

**TELEVANGELISM AND THE CHANGING HABITS OF WORSHIPPERS IN
NAIROBI COUNTY**

ESTHER NYABOKE MOKAYA

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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.....

Esther Nyaboke Mokaya

B.Ed (Arts)

REG NO: K50/70018/2013

This research project has been submitted to the School of Journalism and Media Studies, University of Nairobi for examination with my approval as a University Supervisor

Supervisor`s Signature.....

Date.....

Dr. Ndeti Ndati

School of Journalism and Media Studies

University of Nairobi

DEDICATION

I dedicate this project to my husband Forah and daughter Taraji for their support and encouragement during the writing of this project.

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ABBREVIATIONS AND ACROYNYS

FCC Federal Communication Commission

T.V Television

CD Compact Disc

DVD Digital Visual Disk

ABSTRACT

This study sought to establish the effect of televangelism on worship habits in Kenya. More specifically, the research focused on the influence of televangelism on worship habits among worshippers in Nairobi, the impact of televangelism on church attendance amongst worshippers, the worshippers' credibility perception of evangelistic messages aired on television in Nairobi and the socio-economic characteristics that affect the peoples' choice between televangelism and traditional modes of worship in Nairobi. The study employed a descriptive research design where both quantitative and qualitative data was collected and analysed using descriptive and inferential statistics. From the findings, it was established that televangelism influenced worship habits as evidenced by 93% of the Christian respondents who consumed televangelism services in the period under review. In terms of the impact of televangelism on church attendance amongst worshippers in Nairobi, the study found that only 7% watched T.V programmes as an alternative to church service. In addition, only 11.9% of Christians preferred watching televangelism messages to church attendance. Majority of interviewees pointed that the 'feel-good' messages or shallow theology being aired on T.V, made televangelism to be more attractive than church messages thus posing a real danger to the societal values that have been anchored in deep theological principles and doctrine. In terms of the worshipper's credibility perception of evangelistic messages aired on television, over 40% of the respondents said that televangelists were perceived to present programmes that promoted their popularity and personal gain. While majority of respondents and interviewees agreed the televangelistic messages are valid, about of the audience were hesitant to send donations to them because they did not trust their spending or they believed that the donations are for personal gain and not furtherance of the gospel. Following these findings, it is recommended that televangelists research widely about their target audience in order to deliver more compelling messages. In addition, televangelists should provide adequate information that would encourage viewers to support their ministries. Lastly, the government should establish and enforce policies and regulations that encourages genuine televangelism programming and deters televangelists who are driven by fraud and self-gain.

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Televangelism is an inherently modern form of religious practice, one tied inextricably to the modern technological media that enable its production, distribution, and consumption (Denson 2011). It involves religious programming such as preaching, singing and religious talks on television in order to persuade people to become religious and give money to support religious activities and organizations. Televangelism is a hybrid genre of religion and entertainment in the contemporary media culture because it uses a mix of modern music, instruments and dances (Naggar 2014).

The roots of televangelism date back to 1930s in the United States where a law was passed by the Congress to promote issuance of broadcast licences. In exchange for these licences it was expected that the holders would promote content that was of public interest (Fore, 2007). From the onset religious broadcasts were viewed as part of the content of public interest. Initially, the broadcast holders charged the religious speakers for the airtime but a huge outcry by the clergy led to issuance of free airtime to the large and organised groups.

In 1950s when television came, the broadcasters continued to provide free airtime on Sundays to the most representative religious groups in America. However in the 1960s, due to growing discontent from various groups such as the evangelicals, the government changed the policy from free airtime to paid airtime. When the policy changed, many religious groups scrambled for the airtime and by mid 1970s, paid – time religious broadcasting had risen to 92%. From this time religious broadcasting was taken over by televangelists.

In the 1980s when the broadcast sector was deregulated, emerging televangelists marshalled the Christians into contributing and funding the setting up of the broadcasting stations. American Evangelists such as Jerry Falwell, Pat Robertson James Robinson and Oral Roberts put together some of largest broadcast that reached 80% of possible TV audience through 135 of the possible 500 channels (Naggar 2014)

The proliferation of digital media technologies has its impact on mediated communication in the public sphere; this can be exemplified in the domain of politics and religion. (Mral & Khosravini 2013) In 'global religions' such as Judaism, Christianity, Islam and Buddhism, digitization has opened up new spaces for the mediation of religious information (Juergensmeyer, 2003).

Televangelism has become increasingly popular and prevalent in the world over the past few decades. The prevalence arises from the fact that televangelists rightly recognize the power of television to instantaneously surmount both natural and artificial barriers, as well as human obstacles to spreading the "Good News" of the gospel. For instance, televangelists understand that within a transmitter's service area, televangelism cost no more to reach an audience of two million than an audience of one; the audience members having voluntarily defrayed part of the cost by purchasing and operating their own receivers. They also recognize the ability of the broadcast message to enter direct into the home. For example someone being at home, not able to attend the church service physically for whatever reason and on switching on the television, your pastor is right there speaking to you. (Chigbo 2007) Among all forms religion, Christian televangelism is most common form. It has emerged as one of the important media phenomenon. It's a manifestation of infotainment as televangelists integrate entertainment features such as music in their sermons (Naggar 2014).

Emphasizing the sophisticated nature of television, David Frost, a British reported in *Awake* (2006) that: “television is an invention that permits you to be entertained in your living room by people you would not have in your home”. Televangelism aims at bringing Christianity to both non-Christian and Christian audience, as well as igniting the fire of revival in weak Christians, and the church as a corporate entity. Lawrence M. (1994:2) in his book ‘Selling God’ justifies prime time preacher’s use of the broadcast media thus: “The Christians could not sit back and wait for consumers to come to them. They had to reach out to people who had not yet heard about Christian salvation. What would become of theatre if that institution advertised itself only within its walls and by 1½ inch adverts once a week? The crucial thing is to get people’s attention, to speak to their curiosity, so they would try church like a brand of soap.

Traditionally many denominations attempted to achieve the great biblical commission; to preach the gospel through house-to-house visits, parties, organization of crusades, church seminars, and revivals, use of vehicles to go round the town, printing and distribution of tracts, books, flyers, and bibles. Christians gathered in churches and received the word of God from ordained ministers, had congregational singing from designated hymn books and gave offerings through ushers, and fellowshiped generally in groups. This is slowly being replaced by new technology- television, mobile phones, Internet and video among others (Chigbo 2007). In the modern days where people are busy and unavailable or prefer not to attend church services physically, technology has made it possible for them to follow church services on the television, listen and watch gospel music shows and send their offerings through money transfer services. In Kenya, most TV stations now have different types of faith based programmes to fit different audiences. For example there are early morning

preaching shows, gospel music sessions during the day and live church services aired on Sundays from various churches.

According to Schultze (1999), there are certain characteristics that differentiate televangelism from general religious broadcasting. One, they are normally supported by the audience; hence the members have to contribute or donate to the 'ministry' to keep it on air. Televangelism requires substantial amounts of money to produce programmes and buy airtime on cable and satellite networks. Therefore televangelists devote a lot of time to fundraising through the sale of merchandise such as DVDs and CDs. Two, these ministries are centred on powerful charismatic personalities who are able to entertain the audience thereby attract ratings. Therefore such programmes are aimed at expanding the ministry. To accentuate this expansion agenda, televangelism often employs sophisticated technology as well as promoting where programmes that are 'experientially validated' Kyle (2010).

The attempt to provide the public with these religious experiences in order to keep the ministries airing makes some televangelism programmes to be viewed as self-serving and self-destructing. Kyle (2010) observes that commercial gain is one of the most important attributes of televangelism. The ministries are expected to present messages that are sensational, appealing and charismatic in order to attract funding. Moreover, many televangelist programmes are thought to contain simple and shallow religious messages that are full of entertainment. Another characteristic is they have mega churches, their ability to communicate to millions of viewers through the television medium means they can command massive attendance to their live services. Many televangelists exist outside the control of established traditional churches therefore acquiring a distinct voice of their own.

Similarly many evangelists hold the Pentecostal viewpoint believing in spiritual gifts, divine healing, and the occurrence of miracles and so they propagate this message. Many televangelists propagate the prosperity message which promises material, financial, physical and spiritual breakthrough. The prosperity message is a Christian doctrine that equates success to Gods favour-TD Jakes. This prosperity gospel has been influenced by infomercial adverts of life coaching and personal empowerment techniques by financial gurus. This could be the reason that most viewers have no problem with the significant amount of wealth owned by their religious leaders (Fore 2006).

