

# Public Pedagogy and the Socio-Political Economy of Religious Media: A Qualitative Study of the Advent Cable Network Nigeria (ACNN)

Ishaya Anthony

Supervisors

Dr Lee-Shae Scharnick-Udemans (UWC)

Prof. Dr Kris Rutten (UGent)

A dissertation submitted to Ghent University and the University of the Western Cape in partial fulfilment of the requirements for the joint degree of Doctor of Educational Sciences and Doctor of Philosophy Religion and Theology

Academic year 2022 – 2023

*This dissertation is presented for the joint degree of  
Doctor of Philosophy, Religion and Theology, and  
Doctor of Educational Sciences*

at

*University of the Western Cape<sup>1</sup>, South Africa & Ghent University<sup>2</sup>, Belgium*

*<sup>1</sup>Department of Religion and Theology, Faculty of Arts and Humanities*

*<sup>2</sup>Department of Educational Studies, Faculty of Psychology and Educational  
Sciences*



UNIVERSITY *of the*  
WESTERN CAPE

**Dutch Translation of the Title:**

Publieke pedagogie en de sociaal-politieke economie van religieuze media:  
Een kwalitatief onderzoek naar het Advent Cable Network Nigeria (ACNN)



## **Doctoral Advisory Committee**

Dr Lee Shae Scharnick-Udemans (Supervisor)  
Department of Religion and Theology, Faculty of Arts and Humanities,  
University of the Western Cape.

Prof. Dr Kris Rutten (Supervisor)  
Department of Educational Studies, Faculty of Psychology and Educational  
Sciences, University of Ghent.

Prof Sarojini Nadar  
Department of Religion and Theology, and Chair, Desmond Tutu Centre for  
Religion and Social Justice, University of the Western Cape.

Prof. Dr Sofie Van Bauwel  
Department of Communication Sciences, Ghent University.



## Declaration

By submitting this dissertation electronically, I declare that the entirety of the research therein is my original work, that I am the sole author except to the extent explicitly acknowledged and referenced, that reproduction and publication thereof by the University of the Western Cape, South Africa, and Ghent University, Belgium will not infringe any third party rights, and that I have not previously submitted this dissertation in any form to obtain an academic qualification.



## Abstract

In Nigeria, academic conversations that intersect religion, media and education are framed mostly from a formal school perspective. Moreover, the dominant narrative on religious media is approached from a Christian Pentecostal paradigm. It entails the commodification and commercialisation of religion, proselytisation, and religious globalisation. Nonetheless, the Nigerian religious media landscape is not monolithic but, rather, a convergence of multiple religious interactions.

The multiplicity of religious media sites offers scholars opportunities to extend academic conversations beyond Pentecostalism and outside the context of formal schooling. This qualitative study explores the socio-political economy of an Anglican media site, the Advent Cable Network Nigeria (ACNN). It focuses on how religious media respond to socio-political issues, and their contribution to literacy development.

The study is guided by concepts of the mediatisation of religion and public pedagogy. Mediatisation deals with the fundamental question of the media's relationships, functions, and influences in society. Public pedagogy recognises religious media as a site for public knowledge production, circulation and contestation beyond formal schooling. The study applies a structural functionalism approach to link the programming content of the ACNN with its social function. Findings from this research project reveal that religious media reconstruct, represent, and contest socio-political issues in Nigeria. As sites for public education, religious media contribute to civic and political literacy, media literacy and religious literacy, and complement the mass media literacy campaign of the Nigerian government. By situating the ACNN in academic conversation, the study contributes to African media

historiography and fills the gap left by the dearth of academic literature on Anglican media activities in Nigeria.



UNIVERSITY *of the*  
WESTERN CAPE



## Samenvatting

In Nigeria worden de academische debatten rond de interactie tussen religie, media en educatie voornamelijk gevoerd vanuit het perspectief van het formele onderwijs. Bovendien wordt het dominante narratief over religieuze media voornamelijk benaderd vanuit het paradigma van Christelijk *pentecostalism*. Het gangbare onderzoek omvat de commodificatie en commercialisering van religie, bekering en religieuze globalisering. Het religieus medialandschap in Nigeria is echter niet monolithisch maar het omvat een convergentie van verschillende religieuze interacties.

De meervoudigheid van religieuze media sites biedt mogelijkheden voor onderzoekers om voorbij te gaan aan de academische debatten over *pentecostalism* en voorbij de context van het formele onderwijs. Deze kwalitatieve studie onderzoekt daarom de socio-politieke economie van een Anglikaanse media site, meer bepaald het *Advent Cable Network Nigeria (ACNN)*. De focus ligt op hoe religieuze media antwoorden bieden op socio-politieke uitdagingen en hoe ze bijdragen aan de ontwikkeling van geletterdheid.

De studie vertrekt vanuit conceptvorming rond de mediatisering van religie enerzijds en publieke pedagogie anderszijds. Mediatisering handelt over de fundamentele vraag naar de relaties, functies en invloeden van media in de samenleving. Publieke pedagogie erkent religieuze media als sites voor de productie, bemiddeling en contestering van publieke kennis die voorbij gaat aan het formele onderwijs. De studie hanteert een structureel functionalistische aanpak om de link te leggen tussen de programmatie van het ACNN en haar maatschappelijke functie. De resultaten van het



onderzoeksproject reconstrueren, representeren en contesteren de socio-politieke uitdagingen in Nigeria.

Als sites voor publieke pedagogie, dragen religieuze media bij aan maatschappelijke en politieke geletterdheid, media geletterdheid en religieuze geletterdheid. Deze media zijn een aanvulling op de massale geletterdheids campagnes van de Nigeriaanse overheid. Door het ACNN binnen te brengen in het academische debat, draagt deze studie bij aan de historiografie van media in Afrika en vult het een leemte in de academische literatuur omtrent de Anglikaanse media activiteiten in Nigeria.



## Abbreviations

ACNN	Anglican Cable Network Nigeria
ACNN	Advent Cable Network Nigeria
AMRC	Anglican Media Resource Centre
AIC	African Independent Church
APC	All Progressive Congress
BS	Bible Study
CAC	Corporate Affairs Commission
CMS	Church Missionary Society
CoN	Church of Nigeria
CoE	Church of England
CiP	Christians in Politics
CSM	Church of Scotland Mission
ISIS	Islamic State of Iraq and Syria
ISWAP	Islamic State's West Africa Province
ICT	Information Communication Technology
IPTV	Internet Protocol Television
NBTE	National Board for Technical Education
NBA	Nigerian Bar Association
NEPA	National Electric Power Authority
NOA	National Orientation Agency
NPE	National Policy on Education
NMEC	National Commission for Mass Literacy, Adult, and non-formal Education
NRP	National Rebirth Project
NTI	National Teachers Institute
NBAIS	National Board for Arabic and Islamic Studies
OPSH	Operation Safe Haven
PDP	People's Democratic Party
UBEC	Universal Basic Education Commission
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization

## Dedication

Lady Lolo Sophia Jackson Edeh (beloved mother-in-law), and The Rt Rev'd Foluso Taiwo (pioneering staff, Church of Nigeria media outlets). Rest in Peace and Rise in Glory.



UNIVERSITY *of the*  
WESTERN CAPE

## Acknowledgements

In Africa, it takes a community to educate a child. I am sincerely grateful to everyone who has been part of this academic research journey. May God remember and reward your sacrifices.

To my research supervisors and academic mentors, Dr Lee-Shae Scharnick-Udemans and Prof. Dr Kris Rutten: thank you for your gentle and affirming leadership, expert guidance, support, and gracious generosity throughout this academic journey. I sincerely appreciate your rigorous, systematic, and joyful partnership in making sure that this research project has been critically conducted in the academic field of religion, media, and education. Your intellectual humility, and the wisdom, patience, understanding, and respect shown to me, are deeply appreciated. Thank you for the motivation you provided, and for not giving up on me. I will always be grateful to you. Nagode!

To my Doctoral Guidance Committee, Prof. Sarojini Nadar and Prof. Dr Sofie Van Bauwel: thank you for your academic advice, and for smoothing the process of collaboration and research.

To the Anglican Church of Nigeria and the ACNN: thank you for graciously granting me permission to conduct this research project, welcoming me so generously during my field work, and granting me unrestricted access to the Church library.

To my beloved Director at the Desmond Tutu Centre for Religion and Social Justice, Prof. Sarojini Nadar: thank you for your intentional and strategic support. Your interest in my academic and ministerial progress are sincerely appreciated. To Ferial: thank you so much for your administrative support and friendship.

I truly appreciate the collegiality at the Religion & Media Research Group (UWC), and the Culture & Education Research Group (UGhent). Our critical conversations about our academic journeys and other interests were inspiring and useful for this dissertation.

To my senior colleagues, Prof. Fatima Seedat, Prof. Rosalind Hackett, Prof. Henry Mbaya, Prof. Dion Forster, Dr Johnathan Jodamus, Dr Megan Robertson, and Dr Shanleigh Roux: you have all been extremely supportive. Thank you for empowering me to finish this dissertation.

I sincerely acknowledge the support of my host Bishop, The Rt Revd Margaret Brenda Vertue, Anglican Diocese of False Bay. Thank you and to your Chapter for the intentional spiritual parenting provided. I was a stranger and you invited me in, I was hungry, and you gave me something to eat, I was thirsty, and you gave me something to drink, I needed clothes, and you clothed me. May your act of sacrifice be remembered and rewarded. Enkosi! Dankie! Thank you!

To my friends: thank you so much for your support and listening presence. Oluwa Timilehin Okeowo, your technical input is sincerely appreciated. Dr Emanuel Akinola and your beautiful wife Bumi: your support is beyond expression.

Special thanks to my parents, Anthony Goje, Theresa Goje, and Jackson Edeh for your continuous patience, prayer, and support. And to my brother and sisters: thank you. To my delighted delight, Ebere: you are the embodiment of sacrificial love. Thank you for enabling me and allowing me to grow in all areas. I love you GREATLY and ALWAYS. To my beautiful daughters, Elyon Inanoshe and Elrinnah Anoaghen Anthony: thank you so much for holding on and constantly praying for me. Your words “Daddy,

we cannot wait for you to come, you know that we love you” are special and priceless. Thank you, girls, for teaching and reminding me to be FOCUSED. I am very proud to be your father and friend. I love you!

Finally, this project is within the Strategic Institutional Partnership (SIP) between UGent and UWC. It is financed by the UGent Global Minds Fund (UGMF), and the National Research Foundation (NRF) of South Africa under the auspices of the Thuthuka Grant Number: **121945** awarded to Dr Lee-Shae Salma Scharnick-Udemans. The project is also supported from the research thematic area “Religion, Media, and Politics” within the Desmond Tutu SARCHI Chair in Religion and Social Justice, under the Grant Number:**118854** from the National Research Foundation.

The opinions, findings and conclusions or recommendation expressed in the research project are those of the author alone, the SIP, UGMF, and NRF accepts no liability in the regards.



UNIVERSITY *of the*  
WESTERN CAPE



## Publication

Ishaya Anthony, Lee-Shae Scharnick Udemans, & Kris Rutten (2021).

Media Trajectories of the Anglican Church in Nigeria from 1853 - 2020.

Alternation Special edition 38c. P 122 - 151. <https://doi.org/10.29086/2519-5476/2021/sp38c08>.



UNIVERSITY *of the*  
WESTERN CAPE



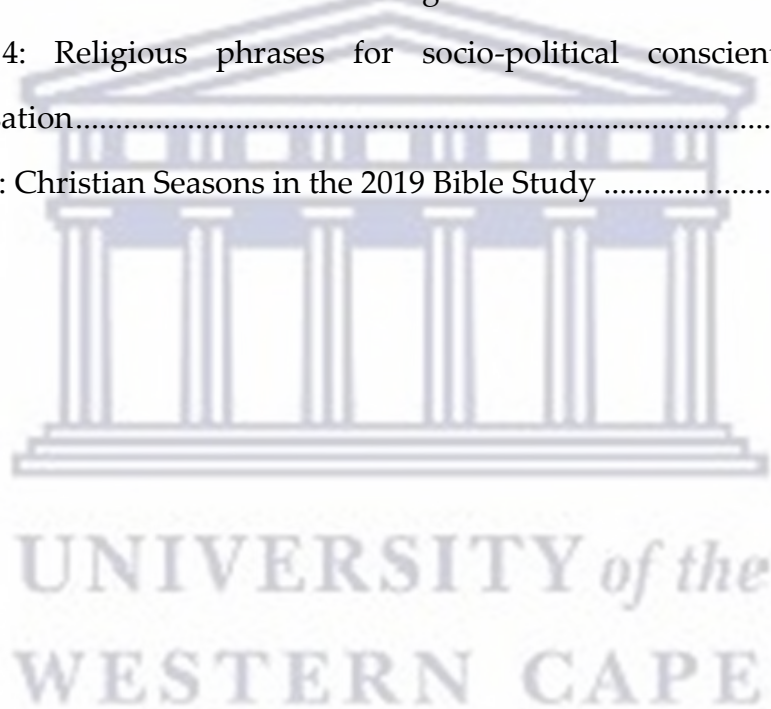
# Lists of Diagrams and Tables

## Diagram

Figure 1: Media establishments of the Church of Nigeria.....	117
--------------------------------------------------------------	-----

## List of Tables

Table 1: A tabularised description of interviewees .....	145
Table 2: Key to interview transcripts.....	151
Table 3: Themes and sub-themes categorisation .....	153
Table 4: Religious phrases for socio-political conscientisation and mobilisation.....	177
Table 5: Christian Seasons in the 2019 Bible Study .....	223



# Table of Contents

Declaration .....	v
Abstract.....	vi
Samenvatting .....	viii
Abbreviations.....	x
Dedication .....	xi
Acknowledgements .....	xii
Publication.....	xv
Lists of Diagrams and Tables.....	xvi
Table of Contents.....	xvii
Chapter One .....	1
Setting the Tone: Research Background and Rationale .....	1
Introduction .....	1
Brief background of the ACNN .....	5
Motivation, reflectivity, and positionality .....	8
Research problem.....	12
Research question and objectives.....	13
Theoretical framing.....	14
Chapter layout .....	17
Chapter Two .....	20
The Intersection between Religion and Media .....	20
Introduction .....	20
Debates and scholarship on mediation and mediatisation of religion...	20

