

Preaching Without Repentance: An Analysis of the Use of GSM in Christian Evangelism among South-East Residents

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Abstract

This paper looks at the influence of GSM evangelism among South-East residents. This style of evangelism explains the adoption of information and communication technologies in contemporary church communication, and growth. In conducting this study, survey research method was used to investigate the influence of GSM evangelism on the knowledge and attitude of South-East residents. A manageable 384 respondents were selected from a population of 16, 395, 555 using the online Australian calculator. With this, quantitative data were drawn using structured questionnaire. Technology Determinism and Uses and Gratification Theories of communication were used to anchor this study. After analyzing the data collected, findings revealed that the residents of South-East are exposed to GSM evangelism. It was equally found that the messages they get from evangelists through their GSM phones do not influence their attitude in any way. Based on this, it was recommended that evangelists should know the weaknesses and strengths of communication media, or make use of communication experts to help them channel the right message into the right channel. It is also recommended that face-to-face interpersonal communication should sell this kind of messages more than social media. Finally, it is recommended that further research should be carried out on the acceptance of social media for church evangelism.

Keywords: .GSM Evangelism .Technology Determinism .Knowledge .Repentance
.Church

Introduction

The last two decades has seen the adoption of information and communication technologies (ICT) in contemporary church communications for growth. Contemporary church communications for growth is taking phenomenally great strides. However, adoption levels of this communication technologies, vary across countries, church groups, church budgets, and with the increasing threat to mass gathering by insurgencies, the rate of adoption will further increase (Bolu, 2012). This is why this research examines the influence of ICT [GSM] evangelism in contemporary South-East Nigeria. It analyzes the perception of the masses on GSM usage for church growth programmes, adoption of telephone for communication as well as the preference of ICT infrastructure for church evangelization. With the increasing internet bandwidth intensity and teledensity in Nigeria, according to World Bank Report 2012, the paper attempts to identify potential structural shift in church growth and communication strategy, and the influence of such on the audience.

Many religions are evangelistic, especially in their early generations of vitality and zeal. Evangelism is used here in its classic sense: *ev* (good) + *angelia* (message)= good news glad tidings gospel. *Evangelion* is the regular Greek word for gospel in the New Testament, but that is just a special case of a more general reality: every religion has its "gospel," its teaching of ultimate meaning, which makes sense of an otherwise perplexing and problematic existence. Those adherents who have been seized by this glorious explanation can hardly wait to share it with others, not so much (at first) to gain converts but to bring to others the same joy and new

confidence that they discovered for themselves. That is the original and basic meaning of evangelism—sharing the good message with others. Sharing good news is a natural and universal human impulse, wholly apart from religion, (Lonore, 2008) But when the good news concerns the most urgent and ultimate of human problems—the purpose and destiny of life itself—it is not surprising that such outpourings of messages of reassurance and affirmation should be characteristic of most, if not all world religions. It is indeed an act at the very center of religious behaviour, and it is entitled to the fullest protection afforded by legal guarantees of the free exercise of religion. *Efforts to control, constrain or prevent it are among the clearest violations of religious liberty. In various times and places, conversion from the established faith has been an offense punishable by death.* Procuring such conversions has been subject to even more unpleasant sanctions. Even today, in a more effete era, conversion to an "alien" faith can result in the convert's being disowned and considered dead by his or her family. Some religious groups are especially hostile to attempts to convert their members. In a country like the United States that has no official true faith, people are (legally) free to change their religion at will so they can serve their creator as they see fit, though they may suffer various non-legal sanctions for doing so. Until recently, there was relatively little law on the subject. As a result, church affiliation in America was a fluid concept, particularly given the constant emergence of new faith-impulses, some of which eventually crystallized into institutional forms we know as denominations (Disciples of Christ; Church of Christ, Scientist; Mormons; Pentecostals, etc.).

