

**THE EFFECT OF CRITICAL MEDIA COVERAGE ON EVANGELICAL
CONGREGATIONS: THE CASE OF NAIROBI TELEVANGELISTS**

TIMOTHY MATHENGE KABUI

**RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS
IN COMMUNICATION, SCHOOL OF JOURNALISM AND MASS
COMMUNICATION, UNIVERSITY OF NAIROBI**

2018

DECLARATION

This research project is my original work and has not been presented for a degree in any other university for any other award.

Signature.....

Date.....

Timothy Mathenge Kabui

REG NO: K50/75540/2014

This research project has been submitted with my approval on behalf of the School of Journalism, University of Nairobi

Signature.....

Date.....

Dr. James Oranga

DEDICATION

I dedicate my work to my loving wife Mary Njeri and my children, Vincent Kabui, and Elvis Njogu

ACKNOWLEDGEMENTS

My heartfelt accolades go to everyone who assisted in the completion of my work. It behooves me to tender my token of appreciation to my supervisor Dr. James Oranga, of School of Journalism, University of Nairobi for guidance and support as well as fortitude and understanding towards the preparation of this project. I would also like to express my gratitude to Monica Wairimu of Neno Evangelism, John Kamau of Jubilee Christian Church, and Mary Mwihaki of Helicopter Ministries for support in organising respondents. Special gratitude goes to Pastor Henry Muriithi of Karura Community Chapel and Senior Pastor Sam Warui of Deliverance Church Waithaka for their input.

ABSTRACT

This study sought to explore the effect of critical media coverage on evangelical congregations. The specific objectives were to assess the level of awareness of evangelical congregations to critical media coverage, to explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties, to establish the attitude of evangelical congregations to critical media coverage and to examine the factors that determine evangelical congregation loyalties. The study utilised descriptive research design with the study population being total congregation in three churches which were Jubilee Christian Church headed by Televangelists Bishop Allan Kiuna and Reverend Cathy Kiuna, Helicopter Ministries headed by Televangelist Bishop Thomas Wahome Neno Evangelism Centre headed by Televangelist Bishop James Nganga. Stratified random sampling was used to select 378 respondents. The study employed mixed methods. The findings were presented in percentage, tables and frequency distributions. Quantitative data included close-ended information such as that found to measure attitudes (like rating scales), and behaviors (like observation checklists. Qualitative data consisted of open-ended information that the researcher gathered through interviews and observations. Quantitative data was collected using a questionnaire and analysed using descriptive statistics. Participants were subjected to excerpts from the media which depicted televangelists as taking part in fleecing of poor flock, being involved in cases of adultery and engaging in corruption. The study established that congregants in churches led by the top televangelists believe that the mainstream media is normally biased against their ‘men of God. In support of limited effects theory, the study revealed that critical media coverage of leadership excesses has limited effect on congregation loyalties. The study recommends a change of tact in the way the media covers the matters of faith. The study also recommends that in public interest, the media should place more emphasis on ‘full gospel’ as opposed to ‘seed gospel’ or ‘miracle gospel’ when giving airtime to televangelists. Equipping Christians with the true gospel will make them less venerable to shallow gospel of seed and at times stage managed miracles the congregants are exposed to.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER ONE: INTRODUCTION	1
1.1 Overview.....	1
1.1 Televangelism - A Global Perspective	1
1.1.1 Televangelism in Kenya.....	3
1.2 Problem Statement.....	6
1.3 Research Objectives.....	8
1.4 Research Questions.....	8
1.5 Study Justifications	8
1.6 Study Significance	9
1.7 Study Scope and Limitations	10
1.8. Definition of Key Variables.....	11
CHAPTER TWO: LITERATURE REVIEW	12
2.1 Overview.....	12
2.2 Evangelical Congregation Awareness of Critical Media Coverage	12
2.3 Factors Influencing Evangelical Congregation Loyalties.....	16
2.4 Attitude of Evangelical Congregations towards Critical Media Coverage	19
2.5 Critical Media Coverage and its Effects on Evangelical Congregation	20
2.6 Media Coverage and Behavioural Change	21
2.7 Theoretical framework.....	22
2.7.1 Limited Effects Theory.....	22
2.7.2 Attribution Theory	23
2.7.3 Affect-dependent Theory of Stimulus Arrangements.....	24
2.8 Research Gaps	25
2.9 Conceptual Framework.....	26

CHAPTER THREE: RESEARCH METHODOLOGY	27
3.1 Overview.....	27
3.2 Research Design	27
3.3 Research Approach.....	27
3.4 Research Method	28
3.5 Pre-testing.....	28
3.6 The Research Site	28
3.7 Target Population.....	29
3.8 Sampling Procedure.....	29
3.9 Research Instruments.....	30
3.10 Validity and Reliability.....	30
3.11 Data Collection Methods	31
3.12 Data Presentation Procedure.....	31
3.13 Data Analysis Methods.....	31
3.14 Ethical Considerations	32
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION.....	33
4.1 Overview.....	33
4.2 Response Rate.....	33
4.3 To assess the level of awareness of evangelical congregations to critical media coverage	33
4.4 To explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties	35
4.5 To explore the attitude of evangelical congregations to critical media coverage.....	39
4.6 To examine the factors that determine evangelical congregation loyalties.....	41
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	44
5.1 Overview.....	44
5.2 Summary of the Study	44
5.3 Summary of the Findings.....	44
5.3.1 Evangelical congregation level of awareness to critical media coverage.....	44

5.3.2 The extent to which critical coverage of televangelists affect evangelical congregation loyalties	45
5.3.3 Attitude of evangelical congregations to critical media coverage	46
5.3.4 Factors that determine evangelical congregation loyalties	46
5.5 Conclusions.....	47
5.6 Recommendations.....	48
5.7 Suggestions for further studies	49
REFERENCES	51
APPENDICES.....	60
Appendix 1: Questionnaires For Congregants	60
Appendix 2: Krejcie And Morgan (1970)	73
Appendix 3: Certificate of Fieldwork	74
Appendix 4: Certificate of Correction.....	75
Appendix 5: Certificate of Originality	76

LIST OF TABLES

Table 3.1 Sampling Procedure.....	29
Table 4.1 Media Coverage and Pastors Loyalty	35
Table 4.2 Frequency of Attending Church	36
Table 4.3 Mark of Loyalty: whether participants listen to other preachers.....	37
Table 4.4 Attitudes of congregants towards the allegations by the media about their pastors	39
Table 4.5 View on media representation of televangelists	40
Table 4.6 Reasons why congregants prefer this church	41
Table 4.7 Church Membership Support.....	42

LIST OF FIGURES

Fig 2.1 Conceptual Framework	26
Fig 4.1 Awareness of coverage of church leadership excesses	34
Fig 4.2 Highlighted Wrongs	34
Fig 4.3: Duration of church membership.....	38

CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter provides brief overview of televangelism globally and within Kenya. The chapter also focuses on media coverage of televangelism in Kenya, problem statement, study objectives, study scope and limitations, study justifications, and definitions of key variables.

1.1 Televangelism - A Global Perspective

Televangelism is a new religious broadcasting approach that combines television and spreading the Christian faith (Hadden, 1983). Televangelists are capitalists and autonomous preachers using television to market their churches (Swatos, 1997).

Televangelism originated from city revivalism (Frankl, 1997). The urban revivalism concept assumes that the clergy has the ability to influence a person's salvation. Previously, believers held it that only God could save an individual. The personal delivering the gospel on the audio-visual media is in charge of selecting suitable message for the mass communication platform.

The mainstream Christian critics also consider televangelism to be 'the electronic church' (Nelson, 1979). The electronic church refers to a section of the clergy that purposely buys time on the air for appealing to the audience to raise money for their individual use instead of emphasising spreading of the gospel. In fact, the televangelist rarely emphasises the spiritual messages as the conservative preachers do (Swatos, 1997).

The word "electronic church" includes religious broadcasts containing Christian evangelism, such as television and radio programmes (Nelson, 1979). To be more precise, televangelism is famously defined as the "evangelical ministries based on reaching an audience through the mass media, and is highly dependent on the audience for the provision either direct or indirect financial aid" (Swatos, 1997). In general, televangelism has come to be popularly defined as the "evangelical religious television programming" that highly depends upon the viewers for direct or indirect financial support. Contemporary televangelism traces its roots

to the 1950s, when evangelists like Billy Graham, Oral Roberts and Rex Humbard, began television programmes to spread some of their conformist Protestant beliefs (Sarmiento, 2011).

The U.S. has had significant growth of televangelism phenomena compared to other developed countries such as the U.K. Notably, terrestrial television in the UK face more regulations from national organisations, such as BBC Charter and OFCOM making it hard for privately owned media to grow without funding. However, America media is largely deregulated, and anyone can virtually access television networks if they can afford the cost (Hadden, 1993). Accordingly, televangelists with large Christian population can afford their stations and provide the necessary funding. Thus, the regulatory landscape of the country determines the growth of televangelism.

Televangelism activities continue to reach vast numbers of converts at a low-cost. Besides, U.S. preachers claim to use it to reach countries where missionaries are banned, and evangelism is illegal. Accordingly, televangelists woven in the fabric of America life have gained a global reach with virtually all ministers, living in, hailing from, and operating from U.S. (Berman, 2016). These stations focus on particular regions, including local, national, and regional audiences to serve their religious needs.

There has been significant growth of televangelism in Nigeria after Pentecostalism movement from American, and British Evangelical of the 1960s swept through the country. The success of the campaign and other efforts by German revivalist, Reinhard Bonnke inspired national charismatisation of churches with the aim to attract members of the upper middle class. Furthermore, as Pentecostal leaders such as David Oyedepo built mega-churches and became famous, others have followed to consider televangelism as the best approach to reach the Nigeria's Christian elite ("Pentecostalism in Nigeria"). Like the U.S., the success of televangelism efforts in Nigeria emanates from the fact that the country has a large audience base and Christian population (Marshall, 2009; Robert, 2009). Thus, the growth of televangelism in developing countries has followed or acquired influence from notable trends in the United States.

1.1.1 Televangelism in Kenya

In Kenya, today, virtually all the popular media stations have room for televangelists. The high profit media stations get from the paid airtime attracts all channels to seek clients who can buy the service. On other hand, televangelists are willing to pay the high cost for the service given its potential income (Frankl, 1997).

Televangelism is currently trendy in Kenya, with some of the evangelistic ministries setting up stations dedicated to the spread of the Christianity. In the last two decades, televangelism has been growing tremendously as the clergy personnel now identify the potential of television to overcome both the artificial and natural barriers instantaneously. Mass media also overcomes the human obstacles that may hinder the spreading of “Good News” concerning salvation (Mokaya, 2015).

Looking at impact of televangelism mainly on church attendance amongst worshippers in Nairobi city, a study did find that 7% watched T.V programmes as an alternative to church service. In addition, about 11.9% of Christians would prefer watching televangelism messages to attending churches. Majority of interviewees in the study liked the ‘feel-good’ messages or what religious experts called shallow theology that was being aired on T.V. This actually made televangelism to appear more attractive than church messages. Televangelism was thus posing a real danger to the societal values that have been anchored in deep theological principles and doctrine (Mokaya, 2015).

The mega churches led by televangelists in Kenya have grown tremendously. Some televangelists are able to buy airtime in a number of television stations which are considered prime. This is indeed a depiction of the contribution of televangelism to the growth of mega churches. The media in Kenya has not shied away from highlighting the wrongs of televangelists, ignoring the fact that they also contribute significantly to their advertising revenue.

Explicit extortion by televangelists has attracted the government to propose regulation for preachers that ask for money. To be more specific, in 2016, the state attempted to bar televangelists from soliciting for money for miracles from viewers. The move came after rogue preachers were exposed faking miracles to get tithes and other offerings. Accordingly,

the government responded to the public outcry to save innocent citizens who were likely to be duped to seek miracles because they are either jobless, ill, having unfaithful spouses, or struggling entrepreneurs (The Times, 2016). Drawing on Mokaya (2015) study, it was found out that viewers prefer listening to ‘feel-good’ messages and shallow theology by televangelists to church messages. Therefore, the increasingly lucrative televangelism industry has raised concerns over increased exploitation of desperate viewers that quickly fall prey to miracles-for-sale and rogue preachers.

Kenya is a home for predominant Christian communities with many upcoming charismatic churches. Both religious and secular televisions have segments for televangelists to respond to audiences’ needs. To be more specific, the charismatic preachers seek to break down issues of life and use television as an opportunity to address people’s life challenges. Most people living in urban areas, especially in the slums cling to messages of hope for better life and a sense of importance. The wealthy also seeks answers to psychological torture manifest in many cases of drug abuse among their children, unfaithfulness of spouses, and need to be healthy. Accordingly, many channels have morning programmes or Sunday sessions targeting those seeking physical, emotional, spiritual, and psychological healing (Mokaya, 2015). Therefore, the media is part of re-captivation and have tried to serve their audiences with much needed captivating experiences.

Many predominantly secular media air preachers with sensational messages that appeal to wider audience. Media stations also engage leaders of mega-churches that command large attendance in live services. Some charge them for airing their services and some are meant to attract advertisements on Sundays. Similarly, televangelists attempt to make their messages appealing to attract funding from viewers. For that matter, many of the programmes address shallow religious messages full of entertaining contents. In addition, televangelists operate outside the league of conventional churches, which assists them to acquire a distinctive and uncontrolled voice. These churches in the city with majority middle-class followers portray an image of materials and financial breakthrough (Mbogo, 2015). Thus, television stations give airtime to churches with the significant amount of

wealth, create messages targeting issues related to the modern world and appear accommodative.

