

TELEVANGELISM AND THE SOCIO-POLITICAL MOBILIZATION OF PENTECOSTALS IN PORT HARCOURT METROPOLIS: A KAP SURVEY

Abstract

This study was borne out of the need to ascertain the extent to which televangelists in Port Harcourt; deploy media content towards issues that border on socio-political development. The primary objective was to empirically determine if a correspondence exists between advocacy by televangelists and compliance by Pentecostals as manifested in Knowledge, Attitude and Practice (KAP). The study necessitated triangulation with the Weighted Mean Score (WMS) as the basis for quantitative analysis. Findings revealed televangelism to revolve around the pastor (p), message (m) and church (c). Though an association link was found between ideologies expressed by televangelists and adoption by Pentecostals, this link only found expression in the concepts of secularism and fundamentalism. Survey also revealed a dismal rating of televangelism as regards socio-political mobilization. The chi-square test showed the χ^2 computed to be greater than the χ^2 critical thus showing a disconnect between knowledge on the potential benefits of televangelism and the deployment of such benefits towards socio-economic mobilization by televangelists. It was therefore recommended that televangelism should not be used for self aggrandizement and church growth but should complement the socio-political mobilization process. It was further recommended that a policy framework should be put in place to ensure compliance by televangelists.

Key words: Mobilization, Pentecostal, Socio-Political, Televangelism, Televangelist.

Overview

Television has been found by gospel preachers the world over to be a sure and reliable way of getting messages across to millions of people with a view to propagating the gospel in line with the great commission of evangelism.

Televangelism in this context is the practice of taking gospel messages to homes via television. In other instances, the word is used to make reference to preachers whose pulpits have become the television. Televangelism in Nigeria has become to a large extent synonymous with "Pentecostalism" bearing in mind the fact that many or-

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thodox churches in Nigeria sparsely make appearances on television. A distillation of television programming in Nigeria, particularly the southern part, shows that religious programmes, as pioneered by televangelists, have most certainly become a force to reckon with. The overriding imputation is its corresponding influence on followership and membership. Therefore, there is no gain saying that churches like Believers Love Word aka Christ Embassy, the Living Faith aka Winners Chapel, the Redeemed Christian Church of God, the Synagogue etc are rated as mega churches/ ministries because of their domineering presence on air via television. More unfortunately so for these religious bodies, the provisions of *Section 10 of the National Broadcasting Commission Decree 38 of 1992*² has at the moment made it impossible for religious communities to be granted broadcast license.

It is perhaps based on the above that many gospel preachers take their messages to commercial broadcast stations and in the process dominate the airwaves with religious programmes that are often laced with persuasive intent and content. The premise for socio-political mobilization of Pentecostals is preconceived on the seeming potential of religious bodies to transform the dynamics of their immediate environment

Socio-political mobilization, in this context, presupposes a mainstreaming of people to discard stereotype and embrace novel and innovative patterns of doing things. It must however be noted that social mobilization and political mobilization go hand in glove since the former serves as a prior condition to the later which manifests in the consequent manifestation and demonstration of zeal in the entire political process of a nation.

Global concerns, particularly Sub-Saharan Africa, are however shifting to ways people may be mobilized for given programmes or the resolution of problems that impinge on development. This in other words implies that for development to be truly enduring the people for whom development is meant need not only be consulted but encouraged to sustain and participate in the programmes that engender development.

Egunyomi and Olatumile (2010, p.107) have noted that 'working more intensively through such institutions as traditional and religious leaders, can provide veritable means of socio-political mobilization'. In this dispensation of mega churches as orchestrated by televangelism, the socio-political mobilization of the faithful could become a veritable way to sustainable and all embracing development.

In the United States of America, it is not in doubt that televangelism has provided a platform for forays into national politics. It will be recalled that televangelists in America were credited to have mobilized Christian conservative vote in 1980 and 1984 which helped facilitate Ronald Reagan's victories. According to Becker and Churchill (2008, p.440) "televangelist, Jerry Falwell, formed the 'Moral Majority' and mobilized the evangelical vote to a degree previously unseen in American politics. In 1988, Pat Robertson utilized his base and network to make credible effort to capture the presidential nomination of the Republican Party."

Televangelists in Nigeria wield strong influences over their members but how much of this influence is channeled to socio-political mobilization is a major concern of this study. In other words, the thrust of this study is to ascertain the degree to which

2 Federal Republic of Nigeria Official Gazette; No.33, Vol.79, 1992.

televangelists engender, in their members/followers, favourable dispositions towards socio-political issues in their immediate environment using Port Harcourt metropolis as a focal point.

The Problem

Since Christian programmes account for a considerable segment of television programming in the southern part of Nigeria, it is not in doubt that they command strong viewership which inadvertently translates into a population potentially ready to be exploited to complement the change process and thus bring about sustainable development.

Development paradigms as espoused by UN agencies and other development partners have shown that sustainable development can be attained through a nexus of intermingling variables. The strategy has always been to target people of demonstrable influence such as traditional rulers and religious leaders with behaviour change messages who in turn will relay such messages to members of their community and denomination respectively with considerable persuasion and influence.

