

Televangelism Media Strategy and Moral Behavior of Youths in Port Harcourt

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Abstract: The media is a great tool used by businesses and organizations (both profit and non-profit) to market ideas, goods and services to a wider audience for patronage purposes or to instill certain believe system in them. A business environment with high rate of youth restiveness will not be conducive for businesses to thrive. This study evaluated how the use of televangelism media strategy would help influence the moral behavior of youths in Port Harcourt for the better. In the study, a survey research design was adopted and the population of this study consisted of the residents of Port Harcourt City Local Government Area with an estimated population of 3,171,076 residents (World Population Review, 2021). Applying the Taro Yamen formula, a sample size of 399 was gotten. Data were analyzed using the 4-point likert scale on a 2.5 decision rule. Out of 399 copies distributed, 367 were valid and used for the analysis. The findings of the study showed that televangelism contents are moderately devoted to good moral behavior of youths in Port Harcourt, to an extent, televangelists are aware of their complementary role as agent of change in the moral behavior of youths, and lastly, to a great extent, the expressed ideology by televangelist influences good moral reasoning of youths. Based on these findings, the study concluded that televangelism has a significant positive impact on the moral behaviors of youth in Port Harcourt. The marketing implication of this conclusion is that with the positive influence of televangelism on youth's moral behavior, it helps create a peaceful atmosphere for businesses to thrive and carry out marketing activities. Hence, the study recommends that religious leaders should adopt the use of televangelism practices through the media to positively influence the behavior of the youths since it has been proven to help make a change in behavior for the better. Secondly, religious leaders through televangelism should emphasize more on moral values rather than prosperity, since it is one of the issues that hinder the influence of the message and will help to draw more souls to God. Lastly, televangelists should make the program more genuine and interesting so that the audience can watch the program more often than occasionally. This can be done by the introduction of interactive sessions.

Keywords: Televangelism. Moral Behavior. Moral Values. Youths. Agents of Change.

Introduction

Marketing communication channels such as the mass media plays a significant role for disseminating information to a wider audience both for business and non-profit purposes. It could be used to inform, educate, persuade or promote a given idea or products and services. That is why Nwachukwu and Affen (2022) asserts that the media is an instrument used in marketing communication to promote certain brand, goods or services for both tangible and psychological benefit of the target audience or market. Hence marketing through the media can serve the society both for business and for social benefits that are nonprofit related. The arm of marketing communication termed social marketing according to NSMC (n.d.) can be utilized in

the development of activities which are concentrated on turning around or maintaining the behavior of individuals' so as to benefit the individuals in question and the society at large. Therefore, the society can benefit from the discipline both in terms of commerce and social values. Again, a society that its peace is eroded by violence and youth restiveness such as some communities in Rivers state cannot thrive in business activities because marketing transactions needs a safe business environment to thrive. Safe and enabling business environment encourages investments and smooth business operations which lead to economic growth. That is why Nwachukwu and Nwogu (2022) assert that the economy of every well-established society thrives when businesses can operate smoothly, with an enabling environment which encourages healthy business competition and growth. One social marketing activity that tries to influence the moral behavior of youths to change for good, which in turn benefits business environments, is the televangelism programme.

Every society's workforce is majorly made up of the youths whose energetic vigor keeps the economic activities going. At the situation where a reasonable percentage of the youths who are supposed to constitute the work force lack good moral behavior due to cultism, addictions and other social vices, the economic activities of that environ suffers from insecurity and youth restiveness. Good moral behavior is the key to every societal peaceful existence and growth, and the induction of good moral values begins from home (family circle) and the institution of learning which includes the schools. Moral behavior according to Talwar (2011) is to act based on one's standard and moral values. Morality points to what is the "right" and "wrong" ways of behaving. Take for example, the morality that one should be fair to others rather than being unfair (Haidt & Kesebir, 2010). Moral behavior is considered of interest when trying to explain the social behavior of people that lives together in groups (Gert, 1988 cited in Ellemers et al., 2019).

