1]John Leo, "Sex in the 80s: The Revolution is Over," Time, 9 April 1984, p. 73.

[2]Toni McRae, Parental Guidance Recommended (Adelaide, South Australia: Rigby Publishers, 1982), p. 70.

pregnancy, about one-third remained single and had the baby, and about one-third had an abortion."[1]

The number of sole-parent families, including unmarried mothers, has increased in Australia, as it has for America. This indicates that the changing norms are also affecting the structure of society in Australia. McRae continues:

> Between November, 1974 and June, 1981, the number of sole parent families increased from an estimated 182,500 to 282,200. At the same time, sole parent families as a proportion of total families with dependent children rose from 9.0% to 12.9%. [Fifteen percent of sole parents are fathers].[2]

A third of those who receive supporting parents benefits in 1981 were unmarried mothers (33.3 per cent of 208,090 or 35,500). One significant statistic to emerge from McRae's survey "was that the rate of pregnancies among girls from sole parent families (18.6 per cent) was more than twice that of girls from nuclear family groups (8.7 per cent).[3]

Some time has been spent on the above details to highlight the fact that tremendous cultural and social changes have taken place in Western society since about 1960. The new conservative trend of the 80s is not a return to traditional values but merely a slowing down of the giddy gallop of hedonism which ran rampart in the 60s and which bolted in the 70s. As it has been so aptly put: "The sexual revolution has not been rebuffed, merely absorbed into the culture."[4]

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[1]Ibid., p. 33.

[2]Ibid., pp. 31-32.

[3]Ibid., p. 31.

[4]See Leo, p. 73.

The question is, Why the change? It has been the existentialist writers who have alerted us to the real problem of

The Reason for a Changed Society

our times. They have stressed over and over again that the fundamental problem, the most significant event, from the end of the Middle Ages to the present--something not mentioned in the history books--"is unquestionably the decline of religion. . . . In losing religion, man lost the concrete connection with a transcendent realm of being; he was set free to deal with this world in all its brutal objectivity."[1]

The German philosopher, Nietzsche, the great existentialist thinker of the 19th century, understood what this meant. It was he who coined the phrase "God is dead." He recognized that

> Christianity has lost its hold over the majority of the Europeans, especially over the majority of intellectuals, and that this is the most significant event in the nineteenth century, far more important than all the events mentioned in the history books. For, as European civilization had been based on the Christian concept of God, the disappearance of faith must necessarily leave a void at the very heart of our civilization; instead of God there is nothing. . . . This sense of emptiness is not static . . . More and more concepts, values, beliefs, creeds--hitherto the foundations of our lives--crumble and have to be discarded. In the end we are confronted by nothingness as the core of our existence.[2]

Because of the substitute religion of faith in progress, nationalism, and various totalitarian fallacies in Western scientific thinking the "decline of religious faith was masked until the end of the Second World War. . . . All this was shattered by the

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[1]William Barrett, A Study in Existential Philosophy (Westport, Connecticut: Greenwood Press, 1958), pp. 20-21.

[2]Paul Roubiczek, Existentialism For And Against (Cambridge: University Press, 1966), p. 39.

war. By 1942, Albert Camus was calmly putting the question why, since life had lost all meaning, man should not seek escape in suicide."[1] Carl Henry sums up the problem so precisely:

> Until recently, Western man believed that God was his Creator. Americans still do when speaking of their inalienable rights. But matters have changed. Ever since Western man accepted the evolutionistic contention that man has no father save a biological process, or accepted the contention of existentialism that man's only father is a nothingness which, quite without any ascertainable reason, hurled him into existence, the mood of Western man was changed He has become a stranger to himself, nameless (as Kafka's Mr K), without relatives. He has lost God as Father, the universe as something friendly, life as meaningful. Gone is the sense of well-being, gone the conviction that life is good. The "just being here" no longer calls for gratitude, but for courage. The search for "togetherness" is the anguished cry of the lonely crowd. Modern man has become a spiritual orphan. No longer able to obtain meaning and purpose by reference to a transcendent father, he looks for in within himself, but is horrified by what he sees. Aided by depth psychology, he discovers that he is surrounded by an irrational menace, for in the abyss of his own mind he sees the same dark menace that threatens him in the outside universe. Filled with terror, he knows not that his Freudian desire to flee and return to the womb is his nostalgia for God, the homesickness of his spirit.[2]

The values of western society are no longer based on a Christian consensus but on secular humanism. Humanism is the philosophy which regards the rational individual as the highest value; that the individual is the ultimate source of value; that the individual can arrive at truth about life, without reference to

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[1]Martin Esslin, The Theatre of the Absurd, (Harmondsworth, Middlesex, England: Penguin Books, 1968), p. 22. Albert Camus writes: "Up till now man derived his coherence from his Creator. But from the moment that he consecrates his rupture with him, he finds himself delivered over to the fleeting moment and to wasted sensibilities." The Rebel, (New York: Vintage Books, 1956), p. 47.

[2]Henry, p. 3.

concepts of the supernatural.[1] But more than this, all that rationalism achieved was to reduce man to biochemistry and life to meaninglessness. Now man, to assert his humanity, has to resort to irrational subjective experience.

The point is that because the prevailing world view has changed and the majority in Western society no longer believe that there is a God, life style and culture have changed accordingly. It is against this backdrop that television has projected itself during the past thirty years or so, and it has been television, primarily, which has communicated these concepts, helping to make them the prevailing world view. "The massive power of the humanistic media must not be underestimated in the creation of the atmosphere for the new environment."[2]

With this background in mind the rest of this chapter will look at the media. In particular it will deal with the effects of viewing prime-time television advertising. The effects of television viewing in general will be considered, both as a medium and as part of the acculturation process.

## Television Advertising

### TV Advertising is Big Business

Modern advertising began, it is argued, at the turn of the century with a shift from competitive monopoly capitalism. "Because

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[1]Josh McDowell and Don Stewart, Handbook of Today's Religions: Understanding Secular Religions (San Bernardino, California: Here's Life Publishers, 1982), p. 76.

[2]Whitehead, p. 136.

of the inherent irrationality of the capitalist system of production, the market had to be controlled. This meant that demand had to be created through the appeal to false needs, which in turn leads to false consciousness."[1] At the same time mass media came into existence "precisely because advertisers were then able and willing to buy audience-power from the media which in turn became big business and very profitable."[2]

Advertising is big business and television advertising is a major part of this business. In America in 1977 nearly 40 billion dollars were spent on advertising, 20 per cent of which was expended on TV advertising.[3] Australia, in 1981, spent nearly a third (32.75 per cent) of the total advertising expenditure of $2070 million on TV advertising. According to journalist Keith Windschuttle, this total "accounted for 1.15 percent of the Gross National Product, which ranked Australia twelfth in terms of share of GNP and fourth in the world in terms of dollars per head of population spent on advertising." Australia, he says, is "one of the most advertising-saturated societies in the world."[4]

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[1]Gillian Dyer, "Advertising--System and Texts," Media Information Australia No 31 (February 1984), p. 6.

[2]Dallas Smythe, "Capitalism, Advertising and the Consciousness Industry," Media Information Australia No 31 (February 1984), p. 22.

[3]Compaine, pp. 67-68.

[4]Keith Windschuttle, The Media: A New Analysis of the Press, Television, Radio and Advertising in Australia (Ringwood, Victoria: Penguin, 1984), p. 4. He lists the distribution of advertising expenditure in 1981 as follows: Press ($1043 m - 50.37 per cent); Television ($678 m - 32.75 per cent); Radio ($178 m - 8.58 per cent); Outdoor ($142 m - 6.87 per cent); Cinema ($29 m - 1.43 per cent).

Furthermore, more than half (54 per cent) of all money spent on advertising in Australia comes from national advertisers. Retail stores account for about 38 per cent, while individuals and small businesses contribute only 8 per cent "in classified and small display advertisements for things such as births, deaths and marriages, positions vacant, entertainment and talks, items for sale and business notices from tradespeople."[1] This means that the bulk of TV advertising is monopolized by relatively few big national firms and retail stores. They, of course, are the only ones who are able to pay the price, because telvision advertising is so expensive.

The television industry, because of this, is one of the most profitable in Australia. The net profits in 1977, for Australia's fifty commercial TV Channels was $303.7 million for their services, out of total advertising receipts by the main media of $1061.11 million. This was according to the 1978 Report by the Senate Standing Committee on Education and the Arts.[2] In the year 1977-78, United Telecasters Sydney Ltd, which controls Sydney's Channel 10, had a net profit of $3.938 million. Their initial cost of investment was $4.207 million. "The company's rate of return on its fixed investment was therefore 97.7 per cent for that year."[3]

Melbourne's Channel 7, controlled by the Herald and Weekly

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[1]Ibid.

[2]Cited in Susan Kippax and John P. Murray, Small Screen, Big Business: The Great Australian TV Robbery (Sydney, Australia: Angus and Robertson, 1979), p. 21.

[3]Ibid., p. 23.

Times Ltd, through an 85 per cent share in its licensee company Herald-Sun TV Pty Ltd, received an even more startling rate of return. In the year 1977-78 a net profit of $1.5 million was received on the Channel's full investment cost of $2,317,280. This is a rate of return on the investment of 154.5 per cent.[1]

## Advertising Controls the Media

With these figures in mind it is easy to see how Windschuttle can say that "advertising is the most important factor determining the existence of particular forms of media." In fact, "media that do not meet the economic criteria of the large corporate monopolies are eliminated from the scene. . ."[2] Gillian Dyer, discussing a critique of advertising,says that "the `sponsorship' of commercial TV, newspapers and magazines by advertisers means that what ought to be public communication systems are in general subordinated to the needs of advertisers both in terms of style and content."[3]

This subordination of the commercial media to the needs of the advertisers has some serious implications on how media is used. For Canadian economist Dallas Smythe, author of Dependency Road: Communications, Capitalism, Consciousness and Canada,[4] the media are in the business of producing audiences. In an interview he said:

> The core of my argument is that the principal product of the mass media is the audience--or more precisely audience-power--

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[1]Ibid.

[2]Windschuttle, p. 6.

[3]Dyer, p. 6.

[4]Dallas Smythe, Dependency Road: Communications, Capitalism, Consciousness and Canada (Norwood, N.J.: Ablex Publishing Corporation, 1981)

> and that under capitalism the audience-power created by the advertiser-based mass media is a commodity used in production--a producer's goods, similar to the services of a salesman, or his secretary, or the company automobile which he drives.[1]

Smythe is saying that the mass media is in the business of producing audiences, or more specifically audience-power, that can be sold as a commodity to advertisers. Just what, according to Smythe, is the audience-power which the mass media produce? It is the production of audiences with predictable specifications, that is, audiences which will "pay attention to particular TV, radio stations, newspapers and magazines and even more precisely to particular programs on TV stations, radio stations and particular 'sections' of newspapers and magazines." The immediate objective of the advertiser which the media operators facilitate, is loyalty to particular commodity brands, or even familiarity with them. "That loyalty is audience-power."[2]

In our advertising-saturated, consumer society, because "the great bulk of their revenue comes from advertising, the economics of the media put them primarily in the business of selling audiences to advertisers." The whole purpose of the news and entertainment content of the media is to attract "audiences in predictable numbers, with predictable specifications, who are exposed to advertisements."[3]

This means that the non-advertising content of the mass media is "produced--not as the principal product--but as the lure or

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[1]Smythe, "Capitalism," p. 22.