The televangelical public sphere, does not exclude the modern world but in fact very accommodative of it. It includes alternative forms of entertainment articulated through the media: different forms of entertainment activities like dating services, dances, museums and heavy metal concerts. Also adopted are Christian yellow pages and Christian chambers of commerce which heavily borrow from the contemporary world. These Christian alternatives are open to the general public because they offer the same thing and the only distinguishing factor is the Christian basis shared by the business owners, culture producers and consumers. Believers therefore use their faith to justify their extra religious activities to each other and to themselves (Denson 2011). Looking at the America, (Fore 2006) thinks that what is obtainable in the American electronic church today is a phenomenon that has gained immense power almost entirely through the use of radio and television. He further observed that televangelists in America have used this power to join forces with the political right in order to bring about a nation in conformity with what its adherents believe to be the demands of Christianity.

1.2 Statement of the Problem

Religion is an important part of the society and religious organizations are usually tasked with the duty of inculcating morals to the people in its society, upholding them and passing them down to various generations. In case of conflict, the church community is usually looked up to as the voice of reason and plays a key role in reconciliation and integration. The modern technology has seen television, radio and Internet used as a medium of reaching many people and achieving these religious roles.

Televangelism, however, is caught up in a paradoxical situation: it is dependent for its very existence upon the same technologies of mass communication that have been instrumental in structuring and maintaining a world that conservative televangelists see as fallen or not authentic, and televangelistic programs are therefore forced to share a media space (the airwaves, cable networks, and now the space of the digital) with the major channels and representatives of secular culture (Campbell 2011).

This tension between conservative evangelical theology and the mediating technology of television has far-reaching consequences, including the specific experiential demands that televangelism puts on its viewers, and we fail to appreciate the tension's true import so long as we reduce it to a competition between an anti-modern message and a modern channel of dissemination (Denson 2011). The emergence of televangelism as a form of worship may potentially change worship behaviour and culture. Changes in the worship behaviour often change societal values and aspirations. Moreover, the dynamic changes in communication technologies may further aid in the complexity of modern worship. (Campbell 2011)

Researchers have explored how religious authority, community, identity, and rituals have been performed on the Internet and the unique nature of religion online. The malleability of religious community and identity online has contributed to a struggle between traditional sources of religious authority and new authority figures appearing online. The fluidity and transience of online environments poses challenges to traditional authority structures, roles, and tools. The result has been that the new technology is framed both as a threat to certain established roles and hierarchies and as a tool of empowerment by others (Campbell 2011).

In Kenya, some of the churches that use televangelism include Jubilee Christian Church (JCC), Christ is the Answer ministries (CITAM), Jesus Is the Answer Ministries (JIAM), Maximum Miracle Centre (MMC) and House of Grace among others. In Kenya Television programming associated with religion is largely unregulated as the media is self-regulated. However, with televangelism being viewed as a conduit for commercial exploitation, entertainment and shallow theology (Kyle R (2010); Schultze (1999)), the public may potentially be subjects of exploitation and false religion.

This study therefore seeks to establish the effect of televangelism on worship behaviour in Kenya. More specifically, the research will focus on the factors that influence choice of mode of worship, denominational characteristics associated with televangelism and the perceptions about the credibility of the televangelist programmes

1.3 Objectives of the Study

1.3.1 General Objective of the Study

The general objective of this study is to examine the effect of televangelism on worship habits in Nairobi.

1.3.2 The specific objectives are to:

- i) To assess the impact of televangelism on church attendance amongst worshippers in Nairobi
- ii) To investigate the worshipper's credibility perception of evangelistic messages aired on television in Nairobi.

1.4 Research Questions

- i) To what extent has televangelism impacted on worship habits in Nairobi?
- ii) What is the effect of televangelism on church attendance in Nairobi?
- iii) What is the credibility perception on the evangelistic messages aired on television in Nairobi?

1.5 Significance of the Study

The findings of this study will present an understanding on how religion, culture and media are intertwined. The emergence of modern technology has promoted faster information dissemination and dynamism in communication and societal changes. As a result this research will be useful in three main ways. First, an understanding of how televangelism has impacted on worship behaviour will be useful in explaining the role of modern changing the worship culture. As such this study will provide a preview on how the changing culture affects moral values and standards in Nairobi.

Second, understanding of the credibility issues surrounding televangelism in Nairobi will inform government on building policies, rules and regulations that will guide the televangelism programming and also help the public to fully enjoy the right to information. Third, the role of the socio-economic factors that affect the choice of mode of worship will be

useful in explaining how worship culture is affected by the surrounding. In conclusion, these ways will build the existing academic literature that is still limited.

1.5 Scope and Limitation of the Study

The scope of the study was limited Nairobi County. The major limitation of the study was that sample used was limited to the case of Nairobi County and given the context and complexity of religion, a wider study may be necessary to get better results. In addition, the study was constrained by time hence non-experimental was employed as opposed to an experimental study which may yield better results in the context of analysing behavioural issues such as worship.

In collecting data, many researchers considered religion a very sensitive and personal matter hence some misconceptions on the part of the respondents about the real intention of researchers led some incomplete surveys. However, the incomplete questionnaires, did not appreciably affect the outcome of the study.

1.7 Operational Definition of Terms

Evangelism is the propagation of the gospel of Jesus Christ with the aim of converting the non-Christians to faith and providing Christian messages to all.

Televangelism is a mode of delivering Christian messages by the use of television (satellite or internet) as the medium.

A televangelist is a Christian minister who devotes a large portion of his or her ministry on television or through the internet.

A worshipper is a person that claims to be a Christian and attends a church service.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter examines the theoretical and empirical literature that is related to then televangelism and worship behaviour

2.2 Empirical Review

According to (Land 1993) televangelism was first used to describe a new form of religious broadcasting combining television and evangelism. (Wilson and Wilson, 1998) point to a popular reference to it as the electric church by Armstrong (1979) and serves to encompass all religious broadcasters with an evangelical Christian message. Hadden (1993) notes that from the beginning of broadcasting, Pentecostals have expressed greater interest in utilizing the airwaves than mainstream churches.

The religious landscape is dominated by Pentecostals (Ihejirika 2006) who have taken an influential position in the media (Maxwell 1998) while giving a description of Africa says that recent growth, enormous vitality and its appropriation of the electronic media to the point that it has almost become a part of Pentecostal self definition. 1934 the U.S. Congress passed the Communications Act which authorized the Federal Communication Commission (FCC) to grant broadcast licenses. In exchange for this monopoly, the station is obligated to broadcast in the public interest. From the beginning, religious broadcasting was considered one of the ways of fulfilling a station's public interest obligation (Fore, 2006).

When television came in about 1950, faith groups were given time each Sunday for their TV programs, which were broadly representative of the religious and cultural diversity of the

country as a whole. The FCC gave public interest credit to the networks and their stations for providing free time. The networks themselves paid for the program production. However, the evangelical and fundamentalist groups were more or less excluded from this agreement, although the Southern Baptists, Mormons and others were given a modest amount of air time, and some televangelists were able to buy time, mostly on radio and non-network TV stations. (Fore, 2006)

In 1960 all this changed. Under growing pressure from conservative groups, the FCC ruled that local stations could sell airtime for religious programs and still get public interest credit. Suddenly evangelical groups lined up to buy commercial time on radio and TV, and local stations that had previously agreed with the network policy not to sell airtime for religious broadcasting, began to cash in on the new demand and to sell time to the highest bidder. By 1977, paid-time religious broadcasting had risen to 92 percent. Thus, since the mid-1970s, religious broadcasting has been firmly in the hands of the televangelists.

In the 1980s, the government of America weakened the FCC so as to deregulate radio and TV. The result was the rapid buying up of stations by large networks, which made possible the centralization of power in the hands of only a few multinational corporations who now own every part of the broadcasting system radio, TV, cable, and satellite. Programming, including sports, news, investigative reporting, even the weather quickly became commercialized. Profits ruled over the public interest. Businesses profited greatly from this change and so did the Electronic Church. Televangelists used money sent by viewer much of which was supposed to be for mission work overseas, to buy up hundreds of radio and TV station licenses, and to create satellite-fed networks. Some of the largest televangelist organizations became multi-million dollar giants. Aggressive and legal fund-raising on the air

made possible the creation of huge distribution systems for the televangelists all with the bonus of being tax free as religious organizations. (Fore, 2006)

Walton (2009) in his study on T.D. Jakes, Eddie Long and Creflo Dollar, explored the extent to which televangelism serves as a role model for African Americans and whether it reinforces cultural myths and anaesthetizes viewers against the need for structural change. The findings of the study demonstrated there is need for further study into televangelism's social and cultural impact. By presumption, therefore, some televangelists in America have used their television generated popularity to influence their social and political environment while others have been socio-politically reserved. John Hagee and Pat Robertson are also notable examples of televangelists whose ministries have made raid into the socio political dynamics of their immediate environment.

Broadcasting in Nigeria has become synonymous with Pentecostalism. Walton (2009) deductively sees televangelism as a 'growing and predominantly Pentecostal phenomenon'. Nigeria is experiencing the fastest growth in Christianity (Fakoya, 2008), in Africa with Pentecostal churches playing a very key role in this development. Nigeria is Africa's most populous nation and the location of one of the most vibrant Christian communities in world's Christianity.

