

The Impact of Digital Divide on Integration of Organizational Discourse with Digital Media During Covid-19 Pandemic

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Abstract

Digital media has influenced the even organizational communication has it has become the present day toolbox for knowledge sharing. It is a very dynamic form of information exchange that happens in real time and spaces reaching out to large numbers in an instantaneous manner as compared to traditional media. Effecting the integration of organizational discourse communication with digital media cannot go on without first analyzing the impact of digital divide as was the case with the Seventh-day Adventist in Zambia during Covid19 at the same time establishing if there is any impact among these challenges. A descriptive and survey design was employed in this research. The study population was made up of church members, church workers, and administrators of the Seventh-day Adventist Church from all the ten provinces of Zambia with a total membership of 1,295,153. The research objectives were handled by mixed method with an interpretive or constructive paradigm with an embedded subjectivism philosophy and SPSS was used for thematic and content analysis. The finding from this study posit that digital divide significantly impacts the Integration of Organizational Discourse with Digital Media as was the case during Covid-19 Pandemic. It was recommended that the organization builds up a digital media communication infrastructure spearheaded by experts who can effectively implement the established model of organizational discourse integrated with digital media and effectively use digital media engagement tools.

Keywords

Organizational discourse, digital divide, communication and Covid19.

1. Introduction

Amid the Covid1-19 epidemic, the majority of states in the region enacted different lockdowns that imposed temporary restrictions on corporate operations and prevented public gatherings. This resulted in religious congregations and communities limiting attendance at religious services, halting events and physical meetings for various committees, boards, and unofficial groups, and prohibiting public gatherings. Kołodziejaska (2021). Moreover, COVID-19 cannot be refuted; the lockdowns and accompanying economic troubles have had unfathomable repercussions, particularly for women, ethnic minorities, and low-income earners as a whole. Daniel Muzio and Jonathan Doh, respectively (2021). This has severely hindered the organizational discourse of many organizations. "Organizational discourse involves studies of the function and impact of metaphor, language games, stories, narratives, rituals, rhetoric, texts, dialogue, drama, discussions, and sensemaking," as stated by Grant et. al. (2001).

The Seventh-day Adventist church began as a breakaway movement from existing churches in the United States of America, which was formally founded as a church in 1863 and established a mission in Zambia in 1905. Christian mission is central to the SDA church, just as it is to every other Christian denomination. This mission, with various goals such as the proclamation of the Gospel throughout the entire world, the restoration of humanity's relationship with God, and the establishment of Christ's kingdom on earth (cf. Bosch's standard work for an extensive historical overview of mission paradigms 1991), appears to fundamentally refer to principles that are typically only partially and/or temporarily attained.

Numerous organizational discourse experts assert that digital media and virtual conferencing features can be used for discourse communication, but fail to specify the extent to which these elements can be incorporated and the difficulties associated with integration. Despite these knowledge gaps, organizational discourse academics and corporate communication experts have made little effort to explain why the Church in Zambia is not adopting technologically proactive procedures and processes. For lack of a well-integrated digital media and virtual conferencing communication model in the church's organizational discourse, there has been a growing trend among its members to feel isolated and out of step with the church's expectations, not to mention that this can perpetuate a communication

barrier, which ultimately results in membership loss.

A significant amount of scholarly work on "online communities" (e.g., Smith and Kollock 1999) fails to establish the linkages between online occurrences, virtual communities, and behaviors of belonging, exile, and citizenship in the lived environment. Bernal (2006). Possibly, a study that could develop or adopt a model that could be implemented detailing the mechanisms, processes, and relationships by which the church in Zambia's organizational discourse with integration of digital media and video conferencing communication in the midst of the Covid-19 pandemic could be conducted. It is unknown whether or to what extent the church use digital media and video conferencing to enhance its organizational dialogue. Using the SMVC Discourse model, it is necessary to collect empirical evidence to determine if the Seventh-day Adventist church in Zambia has successfully engaged any of the dimensions of media, message, context, sense-making, and sense-giving in its organizational discourse with the integration of digital media and video conferencing communication during the Covid-19 pandemic (2022).