[2]Ibid., p. 23 [3]Windschuttle, p. 6.

free lunch with which to create an audience whose power is sold by the mass media to the advertiser."[1] Humphrey McQueen states the truth about the matter: ". . . commercial mass media are not news and features backed up by advertising; on the contrary, the commercial mass media are advertisements which carry news, features and entertainment in order to capture audiences for advertisers."[2]

## Advertising is Selling a Life Style

So far it has seen that advertising is big business and because of the economics involved, advertising controls the media and the non-advertising content is designed to capture audiences for advertisers. Before considering the effects of television in general consideration will be given to some advertising techniques. This is important to consider because modern advertising is no longer merely a system of information about products, as it was at the outset, but is now a system of persuasion.[3] Tremendous efforts are expended in money, time, and talents as cited by Hefzallah and Maloney:

> Few messages are as carefully designed and as clearly communicated as the thirty-second television commercials. . . . Few teachers spend in their entire careers as much time or thought on preparing their classes as is invested in the many

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[1]Smythe, "Capitalism," p. 22.

[2]McQueen, Humphrey, Australia's Media Monopolies (Camberwell, Victoria, 1977), pp. 10-11. Cited by Smythe, "Capitalism," p. 22. Keith Windschuttle says, "The news and entertainment content of the media, then, is mainly determined not by consderations such as 'editorial integrity' or 'quality entertainment' but primarily by what will attract the target audience that management wants to offer to advertisers." p. 9.

[3]Dyer, p. 7.

months of writing. drawing, acting, filming, and editing of one thirty-second television commercial.[1]

"Commercials primarily appeal," according to these two professors, "to the basic needs and wants of the prospective viewer and rarely appeal to the logical and intellectual aspects of the viewer's personality."[2] Economist J.K. Galbraith would disagree with the first part of the above statement, that commercials appeal to basic needs and wants. He says: "Advertising creates the wants it seeks to satisfy."[3] Critics would agree, though, that advertising appeals to the feelings rather than to the intellect. The "intention of the message is to convey feelings, arouse emotions or associate ideas and needs with the product. Brand names are often carefully chosen in the hope that customers will identify with an image, and the accompanying slogan is intended to be striking."[4]

Smythe highlights the irrationality of people when shopping with impulse buying being a "major phenomenon."[5] Herbert Marcuse, the Marxist media critic of the 60s says that the "suggestive commands," "hypnotic formulas," "constant repetition,"

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[1]Peter Ducker, cited by Ibrahim M. Hefzallah and W. Paul Maloney, "Are there Only Six Kinds of TV Commercials?" Journal of Advertising Research, August 1979, p. 57.

[2]Ibid., p. 58.

[3]J. K. Galbraith, The Affluent Society (Harmondsworth: Penguin, 1962), p. 134. Cited by Dyer, p. 6.

[4]Trevor Barr, Reflections of Reality--The Media in Australia (Adelaide: Rigby Education, 1980), p. 199.

[5]Smythe, "Capitalism," p. 24.

"false familiarity" and "skillfully managed popular directness" of publicity and marketing effectively, "impede conceptual thinking."[1]

What these media critics are saying is that advertising is changing our society. Advertisers are not just attempting to put across a "particular brand of ice block or sugar-coated cereal" they are selling a life style.[2] This is a conclusion drawn from the American 1982 National Instutute of Mental Health report on television and behaviour.[3] One researcher commenting on the report says "it comes as no surprise that academic research is now documenting what advertisers have long known: Television advertising socializes children toward active consumer roles."[4]

As an illustration of this, advertising for Coca-Cola, for example, has consistently presented Coke as a way of life, based on fun and pleasure. "So successful was this advertising," one advertising agent has observed, "that teenagers since the 1950s would feel they weren't part of their own way of life if they didn't drink Coke."[5] The same thing could be said about jeans, which have become the "uniform" of the adolescent generation.[6]

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[1]Herbert Marcuse, One Dimensional Man (London: Sphere, 1968) Cited in Dyer, p. 7.

[2]Kippax and Murray, p. 6.

[3]D. Pearl, L. Bonthilet, and J. Lazar, eds. Television and Behavior: Ten Years of Scientific Progress and Implications for the Eighties, 2 vols. (Rockville, Maryland: National Institute of Mental Health, 1982).

[4]Rubinstein, p. 823. [5]Cited in Windshuttle, p. 215.

[6]D. Richardson, "Values and the Media" Pivot Supplement, 3d term (1976), p. 34.

Furthermore, as sociologist John Sinclair points up, advertising is part of the larger picture of marketing whereby "markets are segmented and targeted by advertising as a marketing strategy." The marketing strategies, for example, of such "fast food" chains as McDonald's are changing "what we eat."[1] Three groups mentioned by Windschuttle, as being particularly targeted in this segmentation strategy are the "unskilled worker," the "working-class house-wife," and the "adolescent." Each of these groups are vulnerable to advertising and consumerism, says Windschuttle, and particularly the adolescent. "Adolescence is the one stage during which nearly all members of our society undergo an identity crisis."[2]

It is this capitalizing on the inadequacies felt by certain segments of society which gives advertising much of its success. Smythe, in his critique of mass media producing audience-power as a commodity to be sold to the advertisers, likens it to slavery and brainwashing. "I do not like to use this analogy by calling audience members 'mind slaves'" he says, "because slavery has been illegal almost everywhere for more than a century. But there you are. Maybe brainwashing is a better term."[3]

## The Effects of Television

Thus far three aspects of advertising have been considered: advertising is big business; it controls the media; and it is

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[1]John Sinclair, "Beyond Advertising: Marketing and Critical Communication Research" Media Information Australia No 31 (February 1984): 17.

[2]Windschuttle, p. 219.

[3]Smythe, "Capitalism," p. 24.

selling a life style. Now the effects of television will be considered, both as a medium and as an acculturation process.

There has been previous reference to the 1982 National Institute of Mental Health report on television and behaviour.[1] This is a ten year update on the 1972 Surgeon General's Report on television and social behaviour. The following statement epitomizes what was found:

> Television can no longer be considered as a casual part of daily life, as an electronic toy. Research findings have long since destroyed the illusion that television is merely innocuous entertainment. While the learning it provides in mainly incidental rather than direct and formal, it is a significant part of the total acculturation process.[2]

There are two things to be drawn from this statement: first, television is not "merely innocuous entertainment;" and secondly, through "mainly incidental [learning] . . . it is a significant part of the total acculturation process."

## Television is Not Innocuous

First, how have research findings "destroyed the illusion that television is merely innocuous entertainment? In what way is television harmful? Research on the neurophysical and cognitive effects of TV as a medium is enlightening.

In order to keep viewers' attention on the screen there is a rapid change of presentation.[3] The average length of a shot on a

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[1]See p. 46 above. Check p. no.

[2]Pearl, Bouthilet, and Lazar, 1: 87. Cited by Rubinstein, p. 820.

[3]Jerome L. Singer and Dorothy G. Singer, "Psychologists Look at Television: Cognitive, Developmental, Personlity, and Social

programme is 3.5 seconds, while for commmecials it is 2.5 seconds. This means that the average viewer must process as many as 1200 different pictures per hour and about 30,000 per week.[1]

The problem with this is that there is no time for "cognitive analysis" or for "mental replaying and rehearsal."[2] In other words, there is no time for analysing and assessing what is being taken into and stored in the mind. Furthermore,Alice Honig in reviewing research on the "effects of television watching on young children," reports that excessive stimulation of the right hemisphere of the brain, which is involved with visual-spatial processes, "may result in delayed or inhibited development of the brain's left hemisphere, which is involved in verbal-analytic information processing."[3]

Research conducted by Fred Emery and Merrelyn Emery of the Australian National University supports Honig's finding. It is their contention that television not only has a numbing effect on the left hemisphere but also on the prefrontal lobes, where humans do their most complex, abstract thinking, choosing and planning. They also cite an experiment by Herbert Krugman on the effects of television viewing, in comparison to reading printed matter, on brain wave activity. Whereas for reading print the brain waves were

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Policy Implications," American Psychologist 38 (1983):827.

[1]Niel Postman, "The Viscertal Curriculum," Education News 18 (1983): 20.

[2]Singer and Singer, p. 827.

[3]Alice Sterling Honig, "Research in Review: Television and Young Children," Young Children, May 1983, pp. 64-65.

in predominantly beta frequency, for television viewing, irrespective of content, brain waves were predominantly in the alpha mode, or in a state of drowsiness. This drowsiness response took about 30 seconds to fully develop and there was no significant deviation from it through three repetitions of three quite different contents, ranging from "classic and very gentle" to "very explosive."[1] (See Table 1 drawn from Krugman's data). In the words of Krugman:

> It appears . . . then that the mode of response to television is more or less constant and very different from the response to print. That is, the basic electrical response of the brain is clearly to the media and not to content difference. . . .It seems also clear, as suggested by the earlier studies of involvement or of eye-movement, that the response to print may be fairly descrived as active . . . while the response to relevision may be fairly described as passive.[2]

Honig further points to studies which show that "creative verbal fluency was lower for children who watched TV more." And even educational television did not prepare children for success at first grade work. In fact, a control group, without TV, but with a "special interactive curriculum focusing on academic preparation and

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[1]Fred Emery and Merrelyn Emery, A Choice of Futures--To Enlighten or Inform (Canberra: Centre for Continuing Education, Australian National University, 1975), pp. 69-87. "The EEG of a person who is fully awake and alert, eyes open, usually displays a predominance of beta waves. A person who is awake, but relaxed with eyes closed, typically displays an EEG with a predominance of alpha waves."J. Jay Braun, Darwyn E. Linder, Psychology Today 4th ed. (New York: Random House, 1979), p. 321. During very deep sleep the alpha and beta waves are replaced by delta waves. Arthur C. Guyton, Function of the Human Body 4th ed. (Philadelphia: W.B. Saunders Company, 1974), p. 349.

[2]Herbert E. Krugman, Electroencephalopraphic Aspects of Low Involvemnent Implications for the McLuhan Hypothesis (American Association for Public Opinion Research, 1970), pp. 14-15. Cited by Emery and Emery, p. 83.