Besides, some secular stations have exposed rogue preachers in the city that thrive through cunning ways. To be more specific, the investigative journalist, Muhammad Ali, of Kenya Television Network (KTN) through his “Jicho Pevu” programme revealed how “Pastor” Victor Kanyari of “Salvation Healing Ministry” trained imposters to claim they were healed or received miracles after giving to the ministry and prayers. The exposure revealed the malpractice used by fake pastors and other controversial issues common with the clergymen to take advantage of unsuspecting followers to enrich themselves. The programme and other televisions have extensively scrutinised other preachers, such as Pastor Pius Muiru of “Maximum Miracle Centre” and James Ng’ang’a of “Neno Evangelistic Ministry,” who are alleged of enriching themselves through televangelism scams (Baya, 2017; Daily Post, 2015). Therefore, the media has attempted to provide balanced coverage of the televangelists and informed the public their intentions leading to caution among the viewers. Televangelism has become a standard approach for charismatic preachers to share the word and reach for new converts and followers. The trend that began in America has gained acceptance in Latin America, Africa, and Asia. Many televangelists reach out the public with prosperity messages and simple theology that resonates well with believers in the contemporary age. Kenyan preachers have followed the trends in other countries, such as the U.S. and Nigeria with televangelical public sphere accommodative of the modern world. Media coverage depends on whether the speakers’ project entertains activities that attract viewers to the programme. Furthermore, adoption of digital transmission in Kenya has increased the number of religious television stations due to low-cost involved in setting up new stations. Accordingly, charismatic churches serve adherent believers with exclusive preaching, songs, deliverance services, and other programmes.

With increased cases of critical media coverage of church leadership excesses, there is a need to examine how church members are affected. Hence, this study sought to establish the degree at which the loyalty of the congregation to the leadership of its church and the impact of critical media coverage to the devotion of their faith. This study focused on three popular

mega churches in Nairobi. The leaders of these mega churches are popular not only in their churches, but nationally because of their television audience all over the country. The study examined the awareness of critical media coverage, factors determining loyalty to their church leadership, and attitude the congregation has towards critical media coverage of leadership excesses in their churches.

1.2 Problem Statement

In assessing televangelism's impact on church attendance amongst worshippers in Nairobi, the study by Nyaboke, discovered that about 7% of the interviewed did watch T.V programmes as alternative to attending church service. Moreover, only 11.9% of Christians would prefer to watch televangelists to church attendance. Majority of interviewees in the study by Nyaboke noted that the shallow theology or feel-good" messages aired on T.V, made televangelism more attractive than mainstream church messages thus posing a real danger to the societal values that have been anchored in deep theological doctrines.

The top 10 most watched TV stations according to Ipsos, a research company are Citizen, Kenya Television Network, NTV, K24, KBC, QTV, Kass TV, QTV, Family TV, and GBS. All the above stations give airtime to televangelists, and the last two are purely for Christian content, which means they give more airtime to televangelism. The most popular Christian TV stations according to the same research company are Family TV, Gods TV, GBS, Hope TV and Sayari TV according to the quoted research.

The media in Kenya has not shied away from critically covering church leadership excesses, ignoring the fact that they also contribute significantly to their advertising revenue. Bishop Allan Kiuna, a popular televangelist and his wife Cathy Kiuna have been accused by the media of squandering cash from their gullible congregation and warning the poor from stepping in their church (mipasho.com, 2015). Lifestyle magazine, published by the Nation, cites an opinion asserting that the JCC Ministry followers are milked dry so they can finance the lavish lifestyle of their pastors. The pastors mostly focus on acquiring wealthy church members (Ondieki, 2016).

Bishop Thomas Wahome is another popular televangelist heading Helicopter of Christ Church, a mega church in Nairobi. Nairobiwire.com, a popular entertainment and gossip blog published allegations by his former wife in a divorce court battle who revealed that the pastor got up to 500 visitors a day and each one was required to part with KSH 10,000. Most recently, reports surfaced that he was charging church members KSH 3,600 to reveal to them if their name was in the book of life. He is a polygamous man with a strong affinity for married women (mipasho.com, 2015).

Evangelist James Nganga, whose church is part of this case study, has been a centre of discussion in media for various scandals including adultery, driving under influence, and ‘selling miracles’ (jambonewspot.com, 2015).

Investigative journalist Muhammad Ali of Kenya Television Network (KTN) through his Jicho Pevu programme revealed how “Pastor” Victor Kanyari of “Salvation Healing Ministry” trained imposters to claim they were healed or received miracles after giving to the ministry and prayers. Bishop” Victor Kanyari, for example, and his 310 teaching, which seems to be anchored on a scripture in the bible “Malachi 3:10” which says, “Bring the whole tithe into the storehouse, that there may be food in my house,” was revealed as a con in an investigative story aired by the Kenya Television Network. He exhorted his followers to “plant a seed” of KSh 310 which would later multiply when God blesses the giver (Ondieki, 2016).

Amid poor publicity of televangelists, their congregation continues to be loyal to them, and their churches have registered growth. Jubilee Christian Church, for instance, has grown from an institution depending on borrowed seats and rental premises in 1999, to a facility with branches across the globe (Ondieki, 2016). Drawing on the content published on the Jubilee Christian Church’s website, the church has subsidiaries located in London, Johannesburg, Atlanta and Dallas. The heads of each of those branches is a Kenyan representative appointed by the founders of the ministry in Kenya. Further, JCC has established new branches in Garissa, Kisumu, Mombasa Machakos, Nakuru, and Kitengela. It is 17 years since the church was established, and the mother church that is located in

Parklands, Nairobi, has a building that can accommodate a congregation of more than 10,000 people at a go.

Despite coverage of televangelists' excesses, none of the mega churches that they lead has gone under, hence begging an answer to this question: Does coverage of excesses by televangelists have any effect on evangelical congregation?

1.3 Research Objectives

- a) To assess the level of awareness of evangelical congregations to critical media coverage in Kenya.
- b) To explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties in Kenya
- c) To investigate the attitude of evangelical congregations to critical media coverage in Kenya
- d) To examine the factors that determine evangelical congregation loyalties in Kenya

1.4 Research Questions

- a) To what extent are evangelical congregations aware of critical media coverage?
- b) To what extent does critical coverage of televangelists affect evangelical congregation loyalties?
- c) What is the attitude of evangelical congregations to critical media coverage?
- d) What factors determine evangelical congregation loyalties?

1.5 Justification

The goal of the study was to provide an empirical analysis to verify the limited effects theoretical conclusions and to utilise them as interpretative narratives on media effects on loyalties of evangelical congregations in the environment of hostile media.

Research studies based on multiple viewpoints indicate that critical information is deconstructive. Publicity often starts with the media, but this information then spreads through interpersonal communication (Chevalier 2006). Bad publicity often results to bad

reputation. Similarly, bad reputation affects stakeholders in a given organisation. In church setting, the critical stakeholders are the congregants or followers of a given church leader. Churches in many places have gone down as a result of critical media coverage of their leadership excesses. Studies have been conducted on effect of bad publicity on brands and consumers. Some studies have also focused on effects of loss of reputation on workers in a company. Very few studies have been conducted to show how church stakeholders are affected when their leadership is under attack. This study seeks to establish how coverage of church leadership excesses affects an ordinary church member, and its findings will go a long way in informing a church leadership on the best way to handle reputation crisis brought by critical media coverage.

In applying attribution theory, the media has attributed the loyalty of followers of televangelists amid exposure of leadership excesses to internal factors (their gullibility, fact that they do not read the bible, and love for shortcuts). Some sections of media also attribute this behaviour to undue influence by their pastors and fear of disobeying the men of God (external attribution). The congregants also attribute coverage of the excesses of their pastors by media to their bias (internal attribution) and devil or worldly influence (external attribution). This study has established that most of these attributions are erroneous, as congregants are fully aware of excesses of their pastors, but there is little or no media influence in their decision. The study has pointed out other factors that determine evangelical congregation loyalties.

1.6 Significance

This study is intended to suggest alternative measures media can take to enlighten public on kind of church leaders they should not follow. Based on this study's discovery, the media uses pressure and not persuasion to try to change behavior of congregation. Pressure is a kind of coercion method, which results in a quick solution. It is bound to achieve a certain intended behaviour irrespective of the way an individual reasons, belief system or even position in society. Although this strategy tends to be efficient on the short term, it often fails on the long-term. The impact of the pressure decreases continuously over time (Showlwater, 2014). On the contrary, persuasion is an emblematic approach where the communicators focus on convincing the target individuals to alter their attitudes and

behaviours toward certain issue via message transmission, and in an atmosphere where one is granted a free choice (Perloff, 2003).

1.7 Scope and Limitation

The study only covers three objectives which are establishing the extent to which loyalty to a televangelist is affected by adverse media publicity, examining the extent to which a televangelist's congregation is aware of adverse media publicity of their leadership and examining the factors that contribute to loyalty to a televangelist suffering from reputation issues. Anything not in line with the objectives above is outside the scope of the study. This study featured three churches. These were chosen because they had programmes featured in more than 3 popular TV stations, and their leaders have been covered extensively and adversely by the mainstream media in Kenya. Their scandals had also been fresh in mind in the period of study, which was between January 2014 and October 2016. The three churches have weekly attendance of more than 6000 people each. The churches are within Nairobi, and their congregants are representative of people of all ethnic backgrounds, sex, etc.

The churches in this case study have very stringent public communication policy. It was hard getting some clarification or responses from the mega church leaders discussed here. It could have been necessary to get their point of view on a number of accusations by the media.

The research was carried out within a period of three months when there was heightened publicity of the three churches, and at the time when the mainstream media was also rife with a story of fake miracles administered by a prominent televangelist in Nairobi, who is not part of the case study.

1.8. Operational Definitions

A Mega church is a worship centre with lots of followers, and the institution mainly preaches evangelical or conservative Christianity.

Critical Media Coverage: Media coverage that gives exposure to excesses

Evangelism: An approach of spreading Christianity through personal witnesses or addressing the public. It is the propagation of the gospel of Jesus Christ in Protestant churches which is also the practice of spreading the Christian gospel

Perception: The attitude of an individual toward something or someone; the capability of noticing or even understanding someone quickly. The process of comprehending or noticing another person with the assistance of personal senses.

Televangelism: It is a mode of delivering Christian messages by the use of or television, tele-conferencing online, social media. A televangelist is a Christian minister who dedicates a large part of his/her ministry on television or through the internet.

“

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter evaluates televangelism-based literature, media and formation of attitudes. The chapter has reviewed how televangelists have been portrayed by the media, factors determining evangelical congregation loyalties, attitudes of evangelical congregations towards media coverage and media coverage and its effects on evangelical congregations. Additionally, the chapter presents the theoretical framework which incorporates the conceptual and contextual frameworks. This chapter therefore is geared towards identifying the gaps available in the researches done hitherto in order to ensure that this study is done in a more purposive way and hence answer the research questions

2.2 Evangelical Congregation Awareness of Critical Media Coverage

The practice of using media is definitely a strategy of attaining expansion, and a portrayal of achieving worldwide goals, which are a section of transformation and making the popular culture an integral part of the Christianity so that the “born-again” individuals can adopt it. To be more specific, the modern media has been endorsed as a powerful tool for the God’s army to use in combating Satan (Hackett, 1998).

Pentecostals and charismatics realised that some of the fastest means of communication and shaping public opinion are the radio and the television. For Pentecostalism, access to the media represents three things: spread of the message, a new technique of reflecting on self and the community concerning the transnational identity. It is also a method used to right modernity, as well as the symbolic and material goods it provides (Marshall-Fratani, 1998). That communication is necessary for evangelisation cannot be doubted. The church exists in order to communicate, and says Pope Paul VI; to evangelise, which means to teach and preach, be a medium of reuniting sinners with the True God, and emphasise the sacrifice of Christ in a mass, which serves as a form of remembrance of his demise and revivification (Pope Paul VI, 1975:14).

In today's fast developing world, media trend dictates the move and direction of evangelisation. The electronic media (radio and television) provide the tools with which this is executed (Achinuke, 2004). The church from its inception was structured and mandated to propagate the Christian faith to all nations. The advancement in technology has introduced a new level of sins that seems trivial when compared to others, although they still get public attention due to multiple televangelists addressing them (Holding, 2004). Televangelist portrayals in the mass media can be categorised into three forms as discussed below.

Questions regarding televangelist finances are falling into the class of general opposition such as fundraising (televangelists solicit money from their mass media audience) and specific opposition emanating from the misuse of money (they use the cash they get to acquire luxurious and flashy assets). General avowals against fundraising may present a great obstacle for Christians.

Holding (2004) contends that there may be no wrongdoing in just asking for funding; organisations of all kinds fundraise, including the antireligious ones, those pursuing social or political advocacy, those providing entertainment and entertainment services), and those providing emergency and health services like the International Red Cross.

Holding (2004) further maintains that if anyone objects to that mere act of fundraising; let them be asked whether they believe that it is objectionable when the rest of the institutions are allowed. He further contends that all legal bodies have a right to seek financial support.

Critics of Holding reason that if a given televangelist asks for funding so often or in an objectionable manner, then it is wrong. Some also argue that when a televangelist misuses funds to benefit themselves, it is undefended. Holding suggests that televangelists should look for other ways of being paid. Jesus was a roaming minister (Matt.9:20; Luke9:58) and Paul supported himself by working from his tent (Acts 18:3). It is vital for Christian entities to find means of keeping their financial support in order, which may include establishing businesses (Holding, 2004).

In the year 2007, Chuck Grassley, a member of the US Senate, started an investigation against six renowned televangelists famous for peddling "prosperity gospel." The probe

looked into various issues, including fleets of luxury cars, palatial mansions, and ownership of planes among other expensive items, which were alleged to have been purchased through donations given by the generous viewers. The six individuals who were under investigation include the following:

1. David Meyer and Joyce of Joyce Meyer Ministries of Fenton in Missouri
2. Gloria Copeland and Kenneth of Kenneth Copeland Ministries of Newark in Texas
3. Taffi Dollar and Creflo of Creflo Dollar Ministries of College Park and World Changers Church International in Georgia;
4. Long L. Eddie of the New Birth Missionary Baptist Church
5. Randy White and ex-wife Paula White of Paula White Ministries of Tampa in Florida.
6. Benny Hinn of Benny Hinn Ministries of Grapevine in Texas

The Bible forbids wicked behaviour (e.g. in Exod.20:14; Matt.5:27) condemn infidelity. Media depicts apparent insincerity of the televangelists who declare Jesus, but still do the things Jesus preached against. The Bible criticises pretense (Matt.23:28) and it cautions believers to be hearers and doers of God's will (James1:23). The query addressed to believers often include, "How can someone who claims to be a follower of Jesus do things like this?"

Some moral blunders televangelists commit can be attributed to human weakness. Televangelists resemble successful athletes and celebrities who are considered role models by their viewers; however, they are still vulnerable to common sins and temptations (Roman.3:23; James3:2). In some cases, some immoral actions are a reflection that the individual is suffering from some form of severe spiritual vulnerabilities (Acts20:29). Holding (2004) contends, "We need to be cautious in our judgment lest we become hypocrites ourselves"(Mathew.7:1). However, it is essential for Christians to remind each other that the Bible has promised that every person will harvest what he or she will sow (Gallatians.6:7).