1.1 Objectives

In order to establish the impact of digital divide on the integration of organizational discourse with digital media and virtual conferencing in communicate on during Covid-19 pandemic, evaluate and develop a model to address these impact for future occurrences, the study aimed using the following objectives:

- 1) To analyze the impact of digital divide on organizational discourse with Digital Media in communication during Covid-19 pandemic.
- 2) To establish Communication challenges during the Covid-19 pandemic.
- 3) To evaluate organizational discourse models with integration of Digital Media.
- 4) To analyze church members' Perceptions on implementation of the organizational discourse with integration of Digital Media in communication.
- 5) To develop a model that will address the impact of digital divide on organizational discourse challenges with integration of Digital Media in communication during Covid-19 pandemic.

2. Literature Review

It is considered that the church is a community of believers, and as such, it depends on the mechanisms that allow a community to exist in a given society. According to Alexis de Toqueville's observation in *Democracy in America*, page (p. 517) (LFed 2010), there appears to be just one society law that is considerably clearer and more specific than the others in regulating human behavior. This law says that if men were to remain civil and or progress in civilization, then the branch of association must be observed to grow and enhance amongst humans and at the same pace as of equality of order spreads. Societies evolve at the same rate of complexity as given community organizations and those community requirements that must be met. The needs of these social institutions extend far beyond mere existence. Social groups are faced with a variety of needs, including spiritual formation, intellectual development, establishing a sense of belonging, fostering civic engagement, providing meaning to life, and providing entertainment. It is essential to reiterate that humans create organizations to satisfy both personal and societal needs.

Social identities are comprised of human community behaviors, such as overlapping, respectfully strengthening, opposing, and challenging attachments in different groups. When individuals engage with a specific community membership, they simultaneously reveal their individual and societal identities; hence, the societal order of a given community is reflective of both social and individual identities. This might be as intangible as common values, beliefs, religion, etc., or as concrete as gender, race, ethnicity, nationality, and other concerns that are neither chosen nor voluntary. It is essential to recognize that not all social groupings constitute community. Only when individuals use what they have in common with others to establish an identity is it considered a community. (Townsend and Hansen 2001, p. 2355).

The mission discourses of Seventh-day Adventists contribute to their social identity. Moral judgments are expressed in part by the separation from other Christian denominations. The social conduct of the group is heavily influenced by such statements. Identities and communities with spiritual links are naturally the strongest. Their identity is part of a moral campus, where the "because God said so" argument is typically used to justify moral action, in addition to tradition and culture. Townsend and Hansen (2 001). In this context, mission refers to potentiality, such as distinctive, idealized, and fictitious realities that suggest "how we might be." Potentiality is in many ways idealized with reality, that is, every day, day-to-day experiences that are not impulsive and reflect 'who we are' Potentiality and actuality are perpetually connected as conversions in their mutually beneficial starting relationship. Mission, in its relation to ideals, does not simply lead to possibility, but is rooted in these discussions of possibility and reality, Koning (2009).

Potentiality is compared to 'space,' whereas actuality is compared to 'place' by the aforementioned academic. The scholars use their word forms, space making and place making, to refer to the behaviors and discourses associated with recreating these spaces and places. The researcher defined space making discourses as discourses that inspire and support space making practice and place making discourses as discourses that inspire and support place making. The scholar arrived to the conclusion that mission is composed of space creating practice and space making discourse, that is, practices supported by discourses aimed for possible realizations (Churching the unchurched) and place making discourse conceptualization of actual, everyday life, Koning (2009).

Within a century, the Seventh-day Adventist (SDA) church has seen a remarkable organizational transformation. It has evolved from a core of white Protestants from the eastern United States to a global organization with 7 million

members. Baker explains that the increase in non-white membership in Africa and South America explains the dramatic increase in the proportion of non-white members over the past few decades (1993).

Kanondo V.M. Kanondo formed the first SDA church in Zambia in 1905 with seven identified baptized members (2005). Since then, the church has enjoyed exponential expansion, gaining about 1,295,153 members from 7834 churches out of a national population of 18 million people, according to ZAP (2021). Particularly popular in the south of the country is the church. Historically, the expansion in this particular region of Zambia was attributed to the establishment of elementary and secondary schools in the region, as well as its year-round evangelistic and outreach programs. With the outbreak of the Covid-19 epidemic, however, these endeavors came to an abrupt halt.