Man being viewed as the product of his society by theories is not far from being the truth since the character development of an individual stems from the influence the societal values have on him or her (Albinus, 2012). The future of Nigerian is its youths just as the children are the youths of tomorrow. Recently, the Nigerian mass media has been floating with reportage about the increase in bad behaviors from teenagers in and out of school, and the unemployment of youths that has transcended into a disturbing increase in all manners of social vices such as: touts within the Nigerian streets which are popularly called "area boys", increased armed robbery syndicates, teenage prostitution, kidnaping & banditry, internet fraudulence activities, act of terrorism, ritual killing, violence caused by cultism are now common in the Nigerian society (Adebisi, 2018). Research studies have shown that there is a widely held perception about greater percentage of the youths of Nigeria that indulge in social vice behaviors as a products of lifestyles that goes against the morally decent cultural values and in most cases is handed down to them by their parents (Adebisi, 2018).

The moral decadence phenomenon among the Nigerian youths has gotten to a greater height. Current studies have indicated that a greater percentage of the Nigerian Youths are now indulging in high immoral acts such as cultism, sexual immorality, malpractices in examinations, violence acts, cyber related crimes which if nothing is done to abate them will drastically reduce the nations progressive strides (Abanyam et al., 2013).

The act of religious heads (Christians, Muslims, Hindu etc) preaching through the television media (televangelism) has proven to help improve moral values of individuals. Take for instance, Lausanne Movement (n.d.) made comments about the gospel being the only thing that can change the human mind, and that no other influence could makes people to be more human than the word of God. And one way of reaching a wide audience is by preaching through television which is termed televangelism. The word televangelism could be seen as the use of television for evangelism (Encyclopædia Britannica Online, 2015). This word is derived from two words which includes television and evangelism. It refers to the deliberate efforts which religious groups or body makes when they purchase advertising airtime so as to present their teachings and doctrines to the television audience with the aim of wining souls or other purposes (Asamoah-Gyadu, 2012).

Several studies have tried evaluating televangelism and individual behavior (Walton, 2009; Okon, 2011; Mokaya, 2016; White & Assimeng, 2016). These studies prove the great impact televangelism has on the congregations that view the message contents. Although there are scarce empirical research studies in Port Harcourt on how televangelism as an arm of media communication can serve as a tool for the reduction of moral decadence among the Port Harcourt youths. Therefore, the main focus of this study is to investigate the level to which televangelism influences moral behavior of Port Harcourt youths.

Objectives of the Study

The broad objective of the study is to find out the influence of televangelism media strategy on the moral behavior of youths in Port Harcourt.

While the specific objectives includes to:

1. Discover the extent of televangelism content that is committed to the practices that encourages good moral behavior of youths in Port Harcourt.
2. Investigate if televangelists within the metropolis of Port Harcourt are conscious of their role as agents of change in the moral behavior of Youths in Port Harcourt.
3. Investigate the extent the expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt.

Research Questions

1. How much of televangelism contents are devoted to good moral behavior of youths in Port Harcourt?
2. To what extent are televangelists within the metropolis of Port Harcourt conscious of their role as agents of change in the moral behavior of youths?
3. What extent does the expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt?

Review of Related Literature

Theoretical Foundation

The cultivation theory serves as this study's theoretical underpinning. The theory was first brought to light over 40 years ago, and was expanded later by Gerbner & Gross (1976). It formally argues that audience exposed to certain media contents would see the world as presented by the media. Nabi and Riddle (2008) corroborates the statement when they argued that cultivation theory points to the fact that audience who are constantly being exposed to media contents for so long will likely perceive the social realities of this planet as being shown to them by the media they consume. This will in turn impact on their attitudinal dispositions and behaviors. In this study, we explore the influence of televangelism on the viewers and how it influences their moral behavior. The cultivation theory explains that the time an individual spends on a given media influences his or her view significantly when in comparison with individuals that gives lesser attention to media. These individuals will even start living in "media reality" with "Mean World Syndrome", whereby they will ignore the real-life facts and tend to believe that the world and people are more dangerous than they are (Gerbner & Gross, 1976). This suggests that individuals engaged on viewing televangelism broadcasts on television will assume that the recent ways of life of people which are against the law of God as written in the bible is a sin and will have a rethink and change of moral behavior.

Concept of Televangelism

Religious preachers worldwide have found television to be a reliable and sure means of sending their messages to a greater percentage of audience in order to preach the doctrines of their religion (Okon, 2011). In this context, televangelism can be likened to the act of sending the gospel messages to several homes of people through the television media. It can also mean those religious preachers that have turned the television to their pulpits.