However, in Nigeria also, the Universal Declaration of Human Rights, also enshrined in the constitution of the Federal Republic of Nigeria, 1999 amended, recognizes as an ideal that "everyone has the right to freedom of thought, conscience and religion; this right includes freedom to *change* his religion or belief..." Does it also include freedom to *persuade others* to change their religion? In some countries it does not, and it is not much welcomed in others. But it is as much a part of religious behavior as praying or preaching and as much entitled to legal protection. The evangelization activities of small, new, vigorous religious movements have had a significant impact upon the law of church and state in the United States. At least a dozen important decisions of the U.S. Supreme Court have dealt with this phenomenon, as well as many lower court decisions, and to them is owed the broadening of the Free Exercise Rights of everyone, including those who most vehemently opposed such activities. In Nigeria, in particular, several cases arose and are still on across high and low courts in the country, as a result of an attempt to spread the gospel. Religious organizations have resorted to various means of making their message known to the enviroing world. Impressive architecture; free tracts and other literature; concerts and other performances offered to the general public; social welfare programmes; signs, symbols, posters and placards announcing location and activities of the religious body; and all the other strategies of advertising have been pressed into service as instruments of evangelism. But the development of information communication technologies has brought evangelization to a new and most comfort stage, where an individual can stay in the comfort of his bedroom and evangelize to the world. The world is fast developing into a place where advanced and superior digitized computerized pieces of equipment are constantly replacing or complementing traditional mass communication system as means of transmitting and disseminating global [religious] information. We are moving out of McLuhan's global village to global neighbourhood. There is increasing interaction and interconnectedness among nations, cities and communities, leading to profound, but intricate and intriguing forms of interdependency.

Of course, this process continues today at a faster pace more than ever. Digitization has enabled us to programme, process, transmit, interact, and analyze data like never before. The development of GSM was perhaps an inevitable consequence of our need to shrink distances and increase global connectivity. In every step of human evolution, we have overcome the obstacles in front of us, and continued in our part of discovery and growth. Inventions both significant and otherwise will continue to be made every day as man strives to overcome his problems and make life generally easier for himself. Invention is not confined to producing new product or type of services to the world. Invention can be as simple as tailoring something to make it work specifically for you. The most important thing is that your personal input meets the criteria for getting the job done successfully.

Today GSM Phone has become the most common communication gadgets among

Nigerians in particular, and world at large, (World Bank, 2013). And it is always the primary aim of the evangelist to reach a mass of people and preach good news to them. This is why evangelization today has taken a new shape, reaching out to a good number of people at the comfort of their places, whether they like it or not through GSM Phone. The influence of this form of evangelism on South-East residents is the essence and purpose of this study.

Statement of Problem

Over the years, GSM phone has been there and people of all races, nations, ethnic groups, and communities access and make use of GSM phone for different purposes. In recent days, World Bank research has shown that Nigeria is the highest user of GSM phone in Africa. These phones are in use for diverse purposes, such as making calls, sending and receiving messages, social purposes, etc. But the essence of this work is to determine the exposure of the South-East residents to these GSM phones as a channel of evangelization and evaluate the influence of these evangelization messages through such channels on South-East residents. This is because the final aim of communication of any kind is for information and consequently, attitudinal change. And that can be measured through feedback.

Objectives of the Study

The objectives of this study are the following:

1. To determine the extent of the South-East resident's exposure to GSM evangelism
2. To determine the rate of acceptance of GSM evangelism among South-East residents
3. To determine the extent GSM evangelism has influence on the people of South-East.
4. To determine their preference of evangelization media

Research Questions

1. To what extent are people of South-East exposed to GSM evangelism?
2. What is the rate of acceptance to GSM evangelism by South-East residents?
3. To what extent has GSM evangelism induced repentance among South-East residents?
4. What evangelization medium do they prefer?

Literature Review

New Testament in the Holy Bible is replete with examples of the disciples sharing the good news where people spend their time. Peter preached the gospel in a public place and thousands responded. Paul preached the gospel at the center of culture and influence in Greece and influential people responded (Bible, Acts 17:21-34). In Nigeria young people are turning to the internet to find personal, social and religious information and ecclesiastical institutions are devoting more and more resources to improving their presence on the web, (Bolu, 2011, p71). In a world where every day we become more interconnected, the global visibility of churches is clearly linked to their commitment to the worldwide web. Virtual learning programmes and open access initiatives allow Bible knowledge to spread beyond physical boundaries, thus, enhancing the church's important role in raising new generation of leaders with character.

