INFLUENCE OF TELE-EVANGELISM PROGRAMMES ON MORAL ADJUSTMENTS OF RESIDENTS OF LAGOS AND OYO STATES, NIGERIA

BY

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CERTIFICATION

I certify that this work was carried out by SHITTA-BEY OLUWAJE, Matric Number: 37577 in the Department Adult Education, University of Ibadan, Ibadan, Nigeria under my supervision.

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DEDICATION

This study is dedicated to the Most High God, who opened for me the door of education, kept me alive and saw me through graciously. Daddy, I give you all the glory, and also, to my wife and love, Adenike.

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ABSTRACT

Television, a typical mass medium strives to update viewers on happenings around them with the hope of influencing change in actions, attitudes, opinions or belief. This is done through different types of programmes and messages being disseminated, including specialised Christian broadcastings. The Christian broadcasting industry has become a big industry, notwithstanding the degenerating moral state of the society. Corruption, greed, selfishness, dishonesty and immorality have become the driving force which shapes the social values. However, there is dearth of studies to empirically validate the importance and role of tele-evangelism in Nigeria. This study, therefore, investigated the influence of tele-evangelism programmes on moral adjustment of residents of Lagos and Oyo States, Nigeria.

Descriptive survey research design of the *ex post facto type* was adopted. Two thousand two hundred and forty respondents, viewers of five different tele-evangelism programmes on BCOS, Galaxy, NTA Ibadan, AIT, LTV & NTA (10), public and private stations in Oyo and Lagos States (states with high tele-evangelistic exposure and social maladies) were selected through a combination of purposive, stratified and simple random sampling techniques. Tele-evangelism Scale (r=0.78) and Moral Adjustment Rating Scale with 5 independent self-developed sub-rating scales Financial Crime (r=0.72), Sexual Immorality (r=0.80), Violent Crime (r=0.77), Materialism (r=0.80) and Sacredness of Life (r=0.81) were used for data collection. These were complimented with six sessions of Focus Group Discussion (FGDs), conducted with selected viewers of the chosen tele-evangelism programmes; Christians and Muslims, of both sexes, varying ages and levels of education across centres. Three research questions were answered and two hypotheses tested at 0.05 level of significance. Data were analysed using descriptive statistics; Pearson Product Moment Correlation and Multiple regression.

Tele-evangelism viewing of 89.3% was recorded and disaggregated on both programme and TV station basis as follows, programme: LW (35.1%), RH (31.3%), S&M (19.2%), HDL (13.8%) and MT (1.3%); TV station: BCOS (21.0%), NTA Ibadan (9.0%), Galaxy Ibadan (5.0%), LTV (18.0%), AIT (24.0%) and NTA 10 (8.0%). Tele-evangelism significantly influenced moral adjustments of viewers of the programmes ($F_{13, 2237}$) = 15.61, $p < 0.05$). The relative influence of the five different favourite tele-evangelism programmes on moral adjustments of viewers was as follows: LW ($\beta = 0.79$; $p<0.05$), RH ($\beta = 0.70$; $p<0.05$), S&M ($\beta=0.43$; $p<0.05$), HDL ($\beta=0.31$; $p<0.05$), and MT ($\beta=0.03$; $p<0.05$). Furthermore, tele-evangelism significantly influenced the components of moral adjustments as follows: sexual immorality ($\beta=-0.13$; $p<0.05$), violent crime ($\beta=-0.19$; $p<0.05$), financial crime ($\beta=-0.17$; $p=<0.05$), sacredness of life ($\beta=0.14$; $p=0.05$) and materialism ($\beta=0.11$; $p<0.05$). Influence of tele-evangelism on moral adjustments correlated with viewers' characteristics in the following order: level of exposure (r= 0.37; $p<0.05$), level of education (r=0.35; $p<0.05$) and age (r= -0.34; $p<0.05$). The FGD results showed that tele-evangelism enhanced moral adjustments of viewers at low level; some tele-evangelists are self seeking; only flaunting their wealth on TV screen.

Though tele-evangelism influenced moral adjustments among viewers, the National Broadcasting Commission, the Christian coordinating bodies and television stations should collaborate on tele-evangelism programming, to reduce to the barest minimum materialistic tendency among the citizenry.

Key words: Tele-evangelism, materialism, sexual immorality, violent crime.
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CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

The mass media of communication have served mankind positively in several ways over the years. They tend to complement one another in meeting the communication needs of their audiences (Akashoro 1997). In modern society, the mass media exist basically to inform, educate, entertain and persuade the audience. In achieving these major functions, their underlying objective is to have an impact on the audience, by influencing the audience in decision-making that in turn affect their environment and lifestyle. These are made possible through the use of different types of message dissemination activities.

Television, a typical mass medium for instance, strives to update viewers on happenings around them in the course of the day through its news bulletins. Besides, it educates and entertains viewers through well-researched documentaries, musicals, sports and drama programmes as well as movies. It also attempts to persuade its viewers to take certain actions, change certain attitudes or hold certain opinions or beliefs with regards to diverse issues through discussion programmes, news, talks, commentaries and advertisements. Furthermore, when one considers the social effect of religious messages on the society, mass communication is also a very suitable form of communication that is being used extensively. The persuasive communication of the tele-evangelist is able to reach a large audience thereby a mass effect in bringing about change in peoples moral behaviour and attitude.

The Christian religion in particular is intensely communication based in practice (Boyd 1957). Besides, it is a mandate given to the adherents of the Christian faith that the gospel message be preached to "every creature" and taken to the "end of the earth" (Mark 16:15; Acts 1:8). McCarthy (2002) also expresses that it is an inherent objective of the Christian faith that it should be spread to the largest possible audience. In the face of this enormous obligation, a face-to-face or interpersonal communication, though effective, is not considered adequate especially with the urgency involved in accomplishing this task. A mass communication system such as television (TV) has the capacity for reaching the entire population of a society. "Besides, television very powerfully reinforces the spoken word, instantaneously and simultaneously diffuses, hence tele-evangelism is a crucial fact to be reckoned with in the electronic age" (Ayodele 2006). Also, the Christian message

holds lots of benefits for individuals as well as for the society. For centuries it has been a force for transformation of human lives and societies through its teaching about God's love expressed to mankind by the death and the resurrection of Jesus Christ for man's sake. The results of the Christian teachings are often evident in change in attitudes, temper, moral conducts of adherents (Armon, 1997).

Mohanty (1994) further asserts the importance of mass media by writing that it is difficult to spend a single day without the use of it. Different aspects of life including social, political, economic as well as personal are being influenced by the mass media as no aspect of behaviour, relationships and habits escapes the impact of the mass media. Although, the media generally communicate information to a large, sometimes global audience because near-constant exposure to media is a fundamental part of contemporary life, but it is the TV that draws attention the most as one of the primary socializing agents of today's society (Public. Asu. Edu/zeyno217/ 365notes 1. html). Television, according to Akpan (1988) is the greatest communication mechanism ever designed by man, because it fills mankind with moral values and aesthetic taste and at the same time influences his perception of religion, politics, and culture. Television is not just a mere transmission device, but a medium which brings its massive audience into direct relationship with particular sets of values and attitudes.

Christian preachers recognized very early in the history of telecasting the great potential of television for enhancing the preaching of the gospel message, hence Billy Graham, reputed to be the first preacher on television performed this feat in 1950 (Onabajo 2002). Though TV production was more expensive than radio, its success in the fifties, in generating 1.5 million letters and 330,000 salvation decisions from viewers demonstrated the effectiveness of TV as a medium (Onabajo, 2002). Apart from Billy Graham, several other Christian preachers later came on TV in the United States of America (USA) and among them was Jerry Falwell in the 1970s and '1980s.This man has successfully used the medium of television in bringing the Christian gospel message to millions of people across the United States of America (Falwell, 1997). Not only that, by the use of television he was able to influence the American society for attitudinal and moral changes. Buttressing this further, Falwell (1997:36) says:

> *The traditional American family was being threatened by*
> *economic pressures, physical and emotional abuse, sexual*
> *immorality, and divorce. Illegal drugs and alcohol/misuse…*

Pornography had become a major American industry… And abortions in America would soon reach 1.5 million victims a year. The general moral standards of an entire generation seemed to be lowering steadily; and the courts and the politicians seemed silent if not supportive of the dangerous and deadly trend.
...through our "Old Time Gospel Hour national (TV) broadcast I was reaching out…

Deduction from the above shows that Falwell was able to form an organisation named "moral majority" of 7,000,000 families in membership as crusader against the moral degeneration of the American society. This feat was performed by his use of television. Ever since, the Christian Broadcasting Industry has continued to grow into a big industry. Today, there are specialised Christian Broadcasting Networks reaching the whole world through the satellite. These include the Trinity Broadcasting Network (TBN), 3 Angels Broadcasting Network and Daystar Network.

Notwithstanding the growing activities of tele-evangelists in Nigeria however, the moral state of the society does not seem to reflect it. Indeed, there have not been much research studies to establish a position on the level of influence of tele-evangelism on the moral state of the Nigerian society. While previous studies have enabled people to know that Christian preachings on television is socially relevant and capable of paying both spiritual and social roles in today's world with its secular distractions, they did not focus on specific detrimental moral issues bedeviling the Nigerian society. Onabajo (2004) establishes generally that tele- evangelism has been able to capture the attention of the Nigerian Youth, he is yet to come up with how much influence such attraction has been able to achieve in the lives of the youths. Decrying the sordid moral state of Nigeria, Dike (2005) says that corruption has become the driving force which shapes the social values. For some individuals, the craving for easy money is in itself a justification for breaking the law, while they distort policies that are meant for national development. Politically, ill gotten wealth threatens the nation and its democratic process; because of greed, selfishness, dishonesty, and immorality and lack of respect for others, elections are rigged, while political opponents are assassinated. Leaders abuse their offices, plunder public resources and bastardise public policies geared toward national development. Educationally, both institutions and individuals with moral problems are involved in aiding

and abetting fraud during Joint Admission and Matriculation Board (JAMB), West African Examination Council (WAEC), and National Examination Council (NECO) examinations. This often leads to mass cancellation of results. In the past nine years some five million results have been cancelled as a result of these social vices. The Nigerian society is fraught with many vices. Violence in various forms has become a common place; kidnapping of innocent individuals for ransom or money-making rituals, bank robbery with not only loss of heavy sums of money, but also of lives are rampant incidents. Cases of rape of both adults and under-aged (even infants) are always reported in the newspapers. Besides all these, high level of corruption, both in private and public enterprises has become synonymous to doing business in Nigeria. All these are moral issues (Daily Independent, 2005). Examination malpractices and academic fraud results in throwing up incompetent and substandard professionals and academicians -imagine having incompetent civil engineers to handle roads, bridges and skyscrapers or incompetent surgeons to man hospital surgical theatres. Sexual immorality with its attendant problems of STIs and HIV/AIDS is ravaging the society.

In the same vein Adefarasin (2010) said that if he was asked what the root cause of the national decay is, his unequivocal response would be that the society had suffered a catastrophic loss of values; even life itself had become worthless in the present day society; corruption is endemic. Also, sexual immorality with its attendant problems of STIs and HIV/ AIDS is ravaging the society. The list is endless.

The issue of moral decay of societies has attracted the attention of many individuals, groups and governments. Philosophers, historians, sociologists, psychologists, religious leaders, educationists have written and spoken on the issue of moral values. The Federal Government of Nigeria has come up with different programmes in the bid to stem the tide of growing moral rot in the Nigerian society. These include Ethical Revolution by President Shehu Shagari in 1982, War against Indiscipline by Gen. Muhammadu Buhari in 1985, and War Against Indiscipline and Corruption (WAIC) by General Sani Abacha in 1994. Furthermore, the government in one of its reactions to the problem came up with the 1981 National Policy on Education. It was a revision of the1977 version. This policy has the following as some of its tenets:

1.   "Respect for the worth and dignity of the individual

2.   Faith in man's ability to make rational decisions.

3.   Moral and political values in interpersonal and human relations

4.   Shared responsibility for the common good of the society.

5.   Respect for the dignity of labour

6.   Promotion of the emotional, physical and psychological health of all children (P7)

Yet, television itself has been viewed by some to be a factor responsible for all forms of moral degeneration prevalent in the human societies. For instance, Gerbner (1976) argues that those he refers to as "heavy viewers" of television end up imbibing anti-social character and vices. Johnson (1970) in his own case warns viewers of television of problematic results of the phenomenon which he termed "Negative focus". According to him, the fact that television focuses and places emphasis on the negative aspects of life makes it to be problem polluted, obsessing its audience with mass and group murders, violence, starvation and other debilitating experiences. Also, Bayle (1970) says that television provides mental conditioning that can be dangerous and damaging, in that it presents human life as cheap, meaningless, while family life is shown to be fragmented. Bayle (1970) further claims that television gives people a secular materialistic man-shall-live-by-bread-alone view of life. The simple inference to be drawn from all these therefore is that when people are exposed to positive and morally good programmes which the tele-evangelists messages are expected to provide, the result would be morally upright and decent society.

Currently, television use in Nigeria is very popular and rarely is there any house without a TV set serving almost every member of that household, particularly where electricity is available. In Nigeria, there are no television stations owned by religious bodies, hence, there are no Christian television stations. However, Christian programmes are aired on all existing broadcasting stations. Right from the inception of television in Nigeria (indeed Africa) in the Western Nigeria in 1959, Christian programmes had been aired by the Western Nigeria Television (WNTV). At that time Christian programmes were restricted to weekends and more particularly Sundays. Because of the high cost of buying air time only a few preachers could patronise the station. In those days, poverty was associated with the church to the extent that an idiomatic expression was evolved – "as poor as a Church rat". Today, this trend has obviously changed. This change, the Christian people claim is the result of their coming to better understanding and doing of the teachings of the Bible on giving and tithing as God's means of prospering them, (Adeboye,

2011). To confirm this, Bible verses such as "Give and it will be given to you: good measure, pressed down, shaken together, and running over will be put to your bosom. For with the same measure that you use, it will be measured back to you" (Luke 6:38, NKJV). Also, "Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this ,Says the LORD of hosts, If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it." (Malachi 3:10 NKJV), are usually cited.

Privatisation of the broadcasting sector as effected in 1993 has tremendously aided the growth of Christian broadcasting in Nigeria (Onabajo, 2002). Unlike most government owned stations which are very strict in the enforcement of the National Broadcasting Commission's (NBCs) regulation of 10% airtime for religious broadcasts, private owned stations are more liberal; they need to generate revenue for sustenance. The result is that whereas only two or three Christian programmes were being broadcast in the early days, there are over twenty Christian programmes on different television channels now (Onabajo, 2002). These include Your Miracle Encounter, Restoration Hours, Winning Ways, Redemption Hour, Moment of Truth, Voice of Victory, Victory Hour, New Anointing, Voice of Salvation, Jesus is Lord, Miracle Hour, Solution Time, Singles and Married, Hour of Grace, Voice of Restoration, Apocalypses, Atmosphere for miracle, Gospel Hits, Turning Point, Touched by an Angle, 2000 years of Christianity, and many more.

The evangelistic efforts of these preachers on television in these programmes have been described as having mixed effects on viewers. Some viewers report of their favourite preachers' tele-evangelism programmes affecting them in a positive way. Such viewers would not like to miss the programme anchored by those preachers. Yet some of the TV Christian preachers in some circles are badly criticized. In all however, the study conducted by Armon (1997) reports that the tele-evangelists have social relevance and are positively influencing individuals' lives morally. In the face of this seeming contradiction it is necessary to assess the extent to which tele-evangelism programmes have actually impacted on the moral life of the viewers with the hope of providing gauge for the level of change it can influence on the social life of Nigerians. The dearth of studies in the area of influence of tele-evangelism in the Nigerian society therefore makes this work imperative.

1.2   Statement of the Problem

The level of social vices in Nigeria such as violent crime, corruption, sexual immorality and its attendant consequence of HIV/AIDS pandemic has reached alarming proportion and demands serious attention. The Nigerian society is fraught with many vices. Violence in various forms has become a common place; kidnapping of innocent individuals for ransom or money-making rituals, bank robbery with not only loss of heavy sums of money, but also of lives are rampant incidents. Cases of rape of both adults and under-aged (even infants) are always reported in the newspapers. Besides all these, high level of corruption, both in private and public enterprises has become synonymous to doing business in Nigeria. Examination malpractices have reached alarming and unimaginable dimension. Students, parents, teachers, school proprietors as well as government officials have been discovered to be stakeholders of these morally defective practices. Dike (2005) discloses that presently, corruption drives and shapes social values in Nigeria. For some individuals the quest for easy money is justification for breaking the laws of the land and distorting policies directed toward national developments. The moral situation has become so bad that the police, an agency supposedly expected to be in the vanguard of sanitizing and ridding the country of corruption has its operatives swimming in corrupt practices. Policemen according to Oloyede, Kobiowu and Aransi (2008) extort money from transporters and commuters openly and routinely, without regard for the laws they are employed to enforce. It is the habitual practice of the Nigerian police to erect, illegal checkpoints all for the purpose of extortion. With situation like this, any society that finds itself in such a condition can be rightly said to be in serious trouble as it portends great danger to life and property; this by itself is a great bane of development.

This is in spite of the well known fact that religion, especially Christianity is thriving a great deal in this country and according to Armon (1997), the Christian message brings about transformation of life. Besides, television which has generally been identified as an effective mass medium for change, (Akpan, 1988), is now being extensively used by the various Christian bodies for mass evangelism. Ordinarily, one would expect that such high level of religious efforts would result in a correspondingly clean and decent society devoid of social vices. However, the situation does not appear to be so. In the face of this seeming contradiction it is necessary to assess the extent to which tele-evangelism

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programmes have actually impacted on the moral life of the viewers with the hope of providing gauge for the level of change it can influence on the social life of Nigerians.

1.3   Objectives of the Study

Generally, the study seeks to assess the extent to which tele-evangelism influences the moral adjustment of viewers in Lagos and Oyo States, Nigeria.

Specifically the objectives are to:

(i)   Examine the extent to which tele-evangelism influences the moral adjustment of viewers of the selected TV programmes.

(ii)   Determine the extent to which tele-evangelism influences the components of moral adjustment among respondents of Lagos and Oyo States.

(iii)   Assess the level at which each of the five selected tele-evangelism programmes influence the moral adjustment of residents.

(iv)   Ascertain the level at which viewers' characteristics correlated with the influence of tele-evangelism on moral adjustment among the residents.

(v)   Determine the viewers' favourite tele-evangelists, channel of preference and their level of exposure to tele-evangelism.

1.4   Research Questions

The following research questions were raised to serve as answer for the study:

RQ1.   What is the extent to which tele-evangelism influences the moral adjustment of viewers of the selected tele-evangelism programms?

RQ2.   What is the level at which each of the five selected tele-evangelism programmes influence the moral adjustment of residents?

RQ3.   What are the viewers' favourite tele-evangelists, channel of preference and their level of exposure to tele-evangelism?

1.5   Significance of the Study

The Christian faith and doctrines hold great promises for transforming lives when imbibed. It is in this vein that making use of television to communicate the word of God as contained in the Bible is considered a great advantage. The findings from this study have the benefits of assisting the church to assess its position on its contribution to societal

transformation. It also would be of help to such Christian groups as the Christian Association of Nigeria (CAN) and Pentecostal Fellowship of Nigeria (PFN) in proper monitoring of the activities of their members with a view to encouraging the genuine tele-evangelists and sanctioning or correcting those who default.

Also, the findings from this study would enable the tele-evangelists themselves to assess the positive outcome or otherwise of their efforts. This would inform their decision either for intensifying their efforts or modifying their TV evangelistic activities. If the findings are such that the society is being influenced positively by tele-evangelism, then it is a ray of hope that with further intensification of their activities the tele-evangelists would help bring the social life of Nigerians to an enviable level of decency and good moral behaviour that will result in a secure and conducive environment for the resident nationals and foreigners. In this vein therefore, the government may be willing to support religious programmes through friendly policies. Not only that, the government would come to respect Christian leaders more and listen to their views over crucial national issues in the interest of all.

Individual Christians would come to realize how well they stand to gain for their Christian growth through watching tele-evangelism. For researchers, the results of this study are expected to streamline areas of further research. Also, religious scholars' eyes could be opened to what they might not have known in relation to tele-evangelism. It would also bring richness to knowledge in the field of communication and tele-evangelisms, especially as not so much of such study has been carried out around here.

1.6   Scope of the Study

This study focused on the influence of tele-evangelism on the moral adjustments of residents of Lagos and Oyo States. These two states significantly represent the Southwest geopolitical zone of Nigeria. Demographically the two states have the highest population within the zone. The two states have large concentration of tele-evangelists and television houses with expected large number of prospective viewers. Further, the study was delineated to Lagos Island and Lagos Mainland for Lagos state, as well as Ibadan North and Ibadan South West for Oyo State. The choice of these areas was based on their large concentration of people. While the communities of choice for the study included: Olowogbowo, Idumota, Popo Aguda in Lagos Island; Iponri, Fadeyi and Unilag campus in

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Lagos Mainand for Lagos State, and Ojoo, Adeoyo, Agodi in Ibadan North; Ogunpa, Dugbe and Molete in Ibadan South West for Oyo State. These communities were also chosen because of large concentration of people with ownership of television and likelihood of high tele-evangelism programme viewing.

In Lagos State, three television stations – Lagos Television (LTV), African Independent Television (AIT) and Nigerian Television Authority (NTA) Channel 10 were chosen for the study. LTV is Lagos State Government owned, while AIT is the first privately owned television and NTA is federal government outfit. These three stations have wider reach and are very popular.

In Oyo State, NTA channel 11 is owned by the Federal Government, Broadcasting Corporation of Oyo State (BCOS) television station, an Oyo State government property and Galaxy Television, which is a private owned station, were chosen for the study as well. In both states, each of the television stations chosen were perceived to be among the most watched, besides they have wider coverage of their states respectively, while most of them have farther reach than their respective states of operations.

1.7   Operational Definition of Terms

The following terms are defined as used in the study:

Evangelism: Every effort, activity by Christians to persuade a non Christian to become one and to enlighten people of the truth as presented in the Bible.

Tele-evangelism: The use of television for preaching and teaching Christian faith and practice.

Pentecostal: Christians who believe in baptism of the Holy Spirit with evidence of speaking in tongues; charismatic group of Christians.

Societal Change: In this study, has to do with attitudinal and behavioural change. That is change in values, beliefs, and opinions within the society which promote concrete developments.

"**Mean World Syndrome":** Is an idea that the world is really worse than it appears to be.

Sexual Immorality: This covers a wide range of sexual activities or practices generally considered indecent and harmful to the society as they are the individuals. These includes: promiscuity, prostitution, homosexuality, lesbianism, pornography, rape.

Promiscuity: Act of unrestraint sex, having casual sex with many people. State of having multi-sex partners.

Financial Crimes: All crimes that are monetary – stealing and robbery, bribery, defrauding, money embezzling.

Materialism: Obsession with material possession.

Sacredness of the human life: Having or showing respect and reverence with an awe towards the human life.

Violent Crimes: These are the forms of deviance which involve high levels of severity against persons or materials. Such result in infliction of bodily harm and or damage/destruction to property.

Moral adjustments: This term refers to behavioural traits such as violent crime, sexual immorality, financial crime, sacredness of human life and materialism.

CHAPTER TWO
LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This chapter presents the theoretical framework, conceptual clarifications, and appraisal of literature.

