

A TRIPOD NEXUS OF PRINCIPLES IN ADVERTISING AND CHRISTIAN EDUCATION

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Abstract

We live in a world of cross fertilization of ideas and integration. Christian Education has a lot in common with Mass Communication and vice versa. Perhaps if Christian Educators and Advertisers realized how much they have in common, their message would be better delivered by them and received by others. Focusing on language (the bedrock of all communication), repetition and creativity used to disseminate information on Corona Virus in the early stages of the pandemic in March - April 2020; the writers draw similarities between principles in advertisement in Mass Communication and Christian Education leveraging on findings from responses of 246 adult respondents to their researcher-designed questionnaire and proffer recommendations for professionals in both fields of specialisation.

Introduction

Human needs are insatiable. These needs may be physical, psychological, intellectual, academic, material, emotional, spiritual or even environmental. Individuals, organisations, institutions and companies strive to meet insatiable human needs by producing and disseminating information, knowledge, goods and/or services (Maslow, 1954 in Guillen-Royo, 2014). To adequately ensure a widespread distribution of solutions to needs, advertising the produced goods and/or services and education to use them appropriately become very important. One can then say assuredly that advertising is a very important part of human life (Widyahening, 2015), as is education. Advertising and education have many things in common. From the mandate to meet human needs to the methods of meeting these needs and some of the materials required to meet these needs; the two disciplines are similar in many respects. In advertising, the advertisement and the consumer are as inseparable as 'learning and teaching are inseparable . . . indivisible – two sides of the same coin' (Maddix & Estep, 2017, 9). There are differences between the two fields also. While Advertising is primarily for the benefit of the producer and advertiser to sell their idea, goods and/or service; Christian Education is primarily for the benefit of the learner - to help them become Christ-like (Yount, Gangel and others). Gangel citing Sanner in Clark, Johnson and Sloat states, 'to love Him (Jesus Christ), to be like Him, to serve Him, is the fulfillment of Christian Education' (Gangel 28).

With the growth and development of advertisements over the years, advertising and its principles have become integral parts of culture. Advertising thrives on numerous basic principles that make it effective and efficiently achieve its desired purpose. Such principles

include using the right language, repetition, creativity, advertising appeals, puffery and pre-emptive strategies among others. Christian Education has its principles also. Gregory (1995), Wilkinson (1992), Ilori (2005) and many others have expressed Christian Education principles in terms of the laws of teaching, the learner and the teacher respectively. Others have just listed or discussed the principles which include such things as teacher, learner, language, lesson, teaching process, learning process, review/revision, revival, needs, repetition, equipping, creativity, involvement, expectation, application, retention and so on. In spite of some of the differences above and others, both Christian Education and Advertising have a lot in common and for the purpose of this paper, the emphasis is on three principles common to both fields – the principles of LRC - language, repetition and creativity. LRC is an acronym used for learning resource centre in education but here, it is used for the three principles highlighted in the paper. This paper emphasizes these principles in Advertisement and Christian Education as a reminder for those in the fields to use what they have and as an eye-opener to the things they have in common which provides a nexus for achieving best results in both fields.

Principles In Advertising And Christian Education

Language

Language, an important aspect of a people's culture is a communication medium and since advertising messages and educational experiences aim to communicate, language becomes a basic principle and pillar that advertising and education rest on (Raza, 2018). Language is not about letters and words alone but also symbols, pictures and objects used to communicate. All groups, cultures and categories of people have their own language. For typical people¹ as well as the hearing impaired, the mentally, emotionally and visually challenged each group has a means of communication understood by its members. John Milton Gregory places language third in his seven laws of teaching. He states that 'The language used in teaching must be common to teacher and learner' (Gregory 49; Ayo-Obiremi, 45; Robbins, 216). The key for both Christian Education and advertising is that the language used must be understood equally by the sender of the message and the receiver. The onus is on the communicator via advertisement as well as the Christian educator to be familiar with the language, registers, jargons and ensure that verbal and non-verbal language is understood the same way by both parties. This can be done by knowing the learners and seeking to meet their needs. Wilkinson's (1992) law of LEARNER² where N represents needs of learner corroborates this. Wilkinson advocates that in obeying the law of needs; the Christian Educator will 'demolish boredom and give . . . students reason to achieve'. Understanding of the learner and the consumer need to be clear before good communication takes place.