There are several studies on the impact of information and communication technology in church communications for growth. Sturgill (2004) discusses the scope and purpose of church web sites for church communication. Andrade (2007) in his exploratory and interpretive research examines the anticipated consequences of information and communication technologies (ICT) on six remote rural communities located in the northern Peruvian Andes, which were provided with computers connected to the Internet. The study reveals that individuals' exploitation of ICT is related to how individuals overcome difficulties and make the most of available ICT tools and that complementing existing social networks through ICT reflects the interaction between the ICT-mediated information and virtual networks with the local existing social networks. The study concludes that any ICT intervention in a developing country requires at least three elements to be effective: a tolerable physical infrastructure, a strong degree of social texture, and an activator of information. Thejirika's (2010) research in the field of media religion and culture, made extensive comparative analyses of the Catholic and Pentecostal churches in Nigeria and their different communication strategies highlighting the appropriation of the new information and communication technologies by these two

Christian denominations in Nigeria. The study describes the Pentecostal denomination as seeing media technologies as an extension of the church pulpit while the Catholic Church as generally exhibiting a somewhat cold attitude towards these instruments of mass communication and remained largely a print-based church, investing most of her communication energy in the print media and in oral catechism [Ihejirika, 2010]. This attitude goes back to the advent of the cinema which the Catholic Church's hierarchy then saw as having the potential of corrupting faith and moral. Surprisingly, Ihejirika's research revealed that of all the technologies of mass communication, none has been so instantly accepted and embraced by the Catholic Church in Nigeria as the new information and communication technologies (ICTs) and goes on to reveal some novel pastoral initiatives using the new information and communication technologies.

Chandler (2004), in her research on exploring cross-generational attitudes and opinions on the use of multimedia in the Christian church, investigated the attitudes and opinions across generations regarding to the relatively new implementation of multimedia into the church worship service compared to traditional teaching techniques. Before collecting the data, it was believed that the younger generation would be more in favour of multimedia use, because of their exposure and familiarity with multimedia in their everyday lives. It was predicted that the older generation would be in favour of maintaining a worship service with traditional teaching techniques. The research findings supported both hypotheses and also revealed that both age groups share many of the same concerns and viewpoints regarding multimedia and its implementation

An interesting philosophical study by Cheon (2011) on communication for life in cyberspace—a Christian ethical quest in reference to the Korean situation, raises awareness that all living beings are the communicating subjects, not objects to be communicated to; and attempted to establish a communication value named 'communication for life' which provides a new perspective on communication.

Williams (2008) in his study of a Baptist local church in the USA found that there is a changing worship experience with the emergence of media technology and contemporary worship in evangelical churches. Wyche (2010) in her work in the investigation of religion and computing in mega-churches graphically shows how church members and leaders use ICT in ways that ties to their Protestant Christian faith. Feijter (2006), metaphorically, illustrated the situation of Christianity and the need to communicate in today's world, which is saturated by electronic media, in his research on the art of dialogue in religion, communication and global media culture just as it was during the days of the first Christian missionaries in the first century.

Gunton (2011) in the research on religious information literacy and using information to learn in church, community explores the nature of informed learning in the context of the church as a learning community. The study anticipated that insights resulting from this exploration may help church organizations, church leaders and lay people to consider how information can be used to grow faith, develop relationships, manage the church and respond to religious knowledge, which support the pursuit of spiritual wellness and the cultivation of lifelong learning.

Ukah (2003) studied the Redeemed Christian Church of God, Nigeria. In the research on local identities and global processes in African Pentecostalism, he noted that information technology also played a role in the church globalization. Today the Redeemed Christian Church of God makes global broadcast of her programmes through their television station. Many church leaders see the Internet as God's solution to world missionary logistics challenges. Commenting on the Internet evangelism today, Pastor Ayo Oritsejafor, National President of the Pentecostal Fellowship of Nigeria, Pastor Word of Life Bible Church and the current chairman of the Christian Association of Nigeria (CAN) says:

The great commission of our Lord Jesus Christ is that we should take the gospel to the end of the earth through various evangelistic activities. GSM has proved to be one of the most efficient and reliable means of communicating globally with little or no restrictions, which Christians cannot ignore. Like other means of communication, we urge Christians to take advantage of the numerous opportunities provided by the Internet for evangelism. Churches should promote computer literacy programmes for

members to enhance their use of GSM as outreach to many who need to hear about the gospel of our Lord Jesus Christ. Much as the gospel is eternal and never changes, it will be difficult for us to significantly influence the 21st century if we are not knowledgeable enough about modern tools for influencing world opinion like the GSM. We need to sufficiently saturate the GSM with evangelization and information that can win over unbeliever from the kingdom of darkness into His marvelous light, internet evangelization commission day, (IEC, 2011).