In defining Pentecostalism, within the African context, (Gyadu, 2004) notes two characteristics: first, they are historically younger and second, they are congregations led by founders, the personal charisma and psychology of the leader continues to shape their orientation. Nigerian Pentecostals have also influenced other Pentecostals the rest of Africa. Most Pentecostal churches in Africa have been planted by Nigeria. (Kamate, 2009). Some of

the big Pentecostal churches that command remarkable presence in many major cities in Nigeria include the Deeper Life Bible Church, Winners Chapel, and the Redeemed Christian Church of God, Christ Embassy, and The Redeemed Evangelical Mission among others. Structurally (Ayegboyin, 2005) gives three major characteristics of Nigerian Pentecostal churches namely: Holiness movements, Prosperity organizations and Deliverance ministries

Burgess (2008) points out that the religious leaders of these churches are rarely challenged in public which is an indication of how much power they hold. Lately, Pentecostals have adopted the use of modern media technologies in their religious practices. Scholars have demonstrated how such contemporary media uses in the field of religion connect to processes of national and religious communities while providing important insights on how religious media become part of public spheres in which they blend. According to (Diekema, 1991) speculations abound as regards the potential social and political impact of televangelism with many televangelists frequently making forays into the political sphere.

Church is distinguished from everyday life in a number of ways. It marks a respite from the demands of work and time out from the conflicts and chaos of a secular world. Church both ends the week and begins a new one, offering a temporal point of reference, a present experience from which worshippers reflect on the past and find renewal for the future (Wolff, 1999).

Televangelists portray prayers as a complicated procedure such that a Christian believer must seek their intervention so as to make a link with God. The leaders plan the church activities by supplying the believers with solutions that look like miracles, this leads the believers to believing in their ability to perform supernatural deeds be it healing, insight into the future,

getting into contact with the dead and obviously direct communication with God. The leaders use their ministry to exploit its members, they might demand offerings or tithe to enable them lead a lavish and trendy life (Riley, 1988). Failure to believe and act on the religious leader's commands might look like rebellion and failure in the test of one's faith. Inability to obey is attributed to the inadequacy of faith. Ironically then, in this failed faith we find a reason both for critics to reject televised religion and for devoted viewers to keep coming back for more, to subject themselves in the ordeal while hoping that they will finally get strength to deal with their obstacles and receive blessings (Denson, 2011)

Kenya is home to many upcoming charismatic churches who are also televangelists. These churches have grown as a result of breakdown of communal life which used to be the avenue for addressing suffering and challenges faced in live. With people living in urban areas and more especially slums they are more inclined to cling to any messages that offer hope for a better life than the one they find themselves in. The churches also try to foster a sense of importance in their members which they lack in mainstream society and even churches. This explains why most people flocking charismatic churches and subscribing to televangelistic messages are the poor. Those that are looking for a sense of community, seeking answers to puzzles in life (Kagema, 2014; Wachera, 2014).

The rich are also not spared, because of their psychological torture especially due to problems in their families such as unfaithfulness of spouses, drug abuse by their children and even need for promotions at work as well as need to multiply their wealth. The charismatic religious leaders seem to have a place for all the people seeking emotional, physical, psychological and spiritual healing. Apart from being a source of spiritual nourishment the church has become a source of income. Most people have realised that it's a way of making quick money and this

explains why most preachers have commercialised the gospel (Kagama, 2014; Wachera, 2014).

Charismatic churches have therefore grown so much in Kenya because they are addressing disturbing issues that the missionary churches that have been around for decades have failed to address. It is also a response to the perceived sluggishness of missionary Christianity and its having been compromised to worldliness. Charismatic church leaders are believers who identify themselves with the poor, the marginalized, and those who suffer (Cox, 1993).

Religion in Kenya has played a major role in increasing suffering to people. When faced with problems many people run to churches, stadiums and halls seeking prayer for healing, restoration and prosperity. While most church goers live below the poverty line while their leaders are making lots of money and living luxurious lives. Looking at most of Nairobi televangelists confirms how extravagant their lives are from dressing to residences. They teach that poverty is not of God and that members should be rich. When some televangelist during public religious rallies they conduct collect huge sums of money in form of offering, which cannot be accounted for (Kagama, 2014; Wachera, 2014).

2.3 Theoretical Framework

A fundamental feature of any theory of religion is an explanation of the link between the two most observed aspects of religion, the individual aspect and the social aspect. The individual aspect is usually referred to as beliefs of the individual about the power or abilities of some supernatural entity. The social aspect refers to the observations that most religious rituals are conducted by the collective and not by individuals, and that most religions would prescribe how to behave in social interactions (Levy & Razin, 2006). The theoretical literature

discusses the theories that relate to the impact of televangelism on religious worship habits both individually and collectively.

2.3.1 Mediatization theory of religion

Mediatization is the process of changing social institutions and way of interactions in culture and society due to growing importance of media in all aspects of society. Mediatization is the process of social change that to some extent subsumes other social or cultural fields to the logic of the media. In the case of religion as a channel, language, and environment the media facilitates changes in the amount, content and direction of religious messages in society. At the same time, as they change how we see religion and challenge and replace the authority of the institutionalized religions. Through these processes, religion as a social and cultural activity has become mediatised (Hjarvard2005).

Media has become the primary source of religious ideology as a channel of communication, and as a language the media mould religious imagination in accordance with the genres of popular culture. Inspired by Billig's (1995) concept of "Banal Nationalism", a concept of banal religion is developed to understand how media provide a constant backdrop of religious imagination in society. The media as a cultural environment have taken over many of the social functions of the institutionalized religions, providing both moral and spiritual guidance and a sense of community. As a result, institutionalized religion in modern, western societies plays minor role in the dissemination of religious beliefs, and instead the banal religious elements of the media dominate the society's religious imagination (Billig, 1995).

The publishing of the Muhammad cartoons by the daily newspaper Jyllands-Posten confirmed that the media plays a big role in the public circulation of religious representations and for the

framing of religious controversy (Hjarvard, 2006). Secularization pushed institutionalized religion to the periphery of society. Less organized and more individualized forms of religions seem to be the trend, including business and industry where semi-religious elements inform management training and branding of religious material.

The media is therefore not just a part of re-captivation among many, but have become society's main source of captivating experiences. When Ritzer (1999) singles out the 'cathedrals of consumption' as the re-enchanting institutions par excellence in modern society, he is pointing to some specific arms of the media industry. A theme park like Disneyland is a magnificent re-enactment of narratives from a single media mogul, and the shopping mall's attempt to induce consumption with extraordinary experiences will usually rely on advertisement techniques, licensing of media brands, and physical environments saturated by pop music and television screens. In the same strength, a series of new religious movements have achieved a greater significance among its audience, because the media have published related stories.

The interesting point might not even be the quantity or type of religion being distributed by the media. To understand the role of modern media in relation to religion, it is important to understand how media not only represents religious issues but also how they change the ideas and authority of the religious organisations and change how people relate to each other in religious matters. For example some things that were once deemed superstitious are now acceptable due to their increased presence on television. This has challenged the mainstream institutionalised churches (Ritzer, 1999).

Joshua Meyrowitz (1997) suggested three useful metaphors to distinguish between different aspects of communication media: media as channel, media as language, and media as environment. In his framework they are used to categorize existing strands of research on mediated communication, but in this context they will be used to specify the different ways, religion is affected by media. He uses three metaphors to explain this.

a) Media as a channel

The metaphor of media as channel points out the fact, that media transport symbols and messages across distances from senders to recipients. Media as channel zeroes in on the media content: the type of messages transmitted, topics that are given salience in the media and the attention it's accorded in comparison to another. Therefore texts that contain religious messages such as the bible and hymns are media products that are distributed through religious institution and media outlets (Hjarvard, 2006).

It's important to note though that the distribution companies are in a way restricted channels in circulating texts whose origin is the religious institutions. Most of the religious messages do not come from institutionalised religions but from the media institutions and delivered through news, talk shows, documentaries and comedy among others. Through this the media give religious representation of both institutionalised religion and different spiritual elements in a different and contemporary ways (Hjarvard, 2006)

b) Media as language

When we look at media as a language, we focus on how media formats messages and frame the relationship between sender, content and receiver. Particularly, the choice of medium and genre influences important features like the narrative construction, reality status and mode of reception of particular messages, consequently the media construct religious texts to the modalities of the specific medium and genre in question (Hjarvard, 2006).