The last section that media criticises are teachings that seem blasphemous. Scandals involving doctrines often attract the attention of the media although the non-believers are less likely to notice any misleading gospel. The media portray some televangelists as people who use the Bible to justify their immorality and extravagance. The educators of the “wealth and health gospel,” for example, claim the Bible supports their extravagance, luxuries and wealth accumulation. As such, the mass media concentrates on proving that theological error is the source of scandals and warns people against the believing preachers misquoting the Bible to suit their viewpoints.

After conversion to Christianity, Augustine argued that faith and reasons are “the dual power that steers us to gaining knowledge” (*Contra Academicos*, III; 20, 43). Following this approach, through the two fittingly famous Augustinian formulas (cf. *Sermones*, 43, 9) that express this logical synthesis of faith and reason: *crede ut intelligas* (“I believe in order to understand”) - believing creates the way to pass the threshold of the truth - but also, and inseparably, *intellige ut credas* (“I understand, the better to believe”), the believers scrutinises the truth in order to find God and to believe.

In *Religion within the Limits of Reason Alone*, Kant evaluates some of the theological meanings of this perception. In the book, he addresses various issues such as salvation, proper ritual roles, miracles, and grace the clergy and the church. Kant stated that Christianity reveals the actual moral core of religion clearly. For instance, he analysed the Christian doctrines and scriptures to prove that their actual implication is moral.

Altschull (1995: 70-72) tapped on the “power of the press” and focused on what he called “articles of faith.” The first article informs that the press is supposed to be free from outside influence. Secondly, he observed that the media should focus on searching, learning and presenting only the truth. The third article informs that the media should serve only the public, which has the right to know and that facts must be reported in an objective manner. Kant stressed that media is an instrument and not an autonomous tool as some people might want it to be. Finally, Kant did also not that media acts as an agent of power as opposed to being a wielder of power. Concerning what Altschull accentuated, Curran & Seatorn (1997) claim that the media is not a “propaganda tool” and that researchers and writers credit it with

the power of influencing the public, set agendas, persuade individuals, affect social behaviours and change societal attitudes.

2.3 Factors Influencing Evangelical Congregation Loyalties

Dictionary defines loyalty as unwavering allegiance to a person, sovereign government, custom, ideal, or cause. James and Cropanzano (1994), who defined dispositional loyalty as “devotion to a social unit to which an individual belongs, including as its goals, symbols, and beliefs”, offered a similarly wide definition. However, Scott (1965), gave a more precise definition, which stated that loyalty is “being a committed member of the group, never and working hard to get it ahead of other groups without criticising it to outsiders.” On the same note, Brewer and Brown (1998), following Sumner (1906), state, “Loyalty is represented in adherence to in group norms and trustworthiness in dealings with fellow in group members”. Finally, loyalty is attributed to the label for in-group bias (e.g. Abrams & Brown, 1989; Burton, 1990). Based on these definitions, character is loyal to the extent that it improves (or at least is meant to augment) group welfare.

The definitions of loyalty emphasise inherent partiality of the construct, which can be a commitment to a target or an implicit promise (Butler, 1991; Forrest, 1995; Oliver, 1999); allegiance, devotion, or a touching attitude toward an object (Axinn, 1994; Brewer & Brown, 1998) or just attachment in a group (Ewin, 1992). Consequently, if allegiance is a moral principle, as ethical psychologists challenge, therefore, loyalty is the code of partiality toward an object that leads to anticipations of behaviour towards that object such as trustworthiness, sacrifice and pro-sociality. Loyalty, therefore, refers to relationships that an actor trusts s/he should take action in the best interests of the target of her or his loyalty since it is the right thing to do. Moreover, loyalty is counted as a virtue (Coleman, 2009), numerous people have underscored its disadvantage (Axinn, 1994; Carbone, 1997; Ewin, 1992).

Group cohesion is the extent to which members of a certain group are devoted to each other and stay in the group. The level of cohesion is determined by the capability of a group to resist disruption by external forces. It is noteworthy that interactions, activities and sentiments of group members enhance its cohesion. Cohesiveness is crucial since it connects

all the group participants so they can work in unison with the aim of accomplishing certain goals.

Probably, Festinger, Schachter, and Back (1950) recommended definition for group cohesion (also known as cohesiveness) is one of the most renowned. These authors proposed that cohesion is "the total field of forces which act on members to remain in the group." Disagreement continues as to how this "total field of forces" should be conceptualised, operationalised and assessed.

Festinger et al. (1950) pointed out two factors that will affect the magnitude of the "force field" and can be readily distinguished and conceptualised: attraction to group and means control of the group.

Lott and Lott (1965) reviewed the literature from 1950 to 1962 concerning cohesion as interpersonal attraction. Scott and Rowland (1970) related cohesion to morale in their study of semantic differential scales.

The cohesiveness of a faction is another critical factor apart from the norms of a group, which influences the behaviours of a group. Group cohesiveness refers to the extent of unison among the participants of a group; thus, a faction with high cohesion the interaction of the members is extensive and they tend to agree with the opinions raised among the groups more. Therefore, groups form strong connection among different individuals and they act as a source of the motivation drive necessary to accomplish challenging and tedious ambitions (Kronsnick, 1995).

Mega churches refer to non-Catholic congregations comprising more than 2,000 people. Once a church attains a certain size, it automatically becomes self-generating. The mere size of the congregation is enough to attract new members. Once people know that a certain church do appear on TV and it has a big audience, they are attracted to join the group.

All mega church services have one common aspect: they are vibrant! Many of them integrate video, drama and modern songs in their services. They intend to have concert like services—to lash people into a kind of emotional frenzy.

Mega churches endeavour to modernise traditional religious traditions to appear modern (Hartford Institute for Religion Research 2014).

Energetic and charismatic senior pastors lead most of the mega churches. A mega church under the leadership of a Bible-dedicated and spiritually grown-up pastor can remain intact for many years. In case the pastor goes away, perhaps because of a scandal, retirement, or just going to start a new job, the church has high risk of disintegrating. The senior pastors often define mega churches and act as the glue that holds sanity, which makes sudden transition challenging (Barna, 2012).

According to Kelly (2012), mega churches often utilise sensory pageantry, upbeat and charismatic leadership, stagecraft, and unchallenging Christianity vision to provide their audience with an influential and touching religious experience (Kelly, 2012).

Mega church services adopt the come-as-you-are ambiance, rock music and what Wellman refers to as a “multisensory mélange” of visuals combined with other elements to inspire the senses. They also adopt small-group participation and a shared focal point on the message from a captivating pastor.

Corcoran (2008) hypothesises that such features are critical for they impart plenty of emotional energy to the mega church congregants – “establishing membership feelings, and finely tuned spirituality sense (Corcoran, 2008).

Mega churches have grown in part because they have responded creatively to the needs of the times and have not been afraid to change, according to Scott Thumma of the Hartford Institute for Religion Research.

The worship styles, generally described as informal and exciting, are constantly evolving, the research found. The vast majority of large churches use contemporary elements in worship, including big screens, drums and electric guitars, and video clips incorporated into the message. Congregations growing the fastest are the ones that describe themselves as “most likely to attempt and embrace change,” the report states.

2.4 Attitude of Evangelical Congregations towards Critical Media Coverage

Based on Allport (1935), attitude is a psychological or neural state of readiness, prearranged through experience, wielding a forceful influence on someone's response to all related situations and objects. A more straightforward definition of attitude is a tendency or mindset to take action in a meticulous way based on an individual's disposition and experience. Normally, each time we refer to the attitude of a person, we are attempting to understand his or her behaviour. The attitude is a complicated collection of emotions humans call motivations, personality, behaviours, values and beliefs.

Attitude assists humans in defining the way they see circumstances, as well as describe the way they react toward an object or a circumstance. Drawing on Solomon et al. (2010), an attitude refers to a long-term, general analysis of people, issues, advertisements and objects. It is worth stating that an "attitude object" refers to anything that one has attitude towards it. An attitude consists of three main elements – cognition, behaviour, and affect. Affect is the way a person feels toward a given attitude object while behaviour refers to the aims of a person to take an action linked to a given attitude object. Lastly, cognition is the belief a consumer holds against an attitude object (Solomon et al., 2010).

Robertson (1973) provides that attitude reflect the connection between a client and an object. Nevertheless, it is complicated to give details of the object, as researchers such as Solomon, Bamossy and Askegaard (2002) review all things that can influence the approach toward something as the object of attitude. Therefore, attitude is specific assessments of an object, that can impinge on emotions, behaviour or knowledge concerning the object.

Attitude forms from learning, modelling others, and from direct contact with situations and other people. Besides, attitude influence what we selectively recall remember (not always the similar what we hear), control our personal conduct and affect our decisions. One can experience attitude in different magnitudes, and like many things that are affected or learned by influence, attitude is measurable and changeable. Given that the media play a central role in informing the public about the things that happen across the globe, specifically regions where the audience lack direct knowledge or even means of knowing what takes place there.

The media, which comprises of the Internet, press and television, has a major role in of communicating to the public concerning matters that occur in the world. For the cases that the audience lack in critical information on what is happening, they depend on the media to give them updates. However, this reliance does not imply that people entirely rely on what the media reports without subjecting it to criticism (Philo, 2008). However, the media reports are essential in focusing public interest and setting of agendas, particularly those that seeks to reduce the extent of arguments and viewpoints that enlighten the public debate.

2.5 Critical Media Coverage and its Effects on Evangelical Congregation

It is expected that media will have some effect on audience. There has been a debate over this for a period of time. There are those who argue that media has powerful effects while others say that effects are limited. In the 1930s, the effects of media were considered powerful. There may have been little or no supporting evidence to conclude that effects of media were limited. However, the diffusion of television in the 1960s and '70s reinvigorated effects research. Some key contributors in this debate include Stuart Hall, who highlighted the polysemic nature of texts and thus of differential readings (Hall, 1980). Hall argument is that media content producers construct their messages intended to encourage a “preferred” reading that may not be “dominant”. The culture, knowledge and experiences of audiences can contribute to a “negotiated” and “oppositional” reading of the text.

McQuail (1994) argues that media effects are ‘significant’ although the most difficult part is establishing nature of the effects. There is a lot of emerging literature discussing how media effects may be achieved.

Paul Lazarsfeld and colleagues in Columbia University rejected “the old notion that media has great power” (De Fleur & Dennis, 1981). The minimal-effects terminology resulted from the seminal review and summarisation of research to date (Joseph Klapper, 1960).

Klapper (1960) explains that people interpret the media through own experiences, contrary to observation by Frankfurt School, that audiences tend to be manipulated by the media. (Blumler and McQuail, 1968) have opinion that media actually reinforces our existing viewpoints.

Despite extensive research, the media effects debate -- whether shown empirically that media has damaging effects, on the audiences – still remains unresolved. This is so partly because this debate is seen to be more about the epistemological limitations in social science research than about media in particular, and also because this debate is mainly motivated by governmental agenda and public agenda of censorship, regulation and education (Rowland, 1983) than it is motivated by an academic agenda concerning media theory (Roberts & Bachen, 1981)

However, to show demonstration of media effects can be hard going by the assumption that media may not generate changes, but act only as enforcement to the status quo. It is hard to explain the kind of beliefs people may have adopted for the media to construct a normative reality, and hard to know the role that media plays in the construction of the said desires and needs which eventually motivate viewers to start engaging with the media as just as ‘they are’ rather than as ‘they might be’. Nonetheless, arguments that media is aimed at supporting norm, stemming dissent, getting rid of issues from the public agenda or weakening resistance, are central to theories of, cultivation (NoelleNeumann, 1974, Gerbner, Gross, Morgan, & Signorielli, 1986;), propaganda (Jowett & O'Donnell, 1986) and ideology (Thompson, 1990). Similarly, it is particularly hard to test the argument that media, together with other ‘social forces’, result to continuing social changes over long term, as part of the social construction of reality.

2.6 Media Coverage and Behavioural Change

For years, conceptual models of behaviour change such as Becker’s Health Belief Model (1974), Azjen and Fishbein’s Theory of Reasoned Action (1975), and Bandura’s Social Cognitive learning Theory (1986) have been used across a number of disciplines.

A lot of attention has been on literature about individual behaviour change and less to theories or models attempting to explain behaviour change within organisations, groups, and social institutions. Any design of a programme intended on reaching populations needs an understanding of how the communities work, their change enablers, what affects their behaviours in general and their barriers.

In explaining patterns of behaviour, Prochaska and DiClemente (1983), in their transtheoretical model, explained 5 stages of behaviour change. The first was termed as precontemplation, and is characterised by lack of intent of an individual to change their behavior in the near future. The second is contemplation, characterised by the awareness of problem existing and serious consideration to take some action in addressing the problem. The third stage entails preparation, and mainly involves some bit of intention to change and a bit of behaviour, usually insignificant, and often meeting but with limited success. The fourth stage is action, and this is where a person actually modifies their behaviour, environment or experience to conquer their issues or achieve their goals. Maintenance is the last stage, and in entails working to prevent a relapse and consolidating the gains made in stage four.

Research has consistently demonstrated a likelihood of attitude predicting behaviour when: it includes a given behavioural intent, when both the intent and attitude are very specific and when attitude is based on first-hand experience. The above aspects of behavior-attitude relationship are addressed in the Theory of Reasoned Action, whose main focus is on the role of context-specific attitudes in trying to define behaviour. In this particular model, behaviour is said to be function of an individual's intention, which in turn is comprised of the individual's attitudes towards performing the behaviour and the influence of perceived social norms concerning the performance of the behaviour. Attitudes are normally influenced by the individual's beliefs about perceived consequences of taking a given action and their subjective evaluation of consequences.

2.7 Theoretical framework

2.7.1 Limited Effects Theory

Limited effects theory, states that media effect on people's deep set opinions and thoughts tend to be minimal. Lazarsfeld observed that converts and wavers were influenced comparatively more by interpersonal communication than by mass media. He argues that people follow influencers and opinion leaders more than they follow the media. Lazarsfeld therefore, grouped voters into the following categories: Opinion leaders, Media, Gatekeepers, and followers. Lazarsfeld model insists that mass media content is first filtered

by gatekeepers, who have a personal bias that affects their interpretation. From the gatekeepers, it reaches the opinion leaders. Opinion leaders are described as active media users. The filtered version of the opinion leaders is again diffused to the less active media consumers.