As a matter of fact, as part of activities that are useful to already baptized members, the various congregations of the Seventh-day Adventist (SDA) church organize a camp meeting in a certain location every year to socialize, worship, study, pray, and sing together, communion (Lord's supper). Due to Covid-19, the SDA church in Zambia either canceled or converted this annual ceremony to a virtual one. In addition, the majority of church buildings remained closed for church gatherings following the instruction of the church's highest office in the country, so some individuals resorted to conducting church business online.

Koodziejska's (2021) research examines the digital media disparities resulting from this transition. Inequalities in technology access and proficiency suggested that some church members were absent from the church community due to the Covid-19 epidemic. This scholar brought to light instances of elderly Adventists who could not afford Internet access from their homes, not to mention the poor church members who could not afford a computer or smart phone or a stable Internet connection, as well as those Adventists with disabilities that prevent them from using digital media without assistance. In several instances, the clergy unwittingly assumed the role of digital media trainers, educating congregants on how to use or install devices or software, so that the lockdown and restriction effects were minimized. As a result, the pastoral mandate had to incorporate digital or virtual technology in some capacity. Koodziejska's research indicates that the Church as a whole has since acknowledged the pressure to catch up with the speed of technological progress and the realization of digital gaps and exclusions (by reducing them) (2021).

With the emergence of digital media, the diffusion of information has not stayed the same (Logghe et al. 2018; Ortega 2017; Ovadia 2014; Smith 2016; Yu Wu et al., 2016). These platforms provide effective virtual communication technologies, facilitating large-scale, efficient, global communications between persons. It suffices to note that even the smallest communities have access to massive internet collaboration and communication options (Choi et al. 2016; Holmberg and Thelwall, 2013). We can say that this phenomenon has pushed the church to rely more on digital media and virtual space to maintain its community, but at the same time this highlights the issues created by the digital divide among its members. Simultaneously, this has a significant impact on the integration of digital media and virtual conferencing in communication, even in religious circles, and can stimulate the "deep mediatization" process coined by Hall and Koodziejska (2021).

There is a communication problem for the church in Zambia when it comes to analyzing the impact of digital divide on organizational discourse with Digital Media in communication during the Covid-19 pandemic, as evidenced by the lack of deliberate digital media and virtual conferencing strategies among the online communication activities of numerous organizations. Despite the development of numerous traditional communication techniques by organizations such as the Seventh-day Adventist Church in Zambia, there is no planned digital media strategy for enhancing online discourse communication among its church membership, according to the argument. In the midst of the Covid-19 pandemic, there is an urgent need for a strategy that depicts the elements of digital media and virtual conferencing that could be used to describe the mechanisms and processes by which the church's organizational discourse can be effectively communicated through the integration of digital media and virtual conferencing.

Modeling the integration of organizational discourse with digital media and video conferencing communication has not received a significant amount of scholarly attention in recent years. This is a review of the existing science that is close to aiding in the design of a suitable model. For the objective of developing a conceptual framework, this study examined four frameworks: community of inquiry, meaningful discourse, ICDT, and computer-mediated communication:

3. Community of Inquiry Model

The Seventh-day Adventist church most used method of discourse sense making and sense giving is through the mission proclamation found in the Bible in Matthew 28:19-20 which mandates the organization and its members to preach and teach about the good news of Jesus's second coming. The church has both teaching and preaching segmented for each time it gathers as a community of believers. Community of Inquiry Model somewhat fits in when it comes to the two ways the church does its discourse mandate. The use of Computer-mediated communication has in the recent past become a phenomenon in the education environment. Many education institutions at a higher level are seeing CMC especially with an integration of virtual conferencing as a robust medium for dissemination of knowledge "anytime, anyway." Its potentiality in that vein cannot be denied except that its effects on discourse sense making process and outcomes have not been explored. The model's elements and their linkages are here briefly outlined with particular attention to how these vital components of knowledge gaining can be sustained when the process is moved into a CMC environment. As shown in Fig. 1 a knowledge gaining experience is casted within the CI model that is comprised of knowledge givers and knowledge receivers who participate in the process. There is an assumption from this model that learning happens in the boundaries of the community through the contact of three

main elements of the model. These elements as figure one shows are cognitive presence, social presence, and teaching presence, Garrison et al. (2000)