The strategy described above was further espoused as plausible during the AU-Inter Faith Dialogue Forum, held on the 7th of July 2010. The Forum affirmed the role religious leaders and religious communities can and should play in accelerating the pace of development in Nigeria and by extension Africa. Furthermore, the Forum acknowledged the power of religious leaders and Faith Based Organizations (FBOs) to harness the collective will of their people for positive societal transformation.

The dire need for socio-political mobilization has also been heightened by the dismal rating of Nigeria as regards the attainment of the Millennium Development Goals (MDGs). According to NDHS³ (2008) report, the Infant Mortality Rate (IMR) in Nigeria, that is death before attaining age one year, is 75 per 1,000 live births and Child Mortality Rate (CMR) that is death likely to occur before the fifth birthday is 88 deaths per 1,000 live births. Invariably, Nigeria has 1% of the world's population but contributes 10% of the world's U-5 mortality. The report further shows that only 23% of Nigerian children are fully immunized against vaccine-preventable childhood diseases through routine immunization. More unfortunately so, only 13 out of every 100 children in Nigerian are given exclusive breast milk during the first six months of life. Herein lies the need for socio-political mobilization. No doubt, televangelism provides a veritable platform for socio-political mobilization and also raises concern over how much of this air time is properly channeled towards the attainment of MDGs and the active participation of faithful in the political process.

In other words, do televangelists, in Port Harcourt metropolis, through their telecasts, point out the need for Pentecostals to uphold and embrace safe practices that engender social development? Do they in their messages discourage political apathy with a view to mainstreaming political consciousness? These and more are the concerns of this study.

3 National Demographic and Health Survey.

Study Objectives

1. To ascertain how much of televangelism content is devoted to ideologies on complementary practices that engender socio-political mobilization in Nigeria.
2. To find out if televangelists in Port Harcourt metropolis are aware of their complementary role as change agents in the socio-political schema.
3. To further ascertain if there exists a correspondence between ideologies expressed by televangelists and adoption by Pentecostals as manifested in attitude and disposition.

Hypotheses

Ho1 There is no significant relationship between knowledge of complementary roles as change agents and the practice of such roles by televangelists in Port Harcourt.

Ho2 There is no significant relationship between ideologies expressed by televangelists and adoption by Pentecostals.

Literature Review

Televangelism as a term was first used by Jeffrey K. Hadden and Charles E. Swann as pointed out by Land (1993, p.87). According to him, it was used to describe a new form of religious broadcasting combining television and evangelism. Wilson and Wilson (1998, p.280) point to a popular reference to it as the electric church by Armstrong (1979) and serves to encompass all religious broadcasters with an evangelical Christian message. Gifford (1988, p.101) notes in his "Analysis of Religious Media Use in Southern Africa" that in contrast to the Pentecostal churches, the historical, mainline churches, do not even bother to compete in televangelism. They spend their money in other areas (medicine, education and development) but not on the mass media. In corroboration, Hadden (1993, p.114) notes that from the beginning of broadcasting, Pentecostals have expressed greater enthusiasm for utilizing the airwaves than have the so called mainline or liberal protestant traditions.

No doubt, the landscape of religious broadcasting the world over is dominated by Pentecostals. Ihejirika (2006, p.227) notes that there seems to be a general agreement among scholars that the Pentecostal/ charismatic strand of Christianity has taken a commanding position in the mass media. Describing the African scenario, Maxwell (1998) notes that what is new about African Pentecostalism is its "recent growth, enormous vitality and its appropriation of the electronic media to the point that it has almost become a part of Pentecostal self definition". Asamoah-Gyadu (2005,p.340) in this regard posits that for Pentecostal churches, the mass media are seen as constituting an important means for their religious self definition. For Ihejirika (2005,p.40),religious broadcasting in Nigeria has become synonymous with Pentecostalism. Walton (2009, p.3) deductively sees televangelism as a 'growing and predominantly Pentecostal phenomenon'.

Nigeria, according to Fakoya (2008), is experiencing the fastest growth in Christianity in Africa with Pentecostal churches playing a very key role in this development.

Nigeria is Africa's most populous nation and the location of one of the most vibrant Christian communities in world Christianity. In defining Pentecostalism, within the African context, Asamoah-Gyadu (2004) notes two characteristics: first, they are historically younger and second, they are autochthonous founder-led congregations and the personal charisma and psychology of the leader continues to shape their orientation.

Nigerian Pentecostals have also exerted significant influences upon Pentecostals in other regions of Africa thus lending credence to the claim that some of the largest congregations across Africa have been planted by Nigerian denominations. Kamate (2009, p.149) has observed that the Pentecostal movement in Nigeria remains an important reference point for the Revival Churches in Congo. According to him, Pentecostal pastors come from Nigeria for campaigns of evangelization and Kinshasa is flooded with Pentecostal videos produced in Nigeria. It has also been observed by scholars that due to missionary ambitions and migratory habits of Pentecostal leaders in Nigeria, Nigerian Pentecostalism has spread around the world.