TABLE 1

COMPARISON OF EFFECTS OF PRINT AND TV

Number of seconds spent in each of three ranges of wave frequencies

| (a) | Print | TV 1st viewing content | | | TV 2nd viewing content | | | TV 3rd viewing content | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 1 | 2 | 3 | 1 | 2 | 3 |
| Delta slow | 5 | 21 | 24 | 24 | 22 | 24 | 28 | 24 | 25 | 26 |
| Alpha | 16 | 18 | 15 | 16 | 20 | 16 | 15 | 16 | 16 | 16 |
| Beta fast | 28 | 15 | 14 | 13 | 13 | 14 | 12 | 13 | 12 | 12 |

| (b) | Average No. of Seconds for Contents of TV | | | Average No. of Seconds for Repetitions | | |
|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 1 | 2 | 3 |
| slow | 22.3) | 24.3) | 26.0) | 23.0) | 24.7) | 25.0) |
| | )40.3 | )40.0 | )41.7 | )39.3 | )41.7 | )41.0 |
| alpha | 18.0) | 15.7) | 15.7) | 16.3) | 17.0) | 16.0) |
| fast | 13.7 | 12.3 | 12.3 | 14.0 | 13.0 | 12.67 |

with strong emphasis on social skills did increase their scores and chances for academic success."[1]

Passive, Nondiscriminate Viewing

The second point from the Report of the NIMH on television and behaviour was that, while the learning it provides is mainly incidental . . . it is a significant part of the total acculturation

[1]Honig, pp. 65-66.

process." Repeatedly in the literature on television are statements expressing concern about the "pervasive impact" of television.[1] There are warnings about the "potentially damaging influences of television in the way it may shape the viewers' perceptions of the real world,"[2] and about the "power" mass media has in "technically mature societies" to "lead public opinion."[3] The "powerful visual component of television," it is said, "may create an atmosphere conducive to a passive, nondiscrimination viewing set or that the story-telling of television may lead to an easy escape for persons whose own inner lives are troubled or dysphoric."[4]

Timothy Moore, in pointing to the lack of empirical support for "the notion that subliminal directives can influence motives or actions," highlights the way attitudes may be influenced through observational learning. The important point he makes is that these attitudes are not consciously formed. The rich literature on observational learning investigates how such learning takes place. For example, he says:

> If women are consistently portrayed in insignificant or demeaning roles, the viewer may develop an attitude towards them that is ultimately prejudicial and harmful to women as a group. . . . While the acquisition of such attitudes may occur subconsciously, there is nothing subliminal about the presentation of the role models. On the contrary, they are distressingly conspicuous. This kind of implicit learning can have important and pervasive consequences[5]

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[1]Ibid., pp. 72-73.

[2]Rubinstein, pp. 822-23.

[3]Smythe, "Capitalism," p. 22.

[4]Singer and Singer, p. 827.

[5]Timothy E. Moore, "Subliminal Advertising: What You See Is What You Get," Journal of Marketing 46 (1982):45-46.

In harmony with what has been discussed so far, Australian psychologist Grant Noble considers that television works through feelings rather than through rational thoughts and it is best when it is personalized as in "soap operas."[1] This type of observation learning in human beings has been dramatically demonstrated and recorded on film by Albert Bandura. Children were shown a movie in which "an adult played with a large doll in a highly aggressive manner, striking it with a hammer. When they then had an opportunity to play with the doll themselves they show remarkably similar behavior."[2] Studies consistently show that viewing television violence causes aggressive behaviour. In the words of Huesmann and Eron:

> There can no longer be any question that there is a positive relation between television violence and children's behavior. Furthermore, there can be little doubt that excessive exposure to television violence increases a child's aggressiveness under certain conditions.[3]

What has been found to be true concerning violence is true in other areas of life. Just as advertising is selling a life style, so is television, which is largely controlled by the interests of the advertisers. The impact of prime time television on moral values should be obvious. McRae, in her report on sexual

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[1]Grant Noble, "Social Learning from Everyday Television," in Learning from Television Psychological and Educational Research, ed. Michael J. A. Howe (London: Academic Press, 1983), p. 102.

[2]Jerome Kagan and Ernest Havemann, Psychology: An Introduction, 3d ed. (New York: Havcourt Brace Jovanovick, 1976), p.58.

[3]L. Rowell Huesmann and Leonard D. Eron, "The Effect of Television Violence on Children," in Learning From Television Psychology and Educational Research, ed. Michaell J. A. Howe, (London: Academic Press, 1983), p.173.

behaviour of Australian teenagers, among other things, implicates the media in affecting the morals of the youth. She says:

> Adolescents are not exactly encouraged to hang onto their virginity in this age of the electronic media. Everything, everyone, every advertisement, movie, television show, poster, piece of music, popular literature, every newspaper and magazine article seems to scream: 'You must do it!'[1]

## Humanistic World view

But there is something more damaging for the Christian than explicit sex and violence. It is the prevailing secular humanistic world view which underlies the media, where there are no absolutes, only relative values. Television presents a world without God where "anything goes," a world where all views are right and all values are equal. This is a view which has subtly, pervasively infiltrated Western society. Media analyst Marshall McLuhan writes:

> We are never aware of our environment until it becomes the content of a new environment. The culture in which a man lives consists of structures based on ground rules of which we are mysteriously unconscious. . . . But any change in ground rules nonetheless modifies the total structure.[2]

The "ground rules" changed when the presupposition of God's existence was substituted by the God is dead philosophy. Then a new environment began. Television is part of the new environment. It is part of the non-rational, subjective emphasis in society.

Rookmaaker, in his penetrating analysis of the demise of Western culture makes the following perceptive comments concerning TV:

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[1]McRae, p. 13.

[2]Marshall MacLuhan, The Social Impact of Cybernetics (New York: Simon and Schuster, 1966), pp. 95,99.

> But maybe it is indeed 'cool communication', suggesting its message through the medium, but never 'reasoning' about it, never defining its value or relating it to an absolute. The message often is hard-core reality, 'facts' themselves, and that is all. TV belongs to the modern world quite as much as the avant-garde cinema. On the screen we can watch with our own eyes the emergence of a new world. . . .
>
> Television is a focus of our standardized homes. Here too, inbuilt in the programmes, is one view, one approach to reality. Sometimes the programmers are consciously trying to convince us of a certain view, but more often they just go on making their programmes without being conscious that they are in fact brainwashing their public. It is their job to be new and up-to-the-minute, which means that they are compelled to follow the latest trends and insights and ideas, often without any attempt to come to grips with their underlying principles. So modern views are constantly 'preached' in a most effective way: effective because it is not intended or overt, so we are not on our guard against it. The message is there, from pop music up to the most sophisticated 'cultural' programme and the most intellectual lecture.[1]

## Conclusion

In this chapter a cultural setting has been provided for the phenomenon of television, to show that it is not operating in a vacuum. Television is a part of the culture of this age, both as a product and a producer of the new environment.[2] The prevailing emphasis in Western society, since 1960 has been on a non-rational

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[1] Rookmaaker, pp. 195-96, 200.

[2] It may be considered that the scenario presented, concerning Westen culture and television, is too negative. It is not denied that there are some positive elements in the non-Christian society. People are still made in the image of God, even though fallen, and there are some who still live on the basis of a Christian memory, even though they are not Christian. What we have attempted to present is the fundamental shift in Western thinking, and how this shift has been communicated by television in particular. One only has to consider the works of "giant" thought leaders such as B. F. Skinner, Francis Crick, James Watson, Sir Macfarlane Burnet, Abraham Maslow, Carl Rogers, Carl Sagan, Sartre, etc., or understand the message of some modern music and of such films as Kubrick's A Clock Work Orange and Pink Floyd's The Wall, to see the direction society is headed.

subjective experience. Television operates that way--primarily through the feelings rather than through the mind. Advertising is big business and it controls television for commercial reasons.

"Recent research reveals that parental intervention through discussion can mitigate against negative effects of viewing."[1] When parents discuss consumption matters with children this has been found to "mediate some television advertising effects."[2] A rule which one Christian thinker gives concerning television viewing is worthy of note in closing this chapter:

> If you do not have time to discuss and analyze what you are reading, watching, looking at, observing, then you do not have time to watch it. For me, that is a rule. No time to discuss, then no time to watch.[3]

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[1]Rubinstein, p. 823

[2]George P. Moschis and Roy L. Moore, "A Longitudinal Study of Television Advertising Effects," Journal of Consumer Research 9 (1982): 284.

[3]Franky Schaeffer, Addicted to Mediocrity: 20th Century Christians and the Arts (Westchester, Illinois: Crossway Books, 1981), p. 116.

# CHAPTER IV

# PROJECT DESIGN

## Introduction

This project is an attempt to investigate the effects of television advertising on the values and life style of Adventist church members and to motivate members to see the need for discernment and discrimination in their use of television. The importance of such an undertaking is highlighted by the fact that television, which is in 98 percent of homes in Australia and is viewed on an average about 2 to 3 hours each day,[1] is found to be a significant factor in shaping the way people view the world.[2]

Society at large has generally abandoned traditional values. This is well recognised, as dealt with in chapter III. That Adventists values are changing has been shown by Dudley and Dudley, in their recent Adventist survey conducted across America. It was found that "typical Adventist families still strongly support many traditional values, but that our standards on marriage, family, and social purity are in real danger."[3]

With these facts in mind the project is an attempt to understand what is happening in society, how this is affecting the

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[1] Television--A New Look, p. 9. [2] Perrotta, p. 20.

[3] Roger Dudley and Peggy Dudley, "Adventist Values Flying High?" Ministry, April 1985, p. 5.

church, what place television, and in particular prime-time TV advertising, is playing in this process, and to help church members understand what is happening.

Thus the design of the project consists of the following elements:

1. Conducting a study of the research literature on the effects of viewing television and advertising, in the light of the changing moral values

2. Selecting a sample of Seventh-day Adventist church members to be surveyed on viewing habits, knowledge and effects of prime-time television advertising, and values

3. Share with a group of members from the sample population the results of the survey and the research

4. Checking the reactions of the group after the presentation of the seminar material

## Subjects

The subjects who constituted the sample for the survey were drawn from the membership of the Wallsend Seventh-day Adventist congregation, which has an active membership of approximatey 150. After first gaining permission from the church board the method of selecting the sample was to survey all members of the congregation, who were aged 12 years and over, prior to the Sabbath morning church service. It was considered that this was the easiest and quickest method of surveying the whole congregation.

## Instruments

An instrument was constructed of twenty-eight questions, called the TELEVISION ADVERTISING AND VALUES SURVEY (TAVS).[1]

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[1]See appendix 3 for a copy of the survey.

Question twenty-eight contained eight demographic items (age, sex, church membership, years since baptism, length of time attending an Adventist church, years spent in Adventist schools, marital status, and number of children, if married). The other twenty-seven questions consisted of three sections. The first seven questions were designed to develop a profile of the viewing habits of the subjects, such as viewing times, amount of time spent viewing each day, the amount of time spent viewing commercial television as against the ABC, etc.

The next section (Questions eight to eleven) dealt with prime-time programmes and advertising. It was designed to measure the subject's knowledge and perception of prime-time advertising. Question ten, in this section, contained a list of commodities which are advertised on television. It asked subjects to rate on a scale of 1 - 5 the frequency of occurrence of commercials for these items. The following question asked them to indicate for which of the above items, in question ten, they found commercials helpful in deciding what to buy or do (one item included attendance at movies and the drive-in).

A series of questions (Questions twelve to twenty-seven) were included, to measure stated values. Some of these questions were adapted from the Intergenerational Value Survey (IVS) by Dudley and Dudley.[1] Eight questions (twelve, thirteen, fourteen, sixteen, eighteen, twenty-two, twenty-five, and twenty-six) in the TAVS were

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[1]See appendix 8 "Value Survey Results" for the comparison between the two surveys.

from the IVS (the term "non-medical" was substituted for "recreational" in Question eighteen), three (Twenty, twenty-three, and twenty-four) were similar, with some modifications, while five (fifteen, seventeen, ninteen, twenty-one, and twenty-seven) were different.

The TAVS included less questions relating to doctrine and more that related to traditional Adventist lifestyle issues than the IVS. This was done because Dudley and Dudley found that the youth scored high on doctrinal and personal piety issues but were ambivelent on lifestyle issues.[1] As with the IVS, in answering questions in this section, subjects were given five choices: strongly disagree, disagree, uncertain, agree, and strongly agree.