2.1 Literature Review

2.1.1 Morality

The word morality comes from the Latin word **"moralitas",** which is also the root word character, proper behaviour. Morality is a sense of behavioural conduct that differentiates intentions, decisions and actions between those that are good (or right) and bad (or wrong). A moral code on the other hand refers to a system of morality, say according to a particular philosophy, religion or culture and a moral is any one practice or teaching within a moral code. There are two major perspectives on the meaning of morality- there is the descriptive meaning and the normative meaning. Descriptively, morality refers to a code of conduct that is put forward by a society or (a) some other group such as a religion or (b) accepted by an individual for his/her own behaviour.

In essence, morality according to Gert (2005) refers to personal or cultural values, codes of conduct or social mores that distinguish between right and wrong in the human society. Seeing morality this way is not making a claim about what is objectively right or wrong but only referring to what is considered right or wrong by people. For the most part, acts are classified right and wrong only because they are thought to cause benefits or harm. It is in the sense of descriptive morality that people talk about Christian morality or morality of the Greeks and claim that morality, like law applies only within a society. Normatively, on the other hand, morality is used to refer to a code of conduct that under specified conditions would be put forward by all rational persons. Gert (2005), observed that using morality to refer to an actually existing code of conduct as put forward by a society is a denial of existence of a universal morality, that which applies to all human beings. Thus in its normative sense, morality refers directly to what is right and wrong irrespective of what specific individuals think.

When the normative sense of morality is the natural law tradition, which from the ancient Greeks to the present time holds that rational individuals know what kinds of behaviours/ actions prohibits, requires, discourages, encourages and allows. They also hold

that reason endorses acting morally. Some hold that it is never irrational to behave morally. Religious philosophers such as Aquinas also hold that morality is known to all whose behaviour is subject to moral judgement, notwithstanding their knowledge or ignorance of the Christian revelations. Hobbes (1994) says morality is considered to be the means of peaceable, sociable and comfortable living. These philosophers all agree on the universality of morality and its contents; however there is divergence of views as to its foundations.

2.1.2 Moral Adjustment

Adjustment in psychology refers to an individual's ability to cope with his or her environment. It is the total struggle that is put up by an individual to get along or survive in his social and physical environment (Eweniyi, 1997). It is in this sense, derived from the biological concept of adaptation. Adjustment thus represents functional perspective for viewing and understanding human and animal behaviour. It is the behavioural process by which humans maintain equilibrium among their various needs or between their needs and the obstacles of their environments. However, in relation to morality, this behaviour viewing and understanding in perspective has to do with altering, modifying or regulating one's morals to the level and in the direction acceptable to the society of one's dwelling in its descriptive form, or if in the normative perspective, universally acceptable level and direction.

2.1.3 Religion and Morality

According to Audi (2002), religion, just like any other influences is capable of producing varied reactions or actions depending on perception, past experiences and expectations. Despite these, one is able to evaluate the value of any major influence of religion on human life in the moral expression of that person. An anonymous poem according to Audi (2002) wrote in a daily devotional literature" "How we behave reveals what we believe." Audi (2002), himself writes: "… though there are many influences upon any given personality, the value of religion as regards the shaping of morality is second to none".

The issue then is that, on the basis of the above claims, the mass medium being employed to dispense Christian religion (by its preaching and teaching tools), all things being equal is expected to turn around individual lives morally and by extension the society. This study thus seeks to assess this.

Various positions have been taken with regards to the relationship that exists, if any, between religion and morality. Ganusah (2002) classified these positions into three categories:

- That morality is dependent on religion.

- That morality is independent of religion, and

- That religion is just one out of other factors that influence a person's moral life.

2.1.3.1 Dependence of Morality on Religion

African scholars of this inclination include Bolaji Idowu, Asare Opoku, Harris and Harry Sawyerr. Idowu (1963:45), for instance, put it this way: "With the Yoruba, morality is certainly the fruit of religion" Again, he, Idowu (op cit) said:

> *Man's concept of the Deity has everything to do with what is taken to be the norm of morality. God made man; and it is He who implants in him the sense of right and wrong. This is a fact the validity of which does not depend upon whether man realises and acknowledges it or not.* (Idowu op cit)

This same view is expressed by Opoku (1978) when he said that it is the compelling power of religion which constitutes the moral code of any particular African society – the moral code in the form of laws, taboos, customs and set forms of behaviour. Hence, he sees morality as flowing from religion, and through this the conduct of individuals is regulated.

2.1.3.2 Morality does not depend on Religion

Some of the scholars of this school of thought include Gyekye and Maquet. Gyekye (1987) said that among the Akan of Ghana the only criterion of goodness hinges on the

welfare or well being of the community. He stated further that "what is morally good is generally that which promotes social welfare, solidarity, and harmony in human relationships. In this vein, Gyekye thus calls ethics in Akan society as "humanistic ethics", that which comes from "human beings within the framework of their experiences in living in a society." To Gyekye therefore, what makes good and evil is not God but rather by human beings.

2.1.3.3 Religion as a Determinant of Morality

This school of thought holds that religion is just one of the factors that determine morality in African societies. According to Kudadjie (1973:41) there are some "factors of social structure and the hard social facts" which influence people towards some modes of behaviour, besides supernatural beliefs and tradition. For an illustration Kudadjie writes:

> *A person influenced by, say the Christian ethic of helping those in need may want to give a lift in his car to a lonely traveller on a cold, rainy night; but the hard social facts and circumstances of life in, say Accra will make it unwise for him to be kind in that way (considering that such beneficiaries have on occasion fatally attacked their benefactors.   (Kudadjie 1973:41)*

By this it thus means that though a person's religion tells him or her to help others in need, some other factors such as hard social facts of life, can affect decisions that the religious person may take to perform or not do perform an acts. To this position of Kudadjie, however, it could be said that if it is agreed at all that religion influences morality, then we should expect that the prevalence of religion would help to put those factors of hard social implications to the lowest level they can be. In any case it is the view of Ganusah (2002) that "whether morality is the fruit of religion or not, there is an important and undoubted relationship between religion and morality.

2.1.4   Religion and Behaviour Formation

The social system of a society, in its role of providing norms for the society has been said to direct and control human action (Parsons, 1965). The cultural system provides more general guidelines for the human action in the form of beliefs, values and systems of

meaning. These norms that direct action, according to Haralambos and Holborn (2004) are not just isolated standards for human behaviours, they are integrated and patterned by the values and beliefs that the cultural systems provide. To drive home this point, Haralambos and Holborn (op cit) cited the Western society as an example, where many norms are expressions of the value of materialism (the same may be said of the less capitalistic Nigeria, perhaps at lesser degree). Very well, religious part of the cultural system provides guidelines for human action and standards against which people's conduct can be evaluated.

Dwelling on Parson's (1964) argument Haralambos and Holborn, posit that the Ten Commandments operate just as explained above. They (the Ten Commandments) demonstrated how many of the norms of the social system can be integrated by religious beliefs. For instance, the commandment *"Thou shalt not kill"* integrates such diverse norms as the ways to drive a vehicle to "settle an argument and to deal with the suffering of the aged." The norms that direct these aspects of behaviour prohibit murder, manslaughter, armed robbery, but they are all based on the same religious commandment. This way, if through the tele-evangelists' preachings, such values are entrenched as the norms of any society, the expected results would be less crimes that go with taking fellow human beings life – the human life becomes highly sacred to the people. Other Biblical values would take care of other areas of human behaviour. In this way, religion provides general guidelines for conduct which are expressed in a variety of norms. Hence, through establishing general principle and moral beliefs, religion, hence, Christianity helps to provide the consensus for order and stability in society.

2.1.5 Tele-evangelism and Moral Behaviour

Ihejirika (2005) reiterating what was originally an observation made by Ruth-Marshall (1998) says generally of the Pentecostal tele-evangelists that there results from their activities an articulation of "models of correct behaviour, and new regimes of personal and collective discipline" as well as "new attitudes towards consumption, new dress style, aesthetics, ways of speaking and moving." Peck (1993) asserts that tele-evangelism has proved to be the means of achieving stability in a corrupt world. In Nigeria, in particular, the presence of Pentecostal Christian Preachers on television is considered by Ihejirika (2005) as only enabling them the opportunity to formulate public

symbols and attitudes. If attitudes and symbols, then, behaviour. Explaining further, Ihejirika argues that the symbolic role so played by these tele-evangelists is in helping people to discover how to apply the meanings inherent in the system to their individual lives.

If this is so, it should be safe to conclude still that these Christian programmes on television influence lives and therefore, behaviour of their viewers. Such influence also should be a morally positive one since the message coming by tele-evangelism would not support the otherwise inherent meanings in the system, rather it would malign such. To this end this study shall make attempt at discovering the extent to which the influence might be. On a general note, others are more direct in their view on tele-evangelism in relation to behavioural pattern. On the whole, Barret (1982) says tele-evangelism is "spiritual council and political advocacy, which has consequences in the act of social control." Also according to Bellah (1969) the Christian television message is the "wholesome alternative to the unethical television network giants."

2.1.6 Moral Influence of Tele-Evangelism

Expectedly, the whole influence of tele-evangelism is supposed to be positive in stemming the tide of degenerating morals in individuals and the society. This is especially to be so going by the ideal reason for tele-evangelism which should inform the message presented, thus, in the earliest advent of tele-evangelism when according to Onabajo (2002). Billy Graham's television evangelistic outreaches were leading to the conversion of souls, a phrase used by Christians to depict a change internally with an outward expression of living right as a true follower of Jesus Christ. It was a positive influence. Also, it was observed that some other tele-evangelists rightly influence the viewers. For instance, the tele-evangelist, Jerry Falwell successfully used the medium of television to bring the gospel to teeming population of America and that this way he was able to influence moral change (Falwell, 1997). However, it is like the trend of influence along positive line has suffered serious decline, by the scandals involving many of the operators of the tele-evangelism programmes, especially in the US.

2.1.7   Tele-Evangelism and Sexual Immorality

Rather than information and testimonies of changes tele-evangelism has brought to sexual immorality for individuals and societies, it has been almost endless stories of illicit sexual activities of tele-evangelists that keep coming out for some time since Jimmy Swaggart and Jim Baker sexual scandals in the US. Yet there have been others without such stories about them, for instance, Jerry Falwell was reputed for his hardline stance on sexual perversion – homosexual (Jerry Falwell – Wikipedia, the free encyclopedia, http//:en.wikipedia.org/wiki/jerry-Falwel#Teletubies). Critics describe him (Falwell) as disgusting, exuding, an almost sexless personality while railing from dawn to dusk about the sex lives of others. This is in reference to his hard line preachings on sexual immoralities and perversions (Blumenthal, Max. "Agent of Intolerance" May 18: 2007). Besides, Byrd (2002) sees tele-evangelism as a means of making the youth less involved in sexual immoralities. Green (1992) explains that the American televangelists have great influence in the public intolerance of homosexual relationships as well as right of women to an abortion.

2.1.8   Tele-evangelism and Violent Crime

The influence that tele-evangelism has on violent crime has not been particularly dwelt upon. Under genuine and well intended activities of the gospel presentation on television however, it should be expected that the conversion to be generated through such feat would mitigate violent crime. For instance, Billy Graham's tele-evangelism programmes in the early days led to the conversion of many viewers (Onabajo, 2002). It is the belief of Byrd (2002) that Christian message on TV screen is capable of influencing the viewers to be less favourably disposed toward violence.

2.1.9   Tele-Evangelism and Financial Crime

Particularly, the not-well-intended tele-evangelists have been reported as bad influence in financial issues. Such range from tax evasion to what is wrong ways of generating money from their viewers or audience through what is referred to as "prosperity preaching" and display of wealth through ostentatious living style. For instance, in 1988,

Bakker of the PTL (Praise the Lord) club, a tele-evangelism outreach was indicted on charges of fraud and tax evasion for allegedly diverting millions of dollars. He was convicted on twenty-four criminal counts and sentenced to twenty years imprisonment; however, he spent only five of the twenty years. (Chapman: culture wars: an encyclopedia of issues, viewpoints and voices volume 1).

2.1.10 Tele-Evangelism and Materialism

As in the other moral adjustments, tele-evangelism programmes are expected to make viewers less materialistic. However, the prosperity gospel, which is said to be the doctrine to be taught mostly by evangelical Christian tele-evangelists is considered as bad influence by some. According to MacArthur (2009) "prosperity doctrine is the notion that God's favours express mainly through physical health and material prosperity, and that these blessings are available for the claiming by anyone who has sufficient faith" (http://www.gty.org/Blog/B091218. MacArthur (2009) said of an architect of the prosperity preaching that his influence is not something Bible believing Christians should celebrate.

2.1.11 Tele-evangelism and Sacredness of Human Life

Whatever influence tele-evangelism makes on sacredness of human life will only have to be inferred from the content of message it presents. Parsons (1965) says that the role of the social system of a society in providing norms for it directs and controls human action. Also the cultural system provides more general guidelines for the human action in the form of beliefs, values and systems of meaning. Dwelling on Parson's position, Haralambos and Holborn (2004), explains that the ten commandments "thou shalt not kill", for instance, integrates such diverse norms as the ways to drive a vehicle, to settle an argument and to handle the aged. The norms that direct these aspects of behaviour forbids murder, manslaughter, armed robbery, however, they are all products of the same religious commandment. Hence, such values become imbibed and entrenched as the societal norms through the tele-evangelists' preaching, then the expected result would be obvious – sacredness of human life would be well influenced.

2.1.12 Tele-Evangelism Programme

Some five tele-evangelism programmes were used for this study, namely:

(i)   Love World tele-evangelism programme (LW)

(ii)   Single and Married tele-evangelism programme (S&M)

(iii)   Hour of Divine Lifting tele-evangelism programme (HDL)

(iv)   Redemption Hour tele-evangelism programme (RH)

(v)   Moment of Truth tele-evangelism programme (MT)

Love World Tele-evangelism Programme: This is a programme presented by Christ Embassy Church with headquarters in Oregun, Lagos. It started its telecast in the late 90s, and it is in the air from virtually all the television stations in Lagos and much of the south west – the scope of this study.

Single and Married Programme: This is a telecast programme presented by the Fountain of Life Church, headquarter in Ilupeju, Lagos. Its television stations of operations include: NTA 5 – Lagos, NTA – Ibadan.

Hour of Divine Lifting Programme: This is the tele-evangelistic telecast of the Living Spring Church with headquarters at Adeniyi Jones Ogba, Lagos. Its television stations of operations are: LTV 8 – Lagos State, BCOS – Oyo State, ACBN (cable TV).

Redemption Hour Television Programme: This is the telecast of the Redeemed Christian Church of God, a church having its headquarters in Ebute Metta, Lagos. Its television stations of transmission include: LTV – Lagos, BCOS – Oyo State, NTA-Ibadan, NTA – Oyo, NTA – Ogbomoso, OGTV – Abeokuta, NTA – Imeko, NTA – Ekiti, ESBS – Ekiti, NTA – Ondo, OSBC – Ondo.

Moment of Truth Programme: This is the tele-evangelistic outfit of the Latter Rain Church situated at Akilo Road, Ogba, Lagos. Its television station of operations are: AIT – Lagos, OGTV – Abeokuta, OSBC – Akure, ITV – Benin, Enugu State TV, Channels TV Lagos, Kaduna State TV.

2.1.13 Feeler of the Moral Status of Nigerian Society

Every well meaning citizen of this country is concerned and bothered about the level of moral degeneration of the society. Virtually every facet of the national life of Nigeria is morally sick. This no doubt portends serious danger to both the security and economic life of the country. In the face of such situation therefore, general development is not expected to be within reach. Dike (2005) decries this sordid state of Nigeria describing its rising moral problems [greed, dishonesty, violent crime, political killings, drugs (peddling and use)] and other destructive behaviour as needing value education. This is no doubt necessary. However, what this call is meant to achieve is what one would ordinarily expect to be achieved by tele-evangelism. But then, tele-evangelism is on the increase already, yet it does not seem corruption and vices generally are abating.

Dike (2005) further painted the picture of the moral state of Nigeria thus:

> *Presently, corruption drives and shapes social values in Nigeria and for some individuals, the quest for easy money is a justification for breaking the laws of the land and distorting policies directed toward national development. Consequently, unnecessary display of ill-gotten wealth threatens Nigeria and its democratic political process… Because of greed, selfishness, dishonesty and immorality and lack of respect for the society, elections are often rigged in Nigeria, political opponents assassinated and public schools are left to rot away. The leaders abuse their office and plunder public resources, and bastardize public policies toward national development. Some individuals and institutions with morality problem are known to have aided and abetted fraud during the JAMB examination, the WAEC and NECO, leading to the frequent cancellation of results in the society. The Daily Independent of May 22, 2005 reported that in the past 'nine years' about 5 million results have been cancelled.* (Dike 2005: 1)

The value system of the people of Nigeria, Oloyede, Kobiowu and Aransi (2008) say has changed, as in the past, good name was cherished and treasured. But these days the 'paradigm has shifted'; most people are now sacrificing good names for money, because they know that they can launder their dented image with their wealth. Nigerian value system does not give accountability and probity a priority in the scheme of things. It does not border anyone if a public officer is living above his or her means. Most Nigerians see

top government appointment as hitting jackpot (gold mine), and people expect such appointees to be out of office rich.

> *Our culture, which gives unnecessary recognition to the wealthy ones, irrespective of the sources of the wealth, does not help the situation. It is only in Nigeria that a known treasury looter is given chieftaincy title, in as much he doles some amount of money to the traditional ruler. We worship wealth, not minding the sources of such wealth, and in an attempt to acquire wealth, which ultimately leads to recognition in the society, public officers among others, indulge in various corrupt practices* (Oloyede, Kobiowu and Aransi, 2008).

There seems to be no sector of the life of the nation that is not being affected by deteriorating morals. Some different sectors of the life of the nation (Nigeria) are hereunder x-rayed within their moral contexts:

2.1.13.1   Moral Failure in Religious Life

Religion is itself not left out of the moral rot plaguing the Nigerian society. According to Audi (2002), religion is fast becoming commerce and an avenue to rise to power. Toward the recent past elections, it was heard of aspirants contracting religious leaders for prayers to clinch victory at the polls. Now, pastors praying for contestants for victory in elections may not be wrong, but the question is, has the religious leader identified the right qualities that would make good leadership in him? Has he been convinced that the particular candidate is the right choice, has God revealed to the pastor that the fellow is God's choice, or is the pastor only being bought over with money? Oladapo (2002:8) is of the opinion that in West Africa people take on religious leadership as one chooses a business for financial gains. No thanks to the poor state of the nation's economy, (a condition to which the nation has been brought by decades of corruption at the different levels of governance in the country) which therefore makes for rising level of unemployment in the country.

Omotosho (2000) describes religious immorality by observing that prayer houses do exist where religious leader administer religious services and totems, requesting beneficiaries to make supplies that include foodstuff, clothing, money, labour and even sex for satisfying the lust of the self-made religious leaders. Besides, there are psychological

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manipulations in public religious sessions where adherents are brainwashed into parting with such amounts of money that they would not have given by religious persuasion (Daily Times, 6th July 2000:14): "Among the followers, some use religious language in order to dupe others. In fact, some assume false religious personality in order to achieve goals of self-interest" (Obaje, 1994:28ff). The researcher hereby assumes that this situation of religious moral decay in the country as painted is brought about by the fake self-made religious leaders, especially among the Christians, who are the focus of this study.

2.1.13.2   Moral Decay in Nigerian Economic Life

In Nigeria there is the prevalence of the wrong attitude of taking advantage of other people's crisis to make the best financial gain. "There seems to be a kind of joy in the minds of dealers when a hike or crisis favours their market" (Daily Times, 6th July 2000:9). According to Audi (2002) "rather than allow the care for the less privileged in the society to find joyful attention, the little in their hand is taken for their unavoidable needs. Here is capitalist philosophy that results in hoarding, or refurbishing the outside of needed commodity to make it look new but whose quality is below recommendation for the lowest possible output. There are numerable attempts at making a fortune out of people's predicament (Tell, 13th October, 1997:10).

2.1.13.3   Moral Failure in Nigeria Societal Life

According to Audi (2000), starting with such major realities like the ethnic grouping of commodities, there exists promotion of selfish sectarian exhibition in relationships. People find it easy to classify a group of socially different people as less than human (Tell, 6th March 2000:46). Really, the religious expectations of accommodating people even for the sake of "proselytism" gets lost at the slight opportunity to speak ills of others. Besides, the fear of robbery, assassination, and kidnapping grips people today who have to speak the truth or correct ills of the society. All the slight discovery that administrative failures of a parastatal institution will be found out, such administrators seek to eliminate those who know the truth, tagging them as haters of progress (Tell, 6th March 2000:3 and Tell 5th March, 2000:47).

**2.1.13.4	Moral Failure in Academic Life**

In Nigeria, evidence of people forging results in order to seek employment or admission into higher institution is a common place. Also people are always found writing examinations for their siblings, cousins, or friends, while parents connive with officials of examination bodies such as WAEC, NECO, JAMB to obtain examination papers for their children and wards. There are besides, people who are prone to bribing the instructors in order to have good results (Daily Times, 27th June 2000:32). Also, works of other people are used with false claims of ownership (West Africa, 29th January – 4th February, 1996:145ff).

**2.1.13.5	Moral Failure in the Use of Language**

In Nigeria today, there is the prevalence of the use of the more violent language by people. The sympathetic language is becoming scarce in the society. "You hear words that reveal joy or fascination at the perils of a sufferer". (Obaje, 1994:32)

> *For instance, traveling within major cities, one observes the impatience of motorists, the insults they rain on each other, the angry expressions, the scary moves towards smaller vehicles and the hilarious expressions of advantage or victory over these rendered desperate or confused by the more. One also observes a mockery of religious language in terms of the new insinuative significance that people associate with them.* (Audi, 2002)

**2.1.13.6	Moral Failure in the Service Sector**

According to Tell (13th December 1999:27), these days in the service sector, people are only ready to serve for the selfish gains rather than for the love of humanity. Insincerity abounds with people who are engaged in two or more businesses and who ensure that one or the other less personal business has enough problems to keep them away from work for more personal interests. The stories of strikes are no more news either; people come up with various reasons to keep off work and yet expect to be paid. Resorting to boycott has today become the norm in showing displeasure to the employer (ibid).