In the modern world, the media as a language implies that religion is structured according to the genres of popular culture. This has always been portraying a contentious representation of religious issues. Because of state regulation of radio and television and a stricter control of commercial media though, the institutionalized religions would have a bigger say on how, religion was represented in public media. Due further deregulation and business based media systems in most countries, radio and television are now part of popular culture. Through this popular culture language in the media, religion is pushed towards entertainment and consumer orientation, and a more individualized religion has become widely accepted (Hjarvard, 2006).

c) Media as environment

This metaphor looks at the ways media systems and institutions facilitate and structure human interaction and communication. In the mid 20th century public service media favoured a national, unidirectional communication pattern, while the internet of the 21st century is more global, user centred, and has a multidirectional communication pattern. Because environments are much more stable than individual messages, this metaphor encourages studies of broader historical changes; for instance how the invention of the printing press revolutionized the distribution of information in society. The printing press sped up the growth and spread of scientific ideas and weakened the church's control over the individual's access to religious texts, thus supporting the individualization of belief and rise of Protestantism (Eisenstein, 1979). In the technologically advanced societies of the 21st century, the media have permeated all aspects of society all social institutions, and subsequently make up a pervasive network (Castells, 1996) through which almost all human interaction and communication must be filtered.

The media have become the most important source for our experience of society. Television is the world's most important source of news and information, and its most powerful propaganda agent (Fore, 2006). They increasingly constitute society's centre stage, and thus form feelings of community and belonging. The media are part of the minor changes of everyday life as well as the events of the larger society. In traditional societies, social institutions like the family, school, and the church provided information, tradition and moral orientation for the individual member of society. Today, these institutions have lost the grip to the media, who have now become the most important story-teller about society (Hjarvard, 2004).

The media's particular effect on religion may be diverse and at times ambiguous, but generally the media as channel, language, and environment are responsible for the Mediatization of religion. Mediatization designates the course through which core elements of cultural activities like politics, education, and religion assume media form. As a result, the activity is to a greater or lesser degree performed through contact with a medium, and the representative content and the form of the social and cultural activity are influenced by media environments which they gradually become more dependent upon (Hjarvard, 2004; Schulz, 2004).

Media is known to influence how we perceive our world because of how and when they present it to us. With repeated and sustained presentation, things that were once considered outside the norm slowly become part of our societal experiences. In the same strength televangelism and the messages aired in terms of the language, channel and environment are accepted as part of the society and part of worship. For example, some genres of music such as hip hop and reggae were not part of common worship in church but now most shows on

TV have given a lot of airtime to music by these artists and therefore becoming synonymous with worship. Similarly the mode of preaching and the content aired has become almost uniform across all TV outlets and a general messages cut across the board as the result of following God; That you will Prosper and be delivered from some form of bondage through your giving. This theory will therefore be used to explain how certain aspects of worship that are different from the traditional institutionalised churches have become acceptable in the charismatic and televangelistic based churches and therefore gaining popularity in the Christian community.

2.3.2 Social Exchange Theory (SET)

Social exchange theory presumes that individuals are logical when making decisions and they pick the option that is likely to bring the highest satisfaction to their preferences (Blau, 1964) or at the at least the one that will bring the most outcomes that matter to them (Molm et al., 2000). However, people do not always have accurate knowledge of these options (Kollock, 1994); instead, they are said to make rational decisions based the information they have. Sometime individuals are uncertain and they take the risk anyway.

One of the basic tenets of SET is that relationships develop trust over time this then develops loyalties and two sided commitments. For this to happen, the two parties involved in the relationship must abide by some rules. Rules of interaction define the situation that is adopted by the two parties in their (Emerson, 1976). Therefore rules and norms are guidelines of the exchange process:

a) Reciprocity

Reciprocity is the practice of exchanging things with others for mutual benefit. Reciprocity is the most dominant rule. There are different kinds of reciprocity. The first being reciprocity as a transactional pattern of interdependent exchanges, secondly reciprocity as a folk belief, and finally reciprocity as a moral norm (Gouldner, 1960). Generally a party can have at the minimum three attitudes to another person (cf. Blau, 1964; Homans, 1961): (a) Independence which assumes that outcomes of relationships are as a result of one's individual effort. (b) Dependence, which presumes that outcomes are a combined effort from each other and (c) interdependence where outcomes are as a result of, merged efforts from parties. This implies therefore that for social exchange to be complete something has to be given and something has to be received, making the key characteristic of SET interdependence (Molm, 1994).

A promising relational construct is trust (Dirks & Ferrin, 2002). "An operational is definition of trust is expectations that an exchange partner will behave benevolently, based on the attribution of positive dispositions and intention to the partner in a situation of uncertainty and risk" (Molm et al., 2000: 1402). Trust then comes out as what counters uncertainty and risk (Blau, 1964; Cook, 2005; Heimer, 2001; Molm et al., 2000, 2009), where individuals willingly expose themselves to their exchange partner's behaviour because they expect that their partner to reciprocate accordingly (Anthony et al., 2010; Coleman, 1990; Hardin, 2002). Trust has been suggested to be a key facilitator of exchanges, since it can mitigate the risk and uncertainty involved (Anthony et al., 2009; Buchan et al., 2002; Kollock, 1994; Molm, 1994; Molm et al., 2000, 2009).

Blau (1964) argued that trust generally evolves slowly over time through repeated exchanges with the same partner. The exchange starts with small exchanges involving lower risks and

once the partner has proved to be trustworthy, the exchanges may evolve and begin to have bigger and costly risks attached to them which become more frequent. Both Blau (1964) and Holmes (1981) identified trust as an identifying outcome of favourable social exchanges.

Based on social exchange theory, the religious economies theory imagines of religion as comprised of perceived exchanges between a person and a god, where religious loyalty is given in the hope of receiving religious reward especially rewards beyond the world like the kingdom of heaven (Stark and Finke, 2000). Therefore they can give to their religious leaders with that promise in mind and since this is not humanly verifiable that these rewards exist then they just have to trust. (Iannaccone, 1995, 2005; Stark and Finke, 2000). Religious exchanges are therefore made in uncertain conditions. This is the main challenge of religious exchanges. There could be many ways of reducing uncertainty, such as through trust, repeated exchanges, reputation and testimonies from others, (Molm, 1994; Molm et al., 2000, 2009).

b) Religion as exchange

The religious economies approach also assumes people are reasonable and the religious choices they will make are those that will reward them most. Stark and Finke, (2000). This approach presents religion as an exchange between individuals and god or gods and religious organisations as the mediator Stark, Finke (2000). Worshippers participate in religious activities in anticipation of religious rewards that are in the future. Because they cannot certainly confirm this they offer their commitment and loyalty to religious organisation or leaders for the rewards (Stark and Bainbridge, 1996) This commitment as all behaviour and action according to the terms of exchange laid down by the religious organization (Stark and Finke, 2000). They include offering, fasting, prayer, tithing mode of dressing, church

attendance schedule among others. These are given by the spiritual leaders and conditions to blessings or religious rewards. The individuals that are considering religious commitments will try to seek assurance that they will receive the benefit and eliminate uncertainty Iannaccone, (1995). Therefore religious individuals who trust that God will not go back on his word or promise will most like keep their end of exchange should be more likely to uphold their end of it by keeping their loyalty.

Also, to reduce uncertainty individuals who have had supernatural experiences or have witnessed others experiencing the experiences are more committed because their uncertainty is lowered. Granovetter (1985) posits that reputation especially from trusted sources determines whether one will participate in an exchange or not. Stark and Finke (2000) also proposes that individual's trust in religious exchanges depends to a large extent on the to which trusted others are certain in them. This is based on the argument that religious community's help others prove whether claims that religious organisation makes are true. Sherkat, (1997). Individuals rely on their social groups to determine if religious explanations are reliable. This is why most televangelists encourage testimonies from other to help validate their claims.

Any relationship obviously thrives on trust and the knowledge that as you give, something will be given in return. The church is no exception; the televangelists especially make sure that the worshippers they target are promised something positive in return from God such as a better life and forgiveness of sin. Since religion is considered as a relationship between man and God the preachers therefore play the role of mediating between the two. For a worshipper to believe what the preacher is propagating a televangelist will have to show some sort of evidence that what they preach is indeed true. This could explain why preachers work

hard to gain the trust church goes through testimonies from other members and scriptural references.

This therefore cements the relationship between the worshipper and the preacher. With sustained trust and with time then the worshippers will be more at ease to put more at stake. This theory will be used to explain how trust plays a role to change the worship habits of worshippers in Nairobi.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter covers research design, study area, target population, sample and sampling procedures, research instruments, pre-testing, data collection procedures and data analysis.

3.2 Study Area

The study was based in Nairobi County. Specifically the study was conducted in sampled areas in the County. The county was divided into four survey sites namely; Eastlands, Westlands, Nairobi North and Nairobi Central.

3.3 Target Population

The study targeted all worshippers of Christian faith. The worshippers consisted of regular church attendants, believers and consumers of televangelism services

3.4 Research Design

This study employed a descriptive survey design. This method is particularly advantageous in the case where data can be collected without changing the environment of study. In addition, the method allows for the relationships, beliefs and attitudes to be readily obtainable from the data (Best & Kahn, 1993)

3.5 Sample Size and Sampling Procedure

3.5.1 Sample Size

The sample size consisted of a combination of key informants and respondents. For key informants the sample size were selected purposively and consisted of sixteen (16) key

informants. These comprised of two media experts, two religion experts, two church ministers (one from the new televangelism based churches and one from the traditional churches) and eight church members selected randomly. The sample size for questionnaires was 200 respondents.