The checking of the seminar group's reactions was done after the semiminars. This was done with a second questionnaire, the TELEVISION ADVERTISING AND VALUES SURVEY II (TAVS II).[2]

## Survey and Assessments

Because the subjects chosen for the survey consisted of members from one Adventist congregation, from one city in Australia, they could not be considered to be a representative sample of all Seventh-day Adventists, nor even of Australian Adventists. The results cannot be said to be typical of Adventists in general. The conclusions drawn, therefore, can only apply to the congregation surveyed.

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[1]Dudley and Dudley, p. 5.

[2]See appendix 3 for a copy of this survey.

One problem encountered, when gathering data on people's attitudes and beliefs, which needs to be kept in mind when conducting a study such as this, is that people sometimes give misleading answers, either deliberately or accidentally. Psychologists recognize that if a survey concerns a touchy area, people are especially likely to claim that they do believe whatever they think they ought to believe.[1]

With correlational studies it is important to remember that correlations do not indicate cause and effect. They merely indicate that two things tend to occur together. What correlations do allow to be made are predictions about events.[2] For example, the great majority of research studies show a high correlation between viewing television violence and later aggressive behaviour, therefore it can be predicted that those who view lots of television violence are likely to manifest more aggressive behaviour.[3]

## Seminars

Three seminars were planned. The desire in presenting the evidence from research and from the results of the survey, was to help members to be more aware of the need to be discriminating in their use of television. This is why a smaller group was used for this aspect of the project, rather than the whole congregation. In order to convey the issues involved, more clearly, the meetings were to be illustrated with overhead transparencies and coloured slides.

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[1] Braun and Linder, pp. 23-24.

[2] Ibid., p.31.

[3] Rubinstein, p. 821.

Before commencing this aspect of the project it was necessary to gain permission from the board of the church selected, to conduct the surveys and seminars. It was hoped to have more sessions but time did not permit this.

# CHAPTER V

# IMPLEMENTATION AND EVALUATION

## Introduction

The implementation of the project, involved first the developing of a Biblical and theoretical base. These two sections constitute chapters II and III of the written report. This research also formed the basis of the seminar presentations on the effects of viewing prime-time television advertising.

Next, permission was sought from the Wallsend Seventh-day Adventist church board to use the members as subjects for the ministry component of the project. This permission was granted. The ministry design for the church consisted of conducting a series of three meetings on the effects of television in relationship to the cultural changes which have taken place in Western society. A survey was taken at the beginning of the series; data was gathered for the whole church membership, and another survey was taken at the end from those who attended the afternoon seminars.[1]

## The Seminars

The underlying theme for the meetings, was the change in presuppositions, or world view, in Western culture, from a Christian base to that of a humanistic base. And it was contended that this

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[1]See appendix 3 for copies of both surveys.

secular humanistic world view dominates the media. It is a world view where there is no God, life is meaningless, therefore "anything goes."

The first meeting was conducted during a Sabbath service, where the broad outline of the shifts in culture in Western society, since about 1960, was covered, with particular reference to the youth counterculture and to the Neo-Charismatic movement. These two developments illustrate the tremendous emphasis placed on subjective feelings as opposed to reason. The biblical emphasis on faith in the objective historical events of the gospel was presented as the answer to the subjectivism of so much of Western culture. Faith is not based on feelings but on the promises of God. The promises of God are valid irrespective of feelings.

The other two meetings took place on two separate Sabbath afternoons. And approximately thirty members attended each of these meetings. The first of these dealt with some general statistics for Australian television viewing habits, with some comparisons made with the church members viewing habits, as revealed by the initial survey. Some of the techniques used to hold viewer's attention and certain advertising techniques were covered.

The third meeting covered in more detail the harmful effects of television as a medium, which reseachers have uncovered. These details are in chapter III of this project. A strong emphasis was placed on the changing values of our society, and how these changes are communicated via the media and by television in particular.

While slides and overhead transparencies were used in these meetings, the time constraints of the project did not allow for the

development of a detailed series presenting the above issues. Because of the importance of the issues involved (the effects of television on rational analytical thinking), it is planned that this will be done in the near future.

The conducting of the initial survey with the members of the church, was done on 17th August at 11.00 am, prior to the commencement of the Sabbath service. It was considered that this was the best and quickest way to survey all the members. The survey took the members 20 minutes to complete. Only those 12 years and over were asked to complete the survey. As most of the youth were away attending a youth rally for this Sabbath, they were surveyed the following Sabbath after Sabbath School. From this there were 90 usable questionnaires completed.

## Survey and Assessments

The initial survey , apart from demographic information, covered three areas: television viewing habits; prime-time advertising and programs; and values. For most of the assessment the subjects were divided in to two groups: Group I: 12 - 25 years of age, and Group II: 26 - 70+ years of age.

### Television Viewing Habits

It was found that 98 per cent of the sample had at least one television at home and for 89 per cent it was a colour television.[1] The average hours spent watching ABC television per day was 1.33, while for commercial television it was 2.10. As there was a high

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[1]This is the percentage of the sample not of the homes.

non-response for this question, the results may not be valid. (Non-response for ABC TV = 51 per cent; non-response for commercial = 22 per cent).[1]

The average viewing time for all subjects was 2.27 hour per day. For those 12 -25 years (identified as Group I) the average was 2.37, and for those 26 years and over (identified as Group II) it was 2.20. Television was watched during mealtimes by 72 per cent of Group I, and by 52 per cent of Group II. By far the majority spent most of their viewing time watching prime-time television (81 per cent and 83 per cent of Groups I and II watched TV between 6-8 pm. Between 8-10 pm it was 56 per cent and 31 per cent respectively). Table 2 gives a viewing profile for the subjects.

Most of these figures follow reasonably closely to the national viewing habits for Australia, except that the average viewing time per day for the six capital cities is a little higher than for our sample[2] These findings also correspond to tentative investigations into Adventist television habits, made during an M.A. Avondale Summer School conducted by Russell Kranz[4]

The difference between the two daily viewing averages could be because Adventists would not be watching television on Sabbath.

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[1]See appendix 4: "Television Viewing Habits: Church Profile."

[2]The average for the six capital cities is 2.61 hours per day. See Television--A New Look, p. 9. See also appendix 5, "Facts about Television in Australia."

[4]Russell Kranz, "Adventists and the Media", (Sydney: Communications Department of the Seventh-day Adventist Church in Australia, n.d.), pp. 2, 6, 10.

TABLE 2

HOURS SPENT PER DAY VIEWING TV

| Hours | 1/2-1 | 1-2 | 3+ | Average Hours |
|---|---|---|---|---|
| All subjects | 18% | 33% | 43% | 2.27 |
| Group I (12-25 yrs) | 22% | 25% | 53% | 2.37 |
| Group II (26 +) | 13% | 29% | 38% | 2.20 |

TIME SPENT PER DAY VIEWING ABC AND COMMERCIAL TV

| | NR* | Hrs 1/2-1 | 1-2 | 3+ | Average Hours |
|---|---|---|---|---|---|
| All > ABC TV | 51% | 36% | 10% | 3% | 1.3 |
| Subjects> Com'l TV | 22% | 23% | 22% | 32% | 2.1 |

*NR = non-response

DAILY VIEWING PATTERNS

| | AM6-8 | 8-10 | 10-12 | 12-2 | 2-4 | 4-6 | 6-8 | 8-10 | 10-12PM |
|---|---|---|---|---|---|---|---|---|---|
| Group I | 6% | 3% | 0% | 9.4% | 9.4% | 50% | 81% | 56% | 22% |
| Group II | 0 | 4% | 2% | 17% | 15% | 17% | 83% | 31% | 3.7% |

Also, the category of 3+ hours per day does not identify how many may watch considerably more than 3 hours per day.

## Prime-Time Viewing

Prime-time for television viewing was identified as being between 6 and 10 pm. There were four questions in this section, one (Question eight) asked subjects to state their favorite programmes in order of preference along with the sponsors, or

commercials shown with these programmes. The other three (Questions nine to eleven) dealt with commercials only.

The purpose of question eight was to find out what the general viewing fare was and to see if the subjects were aware of commercials during these programmes. While most had favorite programmes, virtually none of the subjects could indicate the commercials associated with these programmes. For Group I the News and M.A.S.H. were equal first with Country Practice being most frequently mentioned (13x), followed by A-Team and Cosby Show (11x), then Sale of the Century (10x). The News was first preference for the second group. It was also the most frequently mentioned programme (39x), followed by Country Practice (17x), the Sale of the Century (10x).[1]

Question nine asked subjects to identify five commercials; their favorite, the least liked, the most convincing, the least convincing, the most frequent. This again was to see if they were aware of the commercials sufficiently enough to identify some in the above categories. Nothing very pronounced as favorite or most convincing emerged. Not many of the subjects were able to place a commercial in each category. Some even wrote on the survy that they do not take any notice of the commercials. But there was a relatively strong reaction against Dynamo washing detergents and Colgate toothpaste ads, both being named most often as least liked and least convincing by both Groups I and II.[2]

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[1]See appendix 6: "Favorite Prime-Time Television Programmes."

[2]See appendix 7: "Prime-Time Television Commercials."

TABLE 3

ADVERTISING FREQUENCY AND ADVERTISING EXPENDITURE

| RATING ADVERTISING FREQUENCY BY ALL SUBJECTS ON 1-5 SCALE | | LEADING NATIONAL ADVERTISING BY EXPENDITURE ON TV[1] | |
|---|---|---|---|
| ITEM | SCORE | ITEM | $ IN MILLIONS |
| 1. Confectionery/snack f'ds | 481 | 1. Foodstuffs | 101.6 |
| 2. Food | 476 | 2. H'hold prod's/cleaners | 38.7 |
| 3. H'hold prod's/cleaners | 167 | 3. Cars/trucks | 33.4 |
| 4. Fast food stores | 137 | 4. Records | 22.5 |
| 5. Clothes | 122 | 5. Women's toiletries | 21.4 |
| 6. Liquor | 118 | 6. Mags/papers/books | 20.3 |
| 7. Electical appliances | 111 | 7. Buildg mat./indst.mach | 18.4 |
| 8. Records | 104 | 8. Confectionery | 17.4 |
| 9. Women's toiletries | 93 | 9. Elec Appliances | 17.0 |
| 10. Soft drinks | 88 | 10. Liquor | 16.9 |
| 11. Magazines/papers/books | 85 | 11. Pharmaceuticals | 16.1 |
| 12. Movies/drive-in/videos | 79 | 12. Finance/loans | 15.8 |
| 13. Furniture | 70 | 13. Travel/tours | 15.5 |
| 14. Other | - | 14. Pet foods | 12.1 |
| | | 15. H'hld equip/furnishings | 10.3 |

In spite of the fact that subjects indicated a lack of awareness of commercials question ten revealed that the advertisements still had quite an impact on the viewers. Subjects had to rate on a scale of 1-5 a number of given commercial items: 1 for the least advertised to 5 for the most advertised. A surprising correlation was shown in the order of this list by the subjects, with a list of advertising expenditure on television for 1981. While the lists are not identical in items, there is nontheless a strong correlation (All subjects, r = 0.7944),[2] as table 3 reveals.

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[1] Windschuttle, p. 24.

[2] In calculating this correlation the subject's frequency scores for "fast foods" and "soft drinks" were added to their score for "food".

It will be noticed that foodstuffs received the greatest advertising expenditure ($101.6 million) in 1981, household products and cleaners came second ($38.7 million), with household equipment and furnishings last ($$10.3 million). If snack foods are included with foodstuffs in the list on the left then the rating of the frequency of advertising, as perceived by the subjects is the same for the three items above.