3.1 Meaningful Discourse Model

Meaningful discourse is best defined as, “a process of collaboration and social negotiation where the goal is to share different viewpoints and ideas and collaborate on problem solving and knowledge building activities (Duffy & Cunningham 1996). For instance, when learners are involved in social negotiation and collaboration it means they are able to explain by rote what they know by elaborating to others as well as being thoughtful on the said knowledge by analyzing their action in the face of the experts and colleagues (Collins 1991). It’s important to point here that the one element of the model pyramid; asynchronous communication is a vital didactic tool that allows communities that are separated in space and time to interact in the active formulation of shared discourse. A very vital instructional advantage of this variable therefore is its ability to support the co-construction of knowledge via discourse. Despite the model tools having the ability to align with knowledge formulation, there are still a limited solid research models that can help sense givers in the construction of impacting online discourse, Gunawardena, Lowe and Anderson (1997). Brannon and Essex (2001) posit that facilitators guideline as ascribed by the structuredness variable gives learners straightforward communication protocols and clear conditions for reading discussions and posting entries so as to avoid feasible failures of asynchronous communication such as ‘feeling of social disconnection’ ensuing from (a) absence of feedback in real time, (b) absence of participation in the discourse, (c) absence of adequate time for knowledge receivers grow mature dialogues (p.36)

4. ICDT Model

Digital media and virtual conferencing have created a dynamic space in which to do discourse. This has given agents of change, be it personal or corporate alternative mediums for exchange of knowledge, communicating or distributing many types of products and services. This makes the ICDT model universal. It has already been used to establish the Internet capabilities in enabling this [Press 1994; Cockburn and Wilson 1996]. Suffice to say that this model helps to diagnose how the Internet platforms can ably enhance an organization’s external linkages and can be used to improve process even of internal communication. The ICDT model of Angehrn (1997) as seen in figure 3 below owes its name from the four virtual spaces as depicted by the Internet. These spaces are virtual information, virtual communication, virtual distribution and virtual transaction. ICDT simply stands for Information, Communication, Distribution and Transaction. These spaces are treated differently because of their ability to correlate to different tactical plans and demand different types of buildup and organization modifications:

- ❖ The Virtual Information Space (VIS) is more like a billboard. It’s about the organization’s visibility but even when its flexible for visitor’s to access it, it remains a synchronous kind of communication.
- ❖ The Virtual Communication Space (VCS) is more about interaction. Typical of a physical café, it creates space for engaging in relationship building, sharing of opinions and ideas. The space itself is not restricted to a mere chat-line but is inclusive of 3D virtual space in which the persons meet. It is posited that members of this kind of community can interact at exponential speed and yet inexpensive and bypassing all geographical and physical spaces.
- ❖ The Virtual Distribution Space (VDS) is about service delivery. As there are some limitations on the kind of items that can be distributed via this channel just like it is with postal services. This system is conducive for merchandises which are or can be fully or partially digitalized. The receiver goes away with something whereas monetary transaction happens elsewhere.
- ❖ The Virtual Transaction Space (VTS) is about trading. It is more less like a stock exchange as products and services never physically brought into this space but invoices, orders, commitment or transfer of payments are done here.

1. Computer Mediated Communication Competence Model

The computer-mediated communication competence model is a concept established ideally to identify the communication environment, the type of media of type of exchange and the user’ interaction among themselves. The model posits that technology is more actualized and wholly accepted when used by an individual that is competent, Spitzberg, B.H. (2006). Technology has turned around how business is done. That means that , rather than depend solely on one-on-one communication, employers and their workers alike have a wide choice of technology-mediated assets at their disposal. It can’t be argued that earlier and reportedly out-of-date telecommunication systems demand encoding, transmitting, and decoding of information, whereas present day’s computer-mediated communication expresses the creation and exchange of information, Spitzberg (2006), Lee and Oh (2015), Tate et. al. (2019). Computer-mediated communication is termed as “a dynamic force, the potential for creativity, the element of unpredictability ... where orderly patterns and random developments provide an engaging focus ...”. Tate, T.D., Lartey and Randall (2019). Computer-mediated communication has evolved the way humans interact socially, advance their identities, express their relationships, and form their communities, Thurlow et. al. (2012). Competency in computer-mediated communication (CMC) very much elucidates the difference in overall teleworker involvement. Some scholars admit that much of computer-mediated communication research had focused on the effects of media and technology at the expense of less attention to social dynamics and their related variables. Tate et. al. (2019).