Some of the mega Pentecostal churches that command remarkable presence in many major cities in Nigeria include the Deeper Life Bible Church, the Living Faith Church aka Winners Chapel, the Redeemed Christian Church of God, Christ Embassy, The Redeemed Evangelical Mission, the Synagogue and lots more. In terms of structural dynamics, Ayegboyin (2005, p.36) identifies three broad categories among Nigerian Pentecostal churches. According to him, these are "Holiness movements", "Prosperity organizations" and "Deliverance ministries". In practice, however, these three always overlap.

Burgess (2008, p.187) notes of Pentecostal churches in Nigeria that;

The opinion of the General Overseer or local pastor is rarely challenged publicly, presumably in recognition of their status and role as power brokers. This is reflected in the choruses of "amen and hallelujahs" that follow their declarations from the platform during church services and conferences.

In contemporary times, Pentecostals have adopted the use of modern media technologies in their religious practices. Scholars have demonstrated how such contemporary media uses in the field of religion connect to processes of national and religious communities while providing important insights on how religious media become part of public spheres in which they blend. According to Diekema (1991, p.143) speculations abound as regards the potential social and political impact of televangelism with many televangelists frequently making forays into the political sphere. Morgan (2008, p.5) notes that the creation of the Centre for the Study of Communication and Culture in London focuses on how audiences of televangelists were creating cultural meanings in their use of the media or whether religious broadcasters were influential in fostering a new political culture.

Describing the American scenario, Fore (2006) opined that what is obtainable in the American electronic church today is a phenomenon that has gained immense power almost entirely through the use of radio and television. He further observed that televangelists in America have used this power to join forces with the political right in order to bring about a nation in conformity with what its adherents believe to be the demands of Christianity.

Walton (2009) in his study on T.D. Jakes, Eddie Long and Creflo Dollar, explored the extent to which televangelism serves as a role model for African Americans and whether it reinforces cultural myths and anaesthetizes viewers against the need for structural change. The findings of the study demonstrated the need for further study into televangelism's social and cultural impact.

By inference, therefore, some televangelists in America have used their television generated popularity to influence their social and political milieu while others have been socio-politically reticent. Liberman and Wuthnow (1983,p.41) note that Rex Humbard's programme consisted of popular and personalized religious programmes; any personal attacks on social institutions or social morality were either non specific or not politically directed. Harrel (1985,p.442) observed that Oral Roberts avoided involvement with the moral majority movement, eschewing the mixing of politics and religion unlike Jerry Falwell who through his Moral Majority Movement addressed political issues. John Hagee and Pat Robertson are also notable examples of televangelists whose ministrations have made forays into the socio – political dynamics of their immediate environment. Since the Nigerian scenario offers a somewhat similar landscape there is need to streamline the socio-political reverberations of televangelism in Nigeria bearing in mind the socio-political dynamics of religion and society.

Meyer (2002) notes that the massive presence of the Pentecostal churches in the mass media has impacted so much on the social structure leading to the creation of *pentecostalist culture*. DeWitte (2005) refers to this culture as the "pentecostalisation of the public sphere". Ihejirika (2006, p.234) notes that by projecting themselves as a major religious force to reckon with in Nigeria, they (Pentecostals) have acquired a big bargaining chip in the national public arena. According to him, "they can now influence media and social policies and even make important inputs in the ongoing efforts towards creating a new Nigeria". Ihejirika (2009) notes again that televangelists have become suppliers of symbols that people could use to define their own personal identities in this new socio-cultural context.

Frankl (1987) as well as Hadden and Shupe(1988) believe that televangelists are part of a new social movement with mass media especially television used as a critical resource to mobilize financial and political support for conservative politics. Green (1992,p.137) observes that televangelists in America have been at the forefront of the advocacy for school prayer and have also been some of the most vocal opponents of traditional social taboos, notably in their campaigns against the right of women to an abortion and towards greater public intolerance of homosexual relationships. Maxwell (1998) in a study on Pentecostalism's relations with modernity showed how Zimbabwean Pentecostals have fashioned their own version of the prosperity gospel to help them make the best of rapid social change.

Swatos (1998) notes that televangelists are independent, entrepreneurial evangelists who use television marketing to build their ministries. According to him three beliefs are shared by these evangelicals – bible inerrancy, acceptance of the Holy Spirit and personal born again redemption. The specific form and content of televangelists' ministries are grounded in their own personal interpretation of their calling.

The relative prominence accorded Pentecostalism and televangelism in Nigeria today can to a reasonable extent be traced to the pioneering strides of Benson Andrew Idahosa (1938-1998). Idohosa, affectionately called "Papa" by his followers, was a Pen-

tecotal preacher and founder of Church of God Mission International with head quarters in Benin City, Nigeria. He was the first Pentecostal Archbishop in Nigeria. He was instrumental to the strong wave of revival among Pentecostal churches and was the founding president of the Pentecostal Fellowship of Nigeria (PFN). Many prominent Pentecostal Pastors like Ayo Oritsejafor, David Oyedepo, Chris Oyakhilome, Fred Addo among others were his protégés. .