Christian mission is obeying Christ. After Christ's death and resurrection, He commanded the disciples to share the gospel, the message of His redemption. (Bible, Matthew 28: 19 - 20) says; "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age". Church planting, a specific focus within the larger work of "missions", is the establishing of an organized body of believers in a new location, (Ukah,2003). According to him, the process of planting a church involves evangelism, the discipleship of new believers, the training of church leaders, and the organization of the church according to the New Testament model. Usually, the process also includes writing a church charter and/or doctrinal statement and finding a place to meet or buying property and erecting a new building. As the apostle Paul traveled through an area, he always tried to spend enough time in each city to establish a local body of believers and train the leadership (Acts 14:21-23). Later, he would try to revisit those churches to confirm and encourage them in the faith (Acts 15:41; 1 Thessalonians 3:2). The churches he established would then begin to send out missionaries themselves, and so the work of church planting continued (1 Thessalonians 1:8, Cheon, 2011). Today, the world is shrinking into a global village through the digitization and the outreach strategies of Apostle Paul can be achieved through effective use of the worldwide web in contemporary Nigeria, there are several factors that need to be considered in designing an information and communication technology (ICT) strategy for church missions today, (Wyche, 2010).

Firstly, studies in most of the Assemblies of God churches in Nigeria and Nigerian churches, show that young people make up the lion share of church membership with some churches as high as seventy percent (Bolu, 2004, p.11). Secondly, in Nigeria internet bandwidth is fast increasing with the huge quantity of terrestrial bandwidth flowing into the country. Thirdly, internet bandwidth in Nigeria is fast becoming a commodity. World Bank (2011) puts the Internet users per 100 persons in Nigeria as 28 for year 2010 and is one of the highest user densities in Africa and compares favorably with USA with 79 (Table 1).

Table 1. Internet user density, 2010

Country	Internet users(per100 people)
Nigeria	28
Egypt	27
South Africa	12
Ghana	9
India	8
Libya	6

(Source, World Bank 2011)

This density will certainly increase significantly with the growth of internet facilities on the internet enabled telephones.

NCC (2014) gave a table of subscribers and teledensity for mobile and fixed telephony services as at May 2013-April 2014 in Nigeria. Again, Nigeria has one of the highest teledensity in Africa (Table 2).

Monthly Subscriber Data (May 2013-April 2014)

Months: May 2013-April 2014

Operator	April '14	Mar '14	Feb '14
Mobile (GSM)	172,913,989	168,595,831	167,371,945
Mobile (CDMA)	4,076,933	4,083,672	7,620,525
Fixed Wired/Wireless	328,388	327,524	2,238,458
Total	177,319,310	173,007,027	177,230,928
Mobile (GSM)	126,958,904	124,884,842	126,246,648
Mobile (CDMA)	2,256,612	2,039,391	2,398,581
Fixed Wired/Wireless	172,876	172,963	357,612
Total	129,391,392	127,097,196	129,002,841
Teledensity	92, 42	90,78	92,14

The Nigerian Communications Commission (NCC), 2014.

A little projection from the above will give you the position of Nigeria today in Internet/GSM Phone usage. It is on the increase on daily bases. And that justifies the effort to ascertain the influence of the Christian messages (Evangelization) through such channels on its audience.

Theoretical Framework

Technology Determinism and Uses and Gratification Theories are the theories that guide this work.

Technology Determinism

Technology Determinism was propounded by Marshall McLuhan in 1962. It states that media technology shapes how we as individuals in the society think, feel, act, and how our society operates as we move from one technological age to another. This theory believes that all the development in the country, especially in the communication sector was as a result of the development in the technological sector.

Any history of communication technology testifies to the accelerating pace of invention and of material potential as an outcome. For example, (Raggers 1986), locates turning point at the invention of writing, the beginning of printing in the 15th Century, the mid19th Century, telecommunication era; and the age of interactive communication beginning in 1946, with the invention of modern computers.

Uses and Gratification Theory

Uses and gratification theory is a supportive theory that guides this work. It was propounded by Kunczik in 1988. It is an approach to understanding why and how people actively seek out specific media to satisfy specific needs. It is an audience centered approach to understand mass communication. Diverging from other media effect theories that question "what do media do to people?" Uses and gratification theory focuses on what do people do with media. The reoccurring question here is why do people use media and what do they use them for? It assumes that audience users are not passive consumers of media content, rather the audience has power over their media consumption and assumes an active role in interpreting and integrating media into their own lives. Unlike other theoretical perspective, UGT holds that audience are responsible for choosing media to meet their desires and needs to achieve gratification, (Folarin, 1998).