For the purpose of this research, we adopted a combination of two models in order to tackle the objectives. Five of the nine variables were from VT4 model used by Njuka and Phiri (2021) in their research that partly dealt with perceptions on adoption of use of digital media for organizational communication. The remainder of the variables were from ICDT model that is already alluded to in this literature review.

3. Methods

Using a sampling calculator, the population sample was generated at 385 church members translating into 38.5 members in each of the 10 nation's provinces. The research objectives were handled by mixed method with an interpretive or constructive paradigm with an embedded subjectivism philosophy. The first objective was approached qualitatively, documents review, interview guide, targeting a population of 2 officers, and 2 in each province using a non-probability-purposive sampling. The fourth objective of analyzing church members' perception on implementation of the organizational discourse with integration of Digital Media in communication was approached by interview guide, questionnaire surveys on the 385 church members employing a Probability-Stratified random sampling. SPSS was used for thematic and content analysis.

4. Data Collection

The targeted respondents were 500 of which 381 responded and returned the questionnaires, representing 76.2%. This response rate was deemed overwhelming for analysis. All the 381 one responses were all filled in and were therefore used for the research.

5. Results and Discussion

5.1 Analyzing digital divide on organizational discourse integration with digital media

Table 1 shows the respondents by gender. From the table, it may be observed that there were more male respondents (69%) than female respondents (31%).

Table 1. Respondents by Gender

Gender		Frequency	Percent
Valid	Male	263	69.0
	Female	118	31.0
	Total	381	100.0

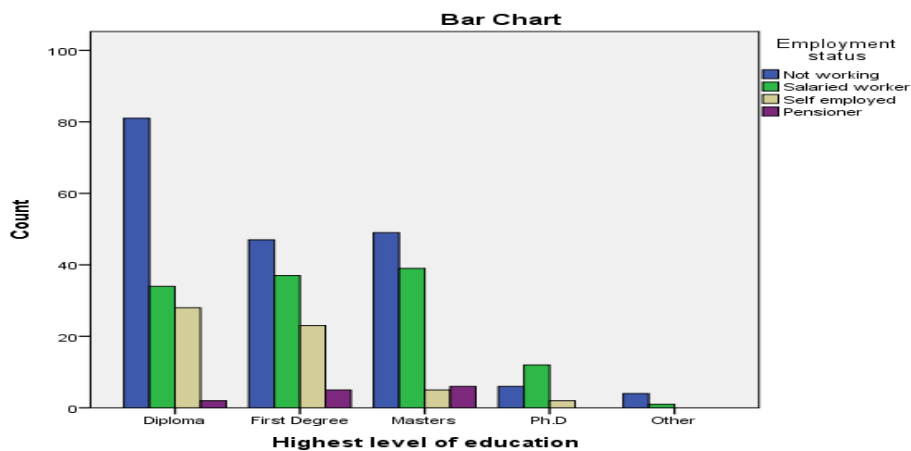


Figure 1. Employment status and education level of respondents

Figure 1 shows a cross tabulation between the respondents' highest level of education and their employment status. The results show that the highest level of education for respondents who are not working was diploma (81%).

Table 2. Respondents according to their age categories

Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20 or under	73	19.2	19.2	19.2
	21-30	182	47.8	47.8	66.9
	31-40	85	22.3	22.3	89.2
	41-50	35	9.2	9.2	98.4
	61+	6	1.6	1.6	100.0
	Total	381	100.0	100.0	

Table 2 shows respondents according to their age categories. The largest age category for the respondents was the 21 to 30 years' old that was at 47.8%, followed by the 31 to 40 years old at 22.3% as shown. Although generally the males were more than the female respondents, the number of males who had a general knowledge about computers

was also higher than that for females as shown in Table 2. Figure 2 shows respondents by gender and general knowledge of computers