This theory was further reinforced by Joseph Klapper who published 'The Effects of Mass Communication' in which he proposed the Reinforcement Theory which affirmed the view that the mass media lacks the 'power to influence' audiences. "Regardless of whether the effect in question be social or individual," he wrote, "the media have likelihood to reinforce than change." Klapper argument is that people's beliefs, attitudes and behaviour are likely to be influenced by schools, family, religious and other social institutions. Klapper pointed out some specific beliefs and attitudes that media may not change. These include religious and racial tolerance as such attitudes are "crucial to self-images and are occasionally referred to as "ego-involved," These attitudes are markedly resistant to be changed by mass communication – or other agencies."

In applying limited effects theory, the media's has had no influence on loyalties of the congregation to their spiritual heads in their critical coverage. As evident in the data collected, the congregants, while much aware of the critical coverage of their church heads did not allow the same to influence their loyalties to them.

27.2 Attribution Theory

A significant underpinning of the attribution theory is that individuals will have a reason to behave in the way they do. A person will have some reason to have certain impressions of others. Fritz Heider, who was a leading researcher on the process of attribution, had an interest in discovering and explaining how a person develops an impression of others. According to him, impressions are developed through a three-step process :(1) behaviour observation (2) determination if behaviour is deliberate, and (3) categorising behaviour as externally or internally motivated.

When one meets someone, the way they interact, in part, will be determined by how they interpret their behaviour. Internal or dispositional attributions occur when an observer deduces that another individual's behaviour was caused by 'something about them', such as

personality, upbringing and attitude. External or situational attributions, occurs when the observer ascribes behaviour cause to external circumstances.

Harold Kelley, another social psychologist who specialised in personal relationships, argued that three general guidelines influencing people's attributions exist: consistency, consensus, and distinctiveness.

Consistency refers to whether the person observed always behaves the same way, in similar circumstances, over time. Consensus explains how others with similar circumstances will behave. Distinctiveness talks of the variations in the behaviour of the person observed across a number of situations. In giving interpretation to a person's positive outcomes or actions, though, a good number of people will overemphasise on the situational causes quite often underestimate the dispositional factors.

In applying attribution theory, the media has published several assumptions to describe the congregation in churches with tainted leadership. The media has had a variety of attributions. Some sections have attributed this to congregation's gullibility. Some sections of media also attribute this behaviour to undue influence by their pastors and fear of disobeying the men of God (external attribution). The congregants also attribute coverage of excesses of their pastors by media to their bias (internal attribution) and devil or worldly influence (external attribution).

2.7.3 Affect-dependent Theory of Stimulus Arrangements

Based on the core assumption that individuals are motivated to seek pleasure and avoid pain, the affect-dependent theory of stimulus arrangements of DolfZillmann and Jennings Bryant is well applicable in justifying the growing popularity of televangelism in Kenya today. The theory postulates that individuals will selectively expose themselves to media based on their emotions and drive when watching televangelists. The theory depends on the 'drive reduction idea' that people strive toward reducing and avoiding critical stimuli/outcomes and increasing the occurrence of positive outcomes. The theory involves four primary elements: hedonic valence, excitatory homeostasis, message- behavioural affinity and intervention potential (Bryant & Davies, 2006). Excitatory homeostasis refers to the idea

that individuals base their media choices on optimal levels of arousal. Intervention potential refers to the ability of a message to capture and hold a person's attention.

It is postulated that a highly engaging message can disrupt cognitive rehearsals that are related to emotions and therefore reduce the perceived intensity of those emotions (Bryant & Davies, 2006). Message-behavioural affinity refers to the similarity between the content of the media being consumed and the affect of the individual. It has been shown that messages that have a high degree of similarity to individual affect have a lower chance of altering that affect than do messages that are dissimilar to the individual. As such, people who are poor or feel discouraged may be more likely to choose listen to televangelists that are more light hearted and prosocial in an attempt to diminish the critical feelings experienced at that time. The last component of affect-dependent theory is hedonic valence, which refers to the extent to which a message is positive or critical. The affect-dependent theory of stimulus arrangement holds that messages of hedonic value opposite to that of a person's current affect will reduce that affect. In this way, a person who is depressed may choose to listen to a message that is uplifting and happy to change his/her depressive mood

Gospel programmes with televangelists who teach prosperity gospel and healing are high in hedonic valence, and are therefore 'easy sources for individuals to turn to for pleasure and mood regulation' (Bryant & Davies, 2006).

2.8 Research Gaps

Research has been conducted to show how personal scandals of an organisation's leaders affect a business reputation. Previous studies examined organisational reputation as macro topics, such as unethical corporate culture, and organisational misdeeds (Kulesa & Zuckerman, 2004; Coombs, 2012).

Negativity effect states that when positive and critical information is balanced side by side, the critical information tends to dominantly influence audience perceptions (Van der Pligt & Eiser, 1980). A lot of scholarship has been on how scandals affect businesses growth. There has been no study on how leadership scandals in church leadership affect congregation loyalties. A lot has been written on scandals facing televangelists. There is

also literature on false prophets and false doctrines. There is a research gap on the area of how a congregation loyalty will be affected by critical media coverage.

2.9 Conceptual Framework

In order to provide a systematic impression of both the independent and dependent variables, the following conceptual model was developed. This study focused on the congregation as opposed to the church minister. It sought to study how the congregation is affected by coverage of excess of their church leader (see Figure 2.1).

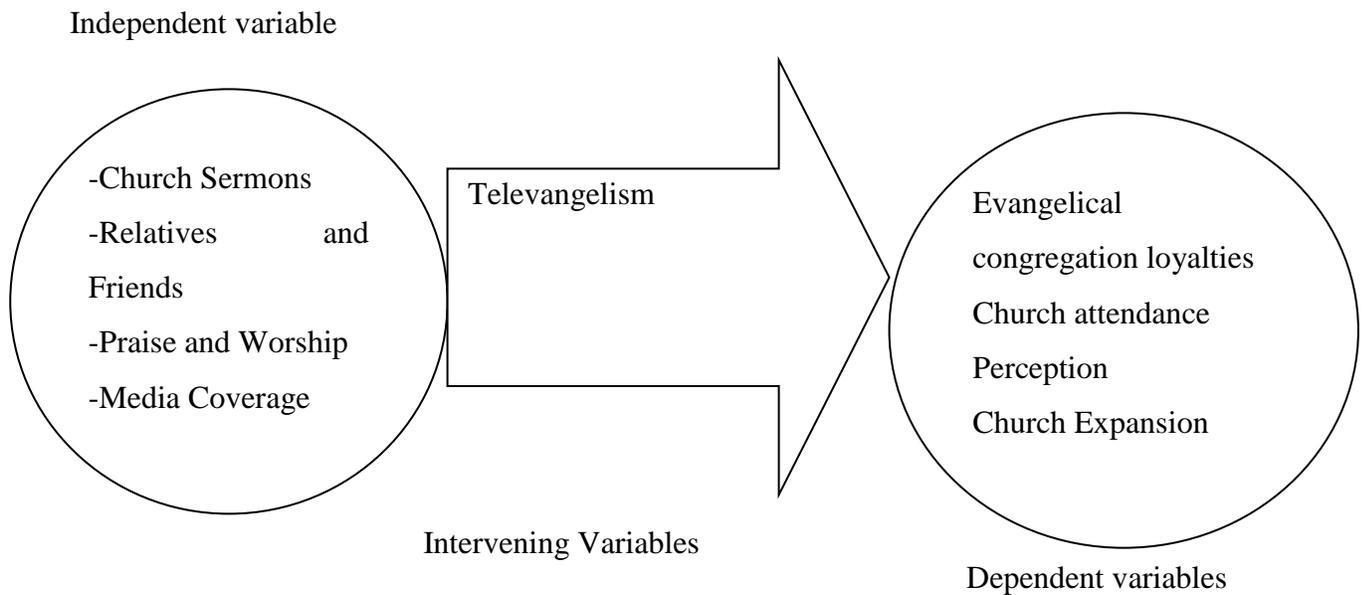


Fig 2.1 Conceptual Framework

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Overview

This chapter consists of analysis of study area, sampling procedures, target population, research instruments, pre-testing, data collection procedures, and data analysis.

3.2 Research Design

The study adopted a descriptive research design which is used to describe characteristics of phenomenon or population being studied. Mugenda and Mugenda (2003), describes a descriptive research design as one whose main concern is to find out what, how, where and who, concerning a phenomenon in absence of manipulation to the subject studied within a given environment. Descriptive research will therefore involve collection of data describing events and then organising, tabulating, depicting, and describing the data gathered (Glass & Hopkins, 1984). It mainly tries to use visual aids including graphs and charts to help reader in understanding data distribution. Descriptive studies aims at trying to find out "what is," therefore survey and observational methods are normally used to gather descriptive data (Borg & Gall, 1989).

3.3 Research Approach

This research employed mixed methods. Mixed methods entails collection, analysis and integration of quantitative (e.g surveys, experiments) and qualitative (e.g., interviews, focus groups,) research. This approach is normally used when a researcher wants to get deeper understanding of the research problem, and where it may be impossible to use either quantitative or qualitative method.

Quantitative data include close-ended information like that found in measuring attitudes (e.g., rating scales), performance instruments and behaviours (e.g., observation checklists). The analysis quantitative data involved examination of scores that were collected on instruments (e.g., questionnaires) in answering the research questions or testing hypotheses. Qualitative data contained open-ended information gathered through observations and interviews. By mixing qualitative and quantitative research and data, the researcher gained

in depth and breadth of corroboration and understanding, while offsetting any weakness that was to be inherent to using any of these approaches alone.

It was deliberate for researcher to validate or corroborate the results obtained from quantitative method. The researcher collected data as per the objectives above through structured questionnaire, and was further able to get a focus group and interview a segment to explain, interpret and contextualise quantitative findings.

This design entailed collecting and analysing quantitative data followed by the collection and analysis of qualitative data. The priority was given to quantitative data, and findings were integrated at the interpretation phase of this study.

3.4 Research Method

The researcher utilised case study method. Case study is an ideal methodology when a holistic, in-depth investigation is needed (Tellis, 1997). Case studies are designed to bring out the details from the viewpoint of the participants by using multiple sources of data. Tellis (1997) identified some specific types of case studies: Exploratory, Explanatory, and Descriptive.

3.5 Pre-testing

After the research instruments were developed, the piloting of the instruments was conducted on a small sample of twenty (20) respondents in the three churches. Upon receiving feedback necessary adjustments were made to improve the questionnaires. Some questions were simplified to make them easy to understand and take little time.

3.6 The Research Site

This research was carried out in three mega churches based in Nairobi:

1. Jubilee Christian Church headed by Televangelists Bishop Allan Kiuna and Reverend Cathy Kiuna
2. Helicopter Ministries headed by Televangelist Bishop Thomas Wahome
3. Neno Evangelism Centre headed by Televangelist Bishop James Nganga

3.7 Target Population

A research population means a well-defined collection of individuals or objects with similar characteristics. All objects or individuals within a given population normally have a common, binding trait or characteristic. This study targeted a congregation of about 20000 people in the three churches above.

3.8 Sampling Procedure

A good sample should be very representative to be able to produce an objective inference capable of defining the entire population. This research employed stratified random sampling. Stratified random sampling makes sure that there is inclusion, in a given sample, of sub groups, which are likely to be omitted entirely when using other sampling methods (Mugenda and Mugenda, 2003). The decision on sample size was based on previous studies that had same characteristics. The determination of sample size was based on Krejcie and Morgan(1970), sampling table which is used for determining needed size n of a randomly chosen sample from a given finite population of N cases such that the sample proportion p will be within .05 of the population proportion P with a 95 percent level of confidence. Using this sample table the target population of 20,000 produced a sample of 378 (Krejcie and Morgan Sampling table Appendices: 11). Questionnaires were administered to 378 people based on their respective churches' population. The table below illustrates fraction from each stratum

Table 3.1 Sampling Procedure

Stratum	Jubilee Christian Church	Neno Evangelism	Helicopter Ministries
Population Size	8000	6000	6000
Sampling percentage	$8000/20000 \times 100 = 40\%$	$6000/20000 \times 100 = 30\%$	$6000/20000 \times 100 = 30\%$
Final Sampling Size Results	$40/100 \times 378 = 150$	114	114

3.9 Research Instruments

For this study, a structured questionnaire was the main data collection instrument. The questionnaire was delivered to and collected from the respondent by field staff. There were dichotomous questions(those requiring yes/no answers), likert questions to ascertain how strongly respondents agreed to a certain statement and give them an opportunity to express their feelings and contingency questions which were answered only when a respondent gave a particular response to a particular question. It had 16 items in 4 sections, and each section addressed a specific objective in the study. Structured questionnaire was preferred for a number of reasons. The researcher was able to contact a large number of people easily and quickly by using drop off and pick up questionnaire. Questions were easy to create, standardise and quick to answer. The answers of different respondents were also comparable, easier to code and analyse. This instrument was also preferred because research related to a sensitive matter involving their church leaders, and some would have been uncomfortable with use of other instruments like open ended questions or focus groups. With this instrument, less articulate or less literate people were not disadvantaged as it happens when making use of open ended questions. The researcher was also able to guarantee the privacy of respondent.

3.10 Validity and Reliability

Joppe (2000) defines reliability as the extent to which results are consistent over time and an accurate representation of the total population under study. Results are said to be reliable if there is a possibility of reproducing the same under a similar methodology. It is the degree to which a test, questionnaire, observation or chosen measurement procedure is able to produce same results if trials are repeated.

For the purpose of reliability, a panel of peer researchers including pastors was constituted to examine the questionnaire content. Each question was evaluated to ensure that it contributed to testing one or more research questions established in the research design. The panel also examined questions to ensure that they were short and simple; and that they asking only one piece of information at a time and in line with respondent's level of knowledge.

The researcher implemented all measures to ensure no threats to research reliability. Participants were carefully chosen to ensure that there was no bias and that their responses were confidential. Researcher had a long period of research thereby giving participants ample time. The participants were well briefed about the purpose of study to try to clear any prejudice against researcher.