2.1.13.7   Moral Failure in Political Life of Nigeria

The comment below is no doubt a true picture of the political terrain of Nigeria, though it was made eleven years ago, it is relevant today. Politics in West Africa (Nigerian) society has been severally described as a place for people with questionable character. People associate politics with evil, saying: "No good person will accept to go into politics: if such do, they will turn bad." Politicians have played various games like lobbying (bribing), assassinating, looting, etc. as ways to silence people from observing or voicing out their weaknesses. (Tell, 6th December 1993: 3,14ff)

Table 2.1A   Crime Statistics Returns as Requested
Year 2006 (Lagos State)

CATEGORIES OF CRIME		PERSON ARRESTED AGE AND SEX						TOTAL
		ADULT		14 – 17		UNDER 14		
		M	F	M	F	M	F	
'A'	**Violent Crime**							
1.	Armed Robbery	1918	69	-	-	-	-	1987
2.	Assault	2928	2555	251	29	-	-	5763
3.	Kidnapping	361	201	-	-	-	-	562
4.	Grievous Harm and Wounding	3291	1295	1	2	2	-	4591
5.	Demanding with Menaces	418	-	8	5	-	-	431
'B'	**Financial Crime**							
1.	False Pretence/Cheating	3028	820	14	12	-	-	3874
2.	Bribery and Corruption	29	3	-	-	-	-	32
3.	Forgery	324	49	8	5	-	-	386
4.	Receiving Stolen Ppt.	188	161	2	12	-	-	363
5.	Forgery of Currency Note	30	47	15	-	-	-	92
6.	Gambling	194	16	50	30	-	-	290
'C'	**Sexual Offences**							
1.	Rape/Indecent Assault	406	24	15	-	-	-	445
2.	Unnatural Offences	284	19	-	-	-	-	303
'D'	**Violation of Sacredness of Human Life**							
1.	Murder	212	141	20	-	-	-	182
2.	Attempted Murder	50	2	-	-	-	-	52
3.	Manslaughter	13	5	-	-	-	-	18
4.	Suicide	51	2	-	-	-	-	53
5.	Attempted Suicide	3	7	-	-	-	4	14
6.	Arson	125	24	13	10	-	-	172
7.	Child Stealing	207	7	5	3	-	-	222
'E'	**Materialistic Tendency**							
1.	Theft and other Stealing	4989	5833	343	37	15	9	11189
2.	Burglary	433	134	94	-	-	-	661
3.	House Breaking	619	61	15	3	-	-	698
4.	Store Breaking	648	57	39	-	-	-	744
Ground Total		20,749	11,532	893	136	17	13	33124

Table 2.1B: Crime Statistics Returns as Requested
Year 2007 (Lagos State)

CATEGORIES OF CRIME		PERSON ARRESTED AGE AND SEX						TOTAL
		ADULT		14 – 17		UNDER 14		
		M	F	M	F	M	F	
'A'	**Violent Crime**							
1.	Armed Robbery	22	1	-	-	-	-	23
2.	Assault	3846	346	60	30	26	9	4317
3.	Kidnapping	4	-	-	-	-	-	4
4.	Grievous Harm and Wounding	241	507	54	39	17	9	867
5.	Demanding with Menaces	-	-	-	-	-	-	-
'B'	**Financial Crime**							
1.	False Pretence/Cheating	732	62	-	-	-	-	794
2.	Bribery and Corruption	6	-	-	-	-	-	6
3.	Forgery	13	3	-	-	-	-	16
4.	Receiving Stolen Ppt.	44	13	4	2	-	-	63
5.	Forgery of Currency Note	18	-	-	-	-	-	18
6.	Gambling	28	1	-	-	-	-	29
'C'	**Sexual Offences**							
1.	Rape/Indecent Assault	129	53	-	-	-	-	182
2.	Unnatural Offences	20	-	-	-	-	-	20
'D'	**Violation of Sacredness of Human Life**							
1.	Murder	12	1	-	-	-	-	13
2.	Attempted Murder	2	-	-	-	-	-	2
3.	Manslaughter	6	-	-	-	-	-	6
4.	Suicide	10	-	-	-	-	-	10
5.	Attempted Suicide	30	-	-	-	-	-	30
6.	Arson	1	-	-	-	-	-	1
7.	Child Stealing	-	-	-	-	-	-	-
'E'	**Materialistic Tendency**							
1.	Theft and other Stealing	1354	159	79	14	-	-	1606
2.	Burglary	64	81	20	-	-	-	165
3.	House Breaking	559	17	8	-	-	-	584
4.	Store Breaking	67	19	-	-	-	-	86
Ground Total		7208	1263	225	85	43	18	8842

**Table 2.1C: Crime Statistics Returns as Requested
Year 2008 (Lagos State)**

CATEGORIES OF CRIME		PERSON ARRESTED AGE AND SEX						TOTAL
		ADULT		14 – 17		UNDER 14		
		M	F	M	F	M	F	
'A'	**Violent Crime**							
1.	Armed Robbery	830	99	-	5	-	-	934
2.	Assault	2809	261	129	75	56	15	3345
3.	Kidnapping	73	7	-	-	-	-	80
4.	Grievous Harm and Wounding	39991	1324	117	68	34	10	5544
5.	Demanding with Menaces	31	5	65	-	-	-	101
'B'	**Financial Crime**							
1.	False Pretence/Cheating	2821	778	12	5	8	3	3627
2.	Bribery and Corruption	11	17	-	-	-	-	28
3.	Forgery	432	37	9	11	5	-	494
4.	Receiving Stolen Ppt.	316	56	5	19	-	-	396
5.	Forgery of Currency Note	24	8	-	-	-	-	32
6.	Gambling	96	120	1	-	-	1	218
'C'	**Sexual Offences**							
1.	Rape/Indecent Assault	476	328	5	1	3	1	814
2.	Unnatural Offences	168	57	19	6	4	2	256
'D'	**Violation of Sacredness of Human Life**							
1.	Murder	285	25	2	1	1	-	314
2.	Attempted Murder	55	32	-	-	-	-	87
3.	Manslaughter	4	3	-	-	-	-	7
4.	Suicide	14	9	-	-	-	-	23
5.	Attempted Suicide	84	7	5	13	-	-	109
6.	Arson	310	134	11	34	1	-	490
7.	Child Stealing	28	6	1	6	1	1	43
'E'	**Materialistic Tendency**							
1.	Theft and other Stealing	8184	2063	107	45	25	12	10436
2.	Burglary	639	127	4	4	4	-	778
3.	House Breaking	46	35	20	4	-	-	105
4.	Store Breaking	313	18	16	13	-	-	360
Ground Total		22040	5556	532	310	142	44	27961

Table 2.1D: Crime Statistics Returns as Requested
Year 2009 – Lagos State Police Command, Ikeja

CATEGORIES OF CRIME		PERSON ARRESTED AGE AND SEX						TOTAL
		ADULT		14 – 17		UNDER 14		
		M	F	M	F	M	F	
'A'	**Violent Crime**							
1.	Armed Robbery	411	41	25	6	1	17	501
2.	Assault	3337	1023	283	83	41	58	4825
3.	Kidnapping	99	25	10	3	10	-	147
4.	Grievous Harm and Wounding	4282	635	151	138	5	37	5248
5.	Demanding with Menaces	94	1658	2	19	22	1	1796
'B'	**Financial Crime**							
1.	False Pretence/Cheating	1053	606	51	198	42	10	1960
2.	Bribery and Corruption	745	-	1	-	-	-	746
3.	Forgery	71	66	19	21	-	-	177
4.	Receiving Stolen Ppt.	70	45	6	42	6	-	169
5.	Forgery of Currency Note	77	5	1	21	-	-	104
6.	Gambling	106	6	15	2	16	6	151
'C'	**Sexual Offences**							
1.	Rape/Indecent Assault	483	132	17	-	-	-	632
2.	Unnatural Offences	221	53	24	27	21	8	354
'D'	**Violation of Sacredness of Human Life**							
1.	Murder	74	24	13	8	6	18	143
2.	Attempted Murder	50	15	11	9	10	6	101
3.	Manslaughter	5	5	8	6	5	8	37
4.	Suicide	31	9	6	10	-	7	63
5.	Attempted Suicide	128	8	2	2	21	9	170
6.	Arson	160	47	26	17	13	17	280
7.	Child Stealing	20	11	15	18	-	-	64
'E'	**Materialistic Tendency**							
1.	Theft and other Stealing	8797	136	1091	101	26	28	10179
2.	Burglary	1551	151	23	69	4	25	1825
3.	House Breaking	387	58	33	8	4	6	496
4.	Store Breaking	704	50	9	15	16	8	802
Ground Total		18580	4809	1842	823	269	269	30970

Table 2.1E: Crime Statistics Returns as Requested
Year 2010 'F' dept. Lagos State Command, Ikeja

CATEGORIES OF CRIME		PERSON ARRESTED AGE AND SEX						TOTAL
		ADULT		14 – 17		UNDER 14		
		M	F	M	F	M	F	
'A'	**Violent Crime**							
1.	Armed Robbery	60	37	-	-	2	-	102
2.	Assault	287	177	12	4	6	16	502
3.	Kidnapping	14	3	-	-	-	-	17
4.	Grievous Harm and Wounding	452	172	10	6	7	192	839
5.	Demanding with Menaces	17	-	-	-	-	-	17
'B'	**Financial Crime**							
1.	False Pretence/Cheating	23	86	-	15	-	-	124
2.	Bribery and Corruption	5	5	7	-	-	-	17
3.	Forgery	1	-	-	-	-	-	1
4.	Receiving Stolen Ppt.	30	19	5	-	-	-	54
5.	Forgery of Currency Note	-	-	-	-	-	-	-
6.	Gambling	18	-	-	-	-	-	18
'C'	**Sexual Offences**							
1.	Rape/Indecent Assault	79	66	6	7	-	-	158
2.	Unnatural Offences	76	6	2	-	-	-	84
'D'	**Violation of Sacredness of Human Life**							
1.	Murder	2	-	6	-	-	-	8
2.	Attempted Murder	-	-	-	-	-	-	-
3.	Manslaughter	-	-	-	-	-	-	-
4.	Suicide	-	-	-	-	-	-	-
5.	Attempted Suicide	42	-	-	-	-	-	42
6.	Arson	10	4	2	5	-	-	21
7.	Child Stealing	-	-	-	-	-	-	-
'E'	**Materialistic Tendency**							
1.	Theft and other Stealing	630	258	2	9	-	-	899
2.	Burglary	46	45	-	-	4	-	105
3.	House Breaking	23	16	14	-	-	4	57
4.	Store Breaking	93	10	30	13	-	-	146
Ground Total		1908	904	96	59	19	212	3211

Table 2.1F: Crime Statistics of Oyo State (1996 – 2010). Oyo State Police Command, Eleyele, Ibadan

S/No.	Nature of Offence	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
1.	Murder	49	52	58	48	65	59	56	62	82	89	71	68	51	50	15
2.	Armed Robbery	82	78	52	56	215	293	198	250	178	172	194	182	171	181	55
3.	Suicide	5	13	20	23	14	22	25	20	7	17	13	9	13	4	1
4.	Grievous Harm/Wounding	223	1163	227	354	451	510	927	456	656	633	560	725	720	534	40
5.	Assault	821	1163	1070	1204	981	1010	1285	845	1452	1374	1411	1452	1785	1288	305
6.	Burglary/Stealing	529	661	713	536	273	277	277	211	343	312	312	274	287	298	70
7.	House Breaking/Stealing	394	431	388	386	273	322	393	393	4567	381	322	303	415	316	88
8.	Store Breaking/Stealing	335	363	329	338	254	248	300	225	272	287	285	285	305	297	70
9.	Stealing	1675	2300	1825	1760	1253	1145	1319	1036	1624	1765	1930	1866	2167	1439	291
10.	Rape/Indecent Ass.	89	125	102	124	88	114	122	105	150	113	109	87	120	85	30
11.	Kidnapping	4	6	4	6	13	7	15	19	23	17	19	11	28	18	2
12.	False Pretence/Cheating	275	352	292	377	343	351	485	505	717	650	605	501	923	543	135
13.	Unlawful Possession	202	176	110	103	67	107	108	96	162	141	104	113	82	81	46
14.	Arson	17	12	21	17	20	18	10	12	26	19	12	20	24	17	7
15.	Breach of Peace	83	146	179	194	117	240	365	322	458	443	461	437	622	436	128
16.	Forgery	15	13	11	32	20	25	15	25	33	31	32	29	22	28	9
17.	Child Stealing	7	5	5	8	13	11	1	4	7	5	12	4	8	22	2
18.	Unnatural Offences	9	22	16	11	16	30	19	43	46	50	30	43	66	10	2
		4,814	7,081	5,425	5,577	4,476	4,789	5,920	4,629	10,803	6,499	6,480	6,409	7,809	5,647	1,296

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2.1.14 Socio-Religious Implications

The fear has been expressed by the mainline (orthodox) bodies of Christians as well as other religions that domination of the airwaves by the Pentecostal Churches helps them to win new converts. Researches conducted however, reveal that tele-evangelism does not win new converts to the Pentecostal fold (Hoover, 1998; Ihejirika, 2004). The findings are that those tele-evangelists rather preach to the already converted. The major role of these activities in the conversion was found to be a sign of the converts identifying with their churches and its leaders (Ihejirika, 2005). This stands to be confirmed or refuted by other studies. The implication is that television is found to help consolidate the conversion to Christianity or it allows for internal debate among Christians, and the working out of a relatively coherent 'public opinion'. A community of sentiment is formed through watching Christian television programmes interchanges which entail the articulation of models of suggested behaviour, new regimes of personal and collective discipline, as well as new attitudes towards consumption, new dress styles, aesthetic ways of speaking and moving, (Ruth-Marshal, 1998:294). In Nigeria, increased appearances of the preachers on television have promoted the churches from the relatively unknown status to the centre of the socio-religious public life of the country. At the same time it gives them the opportunity to formulate public or societal symbols and attitudes.

Again, the impact of the tele-evangelists are reportedly felt in situations of some national projects such as elections, football matches, national disaster {aircraft crashes} where many lives were lost. The tele-evangelists are known to influence the general public to fast and pray and they are encouraged to repent of their wrong doings so that there may be peace, security and prosperity. In consideration of the foregoing Ihejirika, (2005) sees the evolution of socio-religious impact to be best accomplished through focusing on their symbolic role; through them (the television preachers) people are able to articulate the religious message in their lives.

Burgoon, Hunsaker and Dawson (1994) indicated that the primary emphasis of several communication theories have to do with why, how, and ways in which people could be persuaded. In this vein, Christian preachers' efforts are not exception to this. The concept of persuasion has been variously defined. In the various definitions the idea of one (or more person(s) consciously intending to influence another is the core issue. Thus

from Bettinghaus (1973) O'keefe (1990) and Burgoon, Hunsaker and Dawson (1994), persuasion can be seen as: The conscious and intentional attempt made by one or more person(s) at changing or reinforcing the attitude, beliefs, values or behaviours of another. Persuasion is said to be successful when the changes intended by the source of communication are manifested in their behaviours. In determining the kind of persuasion that has occurred, the source can only infer attitude change from behaviour. Most people assume that attitude and behaviour are related. Burgoon (1994) argues that results of research indicate that these two factors (attitude and behaviour) are not always consistent in terms of their relationship. According to him change in behaviour does not necessarily indicate change in attitude. Persuasive communication leads to changes in opinions, beliefs, or values as well as changes in attitude and behaviour. This is exactly what the tele-evangelist is out to achieve – to move his/her audience to shift from their position of unbiblical opinions, beliefs and values, to the biblical ones. These changes in turn lead to changes in overt action - behaviour.

2.1.15 Behavioural Pattern

Behaviour is the manifest, observable response in a given situation and with respect to a given target. The pattern of behaviour therefore simply is the form of manifest, overt/observation (R) response in a given situation and towards a specific target by individuals. According to Burgoon (1994) overt action is observable behaviour, which can be influenced by individual's beliefs, opinions, or values. The persuasive preachings of the tele-evangelists affect all of these factors – beliefs, opinions and values. Also according to Burgoon, cognitive change – learning or acquisition of knowledge could ultimately result in change or acquiring new pattern of behaviour. According to him many times people change their behaviour because of adaptation to new information. Obviously, this process is brought about by Biblical information that the preacher brings to his viewers on the television screen, because understanding leading to knowledge acquisition is involved.

2.1.16 Communication

Communication is one phenomenon that has been severally viewed, described and defined. Though the definition varies according to the theoretical frames of reference employed and the points of emphasis, the total process include five fundamental factors. These are: the source (initiator), channel, receiver, message and feedback. Other factors, which could be environmental interference, are known as noise. On this note, communication can be described as the process of sharing meaningful messages speech, symbols or other forms of none verbal cues and information through symbols, feelings or other forms of messages.

2.1.17 The Process of Communication

The process of communication remains essentially the same whether one is talking to a friend or one is on a T.V. network.

The process is as hereunder expressed:

(1)   **Source/sender:** This is the person originating the message and/or encoding the message.

(2)   **The Message:** This is the actual information the source is sending.

(3)   **The Channel:** This can be the voice, spoken words, the technology of communication, Radio, T.V., Newspapers.

(4)   **The Receiver:** This is the person for whom the message is intended (inter-personal – small group, one-to-one), (mass media-groups large or small anywhere…)

(5)   **The Noise:** This is the interference (Shannon and Weaver). It could be psychological- emotion, physical- appearance, smell, or literacy- language.

(6)   **Feedback:** Communication is a two-way traffic:

- Response by receiver to source

- Response by source to receiver

- Feedback can also non-verbal and simultaneous in the interaction

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Success in communication to a great extent depends on how well a source can adapt and respond to the feedback he/she receives. This situation occurs at a slow pace in mass media, but the use of such devices as telephone in an on-going television and radio programme reduces delayed feedback.

2.1.18 Classes of Communication

In the broad sense, communication has been considered at four levels. These include:

(1)   Intra Personal Communication

(2)   Interpersonal Communication

(3)   Medio Communication

(4)   Mass Communication

Intra-Personal Communication: This form of communication occurs as a transaction that takes place within the individual, Akinwande (2002). It may involve talking to oneself or arguing within self. Intrapersonal communication takes into consideration the human senses – the nervous system and the brain.

Inter-Personal Communication: Involves the communication, which occurs in a face-to-face manner between two people or among three or more people. The key thing here is the face to face situation; otherwise a telephone discussion would be regarded as inter-personal communication.

In inter-personal communication, observation is much easier and feedback is often rapid when "the atmosphere of mutuality in the interaction is present." Inter-personal communication affords the listener the room for asking question, seeking clarification and making remarks.

Medio Communication: This most recent classification type lies in the inter-face between face-to-face and mass communication. Medio-communication's uniqueness lies in the technical instrument, which is most often used for interaction between identifiable individuals. It is classified under intermediate level of communication and has the characteristics of both interpersonal and mass communication. In interpersonal

communication, the individuals often discuss on one-to-one basis, except that the message is often transmitted under restricted condition, even with more than two participants. As in the case of mass communication, participants in medio communication interact by use of media technology such as mobile radio, telephone, air-to-ground radio, close circuit television, with widely separated individuals from each other geographically. This communication method is used for audience participation in mass media programmes. Its range of technological tools includes mobile radio, telephone, air-to-ground radio, closed-circuit television, and others (Akinwande, 2003).

Mass Communication: Mass communication comes into place when many people separated by space and geographical locations are involved in a process of communication. In this case large audiences at different locations are capable of being taught simultaneously. The very first forms of mass media include books, newspapers, magazines, in that order and then films, radio and finally television.

2.1.19 Mass Communication – Mass Media

Mass communication can be defined as a communication system in which an identical message is originated by an organisation and sent to a large member of receivers through public channels in different places simultaneously. The channels of transmission in this case are what are known as mass media. Both mass communication and interpersonal communication share the same components, except that the components assume some unique characteristics in the mass communication settings. An example of this is the gatekeepers in the mass communication process. Also feedback in mass communication may not be as immediate as in the other types of communication. It should be noted however, that both the intra-personal, interpersonal, medio and mass communication come to play at different levels in the use of mass media technology.

The various media of mass communication include; the print media, the electronic media. An example of the print media is the newspaper, while television, radio and the latest-internet are examples of electronic media. In the case of internet however, it combines both electronic with print, as you can download information on paper from it. Generally, the media are so much involved in the individual lives and by extension in the society at large Lorimer, (1994) states that the media interact with everyday life in many

ways, teaching people how to kiss, how to smoke, how to rob banks, how to play with toy, how to dance. But then, should it be known with potential for promoting only negative values? This should not be so. Biagi (2000) states that though the media actively influences the society, they also reflect it and that the distinction between these two is the challenge which scholars have been constantly grappling with. Early media studies according to her analysed each message in the belief that once a message was transmitted it would be received the same way by everyone. Different individuals were proved to process messages differently. This phenomenon is described as selective perception. This was said to occur because everyone brings many variables—family, background, interests, and education, for instance to each message.

The dawn of the era of the various media was greeted by a denunciation of their assault on the morals and intelligence of the US as a nation, or at least for engendering a deterioration of public taste. Yet Trenaman and McQuail (1961) posit that the mass media were incapable of such influence but rather subservient to other more fundamental components in any potential situation of influence. It however needs be noted that there had been no indications from research that the different media have no effects, rather research had established the primacy of other social factors. It also showed the power of the media to be sited within the existing structure of social relationships of culture and belief (Oladokun, 2002).

The mass media have also been viewed as threatening to the societal values, particularly educational institutions. But they have found acceptance in some fields of education such as in the extension of education to adults- literacy, and in agricultural extension education services in the developing countries, a bid to help these farmers to operate more scientific practices of agriculture for shoving up their production.

Some further argument involving the mass media, according to Atkin and Wallack (1990) says that the mass media has no effect on the individual's behaviour. This null hypothesis, suggests that the media strictly and simply reinforce the shape of public opinion rather than the individual behaviour. This, hypothesis is to see the mass media as only an element in the general environment which does not by itself serve as a change agent.

According to Oladokun (2002), this argument is too narrow in its outlook and restrictive while the fact of the media being a part of the general environment is not to be

disputed, because the media can themselves act as change agents in their own right. Lemert (1981) and Oladokun (2000) suggest that the media oftentimes change public opinion not by changing people's minds though, but by 'producing changes in participation, power and few other variables". To what extent Lemert is right with respect to media influence in people's mind stands to be verified or confirmed by other works.

Yet, considering the relevance of the media in relation to the society, Oladokun (Op cit) says both of them have the power to change each other. As one changes so does the other. The media are quite capable of influencing the society in as much as the society depends on them for information. Chinny (1961) also alluded to this interrelationship between these two entities. The media are considered as having enormous power to directly inculcate in children values as much as they can communicate to the adult's standards of behaviour they transmit. The media could be deployed for education and indoctrination, for instance. In the modern time and increasing urbanization, the media roles have among others included 'performing surrogate functions for parents, teachers and peers (Oguntuashe, 1987, Oladokun, 2002).

The link between the mass media among a people and the ways in which same help in shaping the character of the people and scope of their society economically, politically, and culturally was first investigated by Harold Innis and Marshall McLuhan 1967. Like these duo, Lorimer (1994) confirms that electronic media have powerful transforming effects on the character of social time and space. Many scholars in history have attributed many changes noticeable in world affairs to the media (Ibagere, 1992).

> *The mass media as purveyors of information are potentially able to play decision roles in the affairs of society. The mass media are double edged sword, like a sword, they may be put to constructive use. As purveyors of information they may promote notable original causes and they may interpret information objectively or subjectively. The mass media can lead upwards or downwards on the ladder of development (Lawani 1995).*

Charlene *et al* (1978) view mass communication as an arm of the ruling order of the society and playing role of social control, if not in the short run, in the long run, at least. To these people social influence by the mass media is so wide and effective that it is the major characteristic and role of the media. Though the mass media are universal in nature, their communication structure, Oladokun says, cannot be universal. According to her, they are constantly under pressure from the demand and dictates of society of their

operation. The mass media have grown, "become more ubiquitous and interestingly influential". According to Atkin and Wallack (1990) mass media's prospect is in facilitating the goals of a democratic society by providing a platform for different shades of opinion and information. According to them the objective of the mass media is to empower citizens to be able to make better decisions on how to play active roles in their lives as well as in the community. However, Katz (1980) declares that though the various mass media are powerful in the society's life as well as the individuals, their overriding importance entail in making for selectivity and interpersonal relations. What Katz meant by 'selectivity here is the processes by which consumption becomes selective: "selective exposure, selective perception and selective retention". By interpersonal relations, he meant group membership and the other processes by which groups influence people – group dynamics. The same position is maintained by Odetola and Ademola (1987) who observed that the mass media form only a part of influence in the individual's behaviour. Within groups individuals now decide the way they want to behave respectively.

According to Kate the media's power tends to be limited whenever these two factors – selectivity and interpersonal relations interfere with the flow of influence. When, however the media are able to operate directly without the intervention of the two factors media power tends to be greater. The question to ask would be, is there any possibility of the media operating directly without any influence? Not likely. In all, the mass media are seen to possess great potentials in terms of human understanding. They are implicitly a construction force in the modern society.