Banal religion and the authority of popular culture .....	29
The Nigerian religion and media landscape .....	34
Who owns and controls the media? .....	35
Mediatisation of religion: Islamic and African Traditional Religion approaches.....	38
Mediatisation of religion: “Churches threaten to take over Nigeria’s airwaves.” .....	44
Media obsession: A quest in Pentecostalism.....	45
Political involvement of religious leaders: “I have come to baptise politics.” .....	51
Commercialisation and commodification of religion through the media: ‘Marketing the sacred’ .....	55
Managing or manipulating conflict in Nigeria through religious media .....	58
Chapter summary and conclusion.....	61
Chapter Three .....	63
Understanding the Theoretical Dimensions of Literacy and Public Pedagogy .....	63
Introduction .....	63
Psychological and political approaches to literacy.....	64
From literacy to literacies: A Sociocultural approach.....	67
Literacy as Social Practice .....	68
Multiliteracies .....	71
Media Literacy .....	72

Religious Literacy .....	73
Critical Literacy .....	74
Literacy in Africa: “From promises to progress to crisis towards a new hope.” .....	75
“Leaving no one behind”: Debates and scholarship on literacy in Nigeria. ....	78
“Each one to teach one”: Government efforts in literacy development in Nigeria. ....	82
A public pedagogy approach to media.....	86
Understanding religious media as public pedagogy .....	93
Chapter summary and conclusion.....	97
Chapter Four .....	99
Anglican Media Endeavours in Nigeria .....	99
Introduction .....	99
“Missionary Journalism”: Foundation of Anglican media involvement in Nigeria .....	100
Christian Evangelism.....	102
Humanitarianism .....	104
Colonialism, Capitalism, and Imperialism .....	106
Media Outlets of The Church of Nigeria Anglican Communion: “Not to be in the media is not to have any voice.” .....	107
Same sex relationships and the 2005 amendment of the CoN constitution “The issue of human sexuality is like a diversion of our attention.” ....	109

Media platforms of the CoN “Cable television, radio and print media should be established and existing ones fully utilised” .....	113
The establishment of the ACNN: “Telling our story in our own way.” .....	118
Theology of media for the Church of Nigeria Anglican Communion: “Reaching the world with the undiluted word of God.” .....	125
Chapter summary and conclusion.....	129
Chapter Five.....	132
Research Design and Methodology.....	132
Introduction .....	132
Research design .....	132
Media as public pedagogy and media artefacts as an educational resource .....	133
Sampling.....	136
Techniques and sources for data production.....	138
Approaching the archive.....	139
Interviews.....	140
Participants.....	142
Digital method .....	147
Making sense of the data.....	150
Transcription of voice and audio-visual (programme) recordings... ..	150
Interpretational analysis and presentation of findings.....	151
Ethical considerations and data management plan .....	155
Conclusion.....	158

Chapter Six .....	159
Responses of the ACNN to Socio-Political Issues in Nigeria .....	159
Introduction .....	159
Patterns of production of “Christians in Politics” and “Bible Study”: “Our [the ACNN] programmes are patterned to fulfil the function of the media...and the aim of our Church” .....	160
Programme content description and analysis: “We strike a balance between what media is and what Church is.” .....	170
Religious Knowledge: “Our Church informs and teaches its members the truth of God’s word in its undiluted form.” .....	172
Political Transformation: “Do not be swallowed up by the system but make a change that will transform the system.” .....	185
Youth political participation: “These old politicians have been there even before most of us were born.” .....	190
Social Justice: “We created a program through which we can address injustice and promote justice and peace.” .....	194
Human Flourishing: “Make the society a better place for people to live and flourish.” .....	202
Chapter summary and conclusion.....	206
Chapter Seven.....	207
The ACNN Contributions to ‘Literacy’ in Nigeria.....	207
Introduction .....	207
The ACNN, a site for public pedagogy and its programme content as educational resources: “Our media house is a platform for teaching and learning.” .....	208



Public pedagogical function of the ACNN as a contribution to literacy development: “Some of our viewers have not seen the four walls of a university.” .....	213
Types of literacy contribution of the ACNN: “We diversify, we move from religion to other aspects.” .....	216
Religious Literacy .....	217
Civic Literacy .....	224
Media Literacy .....	228
Why does the ACNN respond to socio-political issues and contribute to literacy development in the ways that it does?.....	231
The Lordship of Jesus Christ: “Jesus Christ rules in the affairs of human activities.” .....	232
Christian discipleship: “Christians should be carefully disciplined, properly disciplined and mentored.” .....	234
Promoting peaceful participation in the 2019 electoral process: “...Don’t fight, don’t kill because of elections.” .....	238
Chapter summary and conclusion.....	240
Chapter Eight.....	242
Summary of Research Findings and Conclusion.....	242
Introduction .....	242
Summary of research findings .....	242
Limitations, suggestions, and contribution of the study .....	245
Conclusion.....	247
References.....	248



Addenda .....	284
Addendum A: UWC Ethics Clearance .....	284
Addendum B: Research Approval.....	285
Addendum C: Participant Consent Form.....	286
Addendum D: Interview Questions .....	287
Addendum E: Data Storage Fact Sheet .....	288



UNIVERSITY *of the*  
WESTERN CAPE

# Chapter One

## Setting the Tone: Research Background and Rationale

### Introduction

The advent and advancement of technology and media are changing the global religious landscape. They have improved and expanded the production, circulation, interpretation and consumption of religious activities, and pedagogical approaches in education. In Nigeria<sup>1</sup>, academic

---

<sup>1</sup> Politically, Nigeria was created in 1914 by the British government during the European partition of Africa in the nineteenth century (Falola, 1999); however, the remains of ancient civilization were spread across the country and excavated in different locations. For example, brass and copperheads in Ile-Ife and Benin, terracotta animals in Borno, and Nok Terracotta heads were one of the globally acclaimed archaeological findings. These and many other archaeological discoveries show that Nigeria has a long history of human habitation in places dating back to about 500 B.C. (Falola, 1999; Crowder, 1976; Coleman, 1962; Burns, 1929, Ukah, 2016). Nigeria gained independence from the British Empire on 1st October 1960. Currently, Nigeria has thirty-six administrative states, with Abuja as its federal capital territory. Nigeria is one of the most populated nations in the world with an estimated population of about two hundred and twenty-three million people <https://www.unfpa.org/data/world-population/NG> (Assessed 3rd April 2023). Religiously, Indigenous religions, Islam, and Christianity dominates the socio-religious landscape. The practice of religion in Nigeria is affirmed by the 1999 Constitution, which states; thus, it “gives freedom to all citizens on the religion to practice and that no religion should be forced on any citizen and against his will” [www.nigerialaw.org/constitutionofthefederalrepublicofnigeria.htm](http://www.nigerialaw.org/constitutionofthefederalrepublicofnigeria.htm) (Assessed 3rd April 2023). Nigeria has been and continues to be, troubled with socio-political issues arising from ethnic rivalry, military coups, and religious conflicts. As Chapter Two of this research project discusses, these conflicts are sometimes instigated and exacerbated via the media. The media are also used to advocate for peace, tolerance, and conciliation. It means that the media have great power to persuade and mobilize society on the path to either peace or violence (Alakwe, 2017; Cox et al., 2010; Hackett et al., 2014, p. 71; Marlowe et al., 2017; Shittu & Abdulkadir-imam 2018). According to UNICEF, one in every five out-of-school children in the world is in Nigeria, with the situation looking more severe in Northern Nigeria, due to the crisis of Boko Haram (Chimere & Nathaniel, 2019, p. 3).

conversations that intersect religion, media and education are mostly framed from a formal school perspective. Moreover, the dominant discussions on religious media are approached from a Christian Pentecostal paradigm, which entails the commodification and commercialisation of religion, proselytisation, and religious globalisation (Asamoah-Gyadu 2012; Katrien 2015; Rotimi 2015; Chiluya 2012; Ihejirika 2009; 2012). However, the Nigerian religious media landscape is not monolithic but involves, rather, a convergence of multiple religious interactions. The multiplicity of religious media sites offers scholars opportunities to extend academic conversations beyond Pentecostalism and outside the context of formal schooling in Nigeria. The specific context of this research project is the Advent Cable Network Nigeria (ACNN).

The ACNN was established and is owned and managed by the Anglican Church of Nigeria Anglican Communion (CoN). The establishment of the ACNN and the adoption of media technologies and platforms is part of the Church of Nigeria's mission to propagate the gospel of Jesus Christ and encourage participation by Christians in the governance and development of society. Accordingly, the socio-religious approach to media and politics envisioned by the CoN may locate the ACNN as a site for public pedagogy. This research aims to explore the relationship between the socio-political economy and the public pedagogical functions of religious media. To understand the role of religious media in literacy development, this

---

research project examines the programme content and archival materials of the ACCN and interviews its stakeholders. These media artefacts, as research data, are interpreted as an educational resource.

An expansive definition of literacy asserts that it involves “gaining the skills and knowledge to read, interpret, produce texts and artefacts, and to gain the intellectual tools and capacities to fully participate in one’s culture and society” (Kellner & Share, 2007, p. 4). The analysis of literacy “implies a focus on how human beings use symbols to construct and negotiate meanings” within the social environment (Rutten et al., 2013, p. 445). Social symbolisms are produced by culture, religion, politics, media, and everyday life. Therefore, any attempt to engage, interpret, and negotiate meanings from social symbols should accept the view that educational activities happen beyond the context of formal schooling. This concept of education or public education is commonly known as public pedagogy.

Public pedagogy implies that learning occurs across social practices and locations, and that multiple sites produce knowledge, values, and identities (Giroux, 2004). These sites may include the internet, museums, commercial spaces, family, media, religious centres, popular culture, and everyday life. The concept of public pedagogy also emphasises the central importance of formal spheres of learning – which “must provide citizens with those critical capacities, modes of literacy, knowledge, and skills that enable them both to read the world critically and participate in shaping and governing it” (Giroux, 2004, p. 498). This suggests that educational activities within formal schooling systems are expected to equip citizens with the skills and knowledge to engage and participate in global affairs.

In the context of religious diversity, religious media may be one such site of public pedagogy (Scharnick-Udemans, 2018a). In this regard, Hackett (2003,

p. 1) posited that “the media constitute one of the principal locations for propagating religious messages, defending religious identity and contesting religious rights in Nigeria.” Moreover, the media can create awareness and knowledge about issues of national concern (Nelson, 2011). Religious media also provide a platform to educate, inform, entertain, and equip audiences with skills to interpret and negotiate meanings within social contexts. As such, they can portray more than religious beliefs and values and can actively contribute to nation-building and human flourishing (Okon, 2011; Oloyede et al., 2015; Scharnick-Udemans, 2018a).

The ACNN is the first and only satellite television station in the Anglican Communion worldwide. To the best of my knowledge, this site has not been subjected to extended academic inquiry. As stated above, most of the research on religious media in Nigeria tends to focus on the Pentecostal Churches (Asamoah-Gyadu, 2012; Ihejirika, 2009; Okon, 2011; Rotimi, 2015; Ukah, 2014). Ihejirika agrees that religious broadcasting in Nigeria “is almost synonymous with Pentecostalism” (2008, p. 81). Nevertheless, ‘mainline’ churches<sup>2</sup> are gradually taking advantage of the scope and influence on society that media platforms offer religious institutions. The ACNN illustrates this shift in religious media ownership. Therefore, in exploring this Anglican religious media endeavour, this research project contributes towards a more nuanced and diverse understanding of the religious media landscape in Nigeria.

---

<sup>2</sup> In this research project, the concept of Mainline Church is broadly applied. It entails evangelical orthodox denominations established in Nigeria by foreign mission organisation, such as the Church Missionary Society, in the 18th and 19th centuries. Examples are Anglican, Lutheran, Methodist, and Presbyterian. These Christian denominations stressed the bible doctrine of salvation, the sacraments, social justice, and human development (Bompani, 2006; Diara & Onah, 2014; Kangwa, 2016; Hofmeyr, 2004; Ikechukwu Ukaoha, 2018).



## **Brief background of the ACNN**

The ACNN is a satellite television station established in 2013. It is owned and managed by the CoN, with its headquarters in Abuja, Nigeria. The numerical strength of the CoN has contributed to the formation of the ACNN. According to Effa (2013, p. 214), “the Church of Nigeria alone, numbering about 19 million, accounts for 25 percent of all Anglicans in the world.” This implies that the CoN is becoming a front-runner in the growth and development of Anglicanism worldwide. Arguably, a church of this size in the 21st century may not adequately fulfil its mission and be relevant in society without using and appropriating media technologies. This is because the media present and represent a new site for theological and ecclesiastical reflection, exploration, and the retaining and building of religious community. To illustrate this, the former Primate of the CoN and visionary of the ACNN, Nicholas Okoh, in an interview conducted during my pilot study, maintained that:

Going by the size of our [CoN] church, we need to be relevant to our environment, our church, and the world at large...We looked at the whole media landscape in the religious circle and discovered that it was dominated by the new generational churches...The ACNN was established as an appropriate instrument for achieving this. (24th July 2019, Abuja, Nigeria).

This indicates that the numerical strength of the CoN, its quest to be relevant in society, and the gap in the religious media landscape paved the way for the formation of the ACNN. Moreover, the 1992 deregulation of the broadcast industry in Nigeria contributed immensely to the growth and

establishment of media outlets such as the ACNN (Ukah, 2011a; Mohammed & Mohammed, 2004).

The ACNN mission statement sets out the religious and social dimensions of its activities. In terms of religion, the ACNN focused on the growth of Christianity by proclaiming the gospel of Jesus Christ and projecting Christian values and viewpoints from a Nigerian Anglican perspective – a perspective that is conservative in approach and resists the revisionist embodiment and representations of Christianity. The ACNN may hence be described as a media platform for subtle theological objection by the CoN to Christian liberal interpretations and applications of scriptural authority, human sexuality, and marriage within the Anglican Communion worldwide. Socially, the ACNN is concerned about leadership, integrity, peace, national development, and politics (CoN Archives, Abuja, Nigeria).

The ACNN programmes are structured and guided by the ideas and principles expressed in its mission statement. The programmes focus on spiritual enrichment, public enlightenment, and entertainment. Examples of these programmes are: “Daily Fountain” (a daily devotional guide of the CoN); “Prayer Hour” (a live call-in programme that receives viewers’ prayer requests and offers prayers based on these requests); “Day of Right Believing” (a programme that motivates viewers and encourages positive thinking, believing and living); “News” (a programme that provides up-to-date information about recent local and global events); “Current Affairs” (a programme where local and international political, social and religious events of importance are discussed and analysed); “Crossfire” (a programme that debates topics that are perceived as controversial in family matters, politics, education, church, sport and many more); “Christians’ movies and music;” “Christians in Politics;” and “Bible Study.” Most of the



ACNN programmes are sponsored by dioceses, church organisations, families, and individuals. Through these programmes, “the ACNN tells its own story in its own way, establishing facts that other stations may hide or distort, and raising its issues which others may wish to ignore” (Kwashi, 2011: 3).