Language helps to put thoughts into words and competently pass opinions, ideas, information and feeling from one person or groups of persons to others. No matter how good, how educative a piece of information or a product is, if it is not properly communicated to the target audience, it will lose its significance. God never intended for His Word to be difficult for people to understand. Thus, he communicates in language humans can understand. Throughout the Old and New Testaments, He sent prophets and ministers who spoke in the language of the people. He went as far as sending His own Son in human form (Hebrews 1: 1 - 3) to save the world because He knows that humans will be able to better relate with a fellow human being. God is not far from His children and those willing to hear Him.

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Christian educators must make the message clearer to learners so they will understand God's will and plan for them just as Advertisers must make the message clear to consumers.

While the name of the language may be debatable, it is clear that whether it is verbal or non-verbal, God 'speaks' the language His creatures hear. When He spoke and created the world ex-nihilo; everything in creation came into being. When He took created animals to the first man to name them; what God wanted Adam to do was clear to him and he named the creatures (Genesis 2:19). When God made Eve and brought her to Adam; the communication was clear. Adam did not need an interpreter to know that God had brought him a helpmeet (Genesis 2: 22 – 23; KJV) Likewise, God's communication on rules and regulations on harmonious and obedient living were VERY clear but at the Fall of humankind, aided by the serpent, satan's representative; humankind pretended not to understand God's language anymore. God still speaks in clear terms though (Hebrews 1). Christian Educators and advertisers must learn from Him to speak in clear language. The onus is on both advertisers and Christian Educators to do their homework well, know their audience (learners) and plan advertisements (lessons) in the language the consumers (learners) can flow with.

Effective lessons in education begin with knowing the needs and abilities of the learners before planning and implementing to meet the needs. In the curriculum development aspect of Christian Education, a situation analysis of what obtains and what is needed to achieve desired goals in education is foundational, just as in Advertising, there is a research of consumer preferences so as to ensure products meet their needs. For instance, MTN reaches artisans and lower income earners through the advert where Afeez Oyetoro, popularly known as '*Saka*' gets extra pieces of meat on his plate of rice. Airtel understands the psychology of Nigerians as regards the importance of family and so, weave a series of adverts around the family of Oluwasegunfunmi. This is possible because they did their research first. In the case of such adverts, rather than hiss, change stations or switch off television sets; consumers look forward to them and possibly patronize the companies concerned. Christian educators need to remember their mandate also to study and know needs of learners so they can meet them through Christian teaching.

Depending on their reach, an organisations' target audience will most likely consist of individuals from different cultures and probably different languages. Advertisers, organisations and individuals having messages to disseminate should ensure they pay attention to the language they use to reach wide audiences because language can affect perception, attitude and behaviour (Raza, 2018; Widyahening, 2015). As language among cultures differ and the meaning of words are peculiar to certain people, advertisers need to carry out research from time to time to understand the lingua franca/official language to reach the audience or put in extra efforts to translate advertising messages to local languages (Raza, 2018). This will definitely cost more but will encourage receptiveness and achieve the desired results in the long run.

Christian educators are not left out of the need to ensure language appropriately and adequately meets their learners' needs whether onsite or online. God and Christian fathers of faith have set the example by making the Word of God clear to the average person. On the day of Pentecost; God made the message clear to all those around because as the disciples spoke in other tongues when the Holy Spirit came upon them, the testimony was that each person heard them in their 'native language' (Acts 2:8, NIV). Various people were inspired of God over time to write what we now have as the Bible. As recently discovered, the first Bible scripts were written in the dialect of the common man, known as Koiné which differed from classical Greek. Christians were thus able to make contact with the peoples of the ancient world and to write the New Testament as the Jews in Alexandria were able to write the Old Testament, the Septuagint (Cairns, 43 – 44). 'If the gospel was written in the tongue of the

common man in the period of its inception, the translators' reason, it should be put in the vernacular of the common man of our time.' (Cairns, 46). This is a good case for translations of the Bible and the recent pidgin translation.

The realization of the foundational importance of language in communication, salvation experience and discipleship (the focus of Christian Education) must have motivated early Christians and church fathers to translate the Bible into various languages and be ready to give their lives for this cause. They include the likes of Ulfilas, Cyril, John Elliot and Martin Luther to mention a few. 'The Bible was translated into the Armenian language by 433. . . . As the first outstanding missionary translator, he (Ulfilas ca. 311 – ca. 381) reduced the language of the Goths to writing, after creating an alphabet, and gave them the Scriptures in their own tongue' (149 - 150). Cyril translated the Bible into the Slavic language after he developed an alphabet and a written form for it (Cairns 216). 'John Eliot's Bible for the Algonquin Indians (1663) blazed a trail . . . (Cairns 667). Martin Luther 'developed the idea that only in the Bible could true authority be found' (Ibid, 367). Cairns helps readers know that Luther translated the Bible into German with Philip Melancthon, Pomeranus (Johann Bugenhagen), and Kaspar Cruciger (359).