> *There is no doubt that majority of the people expect the media to do even the impossible, to promote the greatest good of the greatest number of people. Aside from its traditional roles of informing, educating, and entertaining the public, the modern mass media are expected to be change agents and agenda setter. As an instrument for changing deep seated values and attitudes, the media are expected to be a variable apparatus for social engineering and for affecting desired value orientation and attitudinal changes. The media have enough influence to be used to promote either good or evil causes. They possess the ability to promote understanding or cause dissatisfaction. The media can foster peace and cooperation just as easily as it can advance conflict and confusion. (Oladokun 2002)*

Onabajo (2005), recognises that the mass media has in the recent past become a natural part of human life which must not be taken for granted. Each person should

discover for himself how they contribute to shaping his/her being. Voelker (1975), earlier underscored the influence of the mass media on the society when he said that while they provide information and entertainment, they also possess powers that are capable of radically effecting changes in the society. Thus, "the role of the mass media in the development and promotion of our culture, moral and community life cannot be overestimated." Still, Onabajo, while emphasising the role of the media in development opined that it is as the media play the role of encouraging people to accept and practice changes in attitudes and behaviour that development is brought about (Onabajo, 2005)

The influence of the mass media of communication (electronic and print) over their audience cannot be underestimated. Their immense potential can be employed for good or for ill. And just as the mass media can be used to dominate, control and exploit, they can also be used to inform, empower and liberate. At the end of the day, whatever influence the mass media have on our thoughts and imagination is both mediated and mitigated by our circumstances (the situations in which we consume the media). This assertion by Voelker should be considered, while the mass media (television as mass medium) can help to build good character and therefore develop the society, it can alternatively be problematic and a nuisance to the society. Entertainment media, according to Folley (2000), feature presentations of a corrupting, dehumanizing kind, including exploitative treatment of sexuality and violence. It is grossly irresponsible to ignore or dismiss that "pornography and sadistic violence debase sexuality – corrode human relationships, undermine marriage and family life, foster anti-social behaviour and weaken the moral fabric of society itself, (Pontifical Council for Social Commission, Pornography and Violence in the Communication Media, A Pastoral Response, 10). The media, says Folley (2000), can be used either for good or for evil – it is a matter of choice.

Television therefore, could be seen as a gift from God and should be used in propagating the gospel since it can travel further than the preacher can do. Television is a powerful means of informing the mind of the people. Television is educative; it can alter one's way of life. If the church will not take the opportunity to broadcast religious programme, on TV to educate the populace religiously and enrich the spiritual life of the faithful, the devil will exploit this opportunity to corrupt the mind of the people. TV will carry the gospel message to countries even where there is no church. The gospel of

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salvation can enter even the most protected home where the evangelist cannot enter personally.

2.1.20 The Television

Television, which emerged in the 1950s as an entertainment medium, grew to be news medium as well. Since then, it has become the most credible of all mass media (Friendly, 1967). According to the international encyclopaedia of the Social Sciences, it is a difficult thing defining mass communication precisely. However, television, among all media is likely to have the largest proportion of those characteristics, which feature in any reasonable definition. It is reputed to have by far the largest audiences of all forms of communication. It sometimes reaches virtually the entire population of a nation, for example in Nigeria during telecast of great national interest, such as a presidential broadcast or an international football final. Many people either delayed going to church or failed to attend Sunday service during the last world cup match between Nigeria and Argentina in 2003. Onabajo (2002) says that television is regarded as one of the most powerful, if not the most powerful of the broadcast media. Furthermore, these days improved technology has made it possible for television to multiply its audience several times by the use of satellites.

2.1.21 Characteristics of Television

Television audiences are more amorphous than those of the other media of communication. According to American International Encyclopedia of Sociology, its audience is largely composed of general viewers who sit down to be entertained for the greatest part of the supper without having any specific programme in mind to watch. By the virtue of its being audio-visual, television also tends to compel its viewers to believe in its production instantly. Besides, television brings its production to the living room of its clients and seeks to maintain audience viewing rather than being content to be reached. Television can also address both the literate and the illiterate with equal success and effectiveness all because it is audio-visual. In the same vein, television has both intellectual and emotional appeal to its audience. Also, it can speak to the individual intimately, but enjoys group reception as well. Television is also a form of mass communication, being an

industry whose products are recreational, ideals and education. The people who produce the programmes are physically and to some extent culturally separated from their audiences. Like all major mass communications, television has a continuous product belt. Its operation has to be kept sustained so as to produce at roughly the same amounts and proportions of material. Television has the exceptional ability of immediacy. Once you tune to the channel, there is almost no time difference in watching the same programme from the same channel from one location or the other. Also, it gives you the actual representation of the original situation, being visual. These two qualities, Duyile (1989) says: "give television the power to quicken social change efforts." Television increases social and cultural impact of its messages, because of its qualities of audio-visual and immediacy.

The feedback in television is very slow or rather delayed but not altogether absent. Truly, lack of feedback used to be an outstanding feature of the mass communication system, but this has changed with the advancement in technology. Viewers and listeners can now dialogue with producers. Akinwande (2002) explains that in many cases, the feedback is delayed since audience could only participate in television (as well as radio) show by telephone, fax, e-mail, letters, during or after transmission. It should be noted however that the issues of possibilities of growth as well as dangers of television are issues, which are not peculiar to television but apply to all mass communications.

Television as a medium, is not only mass in the sense of number of viewers it engages at a time, it is also mass with respect to content. On the other hand however, television has become a more successful mass medium in competing for mass audiences than radio in the urban areas, (Oladokun, 2002).

Television viewing, especially in its peak period particularly evening times, is somewhat a group activity. In many homes with at least a set of television, family members came together to watch a programme of interest. Though, early in the twentieth (20th) century the mass media market was dominated by cinema, radio, newspaper and magazines, "television seems to have taken over and has emerged as the most important mass medium, spreading like a cloud over the face of the world" Oladokun (ibid). In US, the 1989 Nielsen media research reported that television ranks highest of all America's media – between 11.7million and 103.8million people watch it on any given evening

(Atkin & Wallack, 1990). Considering television's ability to reach the masses of people, both in contact and content, the way it reported the assassination of President J.F Kennedy in 1964 underscores this feat. It reported the incident to the minutest detail and got it (the news) to more than 20% of American homes. Here also another quality of TV as a mass medium is established in the sense that the news got to these wide spectrum of audience so quickly that over half of all Americans apparently got the information before the president was pronounced dead (Oladokun, 2002).

However, going by the way television has been used especially by advertisers and marketers to gain high patronage for their productions and services, and the politicians to gain supporters and support for their ideologies it is obvious that television is in itself a medium with influence (Oladokun, 2002). If misused, it could be deadlier than explosive. The mass appeal of the medium perhaps, informs the sweeping control governments exert on the TV industry in all parts of the world. The massness of television also makes it a potent instrument for propaganda as whatever television emphasizes becomes the 'truth', because such becomes viewed as having credibility. People believe television more than any other mass medium because of its audio – visual nature (Oladokun, 2002). Onabajo (2005), in his own case, while considering the socio-cultural involvement of television said "it has the ability to activate, socialise, homogenise and even adapt people to their own culture". According to him its ability is also seen in shaping opinion and also in playing a role in forming attitudes, which affect morality. Yet Navajo warns against television churning out "bizarre culture and social activities". Why would such warning be necessary? It is for the fact that such telecasts have the capacity for corrupting the social system.

2.1.22 Criticism of Television

Notwithstanding the many invaluable assets possessed by television as an instrument of education and entertainment, it also has the capacity to corrupt the mind (Blacklock, 1978). He added further that in its (TV) being amoral, its coverage is subjected to all the evils that pervade the society. No viewer is protected from the evil or the good it can provide. Scenes of violence, degradation, evil and death which television presents to viewers can sometimes be very damaging to the human mind. In addition, it may reduce in minds the ability to comprehend reality and the differences between good and bad. To this

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end, Blacklock counsels viewers to be aware of what a potent medium like television can effect. Television, according to him, is a challenge which should be boldly, creatively and consistently replied to (Blacklock, 1978). Studies of the medium of television have documented with complaints of the effects of too much sex and violence in the medium. Johnson Jr (1970), however warns viewers of a more subtle and possibly more problematic result of the phenomenon which he termed "Negative Focus". According to Johnson Jr (1970) television emphasizes on the negative aspects of life, it is "problem polluted". Johnson Jr (1970) further observes that in a course of some few days, television has a big capacity of presenting viewers with mass and group murders, violence, starvation, suffering, deadly and minor diseases, accidents, air pollution and a host of other lurking dangers. From his perception, given enough time, the viewer "is exposed to every major problem in the world" (Johnson Jr, 1970). This may result in sympathy or irritation in the psyche. In reality, the viewer is brought to this state despite the fact that all he has come in contact with is "a phosphorescent image without having had one real human contact" (Johnson Jr, 1970).

Furthermore, according to Johnson Jr. (op cit) television is like keeping a photo album handy in the living room with colour enlargements of accident victims, polluted rivers, war dead, and starving children to be looked at every night before or after dinner or while eating. He states further that the result of this negative focus is a grim lack of life, especially in the youth of today. This "forebodes a bleak social landscape for the future." The television is said to provide mental conditioning as Joseph Bayle found that it gives people a secular, materialistic man-shall-live by bread-alone view of life (Bayle, 1970). In addition, television is said to present human life as cheap, meaningless here-and-now hedonism while family life is shown to be fragmented with strong mothers and feeble fathers. Bayle further says that the view of reading presented is that of "what's a book"? While God is that presented as "who's he apart from a Sunday special" This perspective of life according to Bayle is total departure from Christian belief, exposure to which can have overwhelming influences on the minds of Christians both young and old for now and hereafter. He added that no Sunday school or later, a Christian College can undo such influence. By presenting a new and deviant value system, television undermines and corrodes the roles of the Christian faith as moral guide or otherwise to secular society.

Also, Bayle disclosed that television is replete with sexually arousing pictures and dialogue therefore it can not be termed morally neutral.

2.1.23 History of Television Development

The concept of television can be traced back to 1839: a French Physicist, Alexandra Edmon Becquerel observed the electro-chemical effects of light, (Bittner, 1989).

In the United States experimental television broadcasting commenced in 1920s. However, the scientific advances that preceded actual broadcasting dated back over a century in the fields of electricity, photography, wire, transmission, and radio. The German Scientist, Paul Nipkow had devised a mechanical scanning disk, which failed to scan a picture rapidly enough. In 1923, a turning point came when a Russian, Dr. Vladimir Zworykin invented the ion scope, an electric T.V. tube, and developed the kinescope or picture tube in 1926. This electronic device enabled the various elements of the image to be reduced simultaneously before being translated into electrical charges – these subsequently become the pictures on the screen. According to Hiebert and Gibbons (2000) television became a technical reality in 1923 through a rudimentary transmission of moving images over the air waves. Many scientists of different nations were involved in the development of television.

David Sarnoff played a key role in bringing television to the reach of the public when he brought Zworykin into his research team. He began experimental telecasting in 1932 (Ogunleye, 2004). Between 1940s and 1950s there were four basic breakthroughs in the following areas: supply of a mass audience with receivers, encouraging audience to watch, selling the audience to advertisers and developing varieties in broadcast content (Hiebert & Gibbons, 2000). So much of activities were carried out with regard television development in the 1950s, so much that the decade was dubbed T.V's golden era. It was this same period that the first television station came into existence in Africa. This was accomplished by the government of the Western region of Nigeria. Though there had been an attempt to establish a television station in Egypt in 1957, Duyile (1989) remarked that the Egyptians' effort was later aborted, thus Ibadan, Nigeria where a television station was established in 1959 takes the credit for being "the first in Africa".

2.1.24 The Mass Media and Behavioural Change

Generally, communication in the western world is primarily focused on the dissemination of information for the purpose of persuasion. This is effective if the correct message is sent to the right audience through the right channels at the right time in the right environment. The "commercial communicators" have successfully explored and exploited this. They research their clientele to comprehend how best to communicate with them. "They have nevertheless succeeded in changing behaviour, habits and lifestyles more than have genuine development programmes" (Akinwande, 2003). The potent contributions of mass media in the dissemination of information, motivation of people to accept new idea and reinforcing their attitudes and behaviour, even in the developing nations are becoming very pronounced. This is because broadcasting is becoming an effective channel for development communication more than a means of information distribution. Television and radio stations in developing countries now broadcast news on local developments, social problems and conflicts that otherwise community groups and local authorities discuss in formal and non-formal settings.

> *...effective use of mass media combined with inter-personal and 'medio' communication methods convinced mothers of the merits of formula feeds. This contributed significantly to the decline in breast-feeding in developing countries. The same mass media technique was used to reverse the situation in the mid 30s (Akinwande, 2003:535).*

For example, the mass media played a key role in the switch from traditional family planning methods to the recommended improved methods, which the twentieth century witnessed. Furthermore, governments and international development agencies have used the mass media combined with interpersonal and "medio" communication channels to stimulate dialogue among the otherwise passive or indifferent viewers on burning development issues.

2.1.25 The Advent of the Moral Majority in the USA

Christian television programmes would not be adequately treated leaving out the group tagged moral majority. This group was founded by the tele-evangelist Jerry Falwell in 1979, and it existed till 1989. The moral majority was a catalyst in the issues that led to

the predominance of Christian programmes on the screen. Bruce (1988) argues that it be described as a political movement of conservative Protestants. It was a major interest of the group to censor indecent television programmes (Murray and Wools, 1982). The necessity for this censorship was borne out of the fact that obscenity, pornography; blasphemy was taking over the screen. The moral majority had "access to a national network of fundamentalists united by a common fellowship…" (Liebman and Wuthnow, 1983). Using the television Falwell waged war against abortion, pornography, homosexuality and the decline of moral and familial values.

The success of the group in this instance is attributable to the immense network of communications and fiscal ability which is at its advantage together with myriads of supports, (Liebman, 1982). The group, according to Barret (1982) is exclusively made up of tele-evangelists who propose a cure for the ills of the society in form of the misuse of drugs, the decline of the nuclear family and several others. The cure, Pat Robertson of the Christian Broadcasting Network (CBN) is alleged to say will bring about "a common ethical standard that will bring back the traditional conceptions of morality" (Abelman, 1988). Falwell did not only successfully use the medium of television to bring the Christian gospel message to millions of people all over the United State, but also use the same medium to influence the American society for behavioural changes. In his own words:

> *The traditional American family was being threatened by economic pressures, physical and emotional abuse, sexual immorality, and divorce. Illegal drugs and alcohol misuse... pornography had become a major American industry ... And abortions in American would soon reach 1.5 million victims a year. The general moral standards of an entire generation seemed to be lowering steadily; and the courts and the politicians seemed silent if not supportive of the dangerous and deadly trend.*
> *... through out Old Time Gospel Hour National (TV) broadcast I was reaching out... (Falwell, 1997:36)*

2.1.26 The Development of the Nigerian Church

The first occasion of entrance of Christianity to the geographical landmass now known as Nigeria was in the 15th century, 1485 to be precise (The Redeemed Christian Bible College (RCBC) Missions II). However this effort could not yield desirable fruit. It

was not until the early part of the 19th century that the foundation of sustainable missionary activities was laid. The Wesleyan Methodists were the first denomination to establish a station in Badagry in 1842. This feat was performed by Rev. Birch Freeman who came from Gold Coast (now Ghana), with him were Mr. and Mrs. William de Grafts. The Anglicans, through the Church Missionary Society (CMS) were actually the first to come in 1840, but they could not achieve results until 1843 at Abeokuta (RCBC Missions II, 1980). The Presbyterians came into the picture in 1846 while the Nigerian Presbytery was created in 1858 (RCBC Mission II).

The Baptists from America under Rev. Thomas Jefferson Bowen arrived Nigeria in 1850, and started work in Ijaiye and later Ogbomosho. Other missions included:

Roman Catholic, which got well established in the Eastern part of Nigeria. It came into Lagos in 1861. Qua Iboe Mission came in 1881 in the South Eastern Part. Sudan Interior Mission (SIM) was prominent in the North and the Middle Belts within this period. Free church of Scotland came in 1847. Towards the end of the 19th century the African Christians began to protest apparent racism by the western clergymen. This resulted in the emergence of some all-African churches. These included:

> *The United Native African Church (Lagos) 1891.*
> *The African Church Incorporated in 1901.*
> *United African Methodist (Eleja) in 1917*

By this, there came in some African cultural practices such as polygamy, drumming, African music and dance also gradually got introduced.

The influenza that broke out following the conclusion of the first world war was one factor that paved way for emergence of yet another sect of Christianity in Nigeria. That was the Faith Tabernacle in 1923. The Cherubim and Seraphim got into the scene in 1925 through Moses Orimolade and Christiana Abiodun Akinsowon. In 1929 some of the worshippers in Faith Tabernacle requested Apostolic Church in Great Britain to send them missionaries. By 1933, Apostle Babalola broke with the Apostolic Church to establish Christ Apostolic Church (CAC). It was also about this time that Joseph Oshitelu came up with the Church of the Lord (Aladura). During this period emphasis were laid more on healings, miracles and prayers. Most of the people visiting those revival services were said

not to be converted truly. This trend is however much evident in churches today, if not even more (RCBC Mission II).

This failure on the part of the Aladuras to give the gospel of Jesus Christ its rightful place was what made for the emergence of the Evangelical/Pentecostal churches. This time prominence was given to doctrines of new birth, sanctification, holy living, evangelism, monogamy as God's standard for marriage, as well as restitution. The various churches included Apostolic Faith, Gospel Faith Mission, Foursquare Gospel Church, The Redeemed Christian Church of God, Church of God Mission and others. Also from the 1970s fellowship groups and ministries began to emerge. Of all these, however, the Scripture Union had much earlier been established basically as a school group. Sometime the abbreviation of Scripture Union – 'SU' became a nickname for the Evangelical Christians. From this point ever since the churches (particularly) the evangelical/ Pentecostal have continued to grow, such that within the last two decades a tremendous multiplication of these churches have resulted as it is apparent today. There are several more new entrants, a number of whose teachings and practices could be described as controversial. This, one would say calls for some measure of control from necessary quarters – both government and Pentecostal Fellowship of Nigeria among others.

Whereas there were times when the mainline early churches – Anglican, Roman Catholic, Methodist, Baptist, Presbyterian were seen as dead organizations and adherents were leaving to join the more vibrant evangelicals/Pentecostal groups. Today, many of these mainline churches themselves have given room for evangelical/Pentecostal ministries and activities.

The use of the mass media became a popular phenomenon with the coming of the Pentecostal. The earliest among these preachers was Bishop Benson Idahosa of Church of God Mission in 1974 on the Mid-West Television (Ihejirika, 2005). According to Lyon and Lyon (1991) this was "the first, largest, and most successful project in television evangelism in Africa." Then Rev. Ayo Oritsejafor, Pastor W.F. Kumuyi thereafter followed. The full flowering state of electronic media evangelism was reached only in the 1990s according to Ihejirika (2005).

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2.1.27 The Church In Nigeria and Its Use of The Media

When it comes to characterizing the current religious and media situation in Nigeria, two visible phenomena become prominent. These are; the proliferation of churches and the dominant presence of their religious leaders in the media, particularly television. The church itself can be broadly divided into two categories between which the two phenomena mentioned above are unevenly distributed. The two broad divisions of the church are;

Firstly, the traditional, mainline churches, which in the Christian circles are also sometimes, called the orthodox churches. In this category are the Roman Catholic and those early Protestant denominations – Anglican, Presbyterian, Methodist, Baptist. Secondly, Pentecostal churches, which are identified as those who accept the active expression of the Holy Spirit in the believer and with the expression of speaking in tongues today. When we talk of the impact of the church on the Nigerian media landscape, it is mostly dominated by the Pentecostal sect. According to Ihejirika (2005), it is a strategy for the Pentecostal social agenda for Nigeria. Though there are disparities in orientation, many of the Pentecostal churches in Nigeria belong to a central body – the Pentecostal Fellowship of Nigeria (PFN), is an organisation formed in 1991 as the umbrella body to incorporate Christian Churches, organisations and believers who experience, practise and cherish the FULL GOSPEL Message with evidence of speaking in an unknown tongue, in addition to their evangelical faith and practices, (PFN, 1995: 2). This group of the Christians claims that they proclaim the word of God as established in the Bible in an uncompromising and undiluted manner. It is this uncompromising stance of theirs that Ihejirika, (2005) says presents them as fundamentalists.

The term fundamentalist connotes conservatism, that is, rigid observance of religions doctrines. Evangelical fundamentalism is known as a reaction to the liberal teachings of the nineteenth-century higher critics and the subsequent movement known as "modernism". Fundamentalists see themselves as defenders of orthodox Christianity against other evangelicals who try to reconcile faith with the realities of the modern world (Synan, 1988). Central to the Christian fundamentalist stand is the recognition of oneself in the midst of spiritual war. The universe is divided between the forces of light and darkness. In such a war, there can be no compromise (Marsden, 1991). They, the

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Pentecostal see Christians as God's agents attempting to put history aright, and influence the society positively, just as the Bible says in Matthew 5:14 "Ye are the light of the world". The Nigeria Pentecostal sects are clearly fundamentalists because of their insistence on purity of faith and behaviour, and their aggressive type of evangelism.

2.1.28 History of Tele-evangelism

The term tele-evangelism was first used by Jeffrey K. Hadden and Charles E. Swann in Prime Time Preachers: "The Rising Power of Tele-evangelism (Addison-Wesley, 1981). It was used to describe a new form of religious broadcasting which combines television and evangelism. According to Nelson (1979) tele-evangelism is also referred to as "the electric church" by religious broadcasters or the "the electronic church" by mainline Christian critics. As described by Armstrong, the term "electric church" embraces all religious broadcasts with an evangelical Christian message, including radio and television programming. Electronic church however was used to describe the activities of members of the clergy who went on air to raise money for their own use instead of emphasizing spiritual messages in the traditional sense.

History records that early radio evangelists focused attention on saving souls through their messages. With the addition of television as a means of delivery of their message, the emphasis and interpretations of individual callings became modified as a result of the need to develop financial and audience support. Generally, appeals to individuals to become Christians, what is called "born again" experiences, to reinforce Christian lifestyles, and to join in support of a particular evangelists ministry have become the hallmark of all tele-evangelists. Furthermore, individual programmes showed a wide range of formats, from televised preaching to talk shows. While this picture represents the American scene, from where the whole thing originated, it may be a fair representation of the situation in every other place, including Nigeria. Nevertheless, one may not conclude that making money out of the whole exercise for personal circumvent is the basis for most of the television Christian preachers. The case of Jim Bakker and his wife Tammy of the PTL (Praise the Lord) fame in the US however, is a prime evidence of those that are into tele-evangelism to live off it; for the support of their ostentatious and materialistic tendency. Television as a mass tool for evangelism was introduced in the 1950s. By the 1980s, there were 1,370 religious radio stations and more than 220 religious television

stations. Three Christian networks broadcast 24 hours a day to nationwide. In Nigeria, up to this day, there is yet no religious television station, since fifty-one years ago when the first TV station in Nigeria (indeed Africa) was founded in Ibadan. The law does not make room for religious stations yet. However, Christian religious messages are increasingly being brought to the teeming population of the nation via the existing government and private owned television stations.