The programmes “Christians in Politics” and “Bible Study” form part of the dataset for this research project. The methodology chapter provides detailed descriptions of these programmes and how they were relevant to the research project.

The ACNN claims to be an alternative to Pentecostal media practices in Nigeria. This claim is based partly on the versatility of ACNN programmes, particularly in providing a platform for diverse opinions about social, political, and religious issues in Nigeria. Through these various points of view, the ACNN claims that it reports, interprets, analyses, and critiques contemporary happenings in Nigeria. Moreover, the ACNN programmes are not focused on a single religious figure of the Church.

The ACNN has four departments: business and marketing; human resources; programme production, and engineering. Regarding leadership, the ACNN is governed by the Primate as the Chief Executive Manager; the Board of Trustees; the Management Board; the General Manager; Heads of Departments; and the Chaplain. According to the General Manager, the ACNN organises workshops and training for churches and interested organisations on topics related to religious broadcasting.

## **Motivation, reflectivity, and positionality**

As an Anglican priest<sup>3</sup> from Nigeria, I am fascinated by the historical and continued contributions made by my denomination to social and political issues of education, justice, peace, reconciliation, human rights, and human dignity. The global symbolic ministry of Archbishop Desmond Tutu embodied, exemplified the significant role of the Anglican Church in society.

Building on this, my quest to reflect on the interaction of religion and contemporary social issues emanates from the master's degree research I conducted from 2016 to 2017. Through the lens of public theology, that study explored the concept of Christian preaching in the context of corruption in Nigeria. It argued that corruption as a socio-political problem hinders societal development and human flourishing. Religious institutions can take advantage of and harness the power of offline and online preaching to support the fight against corruption in Nigeria. The study showed that the church, through its media platforms, becomes a site for public engagement. Such an approach provides an opportunity to further examine the socio-political economy of religious media platforms. Therefore, this doctoral dissertation expands, contextualises, and explores the intersection of religion, media, and education in Nigeria.

Reflecting on the context (CoN/ACNN) and process of my research, I grappled with three fundamental issues. First, what do I know about the subject under investigation? Second, how do I relate to my research

---

<sup>3</sup> A person is ordained into the vocation of priesthood in the Anglican Church, based on God's calling, their Character, Learning, and Discipline. On the 28th November 2020, I was privileged to be ordained into the order of Priesthood of the Anglican Communion by the Diocese of Kubwa, Abuja, in the Church of Nigeria.

participants and the institutional context of the study? Thirdly, how do I navigate and maintain the tension between being an priest from Nigeria and researching an Anglican media platform in Nigeria?

Holmes argues that “self-reflection and a reflexive approach are both a prerequisite and an ongoing process for the researcher to be able to identify, construct, critique and articulate their positionality” (2020, p. 2). The answers to the above questions are hence encapsulated in my experiences during the research process and inform my positionality in this study. These experiences and my interpretation of them are subjectively constructed. In other words, no matter how reflexive I am, I may not be able to capture and describe objectively the research experience as it is (Bourke, 2014; Dubois, 2015; Holmes, 2020). On this, Andrea Dottolo & Sarah Tiller, argued that “objectivity is a myth, that is, that there is an impartial, neutral, detached observer – is never possible. Instead, we employ a reflexive framework – a process that simply articulates and makes explicit with is already operating at all levels of the research” (2016, p. 124). Acknowledging this and interrogating myself during the research process strengthened my commitment to recognising and respecting the politics of interpretation and representation (Salzman, 2002; Soedirgo & Glas, 2020; Kapinga et al., 2022).

Concerning the first question, academic literature revealed that, in Nigeria, the media presence and practice of religious institutions are entrenched in every facet of social interaction. They have improved and expanded the circulation, interpretation, and consumption of socio-cultural religious activities. After a critical reading of literature, I discovered that the dominant academic discussions are centred on Pentecostal Christians and are approached from a paradigm of the commodification and commercialisation of religion, proselytisation, and religious globalisation.

Nevertheless, I am persuaded that there may be more academic insights into the study of religion, media, and education in Nigeria. This forms part of my motivation to embark on this academic research voyage.

Additionally, the mainline churches are gradually taking advantage of, and reimagining, the scope and influence on society that media platforms offer religious institutions. The ACNN is an example that illustrates this shift in the diversity of religious media presence and practice in Nigeria. Going beyond the simplistic approach of religious organisations in deploying media content to propagate their beliefs and ideology, I wanted to understand the interaction between the programming content and the socio-political context: how the socio-political context influences the programming content, and the programming content responds to the socio-political context.

Focusing on the second question, returning to Nigeria to conduct fieldwork for this research project placed me in a difficult situation, in that it was difficult to distinguish between the field and home (Sultana, 2007). The research context, the ACNN headquarters, and my former parish are all in the same city of Abuja, Nigeria. Being in Abuja evokes ministerial memories. Returning to Abuja to do fieldwork was by no means returning home. I went to Abuja without any priestly vestment, with the implication that I did not accept any invitations for ministration during the period of fieldwork. Throughout the process of conducting interviews, I did not wear a clerical shirt. This action epitomises an aspect of my positionality as an outsider interviewing the research participants. That action implicitly minimised my priestly influence during the interview process.

To elaborate, a priestly colleague in Abuja, Emmanuel Akinola, introduced me the Archbishop of the Province of Nigeria, Nicholas Okoh (2010 - 2020)

with these words; “daddy, this is my friend..., a PhD student from South Africa. He is researching our TV station, the ACNN. He is here to interview you as requested”. For Akinola not to mention my priestly identity, it allows me to engage critically as a researcher and not as a priest. It reduced the influence of Church leadership on the research process and outcome. In addition, mentioning that I was a student from South Africa lent credibility to my positionality as a researcher, because South Africa is ranked as one of the leading destinations for higher academic research on the African continent.

Conversely, one of the participants reminded me of my links with the CoN as a priest. Canon Smart Simon stated, “Sir, you are in South Africa, no matter how long you stay, you are still a Nigerian priest.” Simon’s statement expresses my positionality as an insider reminds me of my priestly privilege and ties with the CoN. As an insider, obtaining institutional permission from the CoN to conduct this research project on the ACNN went entirely smoothly. Furthermore, I was given unrestricted access to the archive and library of the Church of Nigeria.

During an interview with the Communication Director of the CoN, The Venerable Hassan John, the issue of my dual positionality was acknowledged. Hassan stated that this research project “helps us [ACNN / CoN] to clarify our focus and vision and know why we exist... Thank you for your research. This is something that we’ve been unable to do, and having you do this is amazing”. Hassan’s statement affirms my positionality both as an Anglican priest and researcher, researching an Anglican media platform. It speaks of the strength and importance of this research project. It also confirm that this study is the first research project on the CoN media activities, particularly on the ACNN. Nevertheless,



throughout the research process, I wrestled and continued to interrogate my positionality of being both insider and outsider. It was a blurred and blended situation.

While some of my research participants, particularly, the religious leaders and I might be situated by similar ecclesiastical and priestly processes, they can be the “other” because they occupy highly privileged positions in the Church ranks. I am aware of the power dynamics that come with hierarchy in the context of the research. Generally, researching my church media outlet, the ACNN, recognises the plurality of interests in the socio-political economy of religious media in Nigeria.

### **Research problem**

As a multireligious society with over two hundred and fifty ethnic groups, Nigeria is a divided society troubled with socio-political issues arising from ethnic rivalry and religious and social conflicts (Oluniyi, 2011; Enu & Eba, 2014). The complexities of these tensions and conflicts demonstrate the challenges of living together in harmony in a diverse society. The media, particularly religious media, have been criticised for not paying attention to these socio-political issues in Nigeria. This critique was based on the prejudice portrayed by the media activities of most Pentecostal Churches, in centring their programme contents on self-aggrandisement (Okon, 2011).

On the other hand, the broadcasting activities of non-Pentecostal groups have yet to attract much scholarly attention. Therefore, given that the ACNN claims to be a socio-religious channel that produces programmes across religious, social, economic, and political issues, it is imperative to investigate the potential of religious media as a platform for public pedagogy. Furthermore, the implications of this research problem are

relevant to the development of principles and practices of public pedagogy, which can also contribute to the continuous reshaping of fundamental concepts within the study of religion and media in African post-colonial and developing democratic contexts. Therefore, this research project is structured and guided by the following questions and objectives.

### **Research question and objectives**

- i. What is the relationship between public pedagogy and the socio-political economy of religious media in Nigeria? The objective is to critically review the relationship between public pedagogy and the socio-political economy of Nigeria's religious media.
- ii. What kinds of programming content does the ACNN produce and broadcast? The aim is to analyse selected programme content of the ACNN.
- iii. How does the programming content of the ACNN respond to socio-political issues and literacy development in Nigeria? The objective is to examine how the programme content of the ACNN responds to socio-political issues and literacy development in Nigeria.
- iv. Why does the ACNN, as an Anglican religious media outlet, respond to socio-political issues and literacy development in the ways it does? The objective is to theorise the relationship between Nigeria's socio-political economy, religious media, public pedagogy and literacy development.



## **Theoretical framing**

This research intends to use the concept and theory of mediatisation of religion to explore the relationship between the socio-political economy and the public pedagogical functions of religious media. As both concept and theory, mediatisation deals with the fundamental question about the relationships, functions, and influences of the media in culture and society. Livingstone (2009, p. 3) described mediatisation as a “meta-process by which everyday practices and social relations are increasingly shaped by mediating technology and media organisations.” For Lundby (2009, p. 1) it is a process that “points to societal changes in contemporary high modern societies and the role of the media and mediated communication in these transformations.”

Stig Hjarvard, the leading exponent of the mediatisation of religion, argues that mediatisation refers to the “social and cultural process through which a field or institution to some extent becomes dependent on the logic of the media” (2011a, p. 120). Embedded in these definitions are some key elements such as dependence on media logic, media shaping modern society, and media as a conduit for societal transformations. Thus, mediatisation designates a process in the human history of communication and the consequences of those changes. It also depicts the general developmental trends in society across different contexts and demonstrates the interplay between media and various institutions within the spheres of human activity.

Applying the concept and theory of mediatisation to religion, Hjarvard refers to it as the processes “through which religious beliefs, agency, and symbols are becoming influenced by the workings of various media” (2016,

p. 9). Lövheim and Lynch describe this process as an attempt to “map out relationships between media, religion and social change” (2011, p. 112). Religion as a cultural and social institution, according to Hjarvard (2011, p. 124), has been transformed by the media in three ways: first, the media have become an “important source of information about religion and religious issues;” secondly, “religious information and experiences become moulded according to the demands of popular media genres;” and thirdly, “the media have taken over many of the cultural and social functions of the institutionalised religions.”

Based on the above description of how the media have transformed religion, it is essential to acknowledge the significant contribution of Hjarvard to the theory of mediatisation of religion. Because the theory provides a valuable theoretical perspective on the relationships between religion, media, and social change, it also provides analytical tools by focusing on the role and workings of media in society. The theory, as advanced by Hjarvard, has been critically assessed by scholars in religious studies and anthropology. Lynch argues that the theory of mediatisation of religion does not take cognisance of “wider social structures and the processes that shape both media and religion” (2011, p. 204). Therefore, attention should be given to the contingent ways in which the fields of agency between media and religious actors, institutional structures, markets, and technologies play out.

David Morgan, a religious sociologist, critiques the mediatisation of religion from a Christian historical perspective. Morgan argues that it is problematic to see the mediatisation of religion as a modern phenomenon of the “autonomy of media separate from the institutions of church and state that once dominated the press and the patronage of the arts” (Morgan, 2011: 141). Furthermore, Hjarvard’s notion that the media in contemporary

society has become a more autonomous, independent institution in society, and integrated into the workings of other social institutions (2011a), has been labelled by Morgan as a “unilateral process” of the dissemination of media logic into other societal institutions (2011). This criticism is based on the conception that the mediatisation of religion does not occur independently of other social and cultural change processes. Recently, Lövheim and Hjarvard acknowledged this point by stating that “we cannot study the interplay between media and religion in isolation” (2019, p. 221).

Scharnick-Udemans (2018a) argued that the mediatisation of religion, as posited by Hjarvard, is multifaceted in approach. Depending on the specific religious and media context, it can take numerous directions and produce different results. For example, the confessional orientation of religious media in Nigeria may illustrate how religious institutions rely on media logic to re-affirm, re-position and re-strengthen their religious principles, practices, and authority. The theory of mediatisation of religion may also portray religious media as additional platforms for religious organisations to create communities and perform social functions.

Another limitation of the relevance of the theory in the Nigerian context can be found in Hjarvard’s implicit claim that the media use religion more than religion uses the media, thereby over-emphasising the media and placing media in a position of power over religion. This understanding does take cognisance of the mutually dependent relationship between religion, media, and other social institutions, but it underestimates the media as a site for synthesis and representations of social institutions. Consequently, it dismisses the politics that critically regulate and influence how religion and media interact and operate within the public domain.

In addressing this weakness, the current study seeks to pay attention to and identify the relationships between the religious institutional structure (CoN), the communications institution (ACNN), and the socio-political landscape of Nigeria. In this approach, the mediatisation of religion serves as a process that describes the contributions and meaningful links between religious media and other social organisations. This argument is built on the historical understanding that religious organisations in Nigeria use the media to propagate their beliefs and values. While doing so, they actively contribute to growth in the advertising industry, training and education, employment generation and promotion of the media subsector (Oni et al., 2014). With this point, the mediatisation of religion as public pedagogy becomes a platform to explore and appreciate the symbiosis between media, religion, and the socio-political landscape of Nigeria.

### **Chapter layout**

Chapter one introduces the research by focusing on the background, rationale, questions, and objectives of the study. It then provides a theoretical description and conceptualisation of religious media, public pedagogy, and literacy. Furthermore, it briefly explains the research design and methods. This chapter aims to describe the setting and structure of the research, and to explain the triangulation between religious media, public pedagogy, and the notions of literacy.

Applying the theory and concept of mediation and mediatisation of religion, chapter two presents a critical review of and reflection on academic literature on religion and media. It also provides a context for the socio-political and religious situation in Nigeria.