Study Design and Justification

The peculiarities of this study necessitated triangulation. Triangulation according to Wimmer and Dominick (2003, p.48) “refers to the use of both qualitative and quantitative methods to fully understand the nature of a research problem”. The justification for this approach is hinged on the fact that accuracy is sought by using multiple data collection and interpretation methods.

Content analysis was used to study the manifest content of televangelism as broadcast on TV stations in Port Harcourt with a view to ascertaining if gospel telecasts are laced with messages that potentially border on socio-political issues. Content analysis of programme schedules was also used to ascertain how much air time was given to televangelism by television stations in Port Harcourt metropolis in contradistinction to other programmes.

Survey on the other hand was used to streamline the opinion of Pentecostals, and by extension audience members, on perception, disposition and proclivity towards televangelism and its underlying theme on character formation and behaviour change.

The choice of Port Harcourt as the universe was premeditated by the fact that Port Harcourt enjoys the status of an oil city and this has attracted the presence of oil and allied companies which have inadvertently translated into the influx of people from all walks of life. This reasoning has been further reinforced by the fact that Port Harcourt is the largest and most economically viable city in the South-South region of Nigeria with Christianity as the dominant religion. Figures from the National population commission, based on the 2006 Census, show the population of Port Harcourt to stand at about one million, five hundred. The area referred to as “Port Harcourt metropolis” is made up of the city itself and parts of Obio/Akpor Local Government Council.

Port Harcourt is one of the centres for strong Pentecostal growth in the South-South region and plays host to several large churches. Many mega churches in Nigeria have branches in Port Harcourt with a bouquet of churches also having their head quarters in Port Harcourt. Ministries like Abundant Life Evangel Mission founded by Apostle Eugene Ogu, the Royal House of Grace by Apostle Zilly Aggrey, Salvation Ministries by Pastor David Ibiyeomie, Redemption Ministries by Rev. Stephen Akinola and Greater Evangelism World Crusade by Apostle G.D. Numbere were founded in Port Harcourt. These ministries also run programmes on television. These programmes no doubt fall within the purview of televangelism.

The television landscape is marked by pluralism ranging from government to private ownership. The census exercise of 2006 generated a great deal of controversy over whether to count religion and ethnicity during the exercise. The final decision was to leave questions of ethnicity and religion off the census form. To this end, therefore, no precise data was gathered about the relative number of adherents to various

faiths in the country. This invariably means that the number of Pentecostal churches in Port Harcourt could not be ascertained based on this reason.

The distribution of the instrument followed the cluster approach that divided the city into five (5) zones. In this context, Babbie (2001) notes that to help control cluster sampling errors, "it is best to use small areas or clusters, both to decrease the number of elements in each cluster and to maximize the number of clusters selected". To this end, Zone A comprised Elenwo, Rumukrushi, Rumuibekwe, Woji and Rumuomasi while Zone B comprised Rumuola, Rumuokoro, Rumuigbo, Mgbuoba and Elioparanwo. For Zone C, the GRA, Oroazi, Mile 4, Waterlines and Presidential estate made up the composition while Zone D comprised D'Line, Diobu, Amadi Flats, Ogbunabali and Trans-Amadi. Zone E was made up of Eastern bye-pass, Moscow road, Aggrey road, Marine Base and Borikiri. One church was selected to represent each zone. The five (5) churches in all so selected were selected based on their massive presence in the media as well as the influence and prominence of their leaders. To this end, RCCG (Jesus House opposite Shell R/A), Christ Embassy (H/Q), Salvation Ministries, Living Faith (H/Q) and Redemption Ministries were selected to represent the five zones respectively. A sample size of seventy-seven (77) was drawn from each of the five zones. The actual respondents were drawn using the simple random sampling technique. Two sets of questionnaire were designed for audience members (Pentecostal faithful) and televangelists primarily as well as other Pentecostal pastors who have used any media form that falls within the frame of the electronic media to propagate the gospel. For the pastors, a sample size of sixty (60) was purposively drawn based on prominence and TV presence. The study recorded a high return rate for the instruments and this stood at 83% for Pentecostals (audience members) and 81% for televangelists.

Television stations for the content analysis were purposively selected. At present, there are about six television stations in Portharcourt –AIT, CTL, CMTV, NTA, RSTV and Silverbird TV. Based on this, NTA, RSTV and Silverbird were selected on the grounds of the huge patronage they enjoy from Pentecostal churches in terms of sponsored religious programmes. The study period was the Third Quarter (Q3) of 2010 based on availability of records.

Data on the frequency of religious programmes on TV were adapted from programme schedules of the stations studied while data on the content of religious programme on TV particularly televangelism were analysed contextually using "thematic appreciation". The "thematic appreciation" is a projective technique that makes assessments based on laid down message indices. Analysis of data on the views and opinion of televangelists was done using simple percentage while data for Pentecostals were analysed using Weighted Mean Score (WMS) based on a five -point Likert scale.