While the 'lexicon of the Christian tradition' is helpful for teachers, leaders and Christian Educators of all types; elaborating on Gregory's third law of teaching; Robbins states, ' . . . at the same time, we need to figure out a way to translate these terms into language that has meaning in the culture we're seeking to engage if we want them to really come to terms with the power of the gospel' (Robbins, 217). Advertisers must translate unfamiliar terms to language learners understand; use modern language versions of a biblical text and remember that if the trumpet is wrongly blown by the watchman, soldiers will not prepare and get up to go to war (Ezekiel 33: 1 – 6). While the English adage goes that 'it is not what you say but how you say it matters'; Yoruba also have a proverb that authenticates the need to watch how a message is disseminated. *Aifele kibosi ni aijo* meaning that if help is sought for and disaster proclaimed in a sing-song voice, people will dance!

From the angle of advertisement, Yoruba speakers from the Southwestern part of Nigeria especially will agree with the writers that there have been some very good catchy advertisements on radio and television in the past. Examples include the advertisement on Obron6 blood tonic as seen below:

*Omode yii to gbaburo, iya e to pa layo,
Obron6 ni yoo yanju re, obron6 ni yoo fi gbera so.
Enhē! Abajo ti Morenike bimotan to sara giri,
ase Obron6 loogun asiri amarasegiri re.*

(Meaning that a child is old enough to have a younger sibling and that in using the blood tonic, his mother outwits him and is strong and healthy).

Or that advert educating the general public on security:

*Pansa o fura, pansa jaana,
Aja o fura, aja jin;
B'onle of ba fura, ole ni yoo ko lo.
Ti e ba fe sun lale, e tana y'ile po,
ki e si tun tilekun gboigboin
E toju dukia o
ka ma baa fara wa loole lowo.*

(Meaning if the owner of a house is not vigilant, the robbers will steal from them. As you prepare to go to bed, keep valuables well; lock your doors fast and firm). Such adverts reached the grass roots and even little children sang, chanted and adhered to the teaching because the adverts were done considering their context and in language they could relate with. Others are available in other language groups in Nigeria and beyond.

As seen in these examples among others, the creative use of language in advertising encapsulates the tone, words, phrases, tenses and phonological aspects among others (Pizarro, n.d.). The tone of the advertising language should not be perceived as offensive to the culture of the audience and should be simple enough, devoid of technical jargon (Raza, 2018). The advert on the birth of a baby where the people called the grandmother and said ‘Mama na boy’ was thus contended as feminists took offense. Thereafter, announcements of baby births have been silent on sex so as not to offend any consumers. In Christian Education, a phrase as simple as ‘you guys’ would be acceptable in a youth group of students who have Western education but may be seen as an insult among senior adults. Even within the same language groups, there are variations which advertisers and Christian Educators must take into cognizance. In one part of Yoruba land, ‘*Ada mi da? Ota mi ti de*’ would mean where is my father? My friend is here – while in the variant of Yoruba known as Oyo Yoruba, it would mean where is my machete (cutlass)? My enemy has come. The language used in advertising messages can be monosyllabic, speechless, a pun or creative constructions that are appealing yet simple, should be able to tell the message as fluently as a story, concise and should be within context (Raza, 2018; Waiikotchawan, 2017).

At the wake of the COVID-19 pandemic in Nigeria in March, 2020, citizens in a confused state, used to a certain pattern of living suddenly had to re-organise their lives. The need for information on what to do and what not to do made citizens pay more attention to different media channels in a bid to gather relevant information that would keep them and their families alive and well. When people are in disarray in the world, they also look for spiritual guidance and Christian educators must not fail to help them understand the way forward from God’s Word, the Bible in the midst of life’s challenges. This must be communicated through appropriate language and clear channels. The researchers sent out questionnaire copies both as hard copies and through social media groups online after doing a pilot study using 17 copies of the questionnaire and testing it using Chronbach’s Alpha with a result of 0.788. Two hundred and forty-six responses came in from the actual study. The respondents for this study comprised 55.5% male and 43.3% female majorly between 18 and 34 years. Since the immediate constituency of the researchers were Christians; 97.6% Christians and 2.4% Muslims responded. In terms of Western education, half of the respondents have a first degree, 34% have post graduate degrees while the others have primary and secondary school leaving certificates. Thus, the respondents were old enough chronologically and exposed to enough English Language to understand adverts in English and their traditional tongues.