3.5.2 Sampling procedure

The sample size for worshippers for which the questionnaires were administered was determined by using the statistical formula as proposed by Kothari (2004). The formula is

given as:
$$n = \frac{Z^2 PQ}{d^2}$$

Where n is the desired sample size, Z is the standard normal distribution value which corresponds to 1.96 at 95% confidence level, P ($P = 0.8$) is the proportion of population with characteristics of interest, Q is $1-P$ and d is the allowable margin of error which is assumed not to exceed 5% as done in many studies. The P value of 0.8 represents the proportion of population who are Christians and may likely use televangelism as one of the avenues of worship. In addition, this proportion, a widely acceptable proportion of representation in statistical studies. From the formula, the sample size for respondents was estimated to be two hundred (200) respondents. This sample was spread randomly in the county in the four survey sites namely; Eastlands, Westlands, Nairobi North and Nairobi Central. In the initial instance the respondents confirmed whether they were worshippers as the sampling units comprised of all the worshippers in the county.

3.6 Data Collection Methods

The study employed two main instruments namely; surveys and interviews. Questionnaires were used to collect quantitative data and contained both close ended and open ended questions to the sample respondents. This method is regarded to be superior when sensitive

information is required and when it is cost effective to collect data. Interviews were used to collect qualitative data by use of key informants with semi-structured to allow for flexibility of obtaining useful information.

3.7 Pre-testing

After the research instruments were developed, the piloting of the instruments was conducted on a small sample of twenty (20) respondents within the city centre. Upon receiving feedback necessary adjustments were made to improve the questionnaires.

3.8 Data Analysis and Presentation

The quantitative data collected during field work was entered analysed on the basis of parameters of interest such age, frequency of church attendance, level of education and degree of credibility perception of the televangelists. Quantitative data was analysed using descriptive and inferential statistics and this information was presented using frequency and percentage tables, descriptive statistics and graphs. On the other hand, qualitative information gathered through key informant interviews was analysed thematically along the key objective areas and then presented in a narrative form

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter deals with the analysis and interpretation of the data collected. The purpose of this research was to understand televangelism and the changing worship habits in Nairobi County. The interpretations made in this chapter and the discussions made are in relation with the objectives of the study.

The research was conducted on a sample of 200 respondents and sixteen interviewees from Nairobi County who are the residents and worshippers in the County and to whom questionnaires and interviews were administered. The statistics analysed were used to show the relationships between variables. Out of the 200 questionnaires, 137 questionnaires were duly filled and this represents a response rate of 69%.

4.2 Demographics

The following is the presentation of demographic data collected using the questionnaires from the field.

4.2.1 Analysis of Respondents by Gender

From the 137 respondents the study sought to ascertain information in regards to their gender.

The findings reveal that 61 of the respondents were male while 76 were female.

They were more female respondents compared to males meaning that the number of female worshippers in Nairobi County was slightly higher compared to their male counterparts.

4.2.2 Analysis of respondents by Age

The study sought to find out the respondent's age distribution and the questionnaire required the respondents to fill in their age category. Table 4.1 indicates the distribution of the respondents by age

Table 4.1 Analysis of the Respondents by Age

Age	Frequency
<20	5
21-30	91
31-40	31
41-50	2
51-60	8
Total	137

Source: Researcher, 2015

From the table above, the majority of the respondents 66% were between the age categories of 21-30. This represents 91 out of the total 137 respondents. 23% of the respondents are aged between 31 and 40 while 8% are aged between 51 and 60. 5 respondents were aged below 20 years which represents 4%. The above findings indicate that the majority of the worshippers in Nairobi County are between the ages 21 and 30. This means that the younger people attend church more maybe because they have time to and also because they're still growing in their Christian faith. These are the same people who have a long a future ahead them that they need answers from a supernatural being. The younger people are also the ones that have a lot of exposure to media, particularly TV.

4.2.3 Respondents' occupation

In order to understand the respondents' occupation, the respondents were asked to indicate their current occupation. The findings are presented in the table below.

Table 4.2 Respondents' current occupation

Occupation	Percent
Accountant	43.80%
Student	33.58%
Church worker	11.68%
Businessman	4.38%
Teacher	2.2%
Other	3.65%

Source: Researcher, 2015

From the findings above, a majority of the respondents were accountants/financial experts, representing 43.8%, 33.58% indicated they were students, 11.6% of the respondents indicated they were church workers, 4.38% were business people, 2.2% were teachers while 3.65 engaged in other activities. Only 1 respondent indicated they were a security worker.

4.2.4 Marital Status

The study sought to find out the marital status of the respondents and the findings are presented in the table below.

Table 4.3: Marital status of the respondents

Marital status of the worshippers	Frequency	Percent
Single	95	69.3
Married	41	29.9
Other	1	.7
Total	137	100.0

Source: Researcher, 2015

The findings above indicate that a majority of the respondents, 69.3% were single, representing 95 of the total 137 respondents. The findings also indicate that 29.9% of the respondents were married, representing 41 respondents. None of the respondents indicated that they were widowed or had been divorced while 1 one respondent indicated that they were in a complicated relationship. This still shows that there are more single people attending church who at the same time have access to the televangelistic messages. This means that watching the messages on TV has not contradicted church going.

This corresponds with the fact that most of the respondents are also students thus not yet married.

4.2.5 Number of children

The study further sought to find out whether the respondents had children and if so how many children they had. From the findings it emerged that a majority of the respondents did not have children i.e. 91 of the total 137, representing 66.42%. There were 46 respondents who indicated that they had children, representing 33.58%. The study further sought to find out from those who indicated they had children on the number of children they had. It emerged that a majority of those respondents indicated that they had one or two children. This shows that people with fewer or no children find it easier to go to church and at the same time watch televangelistic messages.

4.3 Religion of the respondents

The study sought to find out from the respondents whether they were Christians since this was a study about Christian worship habits in Nairobi County. On this question, the study observed that a majority of the respondents, 133 were Christians while a minority 4 were non-Christians. The study further sought to find out from those who indicated that they were Christians whether they attended church services. It emerged that 95% of those who indicated

were Christians were church goers while 5% indicated they do not go to church. This means that a majority of those who responded in this study were Christians who go to church, further validating their information on the subject of study.

Table 4.4: If Yes Do You Go To Church

	Frequency	Percent
Yes	126	94.7
No	7	5.3
Missing	133	
Total	4	100.0

Source: Researcher, 2015

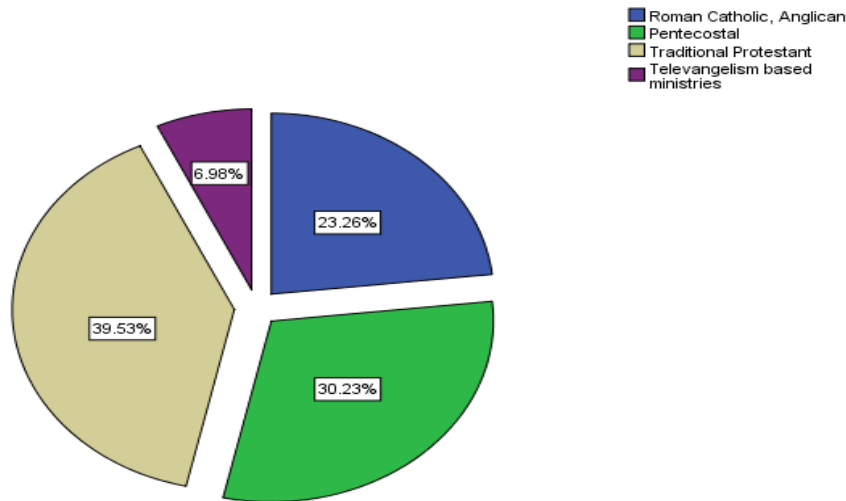
From those respondents, the study also sought to find out how many times they attended church services in a month, with a majority 70% indicating that they attended church services weekly. 10% of those who responded indicated that they attended church services thrice in a month, 16% indicated twice in a month, 1% indicated once in a month while 3% rarely attended church services.

This means Nairobi County's majority population contains Christians and from these Christians most of them attended church quite regularly.

4.4 ` Denomination of the Respondents

In order to further understand the respondents grounding in Christianity, the study sought to find out from those who indicated they were Christians on which denomination they subscribed to. This question was answered by the 133 respondents who had indicated they were Christians. The findings are presented in the figure below.