Televangelism refers to the deliberate efforts which religious groups or body makes when they purchase advertising airtime so as to present their teachings and doctrines to the television audience with the aim of winning souls or for other purposes (Asamoah-Gyadu, 2012). It came out after the World War II as part of spreading the gospel and the term televangelism was first utilized by Charles Swann & Jeffrey Hadden in "Prime Time Preachers: The Rising Power of Televangelism". Here they used the term to explain a new type of religious broadcasting where they combined the television and evangelism (Encyclopaedia of Religion and Society, 1998 cited in White & Assimeng, 2016).

In Nigeria, televangelism has become greatly affiliated to Pentecostalism. This is because several Nigerian orthodox churches rarely appear on television like the Pentecostals. In the Southern part of Nigeria to be precise, television programmes have proved televangelism as a force to be reckoned with when compared to other programmes (Okon, 2011). Another aspect of it is the generation of followers or members for that religious denomination. Therefore, one can say that churches such as the Living Faith (Winners Chapel), Believers Love Word (Christ Embassy), the Redeemed Christian Church of God etcetera are seen as mega ministries/churches due to their dominating appearances on television broadcasts (Okon, 2011).

Televangelism according to Denson (2011) is a modern form of religious practice that utilizes new innovations such as the television to produce and distribute religious messages for the consumption of the audience. Mokaya (2016) states that televangelism includes religious programming like gospel music (singing), preaching, and religious talk shows on television so as to persuade and convert the audience to their religion while supporting financially the religious movement. Televangelism is likened to a hybrid genre of entertainment and religion in today's media culture due to its usage of a mix of modern instruments, music, and dances (Naggar, 2014).

Digitization today has opened up for the religions of the world such as Christianity, Islam, Judaism, and Buddhism, new avenues to spread their religious doctrines and teachings (Juergensmeyer, 2003). Over the past few decades, televangelism has come to be so popular. This popularity arises from the fact that those televangelist religious preachers have come to comprehend the capacity of the television media in overcoming the barriers of distance in reaching greater number of audience (Mokaya, 2016). Televangelists now fully understand the capacity of the television media to take their messages down into several living rooms where the audience will comfortably receive their messages. This buttresses the fact that media communication tools such as the television plays a significant role in reaching target audience both for social and business purposes. Audience can receive information on product and services that will soothe their needs and desires, and messages that can help transform their personality (social marketing) into having good morals from the television media.

Concept of Moral Behavior

Most youths of today in Nigeria have been found to be morally bankrupt due to their behaviors that tend towards crime and disobedience. Chima (2010) asserts that the Nigerian society has experienced moral degeneration in educational and social values basically from the youths. Issues relating to moral decadence in the Nigerian society have been on controversy due to the fact that the society tends not to clearly state what is right or wrong morally (Njoku, 2016).

Ugwu (2010) saw morality to be likened to the astuteness of an individual's conduct and behavior that promotes fair relationship and good conduct. For Muraino and Ugwumba (2014), morality is a collective task of holding unto certain values, beliefs, ideas, behaviors, rules and regulations that are seen to be right, good and acceptable by a given society and which bounds its members to obey them. Gert (2012) argues that morality is a set of conduct that is presented by any group, including a society. He went ahead to argue that there should be a code of conduct for judging morality in the society which will serve as a guide to behavioral patterns of the members of that very society. Judging from the assertions above, morality can be seen as an acceptable code of conduct given to a group or society which is adhered to by the members of such society or group.

But over the years in Nigeria, there has been a surge of moral decadence amongst the youth and teenagers. Adebisi (2018) asserts that it is difficult for a day to pass in Nigeria without any reportage in the media of banditry, ethno-religion conflicts, issues with exam malpractice, youth restiveness, cult's clashes, sexual abuse and harassment, case of certificate forgery, news on drug

trafficking and abuse, etcetera around the country. It can be said that most youths today are bad not because of the influence from the environment, but as a failure from their homes and family to inculcate a sound moral values into them. That is why Odeh (2013) made a claim that the decadence in moral values is as a result of the society failing to uphold strong sound morality. For Muraino and Ugwumba (2014), moral decadence could be seen in the negative behavior that displays low moral standards. It simply displays great reduction in the values of a particular society in terms of moral. Therefore, the term moral decadence can be seen as a plunge in the moral standard of a given community, society or group (Njoku, 2016).