Chapter three explores the conceptualisation and relationships between notions of public pedagogy, literacy development and religious media. The purpose of this chapter is to understand existing knowledge and the gap that underpins my research.

In chapter four, I present the historical development and context of the ACNN within the religious media landscape in Nigeria. It examines the biblical and theological logic applied by the Anglican Province of Nigeria in establishing the ACNN. In other words, the chapter presents a thick description of the background of the ACNN. The aim is to understand the uniqueness of ACNN in the religious media landscape of Nigeria.

Chapter five explains the research methods, the choice of the data production technique, and the process for analysing and interpreting the datasets. It applies the methodological concept of structural functionalism and media framing to analyse the socio-political framing of issues by the ACNN.

Chapter six identifies, analyses, and presents the ACNN's response to socio-political issues in Nigeria. Chapter seven situates and interprets the socio-political response of the ACNN as a form of public pedagogy that contributes to Nigeria's literacy development. It also identifies the types of literacy contributions made by the ACNN and explores how the approach to literacy adopted by the ACNN complements the media advocacy of the government of Nigeria for literacy development. Finally, the chapter concludes by conceptualising the motivation behind the ACNN's contribution to Nigeria's socio-political issues and literacy development. In other words, it explains why the ACNN responds to socio-political issues and contributes to literacy development in the manner described above.



Chapter eight summarises the research project by presenting the study's conclusion and a summary of the research findings.





## **Chapter Two**

### **The Intersection between Religion and Media**

#### **Introduction**

Globally, traditions and practices of religious institutions are daily shaped and transformed by their symbiotic interaction with the media. Such interaction and transformation have been described as mediation and mediatisation (Altheide & Snow, 1979; Hjarvard, 2008a; 2016; Lövheim & Hjarvard, 2019; Morgan, 2011). As a concept and a theory, mediatisation and mediation deal with fundamental questions about the relationships, functions, and influences of the media in religion, culture, and society.

This chapter explores how concepts of mediatisation and mediation of religion are addressed in Islam, African Traditional Religions (ATR), and Christianity. It examines the concepts of banal religion and the authority of popular culture. It further interrogates and reflects on the current trends and themes in religion and media, especially in Africa and Nigeria. The notion of media ownership and control is explored. The aim of this chapter is to understand, analyse, and identify existing knowledge and gaps in religion and media research.

#### **Debates and scholarship on mediation and mediatisation of religion**

Various scholars have explored research on the concepts of mediatisation and mediation of religion in different contexts. Predominantly, the European context has received much academic attention from scholars such as Stig Hjarvard, Andreas Hepp, Knut Lundby, David Morgan, Katrien

Pype, Patrick Eisenlohr, Stewart Hoover, Mia Löveheim, Oliver Krüger, Friedrich Krotz, and many more. There is little agreement among these scholars on the meaning, understanding and usage of the terms. They generally agree that mediatisation and mediation suggest multifaceted ideas for studying religion and media.

Mediation refers to any media activities in human history which have “structured human society in distinctive ways” (Morgan, 2011: 138). Applied to religion, it emphasises the constitutive function of the media at the core of religious practice (Krüger, 2018; Altheide & Snow, 1979; Morgan, 2011). By contrast, mediatisation describes a specific moment in recent human history when modern societies adopted new media or incorporated digital “media logic” into religion, culture, and politics (Hjarvard 2008a; 2008b; 2016).

The terms mediation and mediatisation are used interchangeably by scholars. For example, Morgan argues that, by definition, the concept of mediation carries the same idea as mediatisation in different and more expansive ways. On one hand, mediation refers to “latter-day high-tech media logic;” on the other hand, it entails “any medium that dominates society in such a way that it helps construct a shared sense of reality” (2011, p. 138). Morgan describes the former as mediatisation, and the latter as mediation. Similarly, Hepp, Hjarvard and Lundby describe mediated communication processes like mediation and their transforming potential as mediatisation (2015a, p. 316).

Altheide and Snow prefer to use the term mediation because of the inclusive scope of its definition, which states that mediation means “the impact of the logic and form of any medium involved in the communication process” (

1988, p.195). The term “media logic” describes the “social influence of communication” (Morgan, 2011, p. 138). It denotes “a way of seeing and interpreting social affairs” (Altheide & Snow 1979, p. 89). The media display essential capacities in their production and operation that organise “the selection, transmission, and reception of information” (1979, p. 89). The authors maintain that both mediatisation and mediation signify a fundamental human communication process at any time in human history.

As stated earlier, the mediatisation of religion is regarded as a modern phenomenon (Hjarvard, 2008a; 2008b; 2016; Krüger, 2018). As articulated by Altheide and Snow, the mediation of religion acknowledged a progressive shift in human communication history. They concluded that “another dimension of mediation had emerged, one that developed formal properties and competency requirements independent of existing institutional norms” (1988, p. 196). Hjarvard agrees that mediation is the more general term, “denoting regular communication processes that do not alter the large-scale relationship between media, culture, and society” (2014, p. 125). The terms mediation and mediatisation are complementary terms, and not mutually exclusive (Hepp, 2013; Hepp, Hjarvard, & Lundby, 2015).

Mediatisation is seen as a process of religious, cultural, and social change via the media, approached in various ways. For example, Krotz (2008) described mediatisation as

- (i) changing media environments
- (ii) an increase of different media
- (iii) the changing functions of old media
- (iv) new and increasing functions of digital media for the people and a growth of media in general;
- (v) changing communication forms and

relations between the people on the micro-level, a changing organisation of social life and changing nets of sense and meaning-making on the macro-level. (p. 24)

The description broadly indicates the dynamics and historical development of media in society and carries the idea of mediation. The introduction of mediatisation into the study of religion is attributed to three significant authors: Andreas Hepp, Luis Sá Martíno, and Stig Hjarvard. These scholars articulate and present the mediatisation of religion from their respective unique perspectives.

Hepp (2009) regards mediatisation as the product of a two-way interaction between the fields of religion and media. In a study of the 2005 Roman Catholic World Youth Day in Germany, Hepp and Könert (2009) argue that the current relationship between religion and media is changing dramatically. The change is based on the introduction of new media technologies that enable quick, easy, and widespread access to religious information. They hence concluded that the Roman Catholic Church in Europe has gradually moved towards individualism and should utilise the media to propagate its practices.

Hepp elaborates on the concept of mediatisation by focusing on a social-constructivist or cultural perspective. The approach regards media as a historical communication medium and an integral part of society (Hepp & Krotz, 2014; Lundby, 2014b). Firstly, the approach is based on dynamic social change and the construction of reality resulting from the interaction between media and other social institutions. Secondly, it does not claim the media's sole responsibility for social change and the construction of reality.

Thirdly, the media do not domesticate other social or cultural institutions. The media are inseparable from all aspects of social life (Hepp, 2016; Fajfer, 2019).

Hepp concurs that the cultural perspective seeks “to investigate the interrelation between the change of media communication and sociocultural change as part of everyday communication practices, and how the change of these practices is related to a changing communicative construction of reality” (2013, p. 618).

Sá Martíno (2013) maintained that any approach to mediatisation of religion must recognise, understand, and situate the media within its social and cultural context. For Hjarvard, mediatisation is the fusion of religious practices and institutions under the “logic” of newer media forms. It is a process in which the media influence and transform religious beliefs and authorities and take over many institutionalised religions’ cultural and social functions (2008a; 2008b; 2016).

Hjarvard describes mediatisation as a historical process in which the core elements of social activity, such as religion, assume media form (2008a, 2008b). The mediatisation of religion tends to be categorised into institutional, social-constructivist or cultural and material perspectives (Lundby, 2014a; Hepp & Krotz, 2014; Hjarvard, 2014). The institutional approach points to the social process that “is spurred by both the development of the media and the dynamics of various other institutions in which social agents try to make use of the media’s resources for their purposes” (Hjarvard, 2014: 223).

As mentioned earlier, social constructivism is about the relationship between the “change of media communication and



sociocultural change as part of everyday communication practices, and how the change of these practices is related to a changing communicative construction of reality” (Hepp, 2013: 618). The common ground in this approach to mediatisation of religion is that religion and media construct and contribute to social realities. Therefore, the media do not simply treat religion as a subject; they carry out some of religion’s ritual and interpretive functions (Mahan, 2012).

The mediatisation of religion theory as articulated by Hepp, Sá Martíno and Hjarvard has attracted scholarly critics. For instance, media scholars’ lack of consensus on a date for, or the historical emergence of, the mediatisation of religion has been criticised. Before these criticisms are explored, consideration will be given to opinions about when the mediatisation of religion began.

The first argument traces the mediatisation of religion to pre-historic times, at the dawn of human culture. Elaborating on this point, Couldry and Hepp outline three historical media innovations over six centuries: firstly, mechanisation, meaning the period between 1643 and 1800, when the printing press, the typewriter, and the telegraph were invented; secondly, electrification, from 1850 to 1900, when the telephone, the gramophone, radio, and film emerged; and thirdly, digitisation, from 1950 to 2012, when television, audiotape, computers, and social media smartphones were developed (Couldry & Hepp, 2017).

Anchoring the historical perspective to this timeline provided by Couldry and Hepp is problematic, because culture existed before the arrival of media invention and innovations. Their historical view is also not all-encompassing, as the mediation of religion points to various media in human history, including fashion and dance (Altheide & Snow, 1979).



The second argument holds that mediatisation began when the media attained autonomy as a social institution with its own logic (Hjarvard, 2008a; 2014). Morgan critiques the idea of mediatisation as a modern phenomenon from a Christian historical perspective, stating that “the autonomy of media separate from the institutions of church and state that once dominated the press and the patronage of the arts is problematic” (2011, p. 141).

The final argument is based on a non-temporal approach (Sá Martino, 2013). It means that the date for the mediatisation of religion is not attached to any time in human history. Despite the lack of consensus, there is common ground in the argument that mediatisation is not simply a “replacement of old media by new media” (Krüger, 2018: 5).

Critics of the mediatisation of religion, such as Lynch (2011), argue that mediatisation of religion does not take cognisance of broader social structures and the processes that shape, transform, and influence both media and religion. Therefore, the mediatisation of religion “offers a naïve and blunt account of historical change...Blunt because it ignores the nuanced give-and-take and the amount of time that change entails. Naïve because it locates agency’s power in one domain – media corporation, technology or media artefacts” (2011, p. 150). This indicates that the theory neglects the interaction between media, religious actors, institutional structures, markets, government, social movements, and policies.

Furthermore, Hjarvard’s notion that the media in contemporary society have become a more autonomous, independent institution in society and have been integrated into the workings of other social institutions (2011) was labelled by Morgan as a “unilateral process” of the dissemination of media logic into other societal institutions (2011). Mahan posited that

studying religion and media in the light of new media developments is helpful, because the means of production for new digital media “are relatively accessible and easy to use, greatly expanding the range of possible voices” (2012, p. 17 & 18).

Another limitation on the relevance of the mediatisation of religion is the implicit claim by Hjarvard that the media use religion more than religion uses the media, thereby over-emphasising the media and placing them in a position of power over religion. This understanding does take cognizance of the mutually dependent relationship between religion, media, and other social institutions. It dismisses the politics and policy that regulate and influence how religion and media interact and operate within the public domain. This criticism is anchored on the idea that the mediatisation of religion does not occur independently of other social and cultural change processes.

Hepp, Hjarvard and Lundby (2015, p. 314) clarify their approach to how “mediatisation research engages with the complex relationship between changes in media and communication, on the one hand, and changes in various fields of culture and society on the other.” They maintain that the theory of mediatisation attempts to build a theoretical framework that will allow communication and media scholars to engage with other disciplines. Hence, discussing media and communication influences in other social and cultural domains is not a media-centric but rather a media-centred effort.

Being media-centric is a narrow and one-sided perspective to understanding the interplay between media, communications, culture, and society, whereas being media-centred involves a holistic understanding of the various intersecting social forces at

work at the same time as we allow ourselves to have a particular perspective and emphasis on the role of the media in these processes (Hepp, Hjarvard & Lundby, 2015, p. 316).

The above quotation provides a broader perspective and positions media and communication scholars to engage constructively with research in other fields, such as politics, education, and religion. It is also a response to those critics who see mediatisation as a “unilateral process” of disseminating media logic into other societal institutions (Morgan, 2011; Deacon & Stanyer, 2014). Using the institutional, social-constructivist and material perspective on mediatisation, the authors concluded that mediatisation is not the notion that the media ‘colonise’ other social or cultural spheres. Instead, it acknowledges that the “media have become co-constitutive for the articulation of various social fields in their present form: politics, economics, education, religion and so on” (Hepp, Hjarvard & Lundby, 2015, p. 317 & 321).

One of the strengths of the mediatisation theory as posited by Hjarvard lies in recognising that it is not a universal process; therefore, the outcome will not be generic. For example, the confessional orientation of some religious media sites may illustrate how religious institutions rely on media logic to re-affirm, re-position and re-strengthen their religious principles, practices, and authority. The mediatisation of religion theory provides analytical tools by focusing on religion and the media’s role and operations.

Eisenlohr (2017) advocates for reconsidering the mediatisation theory of religion. In a study of Islamic televangelism in India, Eisenlohr argues that any meaningful discussion on the mediatisation of religion should differentiate between two-dimensional intersections of media and religion, namely “religion in the public sphere and religious mediation” (2017, p. 2).

Eisenlohr argues that religion, religious discourse, and images are an integral part of the public domain and emphasises the functions of religion in the public sphere, asserting that religion in the public sphere portrays the centrality of contemporary media practices for an understanding of religion in the contemporary world. Religious mediation is a systematic and organised routine by religious organisations to circulate their beliefs, experiences, and practices via the media.

Eisenlohr notes that religion in the public sphere and religious mediation are “processes of interaction between human actors and the divine along with the institutions and authorities that sustain them”(2017, p. 3). The study provides a critical perspective for rethinking the mediatisation of religion. First, the author conceptualised mediatisation of religion as an “effect resulting from the interaction between the public sphere dimensions of religion and processes of religious mediation”(2017, p. 5). This concept shows the need to identify and differentiate between different media and religious convergences and pay attention to their interactions.

Second, the study suggests that religion in the public sphere and religious mediation happen on different levels. Thirdly, it concludes by proposing the opposite of the “media makeover of religion” subtly entrenched in religion’s mediatisation. It demonstrates how actors in religious contexts have domesticated new media practices and genres to strengthen established religious traditions (2017, p. 14). It will be exciting to explore such a conclusion in the context of religious and cultural pluralism.