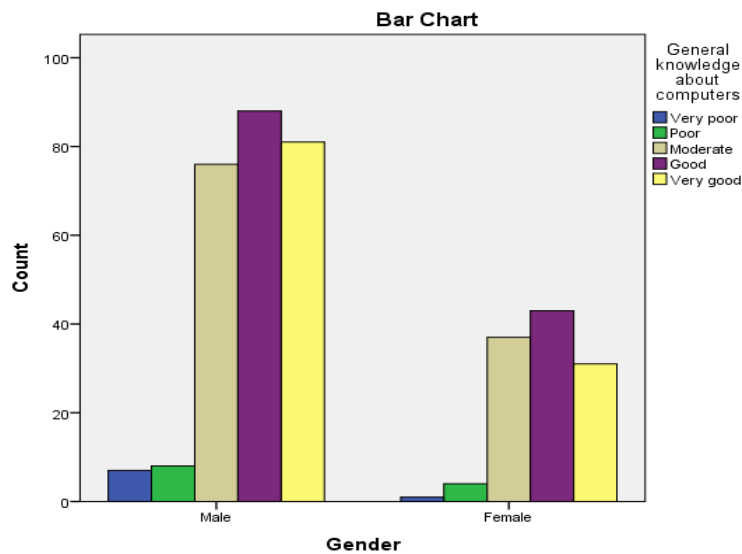


Figure 2. Respondents by Gender and General Knowledge of Computers

Table 3. Use of Digital media by Gender

Gender * Period of using digital media Crosstabulation		Period of using digital media					Total
Count		Less than 1 year	1-2 years	2-3 years	3-4 years	above 4 years	
Gender	Male	45	32	76	46	52	251
	Female	21	20	36	18	17	112
Total		66	52	112	64	69	363

The Table 3 presents the findings over the respondents' use of digital media by gender. The results show that the majority of the digital media users have used digital media in the period of 2-3 years for both male and female (76 and 36 respectively). This is the highest number for the period under study.

Table 4. Frequency of using digital media in a week by Gender

Gender * Frequency of using digital media in a week Crosstabulation		Frequency of using digital media in a week					Total
Count		Don't use	once a week	2-3 times	4-5 times	More than 5 times	
Gender	Male	19	28	38	27	134	246
	Female	6	9	14	16	67	112
Total		25	37	52	43	201	358

The Table 4 presents findings on the frequency of use of digital media in a week by gender. The results show that the highest frequency of using digital media in a week was more than five times for both male and female. This means that respondents were quite active on digital media.

Table 5. Descriptive Statistics: Respondents' use of digital media and Internet

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
General knowledge about computers	376	1	5	3.87	.950
Digital media knowledge	376	1	5	4.02	.888

Period of using digital media	376	1	5	3.72	.711
Frequency of Internet use per day	376	1	5	3.60	1.193
Valid N (listwise)	376				

Table 5 above presents the descriptive statistics of the respondents' use of digital media and Internet. The results show that respondents had a high knowledge of digital media (Mean = 4.02) and a good general knowledge about computers (Mean = 3.87). The frequency of using the Internet per day had a mean of 3.60.

5.2 Analyzing church members' perceptions on implementation of the organizational discourse with integration of digital media in communication.

Table 6. Descriptive Statistics: Usefulness of Digital media

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Digital media useful in making known about my church discourse	375	1	5	4.13	.911
Digital media enabled my church to be more relevant	375	1	5	3.69	1.073
Digital media enabled my church to reach out in membership growth	375	1	5	3.64	1.086
Digital media helping my church in imparting spirituality	375	1	5	3.50	1.067
Digital media helping improve my church mission	375	1	5	3.19	1.144
Valid N (listwise)	375				

Table 6 above shows the respondents' perceptions of what they think digital media contributed to their church organisation's discourse. The highest volume for digital media was that digital media was useful in making known about the respondents' churches (Mean =4.13). Other results showed that digital media had enabled respondents' churches to become more relevant (Mean = 3.69); digital media had enabled the church to reach out in membership growth (Mean = 3.64); digital media helped the church to impart spirituality (Mean = 3.50) and that digital media helped to improve the church's mission (Mean = 3.19). Although these scores are not the same, they are all above average indicating that digital media was useful to the church in different ways according to the respondents.