Although the government of Nigeria tried promoting moral uprightness among its citizens by the provision of programs such as Independent corrupt practices, War Against Indiscipline (WAI), Economic and Financial Crime Commission (EFCC) and others, the Nigerian society has continuously remained decayed morally (Muraino et al., 2012). There tends to be the need to re-orientate the Nigerian society to having a new ideology when it comes to morality (Saheed, 2013). Even the leaders and coordinators of the religious groups in Nigeria should be saddled with the responsibility of instilling good moral values in their members within the society.

Empirical Review on Televangelism and Moral Behavior

Several empirical studies have tried investigating the impact televangelism has on moral behavior.

In a study conducted by Walton (2009) on Creflo Dollar, Eddie Long and T.D. Jakes, evaluated the length to which televangelists can serve as role models for African Americans and if it reinforces cultural myths and strengthens the audience against the need for structural change. The study findings show the need to further investigate into the cultural and social influence of televangelism. It suggests that in America, most televangelists have utilized their generated popularity through television in influencing their political and social environment while others have been reserved in issues relating to socio-political.

Okon (2011) conducted a study to investigate the degree to which, in Port Harcourt televangelists have been able to deploy the media on issues relating to socio-political development. The research study adopted triangulation using the Weighted Mean Score (WMS) for its quantitative analysis. Using Chi square in analyzing the data, the study found out that televangelism revolves around the pastor (p), message (m), and church (c). Although the study found a link between the ideologies being expressed by televangelists and the adoption behaviors of the Pentecostals.

Oluwaje (2012) researched on the effect of televangelism programmes on the moral adjustment of Oyo and Lagos States residents in Nigeria. The study utilized a descriptive survey research design which featured the ex post facto type. A total of 2,240 respondents which are viewers of 5 different televangelism programmes on AIT, BCOS, NTA Ibadan, Galaxy, LTV, and NTA, in Oyo and Lagos were selected through a combination of purposive, simple random, and stratified sampling techniques. The study utilized the Pearson Product Moment Correlation and Multiple

regressions in analyzing the stated hypotheses. The study found out that televangelism improved the moral adjustments of its audience.

Mokaya (2016) empirically investigated televangelism in Nairobi County and the changing habits of worshippers. The study specifically concentrated on the impact televangelism has on the behaviors and habits of the individuals within Nairobi. Descriptive research design was used and a mixed method of both qualitative and quantitative data were sourced and analyzed with the help of inferential and descriptive statistics. From the findings, there was an establishment that televangelism impacted on worship habits as proven by the 93% of the Christian respondents who consumed televangelism services in the period under review. Talking about the effect of televangelism on attendance of church worshippers in Nairobi, the research discovered that only 7% watched Television programmes as a substitute to attending church service.

White and Assimeng (2016) conducted a study on televangelism; a case of the 'Pentecost hour' of the church of Pentecost in Ghana. A mixed method of generating data was used, and 300 individuals were given copies of questionnaires in some selected churches of the Church of Pentecost which is located in the Kumasi Metropolis out of which 229 copies of questionnaire were retrieved. 192 out of the 229 questionnaires gotten back were valid and used for the analysis. The analysis of the 192 copies of questionnaire was done via Statistical Package for Social Sciences (SPSS). The result of the study showed that 179 (93.2%) respondents indicated that their patronage of Pentecost Hour had impacted on their behaviors and concern for soul winning, which proves the influence of Pentecost Hour on the attitude of the audience towards soul winning.

However, the studies reviewed above failed to adequately show the impact televangelism have on moral values of youths within the context of Port Harcourt City Local government Area which is in Rivers State, which creates a gap in literature and formed the bases of this study.

Research Methodology

This study adopted the survey research design method, and the population of this research consists of those residing in Port Harcourt City Local Government Area which population was estimated to be **3,324,694** residents by the World Population Review (2022). Using the Taro Yamen formula, 399 samples were generated, and the research utilizing the convenient sampling technique (a non-probability sampling technique), conveniently selected and administered 399 copies of questionnaire to accessible youths residing in Port Harcourt. The data gathered from the copies of questionnaire were analyzed using frequency distribution and percentage, bar charts and pie charts for ease of comprehension. Data were analyzed using the 4-point likert scale on a 2.5 decision rule. Out of 399 copies distributed, 367 were valid after data dusting and were used for the analysis.