Figure 4.1 Respondents' denomination



Source: Researcher, 2015

The findings above indicate that a slim majority of the respondents 39.53%, representing 51 respondents were of the traditional protestant denominations such as the Lutheran, Methodist, Seventh Day Adventist and Baptist while a further 30.23% were members of Pentecostal churches. 23.26% of the respondents were members of the traditional Christian denominations i.e. the Roman Catholic and the Anglican Church while 6.98% were members of televangelism based ministries. This means that the respondents in this study were shared amongst the different denominations of Christendom as opposed to the televangelism based ministries that are subject of the study. This also shows that the televangelistic ministry have a minor population in the of the larger Christian community in Nairobi County, However the 6.98% is a considerable number to show that televangelistic ministries and their presence cannot be ignored.

4.5 Consumption of Christian Messages on Television or internet

To aid in understanding to what extent televangelism had impacted on Christian worship, the study asked respondents whether they had watched any Christian messages on television and the internet over the last three years. From the findings presented in the figure below, it emerged that a majority 93.4% of the respondents had consumed Christian messages on television within the last three years. This represents 128 respondents. Further the study observed that 6.7% of the respondents had not consumed those messages within the period. This means televangelists are reaching a wide audience in as much as the worshippers do not belong to or attend their churches.

Conversely, the study sought to find out why the 6.7% of respondents had not consumed Christian messages on the media during that period. 40% of those respondents said that televangelists emphasize use those programme to seek popularity and had become fraudsters. A further 20% said that televangelists attack their competitors to the detriment of other basic Christian teachings. From the reasons cited, this means that there is negative perception among these respondents on the credibility of the televangelists. This refers back to the credibility perceptions objective as well as the Social Exchange Theory where worshippers can only consume these messages if they trust the preachers. None of these respondents said they had not watched the messages because they lacked access to a television.

However those interviewed observed the effectiveness of the mediated messages in complementing church attendance. A majority said that this form of worship had made it convenient for people who for reasons could not attend church worship and listen to messages attend albeit virtually. One interview observes as follows; *Televangelism is a resource that*

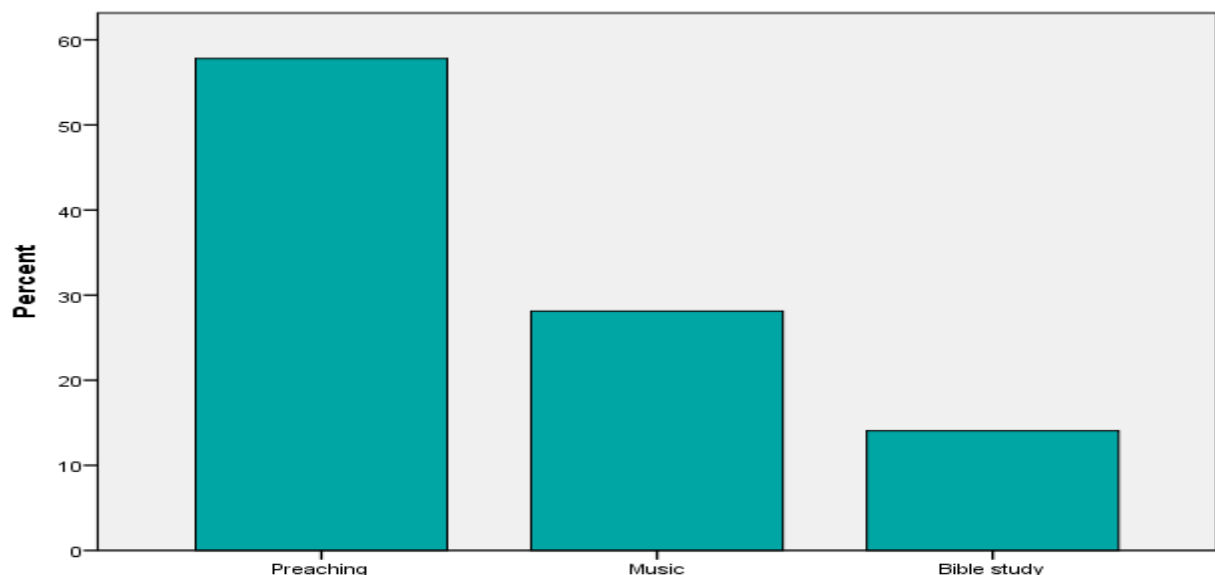
has complemented church attendance. People have to be reached by whatever means possible.

4.6 Consumption of Christian messages on television

4.6.1 What kind of messages

Further the study sought to find out from those who had consumed what kind of messages they had received. The findings are presented in the figure below.

Figure 4.2: What kind of messages



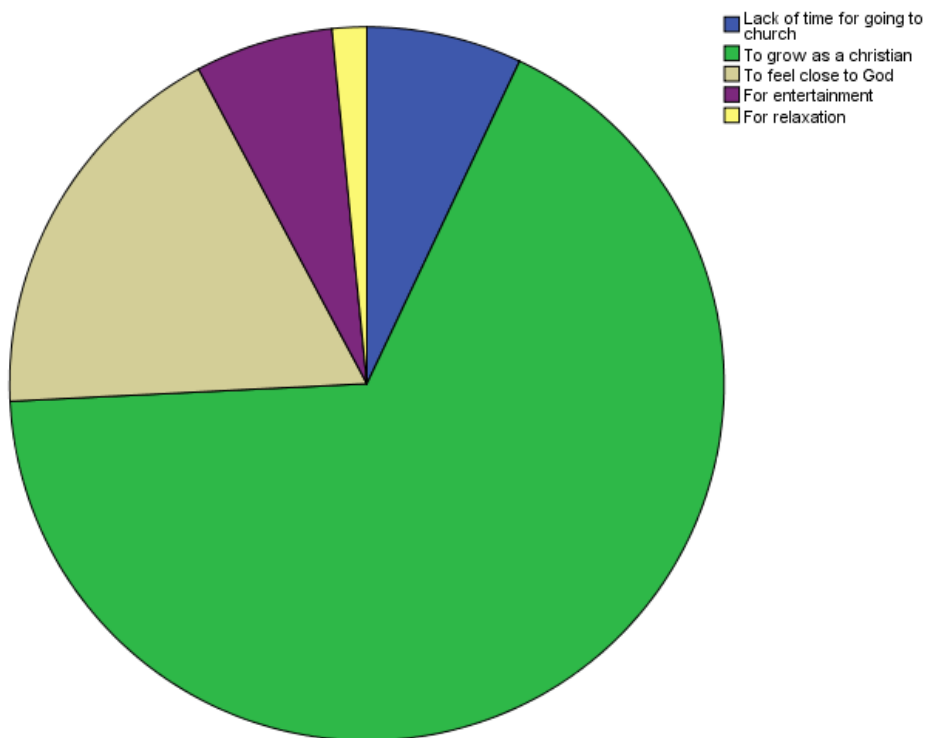
Source: Researcher (2015)

The findings indicate that 57.8% of the respondents had consumed content on preaching, 28.1% said that the content was music while a minority 14.1% indicated that the message was on Bible study. The findings above mean that much of the content on the television based programs that appeals to worshippers is preaching as opposed to bible study and singing.

4.7 Reasons for watching televangelistic messages

This study further sought to find out from the respondents who said they had watched these programmes what their motivation was for watching the programs on television in a bid to understand how televangelism has impacted worship habits in Nairobi. The findings are presented in the figure below

Figure 4.3: Reasons for watching televangelistic messages



Source: Researcher (2015)

From the above findings it emerged that a majority of the respondents, 67.2%, said that their primary motivation for watching the programmes was to grow as a Christian while a further 18% said they wanted to feel close to God. 7% said that they lacked time to go to church and therefore watched these programmes as an alternative to church service and 6.3% and 1.6% said they sought gratification in entertainment and relaxation from these programmes respectively.

This means that a majority of the respondents were more motivated to watch these programmes by their need to grow as a Christian as well as to feel close to God. This group represents 85.2% of the respondents.

Conversely, majority of those interviewed observed that televangelism has changed within the Kenyan context because it has enabled preachers to reach a target audience that could previously not be reached. However majority observe that televangelism has not been so effective because the people involved and the scandals they have been involved in have lowered their credibility among television viewers. This further emphasises the Social exchange theory where the individual/worshippers get into a religious exchange to gain something from God through the help of the preachers. Televangelism has not then affected church attendance but worshippers have acquired it as an extra form of worship that draws them nearer to God.

4.8 Christian television programmes as an alternative to church attendance

This study sought to answer the question on what effect televangelism has on church attendance. To this end, the respondents were asked to whether they prefer watching Christian programmes as opposed to church attendance. The findings are presented in the table below.