### **Banal religion and the authority of popular culture**

One key element in the mediatisation of religion is ‘banal religion’, a term coined from the highly criticised political concept of ‘banal nationalism.’

Politically, the concept describes “the implicit, taken-for-granted, everyday representations and practices that create and affirm ideas and feelings of belonging to the nation” (Billig, 1995: 5). Applying the concept to the study of religion and media, Hjarvard (2016) introduced the notion of ‘banal religion,’ an idea that deals with the representations, practices and circulation of religious imagery and symbols via media platforms that are not owned nor connected to specific, organised forms of religion. Examples are surveys by Hjarvard that examined the religious and spiritual impact of popular movies, books, and computer games in Denmark. The studies demonstrate that various media have become essential sources of knowledge about Denmark’s religion and popular media narratives. They also provide moral orientation and a sense of emotional consolation in times of crisis (Hjarvard, 2009; 2011; 2013; 2014; 2016).

Embedded in the notion of banal religion is the concept of entertainment and commercialisation, which scholars often overlook. Krüger argues that traditional churches are “‘branding’ their teachings and figures...and turn rituals into entertainment to meet the ‘media expectations’ of their ‘consumers’” (2018, p. 12). In my view, Krüger’s argument misrepresented and misinterpreted the concept of banal religion, because banal religion, as articulated by Hjarvard, speaks of media-religious presence and practice that are not connected or authorised by any formal or organised religious institutions. Hjarvard agrees that such “religious imaginations and practices are fundamental for any religion, and in modern, media-saturated societies, they have become important as the cultural backdrop for an everyday understanding of what religion is – partly at the expense of the organised forms of religions” (2016, p. 13).



This is illustrated in a study by Krings (2008), exploring stories of conversion to Islam in Hausa videos produced and directed in 2003 by Muslim filmmakers in Northern Nigeria. According to the study, the filmmakers framed the conversion stories in film genres of jihad and romantic melodrama. The first was a depiction of precolonial Muslim mujahideen fighting against non-Islamic ethnic groups and converting them to Islam. In the second, a set of pious “Muslim boys in a romantic love relationship have to choose between a Muslim girl and a non-Muslim girl” (2008, p. 46). Choosing the latter will mean conversion to Islam. Krings concluded that the conversion campaigns, as represented in the films, “may have helped to assert northern Muslim identities.... because northern Muslim society felt politically and economically deprived at the hands of a federal government led by a southern Christian president” (2008, p. 46). The conclusion expresses the socio-political tension and cultural exclusion in northern Nigeria. Furthermore, jihad as a means of conversion might exacerbate the dominant narrative of hostility to religion, especially Islam.

The study developed and portrayed new forms of religious expression and the relationship between religion, entertainment, and public education through the media. The filmmakers’ religious commitment may be perceived and described as preaching and teaching spiritual and moral knowledge. In the words of Hjarvard, the filmmakers “become authoritative voices that evoke meanings about religion without being endorsed by official voices of particular religions” (2016, p. 13). They contribute to the “interpretation and production of public religion” (Scharnick-Udemans, 2018, p. 123). Krings’s study hence exemplified the concept of banal religion. The study did not fully explore the economic and financial aspects of film production.



According to Hjarvard, the notion of banal religion has to do with the “less noticeable, yet pervasive circulation of religious imagery and practices in modern society” (2016, p. 12). Banal religion does not discuss in detail who will fail to notice this imagery and these practices, who will register approval, and who will react with disapproval to the banally reproduced symbols and practices. Exploring these questions within Nigerian religiously polarised society creates a paradoxical conceptual problem in the practical application of banal religion. It shows the negative and positive effects of religious representation. At the national level, the adverse effects are most noticeable and connected to one particular religion.

An example of this is seen in the 2002 ‘Miss World Riots’ in the northern city of Kaduna (Abba Issa Auwalu, 2016; Human Rights Watch, 2003). The riots were triggered by an article written on 16th November by Isioma Daniel, a staff member of ThisDay, a Nigerian daily newspaper. Before publication, Nigeria’s decision to host the Miss World beauty contest had attracted controversy and disapproval from most Muslim-dominated communities in northern Nigeria. Conservative Muslims and some Christians opposed the beauty event on moral grounds, based on what was perceived as ‘nudity’ in the contestants’ attire. This indicates that the 2002 hosting of the Miss World event was becoming the topic of a religious conversation in Nigeria.

In interpreting debates on the beauty pageant’s religious and social dynamics, the media became the cause of the religious conflict. The article by Daniel insinuated that the Prophet Mohammed (Peace be upon him) would have endorsed the Miss World beauty contest. She asked: “What would Muhammed [PBUH] think? In all honesty, he would probably have chosen a wife from among them” (Human Rights Watch 2003, p. 15:7). This

statement was perceived and interpreted by Islamic extremists and conservatives as insensitive, blasphemous, heretical, and an attack on Islam by Christians, as the religious beliefs of Daniel and the owners of the ThisDay newspaper outlet were perceived to be affiliated with Christianity. This gave rise to religious conflict between Muslims and Christians. The media portrayed the conflict as religious riots (Abba Issa Auwalu, 2016; Human Rights Watch, 2003), which suggests that direct or indirect religious affiliation is a critical tool for understanding banal religion in Nigeria.

Religious affiliation may provide the necessary theoretical framework to examine where and how banal religion gets its religious symbols, practices, and messages. It may also illustrate the interconnectedness between the practices of banal religion and the institutional approval of those practices by religions, because various media platforms, such as WhatsApp, films, blogs, Facebook, and Twitter, are now owned and managed by 'organised' religious institutions. Hjarvard concluded that banal religion indicates that "religious practices and functions such as ritual, idolatry, and worship may be transformed and re-contextualised in more secular domains" (2016, p. 11).

Generally, the mediatisation of religion, as discussed, is a complex and emerging concept. It may be considered part of the general process of modernity. The process concerns the "interactions between media developments and social developments" (Hjarvard, 2016: 10). The outcome of these interactions may vary depending on a society's historical, geographical, and institutional context (Krüger, 2018). Despite the criticism of the mediatisation of religion theory, it provides an analytical framework for exploring and explaining the interaction between religion

and media in society. The following section accordingly examines religion and media in Nigeria.

### **The Nigerian religion and media landscape**

The Nigerian religious and media landscape has been approached from different perspectives. Research on the relationship between religion and media has been conducted from the perspective of three religious beliefs: Islam, African Traditional Religion (ATR) and Christianity, which are just three of the religious organisations in the country. Nonetheless, because of their large membership and their perceived economic, social, and political privileges, most academic conversations focus on these three. Drawing on scholarship on religion and media in Africa and the mediatisation of religion, this section examines the media presence and practice of these three religions.

The conversation in most literature is centred around the link between religions using the media and how the media are used to portray religions. The former is within the control of religious institutions, while the latter is outside its control. This section will be devoted to Christianity because the research is situated within a Christian media outlet, the ACNN.

Before exploring these aspects, attention is paid to the sociological theory of media ownership. Firstly, media ownership and control involve access, production, participation, and dissemination of information (Okwuchukwu, 2014; Okwudishu, 1988; Pickard, 2012). Secondly, media ownership determines the interest, efficiency, and functions of media outlets. Thirdly, it shows the distinctions and connections between media outlets in Nigeria. Finally, ownership and control have received little scholarly attention in the mediatisation of religion thesis.

## **Who owns and controls the media?**

According to Apuke (2016, p. 12), media ownership implies that states “possess a medium of communication.” On the other hand, Benson (2016) argues that media ownership has two facets, namely commercialism (a search for a new business model to make a profit), and the strengthening of public and non-profit alternatives. Apuke classifies Nigeria’s media ownership into four types: “Government ownership, private ownership, mixed ownership, and community ownership” (2016, p. 12). In concurring with the Apuke classification, this research summarised the four types of media ownership into two categories: government ownership and private ownership. In addition, the research merged the community and mixed ownership categories under private ownership. Apuke does not explain what community and mixed ownership entails.

Nevertheless, the name ‘community’ suggests media outlet ownership by a specific ethnic or cultural group rather than the government. For mixed or joint ownership, Apuke’s argument did not consider that the National Broadcasting Commission (NBC) Act restricted foreign ownership; a few foreign investors partner with some private media outlets in Nigeria (Okwuchukwu, 2014). Therefore, the media industry in terms of ownership is organised along government and private, political and economic, or public and private lines (Abubakre, 2017; Ajilore et al., 2012; Djankov et al., 2001; Oberiri, 2016). Though ownership, whether government or private, may look different, the goals “seemed similar – the protection of the interests of the owners” (Ajilore et al., 2012: 4).

Historically, in Nigeria, research on media ownership and control before independence reveals a tendency towards a highly rigid centralised colonial model (Mohammed & Mohammed 2004; Okwuchukwu 2014; Okwudishu

1988). Through this model, the media was established, owned, and maintained on the one hand by the colonial state and on the other by some educated Nigerians trained by the colonial institutions. An example is *Iwe Irohin*, the first media outlet in Nigeria, established in 1859 by The Reverend Henry Townsend (Ajilore et al., 2012; Mohammed & Mohammed, 2004).

The state representing a government-owned monopoly claimed that media centralisation was necessary for promoting nation-building and national transformation (Nyamnjoh, 2004). First, the view acknowledges that information is necessary for the public good, and citizens should not be denied access. Second, due to the high cost of establishing information gathering and distribution outlets, the government has the financial capacity to make information available to all. Third, they provide 'balanced' information to the public about culture, religion, and governance. Fourth, they advocate against the "extreme view" (Djankov et al., 2003, p. 2). Theoretically, these views on ownership sound attractive.

Conversely, a government monopoly in the media may distort and manipulate information to entrench the incumbent government. It also provides a system to monopolise, control public interest, shape public opinion, and sideline civil society by projecting colonial propaganda. Mohammed and Mohammed agree that, through the media, "educated Africans were agitating for fairness, justice and equity within the colonial order...they demanded national independence, to be free and sovereign within the comity of nations" (2004, p. 236). This illustrates how media ownership and operation influenced the quest and struggle for socio-political independence in colonial Nigeria.

Since 1992, the Nigerian media landscape has witnessed a significant increase in private ownership and initiative. This was based on the



deregulation of the media by the military regime of General Ibrahim Babangida (Ukah, 2008; 2011; Mohammed & Mohammed, 2004). Furthermore, the democratic process has brought a sort of media pluralism. As a result, private individuals were licensed to establish radio and television, including cable stations, nationwide. The involvement of private capital initiatives in the media could be regarded as 'change' in media ownership. This change opened the Nigerian media markets by bringing new "competition, innovation, influence and control" (Ajilore et al., 2012, 5).

Electronic media, especially satellite television and radio stations, are owned mainly by private organisations such as families, business associations, and community and religious institutions. Their broadcasting service is nationally accessible, even though they target a particular market with a specific audience. For instance, religious media ownership can be easily noticed by its programming content and the target audience. It shows that private media ownership also has some level of control. Scholars have identified two forms of control (Ajilore et al., 2012): allocative control, which speaks of the overall goals, scope, and deployment of productive resources, and operational control, which relates to effective and efficient resource use (2012, p. 3–4). For Benson, allocative and operational control are "ownership power as the capacity to act" (2016, p. 32). Regarding national "laws regulating media ownership and operation," control remains under the government's jurisdiction (Nyamnjoh, 2004, p. 128).

Private media ownership and control have been criticised for monopolising a few wealthy cabals (Okwudishu, 1988). Croteau and Hoynes (2006) opined that media tend to reflect the views, ideas, and interests of those with wealth, power, and influence while neglecting the views and interests



of others. It has been argued that such actions may reduce competition and, consequently, broadcasting standards. It may also lead to the advancement of personal and sectional interests, resulting in socio-religious intolerance (Okon, 2011; Okwudishu, 1988). Private owners have also been criticised for being concerned more with making a profit than with nation-building and transformation principles (Apuke, 2016; Oberiri, 2016; Okon, 2011). Despite this criticism, media ownership and control by private institutions are seen as vital for the checks-and-balances system of society in democracy and governance. Therefore, religious media as a private-public platform may function in this capacity.

### **Mediatisation of religion: Islamic and African Traditional Religion approaches**

Most scholars argue that Muslims approach and operate media platforms with an understanding that nothing should take Allah's place. The media presence and practice are about promoting the cause of Islam (Stout, 2012; Hackett, 2003). Ibahrine posits that most Muslims use the media, especially social media, to circulate "Quranic verses and hadith, or prophetic sayings" (2014, p. 737). This suggests that the media has changed, and continues to change, how the Islamic faith is promoted. Many religious analysts contend that self-acclaimed Islamic groups such as Al-Qaeda, Islamic State of Iraq and Syria (ISIS), Islamic State of West Africa Province (ISWAP), and Boko Haram use multiple media platforms to promote extremist religious ideology (Blaker, 2015; Chiluwa & Adegoke, 2013; Ezekeakolam & Omowale, 2017; Gevers, 2015; Hamid & Baba, 2014; Hamid et al., 2016). These extremist groups engaged in media jihad (Torres Soriano, 2011, p. 72).

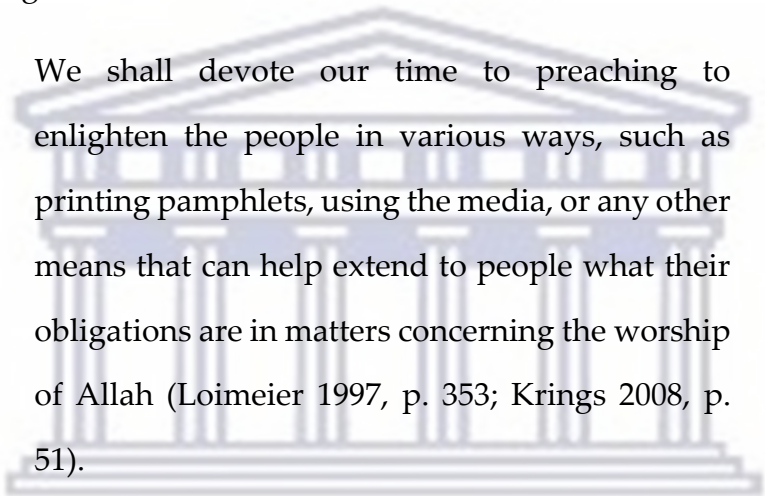
According to Torres-Soriano, media jihad is a psychological war strategy that “deploys texts, images, and iconographies to intimidate enemies and show supporters victory over apostates and atheists” (2011, p. 583). Moreover, it is a war technique that promotes “the perception of invincibility to convince and recruit potential fighters” (2011, p. 583). Using ISIS as an example, Gates and Podder argue that the “majority of propaganda products are about ISIS providing governance, justice, and new construction” (2015, p. 109). These ‘extremist’ groups’ systematic media approach has created a suspicious and negative perception of Islam and Muslims. As a result, and especially after the 9/11 attack on the World Trade Center, most mainstream western media promote anti-Muslim prejudice or Islamophobia (Ibahrine, 2014; Smith, 2013). Suleiman argues that “relying on an institutionally Islamophobic mainstream media to report fairly and accurately about Islam and Muslims has only proven to cause harm” (2019, p. 1).