This strong correlation highlights the powerful impact of advertising on the minds of the subjects, even though there were difficulties recalling specific commercials and some thought that they were taking no notice of them.

A further support of this conclusion is the answer given to question eleven. This question asked subjects to identify which items, listed in question ten, were commercials helpful in deciding on what to buy or do. For Group I, 13 per cent said none, 3 per cent said they make up their own mind and 50 per cent indicated items which commercials were helpful in selecting. In Group II 34 per cent answered "none," 9 per cent said that they make up their own mind, while only 25 per cent answered in the positive. The interesting point is that for both groups, the item mentioned most frequently, in which commercials were helpful for purchasing, was "Food" followed by "Household products and cleaners" (See Table 4). As has been shown, these are the two which are at the top of the list for television advertising expenditure and in the same order. For Group I "Furniture" (along with "Fast foods" and "Women's toiletries") was mentioned least. The correlation between these

lists is extremely high (Group I, r = 0.8028; Group II, r = 0.8431). The correlation between frequency of occurrence of commercials for the items listed in question ten, as rated by subjects and the frequency with which subjects mentioned items in which commercials were helpful in making selections, is also etremely high (Group I, r = 0.8028; Group II, r = 0.8524).

TABLE 4

ITEMS FOR WHICH COMMERCIALS WERE HELPFUL IN DECIDING WHAT TO BUY
(Most frequently mentioned item at top. Least frequent at bottom)

| GROUP I | GROUP II |
|---|---|
| Food | Food |
| H'hold products/cleaners | H'hold products/cleaners |
| Clothes | Furniture |
| Records/movies/videos | Elec Appliances |
| Elec appliances | Clothes } equal |
| Fast foods }equal | Magazines } last |
| Women's toiletries }last | Record } |
| Furniture } | |

## Values

The third area of the survey focused on values (Questions twelve to twenty-seven). With the survey by Dudley and Dudley (IVS), of which this section is an adaptation, it was found that youth were loyal to Adventist teachings on the majority of items. "Two thirds or more take the traditional position on most of the twenty-two statements. Agreement is high on doctrinal and personal piety issues. As to lifestyles, however, the picture is mixed."[1]

[1]Dudley and Dudley, p. 5.

The Wallsend survey included more questions in the lifestyle area and less on doctrine, therefore, for only five items out of sixteen was it found that two thirds of Group I (12 - 25 years) took the traditional position, as Table 5 shows:[2]

TABLE 5

TRADITIONAL POSITION UPHELD: TAVS GROUP I COMPARD WITH IVS YOUTH

| | TAVS GP I | | IVS YOUTH | |
|---|---|---|---|---|
| | Dis. | Agree | Dis. | Agree |
| 12.The Bible is relevant to today's problems. I use its principles in making decisions. | 6% | 69% | 6% | 79% |
| 13.A Christian should give tithe and offerings before spending any income on other things. | 13% | 72% | 12% | 77% |
| 16.There is no place for alcohol or tobacco in the full and happy life. | 12% | 72% | 6% | 90% |
| 18.Non-medical use of drugs such as marijuana should be legalized. | 72% | 19% | 84% | 10% |
| 23.If two people really love each other, living together is the same as getting married. | 81% | 13% | 62% | 19% |

In the area of alcohol and tobacco, Dudley and Dudley found that 90 per cent of the youth rejected these, likewise with drugs (84 per cent against). With the present survey, for Group I (see above), it was a 72 per cent rejection in both of the above areas. The strongest majority (81 per cent) for Group I for any item was in favour with the traditional view of marriage (13 per cent were

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[1]See appendix 8: "Values Survey Results," for the results of both IVS and TAVS surveys.

against). This is encouraging, yet in other areas of lifestyle the picture is not so promising.

On five items, Dudley and Dudley, found "less than half concur with the traditional position. While 49 percent agree that premarital petting is wrong, 20 percent disagree, and 31 percent are undecided--the largest proportion undecided regarding any item. Only 48 percent opposed decorative jewelry, and 46 percent would not accept divorce as a valid option if the marriage is unhappy." Dudley and Dudley go on to say:

> While these three items have only a minority on the traditional side, the traitionals still outnumber the nontraditionals (undecideds making up the difference). But on two items the nontraditionals actually lead. Only 35 percent agree that abortion is never an option, while 38 percent believe it is, and 27 percent are undecided (second highest proportion of undecideds). Least traditional of all, 62 percent believe it is all right to attend the movies, and only 21 percent disagree.[1]

The results of this project were similar for Group I, except that the nontraditional position was higher for decorative jewelry and for divorce as a valid option if the marriage is unhappy, as well as for the question on movie attendance. Numbers in favour of movie attendance, although a majority, were less than for the IVS (62 per cent for IVS and 44 per cent for this survey). This is most likely because the question was modified from a careful selection of movies to only avoiding the R-Rated movies. The modificaltion on abortion (except where the life of the mother is at risk) is most likely the reason for the traditional view, although less than 50 per cent, being higher than for the nontraditional view. On

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[1]Dudley and Dudley, p. 5.

TABLE 6

LIFESTYLE ISSUES: TAVS GROUP I COMPARED WITH IVS YOUTH[1]

| | TAVS GP I Dis. | TAVS GP I Agree | IVS YOUTH Dis. | IVS YOUTH Agree |
|---|---|---|---|---|
| 22.It is wrong to engage in premarital petting. | 38% | 38% | 20% | 49% |
| 24.Abortion is never an option for terminating pregnancy (except where life of mother at risk). | 25% | 44% | 38% | 35% |
| 25.Divorce is valid option when marriage is unhappy. | 25% | 34% | 46% | 34% |
| 26.Christ'ns should not wear decorative jewelry. | 41% | 31% | 32% | 48% |
| 20.Attending the movies/drive-in is usually all right as long as you avoid the R-Rated. | 28% | 44% | 21% | 62% |
| 14.Vegetarianism is preferable as a lifestyle to meat-eating | 41% | 38% | 23% | 58% |
| 19.McDonald's "Burgers" are OK to eat when in a hurry or travelling. | 16% | 69% | | |
| 21.Rock music is an acceptable form of entertainment. | 25% | 41% | | |
| 27.Most movies, if seen at home, on TV or video, are acceptable. | 34% | 50% | | |
| 17."Things go better with Coke" | 56% | 19% | | |

premarital petting those in favour equaled those against this item (38 per cent each).

It was also found that well below a half (38 per cent) of Group I took the traditional position on vegetarianism, and that this was lower than for the nontraditionalist position which was 41

[1]The numbering of the questions is from the TAVS.

percent. Several other questions to do with lifestyle were added to the present survey. Three of which not only scored less than 50 percent for the traditional position, but were exceeded by the nontraditional position. A two thirds majority (69 per cent) were in favour of McDonalds burgers when in a hurry or travelling while a minority (16 per cent) were against this. For Rock music as an acceptable form of entertainment 41 per cent were in favour with 25 per cent against, and 50 per cent considered that most movies, if seen at home on TV or video, being acceptable. The question on Coca Cola showed that 56 percent of Group I disagreed with the statement that "Things go better with coke" while 16 per cent agreed with it.[1]

The answers to the ten lifestyle values in Table 6 were scored 1 - 5, with the highest score being for the more traditional Adventist position. For questions fourteen, twenty-two and twenty-five this meant that "strongly agree" scored 5, whereas questions seventeen, nineteen, twenty, twenty-one, twenty-five and twenty-seven are scored in reverse, with "strongly disagree" equaling 5. Quite a high correlation was shown between time spent watching television and values for Group I. It was found that the more time spent watching television the less tradtional were the stated values. That is, subjects who watched television more scored lower on the ten questions in Table 6. The correlation between these two factors was quite high ($r = 0.8593$), which indicates a strong relationship between the two.

As far as a relationship between prime-time television

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[1]See Table 6 for details.

advertising and stated values was concerned, it was difficult to establish a correlation with the data available. There needs to be more work done in this area. It was difficult to isolate variables from the data received on advertising, from the survey, which could be correlated with the values scale. It was found, though, that the majority of those in Group I who expressed either dislike for Dynamo washing detergent and Colgate tooth paste ads or thought them least convincing, (these were the strongest reactions concerning commercials, for question nine) were from the 3 hour plus viewers: 3+ hour viewers (8); 1-2 hour viewers (5); and 1/2-1 hour viewer (1).

Group II on the TAVS tends to follow the traditional Adventist position on most items. Although barely one third concur with this position on four items; abortion (63 per cent against and 23 per cent for), divorce (61 per cent against and 23 per cent for), decorative jewelry (61 per cent against and 30 per cent for), and McDonald's burgers (61 per cent against). This last item showed the largest percentage against the traditional position (34 per cent consider burgers are all right when in a hurry or travelling). This is in spite of the fact that 88 per cent agree that vegetarianism is preferable as a lifestyle to meat eating.

Perhaps the most significant statistic for the second group is that only 50 per cent agree that premarital petting is wrong and 34 per cent consider it acceptable.

In the follow-up survey, which was conducted with the members who attended the Sabbath afternoon seminars (about Thirty people), all of those in Group II category said that they were now

more aware of television's effects on their lives and that they were going to be more discriminating in their viewing habits. For those who were in the first group category only 20 per cent said they were now more aware of televisions effects on their lives and 40 per cent would be more discerning and discriminating in their viewing habits.

## Conclusion

There are other factors which could be analyzed from the data, but the time constraints on the project prevented these being considered. It is hoped that they will be further pursued at a later date. Sufficient has been revealed from this assessment to conclude that members of this Adventist church are not much different in their viewing habits from the population in general. It has also been found that prime-time advertising has exerted an influence on the subjects of our study, as shown by the extremely strong correlations between the two, even though many of them seemed not to be aware of that fact.

It seems too, that the downward slide on lifestyle issues, in society in general, is having a detrimental effect on the members of the church under study, as indicated by the values scale of the survey. This finding parallels the results of the nationwide American Adventist survey by Dudley and Dudley. They concluded "that typical Adventist families still strongly support many traditional values, but that our standards on marriage, family, and social purity are in real danger."[1]

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[1]Dudley and Dudley, p. 5.

The strong correlation between time spent watching television and the decline in traditional lifestyle values is significant, especially in the light of the strong correlation shown between advertising expenditure and its effects on the viewers in this study. This indicates that television and prime-time advertising could be a significant factor in the the rise in Adventist pluralism in lifestyle. How much television has contributed to this remains the subject for further study. What is sure is that television is a powerful medium for education as research has shown and the lifestyle which it portrays is contrary to Christian values, and one from which God is absent.[1]

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[1]See chapter III.

# CHAPTER VI

## CONCLUSIONS AND RECOMMENDATIONS

The purpose of this project has been to design a programme which will help church members to understand better the changes in values which have taken place in Western society over the past twenty to thirty years. Its further purpose was to demonstrate how these changes may be affecting the church, and what part television is playing in the process. In this an endeavour has been made to focus on prime-time television and its effects on a single church congregation.

Television has been viewed against the backdrop of the prevailing humanistic world view which has dominated Western culture on a popular level since about 1960. Since that time there has been a swing toward a non-rational, subjective experience, with the rise of such movements as humanistic psychology, the neo-charismatic movement, the counter-culture, with its rock music, and the ensuing sexual revolution. This hedonistic trend, although it has slowed down in the eighties, contrary to what some might think, is still with us. Television, more that any other medium has provided the atmosphere for the new environment.