These theories of technology determinism and Uses and Gratification, are the best match for this topic because all facets of development in communication was triggered by development in technology, even the GSM communication today was because of the world wide web [www] and digitization. However, Uses and Gratification Theory become a supportive theory in the sense that even though technological development has boost communication, people still use media for what they want. People still use the media for their own personal gratification. In other words, while technological development has placed communication at a very digital pace, communication audience still decide which medium to use for a given personal satisfaction. This is the reason while in this research, Uses and Gratification theory complements Technology Determinism.

Research Design

The research design used for this study is survey research method. Survey design is generally applied in the study of significant education problems, government programmes and policies, inventions, etc. This is where a group of few people are considered to be true representatives of the entire group, one subjected to offer useful information with regards to problem under investigation, (Osuala, 1987; Okunna, 2002; Ogwo, 1990) etc. Survey method was chosen because of the vast population under study. It became the only instrument that can reach the people under study within the stipulated time.

Population of the Study

In this study, The Influence of GSM Evangelism on the South-East residents, the population size is the entire South-East residents who make use of GSM phone. These are the Five states that make up the South-East zone; Enugu, Anambra, Imo, Abia and Ebonyi States. The entire residents of these states are the people that make up the population of study in this research. According to information from the National Population Commission, the population of the South-East is 16,395, 555 people (fifteen million three hundred and ninety five thousand five hundred and fifty five.) The breakdown is as follows; Abia-2845380, Anambra; 4177828, Ebonyi; 2176563, Enugu; 3267837, and Imo; 3927563, this figure form the population of this study.

Sample Size

The sample size used in this study is 384. This is scientifically drawn from the population of 16,395,555 of the entire South-East residents from the five states that make up the geographical zone, using online Australian scientific calculator. The calculation is below;

Determine Sample Size

Confidence Level: 95%

Confidence Interval: 5 (%)

Population: 1639555

Sample Size: 384

Find Confidence Interval

Confidence Level: 95%

Sample Size:

Population:

Percentage: 50 (%)

Confidence Interval: (%)

Therefore, 384 is the sample size. $384/5$ states =76.8. But because we are dealing with human beings who cannot be divided, the researcher decided to give 76 to other states except

AnambraState who got 80 pieces of questionnaire because they are more in number. Finally, the entire questionnaire used in this research is 384 pieces of questionnaire.

Sampling Technique

The researcher used multi-stage sampling technique as the sampling technique for this study. This technique according to Chukwuma (2002, p.111) requires the use of several sampling technique or/and stages in a particular method for ensuring proper representation, especially when the population is large and complex.

Stage 1

The states under study are the 5 states of the South- East; Abia Enugu, Imo Anambra, and Ebonyi states .The researcher use simple random technique to select three states. The states selected are; Anambra, Ebonyi, and Enugu states.

Stage 2

Since these states have three senatorial zones each, Enugu: Enugu North, Enugu West, and Enugu East senatorial zones. Ebonyi: Ebonyi North, Ebonyi South, and Ebonyi Central Senatorial zones. Anambra: Anambra South, Anambra North, and Anambra Central senatorial zones, the researchers systematically selected one local government each from the senatorial zones. These local governments are; Uzo-Uwani[Enugu North], Enugu North [Enugu East], Oji-river [Enugu West] under EbonyiState, the researchers selected the following; Ishielu Local Government [Ebonyi North], Afikpo Local Government[Ebonyi South], Ikwo Local Government [Ebonyi Central]. In AnambraState, the researchers selected the following local governments; Awka North [Anambra North], Aguata [Anambra South], and Dunukofia[Anambra Central]. This means that in all, the researchers have 9 local government areas to study.

Stage 3

In each of these local governments, one community each was selected using simple random technique. The communities selected are; Nimbo in Uzo-uwani; Amechi in Enugu East; Ugwuoba in OjiRiver. Under Abonyi, the following communities were selected; Amaezu in Ishielu Local Government; Abakpa in Ebonyi North; Afikpo in Afikpo North; and Ndufu Achara in Ikwo Local Government. In Anambra the following communities were selected; Amanse in Awka North local Government; Isuofia in Aguata Local Government; and Umunachi in Dunukofia Local Government Area.