2.1.29 Tele-evangelists' Message

Basically, the gospel message of Christianity first of all addresses the state of mankind, that is referred to commonly as "fallen state" – it is a condition of sinfulness which is believed to portend trouble for man in that at the end of the age all men because of sin will perish (Romans 3:23, 6:23). However, a respite came from God Himself in sending Jesus Christ to take sinners place in punishment so that being our propitiation, anyone who acknowledges his sinful condition, repents of his sins and believes in Jesus for justification will be forgiven his or her sins (John 3:16, Romans 3:26). This is what is called salvation or new birth (John 3:3). With this, it is believed that a transformation by the power of God comes into place in the individual lives. II Corinthians 5:17 – " Therefore, if any man be in Christ, he is a new creature, old things are passed away, behold all things become new". This implies that such individuals begin to live in conformity to the teachings of the Bible. The teachings are basically:

- Holiness and righteousness.

- Faith and trust in God among other doctrines.

. Love toward fellow human beings.

The term holiness embraces a wide range of values and character, including:

- Integrity

- Honesty

- Chastity

Besides, patriotism, humility, contentment, respect for human dignity are the expected living pattern for a genuine Christian. To this end therefore, renunciation of sin is both a

basic and central issue in living the Christian life. In propagating the gospel which is supposed to be the essence of Tele-evangelism therefore, there is the common use of the phrase- 'repent of your sin …' that is the individual should turn away from evil deeds.

This particular process is especially the position taken by the evangelical/ Pentecostal Christian groups based on their interpretation of the Bible. The other mainline traditional (orthodox) churches it is observed though have virtually all these concepts – salvation, justification, new birth in their statements of tenets of faith, they used not to strictly dwell on them in their preaching. However, this trend is changing fast as they also have begun to lay emphasis on such doctrines as necessary experiences for man. Yet, Howard (1999:106) asserts that "although commonalities and distinctions can be drawn in televised Christian teachings, it is imperative that sweeping generalization should not be drawn. This is because doctrinal variations are sometimes visible in the teachings."

Christianity therefore can be described as a total way of life (Ganusah, 2000). The Bible and the main source of Christian belief and practice do not make any attempt to make distinction between religion and morality, or between faith and action. "What does it profit, my brethren, James asks believers, 'if a man says he has faith but has no works?" (James 2:14). From the standpoint of the Bible no aspect of a person's life or even of any societal culture, that is to be excluded from biblical scrutiny. The Old Testament prophets were always reminding the nation of Israel (therefore Christians for that matter) to let their living bear witness to their religious faith. They laid emphasis on the fact that God is not pleased with elaborate worship which is devoid of morality.

> *I hate, I despise your feast days, and I do not savour your sacred assemblies. Though you offer Me burnt offerings and your grain offerings, I will not accept them, nor will I regard your fattened peace offerings. Take away from Me the noise of your songs, for I will not hear the melody of your stringed instruments. But let justice run down like water, and righteousness like a mighty stream.*

> (Amos 5:21-24 NKJV)

Love of God and love of man, according to Ganusah (2000), coupled with fairness to each one are the cardinal principles of ethical teachings of the Christian religion.

On the international scene on the other hand there are a lot of tele-evangelism activities in the Western hemisphere, particularly America. However, much as there have been reports of positive impact of tele-evangelism on the moral life of the American society, controversies have not ceased trailing the practice of same in the US, in particular. The internet search engine is replete with list of scandals involving the American Tele-evangelists. According to Polona (1989), the year 1986 marks the beginning of the fall of some tele-evangelists. This lasted till 1988. Yet in the US, there has been a fresh wave of scandals involving tele-evangelists in recent times.

2.1.30 Tele-evangelism in Nigeria

Historically the first television in Nigeria was established in 1959 by the government of the Western Region in Ibadan. In those days, Christian telecasts were rare and only on weekends, particularly on Sundays. Financial constraint on the part of the Church was a big factor for this low level of tele-evangelism then. However, the era of the charismatic preachers was radical in generating funds for prosecuting Church work such that increasing number of the Pentecostal sect intensified their television programming.The television medium must have been considered as one with tremendous advantage. It is in this vein that MaCarthy writes thus:

> *The new medium (television) was greeted by the community of evangelicals as a gift from God, divinely intended to help them spread Christianity to the largest possible audience. Malcolm Boyd, an evangelical preacher and former employee of NBC, swiftly published a guide for aspiring television evangelists entitled Crisis in Communication (1954). Boyd took the position that Christians are, by nature and divine order communicators. In order to best fulfill their roles as communicators they needed to use every tool of mass communication that was at their disposal – be it television…*
> *McCarthy homestead.com*

> *(A History of Evangelism and Mass Media, 2000).*

As of today, the use of television by Christian preachers has built up to a stage that rarely is there a day without Christian programme. There are days in many television stations that more than two tele-evangelists feature in their programmes. The growth of tele-evangelism has tremendously impacted on Nigeria media landscape. It has also

become an avenue for the television houses to generate fund "It is estimated that about 40% of revenue accruing to both state and private owned television and radio stations derive from paid religious broadcast" (Ojo, 1999.8; Ihejirika, 2004).

Prior to the advent of the invasion of the television screens by the Pentecostal movement, religious broadcasting was provided as a form of public service assistance by the various media houses. This has changed however, because of so much money the stations make from the tele-evangelists; none of them allot space for free public service religious programmes anymore (Iherijika, 2004). Besides, the television houses have become so engrossed by the much money they make from the paid religious programming that section 3,4 article 8 of the code is not being adhered to anymore. This section says that not less than 10% of the total airtime should be given to religious programmes by the media hous4es.

2.1.31 Religion as A force for Social Change

Religion is often used to give legitimacy to the status quo, it may as well be an impetus to social change (Warner, 1993). Social changes that are acceptable and justifiable in shared religious terms may end up being more easily effected and may evolve more smoothly than those that are purely secular. An example of this is given in the African-American Churches significant contribution to the mobilization of protest of the 1950s and 1960s. In summary, the functionalist theorists present religion as a valuable and positive source that promotes social integration and solidarity.

2.1.32 Critical Examination of Influence of Tele-evangelism on Social Transformations

Tele-evangelism as a terminology that is a combination of two concepts – television and evangelism is a communication affairs. One (television) as a veritable medium of communication and the other (evangelism) the action or act of communication itself, howbeit a basic religious/spiritual exercise that is expected to have social implication along moral direction.

The Christian message for years has brought about newness of life in individuals (II Corinthians 5:11; Armon, 1997). This it achieves through the teachings about God through Christ. Salvation from sin and human foible is obtained through the belief in Jesus Christ.

The new relationship, which forges between God and adherents, also translates socially in mitigating the rot in the society. Resulting from the conversion experienced by adherents' attitudes, behaviour, habits, conducts are influenced in the direction of positive moral scale. As an advocacy for sacrificial and unblamable living the Christian message brings the mind to new influences that produce new response to social conditions. This is further buttressed by the teaching of eternal death in hell fire through corrupt and sinful living, and eternal life in heaven resulting from living according to prescribed and accepted moral standards. According to Armon, (1997) through this pattern of teaching and belief, the Christian message has succeeded in correcting impropriety and social ills through out all ages. Davis (1976) argues that the Christian message meets all the needs for moral and social reforms. It is said to sit in judgment over all culture (Bainton, 1964). It is the "custodian and promoter of human values" (Iwo, 1975).

As observed by Armon (1995) a new phase is evolving in human history through "modernization and technological advancements and novel moral issues are being imposed on man." In order to adjust to this new situation man is constantly departing from standard traditional moral values. This poses a challenge to the major traditional institutions, especially the church and the mass media, television in particular (O'Dea, 1976). Furthermore, the position of the National Institute for Cultural Orientation (NICO) is that "Churches are often taunted because Nigeria is the most religious country in the world, in terms of belief and practice, and at the same time, one of the most corrupt countries in the world." (NICO, 2004) NICO holds the view that corruption pervades the entire system of the country and at the same time the fact of "reality of decency and goodness obtainable on any street or public place." It (NICO) went on to assert that religion, and specifically, Christianity influences the behaviour of countless Nigerians.

The question may now be asked as to why the intense religious activities in Nigeria do not result in moral re-orientation of the behaviours of the individuals of the society? Perhaps one would find answer to this question from consideration of the criteria for scoring the impact on the behaviour of the church members and of the entire society presented by NICO below:

(1) ***The moral teaching that is preached:*** *Does it begin from a God who is above us, who calls us to fellowship with himself and demands entire self-giving by love of God, with sights on an afterlife, and love of neighbour, with sights on the need to*

work for a better society and with sights on the eternal misery of those who disregard this demand? Or does it simply promise miracle, prosperity, and escape from the cross of struggling to make life better?

(2)   Effectiveness of communicating the teaching: Is it simply through boring sermons in church? Or does it attract people to the church and also find ways of broadcasting the message more widely.

(3)   Provision for personal renunciation of sin, counseling and rites of divine healing, such as done in the sacraments of baptism, confession and Holy Communion.

NICO, 2004

Looking at the first criterion above, one sees that it is an issue of the content of the message. Perhaps some preachers fail to correctly present the life changing and behaviour ameliorating message of the Christian faith. Perhaps some Christian preachers misplace the right order and therefore the priority of the objectives of the Christian faith in application and practice. For instance, in some quarters there is an extreme emphasis on miracle and teachings about prosperity to the exclusion of complementary values and virtues such as integrity, hard work, faithfulness, holiness as the style of preaching. In this vein one should not forget the case of some of the earlier tele-evangelists in America who ended up in sex scandal and bankruptcy cases in the 1980s.

Considering the second criterion, the issues of packaging of the Christian gospel message and the means (channel or medium) of its delivery to the widest number of people, the choice of television as the medium should be seen to perfectly address both issues. Television, Friendly (1967) says represents the distinctive qualities of mass communication at a higher level than it was ever known. According to Armon (1995), it (television) has in society and the culture of the world to a large extent, and is considered to be a mass communication at its very height. It is considered a success in permeating all facets of the human life. Besides, the American International Encyclopedia of Sociology describes television characteristically as having the exceptional ability of immediacy. Television gives the actual representation of the original situation,   and this exceptional status of television, Duyile (1989) says gives television the power to facilitate societal change.

With all these lofty attributes of television, which makes it a highly favourable choice for achieving the objectives of Christian preachers of which positive changes in the

moral life of the society is one, however, one cannot but wonder where the trouble lies when results of impact being made are either described as null or minimal. A point that may however be a strong factor countering the desired impact expected of tele-evangelism on the society could be the fact that television serves dual roes. It is being used to serve the people with life transforming messages of the Christian gospel, but it is also the medium through which several other destructive materials and messages to sound values are delivered to the teeming population. It is in view of this that Gerbner (1976) said that heavy viewers of television are exposed to more violence and therefore, are affected by the "mean world syndrome," an idea that the world is really worse than it appears to be. Indeed, Armon (1997) discovered that television itself "Undermines the Christian message by providing the audience with other explanations of problems through secular programmes."

Of course the secular programmes here are the antisocial outfits – crime and violence riddled, pornographic, or nude pictures. Also, Byrd (2002) unequivocally declares that the mass media focuses on the negative aspects of the youth and society in general. Television sit-coms and dramas are filled with sex, violence, foul language and other activities that erode moral values. "It is difficult to find any wholesome content in our media today". Then Byrd (2002) airs his resolve and determination to employ the same tool (TV) in feeding the mind of youths with the life transforming Christian message.

Though, Byrd attempts to describe the scene in the United States, it is unarguably the same trend in Nigeria. It is therefore, the case of a fountain bringing forth both sweet water (tele-evangelism message of decency and value) and bitter water (the sex, violence foul language filled TV programmes). The obvious result would be that the more predominant in intensity would be expressed more? Besides, still considering the first factor, it could be that something is wrong with the message as being presented by an appreciable number of tele-evangelists. Whether this is the case or not shall be discovered at the conclusion of this study.

2.1.33 Empirical Studies

Tele-evangelism is a form of mass communication with television as the mass medium. The mass medium Lorimer (1994) says interacts with everyday life in many ways, teaching people how to kiss, how to smoke, how to rob banks, how to play with toy, how to dance. The issue is that television as a mass medium ought not to be known for potential for promoting only negative values. This should be what becomes of television as a medium for transmitting the gospel message of the Christians. Yet, Biagi (2000) states that though the media actively influence the society, they also reflect it and that the distinction between these two is the challenge which scholars have been constantly grappling with. Different individual according to her, have been proved to process messages differently. This is so because everyone is said to bring many variables into processing messages.

Atkin and Wallack (1990) explain that the mass media (and by implication TV as a typical mass medium) do not have any effect on the individual's behaviour. This hypothesis suggests that the media only simply reinforce the shape of public opinion rather than the individual behaviour. This hypothesis thus sees the mass media as a mere element in the general environment which does not by itself serve as a change agent. However, Oladokun (2002) says television is expected by people to perform besides their traditional roles of informing educating and entertaining the public, acting as change agents. They are expected to be a variable for influencing desired value orientation and attitudinal changes. Hence, the media are of tremendous influence, sufficient to promote either good or evil causes.

Tele-evangelism which came to being in the early 1950s in the US, understandably has passed through different phases. Testimonies of infared influence on the moral life of the American society through such tele-evangelists as Billy Graham and Jerry Falwell are known (Onabajo, 2002). But along the line much of its influence was in the political arena such as the moral majority's role in the victory of Ronald Reagan in 1979. Apart from this the influence in the area of morals in the American society began to be negative; in the late 1980s a number of the frontline tele-evangelists got to be involved in immoral activities – financial, sexual, abuse of power. Yet, this trend does not seem to abate to date.

Notwithstanding, it can not be said that all the tele-evangelists there are of the same disposition.

In Nigeria, this trend of scandal is not very much known in relation to the tele-evangelists, American society is however different from the Nigerian society in culture. However, Marshal (1998) argues that tele-evangelism viewing results in the formation of a community of sentiment which entails the articulation of models of suggested behaviour, new regimes of personal and collective discipline, as well as new attitudes in some directions. This is some way of it (tele-evangelism) influencing the societal behaviour, and when she mentions discipline, then there is a moral dimension to that influence. Ihejirika (2005) explains that the increased level of the phenomenon (tele-evangelism) has not only promoted the status of the churches themselves but also has given them the opportunity to formulate public symbols and attitudes. The tele-evangelists in Nigeria, further claims Iherijika (2005) are known to influence the general public to fast and pray and make a call for repentance at some instances. Now, if they call for repentance, it definitely cannot be repentance from doing the right thing morally, but rather repentance from the morally wrong thing, as that according to their ministerial mandate from their Holy Scripture they are primarily called to do.

In spite of the rapidly growing tele-evangelism activities in Nigeria, however, moral deterioration is alarming, (Adefarasin, 2010; Ekaette, 2008; Dike, 2005). This condition Johnson (1970) and Blacklock (1978) explain by saying that although television is an invaluable asset in communicating the message of the tele-evangelists, it also has the capacity for corrupting human mind. They mean that television can be a means of bringing a life transforming message to its viewers, it also can be used to bring them evil, degradation and death. He (Blacklock, 1978) says further these morally wrong values television brings to its viewers can be very damaging to the human mind. By influence therefore – sexual immoralities and perversions through obscene scenes of pornography TV viewing, callous and insensitive heart from watching wicked acting on TV screen are the result. Hence, there is a competition between the morally right and the morally wrong for the mind of the teeming viewers of this one mass medium. Besides, NICO (2004) calls to question the content of the message (teachings) delivered by the tele-evangelists.

The moral teaching that is preached: does it begin from a God who is above us, who calls us to fellowship with Himself and demands entire self-giving by love of God, with sights on an after-life, and love of neighbour, with sights on the need to work for a better society and with sights on the eternal misery of those who disregard this demand? Or does it simply promise miracle, prosperity, and escape from the cross of struggling to make life better? NICO (2004)

"… promise of miracle and prosperity, which the preaching of many tele-evangelists these days centre upon – a Christianity without responsibility, just an easy life. The research work for consideration is titled "The Social Relevance of the Christian Message on Television," an M.Sc. degree work by Arnon in the Department of Mass Communication, University of Lagos, 1997. Utilizing the focus group method of data collection, on analysis the results showed that tele-evangelism influence the moral life of the viewers. However, the extent of the influence could not be ascertained. Some of the social ills influenced included sexual immoralities.

Johnson (1970), in his study, "Television, where the action is not", warns viewers of television of a more subtle and possibly more problematic results of the phenomenon which he termed "Negative Focus". According to him, because television places much emphasis on the negative aspects of life, it is "problem polluted" Johnson Jr. observes that within few days of watching, television has a big capacity of presenting its audience with mass and group murders, violence, starvation, deadly and minor diseases, accidents, air pollution and a host of other debilitating experiences. In his view, given enough time, the viewer is "exposed to every major problem in the world" This, according to him, may produce either sympathy or irritation in the psyche. The viewer is so affected, though he has merely been brought into an encounter with "a phosphorescent image without having had one real human contact" The logical inference to be drawn from this is that people and the society would be better influenced, if they are exposed to programmes that promote moral virtues rather than the one that promote vices, the result should be different.

In an experiment to determine what would become of the problems of the world if one turns off one's television set, Johnson Jr. discovered that television puts the problem of the world on one's shoulders, the absence of which is like putting down the burden. Thus, this seeming "neglect of the world" will result in "more time for the family, more friendship for friends, more kindness for neighbours and more tolerance for enemies".

Also a study carried out by Onabajo (2005) sought to know the impact of radio and television Christian religious programmes on Nigerian youths as represented by University of Lagos students. The survey method was used through drawing up of 27-item open and close-ended questionnaire which sought to find out whether youths watch Christian programmes on radio and television, their choice of station, their preferred mode of presentation and what they gain from listening to and watching these programmes.

The results of the study are the following:

(1)   Nigerian youths are aware of Christian religion programming on radio and television.

(2)   The contents of programmes aired are acceptable to them.

(3)   They prefer television to radio as a medium for evangelizing them.

(4)   These programmes they encountered on radio and television had brought about desirable attitudinal changes in them.

(5)   They prefer sermons to other modes of presentation like drama, interviews discussions etc.

(6)   They watch religious programmes more on AIT than other television stations and listen to Christian programmes more on Rhythm and Ray Power FM than other radio stations.,

(7)   Nigerian youths prefer local Christian programmes to foreign ones.

According to Onabajo (2005), the study proved that religion is a very vital aspect of the existence of our youths. This is probably occasioned by lack of sound economic and political security which has drawn attention to the need to serve God in order to survive. Religious programmes have offered hope to the youths who apart from besieging churches also stay glued to their radio and television sets to monitor Christian programmes presented by their pastors or their charismatic pastors of other churches. 90.36% of the respondents claimed to be aware of Christian programmes on television and 79.77% on radio. Respondents were able to recall 21 Christian programmes on radio and 30 on television by name. Also they were able to recall about 30 pastors (male and female) they had either listened to or watched on television. All these constitute significant evidences that Nigerian youths are closely monitoring Christian programmes on the broadcast media and that these programmes would have had some positive effect on their lives as confirmed by their responses. What remains is that these programmes should be properly produced

and presented to reflect the realities of our time so that more positive attitudinal changes can be witnessed among our youths.

A research, "Impact of Mass Media upon Life and Society" (Pauline Publications Africa, 1999) is presented below:

The aims/purpose of the research is:

- To clarify the meanings of the words: power, impact, influence, effect.

- To analyse the impact and effects of the mass media on social and individual life.

- To replace this terminology through interaction, the ways in which audiences interact with the mass media.

- To be aware of the influences of society on the mass media.

The final results and discussion are as hereunder outlined following the three- item historical preamble:

- Historic-cultural and socio-philosophical theories about man and society were dominant from the beginning of the twentieth century until the thirties.

- Those theories gave an immense direct power and influence to the mass media. Particularly, the social elite saw mass media as robbing the society of traditional values and norms. The individual was seen as isolated and made defenseless by the mass media.

- The power and influence of the mass media were largely seen as big and negative.

According to "communication in the church and society" empirical research on the power and influence of the mass media started in the thirties. This particular research concluded that: There are "a lot of so-called mediating factors" at work between the mass media and the audiences. These mediating factors include: personal biography (life experiences, education, religion, profession, social class). These elements of personal biography play an important role in the attention to media messages and their reception.

Besides there are all kinds of small groups, reference groups, opinion leaders which are engaged in interpersonal communication. This way, it becomes apparent that mass media offer media texts, demand attention, create interest; inspire one to watch, to hear or to read. It therefore follows that people (viewers) are not passive, but very active. Hence, media are not omnipotent. Furthermore, it becomes apparent that one sees the mass media as not isolated and autonomous social forces. There are important sources of power and influence on the media at work. According to this research, "there is a difference between

actual media power and media influence and what is, de facto attributed to them…" It is also concluded that just as the media influence the society and individuals, the society and people also influence the mass media.

Besides all the foregoing, Johnson (1986) says the Christian message as presented on television is a dialogue which occurs between communicators and audience, it is not a magical tool by which a few manipulate the behaviour of many other. Rather, televised Christian messages are doing what the mass media do and that is engaging the inner conflicts and anxieties of large audience through the skilful use of symbols, and then to also skillfully adapt the message to the response which the same audience is transmitting back constantly. Beyond this however, it is to be noted that the content of the Christian message as the word of God is itself claimed to be potent for impacting the souls and changing lives of men. (Hebrews 4:12, King James Version). Also, Peck (1993) affirms that tele-evangelism is a means for achieving stability in a corrupt world. Besides, Christian television preaching has been described as spiritual means for social control (Barret 1982). It is also considered by Bellah (1969) as the "wholesome alternative" to the unethical and moral corrupting TV programming. For Podesta and Kurtze (1990:207) tele-evangelism is "a forum for public morality and political renewal".

2.2 Theoretical Framework

The theories relevant to this study are discussed below:

2.2.1 Development Media Theory

This theory as propounded by Mcquail (1983) outlines roles of the mass media in a developing country. It demands that the media should provide relevant information to bring about development. The theory argues that the basic responsibility of the media in a developing country is to promote the much needed development and transformation in the society.

The basic principles of this theory include the assumption that media activities have to be for the development of the society within the established policy guidelines. On the other hand freedom of the operations of media functionaries is to be ensured by policy makers. Also, the media are enjoined to contextualise their content for maximum benefit to the people they serve. At the same time, they are to link with other developing countries

of like culture and political ideology. This theory justifies the rationale behind having evangelists on television, because positive influences that result from their persuasive mass communication are developmental. Every facet of development in the society has something to benefit from religious preaching; corruption is pervasively destroying the fabric of the nation's economy. There is the need for favourable government policies also, and any religious excesses and bigotry should be curbed by the government through appropriate laws. This way the benefits of tele-evangelism would be maximized. This theory thus helps to give basis for this study in highlighting what should be the objectives of the use of television. It also explains the expected result as well as some intervening variables to the process of tele-evangelism if the desired must be obtained.

2.2.2 The Mass Society Concept

This concept evolved by social scientists in response to the decline of standard values and morals reflected in television. According to Whitney (1975), in looking at the candid appeal to the lowest common denomination offered by television and the increasing centralization of media control, the social scientists inferred a conspiracy. They thus felt that the observable coarseness in the society was the product of the mass media and that the mass media purposely "fed the base appetite" (Whitney, 1975). These criticisms expose the many flaws of television and the mass media in general. The social scientists who propounded this theory were of the view that the bad situation could be redressed through television's switch to programmes that will make for better moral standards. Here then is where tele-evangelism is considered a veritable option to bring about the desired situation of decent moral behaviour. This study then would assist in ascertaining this position. Thus, this theory is appropriate for this study in predicting the expected result of the interaction (influence) between the independent variables of tele-evangelism programmes and the dependent variables of moral adjustment of this study.