Schulz (2012), a professor of anthropology of religion, examined how the mass-mediated Islamic religious discourses and practices create new public engagement in Mali. Schulz argues that the Islamic renewal movement utilised media technologies to spread its ideologies for moral and religious reformation in Mali. This indicates that the media enable the public dissemination of ideas by Islamic movements.

In contrast, el-Aswad noted that “the Muslim Brotherhood, established in Egypt in the 1920s and suppressed for decades by the state, has not entirely relied on media technologies for its continuation in popularity” (2013, p. 3). It is essential to recognise that the Muslim Brotherhood, like most religious movements in Africa, has publicly adopted and utilised the written media, especially print media, “to bring people together, developing national

publics, and expanding religious congregations” (Becker & Cabrita, 2018, p. 2).

Contemporary interest in media use by Muslims in Nigeria is epitomised by some Islamic clerics and their movements, such as Sheikh Ibrahim Al-Zakzaky (Islamic Movement of Nigeria); and Sheikh Abubakar Gumi (Izala). For example, Gumi, a renowned translator, social commentator, and radical anti-Sufi Islamic cleric, established the Izala movement in 1978. According to its constitution,



We shall devote our time to preaching to enlighten the people in various ways, such as printing pamphlets, using the media, or any other means that can help extend to people what their obligations are in matters concerning the worship of Allah (Loimeier 1997, p. 353; Krings 2008, p. 51).

The above quotation indicates that Izala’s media ideology is for spiritual enlightenment and responsibility in the worship of Allah, although the phrase “any other means,” as indicated in the constitution, is not explicitly defined. Hackett states that the Izala movement was “one of the first Islamic groups in Nigeria to recognise the potency and potential of the media for religious proselytization” (2003, p. 9). As such, media technology has changed and continues to shape Islamic groups’ activities in Nigeria. It has become a conduit to reinforce Islamic values, culture, and beliefs.

Olawiyola (2014) examines Nigeria’s ecological and environmental degradation from an Islamic media communication perspective. The study was framed within political ecology and the Islamic communication

paradigm. The author argues that “Islam is a social order, philosophy of life, a system of economic rules and government” (2014, p. 5). Therefore, Muslims should be concerned with every ramification of life because morality and worship are interconnected and guided by divine law. As such, Islamic media outlets are a means to create awareness and disseminate information for environmental education. Theoretically, the study has contributed to conversations on the potential relationship between religious media and public pedagogy. There is a need for practical application in the way Islamic media programming content promotes and advocates environmental enlightenment.

In June 2015, an Islamic television named Halāl TV was established in Lagos, Nigeria. It is a Muslim lifestyle channel focused on inspiring, entertaining, and engaging Nigerian Muslims about Islam and its teaching. Suleiman advocates for more “independent Muslim media outlets with an Islamic ethos” (2019, p. 1). According to Al-Risala general manager Sheikh Tareq Al-Suwaidan, such Islamic media should produce, package, and distribute media content to improve its audience “religiously, ethically, socially; and push them towards being productive and effective, having ambitions” (Stout, 2012, p. 42). I therefore share Suleiman’s view, because most studies have focused on representations of Islam reported by non-Muslim media outlets (Hassan et al., 2017; Olawiyola, 2014).

In contrast to Islamic media, African Traditional Religion (ATR) has not attracted much scholarly attention. Firstly, the media image of African Traditionalists is often negative and primitive (Ihejirika, 2009). Nevertheless, there is a public promotion of ATR in Ghana that “tries to counter such negative, stereotypical representations, with a more positive image” (de Witte, 2005, p. 285). Secondly, most of the activities of ATR,

especially the ritualistic aspect, do not accommodate or provide media access or coverage. Thirdly, I could not locate any media outlet established, owned, and managed to propagate ATR at the time of writing this review. De Witte (2005) hence argues that the lack of money, technology, and “traditionalists” working in the media sector has affected and continues to affect the media presence of ATR. I agree with de Witte; the context and content of the study did not present any data to show the religious affiliation of media practitioners.

De Witte observes the tension and contestation between Christians and traditionalists in Ghana. Using the neo-traditional Afrikania Mission as an example, de Witte argues that “in response to the (charismatic) Christian dominance, the Afrikania Mission actively seeks to access the media to represent ‘Afrikan Traditional Religion’ (ATR) publicly in Ghana” (2005, p. 278). The Afrikania Mission aims to reconstruct and promote the “Afrikan Traditional Religion” as a modern pan-African religion. To achieve this, it depends on journalists’ goodwill and concern, press conferences, and invitations to media houses for its festival. Its focus is to make “ATR look nice, clean, and modern to make it attractive to the people” (de Witte, 2005, p. 286).

Nonetheless, this public presentation of ATR is problematic because most African Traditional ritualistic practices are conducted in a restricted, controlled, and concealed environment. For example, there were media restrictions at the final traditional burial rite of His Excellency Nelson Rolihlahla Mandela at Qunu village on 15th December 2013. Moreover, in some traditional settings, women are excluded from burial rituals. Therefore, anchoring ATR’s media presence on the Afrikania Mission in Ghana is problematic.



In Nigeria, ATR's virtual representation and publicity are conducted mainly by the Nollywood film industry. Although this is primarily for economic profit, Ebere argues that "understanding the role of oral tradition and rituals in films" enables viewers to see how the filmmaker transforms and represents ATR in a media space (2011, p. 94). The film representations can be described as banal religion because the movies are not endorsed by ATR worshippers' official voices in Nigeria. Most of the Nollywood film producers and actors are either Christian or Muslim. This raises concern about the extent of ATR representation in Nollywood. On the other hand, as pointed out by Ukah (2008), the concept of 'roadside Pentecostalism' is gradually becoming evident in ATR. According to Ukah, roadside Pentecostalism is:

[T]he signage produced by independent Christian Pentecostalist churches displayed on urban roads, streets, and driveways. These signs include billboards, posters on pedestrian bridges, utility poles, building walls, banners that straddle roads, and signboards (2008, p. 125).

This concept is also being utilised by ATR in Nigeria, mainly in Abuja and Lagos. This researcher was also handed an ATR pamphlet and tract in Kubwa. Abioje (2011) argued that African Traditionalists commercialise religion via the mass media. ATR practitioners use mainly electronic media to advertise their beliefs, practices, and products (Nwankwo, 2017). Therefore, recognising the power of the media to shape dominant discourse and perceptions, it is important to unpack the media presentation and



practice of minority religious communities such as ATR, as a way of contributing to the study of religion and media on the continent.

### **Mediatisation of religion: “Churches threaten to take over Nigeria’s airwaves.”**

Christianity, as a multi-denominational and multifaceted religion, approaches the media from various perspectives. For example, Mormons use media to “correct what they see as media misrepresentations of their faith” (Mahan, 2012: 14). The typical approach, according to Stout, is the “Christian paradox of the world” (2012, p. 34). This paradoxical framework speaks of a simultaneous dialectical relationship between the world as good and the world as evil. Applied to the media, when it becomes a platform for educational, social, moral, and artistic activities, it is embraced as a suitable catalyst for religious learning and formation. When unnecessary violent or sexually explicit content is portrayed, the media is termed evil and shunned.

The rejection of media content based on the production and circulation of ‘unnecessary’ images can be described as a simplification approach. In this approach, the media, especially digital media (the internet), was seen as “a place where bad things happen to otherwise good people” (Rich & Miah, 2014: 297). Media scholars have argued for a complex approach, one that explores how Christians are equipped to access, analyse, evaluate, and create media content across various contexts (Gee, 2010; Livingstone & van der Graaf, 2010; Stout, 2012). The focus is on how people assign meanings to, and derive meanings from, various media. Media literacy emphasises the complexity framework. Interestingly, “Roman Catholics now have a patron saint of the internet, Saint Isidore of Seville, who might intervene to deal with hackers, abusers, and malfunctions” (Hackett, 2009: 68).

Most ministries, mission agencies and churches have become producers of media products in print and electronic form. According to Yusuf Danesi, a top executive of the Advertising Practitioners Council of Nigeria (APCON), “churches threaten to take over Nigeria’s airwaves” (Ukah, 2011, p. 54). Notably, these churches are mostly Pentecostal. The new wave of Pentecostalism encompasses its interdenominational forms and multiple organisational structures (Marshall-Fratani, 1998). Therefore, this study categorised and approached Christianity’s media presence and practices in Nigeria according to the following themes: Pentecostalism; commercialisation and commodification of religion via the media; conflict and peaceful coexistence; and social-political involvement.

### **Media obsession: A quest in Pentecostalism**

Globally, debates around conceptualisation, practices, and politics in the study of Pentecostalism have been engaged in by various scholars. For example, Frahm-Arp (2018) suggests that it is possible to “discuss, define, and classify” Pentecostalism differently. Frahm-Arp critically engaged the academic work of Walter Hollenweger, Veli-Matti Kärkkäinen, and Simon Coleman to identify and categorise the study of Pentecostalism into three aspects.

First there is the historiography approach. Pentecostalism is approached within a broad historical taxonomy such as Classical Pentecostalism, the Charismatic Renewal movement, Pentecostal or “Pentecostal-like” independent churches, and Fourth Wave Pentecostalism (Frahm-Arp, 2018; Hollenweger, 1997; Wagner, 1999). The second approach is to classify Pentecostalism by its perceived characteristics, such as emphasising the ‘gifts of the Holy Spirit,’ speaking in tongues, divine healing, and social

responsibility (Coleman 2000; Frahm-Arp 2018; Rayner 1980). Finally, the third approach entails the study of Pentecostalism according to theological themes and doctrines (Cartledge, 2010; Frahm-Arp, 2018).

Building on Frahm-Arp's classification of the study of Pentecostalism, and applying the theory of mediatisation of religion, I argue for a fourth dimension, the 'media approach' to Pentecostalism. This approach encompasses the understanding and interpretation of Pentecostalism through its media presence and practice. In this approach, the media and technological innovation play a central role in studying Pentecostal ministries and movements, because narratives are circulated, communities are formed, and Pentecostals perform spiritual activities through the media. Marshall-Fratani affirmed that "Pentecostalism provides new networks, both spiritual and material, which extend beyond local, ethnic, regional and even class consideration" (1998: 284).

This indicates that "the locus of identification and signification is no longer the church or congregation as a 'situated community' which provides the place and context of the message's enunciation" (Marshall-Fratani, 1998, p. 294). The media approach has hence contributed to a more nuanced understanding of Pentecostalism. Theoretically, studying Pentecostalism via its media presence and practices could provide a link with the historical, theological, and characteristically academic categorisations of Pentecostalism.

The interest in this section is particularly in exploring reasons that underpin Pentecostals' growing public obsession with media and its dominance of the Nigerian media airspace. Before examining the reasons for this, an attempt is made to answer the question: Who are Pentecostals? Generally, Pentecostals are Christians who believe in and emphasise the work, gifts,

and fruits of the Holy Spirit. Anderson (2004) described Pentecostals in four categories. First there are the “Classical Pentecostals” such as Assemblies of God, Foursquare and Church of God. Secondly, there are the “independent/newer and non-denomination churches.” Third are the “charismatics” visible in some mainline denominations such as Anglican, Baptist, Roman Catholic, and Methodist. Fourth are the megachurches in terms of attendance and international influence (2004, p. 11–15).

This categorisation portrays the intricate link between the charismatic movement and Pentecostalism, and the charismatic movement’s evolution into present-day Pentecostal Churches. In return, Pentecostalism’s vibrancy and zealousness became an energetic spiritual force for the “charismatic awakening” within the mainline churches (Aihiokhai, 2010: 251). In the early 1980s and 1990s, the charismatic awakening movement was perceived as a rebellion and a deviation from the traditional ethics and teaching of mainline Churches, particularly in the Anglican and Roman Catholic churches. This section draws on Anderson’s (2004) first, second and fourth descriptions of Pentecostalism to outline the following reasons for its vast media presence and practices.

- i. Pentecostalism is proselytising by belief and practice. At the core of Pentecostal mission and missions is the emphasis on the “Great Commission,” as outlined in the Bible (Matthew 28:18-20). Theologically, it involves proclaiming to the nations the message of repentance and forgiveness of sins in Jesus Christ’s name (Bosch, 2014). The goal is disciple-making, baptism, and teaching. The idea of evangelism is anchored on *Missio Dei*’s doctrine: “God the Father, the Son and the Holy Spirit sending the church into the world” (Bosch 2014, p. 399). Pentecostals believe that Christians are

instructed to continue the ministry and work of the Holy Spirit, as recorded in the book of Acts of the Apostles (Chai, 2018). This entails the numerical and geographical expansion of Christianity. To elaborate, Hackett posited that "the use of the media is a tool of expansion...., but it is also part of a calculated attempt to transform and christianise popular culture so that it is safe for consumption by 'born-again' Christians" (1998, p. 259). Therefore, establishing media outlets has become a central and suitable way for Pentecostal Christianity to continue the effective and efficient proclamation of the Christian good news in the twenty-first century.

- ii. Pentecostalism understands the power of the media: Media power for Pentecostal organisations involves the capacity and ability of media contents to form, shape and influence thoughts, beliefs, actions, and conduct (Marshall-Fratani, 1998; Freedman, 2014; White & Assimeng, 2016). According to Marshall-Fratani, Pentecostals use the media to articulate and portray models of "correct behaviour, and new regimes of personal and collective discipline, but also new attitudes towards consumption, new dress styles, aesthetics, ways of speaking and moving" (1998, p. 295). This suggests that mediated sacred narratives and images have a supernatural force with a profound socio-religious impact and the ability to create transitional communities. In other words, Pentecostals utilise the media to circulate "ideas, goods, beliefs and people" (Marshall-Fratani, 1998, p. 281).
- iii. Pentecostals believe that they lack equal opportunities and airtime to broadcast religious programmes on national media platforms. There are speculations among media scholars in Nigeria that Pentecostals



regarded the airtime allocated to religious broadcasts by the National Broadcasting Commission (NBC) as insufficient. Pentecostal organisations have hence resorted to establishing, owning, and managing their own media outlets (Hackett, 1998; Obayi & Edogor, 2016; Ukah, 2011). Moreover, in some state-owned media outlets, particularly in Northern Nigeria, Christian broadcasts are not given the same amount of airtime as their Muslim counterparts. Competition for membership among Pentecostals has also contributed to the scrambling of religious programmes on national media.