3.11 Data Collection Methods

Information was collected by filling the questionnaires by church congregants. Questionnaires were designed to seek answers to the research questions. The researcher gathered profiles of the congregants who participated in this. In order to understand the extent to which the congregants are affected by coverage of leadership excesses by media, quantitative method of information search through detailed questionnaire was administered to congregants. Participants were exposed to excerpts of media coverage of their leader's excesses, and their opinions were also sought on how their loyalty to their leadership was affected and their perception about the media exposure of leadership excesses. The interviews of the selected respondents were done within a period of one month. After the research instruments were developed, the piloting of the instruments was conducted on a small sample of twenty (20) respondents in the three churches. Upon receiving feedback, necessary adjustments were made to improve the questionnaires.

3.12 Data Presentation Procedure

Data was quantified on the basis of key demographics of the case study which included age, marital status, sex, profession, and educational background. The data gathered was analysed using descriptive statistics, graphs, and frequency and percentage tables. Qualitative data analysis was based on the objectives and research questions of the study.

3.13 Data Analysis Methods

Collected data was first cleaned to ensure accuracy and consistency with other gathered facts. This was followed by coding to put the data into classes and categories. Tabulation was done to facilitate analysis and display. In analysing the data, the coded data was then fed into a computer for statistical analysis by use of statistical package for social sciences

(SPSS). Descriptive statistics were used to establish frequency and percentage of occurrences of a phenomenon through the use of SPSS.

3.14 Ethical Considerations

The participants were well briefed on the purpose of conducting study. Since the discussion was centred on church leadership, some were a bit uncomfortable, but researcher ensured that there was clarity that researcher's intention was not to support media portrayal of their pastors, but find out their perception about various concerns raised about them. The researcher guaranteed confidentiality, and participants were free to skip sensitive questions. The researcher adhered to all university requirements during the period of conducting this study whereby he obtained a Certificate of Fieldwork (appendix 3) before the data collection exercise. After data collection and final defence he was also issued with a certificate of corrections (appendix 4). Finally, an anti-plagiarism report (appendix 5) was issued indicating originality of the work.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Overview

This chapter presents statistical summary and results from empirical analysis and the interpretations of the statistical inferences derived from the compiled data as the researcher strives to accomplish the objective of the study.

4.2 Response Rate

Questionnaires were administered to 378 people. The churches were Jubilee Christian Church headed by Televangelists Bishop Allan Kiuna and Reverend Cathy Kiuna, Helicopter Ministries headed by Televangelist Bishop Thomas Wahome Neno Evangelism Centre headed by Televangelist Bishop James Nganga. According to Mugenda and Mugenda (2003), a response rate of 50% is adequate for analysis and reporting, 60% is good and a response rate of 70% (the researcher had) is excellent and thus for this study, the response was excellent. The findings were presented in tables, percentages and frequency distributions.

4.3 To assess the level of awareness of evangelical congregations to critical media coverage

The first objective was to assess the level of awareness of evangelical congregations to critical media coverage.

The researcher sought to enquire from the congregants if they were aware of critical coverage of televangelists, and the findings were as shown in Figure 4.1:

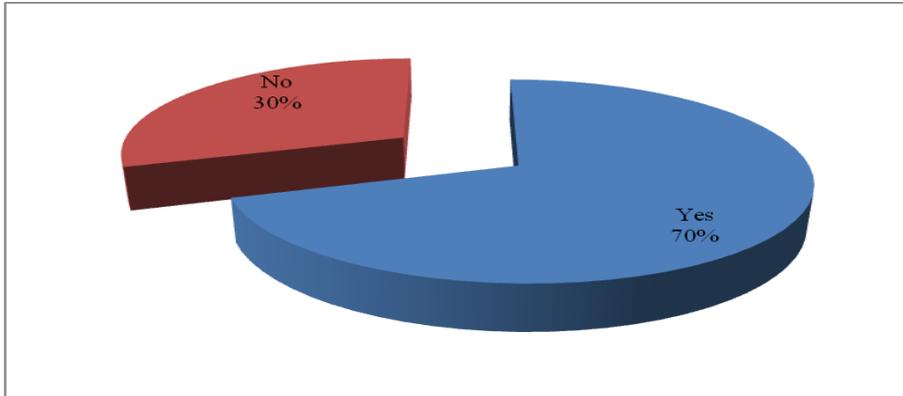


Fig 4.1 Awareness of coverage of church leadership excesses

Source: Researcher 2016

On awareness of coverage of church leadership excesses, majority accounting to 70.0% indicated that they were aware that their pastors were adversely covered by the media, while 30 percent were unaware. This awareness as demonstrated doesn't affect loyalty. The media has painted a picture of congregation unaware of excesses of their leadership, and this attribution is not true as confirmed by this study. The media propagates the opinions of Augustine that faith and reason lead to knowledge" (Contra Academicos, III, 20, 43). Media is credited with power that can influence, persuade, set agendas, change communal attitudes frame issues, and affect social behaviours (Curran, 1997).

The study also sought to find out from respondents if they knew about the accusations levelled against the televangelist ministers, and Figure 4.2 has the findings:

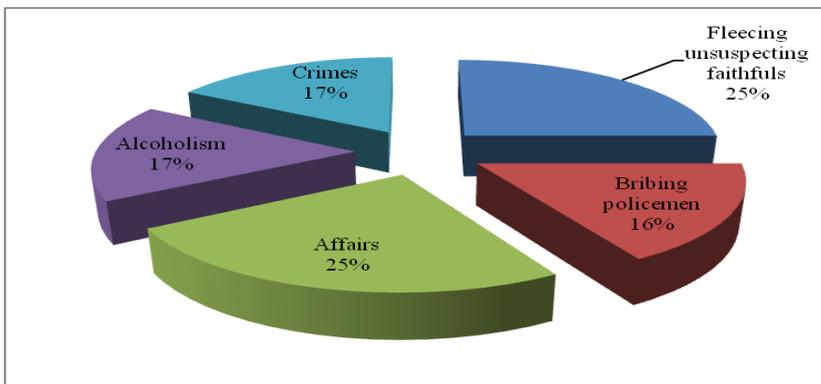


Fig 4.2 Highlighted Wrongs

Source: Researcher 2016

From Figure 4.2 the study found out that the congregants were aware of some highlighted wrongs against their pastors as portrayed in the media. These included alcoholism, extra marital affairs, engaging in crime, fleecing unsuspecting church members and bribing policemen. Media depicts evident hypocrisy of the televangelists who proclaim Jesus but fails to act in the way that he commands. The Bible condemns hypocrisy (Matthew 23:28) and it instructs people to be not only hearers but also doers of God’s Word (James1:23). The question posed to people will often be, “How can a follower of Jesus act like this?” Instead of taking responsibility to castigate some of these evils, the congregants opt to support their ‘man of God’. This does justify the description of Munene (2014) that televangelist lead a malnourished congregation which becomes solely dependent on these pastors, an addiction pastors cannot let go.

4.4 To explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties

The second objective of the research was to explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties.

The study sought to find out to what extent loyalty of the congregation to their church leadership was affected by critical media coverage, and the results were as follows:

Table 4.1 Media Coverage and Pastors Loyalty

Participants	Frequency	Percentage
Yes	76	20.0
No	302	80.0
Total	378	100.0

Source: Researcher 2016

As shown in Table 4.1, critical media coverage did not have a significant effect on the congregation’s loyalty to their church leadership. This further reinforces Philo (2008) argument that people do not absorb media messages uncritically and disputes McQuail (1994), who suggested that Media effects are significant.

The study sought to establish how often respondents attend churches and the findings were as shown in Table 4.2

Table 4.2 Frequency of Attending Church

Frequency	Frequency	Percentage
Once in a month	37	10.0
Twice in a month	37	10.0
Thrice in a month	74	20.0
Weekly	220	60.0
Total	378	100.0

Source: Researcher 2016

As shown in Table 4.2, most congregants attend church service weekly. These amounted to 60.0% of the respondents, followed by 20.0% who attend church at least thrice in a month. The least of respondents indicated they attend church either once in a month or twice. Frequency in attendance of church services is a mark of loyalty, and this was not affected by critical media coverage. There is also likely to be group cohesion cementing loyalty. Group cohesion refers to the degree to which members of a group get attracted to one another and remain united. It is normally shown through its resiliency to interruption by outside forces. Group cohesion is developed through interactions, sentiments and activities of its members. Groups ensures creation of affective rich relationships people and are often the main source of motivational drive that is needed to achieve intricate, taxing goals (Kronsnick, 1995).

Table 4.3 Mark of Loyalty: whether participants listen to other preachers

Participants	Frequency	Percentage
Yes	341	90.0
No	37	10.0
Rarely	0	0.0
Total	378	100.0

From the findings in Table 4.3, the study established that most participants would attend other churches or listen to other preachers. 70.0% of participants agreed to this. Listening to other preachers or having alternative spiritual guidance has no effect on loyalty. Media often depicts that congregation is gullible and brainwashed, but from this study, it is evident that they still don't perceive that their spiritual leaders have monopoly of influence. Their loyalty to their pastor preaching the same gospel as others may be attributed to their authority and credibility. Communicators have a variety of attributes and are likely to influence their audiences through different processes. There are three essential communicator characteristics: credibility, social attractiveness and authority (Kelman, 1958). Credibility is defined as "the attitude held by a receiver at a given time toward a source of communication" (McCroskey, 1997). It is an audience's perceptions of the qualities of a communicator. Credible communicators are said to have trustworthiness, expertise, dynamism, sociability, extroversion, goodwill and composure (Berlo, 1969; McCroskey, 1981).

The researcher sought to establish when the worshiper joined the church to determine the level of loyalty to their spiritual leadership. The findings are as shown in Figure 4.5

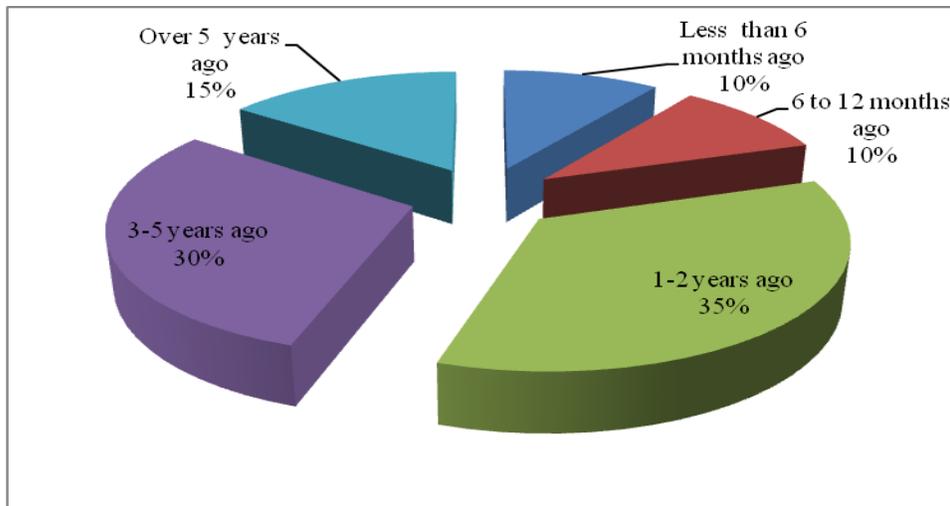


Figure 4.3: Duration of church membership

Findings in Figure 4.3 indicates that majority of the congregants in the study area had been attending the church for a period of more than 1 year. The findings can be deduced to mean that most congregants have had loyalty to their churches and leadership for a considerable length of time. It is assumed that since most of them were fully aware of the adverse media mentions and they were still loyal to their church leadership. Prochaska and DiClemente (1983), in their transtheoretical model, explained 5 stages of behaviour change. The first was termed as precontemplation, and is characterised by lack of intent of an individual to change their behaviour in the foreseeable future. The second is contemplation, characterised by the awareness of problem existing and serious consideration to take some action in addressing the problem. The third stage entails preparation, and mainly involves some bit of intention to change and a bit of behaviour, usually insignificant, and often meeting but with limited success. Action is the fourth stage, and this is where a person actually modifies their behaviour, environment or experience to conquer their problems or meet their goals. Maintenance is the last stage, and in entails working to prevent a relapse and consolidating the gains made in stage four. This study focused on critical media coverage of their church leaders for duration of more than 2 years. In this period, the church had retained over 80 percent of the congregation. This means that only 20 percent had gone through these five stages and changed their loyalty to pastor.

4.5 To explore the attitude of evangelical congregations to critical media coverage

The third objective is to establish the extent to which loyalty to a televangelist is affected by critical media coverage

The research sought to establish how participants perceive the allegations by the media about their pastors.

Table 4.4 Attitudes of congregants towards the allegations by the media about their pastors

Attitudes	Frequency	percentage
I agree that allegations are true	37	10.0
I do not agree; media is just biased	189	50.0
There may be some truth about it, but media exaggerates	37	10.0
I don't believe. I believe in innocence of my pastor	37	10.0
Media is used by the devil to fight the man of God	37	10.0
Journalists are Biased. They are used by other pastors to fight the ministry of our Pastors	37	10.0
Total	378	100.0

Source: Researcher 2016

As shown in Table 4.4, the study established that most congregants believe that the mainstream media is often biased against televangelists as argued by 50.0% of respondents; 10% indicated that they believe in the innocence of their pastors, 10.0% believes that though there may be some truth about it, but media exaggerates. Another 10.0% have perception that journalists are biased, while same number believes that the media is used by other pastors to fight the ministry of their man of God. Further from findings, 10.0% of the congregants believe that such allegations by media are true. Media's effort to portray the

men of God as having no integrity to lead flock is countered by their congregation’s attitude. By analysing the responses, its plain clear that over 90% of the congregation reads malice in critical coverage. Silk (1995) is proved right in his argument that significant segment of evangelical Christians see the news media as “unfriendly” toward them.

On a scale of 1-5 the researcher sought to establish the congregants’ view on media representation of televangelists.