In chapter II the Biblical world view, based on creation was presented, and the role of the Adventist church as a basis for the need to practice discernment and discrimination. The next chapter

gave the rationale for the project--evidence for the collapse of traditional values and the results of research into the effects of television and television advertising. A great body of research concludes that television is harmful, and that, through incidental learning, it constitues a significant factor in the acculturation process.

Advertising research shows that, because of the economics involved, advertising controls the media, and in particular, determines the content of television programmes. The one aim of television stations is to sell audiences to advertisers whose aim is to sell products. Studies show that advertising has a significant effect on the lifestyle of the viewers. The medium of television is not without its problems either. Because of the predominantly visual component and the rapid change of images, the overstimulation of the right hemisphere of the brain has the effect of inhibiting the function of the left hemisphere (where analytical thinking is done) and the frontal lobes (where the most complex, abstract thinking, choosing and planning are done). This effect of television seems to put viewers in a passive nondiscriminatory, drowsy state, where reflective analytical thinking is at a minimum.

The results of the church survey have shown some significant correlations. There appear to exist strong correlations between television advertising expenditure, perception of the frequency of prime-time advertising and consumer habits of the subjects. These relationships highlight the powerful impact of advertising on the viewer. Another powerful relationship was revealed for Group I (12 -25 years of age). The more time spent watching television the less

traditional were the subjects in their stated lifestyle values. These results indicate that some serious thinking should be done by the church and its members concerning the effects of prime-time television advertising and viewing.

The least effective aspects of the project, as far as this researcher is concerned, has been the difficulty in measuring the effects of prime-time advertising on lifestyle values, and the seminar presentations of the research and results of the survey, due to time limitations. Because of the importance of the issues involved it is intended that this will be done in the near future.

There are four recommendations concerning the effects television which we feel constrained to make, two concerning the project and two more general ones for the church as a whole.

1. Both instruments used in the project need further refining: the initial one so that the relationship between prime-time television advertising and lifestyle values can be measured; the final survey in order that a better assessment of the level of awareness of the effects of prime-time advertising and attitude change in subjects can be made.
2. More time is needed to work with the church in order for members to realize the effects of television and advertising and to affect a desire and motivation to be discerning and discriminating. This would entail a longer seminar series, and the development of some practical exercises which would involve the participants and help to illustrate the issues involved. The survey, of course, is one aspect of this kind of involvement.

3. Probably the most urgent need of the church, as far as the media is concerned, is the establishment of a media education curriculum, first in our schools (this we feel is imperative) and secondly, in our churches. Neil Postman, professor of Education in the Department of Communication Arts and Science at New York University says:

> As I understand the word, a curriculum is a specially constructed information system whose purpose is to influence, teach, train or cultivate the mind and character of the young. Well, television does exactly that, and does it relentlessly; in so doing, it competes successfully with the school curriculum. In fact, it damn near obliterates it.[1]

In this area we could learn something from the Catholic Church. In Australia they have had a media education curriculum for over ten years, developed by Kelvin Canavan.[2]

4. While much research has been done on the effects of television and this evidence needs to be presented to the church, it is recommended that more research be done on how television is affecting the Adventist Church.

The Adventist Church needs to stand against the rolling tide of humanism which is engulfing the Western world. Of course, this involves more than just being discriminating in the use of television. It means being discriminating with the whole of our

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[1]Postman, p. 19.

[2]The following books have been produced by Kelvin B. Canavan: Mass Media Activities for Primary Students, 4 vol. (Melbourne, Victoria: Longman, 1974-1975); Mass Media Education; Curriculum Guidelines for Primary Schools, Years 1-6 (Sydney: Catholic Education Office, 1975); Mass Media Education:Curriculum Guidelines for Secondary Schools, Years 7-12 (Sydney; Catholic Education Office, 1975).

culture. It means standing against the whole monolithic prevailing world view. In the words of Francis Schaeffer:

> We must acknowledge and then act upon the fact that if Christ is our Savior, he is also our Lord in all of life. He is our Lord not just in religious things and not just in cultural things such as the arts and music, but in our intelectual lives, and in business, and in our relation to society, and in our attitude toward the moral breakdown of our culture. . . . Making Christ Lord in our lives means taking a stand in very direct and practical ways against the world spirit of our age as it rolls along claiming to be autonomous, crushing all that we cherish in its path.[1]

The Seventh-day Adventist church was raised up by God to give the last warning message to a perishing world. The message of the Seventh-day Adventist Church answers the basic questions which plague society today. It points to a crisis, just around the corner, which will decide the destiny of every soul. In speaking of this crisis, Ellen White in the chapter "The Final Warning" in The Great Controversy says:

> As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side.[2]

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[1]Schaeffer, The Great Evangelical Disaster, p. 39.

[2]Ellen G. White, The Great Controversy (Mountain View, California: Pacific Press, 1911), p. 608.

# APPENDIX 1

## THE COMPARISON BETWEEN BEHAVIOURISM AND HUMANISTIC PSYCHOLOGY

THE COMPARISON BETWEEN BEHAVIOURISM AND HUMANISTIC PSYCHOLOGY

| BEHAVIOURISM | HUMANISTIC PSYCHOLOGY |
|---|---|
| Behaviouristic | Experiential |
| Scientific | Anti-scientific |
| Rational | Irrational |
| Objective observations | Subjective experience |
| Certainty--broader significance forsaken | Immediate human relevance--verification not sought |
| Insists on the most rigid kind if evidence | Ignores need for positive verifying evidence |
| Demonstrative reasoning | Lack of demonstrative element |
| Intellectual knowledge | Mystical knowledge |
| Reductionistic | Humanistic |
| Denies human significance | Tries to restore human significance |
| Classical logic: A is not non-A | Dialectic: A = non-A |
| Categories and conceptual framework | No categories or conceptual framework |

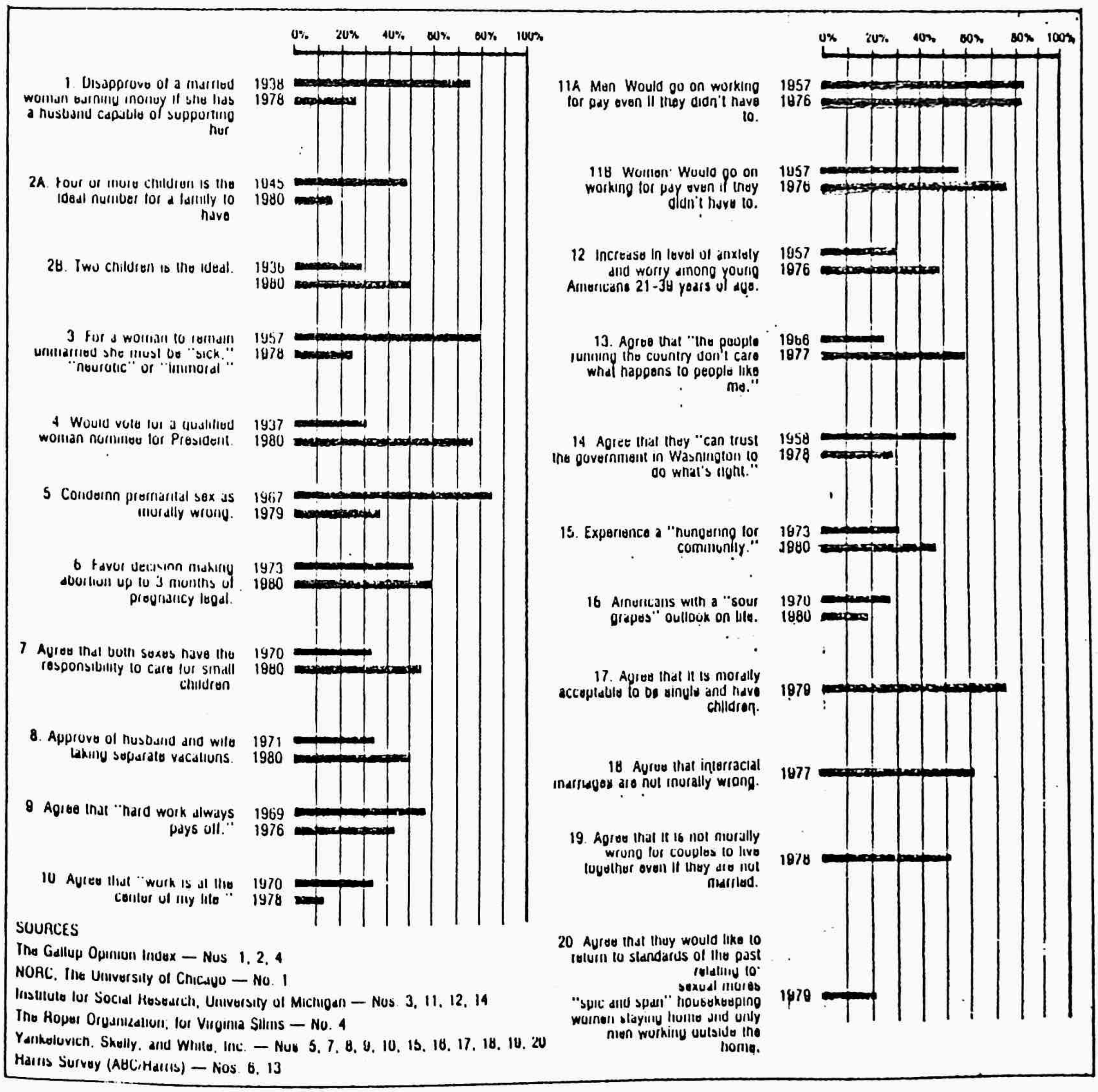
All but the last two categories were drawn from Gordon Westland, Current Crises of Psychology (London: Heinemann, 1978), pp. 113-128 passim.

The last two categories are from Joan Chenault, "Syntony: A Philosophical Premise for Theory and Research," in Readings in Humanistic Psychology, ed. A. J. Sutich and M. A. Vick (New York: The Free Press, 1969), p. 148.

# APPENDIX 2

## CHANGES IN THE NORMS GUIDING AMERICAN LIFE

CHANGES IN THE NORMS GUIDING AMERICAN LIFE




Daniel Yankelovich, "New Rules in American Life: Searching for Self-fulfilment in a World Turned Upside Down," Psychology Today, April 1981, p. 60

# APPENDIX 3

## SURVEY SAMPLES

# SURVEY SAMPLE

## TELEVISION ADVERTISING AND VALUES SURVEY (TAVS)
## (STRICTLY CONFIDENTIAL)

Each person should only answer for her/himself. Answer the questions with a tick or as otherwise indicated.

1. How many working TV sets are there at home?

|__| 0 |__| 1 |__| 2 |__| 3 |__| 4

2. Do you have a colour TV? |__| YES |__| NO

3. Do you watch TV during mealtimes? |__| YES |__| NO

4. Estimate the number of hours you spend each day watching TV.

|__| 1/2 - 1 |__| 1 - 2 |__| 3 +

5. Estimate how much time each day you watch:- ABC TV_____hrs Commercial TV_____ hrs.

7. When do you watch TV?

|__| 6 - 8 am |__|12 - 2 pm |__| 6 - 8 pm
|__| 8 - 10 am |__| 2 - 4 pm |__| 8 - 10 pm
|__|10 - 12 am |__| 4 - 6 pm |__| 10 - 12 pm

8. List (a) your current favourite TV programmes between 6-10 pm in order of preference.
(b) the advertisers for these programmes, if you can.

PROG 1.....