In response to a question on how they first heard of COVID19 around March –April 2020; 76.1% of the respondents mentioned that they first heard about the virus through the media. A little above eighty six percent (86.3%) of the respondents exposed to COVID-19 messages agreed that simplicity in language and the right use of language helps the receiver think about the message, understand and respond accordingly. Respondents opined that they understood the COVID-19 disseminated messages because the language used was easy to understand, and as a result, they were ready and willing to take action. With the right use of language and words in an advertising message, a new product can be introduced to the market, the market can expand, sales increase, competition fought and goodwill enhanced (Waiikotchawan, 2017). With the right use of language, the goal of Christian Education to

lead people to a life of Christlikeness will be achieved and the message will not be mysterious or incomprehensible to the receiver. Just as the advertiser who fails to understand and properly use language in advertising messages might lead to loss of sales, loss of lives, undermining the people's culture/values, confusion of the audience/buyers and/or encouragement of sale of inferior products (Waiikotchawan, 2017); an inadequate use of language may scare people from God, make them miss the point of what the Christian Educator is trying to express, lead to confusion, disobedience to God and His Word and even to estrangement from God and ultimately eternal damnation in hell.

There is the need for a quick word of caution at this juncture that language has been and can be misused. In the Bible, language was misused when the people of Babel agreed to disobey God and build a tower reaching the heavens so as to make a name for themselves instead of filling the earth as God had commanded. God had to scatter them by making their language diverse (Genesis 11:1-9). Likewise, some spoke language of the Israelites in order to deceive them into making a treaty with them. However, language was also used to identify true Gileadites from their enemies, the Ephraimites by asking them to pronounce 'Shibboleth' before crossing the fords of Jordan (Judges 12: 4 – 6). In the New Testament, the squabble among people in the early church was based on language groups – the Jewish versus non-Jewish widows but this led to the positive development of appointing deacons in the early church. In human and church history, language has also been at centre of matters that divided people. For instance,

instead of emphasizing a grammatico-historical interpretation of the Bible, they (the men of the Alexandrian school established around 185) developed an allegorical system of interpretation that has plagued Christianity since that time. they . . . were ever seeking hidden meanings. This method of interpretation has done much harm to the cause of correct interpretation of the Scriptures and has resulted in absurd and often unscriptural theological ideas (Cairns, 131)

Language and culture were among the factors that interplayed in the ecclesiastical division of the church into the Eastern and Western church such that the church was ruled by Popes in the West and emperors in the East (Cairns, 243 – 244). Cairns further records that 'differences of race, language, ways of making a living, and, above all, religion brought about a division between the Roman Catholic Flemish (modern Belgians) in the south and the Calvinistic Dutch in the northern provinces' (404). Both advertisers and Christian Educators must be conscious that language which is a tool for unity and progress can be misused and so, should stay clear of abuse and misuse of language.

Repetition

In his thoughts on 'Successful Advertising' in Pilcher (n.d.), Thomas Smith writes something interesting about repeating messages especially in advertising. He states:

1st time people see an advertising message, they don't see it; 2nd time, they don't notice it; 3rd, they are aware it's there; 4th, they have a fleeting sense they've seen it before; 5th, they read the message; 6th, they thumb their nose at it; 7th, they get a little irritated with it; 8th, they grumble at seeing the message yet again; 9th, they begin to wonder they are missing out on something; 10th, they ask their friends and neighbours about the message; 11th, they wonder how the company pays for the ads; 12th, they think it is a good product; 13th, they begin to feel the product has value; 14th, a needful feeling for the product develops in them; 15th, they long to have the product but probably unable to afford it; 16th, they accept they'll someday buy it; 17th, they make a

commitment to purchase soon; 18th, they are angry at poverty for not being able to purchase; 19th, they count their money properly; 20th, they finally purchase the product or try out the service.

Smith's submission reveals the importance of repetition. Sometimes, it does not take so long for a consumer to be persuaded to try out a product/service but it takes seeing the message more than once to respond. "Repetition is the key to retention" (Muller, 2016) and 'the more people see or hear something, the more they remember it' (Assemblo, 2017). Various writers have confirmed that the involvement of more senses than one makes repetition all the more effective. Anderson, expatiating on Edgar Dale's Cone of Experience states that learners remember 10% of what they read, 20% of what they hear, 30% of what they see, 50% of what they hear and see, 70% of what they say and write and 90% of what they do (Anderson, n.d.). If repetition employs the use of as many senses as possible; then it will be of greater impact on the learners and consumers. According to Tolbert, 'repetition is the mother of teaching. Repetition helps students remember' (Tolbert 2000, 89).