The formula is
$$WMS = \frac{\sum fx}{\sum f}$$

Where

Σ	=	Summation
Fx	=	Frequency x score

In analyzing data from the five-point-Likert scale questions in the instrument, re-

sponses to the items were weighted as follows:

Strongly Agree (SA) = 5 points

Agree (A) = 4 points

Undecided (U) = 3 points

Disagree (D) = 2 points

Strongly Disagree (SD) = 1 point

From these, the WMS is 3.00 (ie-5+4+3+2+1 ÷5).

The score of 3.00 was used as the criterion for decision on the responses to each item. Any mean response which is equal to or more than 3.00 is positive while any mean response less than 3.00 is negative.

More so, the chi-square method was used to test the hypotheses.

The formula is:

$$X^2 = \frac{\sum (O-E)^2}{E}$$

Where

O = Observed frequency

E = Expected frequency

Σ = Summation

All decisions were based on 0.05 level of significance.

Findings on the relative airtime devoted to religious programmes (televangelist) by the stations studied are shown on Tables1a, 1b and1c.

Table 1a
RELIGIOUS PROGRAMMES ON RSTV

DAY	TOTAL TRANSMISSION TIME BY STATION	TOTAL AIR TIME GIVEN TO RELIGIOUS PROGRAMMES	PERCENTAGE
Sunday	(1,125mins) 18hrs.45mins	4 hrs	21%
Monday	(1,050mins) 17hrs.30mins	1 hr.30mins	8%
Tuesday	(1,050mins) 17hrs.30 mins	1hr.30mins	8%
Wednesday	(1,050mins) 17 hrs.30mins	2 hrs.30mins	14%
Thursday	(1,050mins) 17hrs.30min	1 hr.30min	8%
Friday	(1,050min) 17hrs.30mins	1 hr	6%
Saturday	(1,155mins) 17hrs.15mins	6hrs.30mins	34%
Total	(7,530mins) 125hrs.30mins	(1,110mins) 18hrs.30mins	15%

Source: RSTV programme schedule for third quarter, 2010.

Religious programmes enjoyed fifteen percent of the weekly viewing time and all these were sponsored programmes from Pentecostal churches and ministries.

TABLE 1B
RELIGIOUS PROGRAMMES ON NTA, PH

DAY	TOTAL TRANSMISSION TIME BY STATION	TOTAL AIR TIME GIVEN TO RELIGIOUS PROGRAMME	PERCENTAGE
Sunday	(1,440mins) 24hrs	3 hrs	13%
Monday	(1,440mins) 24hrs	2hrs.	8%
Tuesday	(1,440mins) 24hrs	4hrs.30mins	12%
Wednesday	(1,440mins) 24hrs	1 hr.30mins	6%
Thursday	(1,440mins) 24hrs	2 hrs.30mins	12%
Friday	(1,440mins) 24hrs	3 hrs	13%
Saturday	(1,440mins) 24hrs	3 hrs	13%
Total	(10,080mins) 168hrs	17hrs.30mins	10%

Source: NTA, PH programme schedule for third quarter, 2010.

Ten percent of the weekly viewing time was devoted to religious programmes. Out of this, less than one percent was on programmes from other faith like Islam as well as non Pentecostal denominations like God's Kingdom Society (GKS). This shows that the bulk of religious programmes on NTA was from Pentecostal churches.

TABLE 1C
RELIGIOUS PROGRAMMES ON SILVER BIRD TV

DAY	TOTAL TRANSMISSION TIME BY STATION	TOTAL AIR TIME GIVEN TO RELIGIOUS PROGRAMME	PERCENTAGE
Sunday	(1,440mins) 24hrs	2 hrs	8%
Monday	(1,440mins) 24hrs	1hr.30mins	6%
Tuesday	(1,440mins) 24hrs	1hr.30mins	6%
Wednesday	(1,440mins) 24hrs	2 hrs	8%
Thursday	(1,440mins) 24hrs	3 hrs.30mins	12%
Friday	(1,440mins) 24hrs	3 hrs	14%
Saturday	(1,440mins) 24hrs	5 hrs.30mins	21%
Total	(10,080mins) 168hrs	18hrs.30mins	11%

Source: STV, PH programme schedule for third quarter, 2010.

Eleven percent of viewing time was devoted to religious programmes. Of this, less than one percent was a programme from a non Pentecostal faith.

The inference from Tables 1a, 1b and 1c is that religious programmes enjoyed not less than 15% of air time on TV with the Pentecostal churches/ministries accounting for about 99% of this airtime.