2.2.3 The Cultivation Theory

Gerbner (1976) put forward this theory in 1976, and it says that television has become the chief source of story telling in the present society. It goes on to label people according to the period of time they spend daily watching television. Those who spend four hours and above are labelled heavy viewers, while those who view less than four

hours per day are labelled light viewers by Gerbner. Heavy viewers are exposed to more violence and therefore are affected by the "mean world syndrome", an idea that the world is really worse than it appears to be due to exposure to violence on TV. Since too much; viewing ordinarily leads to imbibition of anti-social character and other vices, the preachers of the gospel saw this as a challenge and they decided to invade the television screens with positive programmes that can have positive effect on the society. This study is therefore designed to analyse and measure the pattern of Christian programme viewing and the resultant effect on the society.

2.2.4 Social Influence Theory

This theory more specifically relates to the degree of influence persons, institutions and the media may have on others. This theory as expressed by Kelman (1965) explores three basic areas of processes of social influence. These are compliance, identification and internalization.

Compliance: refers to the acceptance of influence in the hope of either receiving a reward or avoiding punishment.

Identification: This occurs when someone adopts behaviour derived from another person or a group because this behaviour is associated with a satisfying self-defining relationship to this person or group.

Internalisation: Internalisation takes place when the proposed change, the influence, is fully believed in, accepted, taken fully on board, because the influenced person "finds it useful for the solution of a problem or because it is congenial to his own orientation, or because it is demanded of his own values."

In all, imbibitions of and behaviour modification of individuals can result from viewing tele-evangelism via any of these three dimensions of social influence theory. And because television as a mass medium affords the audience sighting, identification in terms of a viewer copying admired tele-evangelist behaviour not just on the basis of the preaching but by what he/she sees is not to be ruled out. This way, this theory thus provides explanation and basis for this study by explaining the process by which the influence of the independent variables (tele-evangelism programmes) on the dependent variables (moral adjustment) is achieved.

2.3 Model for Tele-evangelism in this Study

The model is as diagrammatically presented below.
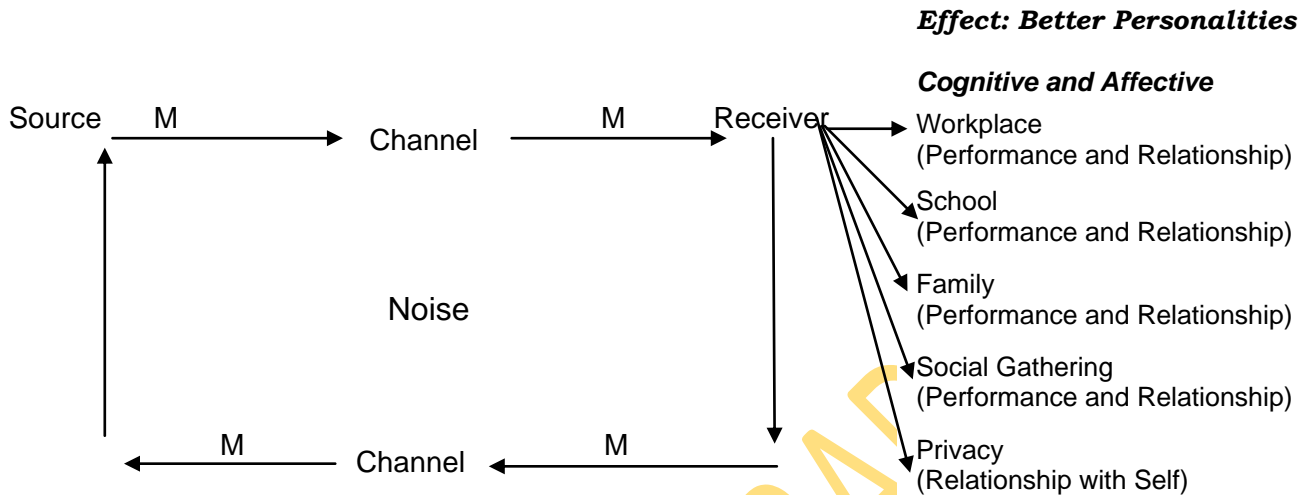
Fig. 1: Mass Communication Model of Tele-evangelism

(De-Fleur's Modified Model, 2008)

The model for this study is derived from system theory. This theory hinges on the recognition of a set of interrelated parts which operate within an environment. Thus in this case the process of communication shall be viewed as a system, comprising a series of definite elements. These components include the source which in this case is the evangelist as the communicator. Also, there is the channel which this time is the television sets, the receivers are the individual viewers of the tele-evangelist's programme and finally the message M itself which include verbal as well as the non-verbal expressions of the tele-evangelist.

Considering Fig. 1, the tele-evangelist is the source of the message (M) which is recorded and transmitted through the channel (television) from which the receiver (the viewer) gets it decoded. Expectedly when the persuasive message is communicated to the viewers it has some influence on them. These influence are depicted by the multiple arrows from the receiver in Fig. 1 pointing at different situations – performance and relationships at workplace, school, family, social gathering and in privacy. The effects are both cognitive and affective.

Resulting from how the evangelist's message affects the receiver a response from the base of the receiver in Fig. 1 returns to the source again. Sometimes this may be

delayed. It can be inform of telephoning, as many preachers purposely present their phone numbers on the screen for prayer request call and counselling. The particular message may elicit further enquiries as to how a viewer could become a member of the particular preacher's congregation. Such enquiries can be by personal contacts, telephoning, electronic mail (E-mail), letters as feedback channel and not necessarily television.

2.4   Appraisal of the Reviewed Literature

This study extensively and comprehensively reviews past and current literatures in the related field of communication with particular attention to television as a mass medium for transmitting Christian evangelistic messages. Theories and principles with a model were used to explain the process and the expected outcome of the influence of tele-evangelism programme on the moral behavours of their viewers. It gives a global perspective to the phenomena of tele-evangelism and its influence on morality. Clear, systematic and sequential x-raying of key variables of the study yielded enough ground for justifying the necessity of a study of this nature in Nigeria with its increasing tele-evangelistic activities, but dwindling moral fortune in its national life.

2.5   Hypotheses

Ho_1:   There is no significant influence of tele-evangelism programmes on the components of moral adjustment among residents of Lagos and Oyo States.

Ho_2:   There is no significant relationship between the influence of tele-evangelism programmes on the moral adjustments characteristics of viewers among residents of Lagos and Oyo States.

CHAPTER THREE
METHODOLOGY

This chapter discusses the procedure that was used in conducting the study. This includes the sampling technique, method of data collection and data analysis.

3.1 Research Design

The research design adopted for this study was the descriptive survey design of *ex-post facto* type. The descriptive research design enables orderly collection, analysis, interpretation and reporting available conditions and circumstances. This design is considered appropriate because it will help to describe, examine, analyze and interpret the variables of the study. The descriptive survey research design is also of advantage because it has a wide range of scopes, a great deal of information as well as representative samples, which permits inferences and generalizations to the entire population.

3.2 Population

The population for this study comprised all adult individuals irrespective of religion but resident in Lagos metropolis in Lagos State and Ibadan in Oyo state. The population for Lagos metropolis is estimated at 2.5 million while that for Ibadan is estimated to be 1 million. Thus the total population across the two states is 3.5 million (National Census, 1991).

3.3 Sample and Sampling Techniques

To obtain the actual representative sample for the study, a multi stage sampling techniques was applied. The first stage involved the purposive sampling method in two local government areas from each of the two states where there is high concentration of audience of the television stations selected for the purpose of this study; purposive for the fact of large concentration of audience.

The second stage involved the stratified sampling method in which the four (4) local governments selected were stratified along the existing communities in each of the local governments. For the third stage purposive sampling technique was used again in selecting three (3) local communities from each of the four (4) local governments.

In the fourth stage the proportionate and simple random sampling techniques were applied to select five (5) percent of the total residents of each of the twelve communities used for the study. Altogether a total of 2,586 respondents were used for the study.

Table 3.1   **Table displaying process of obtaining the sample population of the**
Study data based on 1991 national census

STATE	LOCAL GOVERNMENT	LOCAL COMMUNITY	TOTAL COMMUNITY POPULATION	5% TOTAL POPULATION
Lagos	Lagos Island	Olowogbowo	2,818	140
		Idumota	3,311	165
		Popo Aguda	7,932	396
	Lagos Mainland	Iponri	5,759	287
		Fadeyi	2,775	138
		Unilag Campus	5,186	259
Oyo	Ibadan North	Ojoo	1,518	75
		Adeoyo	8,435	422
		Agodi	4,405	220
	Ibadan South West	Ogunpa	2,071	104
		Dugbe	2,302	115
		Molete	5,293	265
				2,586

Field Work: 2008

Instrumentation

The main instruments used for data collection were two questionnaires: Tele-evangelism Rating Scale and Moral Adjustment Rating Scale. These were complimented with the Focus Group Discussion (FGD) sessions.

3.4.1 Questionnaire

(A) Tele-evangelism Rating Scale

The Tele-evangelism Rating Scale tagged "Tele-evangelism's Influence on Society Scale" (TISS) was used to measure the influence of the tele-evangelism programmes. The questionnaire comprised two parts; first is the demographic items, while the second section took care of the subject matter issues.

The validity of the questionnaire was obtained by subjecting it to peer-review. Also experts in the areas of communication and evaluation assessed it; the researcher's supervisor confirmed and approved it.

The reliability of the Tele-evangelism's Influence on Society Scale (TISS) was determined through the internal consistency reliability procedure of Cronbach alpha. It yielded co-efficient of 0.78

(B) Moral Adjustment Rating Scale

The validity of the questionnaire was obtained by subjecting it to peer review. Also experts in moral psychology assessed it, the researcher's supervisor confirmed and approved it.

The other Scale is the Moral Adjustment Rating Scale (MARS). It is made up of two parts, the biographic and the subject matter – changes in specific moral adjustments. This was drawn on a four (4) point Likert Scale of Strongly Confirm (SC), Confirm (C), Strongly Unconfirm (SU), and Unconfirm (U). The scale has five (5) subscales namely: violent crime, sexual crime, financial crime, sacredness of human life and materialism.

Violent crime subscale has five questions for gathering data on influence with regards to violent crime moral adjustment. The reliability of violent crime sub-scale was determined through the internal consistency reliability procedure of Cronbach Alpha. It yielded coefficient of 0.77.

Sexual immorality subscale has five questions for gathering data on influence with regards to sexual immorality moral adjustment. The reliability of sexual immorality sub-scale was determined through the internal consistency reliability procedure of Cronbach Alpha. It yielded coefficient of 0.80.

Financial crime subscale has five questions for gathering data on influence with regards to financial crime moral adjustment. The reliability of financial crime sub-scale was

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determined through the internal consistency reliability procedure of Cronbach Alpha. It yielded coefficient of 0.72.

Sacredness of life subscale has five questions for gathering data on influence with regards to sacredness of human life moral adjustment. The reliability of sacredness of life sub-scale was determined through the internal consistency reliability procedure of Cronbach Alpha. It yielded coefficient of 0.81.

Materialism subscale has five questions for gathering data on influence with regards to materialism. The reliability of materialism sub-scale was determined through the internal consistency reliability procedure of Cronbach Alpha. It yielded coefficient of 0.80. The above coefficients imply good and fit structure of the scales thereby enabling good reliability of data gathered with them.

3.4.2   Focus Group Discussion (FGD)

Apart from questionnaire, Focus Group Discussion (FGD) was another instrument employed to elicit data from the population of study. This was particularly necessary considering that it would help to obtain some crucial and detailed information that could not be otherwise obtained. There were six focus groups of one session of discussion each.

Table 3.2:   Schedule of Focus Group Discussion

Date	Number of Discussion Session	Membership	Community
12-2-08	1	Six (four females, two males)	Akoka
14-2-08	1	Eight (four males, four females)	Unilag Campus
20-02-08	1	Seven (all males)	Agodi
24-02-08	1	Ten (four males, six females)	Ikoyi
10-03-08	1	Ten (eight males, two females)	Fadeyi
14-03-08	1	Ten (seven males, three females)	Ogunpa

Focus Group Discussion Guide

The Focus Group discussion was guided in sessions by the following sub-themes:

(1) Residents' access to television

(2) Residents' viewership of tele-evangelism programmes

(3) Viewers' expectations of tele-evangelism programmes in terms of its influence on moral adjustment of the people who watch them.

(4) The actual situation of the influence of tele-evangelism on the moral adjustments vis avis violent crime, financial crime, sexual immorality, sacredness of human life and materialism.

(5) Points thrown up by the discussions under the above ones include:

    (a) Extent or level of influence observed/experienced

    (b) Factors responsible for high, low, or no influence at all (As the case may be).

3.5 Procedure for Data Collection

The researcher engaged the services of trained assistants in administering the questionnaire. The researcher organized six (6) focus group discussion both in Lagos and Ibadan which he conducted by himself.

3.6 Methods of Data Analysis

This study employs both descriptive and inferential statistical techniques to document and examine responses to the survey questions. Descriptively, simple frequency counts, percentage, tables and bar charts were used. The Pearson Product Moment Correlation and Multiple Regression were used in testing the hypotheses and in answering the research questions.

CHAPTER FOUR

DATA ANALYSIS, RESULTS AND DISCUSSION OF FINDINGS

This chapter presents the analysis and discussion of the major findings based on the data collected from sampled respondents of the study. The results obtained through the administered questionnaire are clearly presented and efficiently discussed beginning with the demographic characteristics of the respondents. Similarly, the findings of each of the research questions and hypotheses are presented in tabular form based on the results obtained from the analysis. Detailed discussions were later made on each of the results of each research questions.

4.1   Demographic Characteristics of Respondents
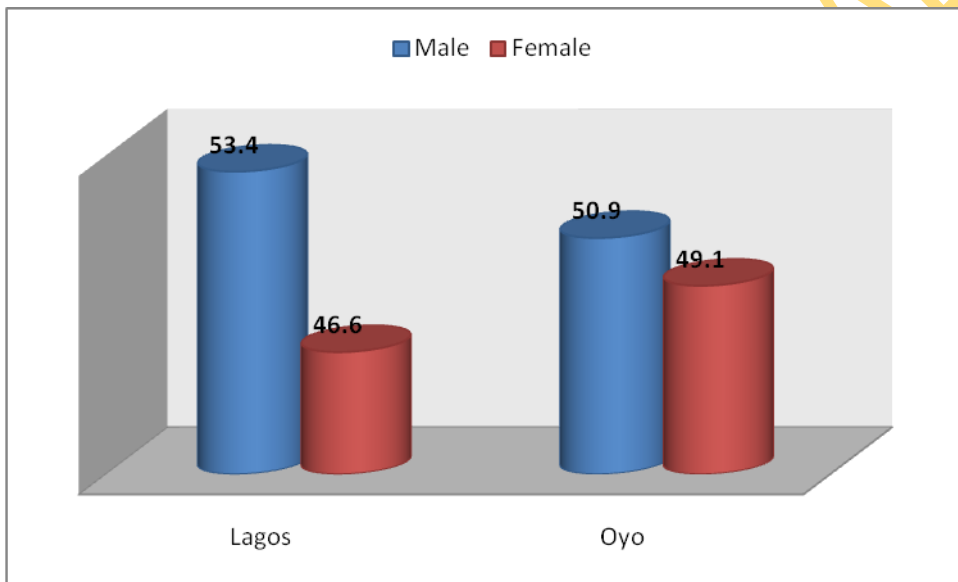
Fig. 4.1:   **Gender Distribution of Respondents**

Source: Computed from field survey, 2010

In Fig. 4.1, the chart depicts that 710 (53.4%) of Lagos respondents are male and 620 (46.6%) are female. In Oyo State, 463 (50.9%) are male while the remaining 447 (49.1%) are female. Across the states the total number of male respondents is 1173 (52.4%), while the total for female respondents is 1067 (47.6%)
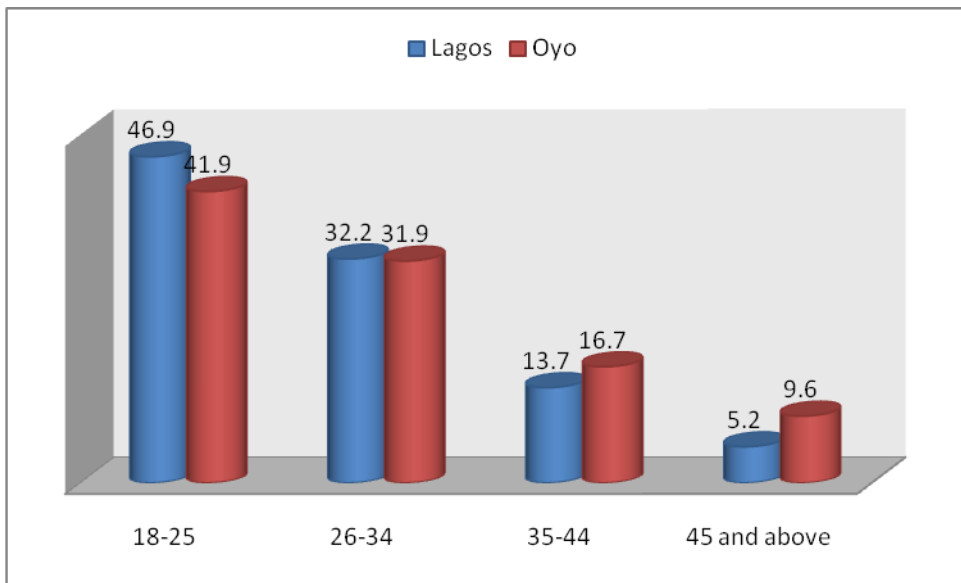
Fig 4.2   Age Distribution of Respondents

Source: Computed from field survey, 2010

In Fig. 4.2, 624 (46.9%) of the respondents in Lagos are between the age range 18 – 25 years, 455 (32.2%) respondents between age range 26 – 34, 182 (13.7%) are within 35 – 44 years, 69 (5.2%) are of ages 45 and above.

For the respondents in Oyo State, 331 (41.9%) of them are of age between 18 and 25, 290 (31.9%) between 26 and 34 years, 152 (16.7%) of them are between 35 and 44 years, 87 (9.6%) of age 45 years and above.

Across the two states 1005 (44.9%) of the respondents are between the range 18-25 years, 745 (33.3%) respondents are between age range 26-34, 334 (14.9%) are within age range 35-44 years and 156 (7.0%) are of the ages 45 years and above.

Fig. 4.3   Marital Status Distribution of Respondents

Source: Computed from field survey, 2010

In Fig. 4.3, 612 (46%) of respondents in Lagos State are married, 718 (54%) are single. In Oyo State however, 409 (44.9%) of the respondents are married, 501 (55.1%) are single. Total population of married respondents across the states is 1021 (45.6%), while the population of the unmarried is 1219 (54.4%) across the states.
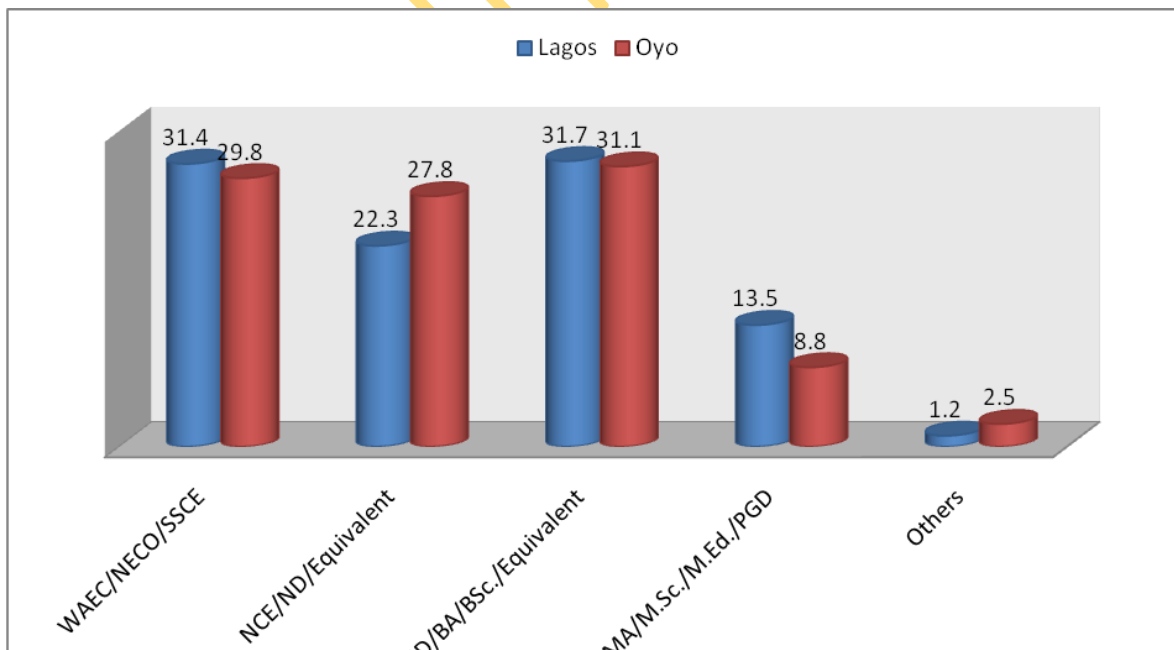
Fig. 4.4   Educational Attainment of Respondents

Source: Computed from field survey, 2010

In Fig. 4.4, 417 (31.4%) of the respondents in Lagos State have academic qualification of WASC, SSCE or NECO, 296 (22.3%) possess NCE, ND or equivalents, 422 (31.7%) possess HND, BA, B.Sc. or equivalent, 179 (13.5%) are of MA, M.Sc, M.Ed., PGD or equivalent level of education, 16(1.2%) respondents have some other levels of education. On the other hand, in Oyo State, 271 (29.8%) of the respondents have educational qualification of WASC, SCCE or NECO, 253 (27.8%) possess NCE, ND or equivalent, 283 (31.1%) possess HND, BA, B.Sc. or equivalent, 80 (8.8%) are of MA, M.Sc., M.Ed., PGD or equivalent level of education, 23 (2.5%) respondents have some other levels of education.