- iv. Deregulation of the media airspace and the return to democracy: Since 1992, media ownership by Pentecostal Christianity has increased significantly because of media deregulation and the return to a democratic system of governance in Nigeria (Mohammed & Mohammed, 2004; Ukah, 2008; 2011).
- v. Pentecostal Christianity's leadership and administrative style: The founders of most Pentecostal media organisations are young, educated men and women. Ukah describes them as "self-assertive, upwardly mobile, articulated individuals...versed in the use of modern mass media technology. These leaders liberally injected a massive dose of secular learning acquired in such disciplines as economics, political science, marketing and advertising into church teachings, practices, organisation, and administration" (2013, p. 96). Unlike the Eurocentric and patriarchal leadership approach in most Nigerian mainline churches, Pentecostal pastors claimed to lead as the Spirit leads (Aihiokhai, 2010).

- vi. The factors outlined above have led to schisms and the proliferation of Pentecostalism. Few Pentecostal leaders can “command long-term loyalty from a stable clientele” (Marshall, 2010: 209). Their leadership style, administrative ability and quest for versatility have contributed to the establishment of new media outlets.
- vii. Censorship of ‘miracles broadcasts:’ The display of miracles by Pentecostal leaders is perceived as evidence of their divine calling and a fundamental strategy for attracting membership. It is the essential mediatised religious product offered to consumers by Pentecostals. Yet, a third party cannot substantiate the credibility of broadcast miracles (Aihiokhai, 2010). In 2004, the NBC Code maintained that miracles aired on national and state media platforms must be “verifiable, provable and believable” (Ukah, 2011, p. 47). Ukah explains this as follows: firstly, those claiming to be miracle workers should provide a valid/accurate medical report on a patient’s condition before alleged healing occurs; secondly, they should also submit video evidence of the healing process itself; and finally, they need to provide another medical report confirming that the earlier diagnosed condition no longer exists (2011, p. 51–52). The ban on ‘unverified miracles’ was based on the NBC’s perception and accusation that televangelists had been defrauding the public (Marshall, 2010). Although Ukah argues that the prohibition was inspired by the Pentecostal Fellowship of Nigeria (PFN), the reason was to mute the “voices and presence of other competitors”(2011, p. 55). The perceived competitors are also Pentecostals. The prohibition is a subtle way of sanitising the Pentecostal media market and competing for citizens’ loyalty. This regulation has contributed

significantly to the establishment of media platforms by Pentecostal institutions.

- viii. Media ownership and control entail financial and non-financial benefits (Demsetz, 1989). The financial benefits are in the form of economic profit (Djankov et al., 2001; Oberiri, 2016), whereas the non-financial benefits are fame, influence, and prestige, political or otherwise (Demsetz, 1989; Demsetz & Lehn, 1985; Djankov et al., 2001). The non-financial benefits include being able to design and broadcast religious programmes in detail without political or governmental interference.

**Political involvement of religious leaders: “I have come to baptise politics.”**

In Nigeria, debates around the political involvement of religious organisations via the media are gradually increasing. As stated earlier, most of the studies focus on Pentecostalism. Pentecostalism has contributed to shaping the nation’s political situation and existential realities. Its strength and its power to contribute in this way are based on its ability to adjust and embody its social, political, cultural, and economic situation (Anderson, 2004; Ahiokhai, 2010). Historically, successive waves of Pentecostalism across Nigeria have been associated with socio-political events.

Ahiokhia explains that the first wave of Pentecostalism resulting from the emergence of African Independent Churches (AIC) served as a supporting system for nationalism during the colonial era. The second wave (1979-1983) was perceived as a resistance to the social and economic consequences of the Structural Adjustment Programme (SAP). Consequently, based on social realities and economic hardship, there was a theological paradigm

shift in Pentecostal preaching from a “gospel of personal holiness to a gospel on social issues and prosperity” (Aihiokhai, 2010, p. 252). Similarly, the third and current wave of Pentecostalism is associated with current social realities, notably the rise and effects of corruption.

Extremist Pentecostalism has been criticised for participating in and contributing to corruption and religious intolerance in Nigeria (Aihiokhai, 2010; Hackett, 2003; Gaiya, 2015). Nonetheless, Pentecostalism advocates for a Christian reformation of the political space, and the media plays a strategic role in this advocacy (Nwozor, 2014).

Historically, various reasons have been proposed for participation and advocacy by Christians in political reform, such as: the ongoing religious intolerance and conflict between Muslims and Christians (Ojo, 1995; Hackett, 2003; Ezekeakolam & Omowale, 2017); the struggle for dominance in political leadership between Muslim and Christian (Aihiokhai, 2010); the systemic-territorial struggle for religious proselyting space between Islam and Christianity (Gaiya, 2015); and the socio-religious argument over Nigeria’s membership in the Organization of Islamic Cooperation (OIC) (Aihiokhai, 2010; Faseke, 2019).

Marshall, a renowned scholar of Pentecostalism in Nigeria, has argued that the quest for political reform or ‘revolution’ as articulated and (re)presented in the programme contents of Pentecostals “does not imply the foundation of a new institutional order, a new constitution, or the elaboration of new laws” (2010, p. 208). Instead, it implies a Christian concept of a ‘conversation’ of individuals or being ‘born again’ as a path to political redemption. In other words, born-again Christians are perceived to exhibit and promote godly character in governance.

Gaiya uses the terms 'centripetal' and 'centrifugal' to describe the socio-political involvement of Pentecostalism in Nigeria. In elaborating, Gaiya states that centripetal churches are those with an inward-looking approach to socio-political development. They "channel human and financial resources into the church and [do] not routinely use them for social and human development" outside the church (2015, p. 63). Centrifugal churches, by contrast, are outward-looking. Churches with such a posture actively participate in the nation's socio-political development by "employing resources for social and political improvement" (2015, p. 64). The common ground between centripetal and centrifugal churches is that they both use the media for their socio-political involvement. The socio-political involvement of Christian institutions varies from one denomination to the other. The general approach is as follows:

First, Christians are encouraged to be actively involved in party politics. This view holds that politics is a 'vocation,' and Christians are called to participate. There are two levels of participation. The first is to register as members of a registered political party. Such registration enables members to contribute to party policies and elect political candidates, predominantly Christian ones. The second form of participation is to run for elected political office. Christian politicians are seen as divine 'vessels' with a socio-political responsibility to embody and promote "Spirit-centered Justice" (Aihiokhai, 2010: 251). The empowerment of the Holy Spirit enables politicians to embody justice and righteousness. This belief is embedded in the Christian concept of good governance as enshrined in the Bible,



Proverbs 29:2: “When the righteous are in authority, the people rejoice; But when the wicked man rules, the people groan” (NKJV<sup>4</sup>).

Theologically, this implies that leadership, especially political leadership, is an honourable calling, but the hostile attitude of greedy and selfish politicians corrupts the system. Consequently, politics has come to be perceived as a dirty game. Christians in party politics such as Rev Fr Moses Adasu, a Roman Catholic Priest and elected governor of Benue State from 1992 to 1993, maintained that he was “in politics to baptise politics and make it pure” (ThisDay, 2003: 1). Socio-religiously, the claim by Christian politicians to make Nigerian ‘politics pure’ goes beyond the idea of religious salvation. It speaks of collective political redemption that deliberately and strategically positions Christians to respond to what is represented as corrupt religious, social and political conduct (Marshall, 2010).

In Nigeria, there has been a gradual increase in Pentecostal pastors seeking election to political office. Examples are the presidential candidates Tunde Bakare and Chris Okotie. In addition, there is the current vice president of Nigeria, Yemi Osinbajo. In Edo State, the gubernatorial flag-bearer for the All-Progressive Congress (APC) in the September 2020 election was a pastor, Osagie Ize-lyamu.

Finally, there is the notion of spiritual guidance and the political endorsement of politicians by religious leaders. In Nigeria, religious leaders, as people with power and influence, are accorded respect and recognition. Their prayers, opinions and guidance are sought, readily accepted, and regarded as sacred by their followers (Ahiokhai, 2010).

---

<sup>4</sup> Unless otherwise mentioned, all Bible references quoted in this research project are from the New King James Version (1982), Thomas Nelson Publishers, Nashville, Tennessee.

Religious leaders provide 'spiritual guidance' for politicians seeking an elected position.

Therefore, one way of gaining political votes is to identify with a prominent Pentecostal church and gain its leader's endorsement and support. Spiritual support and endorsement are enacted through public prayers and prophecy during Christian gatherings such as Sunday worship services, revivals, conferences, synods, and vigils. When the prayer and prophecy are actualised, and a politician emerges a winner in an election, the spiritual leader is invited to conduct the inauguration to the office and the spiritual cleansing. Some politicians endorsed by religious leaders have abused public office by looting, stealing, and misappropriating public funds (Marshall, 2010; Ahiokhai, 2010). Pentecostal leaders are now "lobbying for prominence on the national stage by prophesying for political leaders, inviting them to worship in their respective churches" and even ordaining them (2010, p. 256). Moreover, lobbying of political leaders by Pentecostals is primarily for financial gain.

### **Commercialisation and commodification of religion through the media: 'Marketing the sacred'**

According to Stout, information as part of a dominant contemporary culture "is often sold as a commodity" (2012, p. 19). The commodification of information implies profit-making via the media. Croteau and Hoynes (2001) use a market model to describe the economic interactions and dimensions of a profit-making process. They posited that societal needs are met in an exchange between supply and demand, with profits being made. In their words, "as long as competitive conditions exist, businesses pursuing profits will meet people's needs" (2001, p. 15).

Cramer, a renowned scholar of communication and journalism, argues that “consumers are the ones who force media companies to act in a way that meets their needs” (2009, p. 95). The competitive platform in a market model demands efficiency, responsiveness, and innovation among suppliers. Yet, people’s needs and the desire for profit should not be used as an avenue for economic exploitation.

Media industries, according to Picard, operate as a “dual product market” (1989, p. 17–19). In this market, two products are commercialised: content (programmes) and audience (consumer). To elaborate, Doyle states that

The entertainment or news content that viewers consume constitutes one form of output that media firms can sell. The audiences that this content has attracted constitute a second valuable output, as access to an audience can be packaged, priced, and sold to an advertiser (2002, p. 12).

Two things can be noted in the above statement. First, media content is described as news and entertainment, but no description is provided for the media audience. It is therefore important to conceptualise the media audience. In terms of commercialisation, the audience or ‘buyer’ is “...consumers – recipients of the packages of information, propaganda, advertisements, drama, and news propounded by the media” (Price, 1994: 669). Secondly, the given statement depicts an interconnectedness and synergy in the process between media content and audience. For instance, media content has no value unless distributed to an audience, and media outlets have no value without content to disseminate (Doyle, 2002). Therefore, production, packaging and distribution are critical elements in commercialisation.

One of the criteria for measuring effectiveness and fruitfulness among Pentecostal leaders is their financial success. Therefore, “marketing the sacred has become big business via the internet” (Hackett, 2009: 71). The media have been and continue to be a market platform for the commodification and commercialisation of religion, and a marketplace for ideas, goods, and loyalties (Price, 1994; Ukah, 2011).

Religious media, as a marketplace for ideas, provide a platform for routing philosophical and theological ideas about God, humans, sickness, and demons. Religious institutions use their ideas and teachings about the physical and spiritual world to solicit donations in what Ukah (2011, p. 49) refers to as the “harvesting of donations” from the public, collecting offerings, ‘seed sowing’, and tithes. As a market for goods, religious media produce, package and distribute products such as books, stickers, magazines, anointing oil, holy water, videos, and audiotapes, even finding and connecting with spiritual life-partners (arranged marriage) (Abioje, 2011; Hackett, 2009; Ukah, 2008, 2011). Media as a marketplace for ideas and goods are meant to attract and retain their audiences’ loyalties. It can be argued that religious media compete in a market for the loyalty of their audiences’ hearts, minds, bodies, and pockets. The justification for the commercialisation of religion is based on evangelism.

Beyond commercialisation, media contents are described as cultural goods and public goods because they enrich our cultural environment (Doyle, 2002: 12). For Doyle, media content as public goods does not get used up or destroyed in consumption; it can be supplied repeatedly to additional consumers. This notion may not be true of some of the media content produced and sold by religious media, for example anointing oil and holy water. These products are literally consumed. But, when the products are

packaged and publicised in a programme, their use can be watched multiple times. One of the most important and attractive contents offered to the consumer by most religious media is a miracle, or what Ukah described as a miracle broadcast, a “unique selling proposition” in Pentecostalism (2011, p. 48 & 49).

The concept of miracle, according to Ukah, is embedded in the belief that “the supernatural can inexplicably intervene in the affairs of human beings” (2011, p. 48). Miracle broadcasts are aimed at advertising God in action through human vessels. The miracles are meant to inform, persuade, attract, and give consumers access to religious markets. On the other hand, they create a platform for economic gain. However, they may be exploitation of consumers, particularly when the profit potential overrides the good social potential of religious intuitions.

### **Managing or manipulating conflict in Nigeria through religious media**

The surge in Africa’s social, political, tribal, and religious conflicts is alarming. It has wreaked havoc on lives and property. Nigeria, for example, has been, and continues to be, troubled with socio-political issues arising from ethnic rivalry and religious conflicts. These conflicts are sometimes instigated and exacerbated via the media. The media are also used to advocate for peace, tolerance, and conciliation. This means that the media have great power to persuade and mobilise society on the path to either peace or violence (Alakwe, 2017; Cox et al., 2010; Hackett et al., 2014, p. 71; Marlowe et al., 2017; Shittu & Abdulkadir-imam 2018). Therefore, the media “play a dominant role in creating society itself” (Carducci & Rhoads, 2005: 3). Expressing a similar view, Curran posited that the primary way the media influence the public and create society is not through



campaigning and explicit persuasion but “through routine representations of reality” (2002, p. 165).