Table 4.5: Christian television programmes as an alternative to church attendance

	Frequency	Percent
Yes	16	11.9
No	118	88.1
Total	134	
Missing	3	
Total	137	100.0

Source: Researcher, 2015

The findings in the table above indicate that a majority of the respondents 88.1% did not prefer watching televangelism messages to church attendance while a minority 11.9%, representing 16 respondents said they preferred televangelism messages to church attendance. This means that despite the fact that a majority consumed televangelism messages for religious reasons, they did not perceive the programmes as an alternative to church worship. Further, when asked whether they had change from one church to another as a result of televangelism, 85.1% of the respondents said they had not been influenced by televangelism to move from one church to another while a minority 14.9% said they had been influenced. These messages had a limited effect on the perception of most people in Nairobi County on the place of church worship.

Conversely this was reflected among those who were interviewed, a majority of whom also observed that televangelism had not been successful in replacing traditional forms of worship despite that fact that there was the convenience of following the service from any location. It was observed that this could be attributed to the low credibility among the target audience on the protagonists in the programmes. Maybe if the worshippers trusted them more then they

could be swayed into changing churches and joining them. The few that had changed did so for different reason like convenience of location other than the messages aired.

Q: To what extent do you think televangelism has replaced traditional forms of worship?

A1: There is nothing that happens on television that does not happen in church so if any change it might not be attributed to televangelism.

There was divided among the interviewees on the implication of televangelism services on traditional Christian values and societal values at large. Some of the interviewees observed that televangelism had contributed to eroding the values once held by the traditional church while others said it had not.

Q: What is the implication of televangelism on the traditional Christian values and societal values at large?

Traditional Christian values have been affected. The warm close fellowship is no longer there. Societal values are now influenced by media. People want to acquire what they watch on media even though it is not the best. Televangelism has not replaced the traditional Christian values because not everyone has television. The values being affected depends on the level of commitment one has to those values. Those that are strongly grounded don't need a televangelist to change them.

Generally then, it is safe to say that as much as Christians copy worship habits from the West through the media, societal values have not changed because not all people own TVs as one interviewee noted.

4.9 Characteristics that affect the peoples` choice between the two forms of worship.

This study also sought to find out how socio-economic factors affect people's choice between televangelism and traditional forms of worship. Televangelists solicit viewers' financial commitment to help fund the expensive cost of programme production and air time. To this end, respondents were asked whether they had sent or given donations to televangelists.

The findings indicate that a majority 96.4% of the total 137 respondents said they had not sent or given donations to televangelists. Only 3.6% said they had sent donations to televangelists. This means that majority of the residents of Nairobi County do not give donations because of a low credibility perception. The messages of appeal for financial support don't seem to be receiving as much attention as the content preached.

Those who answered that they had never given donations to televangelists were nearly half of those who responded, 48.5%, to this question who said that they were hesitant to send such donations because they did not trust the spending of the pastors while 37.9% felt that it was not necessary to send such donations to pastors. 9.1%, representing 12 respondents indicated that televangelism is a waste of church's resources and so should be discontinued. Other respondents, 4.5% said their reasons were pegged on the fact that they did not have money to contribute to the televangelists.

This means that the credibility of the televangelists among their target audience is low. The three major reasons advanced by respondents indicate that the respondents did not lack funds to give but lacked trust on the necessity or manner of expenditure of the money they gave. These were represented by 96.5%.

This was also reflected among those who were interviewed. Majority of the interviewees felt that televangelism had become a business and there was more focus on the search for money than the redemption of souls. Whereas the interviewees appreciated the reach brought about by television, they felt that the medium had been misused and converted to a money making venture albeit at the cost of spreading the gospel. This is in line with what Kyle (2010) advances that these messages are shallow and the ministry are expected to present messages are sensational, appealing and charismatic in order to attract funding. Moreover, many televangelist programmes are thought to contain simple and shallow religious messages that are full of entertainment.

Q: What is your perception of the credibility of the funds collected through television?

A1: A gap has been created for manipulation. The good credible televangelists ought to embrace all mainstream television channels to preach the truth. Preaching a life of no problem is a lie. The messages from televangelists are valid and others are not but there is a theme of prosperity which leads to manipulation by quacks that call themselves preachers.

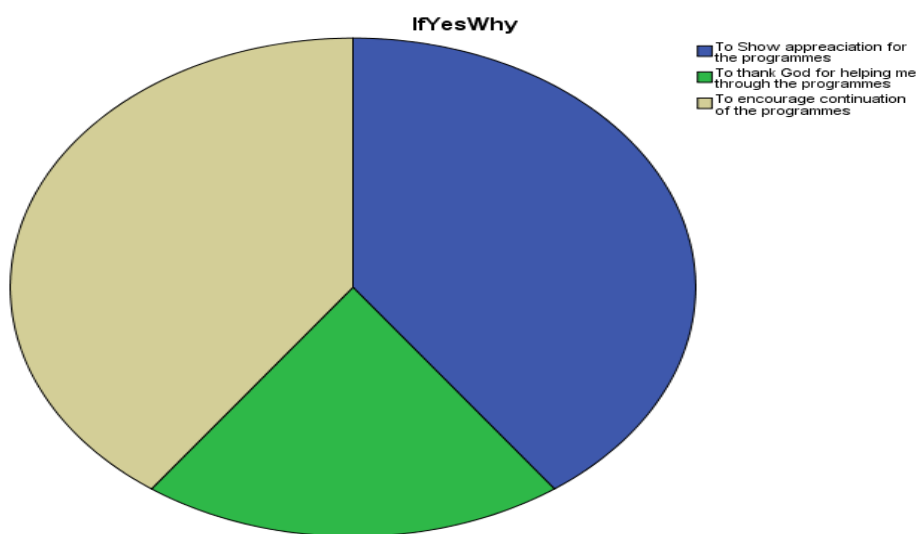
A2: Some messages are valid but they stop making sense when preachers stop preaching the truth and gear messages to drive their agenda. The preacher and their credibility are determined by what they preach and how they do it. Some concentrate on the prosperity message but make it sound like the preacher has to prosper before the believers.

A3: On funds collected, they get a lot of money and it is a business now. Some pastors have bodyguards to survive because they have taken money from people promising miracles and they have not delivered so they need protection. They have money that they have gained from

deceiving people. Nevertheless, not all of them are bad only that those that preach valid messages are not popular and the popular ones have no message.

The study also sought to find out from those who had indicated that they had sent donations to televangelists why they had done so. The findings are represented in the figure below.

Figure 4.4: Why respondents sent or gave donations to televangelists



Source: Researcher, 2015

Those who had sent donations to televangelists represented a minority 3.6% of all respondents, however there were different reasons advanced among them why they had done so. 40% indicated that they had done so show appreciation for the programmes while another 40% indicated they had done so to encourage continuation of the programmes. A minority 20% indicated they had done so to thank God for helping them through the programmes. Whereas this group represented the minority of the issue of sending donations among them, there was general consensus on the reasons for sending their donations. Their reasons showed

that they were positive about the programmes and their giving was a form of appreciation to God and not to support televangelists.

On the subject of what extent is the effectiveness of televangelism influenced by socio-economic factors such as education, health, income, age and marital status, there was as general consensus among the interviewees that people of lower socio-economic status are more likely to be influenced by televangelists than those of a higher socio-economic status. They observed that the rich and more informed are not likely to be influenced by televangelists who play on the art of persuasion than those who are less financially endowed and less educated agreeing with Wachera (2014); Kagema (2014) who argued that televangelists in Kenya target the poor and the marginalised.

The educated and socially and religiously aware make informed decisions unlike those who depend on preachers for interpretation.

However some other interviewees pointed out that even the rich are sometimes vulnerable because they need solutions in their families that money cannot fix or those who go to these preachers for protection of the wealth and power that they might have gained through illegal means. Therefore televangelistic messages are geared towards attracting both the rich and the poor, young and old, male and female. The attention is on the kind of problems they need solutions for.

4.10 Credibility Views and Perceptions about televangelism

Finally this study sought to establish the general views of the respondents towards televangelism. On a scale of 1-5, the findings it can be observed that most respondents view televangelism as more of a complement than as substitute. Moreover the perceptions about the validity of the Christian messages on T.V are near neutral.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides gives the summary of the study, conclusions, recommendation for policy and practice and recommendations for further study.

5.2 Summary of Major Findings

The general objective of this study is to examine the effect of televangelism on worship habits in Nairobi. The study sought specifically to: establish the influence of televangelism on worship habits among worshippers in Nairobi; assess the impact of televangelism on church attendance amongst worshippers in Nairobi; investigate the worshipper's credibility perception of evangelistic messages aired on television in Nairobi and determine the socio-economic characteristics that affect the peoples` choice between televangelism and traditional modes of worship in Nairobi.