A total of 688 (30.7%) of the respondents possess academic qualification of WAEC, SSCE or NECO; a total of 549 (25.5%) possess NCE, ND or equivalents, a total of 705 (31.5%) possess HND, BA, BSc. or e equivalent, a total of 259 (11.6%) possess MA, MSc. Med, PGD or equivalent, while a total of 39 (1.7%) possess some other levels of education across the two states.
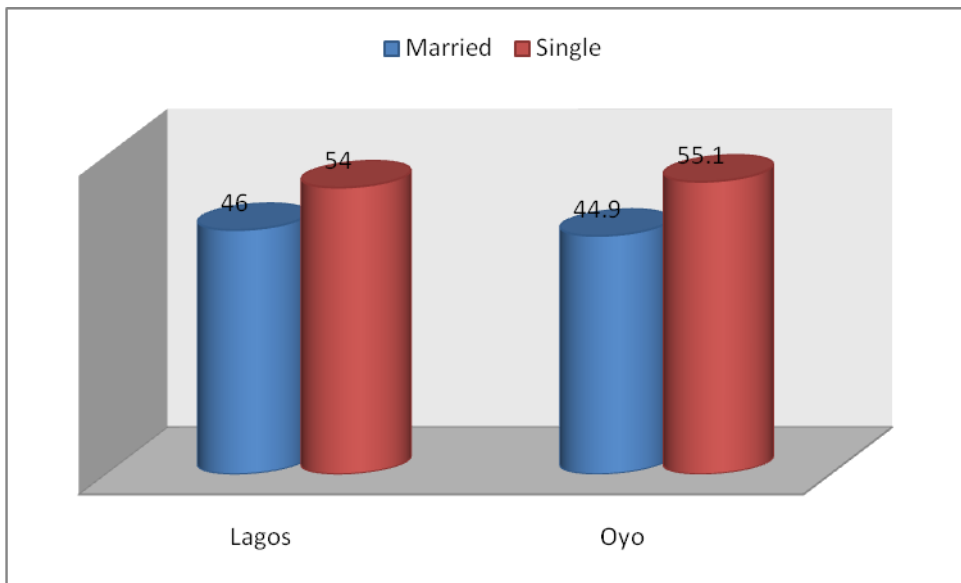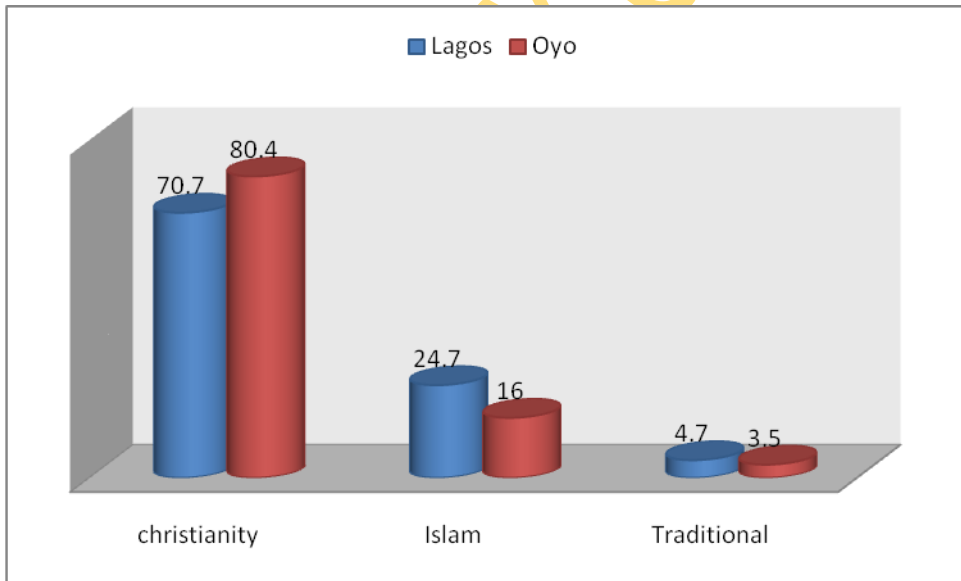

Fig. 4.5:   Religion Distribution of Respondents

Source: Computed from field survey, 2010

In Fig. 4.5, 869 (70.7%) of the respondents in Lagos State are Christians, 302 24.6%) Muslim, 59 (4.8) are of traditional religion. In Oyo State however, 493 (80.8%) of the respondents are Christians, 93 (15.2%) are Muslim, 24 (3.9%) are of traditional religion. A total of 1672 (74.6%) respondents are Christians, a total of 474 (21.2%) are Muslims and a total of 94 (4.2%) are of traditional religion across the two states.

Major Findings

4.2   Research Question 1: What is the extent to which tele-evangelism influences the moral adjustment of viewers of the selected tele-evangelism programms?

Table 4.1A: Regression of Joint Influence of Tele-evangelism Programmes on all the Moral Adjustments.

	Sum of squares	Df	Mean square	F	Sig
Regression	.629	5	.126	15. 614	.000
Residual	18.028	2234	0.00807		
Total	18.657	2239			

Source: computed from field survey, 2010

Interpretation and Discussion

From table 1a, F-test value of 15.614 (p<0.05) shows that all the tele-evangelism programmes are jointly significant in influencing the moral adjustment.

That the tele-evangelism programmes jointly subtend the right relationships to the first four moral adjustments should be normally expected. The Christian message has the potential for changing lives of people, and according to Armon (1997) it (the Christian message) has for years brought about newness of life in individuals. This is exactly what the Bible says (II Corinthians 5:17). According to Armon (1997) the new relationship which forges between God and adherents also translates socially in mitigating the society. The conversion which is experienced by adherents results in transformation of attitudes, behaviour, habits, conducts in the direction of positive moral scale. Further, as an advocacy for sacrificial and unblameable living the Christian message brings the mind to new influences that produce new response to social conditions. This according to Armon (ibid) is further buttressed with the teaching of eternal death in hell fire through corrupt and

sinful living and eternal life in heaven resulting from living according to prescribed and accepted moral standards. This pattern of teaching and belief Armon (ibid) says has succeeded in correcting impropriety and social ills throughout all ages. Davis (1976), indeed posits that the Christian message meets all the needs for moral and social reforms. Peck (1993) says that tele-evangelism has been proved to be agent of stability in the world, while Podesta and Kurtze (1990:207) state that it (tele-evangelism) is "a forum for public morality and political renewal." In fact Byrd (2002) unequivocally advocates the use of Christian television preaching for the renewal of the youth, and as a replacement for the moral eroding alternatives. Onabajo (2002) found out that tele-evangelism had brought about desirable moral changes in the youth respondents in his study. Bellah (1968), sees Christian television message as the 'wholesome' option to the unethical great television networks.

Across the sessions of the focus group discussion of this research work also, there was the agreement among the discussants that tele-evangelism indeed influences moral conduct of its viewers, though such influence is said to be at a minimal level, and that there are wrong and undesirable influences in exceptional cases nevertheless.

 A discussant said:

> *I know someone who was preparing to travel to settle in an overseas country through morally deficient procedures. On listening to a Christian preaching on television he resolved not to go ahead with falsifying record and statistics in a bid to travel, hence he did not travel anymore.*
>
> *Ade FGD$_3$ Ibadan*
> *Ade not the real name*

Also, a discussant in Ibadan focus group commented:

> *Take for an example Pastor Adeboye (a tele-evangelist of this study), he is consistent in his lifestyle with his preaching – a humble and modest living. Such encourages viewers to a changed life pattern.*
>
> *Olu FGD$_3$ Ibadan*
> *Olu not the real name*

The focus group sessions tried to give reasons for the low level of the desirable influence of the tele-evangelism programmes. These include:

- Insincere and self-seeking tele-evangelists are abounding. They misguide viewers by their conduct and even their message.
- Many tele-evangelists are only concerned with prosperity preaching.
- Many tele-evangelists come to the screen to boast of their wealth and flaunt their riches.
- Some preach the gospel of ease that once one comes to Jesus everything would be rosy all through.
- That flaunting of their wealth encourages and motivates some viewers to want to get rich by whatever means.
- Researcher's comment: *In the face of a practice as this, and in this period of poor national economic performance with high level of unemployment; the young graduates roaming the streets without jobs could be easily swayed into wrong deeds through such gospel of ease that is not balanced.*
- Some don't preach the truth.
- Some tele-evangelists see it as being fashionable to be on television and as an index of success, so it is to make people view them as accomplished, a wrong objective.
- Some tele-evangelists only tell their audience what they like to hear for their selfish interest and advantage.
- The way some tele-evangelists dress is unbecoming of a Christian preacher – such encourages some viewers into such practice.
- The way some tele-evangelists raise funds in the course of their television programmes smack of fraud, such are not contributing positively to transforming moral lives of their viewers.

It should be remarked that no one tele-evangelism programme viewer may be restricted to watching just one tele-evangelism programme, hence, the influence of tele-evangelism may be diffusive. Thus the influence of the good tele-evangelists/tele-evangelisms could be affected by those of the bad ones, in line with the observation made above about the bad tele-evangelism programmes. Where, perhaps this becomes very glaring may be the fact that whereas under normal condition, tele-evangelism should

inversely correlate with materialism, but this study has observed the otherwise for it, i.e. tele-evangelism positively correlate with materialism – rising tele-evangelism, rising materialism. This is not necessarily to be identified as a snag on the part of the tele-evangelism programmes, but maybe it is because of the activities of others.

Having said that, it is also in line to remember that empirical researches have revealed that mass media (and therefore TV) do not all by themselves alone influence their audience without some mediating factors, though the potential of mass media to dominate and influence is acknowledged, nevertheless, its influence on our thoughts and imagination is both mediated and mitigated by the circumstances in context (Onomrerhino, 2000). Pauline Publications Africa (1994) also opines that besides, there are important sources of power and influence on the media at work; and based on the research of the publication it is identified that there is a difference between actual media power and media influence and what before now has been attributed to them.

Notwithstanding all these, the tele-evangelism programmes are observed by respondents of this research study to influence its audience along positive moral scale, howbeit minimally. A focus group discussant profoundly remarked:

> *Tele-evangelism is even what makes the level of atrocities to be at the level it is now, if not for tele-evangelism you can imagine how worse the situation would be.*
>
> *Joseph FGD$_6$ Ibadan*
> *Joseph, not real name.*

4.3 Research Question 2: What is the level at which each of five selected tele-evangelism programmes influence the moral adjustment of residence?

Table 4.1B: Regression of Relative influence of each of the Tele-evangelism Programmes on the moral Adjustments.

Tele-evangelism Programmes	Unstandardised coefficient		Standardized coefficient	t	Sig
	B	Std. error	Beta		
(Constant)	0.301	0.001		267.817	.000
Love World	0.199	0.044	.786	4.548	.000
Singles and Married	0.085	0.029	.430	2.911	.004
Hour of Lifting	0.055	0.023	.308	2.397	.017
Redemption Hour	0.233	0.046	.700	5.026	.000
Moment of Truth	0.025	0.022	.028	1.097	.272

Source: completed from field survey, 2010

Interpretation and Discussion

From Table 1b the standardized Beta value of 0.786, ($p<0.05$) indicate that Love World Tele-evangelism programme significantly influences the moral adjustments. The standardized Beta value of .430 ($p<0.05$) indicates that singles and married tele-evangelism programme significantly influences the moral adjustments. The standardized Beta value of 700 ($p<0.5$) shows that Redemption Hour tele-evangelism programme significantly influences the moral adjustments. The standardized Beta value of 0.028 ($p>0.05$) shows that Moment of Truth tele-evangelism programme does not have significant influence on the moral adjustments.

Thus, all tele-evangelism programmes except Moment of Truth significantly influence the Moral Adjustments. In terms of their relative contribution, Love World has the highest influence, followed by Redemption Hour, Singles and Married, Hour of Lifting in that order. This result further implies that the null hypothesis 2, which says that there is no significant relative influence of all the tele-evangelism programmes on viewers' moral adjustments is rejected with respect to the first tele-evangelism programmes (Love World,

Married and Singles, Hour of Lifting and Redemption Hour.). However, the hypothesis is accepted with respect to the Moment of Truth tele-evangelism programme.

Considering the observed results obtained with regards to the influence of each of the tele-evangelism programmes in turn on the moral adjustments together (violent crime, sexual immorality, financial crime, sacredness of human life and materialism) the trend is that each of them positively influences the moral adjustments as one would ordinarily expect. The content message of tele-evangelism is itself potent for life changing i.e. the gospel of Jesus Christ (II Corinthians 5:17). Armon (1997) says this change is brought about as through the teachings about God, an individual get saved from sin and human foible by his or her believing in Jesus Christ. The new relationship that forges between adherents, also translates socially in mitigating the society. Resulting from the conversion experienced by adherent's attitudes, behaviour, habits, conducts are changed along positive moral scale. According to Armon (1997), the Christian message, as an advocacy for sacrificial and unblameable living brings the mind of men to new influences that produce new response to social conditions. This is the more reinforced with the teaching of eternal death in hell fire through corrupt and sinful living, and eternal life in heaven resulting from living according to prescribed and accepted moral standard. Through this pattern of teaching and belief, Armon says Christian message has succeeded in correcting impropriety and social ills throughout the ages.

Peck (1993) says that tele-evangelism has been proved to be agent of stability in the corrupt world, while Podesta and Kurtze (1990:207) state that it (tele-evangelism) is "a forum for public morality and political renewal." Byrd (2002) unequivocally advocates the use of Christian television preaching for the renewal of the youth, and as a replacement for the moral – eroding alternatives. Onabajo (2002), in his study discovered that tele-evangelism had brought about desirable moral changes in the youth respondents of his study.

These observations are also corroborated by the findings from the sessions of focus group discussion of this study. There was the consensus among the discussants of all the groups that tele-evangelism influences moral conduct of its viewers, howbeit in a minimal way. According to discussants also, there are undesirable influences in some exceptional cases. This form of influence they attribute to the fake, self-seeking tele-evangelists, who come to the television screen with ulterior motives.

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Besides, a case should be made for the results of empirical researches by which it is held that mass media and therefore television do not by themselves influence the the viewers without some mediating factors. Though the potential of mass media to dominate and influence is acknowledged, nevertheless, its influence on "our thoughts and imagination is both mediated and mitigated by our circumstances" (Onmrerhino, 2000).

4.4   Research Question 3: What are the viewers' favourite tele-evangelists, channels of preference and their level of exposure to tele-evangelism?

Here, using various parameters – Television ownership, whether watching tele-evangelism or not, frequency of watching tele-evangelist, the respondents' data are presented and analysed.

Table 4.2A: TV Ownership Distribution of Respondents

	Lagos		Oyo		Total	
	Count	**%**	**Count**	**%**	**Count**	**%**
Yes	1126	84.7	754	82.9	1880	83.9
No	204	15.3	156	17.1	360	16.1
Total	1330	100	910	100	2240	100

Source: Computed from field survey, 2010

Table 4.2A, depicts that 1126 (84.7%) of respondents in Lagos own television set while 204 (15.3%) do not own television set. In Oyo State 754 (82.9%) of the respondents own television, while the remaining 156 (17.1%) do not own television. Across the states 1880 (83.9%) number of respondents owns television sets, while 360 (`6.1%) of them do not.

Table 4.2B: Residents viewership of tele-evangelism

	Lagos		Oyo		Total	
	Count	**%**	**Count**	**%**	**Count**	**%**
Yes	1139	85.6	852	94.7	2001	89.3
No	191	14.4	48	5.3	239	10.7
Total	1330	100	910	100	2240	100

Source: Computed from field survey, 2010

In Table 4.2B, 1139 (85%) of the respondents in Lagos do watch Christian programme on television, 191 (14.4%) do not watch Christian programme on television. In Oyo State 862 (94.7%) of the respondents do watch Christian programme on television, the remaining 48 (5.3%) do not. A total of 2001 (89.3%) respondents watch tele-evangelism programmes while 239 (10.7%) respondents across do not watch at all. In all the six sessions of the Focus Group Discussions, the opinion was that tele-evangelism viewing is widespread among the members of the society, cutting across religious boundaries.

Table 4.2C: Frequency of watching your favourite Christian programmes

	Lagos		Oyo		Total		χ^2 (P – Value)
	Count	**%**	**Count**	**%**	**Count**	**%**	
Daily	285	21.4	158	17.4	443	18.2	
Weekly	515	38.7	455	50.0	970	39.8	
Twice Weekly	142	10.7	152	16.7	294	12.1	92.80 (0.000)
Once a while	101	7.6	64	7.0	165	6.8	
Rarely	96	7.2	33	3.6	129	5.3	
Not Applicable	191	14.4	48	5.3	239	10.7	
Total	1330	100	910	100	2240	100	

Source: Computed from field survey, 2010

Table 4.2C, 285 (21.4%) of respondents in Lagos State watch their favourite tele-evangelism daily, 515 (38.7%) watch their favourite tele-evangelism weekly, 142 (10.7%) watch their favourite Christian television programme twice weekly, 101 (7.6%) watch their favourite Christian television programme(s) once a while, 96 (7.2%) rarely watch their favourite Christian television programme(s), and the remaining 191 (14.4%) already claimed that they do not watch tele-evangelism at all, hence this question does not apply in their case.

In Oyo State however, 158 (17.4%) respondents watch their favourite Christian television programme daily, 455 (50.0%) watch their favourite Christian television programme weekly, 152 (16.7%) watch their favourite Christian television programme twice weekly, 64 (7.0%) watch their favourite Christian television programme once a while, 33 (3.6%) of them rarely watch their favourite Christian Television programme, and the remaining 48 (5.3%) already claimed that they do not watch tele-evangelism at all, hence this question does not apply in their case. Further, the χ^2 statistics of 92.820 (P > 0.05) shows that there is no significant difference in the frequency at which viewers watch their favourite Christian television programmes between Lagos and Oyo States.

A total of 443 (18.2%) respondents watch their favourite tele-evangelism programmes daily across the states, a total of 970 (39.8%) of respondents across the states watch their favourite tele-evangelism programmes weekly, a total of 294 (12.1%) of respondents across the states watch their favourite tele-evangelism programmes twice a week, a total of 165 (6.8%) of respondents watch their favourite tele-evangelism programmes once a while, a total of 129 (5.3%) of respondents watch their favourite tele-evangelism programmes rarely across the states, and for the remaining 239 (10.7%)of the respondents across the states who do not even watch at all this does not apply.

Table 4.3   Viewers Favourite Tele-evangelists

S/N	Tele-evangelists	Tele-evangelism Programme	Frequency	Percent of Respondents
1	Chris. Oyakhilome	Love World	786	35.11
2	Bimbo Odukoya	Singles and Married	430	19.18
3	Femi Emmanuel	Hour of Divine Lifting	308	13.75
4	E.A. Adeboye	Redemption Hour	700	31.25
5	T.B. Joshua	Emmanuel	17	0.76
6	Poju Oyemade	Insight for Living	21	0.92
7	M. Ashimolowo	Winning Ways	15	0.65
8	Tunde Bakare	Moment of Truth	28	1.25
9	G. Ogunlana	Paito Wa	10	0.43
10	Abiara	The Touch from God	7	0.33

Source: Computed from field survey, 2010
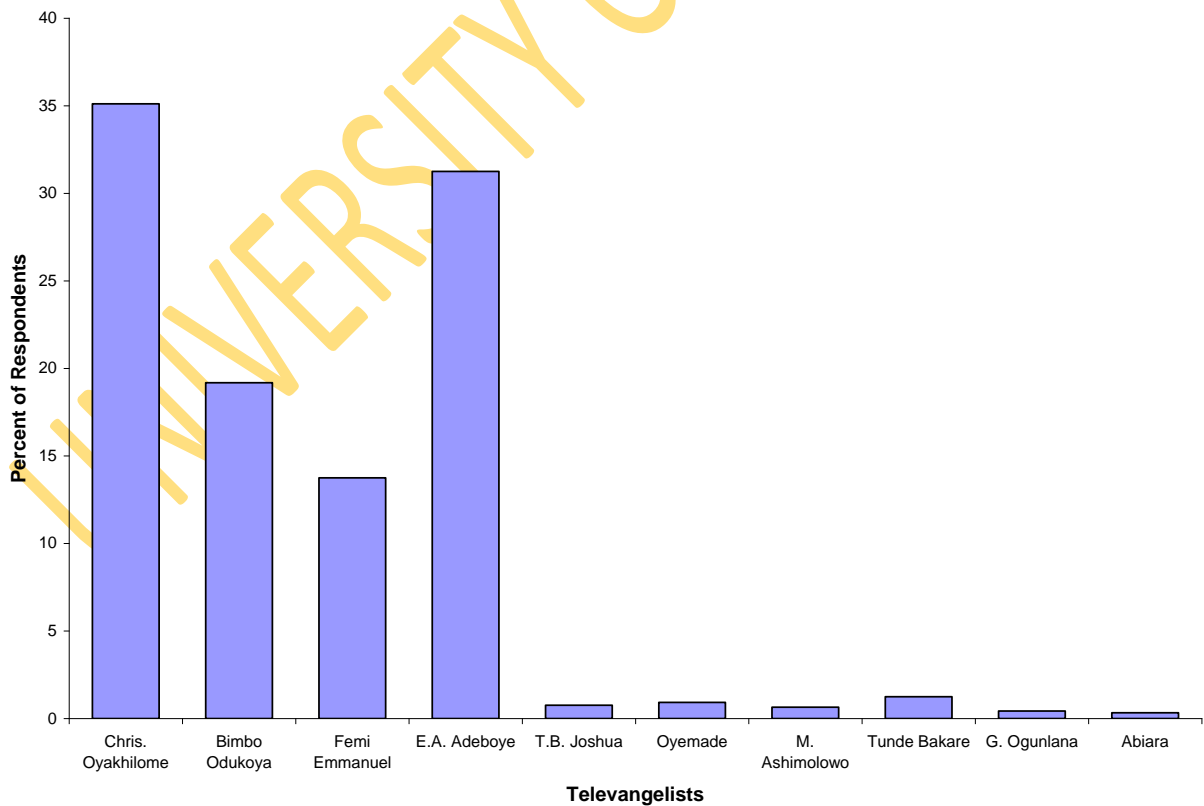
Fig. 4.6: The Most-Watched Tele-evangelists (viewers' favourites)

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From Fig. 4.6, it cleared that Chris Oyakhilome (Love World) is 35.11 percent, is the most watched tele-evangelist between Lagos and Oyo States and therefore the most favourite tele-evangelist followed by E.A. Adeboye (Redemption Hour) 31.25 percent of the respondents, then Bimbo Odukoya (Singles and Married) 19.18 percent, Femi Emmanuel (Hour of Divine Lifting) follows with 13.75 percent. Therefore the least favourite among the respondents is Abiara (the Touch from God) with 0.33 percent.

In all the six sessions of the Focus Group discussions a wide range of tele-evangelists were identified as being watched. Among the whole lot the same list of those identified by the questionnaire tool was among those who were featured highest, with Pastors E. A. Adeboye and Chris Oyakhilome enjoying the largest viewership.

Table 4.4   Respondents' Distribution of Channels of Preference

	Lagos		Oyo		Total		χ^2 (P – Value)
	Count	%	Count	%	Count	%	
BCOS	39	2.9	426	46.8	465	20.8	
BCOS, NTA	2	0.2	40	4.4	42	1.9	
BCOS, NTA, Galaxy	0	0	18	2.0	18	0.8	997.870 (0.000)
NTA (Ibadan)	42	3.2	164	18.0	206	9.2	
Galaxy (Ibadan)	27	2.0	88	9.8	115	5.1	
LTV	346	26.0	58	6.4	404	18.0	
LTV, AIT	25	1.9	2	0.2	27	1.2	
LTV, NTA 10	5	0.4	0	0	5	0.2	
AIT	493	37.1	45	5.0	538	24.0	
NTA 10	160	12.0	21	2.3	181	8.1	
Not Applicable	191	14.4	48	5.3	239	10.7	
Total	1330	100	910	100	2240	100	

Source: Computed from field survey, 2010

Table 4.4, in Lagos State, 39 (2.9%) watch BCOS for their favourite Christian programme, 2 (0.2%) watch both BCOS and NTA Ibadan for their favourite Christian programme, none of them watch BCOS, NTA Ibadan and Galaxy Ibadan together for their favourite Christian programme, 42 (3.2%) watch only NTA Ibadan for their favourite Christian programme, 27 (2.0%) watch only Galaxy Ibadan for their favourite Christian programme. 341 (26.0%) of these Lagos respondents watch only LTV for their favourite Christian programme, 25 (1.9%) watch both LTV and AIT for their favourite Christian programme, 5 (0.4%) watch both LTV and NTA 10 for their favourite Christian programme, 493 (37.1%) watch only AIT for their favourite Christian programme, 160 (12.0%) watch only NTA 10 for their favourite Christian programme, and the remaining 191 (14.4%) already claimed that they do not watch tele-evangelism at all, hence this question does not apply to them.