ADS.....

PROG 2.....

ADS.....

PROG 3.....

ADS.....

PROG 4.....

ADS.....

PROG 5.....

ADS.....

9. Of the commercials which occur between 6-10 pm please indicate the following:

a) your favourite TV commercial.....

b) the one you least like.....

c) the most convincing.....

d) the least convincing.....

e) the one that occurs most frequently.....

10. Rate on a scale of 1-5 the following items; 1 for least advertised to 5 for most advertised.

|__| Furniture
|__| Fast food stores
|__| Womens toiletries
|__| Electrical apppliances
|__| Magazines, papers and books
|__| Movies/drive-in, videos
|__| Liquor
|__| Clothes
|__| Household products, cleaners
|__| Confectionery & snack foods
|__| Food
|__| Records
|__| Soft drinks
|__| Other .....

11. Which items in QN 10 (above) do you find TV commercials helpful in deciding what to buy or do?

.....

.....

.....

PTO

| | Strongly disagree | Disagree | Uncertain | agree | Strongly agree |
|---|---|---|---|---|---|
| 12. The Bible is relevant to today's problems, and I use its principles in making decisions. | — | — | — | — | — |
| 13. A Christian should give tithe and offerings before spending any of his/her income on other things. | — | — | — | — | — |
| 14. Vegetarianism is preferable as a lifestyle to meat-eating | — | — | — | — | — |
| 15. Processed foods are essential today. | — | — | — | — | — |
| 16. There is no place for alcohol or tobacco in the full and happy life. | — | — | — | — | — |
| 17. "Things go better with Coke" | — | — | — | — | — |
| 18. Non-medical use of drugs such as marijuana should be legalized. | — | — | — | — | — |
| 19. McDonald's "Burgers" are OK to eat when in a hurry or travelling. | — | — | — | — | — |
| 20. Attending the movies/drive-in is usually all right as long as you avoid the R-Rated. | — | — | — | — | — |
| 21. Rock music is an acceptable form of entertainment. | — | — | — | — | — |
| 22. It is wrong to engage in premarital petting. | — | — | — | — | — |
| 23. If two people really love each other, living together is the same as getting married. | — | — | — | — | — |
| 24. Abortion is never an option for terminating a pregnancy (except where the life of the mother is at risk) | — | — | — | — | — |
| 25. Divorce is a valid option when marriage is unhappy. | — | — | — | — | — |
| 26. Christians should not wear decorative jewelry. | — | — | — | — | — |
| 27. Most movies, if seen at home, on TV or video, are acceptable. | — | — | — | — | — |

28. Please answer the following questions:

Age _____ Sex |__| Male |__| Female

Baptised member |__| YES |__| NO

Number of years since baptism _____

How long have you been attending an Adventist church. _____

Years spent in Adventist schools _____

Marital status |__| Married |__| Single |__| Divorced |__| Separated

If you have a family, number of children at home. _____

THANK YOU FOR YOUR COOPERATION

TELEVISION ADVERTISING AND VALUES SURVEY II (TAVS II) (CONFIDENTIAL)

Please answer the questions with a tick or as otherwise indicated.

1. How many working TV sets are there at home?

|__| 0 |__| 1 |__| 2 |__| 3 |__| 4

2. Do you have a colour TV? |__| YES |__| NO

3. Do you watch TV during mealtimes? |__| YES |__| NO

4. Estimate the number of hours you spend each day watching TV.

|__| 1/2 - 1 |__| 1 - 2 |__| 3 +

5. Estimate how much time each day you watch:- ABC TV_____hrs Commercial TV_____ hrs.

6. I think I watch TV
____too much
____Not enough
____as much as I think I should.

7. I tend to watch TV because
____I'm bored and there's nothing else to do
____it's there
____I find certain programs entertaining
____it is informational and educational

8. I think most prime-time TV is
____harmful
____beneficial
____boring
____a waste of time

9. How much do you think prime-time TV commercials influence your life style?
____not at all
____a little
____quite a lot.

10. Are you now more aware of TV's effects on our lives?
____No
____Yes

11. Do you think that you will be more discerning and discriminating in your viewing habits?
____No
____Yes

12. What is your opinion of prime-time (6-10 pm) TV commercials?

.....
.....
.....
.....
.....
.....

13. With reference to the effects of TV, what areas would you like learn more about?

.....
.....
.....
.....

14. Please answer the following questions:

Age ____12-15 ____16-25 ____26-35 ____36-50 ____50+

Sex |__| Male |__| Female

Baptised member |__| YES |__| NO

Number of years since baptism _____

How long have you been attending an Adventist church. _____

Years spent in Adventist schools _____

Thank you for your cooperation.

# APPENDIX 4

## TELEVISION VIEWING HABITS--CHURCH PROFILE

## TELEVISION VIEWING HABITS--CHURCH PROFILE

### RESPONSE TO QUESTIONS 1-7

1. How many working TV sets are there at home?

| | 0: | 1: | 2: | 3: | 4: |
|---|---|---|---|---|---|
| All Subjects | 2% | 49% | 38% | 10% | 1% |

2. Do you have a colour TV?

| | Yes: | No: |
|---|---|---|
| All Subjects | 89% | 9% |

3. Do you watch TV during mealtimes?

| | YES | NO |
|---|---|---|
| All subjects | 59% | 39% |
| 12-25 years | 72% | 28% |
| 26-50+ | 52% | 45% |

4. The number of hours estimated spend each day watching TV.

| Hours | 1/2-1 | 1-2 | 3+ | Aver Hrs |
|---|---|---|---|---|
| All subjects | 18% | 33% | 43% | 2.27 |
| 12-25 years | 22% | 25% | 53% | 2.37 |
| 26+ years | 13% | 29% | 38% | 2.20 |

5. Estimated time each day watch ABC TV / Commercial TV

| | NR | Hours 1/2-1 | 1-2 | 3+ | Aver Hrs |
|---|---|---|---|---|---|
| All Sub's> ABC TV | 51% | 36% | 10% | 3% | 1.3 |
| > Com'l TV | 22% | 23% | 22% | 32% | 2.1 |

7. Daily Television viewing patterns

| | AM6-8 | 8-10 | 10-12 | 12-2 | 2-4 | 4-6 | 6-8 | 8-10 | 10-12PM |
|---|---|---|---|---|---|---|---|---|---|
| 12-25 yrs | 6.3% | 3.1% | 0% | 9.4% | 9.4% | 50% | 81% | 56% | 22% |
| 26-50+ yrs | 0 | 3.7% | 1.9% | 17% | 15% | 17% | 83% | 31% | 3.7% |

TIME SPENT IN TV VIEWING

| GROUP | No. | HOURS PER DAY 1/2-1 | 1-2 | 3+ | AVERAGE HOURS |
|---|---|---|---|---|---|
| ALL | (90) | - | 33% | 43% | 2.27 |
| FEMALES | (50) | 16% | 34 | 44 | 2.30 |
| MALES | (39) | 21 | 33 | 41 | 2.21 |
| 12 -15 | (13) | - | 15 | 54 | 2.69 |
| 16-25 | (19) | 32 | 32 | 37 | 2.05 |
| 26-35 | (12) | 25 | 33 | 33 | 2.08 |
| 36-50 | (25) | 8 | 48 | 32 | 2.27 |
| 50+ | (19) | 21 | 32 | 47 | 2.26 |
| NO ADV SC | (48) | 15 | 33 | 48 | 2.34 |
| 10+YRS ADV SC | (17) | 18 | 41 | 35 | 2.18 |
| 1-5 ATT CH | (9) | 22 | 22 | 44 | 2.25 |
| 20+YRS ATT CH | (53) | 15 | 42 | 36 | 2.23 |

ADV SC = ADVENTIST SCHOOL
ADV CH = ADVENTIST CHURCH

# APPENDIX 5

## FACTS ABOUT TELEVISION IN AUSTRALIA

# FACTS ABOUT TELEVISION IN AUSTRALIA

**General**

| | |
|---|---|
| Population | 14.3 million |
| Households | 4.3 million |
| Commercial TV Stations | 50 |
| National TV Stations | 85 |
| Number of homes with television | 4.2 million (97.5% of households) |
| People in homes with television | 14 million (98% of population) |
| Number of homes with colour TV | 70% of households |
| Time spent viewing TV per home per week | 30 hours 40 mins (capital cities) |

**Commercial Television Revenue**

| | ($'000) | % change from previous year |
|---|---|---|
| 1974 | 19,121 | +8.2 |
| 1975 | 34,235 | +79.0% |
| 1976 | 47,905 | +39.9% |
| 1977 | 62,987 | +31.5% |
| 1978 | 74,539 | +18.3% |

**National Broadcasting Expenditure (including Radio)**

Estimated budget appropriation 1981/82 $169 million

**Special Broadcasting Service — Ethnic Radio/Multicultural Television**

Estimated budget appropriation 1981/82 $26 million

**Penetration of Colour Television Sets**

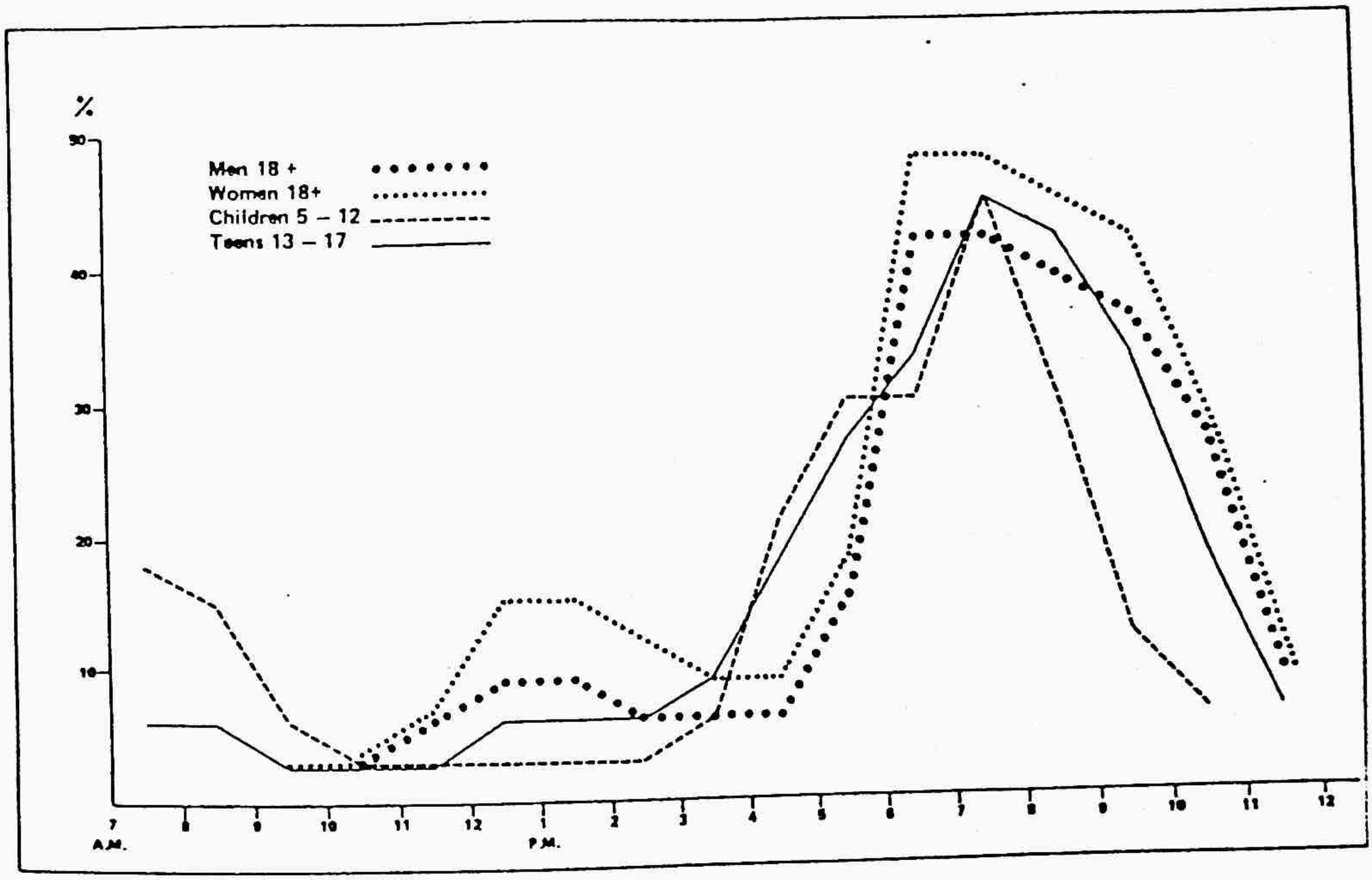
| | ('000) | (%) |
|---|---|---|
| March 1975 | 110 | 2.7 |
| 1976 | 919 | 22.1 |
| 1977 | 2,129 | 49.8 |
| 1978 | 2,673 | 62.5 |
| 1979 | 3,114 | 70.9 |