5.2.1 The effect of televangelism on worship habits

In terms of the influence of televangelism on worship habits, the study found out that over 93% of the Christian respondents consumed televangelism services in the period under review. Of these, 57.8% of the respondents had consumed content on preaching, 28.1% of that the content was music while a minority 14.1% indicated that the message was on Bible study. While televangelism may not have had a major impact on habits as compared in other developed nations like the US, its emergence as has been embraced by almost all the Christians in Nairobi county. Those who did not attend church and used televangelism as an option were few. The young people and those with fewer or no children had more time to go to church. Televangelism has however reduced the warm fellowship and Christian service

that was experienced in the traditional days. Majority of interviewees pointed that the ‘feel-good’ messages or shallow theology being aired on T.V, made televangelism to be more attractive than church messages thus posing a real danger to the societal values that have been anchored in deep theological principles and doctrine. It is worth noting that from the findings, majority of Christians consider televangelistic to be valid and they watch them mainly so as to grow as Christians.

5.2.2 Impact of televangelism on church attendance

In terms of the impact of televangelism on church attendance amongst worshippers in Nairobi, the study found that only 7% said that they lacked time to go to church and therefore watched these programmes as an alternative to church service. In addition, only 11.9% of Christians prefer watching televangelism messages to church attendance. While a minority consider televangelism as an alternative to church attendance, majority of Christians view televangelism as important substitute to their Christian life. The youth attend church more often than the older ones because of maybe having more time to attend services physically. Those with fewer or no children also go to church are more frequently. So almost all Christians in Nairobi prefer going to church to substituting with television preaching.

5.2.3 Worshippers’ credibility perception on evangelistic messages

In terms of the worshipper’s credibility perception of evangelistic messages aired on television, over 40% of the respondents said that televangelists were perceived to present programmes that promoted their popularity and personal gain. Further, 20% of the respondents observed that televangelists attack their competitors to the detriment of other basic Christian teachings. While majority of respondents and interviewees agreed the televangelistic messages are valid, about of the audience were hesitant to send donations to

them because they did not trust their spending or they believed that the donations are for personal gain and not furtherance of the gospel. Therefore if the televangelist focused more on preaching the Gospel than enriching their selfish interests they would gain more trust from their audience.

5.3 Conclusion

From the study relationship between televangelism and worship habits can be understood as; Televangelism is an important source of Christian messages and has been embraced by nearly all Christians in Nairobi County. Many Christians prefer to watch the messages to grow as Christians and to feel closer to God which amounts to complimenting their church physical church teachings.

If some people miss church and use televangelistic messages as an option it is not a permanent option for them but a stop gap measure to spiritually nourish them till the next time they attend church. The traditional churches still have a strong grip on the Christian fraternity and most Christians are not willing to give that up for the TV preachers exclusively.

Televangelism has profound effects on societal values through the type of messages delivered (the messages are considered to be more charismatic and populist than church messages) way they are delivered. This has resulted to lack of trust. The worshippers don't trust the preachers enough to donate money to them because there is lack of transparency on how the money will be spent. Most worshippers feel that the preachers might use the money for their own personal prosperity and not for the church. There is a general feeling that the messages presented are valid to a large extent except when they are geared towards obtaining money. That is why a majority of Nairobi worshippers do watch televangelistic messages but a

minority give donations. Further the few that do give donations, most of them do so because they want to give to God and not the individual.

5.4 Recommendations

In light of the findings above the following is recommended:

To deliver more compelling messages televangelists should read widely and conduct research about their needs of the target audience. This means that the preaching of messages with one theme (prosperity) should be dealt with because the worshippers have more needs than this. Other areas of the Bible should be explored and taught with as much emphasis as the prosperity, deliverance and miracle messages are given.

To change improve the credibility perception among Christians in Nairobi, Televangelists should be open and willing to be accountable to their worshippers by providing adequate information that would encourage viewers to support their ministries. The perception that any form of donation is for personal gain of the preacher has an origin and for these televangelists to be supported financially then they should deal with this problem of perception.

The government should also establish and enforce policies and regulations that encourages genuine televangelism programming and deters televangelists who are driven by fraud and self-gain by registering all the churches and holding them accountable to their actions.

5.5 Areas for Further Research

To enhance the body of knowledge and research, the study recommends studies in other geographical locations so as to understand the different contexts of televangelism and worship. In principle, worship is a largely a behavioural issue, hence an experimental survey that tracks changes in worship habits over time is desirable. In addition, given the context and complexity of religion, a wider study may be necessary to get better results

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APPENDIX

Appendix 1: Questionnaire

Televangelism questionnaire

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 televangelism and the changing worship habits in Nairobi County.

In this regard, I am kindly requesting you to complete the following short questionnaire which should not take longer than 10 minutes of your time. The questionnaire is being administered for the sole purpose of research and 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 the utmost importance to the research project.

Esther Mokaya

School of Communication and Media studies

The University of Nairobi

SECTION 1

1) General information

Item	Response
Questionnaire number	
Name (optional)	
Date of interview	
Name of the enumerator	
Area/Estate of residence indicate	

2) What is your occupation?

Code	Occupation	
1	Teacher/Educationist	
2	Accountant	
3	Student	
4	Domestic worker	
5	Health worker	
7	Security worker	
8	Businessman	
9	Church worker	
10	Other	

If other please specify.....

3) What is your Age Group?

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

4) What is your highest level of education?

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

5) What is your 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) Are you a Christian?

	Yes (1)	No (0)
Please tick		

If No, go to question 14

8a) If yes in (7), do you go to church?

8a)	Yes (1)	No (0)
Please tick		

8b) If yes in (8a), how many times in a month?

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

9) If yes in (8), which denomination?

Cod e	Denomination	Please Tick
1	Roman Catholic, Anglican,	
2	Pentecostal e.g Deliverance church, PAG	
3	Traditional Protestant e.g. Lutheran, Methodist, SDA, Baptist, AIC, PCEA,	
4	Televangelism based ministries e.g. Neno, Jubilee, JIAM	
6	Other	

If other, please specify.....

10) Have you ever watched any Christian messages from the Television/Internet in the last 3 years?

(10a)	Yes (1)	No (0)
Please tick		

10b) If Yes in (10a), how many times in a week

Code	1	2	3	5	6
Number	Daily	Twice	Thrice	Once	Rarely
Please tick					

10c) If No, in (10a), Why? (After this proceed to Q12)

Code	Reason	Please tick as many
1	I do not own T.V set or have no access to T.V	
2	I do not believe what televangelists preach	
3	Tele-evangelists use the programmes to seek for popularity	
4	Tele-evangelists emphasize only prosperity through miracle in their sermons,	
5	Tele-evangelists attack their competitors to the detriment of other basic Christian teachings	
6	Tele-evangelists are fraudsters	
7	Other	

If other, please specify.....

10d) If you have watched T.V in (10a) above, what kind of messages have you received?

Code	1	2	3	5
Message	Preaching	Music	Bible study	other
Please tick				

If other, please specify.....

11) What is your primary motivation for watching these programs?

Code	Reason	Please tick
1	Lack of time for going to church	
2	To grow as a Christian	
3	To feel close to God	

4	For entertainment	
5	For relaxation	

If other, please specify.....

11a) Do you prefer watching Christian programmes to church attendance?

(11a)	Yes (1)	No (0)
Please tick		

Yes/No

Please explain your answer

11b) Have you ever changed from one church to another as a result of televangelism?

11b)	Yes (1)	No (0)
Please tick		

If yes in (11a) give reasons.....

SECTION 3

12) Tele-evangelists solicit viewers' financial commitment to help fund the expensive cost of programme production and air time Have you ever sent/given donations to televangelists?

12	Yes (1)	No (0)
Please tick		

13a) If Yes in 12, why?

Code	Reason	Please tick
1	To show appreciation for the programmes	
2	To thank God for helping me through the programmes	
3	For Christian charitable reasons	
4	To encourage continuation of the programmes	
5	Other	

If other, please specify.....

13b) If No, why?

Code	Reason	Please tick
1	I do not consider it necessary	
2	I do not trust the spending of the pastors	
3	I don't have enough money	
4	Tele-evangelism is a waste of church's resources and so should be discontinued	
5	Other	

If other, please specify.....

14) On a scale of 1-5 what is your view about televangelism

Code		Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
14a	The Christian message is valid					
14b	It has complimented my church attendance					
14c	It has substituted my church attendance					
14d	The preaching is more liberal					
14e	The miracles on TV are valid					
14f	Church Services are more satisfying than televangelism services					

Thank you.

Appendix 2: Key Informant Interview Guide

This interview guide will act as guide in interviewing the key informant so as to obtain qualitative data.

Questions to be asked

- What's your understanding of televangelism within the context of Kenya?
- To what extent do you think televangelism has replaced traditional forms of worship?
- What's the implication of televangelism services on the traditional Christian values and the societal values at large?
- What is your perception of the credibility of the
 - Christian messages aired on air?
 - The funds collected through the TV?
 - and the preachers themselves?
- To what extent is the effectiveness of televangelism influence by socio-economic factors such as Education? Health? Income? Age? Marital status?
- What is the future of televangelism in terms of its impact on Christian worship?
- Is it necessary for government to regulate the televangelism sector?
-

Thank you.