Repetition is an advertising principle where specific messages are repeated frequently and with consistent timing to build familiarity, ensure a piece of information, product and/or service is continually in the face of the audience (Magloff, 2019). Repetition is about frequently reiterating a single message, word, image or slogan over and over, consistently for a period of time or strategically placing similar messages of the information to be disseminated in locations where the audience will easily be attracted. In education, the repetition of a key phrase, focus or concept makes it all the more remembered and understood. Repetition is one of the key ways to teach preschoolers any topic. Thus, nursery rhymes, finger plays and songs for preschoolers in Christian Education have continuous repetition in them. Ayandokun narrows repetition down to teaching preschoolers through stories as she states 'Preschoolers enjoy repetition of stories and are able to retain and recall ideas and feelings' (Ayandokun, 113).

In 1975, two University of Wyoming researchers, McGann and Raymond Marquardt, noted that for some members of the audience, their exposure to the same message creates an imagination of quality as they believe that organisations that can spend so much on disseminating messages definitely have a good product/service that generates enough profit (Magloff, 2019; Twisted Media, 2018). Confirming the findings of these researchers, Magloff (2019) citing *The Journal of Consumer Research* states that audience and customers believe that products and services advertised through repetition are better buys. The proverbial welder has a purpose when he hits iron continuously in the same place. Likewise, the advertiser and the educator have specific messages they want their audience/consumers/learners to catch or imbibe when repetition happens.

Stegman (2019) opines that before a message can be successfully repeated to capture attention, the repetition should be to persuade the audience, it should begin with great content, be strategically placed in locations or via media channels and it should be evaluated to ensure it is achieving its goal. Brands and information seen regularly and frequently are usually the most successful (Assemblo, 2017). As the pandemic increased, Nigerians needed to be constantly informed and reminded of the danger of the disease, how to remain healthy and safe. With the numerous pieces of information being disseminated, majority of the respondents (194) identified that the disease is respiratory and can spread very fast. Through exposure to repeated COVID-19 messages, a large number (81.4%) were able to identify that the widespread of the virus is caused by contacting infected people or animals, breathing into one another's faces and shaking hands.

This repetition helped 89.8% of the respondents remember details of the virus easily and 68.8% noted that the attention given to information dissemination about the virus would help reduce likely spread. As these messages created awareness on what the virus is about and its causes, the messages repeated over time also helped respondents to take precautions. Two hundred and thirty-eight (238) out of 246 representing 96.7% of the respondents mentioned that regular washing of hands with soap and water/use of alcohol-based sanitizers, avoiding touching one's face, keeping social distance and cleaning/disinfecting surfaces often would help curtail the spread of the virus. This shows that the repetition helped with public enlightenment and education on avoiding the spread of the COVID-19 virus.

The principle of repetition should be effectively employed to keep audience informed but not to the extent of causing audience fatigue, annoyance or rebellion against the message (Magloff, 2019). To balance the equation between effective repetition and unwanted messages, the Two-Factor theory was coined in the 1970s by Daniel Berlyne, a Toronto psychology professor. This theory explains the wear-in/wear-out process of repetition where a repeated message has a positive effect for some time and then begins to have a negative effect. In their opinion, new, unfamiliar brands should be frequently repeated to ensure adequate awareness is created and when this goal is achieved, the frequency of the message should be reduced to prevent audience fatigue but frequent enough to remain in their memory (Magloff, 2019; Twiisted Media, 2018). Confirming the negative effect of excessive repetition; as the pandemic and lockdown continued with frequently repeated COVID-19 messages which respondents were exposed to, 38.6% of the respondents said there had been too much emphasis on the virus, 33% were fed up with the talk around them, 8% did not want to hear about the virus anymore and 3.4% after exposure to many messages concluded that things said about the virus were not true. Observation at the time of writing shows the lackadaisical attitude of many Nigerians towards messages about the virus and the practice of wearing face masks and carrying out other anti-COVID-19 protocols except when compelled. Such is the tendency of human reaction towards overemphasis. In Christian Education also, educators must beware of using the same methods all of the time or excessive repetition. Repetition must be used in as much as it aids learning and with a heavy dose of creativity.