Table 7. Descriptive Statistics: Effectiveness of digital media in Organizational Discourse communication

Descriptive Statistics					
	Min	Max	Mean	Std. Dev	
my church uses digital media to adjust its flow of information to its members.	1	5	3.31	1.302	
my church makes essential information available on digital media that helps members get informed and nurtured.	1	5	3.58	1.185	
my church includes provision of minimum nurturing materials in local language on digital media	1	5	3.11	1.211	
my church communicates in love on digital media to its members so that hope overflows as an effective witness	1	5	3.63	1.184	
my church equips, educates, informs and inspires the members in its internal communication on digital media in order to contextualize its communication.	1	5	3.47	1.112	
my church uses digital media to provide internal communication that is sensitive to varying needs of gender, age, tribe and culture.	1	5	3.25	1.171	
my church uses digital media to establish administrative initiative for timely and full delivery of information to the congregants.	1	5	3.38	1.187	
my church shares information in a candid, honest, and responsible way on digital media.	1	5	3.75	1.103	
my church uses digital media to relate biblical truth to present needs in a manner that is theologically correct and experientially satisfying.	1	5	3.77	1.054	
my church communicates on digital media the assurance of the quality of life to be found through an understanding of the Divine provision for whole-person development (physical, mental, spiritual, social)	1	5	3.72	1.024	
my church enhances the effectiveness of communication by using digital media, making it sensitive to the needs of the community being addressed.	1	5	3.62	.984	

Descriptive Statistics				
	Min	Max	Mean	Std. Dev
my church uses digital media to create and maintain initiatives that portray Seventh-day Adventists as credible contributors to quality of life for people and communities.	1	5	3.65	1.081
my church uses digital media to show involvement of all entities, from local congregation to the General Conference, (local schools and clinics, educational, health, publishing and other institutions) in the improving of the public perception of the Church.	1	5	3.61	1.094
my church uses digital media to make the communication of hope that focuses on the quality of life that is complete in Christ a key concept in public communication initiatives	1	5	3.77	1.042

The Table 7 presents descriptive statistics on a set of responses on what respondents think or feel about church communication using digital media. The Means of the responses are ranging from 3.11 to 3.77. This shows that the respondents do not strongly agree but may agree or remain neutral about the statements provided. The statements are said to have similar responses from respondents.

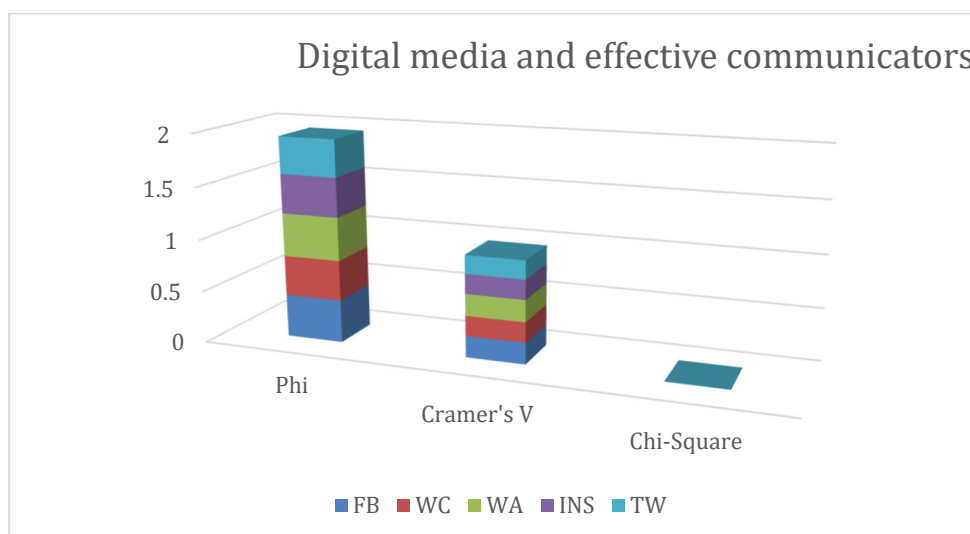


Figure 3. Relationship between digital media and organizational discourse communication.

The above results in Figure 3 present a summary of the relationship between digital media platforms and effective communication (bridges of hope). As seen from the table and figure, all the five digital media platforms (on average) show a statistically significant association with the internal communication variables ($p=0.000$). The strength of this association has been observed to be different by the Phi coefficient and Cramer's V coefficient which have shown that the degree of association for the digital media platforms with effective communication is not the same. The relationship represents a ranking of the media platforms in terms of how they contribute towards the effective communication ranked in the order WhatsApp, Facebook, WeChat, Instagram and Twitter in the last position. This is peculiar because WhatsApp is in the first position unlike Facebook that has been dominating in all other results. Here again WeChat is better used than Instagram.