Table 1: Questionnaire Administration and Responses

	Number Involved	Percentage (%)
Total Distribution	399	100%
Useful Copies Returned	367	92%
Discarded Responses	23	6%
Lost in Transit	9	2%

Source: Field Survey, 2022.

Data Analysis and Results

Data retrieved from respondents were analyzed systematically in two sections. Section one dwelt on the demographics of the respondents to understand them better and note if they are able to give the required responses needed for the study. The second phase was the analysis of the main research question in the study using frequency distribution and percentage for ease of comprehension.

Demographic Analysis

As stated above, this section tries to understand the demographics of the respondents in terms of gender, age,

Question 1: What is your gender?

Table 2: Frequencies on Gender of Respondents

		Gender		Valid Percent	Cumulative Percent
	Frequency	Percent			
Valid	Female	201	54.8	54.8	54.8
	Male	166	45.2	45.2	100.0
	Total	367	100.0	100.0	

Source: Field Survey, 2022

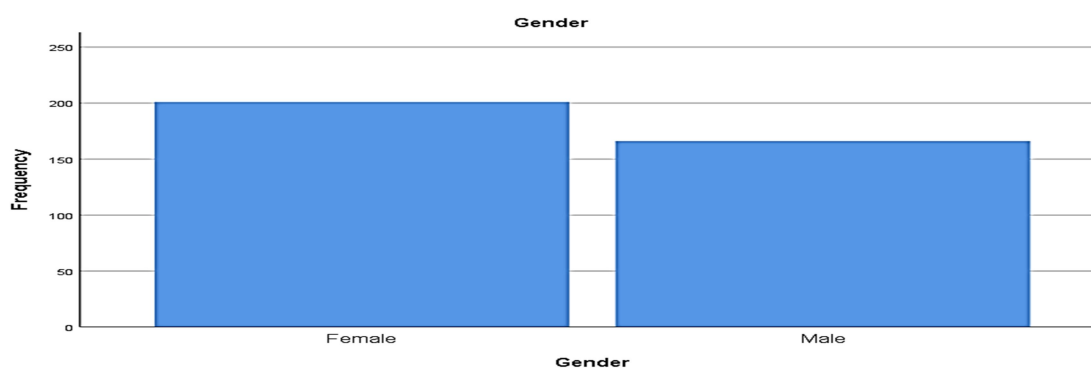


Figure 1 – Bar Chart showing frequencies for Gender

Table 2 above indicates that 201 (or 54.8%) of those that responded to the questionnaire were female while 166 (or 45.2%) of them were male.

Question 2: Choose the Age bracket you fall into?

Table 3: Frequencies on Age Bracket of Respondents

		Age Bracket			Cumulative Percent
		Frequency	Percent	Valid Percent	
Valid	15 - 20 years	70	19.1	19.1	19.1
	21 - 25 years	193	52.6	52.6	71.7
	26 - 29 years	104	28.3	28.3	100.0
	Total	367	100.0	100.0	

Source: Field Survey, 2022.