Findings on the content of these programmes in the light of ideologies geared towards socio-political mobilization revealed thus:

TABLE 2A
CONTENT ANALYSIS OF RELIGIOUS PROGRAMES ON THREE TV STATIONS IN PORT HARCOURT

TYPE	DURATION	PROGRAMME STRUCTURE	FEATURES	KEY STATEMENTS	ADVOCACY ON SOCIO-POLITICAL ISSUES	MINISTER/ MINISTRIES
Televangelism (Voice of Deliverance)	30 mins	<ul style="list-style-type: none"> * opening and introduction * testimonies of how the pastor has carried out deliverance in communities * Brief message * Altar call * General prayers for the sick and oppressed 	<ul style="list-style-type: none"> * Replay of recorded deliverance exercises in communities visited * promo on the ministry pointing out service period and programmes of the ministry 	<ul style="list-style-type: none"> * Change the foundations of communities * The blessings of Abraham.(Gen 12.13). 	NIL	Bishop Chinasa Nwosu (The Royal Church)
Televangelism (Defenced Hour Telecast)	30 mins	<ul style="list-style-type: none"> * promo on the church * introduction * message/sermon * Altar call 	<ul style="list-style-type: none"> * Promo on church activities 	<ul style="list-style-type: none"> * Life is full of battles * If God is for you, who can be against you? Prov.4:16 Isaiah 54:15 	NIL	Rev. Dr. Godfrey Abara (Living Bible Church World Wide)
Talk programme (You and Your Health)	30 mins	<ul style="list-style-type: none"> * Highlights on the agonies of childless marriages * How to balance religion with medicine * Advocacy on sound practices by religious leaders 	<ul style="list-style-type: none"> * Explanations on the anatomy of the reproductive system * Difference between impotence and sterility 	<ul style="list-style-type: none"> * We have tried it * I can do anything 	NIL	Dr. Richard Okoye (Doctors Save a Life Foundation)
Televangelism (Hour of Salvation)	30 mins	<ul style="list-style-type: none"> * Promo on the church * Message/sermon * Altar call * Promo on the programme and activities of the church 	<ul style="list-style-type: none"> * Montage * ((LS) on church auditorium 	<ul style="list-style-type: none"> * Big dreams come from God * A life without Christ is full of crisis Gens 12:2 Gens 13:15 Isaiah 54:2-3 	NIL	Pastor David Ibiyeomie (Salavation Ministry)
Televangelism (Moment of Decision)	30 mins	<ul style="list-style-type: none"> * Choir * Word ministration 	-	-	NIL	Bishop Dike Mikyejesus (God's Grace Ministries Inc)

TABLE 2B
CONTENT ANALYSIS OF RELIGIOUS PROGRAMMES ON THREE TV STATIONS N
PORT HARCOURT

TYPE	DURATION	PROGRAMME STRUCTURE	FEATURES	KEY STATEMENTS	ADVOCACY ON SOCIO-POLITICAL ISSUES	MINISTER/ MINISTRIES
Televangelism (New Experience)	30 mins	* Promo * Sermon * Altar Call	Interlude for intensive promo on the ministry	* Extra-ordinary assistance * Jesus is called the tree of life Deuteronomy 28	NIL	Rev. Chris Oarhe (Hiltop International Christian center)
Discussion (married and singles)	30 mins	* Exposition * Counseling * Testimonies * Promo on programmes and activities	Replay of previous crusades and testimonies	You can learn to love	NIL	Pastor Chris Ojugbani (Marriage seminar series)
Televangelism (Living With Purpose)	1 hr	* Motivational * Teaching * Altar call * Prayers	-	God created you for a purpose	NIL	Rev. Chris Ugoh (Kings Assembly)

Tables 2A and 2B tend to thematically present televangelism content. Drawing from the tables, the content of televangelism was found to be completely devoid of socio- political issues. The programme structure followed a uniform pattern. When subjected to further analysis, this pattern was found to be three dimensional in the sense that it starts with an introduction of the pastor and the ministry (church), the sermon (message) then a promo on the church and its activities. The deduction therefore is that the underlying purpose of televangelism in Nigeria is subsumed under church growth and membership without any seeming concern for public service, social service and community service.

TABLE 3
PERCEPTION OF TELEVANGELISM BY PENTECOSTALS

NATURE OF RESPONSE	RESPONSES IN MEAN SCORES					WMS	DECISION
	SA	A	U	D	SD		
Item 5: Televangelism helps in the formation of Christian faith habits	90	210	30	0	0	4.18	Agree
Item 9: Every instruction from the televangelist is of God	30	60	30	30	180	2.27	Disagree

The perception of Pentecostals, as regards televangelism is favourable. In descriptive terms, therefore, televangelism holds gratifications for them in the sense that it helps in the formation of Christian faith habits. This seems to substantiate findings by Kamate (2009,p.146). According to him, Pentecostalism has emphasized a variety of forms of direct control over ones religious experience including the encouragement to read the bible and have direct experience of the personal inspirations relevant to ones personal life at the moment. The justification for eliciting responses on this matter from Pentecostals is hinged on Ihejirika (2006, p.186). his findings revealed that the use of televangelism is an integral part of the Pentecostal culture. According to him, the more committed a person is in the Pentecostal church, the greater the use of these religious programmes.

The table also shows the believability ranking of televangelists by Pentecostals concerning issues of prophecies and words of knowledge as being inspired by God. This analysis has become necessary because often times, many televangelists are given to comments like "God told me", "the Lord spoke to me concerning...."etc. The question however is; even when they say these, do Pentecostals whole heartedly believe? Obviously, messages from televangelists were not whole heartedly perceived by the respondents as being inspired by God. The implication however is that Pentecostals in Port Harcourt metropolis do not expose themselves to televangelism with a sense of total belief concerning words from the televangelist. In other words, the deduction from the table shows that some of these prophecies and words of knowledge by televangelists may really not be from God as many of them (televangelists) claim.