In Oyo State however, 426 (46.8%) watch only BCOS for their favourite Christian programme, 40 (4.4%) watch both BCOS and NTA Ibadan for their favourite Christian programme, 18 (2.0%) watch BCOS, NTA Ibadan and Galaxy Ibadan for their favourite Christian programme, 164 (18.0%) watch only NTA Ibadan for their favourite Christian programme, 88 (9.8%) watch only Galaxy Ibadan for their favourite Christian programme 58 (6.4%) watch LTV for their favourite Christian programme, 2 (0.2%) watch both LTV and AIT favourite Christian programme, none of the respondents watch both LTV, NTA 10 together for their favourite Christian programme, 45 (5.0%) watch only AIT for their favourite Christian programme, 21 (2.3%) watch only NTA 10 for their favourite Christian programme and the remaining 4 (5.3%) of them already claimed that they do not watch tele-evangelism at all. Further the χ^2 statistics of 997.870 (P > 0.05) shows that there is no significant difference in the pattern of choice of television channels in which viewers watch their favourite Christian television programmes between Lagos and Oyo States.

A total of 465 (20.8%) respondents watch BCOS for their favourite tele-evangelism programmes, 42 (1.9%) respondents watch BCOS and NTA Ibadan for their favourite tele-evangelism programmes, 18 (0.8%) respondents watch BCOS, NTA Ibadan and Galaxy Ibadan for their favourite tele-evangelism programmes, 206 (9.2%) respondents watch only NTA Ibadan for their favourite tele-evangelism programmes, 115 (5.1%) respondents watch only Galaxy Ibadan for their favourite tele-evangelism programmes, 404 (18.0%) respondents watch only LTV for their favourite tele-evangelism programmes, 27 (1.2%)

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respondents watch both LTV and AIT for their favourite tele-evangelism programmes, 5 (0.2%) respondents watch both LTV and NTA 10 for their favourite tele-evangelism programmes, 538 (24.0%) respondents watch only AIT for their favourite tele-evangelism programmes, 181 (8.1%) respondents watch only NTA10 for their favourite tele-evangelism programmes. The remaining 239 (10.7%) respondents do not watch at all, it does not apply in their case.

4.5   Hypotheses

In this section, the hypothesis as stated in section 2.3.19 of this work and as derived from the objectives of the research in section 1.3 are presented and analysed. The section tests for both the joint and the relative influence of Tele-evangelism programmes on moral adjustments. The F-test is used for the former and the standardized betas are used to determine the individual (relative) influence. The various moral adjustments of the study are: violent crime, sexual immorality, financial crime, sacredness of human life and materialism.

Hypothesis 1: There is no significant influence of tele-evangelism on the components of moral adjustment among residents of Lagos and Oyo States.

Table 4.5:   Regression Result Showing the Influence of Tele-evangelism programmes on each of the moral adjustments.

Moral Adjustment	Unstandardised coefficient		Standardized coefficient		
	B	Std. error	Beta	T	Sig
Violent Crime	-1.23	0.004	-1.86	-35.055	0.000
Sexual Immorality	-126	0.004	-.127	-34.480	0.000
Financial Crime	-.139	0.004	-.174	-35. 309	0.000
Sacredness of Human life	0.145	0.004	0.135	39.213	0.000
Materialism	0.138	0.004	0.105	36. 674	0.000

Source: Computed from field survey, 2010

Interpretation and Discussion

Table 4.5 shows that tele-evangelism programmes have a negative and significant influence on violent crime, Beta value -.186 (p< 0.05) i.e. higher level of tele-evangelism programme results in lower level of violent crime. Also, the table reveals that tele-evangelism programmes have a negative and significant influence on sexual immorality, Beta value -.127 (p<0.05) i.e. higher level of tele-evangelism programmes results in lower level of sexual immorality. The table reveals also that tele-evangelism programmes have a negative and significant influence on financial crime, Beta value -.139 (p<0.05) i.e. higher level of tele-evangelism programmes result in lower level of financial crime. Also, the table shows that tele-evangelism programmes have positive and significant influence on sacredness of human life, Beta value 0.135 (p<0.05) i.e. higher level of tele-evangelism programmes results in higher level of sacredness of human life. Finally, the table shows that tele-evangelism programmes have positive and significant influence on materialism, Beta value 0 .105 (p<0.05) i.e. higher level of tele-evangelism programmes result in higher level of materialism. Since the influence of tele-evangelism is significant for all the moral adjustment it thus implies that hypothesis one is to be rejected.

Considering the observed results obtained with regards to the joint influence of the tele-evangelism programmes on each of the moral adjustments, (violent crime, sexual immorality, financial crime, sacredness of human life and materialism), which is positive regarding the first four i.e. violent crime, sexual immorality, financial crime and sacredness of human life this is as one would ordinarily expect. The Christian message has the potential for changing lives of people, and according to Armon (1997) it (the Christian message) has for years brought about newness of life in individuals. This is exactly what the Bible says (II Corinthians 5:17). According to Armon (1997) the new relationship which forges between God and adherents also translates socially in mitigating the society. The conversion which is experienced by adherents results in transformation of attitudes, behaviour, habits, conducts in the direction of positive moral scale. Further, as an advocacy for sacrificial and unblameable living the Christian message brings the mind to new influences that produce new response to social conditions. This according to Armon (ibid) is further buttressed with the teaching of eternal death in hell fire through corrupt and sinful living and eternal life in heaven resulting from living according to prescribed and accepted moral standards. This pattern of teaching and belief Armon (ibid) says has

succeeded in correcting impropriety and social ills throughout all ages. Davis (1976) indeed posits that the Christian message meets all the needs for moral and social reforms. Peck (1993) says that tele-evangelism has been proved to be agent of stability in the world, while Podesta and Kurtze (1990:207) state that it (tele-evangelism) is "a forum for public morality and political renewal." In fact Byrd (2002) unequivocally advocates the use of Christian television preaching for the renewal of the youth, and as a replacement for the moral eroding alternatives. Onabajo (2002) found out that tele-evangelism had brought about desirable moral changes in the youth respondents in his study.

Across the sessions of the focus group discussion of this research work also, there was the agreement that tele-evangelism indeed influences moral conduct of its viewers, though such influence is said to be at a minimal level, and wrong and undesirable influences in exceptional cases nevertheless. The result that tended toward this in this study is observed in the case of the last moral adjustment- materialism.

Considering the result obtained with the last moral adjustment i.e. materialism in relation to the joint influence of the tele-evangelism programmes, this is a complete departure from what ordinarily and normally would be expected. Just as the tele-evangelism programmes had desirable influence on the other four moral adjustments so would one have expected with materialism here. The findings from the focus group discussion (FGD) in particular across the various sessions agreed that some tele-evangelists, rather than correctly influencing their viewers it is the wrong influence they make on them.

> *On the other hand tele-evangelism influences its viewers wrongly, because some tele-evangelists only preach prosperity and in a manner that influence their viewers to want to acquire wealth by whatever means, good or bad.*
>
> *Anne FGD$_1$ = Lagos*
> *(Anne not real name)*

> *I like to watch a particular tele-evangelist (identity of same tele-evangelist was discovered to be known by every member of the group) not for any other reason but for his suit; it is not from here (Nigeria)   Kunle FGD$_3$ Ibadan*
> *Kunle not real name*

Now, such observations and comments as above could be a source of some anomaly. However, realizing also that respondents were not strictly restricted to one tele-evangelism programme, such anomaly may be diffusive and pervasive. To be able to maximally benefit from whatever good tele-evangelism programme holds for the viewers therefore the bad eggs of tele-evangelists should be kept at the barest minimum level in number and activity. Besides this however, the discussants at the focus groups further opined that the same mass medium of tele-evangelism – television is that which undermines the gains of tele-evangelism, in that it side by side tele-evangelism makes available to its viewers other materials that promote antisocial behaviours. Though this factor may not all alone be responsible for low achievement of tele-evangelism, it nonetheless has its contribution. Gerbner (1976) says that much television viewing (minus Christian preachings on TV) leads to imbibitions of vices. It should be realized that viewers are not necessarily restricted to watching only tele-evangelism programmes.

Also, whatever makes the influence of tele-evangelism programmes on materialism to be what it was found to be stands to impact on other moral adjustments such as violent crime, financial crime and sacredness of human life. Materialistic drive logically should make for corresponding drive in those other variables to some extent. This perhaps is also responsible for the low values of the respective beta that is observable generally.

Hypothesis 2: There is no significant relationship between the influence of tele-evangelism on the moral adjustments characteristics of viewers among residents of Lagos and Oyo States.

Table 4.6: **Correlation of how the influence of Tele-evangelism programmes on moral Adjustment varies with level of Tele-evangelism Exposure, Education and Age.**

Influence of tele-evangelism		Exposure	Education	Age
	Pearson correlation	0.370	0.350	-.340
	Sig (2 tailed)	0.000	0.000	0.000
	N	1840	1840	1840

Correlation is significant at the 0.01 level (2-tailed)
Source: Computed from field survey, 2010

Interpretation and Discussion

In table 4.6, it is observed that the influence of tele-evangelism programmes on moral adjustments significantly correlate with level of Exposure (r = 0.370, p< 0.05); Education (r = 0.350, p< 0.05) and Age (r = -0.340, p < 0.05). In other words, influence of tele-evangelism on moral adjustment is observed to be higher among viewers who watch tele-evangelism programmes more frequently and the non educated viewers. However, tele-evangelism influence is lower among older viewers.

The relationship between the level of exposure to tele-evangelism and influence on moral adjustment is just as expected, a direct proportionate one. This is to mean that as level of exposure to tele-evangelism rises so does the level of change it brings about in the morals of the viewers vis avis violent crime, financial crime, sexual crime, sacredness of human life and materialism. Gerbner (1976), in rating the level of television viewing those who view for a long period of time as heavy viewers and that this category of viewers were more vulnerable to imbibition of anti- social character from what they see on the TV screen. First of all high frequency of TV viewing can be said to amount to long period of viewing. Whereas, according to Gerbner long period viewers imbibe the violence they concentrate upon on TV, logically long period viewers are expected to imbibe the righteous communications (tele-evangelism) they concentrate upon on TV. This is consistent with the claim of Oladokun.

As an instrument for changing deep seated values and attitudes, the media (TV exemplified) are expected to be a veritable apparatus for social engineering and for affecting desired value orientation and attitudinal changes. The media have enough influence to be used to promote either good or evil causes (Oladokun 2002). In which case the media (TV as mass media adequate representative) can help to build good character and therefore develop the society, it can alternatively be problematic and a nuisance to same. Hence, the media, Folley (2000) says, can be used either for good or for evil—it is a matter of choice. However, now that some individuals of this study decided to choose the right side of it and to frequently concentrate on same, the result is obvious in the face of what the literature has declared.

As regards the relationship between educational level and influence of tele-evangelism on moral adjustments that was found to be a positive correlation, this could still be due to the selective perception which according to Biagi (2000) occurs because

everyone brings some other variables such as education, interest. In all, the fact that the influence of tele-evangelism on moral adjustments is significant in relation to each of the characteristics of viewers-exposure, education and age implies hypothesis two is to be rejected.

CHAPTER FIVE

RECOMMENDATION AND CONCLUSION

Based on analysis, result and discussion of chapter four of this study, chapter five presents the recommendation and policy implication, summary of the study, limitation of the study, suggestions for further studies and conclusion.

5.1   Summary of the Study

This study sought to discover the effectiveness of tele-evangelism in the communication of the Christian message to the viewers. That television is effective in communication of Christian message was to be determined by the change the message makes in the morals of viewers. The moral adjustments of measurement were: violent crime, sexual immorality, financial crime, sacredness of human life and materialism.

Chapter one was directed at introducing the study. Such items as background to the study, statement of the problem, objectives of the study, research questions, scope and significance of the study as well as definition of terms as applied in the study were featured.

Chapter two took care of theoretical framework, and review of relevant literature.

Chapter three covered the research methodology of the study. This included the research design-- survey method, multistage sampling techniques using questionnaire, focus group discussion for data collection. The types of data analytical tools for analyzing data were also introduced.

Chapter four concerned itself with exhaustive presentation of data and their analysis with the interpretation. Frequency counts, percentages with cross tabulations were used to analyse the demographic characteristics of respondents.

Multiple Regression and Pearson Moment Correlation statistical tools were used to measure and determine the influence of the independent variable (tele-evangelism), on the dependent variable – moral adjustments (violent crime, sexual immorality, financial crime, sacredness of human life and materialism).

The major findings of the study are:

(1)   Generally, tele-evangelism influences moral adjustments of viewers of the programmes, but the influence was qualitatively observed not to be pronounced.

(2)   The level of influence is highest for Love World tele-evangelism programme and least for Moment of Truth tele-evangelism programme.

(3)   Strangely the joint influence of the tele-evangelism programmes on materialism moral adjustment is negative.

(4)   The influence of tele-evangelism programmes on the moral adjustments increases with increasing exposure and rising level of education, but decreases with age of viewers.

5.2   Conclusion

The insights which this study has provided into the influence of tele-evangelism on the moral adjustments of its viewers underscore the fact of relevance of same. It can be safely concluded that though we do not seem to see as much impact of tele-evangelism on the moral lives of viewers as expected, it is a potential means of change on a large scale, hence a tool for social transformation.

It is interesting and perhaps an obvious results that as tele-evangelism intensifies and viewers' exposure increases such antisocial moral behaviours as violent crimes, sexual immorality and financial crime reduce with individual viewers, and as tele-evangelism intensifies with increasing exposure to same, sacredness of human life also increases with viewers. This agrees with the view of (Armon, 1997) that the Christian message has been a factor of transforming lives for years as it is actually founded in the Christian Holy Book (II Corinthians 5:17). It therefore follows that where that same message in its pure form is brought to the people – a feat for which television is most suited, Ellis (1992) called this "liveness" of television, and then the result should be a positive influence on character of viewers. The fact that the evident positive change is minimal for these moral adjustments could be attributed to several other factors, which as the study discovered include: adulteration of the message right from the source which focus group discussants said was because some preachers were not sincere, were self-seeking and lacking in integrity hence their message was with a view to enriching themselves.

Also, according to the findings of the focus group discussion some tele-evangelists' objectives were incongruous to that of the Bible, hence Jesus Christ, the author of the Christian faith, such were those said to be flaunting their physical appearances. Besides, the message coming from the well-meaning preachers is not reaching wider population,

though it is transmitted through television all because of poor and decaying infrastructure – power that is required for operating television for instance.

On the other hand the relationship between tele-evangelism and materialism is found to be a direct relationship, in which case increased exposure to intense tele-evangelism, the higher the trait of materialistic tendency. This situation is definitely not as expected and is most undesirable. Why tele-evangelism has not been able to make an impact in this area could yet be attributable to some of the tele-evangelists whose only focus and message is said to be prosperity; prosperity made to be everything and little or nothing is said about character, at the same time these set of preachers were said to only come to the screen to show off their own wealth. A focus group discussant confessed he watched a particular tele-evangelist just for his suit that was fascinating and nothing else. Should these observations be true, then such tele-evangelists could be grouped with other programmes described as making negative contributions to the lives of viewers, such as violence and the mean world syndrome, Gerbner (1976), Byrd (1992). Indeed, the ostentatious and extravagant living of some tele-evangelists can cause more damage to the society as some individuals could make a role model of them and source for a means of keeping and maintaining such lifestyle at all cost. This is especially a common thing with the American tele-evangelists of which Jim Bakker and his wife, Tammy are glaring example. Jim Bakker ended up in jail for financial scandal in 1987.

5.3   Limitation of the Study

Resulting from resource constraints the focus groups could not be conducted beyond six restricted locations within the two states of the study.

There was the constraint of uncooperative attitudes of television houses in not willing to release information about the tele-evangelists on their customer list.
Another limitation consisted in some of the respondents not completing the required information for all the sections in the questionnaire.

5.4   Policy Implications and Recommendations

The findings of this study have implications for tele-evangelists, viewers, media owners, particularly television houses, Christian bodies – PFN and CAN. Also the government TV regulatory body – NBC is not left out.

For avoidance of waste of resources on the part of the well meaning tele-evangelists, and negative influence on the part of individual members of the society rather than the expected positive influence, the following recommendations are suggested for guiding the tele-evangelism programming:

(1)   Tele-evangelists should state in clear terms their objectives for going on TV. Such should be true to the basic tenets of the Christian faith, which in itself have the potential for transforming human lives along moral direction.

(2)   As already founded from this study that a number of tele-evangelists are not sincere, they are self-seeking, and hence they mislead their viewers. The Christian bodies – PFN, CAN should come up with a censoring measure and yardstick for identifying the genuine ones among their ranks, they should identify these ones to both NBC and the populace.

(3)   The NBC should see that they recognize bodies such as PFN and CAN, and work with them in regulating Christian television programming.

(4)   Tele-evangelists should particularly address their mind to the ills of the society with a view to applying the gospel message for changing them. Tele-evangelists should particularly be concerned for the moral condition of the society and use their preaching to address same. They should be able to call a spade a spade.

(5)   As a public organization, the church too has a meaningful message to give to the society she is a part of. She consequently has the responsibility of being a critical observer of the mass media.

(6)   The church must also emphasize the communication rights of the people so that they can express themselves freely on issues that are relevant to their lives and their socio-economic, political and cultural development. She should do her best to ensure that the media give due respect to the integrity of persons and to the meaning of life.

5.5   Contributions to Knowledge

As it turns out to be, there has not been much study in social influence of tele-evangelism, hence, the findings of this research work will be bridging quite some gaps in

the present status of information and knowledge on tele-evangelism. It will also bolster up research on a vital aspect of the national life.

5.6   **Suggestion for Further Studies**

(1)   This study's scope is limited to only two states of the South West Nigeria, it is suggested that another study be carried out in other geopolitical zones of the country.

(2)   Some other forms of behavioural patterns also should be given consideration in the same study apart from the five examined here.

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QUESTIONNAIRE

Dear Sir/Ma,

The questionnaire hereunder presented is in respect of a Ph.D. study in the Department of Adult Education, University of Ibadan. The study has to do with the influence of Christian television programmes on the society.

There are no right or wrong answers, please try and be sincere in all your response as the information given by you is meant for research purpose.

Thanks.

PART I: DEMOGRAPHICS

1. Gender: Male (   )   Female (   )
2. Age: 18 – 25 (   )   26 – 34 (   )   35 – 44 (   )   45 and above (   )
3. Marital Status: Married (   )   Single (   )
4. Highest Educational Qualification:

    WASC/NECO/SSCE

    NCE/OND/its equivalent

    HND, BA, B.Ed., B.Sc. or its equivalent

    MA., M.Sc., M.Ed., PGD or its equivalent

    Others (specify) ……………………………………………………………………
5. Religion: Christianity (   )   Islam (   )   Traditional Religion (   )

    Others (specify) ……………………………………………………………………..
6. Place of Residence: State: Lagos State (   )   Oyo State (   )

    Local Govt.…………………………………………………………………………

    City…………………………………………………………………………………...

PART II: MEDIA EXPOSURE

7. Television set ownership: Yes (   )   No (   )
8. Do you watch Christian on television   Yes (   )   No (   )
9. Which of the following "Men of God" do you watch teach/preach on television

    (a)   Pastor Chris Oyakhilome (   )   (b)   Pastor Bimbo Odukoya (   )

    (c)   Pastor Femi Emmanuel (   )   (d)   Pastor Enoch A. Adeboye (   )

(e)   Prophet Abiara (   )

(f)   Pastor Matthew Ashimolowo (   )   (g)   Pastor Gbade Ogunlana (   )

(h)   Pastor T.B. Joshua (   )   (i)   Others (specify)………………

10.   Which of these Pastors' television programme do you give particular attention to on regular basis?

(a)   Pastor Chris Oyakhilome (   )   (b)   Pastor Bimbo Odukoya (   )

(c)   Pastor Femi Emmanuel (   )   (d)   Pastor Enoch A. Adeboye (   )

(e)   Prophet Abiara (   )

(f)   Pastor Matthew Ashimolowo (   )   (g)   Pastor Gbade Ogunlana (   )

(h)   Pastor T.B. Joshua (   )   (i)   Others (specify)………………

11.   How often do you watch your favourite programme?

Often (   )   Very Often (   )   Not Often (   )

Not Very Often (   )   Rarely (   )

12.   Do you always enjoy watching your favourite tele-evangelism programme?

Yes (   )   No (   )

13.   How well do you enjoy watching your favourite tele-evangelism programme?

Well (   )   Very Well (   )   Fairly Well (   )

Not Very Well (   )   Not Well (   )

14.   How interesting is the content of your favourite tele-evangelism programme?

Interesting (   )   Very Interesting (   )   Fairly Interesting (   )

Not Very Interesting (   )   Not Interesting (   )

15.   Does your favourite Christian programme have any influence on your character?

Yes (   )   No (   )

16.   If Yes, in what way(s) has this programme impacted your behaviour?

…………………………………………………………………………………………..

…………………………………………………………………………………………..

17.   Which of the following television channels do you watch for your favourite Christian programmes?

OYO STATE   **LAGOS STATE**

BCOS UHF (   )   LTV VHF (   )

NTA CHANNEL II, Ibadan (   )   AIT UHF (   )

Galaxy UHF, Ibadan (   )   NTA CHANNEL 10 (   )

18.   Frequency of watching your favourite Christian programmes

Once a day (everyday)

Once a week, when? ………………………….

Twice a week, when? …………………………

Others (specify) ………………………………

Never ………………………………………….

APPENDIX II

PART I: DEMOGRAPHICS

1. Gender: Male (   )   Female (   )

2. Age: 18 – 25 (   )   26 – 34 (   )   35 – 44 (   )   45 and above (   )

3. Marital Status: Married (   )   Single (   )

4. Highest Educational Qualification:

    WASC/NECO/SSCE

    NCE/OND/its equivalent

    HND, BA, B.Ed., B.Sc. or its equivalent

    MA., M.Sc., M.Ed., PGD or its equivalent

    Others (specify) …………………………………………………………………

5. Religion: Christianity (   )   Islam (   )   Traditional Religion (   )

    Others (specify) …………………………………………………………………..

6. Place of Residence: State: Lagos State (   )   Oyo State (   )

    Local Govt…………………………………………………………………………

    City…………………………………………………………………………..

PART II

Please indicate the degree to which you confirm the following statements on preaching/teaching on television of your chosen channel. The following indicators are used:

Strongly Confirmed (SC), Confirmed (C), Unconfirmed (U) and Strongly Unconfirmed (SU)

		SC	C	U	SU
	Violent Crime				
19.	I have come to be gentle in my disposition to others people				
20.	I am now tolerant of other people both at home and in public life.				
21.	I used to be physically aggressive. I am now less physically aggressive				
22.	Every act capable of causing hurt or injury to others is abhorred by me these days.				

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		SC	C	U	SU
23.	I tend to see things more from others' stand point.				
	Sexual Immorality				
24.	I detest promiscuity				
25.	I have come to hate pornography.				
26.	I have come to detest seductive dressing by the opposite sex.				
27.	I strongly detest multiple sex partners.				
28.	I generally abhor flirting.				
	Financial Crime				
29.	I have come to hate bribery.				
30.	I have come to hate fraudulent practice (419).				
31.	I have come to hate gambling.				
32.	Personal integrity/honesty in business is not realistic in a society like Nigeria.				
33.	It is not out of place to cheat on government.				
	Sacredness of the Human Life				
34.	I have come to place maximum value on human life.				
35.	For no reason would I be party to shedding human blood.				
36.	I am convinced that no man on earth has the right to take another man's life – except through a due judicial process.				
37.	I would not deliberately do or say anything that would put a fellow man at the risk of his life.				
38.	I would be prepared to do all within my means and ability to protect my fellow human against dangers to their life.				
	Materialism				
39.	I have realized that material acquisition in itself does not make for self-fulfillment.				
40.	I have realized that material acquisition in itself does not make human dignity.				
41.	I have learnt to be content in any situation.				

		SC	C	U	SU
42.	Material possession is what makes man, so for me the philosophy is "end justifies the means"				
43.	It is very important that one has all that one's heart desires, yet I will not be a slave of material wealth.				