Table 8. Hypothesis Testing – Digital media and perception

Image perception Variables	Phi					Cramer's V					Pearson Chi-Square (p-value)				
	FB	WC	WA	INS	TW	FB	WC	WA	INS	TW	FB	WC	WA	INS	TW
My church uses digital media to create and maintain initiatives that portray Seventh-day Adventists as credible contributors to quality of life for people and communities.	.429	.405	.467	.396	.325	.215	.203	.233	.198	.162	.000	.001	.000	.000	.000

My church uses digital media to show involvement of all entities, from local congregation to the General Conference, (local schools and clinics, educational, health, publishing and other institutions) in the improving of the public perception of the Church	.503	.459	.386	.364	.351	.251	.230	.193	.182	.176	.000	.000	.000	.000	.000
My church uses digital media to make the communication of hope that focuses on the quality of life that is complete in Christ a key concept in public communication initiatives	.495	.394	.422	.355	.308	.248	.197	.211	.178	.154	.000	.000	.000	.000	.000
Averages	.476	.419	.425	.372	.328	.238	.210	.212	.186	.164	.000	.000	.000	.000	.000

The above results in Table 8 present a summary of the relationship between digital media platforms and perception (bridges of hope). As seen from the table and figure, all the five digital media platforms (on average) show a statistically significant association with the perception variables ($p=0.000$). The strength of this association has been observed to be different by the Phi coefficient and Cramer's V coefficient which have shown that the degree of association for the digital media platforms with quality life is not the same. The relationship represents a ranking of the media platforms in terms of how they contribute towards the perception ranked in the order Facebook, WhatsApp, WeChat, Instagram and Twitter in the last position. This is peculiar because Facebook has again assumed its first position.

5. Summary of Findings

The data collected from church members as internal church members was to determine the usefulness of digital media in Organizational Discourse communication. The first component was to determine how much volume of content about the organization's identity was being communicated and the response hereof from the said church members. From data collected, there was an impressive degree of content volume communicated on digital media. From the second component's data collected it was also established that the organization projection of its financial transactions via digital media was not as impressive to its church members. As much as it was established from the respondents' data collected that the organization had enough resources to establish an integrated digital media communication system, the organization rarely communicated on multiple social network sites (SNS). This could be the explanation to why the respondents felt the organization didn't have impressive volume of content to impact in organization's discourse communication. Data covered in this study confirms the need for organizations to be equipped with effective strategies of integrating organizational discourse communication with digital media. Because of the advent of dynamic communication and digital media being the case here, there is great need for organizations to narrow the focus on how they communicate in order to remain relevant and effective in OD communication. The advent of social network sites has leveraged the church members to interact with the organization in a dialogical manner. In the past communication was asymmetric and that now not being the case makes organizations to watch out for any communication distortion that might cause a communication barrier for their discourse.

6. Conclusion

Regarding the influence of the digital divide on the integration of organizational discourse with digital media and virtual conferencing during the Covid-19 pandemic, the following conclusions may be drawn:

- I. It goes without saying that the church has a fairly young membership, as 67 percent of respondents were under 30 years old. This demonstrates that over two-thirds of the organization's church members are screenagers. And because their gender, age, employment, and marital status impacted the extent of their digital media involvement, the organization must continue to utilize digital media to engage with these church members. There are particular communication strategies that these church members would want to see their organization employ. As a means of communicating with its church members, the company utilizes blogs, podcasts, and Twitter less frequently than it should.

- II. The content of must align with the aims of the aforementioned church members. If the organization's content aligns with their aspiration, this can be quite beneficial. This can be highly beneficial if these church members observe the firm engaging in corporate social responsibilities that align with their goals. Such actions have a tendency to manage the perceptions of these church members.

6.1 Recommendations for Changes of Practice

Following are recommendations for the Seventh-day Adventist church in Zambia regarding its integration of organizational discourse with digital media and virtual conferencing.

- I. It was recommended that the organization builds up a digital media communication infrastructure spearheaded by experts who can effectively implement the established model of organizational discourse integrated with digital media and effectively use digital media engagement tools. Obviously, this will permit simultaneous communication of the same discourse across many media.
- II. Since digital media allows the communicated to, to also create content, it is imperative that the church create and effectively implement a digital media policy for its members, so that their e digital media engagement do not negate the organization's discourse.

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