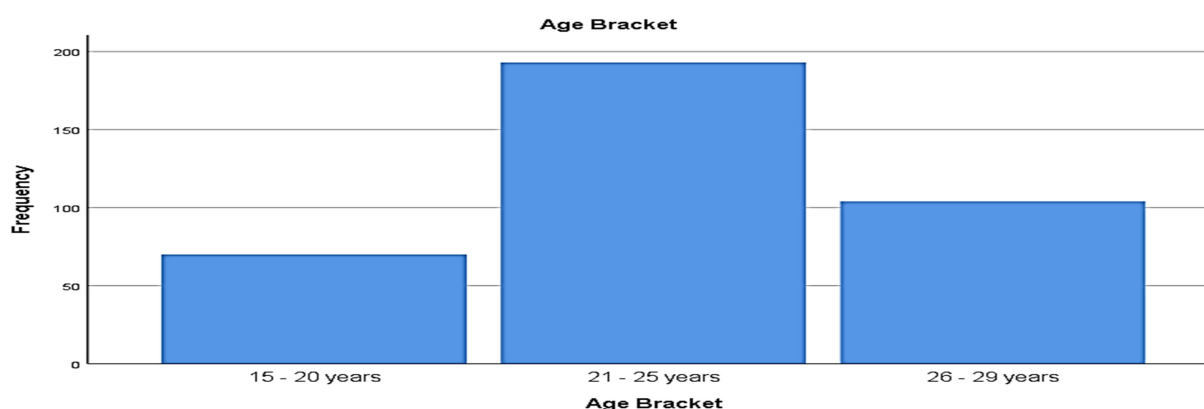


Figure 2 – Bar Chat showing frequencies for Age Bracket

Table 3 report concerning the analysis of the respondent's age bracket shows that 70 (or 19.1%) are within the age range of 15 - 20 years, 193 (or 52.6%) are within the range of 21 - 25 years; 104 (or 28.3%) are within 26 - 29 years.

Question 3: In which of these brackets does your occupation fall?

Table 4: Frequencies on Respondents' Level of Study

		Occupation			Cumulative Percent
		Frequency	Percent	Valid Percent	
Valid	Student	201	54.8	54.8	54.8
	Self Employed	81	22.1	22.1	76.8
	Civil Servant	21	5.7	5.7	82.6
	Unemployed	64	17.4	17.4	100.0
	Total	367	100.0	100.0	

Source: Field Survey, 2022.



Figure 3 – Bar Chart showing frequencies for Occupation

From Table 4.4, it shows that 201 (or 54.8%) of the respondents are students; 81 (or 22.1%) of the respondents are self-employed, 21 (or 5.7%) of the respondent are civil servants, while 64 (or 17.4%) are unemployed.

Analysis of Major Key Research Questions

Question 4: How much of televangelism contents are devoted to good moral behavior of youths in Port Harcourt?

Table 5: Evaluating the Frequency for how much of televangelism contents are devoted to good moral behavior of youths in Port Harcourt

Response		Frequency	Percent	Cumulative Percent
How much of televangelism contents are devoted to good moral behavior of youths in Port Harcourt	Great extent	104	28.3	28.3
	Moderate Extent	197	53.7	82.0
	Low Extent	58	15.8	97.8
	No Extent	8	2.2	100.0
	Total	367	100.0	

Source: Field Survey, 2022

Looking at table 5 above, it reveals that, out of 367 respondents, 104 (or 28.3%) chose that “great extent” of television contents are devoted to good moral behavior of youths, while a greater portion of the respondents (197 or 53.7 %) chose “moderate extent”. This simply suggests that televangelism contents to a moderate extent are devoted to good moral behavior of youths in Port Harcourt.

Question 5: What extent are televangelists within Port Harcourt metropolis conversant with their role as agents of change in the moral behavior of youth?

Table 6: Evaluating the Frequency for the Extent Televangelists within Port Harcourt Metropolis are Conversant with Their Role as Agents of Change in the Moral Behavior of Youth

	Response	Frequency	Percent	Cumulative Percent
to what extent are televangelists in Port Harcourt metropolis aware of their complementary role as change agents in the moral behavior of youths	Great Extent	204	55.6	55.6
	An Extent	149	40.6	96.2
	Undecided	2	0.5	96.7
	No Extent	12	3.3	100.0
	Total	367	100.0	

Source: Field Survey, 2022

Table 6 above indicates that, out of 367 respondents, 204 (or 55.6 %) agreed to a “great extent” that televangelists within Port Harcourt metropolis are conversant with their role as agents of change in the moral behavior of youth, while 149 (or 40.6%) agreed to “an extent. 2 (or 0.5%) chose “undecided”, while 12 (or 3.3%) chose “no extent”. This finding proves that greater percentage of the respondents (55.6%) accepted that to “great extent” televangelists within Port Harcourt metropolis conversant with their role as agents of change in the moral behavior of youth.

Question 6: What extent does the expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt?