**Average Time Spent Watching Commercial TV During a Week**

| | All People hrs:mins | Men 18+ hrs:mins | Women 18+ hrs:mins | Teens 13-17 hrs:mins | Children 0-12 hrs:mins | Homes hrs:mins |
|---|---|---|---|---|---|---|
| Sydney | 19.05 | 17.25 | 22.36 | 18.23 | 15.53 | 31.44 |
| N.S.W. Regional | 19.38 | 18.15 | 23.36 | 19.58 | 15.49 | 32.34 |
| Melbourne | 17.46 | 16.58 | 20.33 | 18.10 | 14.20 | 29.04 |
| Victorian Regional | 20.30 | 19.41 | 23.47 | 20.17 | 17.21 | 33.25 |
| Brisbane | 18.34 | 17.40 | 22.13 | 17.31 | 14.19 | 31.45 |
| Adelaide | 15.38 | 14.57 | 18.11 | 16.30 | 12.52 | 24.08 |
| Perth | 18.35 | 17.45 | 21.27 | 17.50 | 15.11 | 30.47 |
| Hobart | 19.54 | 19.23 | 21.53 | 19.20 | 18.01 | 32.01 |
| Total 6 Capitals | 18.27 | 17.19 | 21.39 | 18.07 | 14.59 | 30.40 |
| Total Regionals | 19.07 | 17.55 | 22.40 | 19.33 | 15.37 | 31.16 |

Television--A New Look for Viewers: A Guide for an individual Family or Community (Adelaide: Media Communications Association, 1982), p. 9

DAILY TELEVISION VIEWING PATTERNS, SYDNEY 1980




Keith Windschuttle, The Media: A New Analysis of the Press, Television, Radio and Advertising in Australia (Ringwood, Victoria, Australia: Penguin, 1984), p. 60.

# APPENDIX 6

## FAVORITE PRIME-TIME TELEVISION PROGRAMMES

## FAVOURITE PRIME-TIME TELEVISION PROGRAMMES

### FAVORITE TV PROGRAMME - 12-25 AGE GROUP

1. (i) News, M.A.S.H. (4x)
   (ii) A-Team, Country Practice. (3x)

2. (i) Sale of the Century, Cosby Show. (4x)
   (ii) A-Team. (3x)

3. (i) Country Practice. (5x)
   (ii) A-Team, Sale of the Century. (3x)

4. (i) Dallas. (3x)
   (ii) Sport. (2x)

5. (i) Sport, Cosby Show, Willessee, Country Practice. (2x)
   (ii) Sale of the Century, A-Team. (1x)

FREQUENCY OF PROGRAMMES MENTIONED

1. Country Practice. (13x)
2. A-Team, Cosby Show. (11x)
3. Sale of the Century. (10x)

### FAVOURITE PROGRAMMES - 26-50+ AGE GROUP.

1. (i) News. (31x)
   (ii) Country Practice. (7x)

2. (i) Sale of the Century. (8x)
   (ii) Country Practice. (5x)
   (iii) News. (4x)

3. (i) News, 60-Minutes, Sport, Country Practice. (3x)

4. (i) Cosby Show. (3x)

5. (i) Play School. (2x)

FREQUENCY OF PROGRAMMES MENTIONED

1. News. (39x)
2. Country Practice. (17x)
3. Sale of the Century. (10x)

# APPENDIX 7

## PRIME-TIME TELEVISION COMMERCIALS

## PRIME-TIME TELEVISION COMMERCIALS

### TELEVISION COMMERCIALS: 12 -25 AGE GROUP

FAVORITE COMMERCIAL

(i) Weet-Bix, King Gee. (2x)

LEAST LIKED COMMERCIAL

(i) Colgate. (4x)
(ii) Dynamo. (3x)

MOST CONVINCING
(i) No Smoking, Off-Peak Hot Water. (2x)

LEAST CONVINCING
(i) Dynamo. (4x)
(ii) Colgate. (3x)
(iii) Henny Penny Chicken. (2x)

MOST FREQUENT
(i) Cars. (6x)

### TELEVISION COMMERCIALS - 26-50+ AGE GROUP

FAVORITE COMMERCIAL
(i) Weet-Bix. (7x)
(ii) Simpsons Appliances. (5x)

LEAST LIKED
(i) Dynamo. (6x)
(ii) Drinking. (3x)

MOST CONVINCING

LEAST CONVINCING
(i) S. & W. Miller, Mrs. Marsh's Toothpaste, Dynamo. (2x)

MOST FREQUENT
(i) Newcastle Building Society, Dog and Cat foods. (2x)

AVONDALE COLLEGE LIBRARY

# APPENDIX 8

## VALUES SURVEY RESULTS

VALVES SURVEY RESULTS

TELEVISION ADVERTISING AND VALUES SURVEY: QUESTIONS 12-27

| | 12-25 | | 26-50+ | |
|---|---|---|---|---|
| | Dis. | Agree | Dis. | Agree |
| 12.The Bible is relevant to today's problems. I use its principles in making decisions. | 6% | 69% | 0% | 98% |
| 13.A Christian should give tithe and offerings before spending any income on other things. | 13% | 72% | 0% | 96% |
| 14.Vegetarianism is preferable as a lifestyle to meat-eating | 41% | 38% | 5% | 88% |
| 15.Processed foods are essential today. | 47% | 16% | 68% | 23% |
| 16.There is no place for alcohol or tobacco in the full and happy life. | 12% | 72% | 11% | 86% |
| 17."Things go better with Coke" | 56% | 19% | 91% | 5% |
| 18 Non-medical use of drugs such as marijuana should be legalized. | 72% | 19% | 80% | 20% |
| 19.McDonald's "Burgers" are OK to eat when in a hurry or travelling. | 16% | 69% | 61% | 34% |
| 20.Attending the movies/drive-in is usually all right as long as you avoid the R-Rated. | 28% | 44% | 73% | 16% |
| 21.Rock music is an acceptable form of entertainment. | 25% | 41% | 84% | 1% |
| 22.It is wrong to engage in premarital petting. | 38% | 38% | 34% | 50% |
| 23.If two people really love each other, living together is the same as getting married. | 81% | 13% | 95% | 1% |
| 24.Abortion is never an option for terminating a pregnancy (except where life of mother at risk) | 25% | 44% | 23% | 63% |
| 25.Divorce is valid option when marriage is unhappy. | 25% | 34% | 61% | 27% |
| 26.Christians should not wear decorative jewelry. | 41% | 31% | 30% | 61% |
| 27.Most movies, if seen at home, on TV or video, are acceptable. | 34% | 50% | 77% | 13% |

**TABLE**

RESPONSES OF YOUTH, MOTHERS, AND FATHERS ON INTERGENERATIONAL VALUE SURVEY

Number: 247 Youth, 244 Mothers, 221 Fathers

| Item | Youth Dis. | Youth Agree | Mothers Dis. | Mothers Agree | Fathers Dis. | Fathers Agree |
|---|---|---|---|---|---|---|
| 1. The Bible is relevant to today's problems, and I use its principles in making decisions. | 6% | 79% | 1% | 95% | 3% | 94% |
| 2. The Seventh-day Adventist Church is God's true remnant church. | 5% | 83% | 5% | 91% | 6% | 86% |
| 3. Ellen White was inspired by God, and her writings are an authoritative guide for Christians today. | 5% | 81% | 2% | 91% | 6% | 86% |
| 4. The church has an important place in my life. | 7% | 83% | 2% | 95% | 6% | 90% |
| 5. I believe that God hears and answers my prayers. | 2% | 93% | 1% | 98% | 1% | 95% |
| 6. A Christian should give tithe and offerings before spending any of his/her income on other things. | 12% | 77% | 4% | 93% | 7% | 86% |
| 7. People of various races should worship together freely and with equality. | 2% | 93% | 2% | 97% | 3% | 95% |
| 8. In my choosing a life profession, the most important factor is being of service to others. | 17% | 67% | 11% | 82% | 13% | 76% |
| 9. Any position that a man holds should be open to a qualified woman. | 15% | 74% | 23% | 68% | 29% | 64% |
| 10. There is no place for alcohol or tobacco in the full and happy life. | 6% | 90% | 2% | 97% | 5% | 92% |
| *11. Recreational drugs such as marijuana should be legalized. | 84% | 10% | 91% | 6% | 85% | 8% |
| 12. Vegetarianism is preferable as a lifestyle to meat-eating. | 23% | 58% | 6% | 86% | 11% | 79% |
| 13. The Sabbath should be reserved for devotional and witnessing activities and not be made a day of general recreation. | 13% | 69% | 6% | 86% | 9% | 84% |
| *14. It is all right to attend the movies if the pictures are carefully selected. | 21% | 62% | 46% | 44% | 47% | 43% |
| 15. Homosexual behavior is a sin. | 7% | 83% | 3% | 95% | 5% | 90% |
| 16. It is wrong to engage in premarital petting. | 20% | 49% | 14% | 79% | 21% | 66% |
| *17. Premarital sexual intercourse is not wrong if two people really love each other. | 62% | 19% | 86% | 8% | 82% | 12% |
| 18. Abortion is never an option for terminating a pregnancy. | 38% | 35% | 43% | 41% | 50% | 35% |
| *19. Divorce is a valid option when marriage is unhappy. | 46% | 34% | 65% | 21% | 60% | 32% |
| 20. A Christian should be willing to serve in the military as long as such service does not conflict with God's commands. | 9% | 74% | 7% | 85% | 6% | 89% |
| *21. Under some circumstances a Christian could be justified in killing another person. | 51% | 30% | 49% | 30% | 45% | 42% |
| 22. Christians should not wear decorative jewelry. | 32% | 48% | 16% | 70% | 15% | 74% |

* Items have reversed scoring.

Roger Dudley and Peggy Dudley, "Adventist Values: Flying High?" Ministry April 1985, p. 7.

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