Stage 4

In this last stage, simple sampling technique was also used to arrive at the households that the questionnaire was distributed to. Finally the questionnaire was distributed in line with the strength of each community.

Measuring Instrument

In this study, the instrument used is questionnaire. A questionnaire is useful getting the feelings believes experiences, or activities of respondents. It could be used to collect information on a number of issues such as, information on the distribution of group of people in terms of such factors as gender, age, occupation, educational qualification etc.

Discussion of Findings

The findings from this research show that the South-East residents were exposed to GSM evangelism. This is seen from the data where 290 out of 384 respondents representing 76 % of the sample size answered in affirmative to the question "Are you aware of GSM evangelism" but the respondents emphatically responded 'no' by a greater percentage to the tune of 77% to the question "Do you find it interesting" which implies that even when they are aware of GSM evangelism, they did not find it interesting. Their reasons were that, GSM as a medium of evangelization is new.

On the research question 1 which was designed to ascertain the exposure of the South-East residents to GSM evangelism, it was obvious that 74% of the respondents have received evangelization messages on their phones at different intervals but 75 % of the respondents could not recall any of such messages. Worse still, the extent of influence of these messages is very insignificant.

Research question 2 and 3 were designed to find out the rate of acceptance of GSM evangelism and, the extent it has induced repentance on South-East residents. It was discovered that even though 23% of the respondents accepted GSM evangelism, the number is so insignificant when compare to 77% that had no attitudinal change as a result of GSM evangelism. However, GSM evangelism has not induced any repentance on the South-East residents as found out in the research.

More still, the last research question examined the evangelization media preference of the South-East residents. It was discovered that in a distribution of 5 categories, face -to-face evangelization got the highest respondents to the tune of 180, representing 47% of the respondents as against other media in the row. This might be because of the power/ merits of interpersonal communication. The research also found that GSM evangelism is not good for all classes of people, because of reasons like illiteracy, poverty, lack of trust on the source, etc. Finally, it was also found that in the world of evangelization, face-to-face evangelism will still dominate in the future. This is not unconnected with the postulation of Marshall McLuhan, "The medium is the message".

Finally, the findings from this research show that GSM evangelism has little or no effect on the South-East residents, even though they are aware of it. It has neither brought attitudinal change on the people in question nor induced repentance. The people of South-East residents prefer face-to-face evangelism as the best medium of evangelism.

Summary/Conclusion

The essence of this research was to find the "Influence of GSM evangelization on South-East residents. In order to achieve this, four research questions were designed; "To what extent were South-East residents exposed to GSM evangelism? What was the rate of GSM evangelism acceptance among South-East residents? To what extent has GSM evangelism induced repentance among South-East residents? What were their preferences of evangelization media"?

These questions guided the framing of items in the questionnaire which were distributed to 384 respondents. These 384 copies of the questionnaire were presented and analysed.

From the data collected, even though the respondents were exposed to GSM evangelism, it has no influence on them, as 290 respondents representing 76 percent were exposed to GSM evangelism, but only 16 respondents out of 384 representing 4% were affected very high by GSM evangelism.

More so, Findings from the research also show that GSM evangelism has neither brought about attitudinal change nor induced repentance on the people under study. This is seen where 294 respondents representing 77% of the respondents answered 'no' to the question, "Have you ever had attitudinal changes based on GSM evangelization?"

Finally, findings from the research indicated that the people under study prefer face-to-face evangelization to other media as 154 respondents out of 384 respondents prefer the medium. However, their reason is that the medium is more trustworthy.

Recommendations

Following the findings from this study, and the valid conclusion made, the researcher advanced the following recommendations.

The evangelists who use diverse media should know the weaknesses and strengths of all the evangelization media, or make use of experts in the communication industry. Unlike the western countries, 70% of the African Countries in general and South-East in particular, are not educated by western standard. Meanwhile, it is recommended that for any significant development to be made through the media in this part of the world, the people in question should use the local people oriented medium, such as face-to-face interpersonal communication, etc.

Finally, it is recommended that evangelists/church leaders should once and again embark on research to determining the rate of acceptance of the evangelism via different media, and by so doing determine the best medium for each class in the society such as youths, etc.

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