TABLE 4
AWARENESS BY PASTORS (TELEVANGELISTS) CONCERNING THEIR ROLE AS CHANGE AGENTS

RESPONSE	FREQUENCY	PERCENTAGE
YES	44	89.8
NO	5	10.2
TOTAL	49	100

Televangelists no doubt are aware of the role expected of them as change agents in the change process drawing from the presentation on Table 4. By approximation, 90% responded in the affirmative concerning the subject matter. This role finds expression within the dynamics of interpersonal and group communication bearing in

mind the catalytic role pastors play as opinion leaders.

TABLE 5
CORRESPONDENCE BETWEEN MESSAGE CONTENT (TELEVANGELISM) AND THE DISPOSITION OF PENTECOSTALS

NATURE OF RESPONSE	RESPONSES IN MEAN SCORES					WMS	DECISION
	SA	A	U	D	SD		
Item 11: Some of the things I see as incongruent with the word of God are the things most often condemned by televangelists	90	150	0	90	0	3.72	Agree

Table 5 shows a high degree of correspondence between opinion as projected by televangelists and beliefs as held by Pentecostals. This no doubt falls within the precincts of mentorship and therefore holds potentials for the demonstration of the postulations of the two-step flow theory.

TABLE 6
CONGRUENCE BETWEEN IDEOLOGIES EXPRESSED BY TELEVANGELISTS AND ADOPTION BY PENTECOSTALS.

NATURE OF RESPONSE	RESPONSES IN MEAN SCORES					WMS	DECISION
	SA	A	A	D	SD		
Item 12: My stance on socio-political issues or cause can sometimes be shaped by words from televangelists	90	210	0	0	30	4.00	Agree

There however seems to be an association link between ideologies expressed by televangelists over a wide range of issues and the adoption of these ideologies by Pentecostals as shown on Table 6.

Testing the Hypotheses

The following hypotheses were tested.

Ho₁ There is no significant relationship between knowledge of complementary roles as change agents and the practice of such roles by televangelists in Port Harcourt.

TABLE 7
COMPUTATION OF VALUES FOR X² TEST.

Variables	O	E	(O-E)	(O-E) ²	$\frac{(O-E)^2}{2}$	X ² -Cal	X ² .Crit	Decision
X	55	50	5	25	-0.5	-0.7	3.85	Hypothesis accepted X ² ≤ calc X ² Crit.
Y	45	50	-5	-10	-0.2			

$$X^2_{0.05, 1} = 3.84$$

$$X^2_{\text{Cal}} = -0.7$$

$$X^2_{\text{cal}} < X^2_{\text{crit.}}$$

Decision rule

Accept the null if $X^2 < X^2_{\text{critical}}$

H₀ There is no significant relationship between ideologies expressed by televangelists and adoption by Pentecostals

TABLE 8
COMPUTATION OF VALUES FOR X² TEST

Responses	O	E	(O-E)	(O-E) ²	$\frac{(O-E)^2}{2}$	X ² -Cal	X ² .Crit	Decision
Agree	300	165	135	18225	110.4	108.8	3.84	Reject
Disagree	30	165	-135	-270	-1.6			

$$X^2_{0.05, 1} = 3.84$$

$$X^2_{\text{Cal}} = 108.8$$

$$X^2_{\text{Cal}} > X^2_{\text{crit.}}$$

Decision rule

Reject the null if $X^2_{\text{calculated}} > X^2_{\text{critical}}$

Discussion

Religious programmes have become a constant feature in television programming across the Nigerian State. They account for about 15% of the programme content of TV stations in Port Harcourt metropolis. Of this, Pentecostal churches account for almost 99% thus demonstrating dominance in terms of religious broadcasting via television. Invariably, a significant segment of the population in Portharcourt is exposed to one form of religious programme on a weekly basis with far reaching implications for behaviour change.

Content analysis revealed televangelism in Nigeria to be more or less a replay of recordings of church services. In other words, the average televangelist pastors a church and in most instances the General Overseer of that ministry. Programme content ranged from a perfunctory introduction of the televangelist followed by his message and often times rounded off with a promo of the church and its activities. This however seems to fall in line with findings by Ukah (2008, p.115). In his article "Roadside Pentecostalism: Religious Advertising in Nigeria and the Marketing of Charisma", he noted that self promotion is clearly important for prosperity Pentecostalism.

Televangelism content as revealed in this study was completely devoid of socio-economic as well as socio-political issues geared towards public service, social service and community service. This trend in televangelism has been described in this study as the "PMC triangle" which epitomizes a scenario where the programme focuses on the pastor (p), the message (m) and the church (c). This trend, no doubt, seems to envelope Pentecostals in a cocoon that makes them filter events against the backdrop of

the “PMC triangle” thus classifying events that fall outside this triangle as secular while making Pentecostals appear rigid and fundamental.