Table 4.5 View on media representation of televangelists

Views	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Percentage
Media is in business of painting televangelists badly	30.0	40.0	10.0	10.0	10.0	100
Media has no business judging men of God.	45.0	25.0	10.0	10.0	10.0	100
Media is in business of sensationalising or exaggerating stories to win business	40.0	30.0	10.0	10.0	10.0	100
Media is used by devil to fight men of God	50.0	20.0	10.0	10.0	10.0	100
Media should leave men of God alone.	50.0	20.0	10.0	10.0	10.0	100

Source: Researcher 2016

From the findings in Table 4.5 it was clear that on likert scale of 1-5, congregants who participated in the study rated media representation of evangelists as follows: 70.0% indicated that media is in business of painting televangelists adversely, 70.0% indicated that media has no business judging men of God. 70% indicated that media is in business of

sensationalising or exaggerating stories to win business, 70.0% indicated that media is used by devil to fight men of God while 70.0% indicated that media should leave men of God alone. The results above further confirm Silk’s argument that the media actually targets religious people and institutions in order to discredit them. Stout supports this as well in his argument that the evangelicals often associate mass media, including news, with the world (Stout, 1996). In Theory of Reasoned Action, behaviour is a function of an individual's intention, which in turn is made of their attitudes towards performing the behaviour and the influences of supposed social norms that concern the performance of the behaviour. Attitudes are influenced by the individual's beliefs about the perceived consequences of taking a specific action, and their subjective evaluations of every consequence. It’s hard for people to change their believe in ‘heavenly’ in favour of the ‘earthly’. The evangelical congregations have an attitude that buying the ‘media stories about their pastors is ‘embracing the earthly’, and this calls for rejection!

4.6 To examine the factors that determine evangelical congregation loyalties

Table 4.6 Reasons why congregants prefer this church

Reasons	Frequency	Percentage
Miracles by Televangelist	76	20.0
Sermons/Messages of Hope	265	70.0
My friends and Family attend this church	37	10.0
Total	378	100.0

Source: Researcher 2016

As shown in Table 4.6 most participants who attend the sampled churches are mostly attracted to the persuasive message of hope by the televangelist. 70.0% of the sampled respondents love message of hope; 20.0% liked the sermons by the televangelist and the least followed friends or relatives who attend the churches. It seems that the main way the congregation connects with their spiritual leaders is through the messages of hope. There has been a hypothesis that messages that are highly engaging are likely to disrupt cognitive

rehearsals that are related to emotions and can in so doing reduce the seeming intensity of those emotions (Bryant & Davies, 2006).

The results support Bryant & Davis argument that people choose to listen to messages that are prosocial and light hearted in a way to lessen the negative feelings that are experienced at a given time. Three categories of message factors are listed. The first entails the structure of message-its preparation and organisation. The second is its content- its arguments and appeals. The third is its language-using symbols and words to convince an audience. A message may be scary, but fail in changing attitudes as it may not connect with an individual's beliefs about the problem, or if it neglects in providing a way out of the challenge facing an individual (McCroskey).

Table 4.7 Church Membership Support

Support	Frequency	Percentage
My blessings are as a result of attending this church	76	20.0
I love praise and worship in this church	189	50.0
I love my church family	37	10.0.0
Sermons/messages of hope and miracles	76	20.0
Total	378	100.0

Source: Researcher 2016

From the findings, in Table 4.7 it was established that most of the congregants would continue with church membership for various reasons. 50% love praise and worship sessions in those particular churches, 20% indicated that their blessings were as a result of being members of their church and 20% because of sermons/messages of hope and miracles. This shows that there are other factors that contribute to their loyalty to church which the media

ignores in covering the congregation in these churches. The spiritual leaders have created a system, which attracts the numbers and everything is not centred on the church leadership.

Kelly (2012) argument that the mega churches' use of sensory pageantry, stagecraft, charismatic leadership and, unchallenging, upbeat vision of Christianity to give their congregation emotional and powerful religious encounter is supported by the results above.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Overview

The chapter presents summary of the study findings and the conclusions arrived at. The chapter also gives recommendations and the suggestions for further study. The discussion is guided by the study objectives.

5.2 Summary of the Study

The main objective of this research was to explore the effect of critical media coverage on congregation loyalties. The specific objectives were to assess the level of awareness of evangelical congregations to critical media coverage, to explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties, to establish the attitude of evangelical congregations to critical media coverage and to examine the factors that determine evangelical congregation loyalties

5.3 Summary of the Findings

The researcher initialised the research by first examining the pertinent background information of the key respondents in order to ascertain if they were the ideal sample for the study in terms of ability to respond appropriately to the information sought by the researcher.

5.3.1 Evangelical congregation level of awareness to critical media coverage

The first objective of the research was to assess the level of awareness of evangelical congregations to critical media coverage. From the findings on awareness of critical media coverage, majority accounting to 70.0% indicated that they were aware of media exposure of their leadership excesses, while 30 percent were unaware. This awareness doesn't affect church attendance or loyalty to church leadership as it is demonstrated.

The study found out that the congregants were aware of some highlighted wrongs against their pastors as portrayed in the media. The ills exposed include alcoholism, extra marital affairs, engaging in crime, fleecing unsuspecting church members and bribing policemen. The responsibility of media is to expose the excesses of church leaders to caution and

educate congregation not to follow their leaders blindly and perhaps check their gullibility. The congregation chooses to ignore the highlighted wrongs and is ready to stand with their ‘Men of God’. Fritz Heider (attribution theorist) links people behaviour to their reasoning, which implies that people behave in a certain manner for a reason. In this case it means that people have grounds for having particular impressions about others, and so congregation will always have their pre-conceived impression of their pastors regardless of media coverage and other influences.

5.3.2 The extent to which critical coverage of televangelists affect evangelical congregation loyalties

The second objective of the study was to explore the extent to which critical coverage of televangelists affect evangelical congregation loyalties. It is clear from the study that loyalty to a church leader is not affected by critical media coverage. Over 80 percent of congregation aware of critical media coverage of leadership excesses stated that loyalty to their spiritual leadership was not affected by the highlighting of the wrongs. It’s also evident that televangelism contributed a lot to growth in church membership, followed by messages of hope and miracles in church. This clearly shows that other factors which the media ignored had a significant contribution. This affirms Klapper’s view that the mass media lacks the ‘power to influence’ audiences. “Regardless of whether the effect in question be social or individual,” he wrote, “the media have likelihood to reinforce than change.” Klapper argument is that people’s beliefs, attitudes and behaviour are likely to be influenced by schools, family, religious and other social institutions. Klapper pointed out some specific beliefs and attitudes that media may not change. These include religious and racial tolerance as such attitudes are “crucial to self-images and are occasionally referred to as “ego-involved,” These attitudes are markedly resistant to be changed by mass communication – or other agencies.”

The study also found out that 70.0% have no problem listening to other preachers, but this did not affect their loyalty. It was also evident that over 80% had retained church membership for the 2 years period of study.

5.3.3 Attitude of evangelical congregations to critical media coverage

The third objective of the study was to establish the attitude of evangelical congregation to critical media coverage. While the congregants were aware of exposure of leadership excesses of their pastors, majority hold the view that media is often biased against their pastors and are therefore not ready to support their story.

80.0% indicated that media is in business of painting televangelists badly, 90.0% indicated that media has no business judging men of God., 95% indicated that media is in business of sensationalising or exaggerating stories to win business, 80.0% indicated that media is used by devil to fight men of God, 75.0% indicated that media should leave men of God alone while another 70.0% indicated that congregants should ignore media and defend their pastor when they are under attack.

The study established that amid critical publicity, there would be little or no effect on the congregation in the churches led by televangelists. It was also established that messages of hope, and love for church family also presented strong bonds that congregants identified with. People do not absorb media messages uncritically (Philo, 2008).

5.3.4 Factors that determine evangelical congregation loyalties

The forth objective of the research was to examine the factors that contribute to loyalty to a televangelist suffering from reputation issues.

From the findings, there is evidence that seed gospel, miracles and hope messages have made most congregants become so brainwashed and have distorted view of the Gospel of Jesus Christ as meant to be. 70% of respondents choose to ignore anyone purporting to rebuke their man of God. This may to some extent justify the description of congregation by Munene (2014) that it is an impoverished tithe-giving congregation awed by the wealth and opulent lifestyle of the pastor while he/she preaches prosperity and blessings hereafter.

The study has established that the congregants are kept united and hopeful of good things to come. These televangelists do not preach the suffering side of the Gospel, and this keeps the hopes of congregants alive.

Assuming that individuals are provoked to 'seek pleasure and avoid pain, the affect-dependent theory of stimulus arrangements of DolfZillmann and Jennings Bryant is well applicable in justifying their loyalty to church and its leadership.

Most congregants want to hear messages of hope. From the findings, a lot of congregants have moderate education and income, and their leadership have a way of making them stick through encouraging messages of hope, enchanting praise and worship sessions and promise of more and more blessings if they continue being connected to the 'man of God'.

70.0% of the sampled respondents agreed the messages of hope by televangelists will keep them attending their church in atmosphere of hostile media.

5.4 Conclusions

From the study, it is evident that congregants would opt to maintain the bond with their church leadership, rather than accept stories told by the biased media. The media may perceive that exposing the excesses of televangelists may be of the best interest to the public but to many of the followers of these televangelists, they only engage in 'schemes of the devil.

Evangelicals often associate mass media, including news, with the world (Stout, 1985.) Journalists, regardless of their own religiosity, do not recognise the role religion plays in contemporary life. They also are not educated in or trained to deal with religion, so they ignore religion or fall back on tired formulas (Castelli, 1995). There is also an argument that journalists know about religion but do not care about it (Neuhaus, 2007) and that the media is hostile toward religion (Hoover, 1988).

The high frequency of exposure of televangelists to public ridicule may also have contributed to their thriving. There is a general feeling that media coverage is always in bad taste to fight the men of God. The study concludes that in the best interest of the public, television stations should censure content of televangelists to ensure that is more on 'teaching the word' with little emphasis on seed gospel and display of miracles, an exercise that is meant to market their ministries and not to glorify God.

From the findings, the churches have maintained over 80 percent of their congregation in the period of critical media coverage. This shows media cannot change the attitude of evangelical congregations towards their pastors. Prochaska and DiClemente (1992) transtheoretical model outlines 5 stages in behavioural change. As discussed earlier, the fourth stage is modification of behaviour. If modification of behaviour did not happen within the period of study for 80 percent of the congregation that had been loyal to their church leadership for more than 2 years, then critical media coverage had limited effects.

5.5 Recommendations

Having established that televangelists have a lot of influence on the perception of the congregation, there is a need to come up with a change of tact in the way the media covers the matters of faith. As Joel Whalen (1996), quoted in Perloff (2003), puts it, its impossible force persuasion; one can only activate people's desire and show them the logic behind an idea. A string cannot be moved by pushing it; it must be pulled. It's the same case with people. Their total commitment and devotion to a cause or idea will come only at the time when they will fully understand and buy in with their total being.

Media should avoid 'hammering it home" approach, and work on soft-selling messages that play on emotions (Goldman& Papsen, 1996). The media can change attitudes, practice and behaviour of evangelical congregations to safeguard them from being victims of rogue and errant televangelists by adopting a reasoned action approach intended to change person's intention to perform a behaviour. Based on this study's discovery, the media uses pressure and not persuasion to try to change behavior of congregation. Pressure is a coercion tactic. Persuasion is 'said to be winning an argument', and pressure is about 'winning over your decision makers' How pressure 'wins someone over' is perplexing (Perloff, 2003). Individuals will persuade themselves in order to change behaviour or attitudes (Whalen, 1996).

The Communication Authority of Kenya should come up with broadcast code barring televangelists from soliciting funds during preaching on television and radio. This should also extend to other activities which are meant to 'market a given ministry' while taking advantage of congregation's gullibility. Pentecostals and charismatic's realised that some of

the fastest means of communication and shaping public opinion are the radio and the television. For Pentecostalism, access to the media represents three things: spread of the message, a new way of imaging the self and community in terms of transnational identity; and a mode of appropriating modernity, and the material and symbolic goods it offers (Marshall-Fratani, 1998).

The media should place more emphasis on ‘full gospel’ as opposed to ‘seed gospel’ or ‘miracle gospel’ when giving airtime to televangelists. Equipping Christians with the true gospel will make them less vulnerable to shallow gospel of seed and at times stage managed miracles the congregants are exposed to. The study shows that a few people read bible as often as required, and choose to only allow their pastors to interpret it for them. Leadership is one of the main threats to Christianity, so more and more infiltrated by treacherous mountebanks preaching destruction right from the pulpit (Wafawarova, 2015)

It would also be important for the government to establish a church registration and oversight authority. Spiritual leaders can contribute greatly to the improvement of society. It will thus be important to ensure regulation of this sensitive segment. The Attorney General of Kenya came up with Religious Societies Rules. According to new rules, religious societies have to be registered and be inspected regularly, and pastors must have theological certificate from an accredited institution and every church be part of an umbrella body. This study recommends full implementation of such policies.

5.6 Suggestions for further studies

It is important to note that whereas there are televangelists who are portrayed in bad light, there are others who are positively portrayed. Research on the impact of the positively portrayed televangelists on their congregation can be explored. This will be important for media owners to be able to use to assess the impact of their television stations in transforming the lives of people in a positive way. It will also be necessary to enable the media come up with policy framework that will guide its censorship and content control criteria. It may be important to study the impact of televangelist ministries on growth of congregation in mainstream churches. This study has clearly shown that there is no effect of media coverage of leadership excesses on congregation in churches led by televangelists

embroiled in scandals. It was also noted that the televangelists have a kind of preaching style that is enticing to the masses that is hungry for hope messages. Studying the effect of popularity of televangelists on the traditional or mainstream churches will shed light on the way forward in regard to the teaching of the gospel.