Creativity

Creativity is another basic advertising principle that cannot be ignored for successful message dissemination. It is a concept that helps for meaningful experiences in (Christian) education. Cunningham (in Anthony, 1986, 141) refers to creativity as 'a commitment to personal growth and to development as a skilled teacher and communicator'.

Many experts think of creativity as a set of skills and attitudes that anyone is capable of: tolerating ambiguity, redefining old problems, finding new problems to solve, taking sensible risks, and following an inner passion'. . . . One 2010 survey found that over 1,500 executives valued creativity as the most crucial business skill in the modern world. (Davis, 2018).

Ilori writes, years earlier in the same tone that creativity 'may be defined as response to challenge, the constant development of ideas and the use of imagination' (Ilori, 2005, 47). Creativity should be employed by advertisers and Christian Educators every step of the way – in preparation and research; in presentation and teaching and even in evaluation and post-production. Ilori states, 'Creativity should be the living experience of the teacher whose life has been touched by the Saviour and who is directed by the Spirit of God. The effects of creativity should be seen in lesson preparation and presentation if the life-throb of today is to permeate our thinking' (Ilori, 47).

Different COVID-19 messages captured audience attention because of the variety in messages and how they were creatively communicated. In a survey carried out on 150 Liberty Market, Lahore respondents, Naqvi et al. (2017) note that Pepsi advertising messages constantly repeated during cricket matches do not have any direct influence on the viewers' attitude. However, the incorporation of unique creative themes and celebrity endorsers in those frequently repeated messages positively influenced respondents to purchase. Thus, effectiveness of repetition in advertisements must take note of creativity and innovativeness in the messages. Respondents in the survey carried out by Ayo-Obiremi and Ayo-Obiremi noted that they learned about and understood the Corona virus differently because of the means of information dissemination. Eleven of them learned and recalled because of the use of photographs in the messages, 99 learned through lectures, 89 through music/song, 94 through cartoons/animations, 67 through charts, 66 through movies/films and 70 through audio recording. However, of all the methods used, photographs and cartoons/animations were the most recalled. Based on this discovery, individuals, advertisers and organisations should creatively employ different strategies and creative themes to ensure messages are efficiently and effectively disseminated to the audience to achieve the desired results.

Recommendations

The writers hereby recommend that for advertisements and Christian Education to achieve their purposes of meeting the needs of the consumers and learners; Advertisers and Christian Educators should do the following:

Research so as to know the learners or audience (consumers) and their needs well following tried and tested acceptable principles of teaching-learning and advertising,

Purposefully and consistently use language that is familiar to both the sender of the message and receivers while staying clear of abuse and misuse of language

Translate unfamiliar terms so learners & consumers can understand the message.

Use modern language versions of a biblical text and make it available for learners (even if it means photocopying or projecting through multimedia) (Robbins, 218)

Encourage learners (especially young people) to paraphrase Bible passages and draw pictures of what passages mean to them (Robbins 218) to ascertain their level of understanding which is pertinent for practice.

Repeat messages so learners and consumers can get the import of the message being passed across.

Avoid unnecessary and trite means of repetition lest the audience and learners be repelled.

Be creative in repetition, in advertising and in the whole teaching learning process so learners and audiences can be kept.

Build up creativity by being open to new ideas; imagining other viewpoints, encouraging creative collaboration and sensible risks; being disciplined, mapping out time for creative thinking; involving others in creativity; modelling creativity and involving learners and audience in creative process and not stifling the work of God's Holy Spirit (Ayo-Obiremi, 2018, 58 – 70 & Davis, 2018).

Conclusion

In a need-oriented world, just as one tree cannot make a forest, one field cannot successfully satisfy all human needs. As human needs can be met by various fields and professions, Advertising and Christian Education are two of the fields that have good things to offer in meeting human needs. Their relationship is a symbioses and not a parasitical one. As Christian Education needs Advertising not only to make known her programmes, plans and pursuits but also as a partner in progress of meeting human needs; Advertising needs Christian Education as well for spiritual depth and unity with the God of all things. Both fields work together using their principles to meet the needs humans have. With God at the

centre, 'authority must rest in the scriptures (Bible). Jesus is seen as reconciler and mediator and the Holy Spirit as tutor and guide.' (Gangel in Clark, Sloat, 41) Together, both fields using their trio principles of LRC (language, repetition and creativity) among other things in their process and product as professionals together can improve information dissemination, education and sales of products and/or services. Together, they will make a difference in meeting human needs.

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