There however seems to be a yawning gap between Knowledge, Attitude and Practice (KAP) as revealed in the survey on televangelists. The survey showed a high degree of awareness and knowledge, on the part of televangelists, concerning their expected role as change agents. The awareness level stood at 90% which by all consideration is overwhelming. When viewed against the backdrop of programme (televangelism) content, it becomes glaring that televangelists seem to pay only lip service to their role as change agents thus upholding the hypothesis that ‘there is no significant relationship between the knowledge of complementary roles as change agents and the practice of such roles by televangelists in Port Harcourt.’

In many communities in Nigeria, immunization programmes have met with stiff resistance with religious leaders being called upon to assist in message delivery. More so, adoption of key household practices like the use of Insecticide Treated Nets (ITNs), Exclusive Breastfeeding (EBF), Safe Motherhood Practices and HIV are burning issues that should attract compliance if religious leaders lend their support. Politics with its unwholesome perception, by many religious bodies, as secular has not fared better. Voter apathy among Pentecostals is high. Deductively, televangelists are aware of their complementary role in bringing about socio-political development but have failed in the discharge of that role. The reason for this may not be far fetched drawing from their observed preoccupation with materialistic and capitalist tendencies subsumed in the quest to build financial empires for their ministries.

This however brings to fore the observations of Hank Hanegraaff concerning televangelists. In streamlining typical responses from people on what they think about televangelists, Hank Hanegraaff (2009) observed that such responses included “being dishonest, greedy, materialistic, wasteful and scandalous.” According to him, “the sight of televangelists wearing overly expensive clothing and jewelry, living in ridiculously expensive homes and driving the most luxurious of cars has caused many people to turn away from the faith”.

Survey on Pentecostals on the other hand revealed a great deal of propensity and favourable disposition towards ideologies expressed by televangelists. Survey further revealed that, to a large extent, the perception of socio-political issues by Pentecostals could be shaped by the ideology of televangelists thus rejecting the hypothesis that ‘there is no significant relationship between advocacy by televangelists and compliance by Pentecostals.’

The Irony however is that the propulsion for socio-political mobilization has not been forth coming from televangelists. The overriding inference from the study is that televangelism in Nigeria has not been deployed maximally to further the cause of national aspiration and egalitarianism. It has been observed in this study that, within the Nigerian context, televangelism seems to be all about self promotion and advertisement without any attention to public service and community service. Ironically, even manufacturers and industrialists who engage in intensive advertising sometimes devote some of their airtime to Public Service Announcements (PSAs) with a view to building up the society. Televangelism holds great potentials for this and needs to be properly routed with attendant benefits in the socio-political milieu. Televangelism can be properly routed to align with the ideals of a developing nation like Nigeria

through the following ways;

There should be a wholesome realization by televangelists that televangelism is not for self aggrandizement and church growth but should rather be used to further the ideals of a nation on the march to greatness. This will no doubt accord televangelism the attribute of social responsibility.

Since Nigerian democracy is too nascent to allow for the expression of radical views, there should be a policy framework by the National Broadcasting Commission (NBC) to prescribe programme content for televangelism and ensure that televangelists discharge their complementary role as change agents in the society.

Televangelists in Nigeria need not deploy televangelism in a manner that is capable of making Pentecostals operate a closed system as well as propagate issues of secularism and fundamentalism but should rather use televangelism to accommodate emphasis on those issues that bind the peoples of Nigeria together rather than their differences with a view to entrenching sustainable peace and unity.

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Годвин Окон

ТЕЛЕЕВАНЂЕЛИЗАМ И ДРУШТВЕНО-ПОЛИТИЧКА МОБИЛИЗАЦИЈА ПЕНТЕКОСТАЛАЦА У ПОРТ ХАРКУРТУ: ИСТРАЖИВАЊЕ КАП-А

Резиме

Ова студија настала је из потребе утврђивања у којој мери телееванђелисти у Порт Харкурту користе медије у вези с питањима која се тичу друштвено-политичког развоја. Њен примарни циљ био је да емпиријски утврди да ли постоји веза између онога што пропагирају телееванђелисти и онога исказаног у *Знање, став, пракса* (КАП) од стране пентекосталаца. Она је захтевала триангулацију са *WMS*-ом, као основом квантитативне анализе. Резултати откривају да се телееванђелизам креће у оквиру свештеник (п)-порука (м)-црква (ц). Иако је уочена веза између идеологија које испољавају телееванђелисти и које усвајају пентекосталци, иста је дошла до изражаја само у концептима секуларизма и фундаментализма. Истраживање је, такође, показало слаб рејтинг телееванђелизма у погледу друштвено-политичке мобилизације. Стога се телееванђелизам не пропорукује за самоувећање и раст цркве, али би требало да допуњује процес друштвено-политичке мобилизације. Даље се препоручује стављање политичког оквира у позицију да обезбеди сагласност телееванђелиста.

Кључне речи: мобилизација, пентекосталци, друштвено-политички, телееванђелизам, телееванђелиста.

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