REFERENCES

- Abelman Robert (1985). *How Religious is Religious Television Programming?* Journal of Communication volume 35 issue 1 pages 98-110, march 1985
- Abrams, D., & Brown, R. (1989). Self-consciousness and Social Identity: Self-regulation as a Group Member. *Social Psychology Quarterly*, 52, 311–318
- Achunike (2004). *Televangelism and the Survival of Churches in Nigeria, 1970 – 2000*, International Archive for Religion, Theology and Biblical Studies in Archive for Religion, Theology and Biblical Studies. Retrieved from www.iscprce.org/2013/10/iartbs.htm Vol. 1:1, 2013
- Alexander, Bobby C. (1994). *Televangelism Reconsidered: Ritual in the Search for Human Community*. Atlanta, Ga.: Scholars Press.
- Atlasti (2010). *Comparison of Qualitative and Quantitative Research*: Retrieved from <http://atlasti.com/quantitative-vs-qualitative-research/>
- Axinn, S. (1994). *Thoughts in Response to Fr. John C. Haughey on Loyalty in the Workplace*. *Business Ethics Quarterly*, 355–357.
- AwadZeina(2010), *Televangelism Sweeping across Kenya*, Al-Jazeera. Retrieved from <http://www.aljazeera.com/news/africa/2010/07/20107213333334814.html>
- Barna George (2012). *Maximum Faith: Facilitating Spiritual and Moral transformation*, <http://www.georgebarna.com>
- Barbara-Shae Jackson (2014): *8 Church Scandals That May have Challenged Your Faith*. Retrieved from <http://atlantablackstar.com/2014/04/28/8-church-scandals-may-challenged-faith/>
- Baya, D. (2017). *Forget about Kanyari: This is Why Everyone is Talking about Pastor Muiru's Son*. *Tuko.com*. Retrieved from <https://www.tuko.co.ke/233881-forget-kanyari-talking-pastor-muirus-son.html>
- Berlo, D. K., Lemert, J. B., & Mertz, R. J. (1969). Dimensions for evaluating the acceptability of message sources. *Public Opinion Quarterly*, 33,563–576
- Bennett, W. L., & Manheim, J. B. (2006). *The One-step Flow of Communication*. *Annals of the American Academy of Political and Social Science*, 608(1), 213–232

- Berman, N. (2016). *Dissecting the Multi-billion Dollar Business of televangelism*, Money Inc. Retrieved from <http://moneyinc.com/dissecting-multi-billion-dollar-business-televangelism/>
- Blumler, J. and McQuail, D. (1968), *Television in Politics. Its Uses and Influences*, London: Faber.
- Bowler K. (2013). *Blessed: A history of the American prosperity gospel*. Oxford University Press
- Brewer, M. B., & Brown, R. J. (1998). Intergroup Relations. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of Social Psychology* (Vol. 2, pp. 554–594). Boston: McGraw–Hill.
- Bruce J. Cohen (1990), Terri Orbuch. *Introduction to Sociology*. McGraw-Hill
- Bryant, J., & Davies, J. (2006) *Selective Exposure to Video Games*. In Vorderer, P. & Bryant, J. (Eds.) *Playing video games. Motives, responses, and consequences* (pp. 115-131). Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.
- Burton, G. E. (1990). *The Measurement of Distortion Tendencies Induced by the Win–Lose Nature of in-group Loyalty*. *Small Group Research*, 21, 128–141.
- Butler, J. K. (1991). *Toward Understanding and Measuring Conditions of Trust: Evolution of Conditions of Trust Inventory*. *Journal of Management*, 17(3), 643–663
- Chevalier Judith (2006). *The Effect of Word of Mouth Online: Online Book Reviews*. *Journal of Marketing Research*
- ChegeNjoki (2016), *Blinded Flock Need to Be Saved from Rogue Pastors*. Retrieved from <http://www.nation.co.ke/oped/blogs/Pastors-Religion-City-Girl/-/620/2850496/-/nlj6cuz/-/index.html>
- Coleman Stephen (2009). *The Problems of Duty and Loyalty* *Journal of Military Ethics*
- Corocan 2008 *Ritual Chains in American Megachurches*. Retrieved from <http://www.baylorisr.org/wp-content/uploads/WellmanCorcoranStockly.pdf>
- De Fleur, M. L., & Dennis, E. E. (1981). *Understanding Mass Communications*. Boston: Houghton Mifflin.
- Einstein Mara (2008), *Brands of Faith: Marketing Religion in a Commercial Age*, Routledge

- Ewin, R. E. (1992). *Loyalty and virtues*. The Philosophical Quarterly, 42(169), 403–419
- Fairhurst, G. & Sarr, R. (1996). *The art of Framing*. San Francisco: Jossey-Bass.
- Festinger, L. (Ed.). (1964). *Conflict, decision, and dissonance (Vol. 3)*. Stanford University Press.
- Forrest, B. (1995). Loyalty. In J. K. Roth (Ed.), *International Encyclopedia of Ethics*. London: Fitzroy Dearborn Publishers
- Frankl (1997) "Transformation of Televangelism," in *Culture, Media and the Religious Right*, ed. J. Lesage and L. Kintz (Minneapolis: University of Minnesota Press
- Galgalo Joseph (2014). *Fleecing the flock in the Name of God*: retrieved from <http://mobile.nation.co.ke/lifestyle/The-gospel-of-money-Fleecing-in-the-name-of-God/-/1950774/2515756/-/format/xhtml/-/7x26g7/-/index.html>
- Gerbner, G., Gross, L., Morgan, M., & Signorielli, N. (1986). *Living with television: The dynamics of the cultivation process*. In J. Bryant & D. Zillman (Eds.), *Perspectives on media effects* Hillsdale, N.J.: Erlbaum.
- Godfred Annum of KNUST (2014) *Research Instrument for Data Collection*: Retrieved from <http://campus.educadium.com/newmediart/file.php/1/giilmadstore/UgradResearch/ThesisWrit4all/files/notes/resInstr.pdf>
- Goffman, Erving. (1974) *Frame Analysis: An Essay on the Organization of Experience*. New York, NY et al.: Harper & Row
- Goldman, R., & Papson, S. D. (1996). *Sign wars: The cluttered landscape of advertising*. New York: Guilford Press.
- Grubiak, M. M. (2016). *An Architecture for the Electronic Church*: Oral Roberts University in Tulsa, Oklahoma. *Technology and culture*, 57(2), 380-413
- Hackett, Rosalind I. J. (1998). "Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana", in *Journal of Religion in Africa* Leiden: Brill.
- Hadden, Jeffrey K., and Swann, Charles, E. Prime time preachers (1983): *The rising power of televangelism*. Reading, Mass: Addison-Wesley.
- Hag den Van (2013), *Restricting Communication*
- Hall, S. (1973), 'Encoding and Decoding in the Television Discourse', in S. Hall, D.

- Hobson, A. Lowe and P. Willis (eds) *Culture, Media, Language: Working Papers in Cultural Studies 1972-79*, London: Hutchinson
- Hartford Institute for Religion Research (2014) *The Real Truth - The Rise of the "Megachurch"* <https://realtruth.org/articles/418-trotm.html>
- Herman, E.S. and Chomsky, N. (1988) *Manufacturing Consent: The Political Economy of the Mass Media*, New York: Pantheon.
- Holding J.P (2004) *Answering Questions about Televangelists*, *Christian Research Journal*, volume 27, number 05
- Hoover, Stewart M. (2003) Religion, Media, and Identity: Theory and Method in Audience Research on Religion and Media." *Mediating Religion: Conversations in Media, Religion and Culture*. London: T & T Clark
- Iyengar, S., Peters, M. D., & Kinder, D. (1982). *Experimental Demonstrations of the Not So Minimal Consequences of Television News Programmes*. *American Political Science Review*, 76, 848–858.
- James, J. D. (2010). *McDonaldisation, Masala McGospel and Om Economics: Televangelism in Contemporary India*. SAGE Publications India.
- James K., & Cropanzano, R. (1994). *Dispositional group loyalty and individual action for the benefit of an ingroup: Experimental and correlational evidence*. *Organisational Behaviour and Human Decision Processes*, 60, 179–205
- James Patrick Holding (2004) *Answering Questions about Televangelists*: Retrieved from <http://www.equip.org/article/answering-questions-about-televangelists/>
- Jambonews (2012): *Why I am Divorcing Pastor Ng'ang'aofNeno Evangelism Church*: Retrieved from <http://www.jambonewspot.com/divorcing-pastor-nganga-neno-evangelism-church/>
- Jonathan D James (2000), *McDonaldisation, Masala McGospel and Om Economics: Televangelism in Contemporary India* Amazon
- Jowett, G. S., & O'Donnell, V. (1986). *Propaganda and Persuasion*. Newbury Park, Cal.: Sage.
- Kelly 2012 *God as a Drug: The Rise of American Megachurches*. Retrieved from <https://www.washington.edu/news/2012/08/20/god-as-a-drug-the-rise-of-american-megachurches/>

- Kelman, H. C. (1958). Compliance, identification, and internalisation: Three processes of attitude change. *Journal of Conflict Resolution*, 2, 51–60.
- Krosnick, J. A., & Petty, R. E. (1995). Attitude strength: An overview. In R. E. Petty & J. A. Krosnick (Eds.), *Attitude strength: Antecedents and consequences* (pp. 1-24). Hillsdale, NJ: Lawrence Erlbaum Associates.
- MagoonKekla 2011 Media Censorship, Abdo Amazon
- Malesi Tony (2015): 10 *Problematic titles in Kenya*: Retrieved from <http://www.standardmedia.co.ke/health/article/2000173894/10-problematic-titles-in-kenya>. August 24th 2015
- Marshall-Fratani, Ruth (1998). “*Mediating the Global and Local in Nigerian Pentecostalism*”, *Journal of Religion in Africa*
- Marshall, R. (2009). *Political Spiritualities: The Pentecostal Revolution in Nigeria*. University of Chicago Press.
- MartynShuttleworth (2015), *Case Study Research Design*: Retrieved from <https://explorable.com/case-study-research-design>
- McCroskey, J. C, & Young, T. J. (1981). Ethos and credibility: The construct and its measurement after three decades. *Central States Speech Journal*, 32,24–34.
- McCroskey, J. C. (1997). *An introduction to rhetorical communication* (7th ed.). Boston: Allyn and Bacon.
- McQuail, D. (1994), *Mass Communication Theory: An Introduction. 3rd Edition*, Thousand Oaks, CA: Sage.
- Mbogo, F. (2009). *Poverty-busting Preachers Invade Kenyan Television in Eye-pleasing Choreographed Shows*. *ArtMatters.Info*. Retrieved from <http://artmatters.info/2009/01/poverty-busting-preachers-invade-kenyan-television-in-eye-pleasing-choreographed-shows/>
- McCombs, M. E., & Shaw, D. L. (1972). The Agenda Setting Function of the Mass Media. *Public Opinion Quarterly*, 36, 176–187
- Klapper, J. (1960). *The effects of mass communication*. New York: Free Press.

- McCombs, M.E., & Shaw, D.L., & Weaver, D.L. (1997): *Communication and Democracy: Exploring the Intellectual Frontiers in Agenda-Setting Theory*. Mahwah, N.J. Lawrence Erlbaum
- McGuire, W. J. (1986). *The Myth of Massive Media Impact: Savagings and Salvaging*. In G. Comstock (Ed.), *Public Communication and Behaviour* (pp. 173–257). Orlando, FL: Academic Press.
- McLeod Saul (2010) *Cognitive Dissonance* retrieved from <http://www.simplypsychology.org/cognitive-dissonance.html>
- Mizerski Richard W. (1982). *An Attribution Explanation of the Disproportionate Influence of Unfavourable Information,*" *Journal of Consumer Research*, 9, 301-310.
- Mokaya N (2015), *Televangelism and the Changing Habits of Worshippers in Nairobi County,* retrieved from journalism.uonbi.ac.ke/.../ESTHER%20NYABOKE%20MOKAYA%20P...
- Mpasho (2012), *List of Shame: Top 10 Rogue Pastors in Kenya:* Retrieved from <http://www.mipasho.co.ke/2012/09/list-of-shame-top-10-rogue-pastors-in.html>
- Munene Ishmael (2014), *Christians Should Go Back to Bible Roots.* Retrieved from http://www.the-star.co.ke/news/2014/11/26/christians-should-go-back-to-bible-roots_c1043387
- MwauraSamora (2014), *Evangelical Churches Shake up the Social Order in Africa* <http://www.nation.co.ke/InDepth/Africa%20Insight/-/625262/679174/-/item/0/-/tfqoq4/-/index.html>
- Mwikamba and Akaranga (2015)*Blessed Are the Rich and Prosperous For Theirs Is the Kingdom of the World: The Kenyan Challenge.* Retrieved from <http://www.nation.co.ke/news/Counter-prosperity-gospel-scholars-says/-/1056/2986938/-/format/xhtml/view/printVersion/-/1487ki0z/-/index.html>
- Nist 2012, <http://www.itl.nist.gov/div898/handbook/ppc/section3/ppc33.htm>, *Engineering Statistics Handbook*
- Noelle-Neumann, E. (1974). *The spiral of silence: a theory of public opinion.* *Journal of Communication*, 24(2), 43-52.
- Oderinde, Olatundun Abosede (2014), *Ethical Misconduct among Nigerian Church Leaders in the Context of 1 Timothy.* <http://iiste.org/Journals/index.php/RHSS/article/viewFile/14855/15499>

- Oke, O.P. (2012). "Curbing the Menace of Corruption for Good Governance: The Role of Religious Leaders" in Ayantayo, J.K., Dada, O.A., & Labeodan H.A. (eds) *Religion and Governance in Nigeria*. Ibadan: Department of Religious Studies, University of Ibadan.
- Oliver, R. L. (1999). Whence Consumer Loyalty? *The Journal of Marketing*, 33–44.
- Ombati 2016, Kenya Sets New Regulations for Religious leaders.<http://www.standardmedia.co.ke/article/2000187709/kenya-sets-new-regulations-for-religious-leaders-churches>
- Ondieki (2017) *Keeping Up with the Kiunas*. Retrieved from <http://www.nation.co.ke/lifestyle/lifestyle/Keeping-up-with-the-Kiunas/1214-3489400-vy8pd/index.html>
- Perloff, Richard M. (2003). *The dynamics of persuasion: communication and attitudes in the 21st century* 2nd ed. Lawrence Erlbaum Associates, Inc., Publishers
- Philo, G., Miller, D., & Happer, C. (in press). *Circuits of Communication and Structures of Power: The sociology of the mass media*. In M. Holborn (Ed.), *Contemporary sociology*. London, United Kingdom: Polity
- Pope Paul VI (1975). *Evangelisation in the Modern World*, Rome: Vatican
- Porter (2014). *Five US Preachers Who Fell From Grace*. Retrieved from <http://www.ibtimes.co.uk/five-us-preachers-who-fell-grace-like-floridas-bob-coy-1444595>
- Prochaska, J.O., DiClemente, C.C., & Norcross, J.C. (1992). *In search of how people change: Applications to the addictive behaviours*. *American Psychologist*, 47, 1102-1114. PMID: 1329589.
- Richards John Jr (2014): *Are Mega Churches worth Attending?* Retrieved from <http://johnrichardsjr.com/megachurches-worth-attending/>
- Richmond p (2014), *What is televangelism*, Module 4 TV Religion, retrieved from www.richmond-philosophy.net/.../LS2%20-%20TELEVANGELISM.doc
- Richey (1975). *Critical Salience in Impressions of Character: Effects of Unequal Proportions of Positive and Critical Information*. *Journal of Social Psychology*, 97, 233-241.