Table 7: Evaluating the Frequency for the Extent Expressed Ideology by Televangelist influence Good Moral Reasoning by Youths in Port Harcourt

	Response	Frequency	Percent	Cumulative Percent
What extent does the expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt	Great Extent	185	50.4	50.4
	An Extent	174	47.4	97.8
	Less Extent	5	1.4	99.2
	No Extent	3	0.8	100.0
	Total	367	100.0	

Source: Field Survey, 2022

In the table above, majority of the respondent (185 or 50.4%) agreed that to a “Great Extent” expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt. This shows that the expressed ideology of the televangelist preacher greatly influences the moral attitudes and reasoning of the youths in Port Harcourt.

Discussion of Findings

Question number 4 addressed “how much of televangelism contents are devoted to good moral behavior of youths in Port Harcourt?”, and the analysis result was shown in table 5 which reveals that out of 367 respondents 104 (or 28.3%) agreed to a “Great Extent” televangelism

contents are devoted to good moral behavior of youths in Port Harcourt. While 197 (or 53.7%) agreed to a “Moderate Extent”. The result simply proves that televangelism contents are moderately devoted to good moral behavior of youths in Port Harcourt. This finding is in tandem with that of Oluwaje (2012) who found out in his empirical study that televangelism enhanced moral adjustments of viewers. Iherijika (2005) found out that televangelists in Nigeria have been identified to have an influence on greater percentage of the public in terms of calling for prayer and fasting for the Nation in most occasions. That is why Audi (2002) argue that religion is able to influence and generate varied actions and reactions depending on how the individuals perceive their messages, and from their past experiences and expectations. This is against the views of Atkin and Wallack (1990) who argues that the media (such as the television programmes) does not affect the individual’s behavior. The study suggests the media to be good at only reinforcing and shaping the already held public opinion instead of changing the individual behavior.

Question number 5 addressed the question of “what extents are televangelists within Port Harcourt metropolis are conversant with their role as agents of change in the moral behavior of youths? The output in table 2 indicates that 104 (55.6%) respondents agreed to a “Great Extent” televangelists within Port Harcourt metropolis conversant with their role as agents of change in the moral behavior of youths. While 149 (or 40.6) of the respondents agreed to “An Extent”, 2 (or 0.5%) agreed to undecided, while 12 (or 3.3%) agreed to “No Extent”. This finding indicates that the church pastors serving as televangelists within the Port Harcourt metropolis are greatly conversant with their role as agents of change in the moral behavior of youths. This finding is in line with Simmons (1971) who found out that the ministry serves as an agent of social change. Pillay (2017) also found the church to be a transformation and change agency in South Africa. Hopler (2015) argued that Christians are called by God to be a change agent in the world, fulfilling God’s purposes wherever they go. Hence there is awareness by these officiating ministers of their role as agents of change in the moral behavior of youths.

Research question number 6 in the questionnaire addressed the statement of “what extent does the expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt?” From the results of table 7, it was clear that the highest percentage of respondents (50.4%) agreed to a “Great Extent” the expressed ideology by televangelist influences good moral reasoning of youths in Port Harcourt. These ideologies could be seen in the life styles of members of the Churches, Mosques, Buddhist where members behave in a certain unique ways due to the ideology of their general overseer, Imam or Abbot (Buddism). Radical Extremist Islamic Jihadist are being influenced by the ideology propagated by certain Imams. This is in line with Duyn (2007) who argues that extremist imams have the potentials to influence and impact on vulnerable followers at any given opportunity. They can identify and assess those individuals who responded to their messages passed, and can guide them into committing an increasing extremist acts.

Conclusion and Recommendations

Based on the data analyses results and findings, the study concludes that televangelism has a significant positive impact on the moral behavior of youths in Port Harcourt. The marketing implication of this conclusion is that with the positive influence of televangelism on youth’s

moral behavior, it will help create a peaceful atmosphere for businesses to thrive and carry out marketing activities. Based on the conclusion of the study, the following recommendations are made:

1. Religious leaders should adopt the use of televangelism practices through the media to positively influence the behavior of the youths since it has been proven to help make a change in behavior for the better.
2. Religious leaders through televangelism should emphasis more on moral values rather than prosperity, since it is one of the issues that hinder the influence of the message and will help to draw more souls to God.
3. Televangelists should make the programme more genuine and interesting so that audience can watch the programme more often than occasionally. This can be done by introduction of interactive sessions.

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