- Roberts, D. F., & Bachen, C. M. (1981). *Mass Communication Effects*. Annual Review of Psychology, 32, 307-356.
- Robert, D. L. (2009). *African Pentecostalism: An Introduction*. Church History, 78(2), 475-478.
- Robertson, T.S. and Kassarian, H., 1973. *Perspectives in Consumer Behaviour*, p.230
- Rowland, W. R. (1983). *The Politics of TV Violence: Policy Uses of Communication Research*. Beverley Hills, Cal.: Sage.
- Nelson H (1979) The *Electric Church* Encyclopedia of Religion and Society 1979 . Retrieved from <http://hrr.hartsem.edu/ency/Televangelism.htm>
- Schultze, Quentin J. (1991) *Televangelism and American Culture: The Business of Popular Religion*. Grand Rapids, Mich.: Baker Book House
- Scott, W. (1965). *Values and Organisations: A Study of Fraternities and Sororities*. Chicago: Rand McNally.
- Silk, Mark (1995.). *Unsecular Media: Making News of Religion in America*. Urbana and Chicago: University of Illinois Press
- Solomon, M.R., Bmassory, G. and Askegaard, S., 2002. *Consumer Behavior: A European Perspective*. New Jersey: Prentice Hall. p.126-153
- Stout, Daniel (1996). “*Protecting the Family: Mormon Teachings About Mass Media.*” Religion and Mass Media. Ed. Daniel Stout and Judith Buddenbaum. Thousand Oaks: SAGE,.
- Sumner, W. (1906). *Folkways*. New York: Ginn
- Swatos William (1997) *Televangelism*, Encyclopedia of Religion and Society, 1997. Retrieved from <http://hrr.hartsem.edu/ency/Televangelism.htm>
- Tanu, A. (2012). “*Prophet Nathan’s Ministry: A Model in Church Governance for Contemporary Pastors in Nigeria*”, in Ayantayo, J.K., Dada, O.A., &Labeodan H.A. (eds) *Religion and Governance in Nigeria*. Ibadan: Department of Religious Studies, University of Ibadan.
- Tellis, W. M. (1997). Application of a Case Study Methodology .*The Qualitative Report*, 3(3), 1-19. Retrieved from <https://nsuworks.nova.edu/tqr/vol3/iss3/1>
- The Christian Science Monitor (2014) *The Rise of the “Megachurch”* Retrieved from: <http://realtruth.org/articles/418-trotm.html>

- The Times. (2016, January 14). *Kenyan Government Backs Down on Regulation of Religious Groups*. Retrieved from <http://www.times.mw/kenyan-government-backs-down-on-regulation-of-religious-groups/>
- Thomas, L. R., & Taylor, B. C. (2002). *Qualitative Research Methods*. London: Sage Publications.
- Wafawarova 2015, *The Curse in Prosperity Gospel*, retrieved from <http://www.newzimbabwe.com/opinion-20512-The+curse+in+prosperity+gospel/opinion.aspx>
- Thompson, J. B. (1990). *Ideology and Modern Culture: Critical Social Theory in the Era of Mass Communication*. Cambridge: Polity.
- White, J., & Dozier, D. (1992). *Public Relations and Management Decision Making*, in Grunig, James E. ed. *Excellence in Public Relations and Communications Management*. New Jersey: Hillsdale.
- Wilcox, L. D., & Cameron, T. G. (2008). *Public Relations: Strategies and Tactics* (9th Edition ed.). NJ: Allyn & Bacon.
- Weinberger (1980). "The Effects of Unfavourable Product Rating Information," in *Advances in Consumer Research*, Jerry C. Olson, ed., Ann Arbor: Association for Consumer Research, 7, 528-532.
- Zaller, J. (1996). *The Myth of Massive Media Impact Revived: New Support for a Discredited Idea*. In D. Mutz, P. M. Sniderman, & R. A. Brody (Eds.), *Political persuasion and attitude change* (pp. 17–78). Ann Arbor, MI: University of Michigan Press
- ZeinaAwad (2014) *Televangelism Sweeping across Kenya*. Retrieved from <http://www.aljazeera.com/news/africa/2010/07/20107213333334814.html>

APPENDICES

APPENDIX 1: QUESTIONNAIRES FOR CONGREGANTS

Dear Sir/Madam,

I am a postgraduate student at the University of Nairobi pursuing a Masters Degree in Communication Studies.

I am undertaking a research project that is seeking to understand the representation of televangelists by the Kenyan media

In this regard, I am kindly requesting you to complete the following short questionnaire which will take less than 10 minutes of your time. The questionnaire is being administered for the sole purpose of research and I wish to assure you that your views will be treated with utmost confidentiality and for the intended purpose only. Your voluntary participation in this survey is of utmost importance.

Timothy Mathenge Kabui

School of Communication and Media studies

The University of Nairobi

SECTION 1

1) General

Item	Answer

Name (optional)

Sex

Date

Residential Area

2) What is your occupation?

- i. Teacher/
Educationists
- ii. Field/ Social
Workers
- iii. Students
- iv. Civil Servants/
Police/ Military
- v. Domestic Worker
- vi. Church Staff
Business Person
- vii. Other Specify

3) Age Group

Age group(Years)	< 20 (1)	21-30 (2)	31-40 (3)	41-50 (4)	51-60 (5)	> 60 (6)
Please tick						

4) Highest level of education

Code	1	2	3	4	5
Level	None	Primary	Secondary	Cert/Dip/	University degree/post graduate
Please tick					

5) Marital status

Code	1	2	3	4	5
Level	Single	Married	Widowed	Divorced	Other
Please tick					

If other, please specify

6) Do you have any children?

a)	Yes (1)	No (0)
Please tick		
b) If Yes in (6a) , how many		

SECTION 2

7 Kenyan media has given televangelists bad publicity. Some have been accused of fleecing unsuspecting Christians through seed gospel. Others have been accused of bribing policemen, being unfaithful, driving under influence and causing accidents, etc. Are you aware of any coverage of leadership excesses of your pastor/televangelist by the Kenyan media?

	Yes (1)	No (0)
Please tick		

8. Which areas of accusations against your pastor are you aware of?

Code	Accusation	Please tick as many
1	Alcoholism	
2	General Crime	
3	Fleecing unsuspecting flock	
4	Extra Marital Affairs/Adultery	
5	Bribing policemen	

9. How often does the media cover these accusations?

Code	1	2	3	4	5
Frequency	Always	Very often	Fairly Many times	Occasionally	Never
Please tick					

SECTION 3

10 What makes you prefer this church or ministry?

Cod e	Answer	Please Tick
1	Sermons by Televangelist	
2	Miracles by televangelist	
3	Messages of Hope	
4	Praise and worship team	
6	My friends and family attend this church	

11. Would you attend the same church if the televangelist minister is no longer there?

Code	1	2	3	4	5
Level	No	Yes	At Times	Not sure	Other
Please tick					

If other, please specify.....

12. Do you attend any other church or listen to any other preacher

Code	1	2	3	5
	Yes	No	Rarely	other
Please tick				

13) What would make you continue being a member of this church if allegations are confirmed true

Code	Answer	Please tick
1	My blessings are as a result of attending this church	
2	I love praise and worship in this church	
3	I love my church family	
4	Miracles and messages of hope	
	Other	

SECTION 4

14. Do you think that the allegations by the media about your pastor are true

Code	Reason	Please tick as many
1	I agree that allegations are true	
2	I do not agree. Media is just biased	
3	There maybe some truth but media exaggerates	
4	I don't believe the media. I believe in innocence of my pastor	
5	Media is used by the devil to fight the man of God	
6	Journalists are biased. They are used by other pastors to fight the ministry of our pastor	
7	Other	

If other, please specify.....

15. Have you ever been confronted by friends/relatives to explain your stand on the allegations. Have you ever felt pressure by them to leave church?

	Yes (1)	No (0)
Please tick		

16. If you found out that allegations were confirmed true, what would you do?:

Code	Answer	Please tick
1	Ignore them and continue attending church	
2	Forgive my pastor and move on	
3	Confront my pastor and rebuke him/her	
4.	Move to another Church	

17. On a scale of 1-5 what is your view about media representation of televangelists?

Code		Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
16a	Media is in business of painting televangelists adversely					
16b	Media has no business judging men of God.					
16c	Media is in business of sensationalising or exaggerating stories to win business					
16d	Media is used by devil to fight men of God					
16e	Media should leave men of God alone.					
16f	Congregants should ignore					

media and defend their pastor when they are under attack						
Congregants should ignore media and						
Congregants should ignore media and						

SECTION 5

18. When Did You Join this Church?

Cod e	Answer	Please Tick
1	Less than 6 months ago	
2	6 to 12 months ago	
3	1 to 2 years ago	
4	3 to 5 years ago	
6	Over 5 years ago	

19. How did you come to know this church?

Code	Answer	Please Tick
1	Through Television/Televangelism	
2	Introduced by a friend or relative	
3	Heard about miracles in church	
4	Not heard about church before I joined	
6	Other	

20. How often do you attend church?

Code	1	2	3	5	6
Number	Once a month	Twice a month	Thrice a month	Weekly	Rarely
Please					
tick					

21. Has critical media coverage affected loyalty to your pastor?

Yes

No

APPENDIX 2: KREJCIE AND MORGAN (1970)

<i>Total</i>	<i>Sample</i>	<i>Total</i>	<i>Sample</i>	<i>Total</i>	<i>Sample</i>
10 ⇒	10	220 ⇒	140	1200 ⇒	291
15 ⇒	14	230 ⇒	144	1300 ⇒	297
20 ⇒	19	240 ⇒	148	1400 ⇒	302
25 ⇒	24	250 ⇒	152	1500 ⇒	306
30 ⇒	28	260 ⇒	155	1600 ⇒	310
35 ⇒	32	270 ⇒	159	1700 ⇒	313
40 ⇒	36	280 ⇒	162	1800 ⇒	317
45 ⇒	40	290 ⇒	165	1900 ⇒	320
50 ⇒	44	300 ⇒	169	2000 ⇒	322
55 ⇒	48	320 ⇒	175	2200 ⇒	327
60 ⇒	52	340 ⇒	181	2400 ⇒	331
65 ⇒	56	360 ⇒	186	2600 ⇒	335
70 ⇒	59	380 ⇒	191	2800 ⇒	338
75 ⇒	63	400 ⇒	196	3000 ⇒	341
80 ⇒	66	420 ⇒	201	3500 ⇒	346
85 ⇒	70	440 ⇒	205	4000 ⇒	351
90 ⇒	73	460 ⇒	210	4500 ⇒	354
95 ⇒	76	480 ⇒	214	5000 ⇒	357
100 ⇒	80	500 ⇒	217	6000 ⇒	361
110 ⇒	86	550 ⇒	226	7000 ⇒	364
120 ⇒	92	600 ⇒	234	8000 ⇒	367
130 ⇒	97	650 ⇒	242	9000 ⇒	368
140 ⇒	103	700 ⇒	248	10000 ⇒	370
150 ⇒	108	750 ⇒	254	15000 ⇒	375
160 ⇒	113	800 ⇒	260	20000 ⇒	377
170 ⇒	118	850 ⇒	265	30000 ⇒	379
180 ⇒	123	900 ⇒	269	40000 ⇒	380
190 ⇒	127	950 ⇒	274	50000 ⇒	381
200 ⇒	132	1000 ⇒	278	75000 ⇒	382
210 ⇒	136	1100 ⇒	285	100000 ⇒	384

APPENDIX 3: CERTIFICATE OF FIELDWORK



**UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION**

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318262, Ext. 28080, 28061
Director's Office: 254-02-2314201 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF FIELD WORK

This is to certify that all corrections proposed at the Board of Examiners' meeting held on 20/7/2016 in respect of M.A./Ph.D final Project/Thesis defence have been effected to my/our satisfaction and the student can be allowed to proceed for field work.

Reg. No: K50175540/2014

Name: KABUI TIMOTHY MATHENGE

Title: REPRESENTATION OF TELEVISIONLISTS BY

THE KENYAN MEDIA: THE CASE OF NAIROBI MEDIA CHURCHES

ORANGA Ico
SUPERVISOR

Dr Samuel Siringi
PROGRAMME COORDINATOR

Dr Ndete Ndete
DIRECTOR

Thurysa
SIGNATURE

21/09/2016
DATE

W. Siringi
SIGNATURE

26/09/2016
DATE

Dr Ndete Ndete
SIGNATURE/STAMP

29. 2016
DATE



APPENDIX 4: CERTIFICATE OF CORRECTION



**UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION**

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318262, Ext. 28080, 28061
Director's Office: +254-204913208 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF CORRECTIONS

This is to certify that all corrections proposed at the Board of Examiners meeting held on _____ in respect of M.A/PhD. Project/Thesis defence have been effected to my/our satisfaction and the project/thesis can be allowed to proceed for binding.

Reg. No: K50 / 75540 / 2014

Name: TIMOTHY MATHENGE KABUI

Title: THE EFFECT OF CRITICAL MEDIA COVERAGE ON

EVANGELICAL CONGREGATIONS: THE CASE OF NAIROBI TELEEVANGELISTS

DR. JAMES ORANGA
SUPERVISOR

Thumant..
SIGNATURE

9/11/2018
DATE

Dr Samuel Siringi
ASSOCIATE DIRECTOR

[Signature]
SIGNATURE

30/11/2018
DATE

Dr. Ndethi Ndethi
DIRECTOR



30.11.18
DATE

APPENDIX 5: CERTIFICATE OF ORIGINALITY

Document Viewer

TurnitinOriginality Report

- Processed on: 11-Nov-2018 13:10 EAT
- ID: 1036729075
- Word Count: 14538
- Submitted: 1

**THE EFFECT OF CRITICAL MEDIA COVERAGE ON EVAN... By
TimothyKabui**

Similarity Index

13%

Similarity by Source

Internet Sources:

10%

Publications:

4%

Student Papers:

6%

exclude quotedexclude bibliographyexcluding matches < 5 words downloadrefreshprint mode:

2% match (Internet from 15-Dec-2016)

<http://csus-dspace.calstate.edu>

1% match ()

<http://www.linkingvictoria.vic.gov.au>

1% match (Internet from 15-Aug-2018)

<http://www.mediaknife.org>



Timothy
ORANGA JCO
30-11-2018