In Nigeria, the media have been criticised for instigating conflicts. Examples are the 2002 ‘Miss World Riots’ in the northern city of Kaduna (Abba Issa Auwalu, 2016; Angerbrandt, 2015; Human Rights Watch, 2003) and the repeated Southern Kaduna crisis (Ottah & Gever, 2020; Saidu & Best, 2007; Shittu & Abdulkadir-imam 2018; Sule, 2015, 2007;). The Nigerian Army blamed the media for unbalanced and biased reporting of the Southern Kaduna crisis. According to Maj.-Gen. Chukwuma Okonkwo, the commander of Operation Safe Haven (OPSH), a military task force established to maintain peace in the Middle Belt region, “the reports are not balanced; perhaps, most of the media houses do not know both sides are involved” (Newspost Nigeria 2020). Okonkwo’s assertion points to the centrality of media objectivity in reporting conflict situations. On the other hand, Saidu and Best (2007) argue that the lack of media objectivity is caused mainly by ownership and control, religious affiliation, ethics, and economic, political, and cultural interests. These factors make it difficult for media outlets to be objective in broadcasting during crises.

Shittu and Abdulkadir-imam (2018) describe how electronic media, particularly radio, have contributed to de-escalating community conflict in Nigeria. Using the case of Radio Nigeria (RN) as an example, the authors argue that radio has recently ventured into mediating conflict via programmes of advocacy for peaceful coexistence. Such programmes, according to them, include a round table call-in discussion where stakeholders from the affected communities are invited to speak on “the importance of peaceful coexistence, Spirit of forgiveness, and need to eschew vengeance between the communities and beyond” (2018, p. 48). The

role of RN in de-escalating community conflict, as articulated by Shittu and Abdulkadir-imam, is situated within the context of government media ownership and control. Therefore, the author argues that the RN has resource availability from the government and unhindered access to conflict communities. In the case of a private media station with limited resources and the necessity of profit-making, how can balanced and unbiased coverage and management of the conflict be achieved? In contemporary society, the mass media play a crucial role in gathering, circulating, interpreting, and commenting on crises (Layefa & Olusola, 2014). This being the case, how can media plurality, digitisation, and convergence strengthen or weaken the political economy of electronic media in escalating or de-escalating conflict? Nevertheless, Shittu and Abdulkadir-imam's study provides a theoretical and practical framework, beyond the scholarship of media reporting in conflict and crisis, for a more nuanced mediating role of the media in de-escalating community conflicts.

Hackett (2003) explores the role of the media in managing or manipulating religious conflict in Nigeria. Her exploration of discriminatory media practices by Christians and Muslims illustrates the growing production and circulation of religious messages, especially those which propagate distorted and demonising teachings about other religious fraternities. In her view, such an approach has contributed greatly to the menace of Nigeria's interreligious conflicts. Sampson affirms that religious crisis "occupies a prime position on Nigeria's security pyramid" (2012, p. 104), giving rise to a culture of mutual suspicion and unhealthy rivalry between religious groups in the public sphere. Hackett concludes that "Nigeria's media culture will become ever more influential in shaping intra- and

interreligious relations, and the overall health of the Nigerian nation” (2003, p. 28).

While I agree with Hackett’s observations, mainly that much of media culture contributes to conflict and intolerance, it is nevertheless essential to explore the idea of media culture becoming more influential in shaping the Nigerian nation’s overall health. There are three reasons for this. Firstly, media culture encompasses sociocultural, political, historical, economic, and religious experiences and relations. Secondly, media messages are not hegemonic. Nigerians have the power or agency to resist, accept, and negotiate meanings. In Hernandez’s words, media agency “assumes a dialectical character that speaks the politics of both resistance and transformation” (1997, p. xi). Thirdly, there are no simple ways to organise religious media to promote a healthy economy and democratic principles and values in Nigeria.

### **Chapter summary and conclusion**

This chapter explored the academic debates on the theory and concept of mediation and mediatisation of religion. Both concepts suggest a universal idea in studying religion and media. Mediation and mediatisation entail the fundamental question of the media’s relationships, functions, and influences in religion, culture, and society, serving as a product of two-way interaction between religion and media. Furthermore, the chapter applied the theory and concept of mediatisation of religion to examine current trends and themes in religion and media, especially in Africa and Nigeria. It began by examining the notion of media ownership and control and explored the concept of banal religion together with the theory of mediatisation. It argued that banal religion speaks of religious media

presence and practice that are not connected or authorised by any formal or organised religious institutions.

Furthermore, the chapter reviewed academic research on the relationship between religion and media from the point of view of three religious belief systems: Islam, African Traditional Religion (ATR) and Christianity. Three main themes were identified and highlighted in the literature: the first illustrates how religious leaders use the media for political involvement in Nigeria; the second speaks of the commercialisation and commodification of religion via the media; and the third involves how the media manage or manipulate conflicts in Nigeria. Generally, this chapter aimed to understand, analyse, and identify existing knowledge and gaps in religion and media research. One aspect of the gap identified is the dearth of academic research on the media presence and practices of mainline churches in Nigeria. Furthermore, most of the research on Pentecostalism and the media has focused on commercialisation and religious globalisation, with little or no emphasis on religious media as platforms for public pedagogy and literacy development. Therefore, the chapter laid the foundation for achieving the first objective of this research project, which is to critically review the relationship between public pedagogy and the socio-political economy of religious media in Nigeria. The next chapter explores the theoretical dimensions of literacy and religious media as a platform for public pedagogy.

## Chapter Three

# Understanding the Theoretical Dimensions of Literacy and Public Pedagogy

### Introduction

In a digitised and globalised economy of knowledge production, the notion of culture provides the opportunity for scholars of education to engage the concept of literacy beyond the ability to read, write and calculate. It also extends the idea of knowledge production beyond the boundaries of formal educational institutions. The primary focus of this chapter is hence to provide an overview of the concept of 'literacy' and Biesta's (2012) conceptualisation of public pedagogy within the intersections of religion, media, and education. The chapter briefly examines the psychological, political, and sociocultural approaches to literacy development. The aim is to understand the connection between literacy as a cognitive process and literacy as a social practice. By describing the scholarly debates on literacy in Africa, the chapter explores literacy's effects on society. The objective is to outline the various conceptualisations of literacy in Nigeria, and the media literacy campaign of the Nigerian government. The chapter provides the opportunity to situate and understand the potential value of religious media as a public pedagogical platform, and its media artefacts as educational resources that may contribute to literacy development. It implies that the conceptualisation and practice of literacy entail and transcend the boundaries of formal schooling. It also proposes that the mediatisation of religion, as discussed in the previous chapter, is a form of public pedagogy.



## **Psychological and political approaches to literacy**

Literacy has traditionally been approached as a psychological, mental, or cognitive process (Gee, 2015, p. 35). This view treated the ability to read and write as the ability to process mental events internally and independently in people's heads. Nonetheless, digitisation, globalisation and multiculturalism have challenged the notion of literacy as a mental process (Rutten et al., 2013, p. 444). The critique is based on the idea that the mental process of literacy translates into a social and cultural practice in the environment (Gee, 1999; 2010a). Therefore, literacy is both a mental event and achievement and a social, cultural, historical, and institutional way of participating in the micro and macro environment (Gee, 1999).

Hannam et al. (2019) argue that the concept of 'literacy' is deeply political. Because 'literacy' is a human right (2019, p. 6), it is a human right entrenched in the idea of primary education for all. In this sense, "education is both a human right in itself and an indispensable means of realising other human rights" (Lee, 2013, p. 1). The logic for this recognition of literacy as a human right assumes that literacy constitutes a firm foundation for human development (Hannam et al., 2019; UNESCO, 2013). These rights-based and skills-based approaches to literacy are anchored on a dual relational proposition—the relationship between literacy and schooling, and the connection between literacy and economics: from human rights to human dignity.

The first notion deals with the political functions of schooling, such as the initiation, indoctrination, and training of students in speaking and writing the language of the preferred polity. According to Cope and Kalantzis, the function of schools is to inculcate basic rudimentary skills such as reading,

writing and arithmetic (1996, p. 5). Learning to read, write, decode, understand, and interpret a collection of texts in a particular institutionalised language such as English can “foster and promote a connection with the wider socio-political context” (Hannam et al., 2019, p. 6). The relationship between literacy and schooling raises the following concerns. First, it is unilateral in approach, because it does not take cognisance of the fact that a person can be literate in reading and writing without attending a formal schooling system. Second, it ignores the multiplicity and interconnectedness of sites that contribute to creating a literate society. Third, it creates the false impression of the government and school systems as ‘sole custodians and instructors of literacy’. In response to this, Hannam et al. (2019) ask the critical question: Who ‘defines’ the domain or terrain in which one is or becomes literate? (2019, p. 10). Fourth, from a demographical perspective, what proportion of a society needs to attend school before the whole population can be described as literate? Finally, it raises political concerns about power and control regarding the texts and literacy content of the school system (Hannam et al., 2019; Cope & Kalantzis, 1996).

Despite these criticisms, schooling is a vital aspect of literacy development. Schooling has encouraged democratic decision-making and personal agency. Also, it provides skills for employment and labour productivity (Hartley & Horne, 2006). A 2013 report by the United Nations’ Educational, Scientific and Cultural Organization (UNESCO) affirms that education enables human beings to survive, navigate, develop capacities, participate, and contribute to societal development. It improves the quality of their lives and their ability to make informed decisions and continue learning (2013, p. 1). For this to happen, “we need the widespread acceptance of the multi-

faceted nature of contemporary literacy and recognition of its importance for social and economic well-being” (Hartley & Horne, 2006, p. 9). The multi-faceted nature of contemporary literacy will be discussed in the next section under the sociology of literacy. Before this aspect is explored, the political relationship between literacy and economics will be briefly examined.

The political relationship between literacy and economics is conceptualised on the economic theory of knowledge economy and human capital. These theories argue for a production and consumption system grounded on intellectual capital. This notion holds that the acquisition and productive application of knowledge, which are primarily technological skills, represent a propelling force for economic growth, competitiveness, and social participation (Cope & Kalantzis, 1996; Hadad, 2017; Powell & Snellman, 2004; Širá et al., 2020). McCracken and Murray (2009) affirm that “human capital is linked with literacy, since reading proficiency determines one’s ability to learn as well as one’s ability to adapt to changes in organisations, and in the labour market” (2009, p. 3).

Investing in the creation of a literate society can increase economic opportunities, productivity, and growth (Blaug, 1966; Hannam et al., 2019; Walberg, 1983). Bausmith (2012) and Gyimah-Brempong (2011) found that in the United States of America and Africa, the relationship between literacy and development varies according to level of education. They argue that people with tertiary education and higher literacy levels “were more likely to be employed; more likely to hold professional, management-related, and technical occupations; earned three times the annual salary; were less likely to be poor; and more likely to have participated in on-the-job training in the prior year” (Bausmith, 2012, p. 5; Gyimah-Brempong, 2011, p. 19).

On a societal level, Coomans (2007) affirmed that a literate society could foster the “creation of opportunities, freedom of choice, sustainable economic growth, improvement of health conditions, poverty reduction, social mobility enhancement, and prevention of autocratic rule” (2007, p. 185). Drawing a connection between literacy and economy is partly about maintaining “the social order and its source of authority, a lesson that was appropriate for a society that expected its workers to be passively disciplined” (Cope & Kalantzis, 1996, p. 5). In spite of this, a literate society does enable and equip individuals to participate productively in its economic sector and its economic activity.

### **From literacy to literacies: A Sociocultural approach**

Sociolinguistics, bilingual educationists, and other literacy experts have advocated a sociocultural approach to literacy development. Although there are various sociocultural theories on literacy development, most studies agree that the major emphases of this approach are on the social and cultural context and process in which literacy is practised (Compton-Lilly, 2009; Gee, 2015; Hannam et al., 2019; Perry, 2012; Rutten et al., 2013). Furthermore, social processes and practices are connected to language, people’s experiences, identities, and social affiliations (Compton-Lilly, 2009, p. 88). In other words, communication, collaboration, and interaction between people through social practices are crucial components in understanding and exploring literacy development (Chakrabarty, 2020).

Gee (1996) asserted that language “always comes fully attached to ‘other stuff’: to social relations, cultural models, power and politics, perspectives on experience, values and attitudes, as well as things and places in the world” (1996, vii). Therefore, to be literate is to deeply and critically use

language to engage in a communal set of social processes and practices (Hannam et al., 2019). This description portrays literacy as a fluid concept and not an autonomous action. It recognises multiplicities and intersections of experiences within the social environment that contribute to literacy development. In this sense, the conceptualisation of literacy moves beyond reading and writing. The focus of this section is to provide an overview of prominent sociocultural perspectives on literacy development.

According to Lewis and Moje (2007), “the word sociocultural has taken on both great prominences and, we would assert, some lack of clarity in application” (2007, p. 1). The fluid nature of the sociocultural approach to literacy may significantly contribute to the lack of clear conceptualisation and contextualisation. To avoid such lack of clarity, therefore, this study will adopt and critically engage the three strands of the sociocultural approach to literacy theorised by Perry: literacy as social practice, multiliteracies, and critical literacy (2012, p. 51).

### ***Literacy as Social Practice***

The theorisation of literacy as a social practice is based on how reading and writing are used for different purposes and in different contexts. In this approach, literacy refers to “what people do with reading, writing, and texts in real-world contexts and why they do it” (Perry, 2012: 54). Expanding this point, Gee posited that “people do not just read and write texts; they do things with them, things that often involve more than just reading and writing. They do them with other people within a social context” (2015, p. 36). This signifies that literacy as social practice implies the concepts of events and practices.



Literacy events describe and observe what people are doing with texts. The event-based approach is grounded on “an autonomous set of skills” (Hannam et al., 2019: 6). It begins with the agent’s intent for reading or writing, moves to the text itself and then connects it to the social context. At the same time, literacy practice is related to unobservable beliefs, values, attitudes, and power structures (Perry, 2012: 55). Therefore, Perry argues that literacy practice must be inferred. The process of literacy development, both as events and practices, focuses on human action within various social institutions, power relationships, available languages, histories, values, and cultural beliefs” (Gee, 2015: 36; Perry, 2012: 56).

Current strands in the conceptualisation of literacy as social practice are New Literacy Studies (NLS) and The New Literacies Studies (Gee, 2012; 2010a; Hannam et al., 2019; Lewis & Moje, 2007; Perry, 2012; Street, 1993). The former argues for a social and cultural approach to literacy through language. The latter studies new types of literacy beyond print, especially digital literacies and literacy practices embedded in popular culture (Gee, 2015: 44; Chakrabarty, 2020: 2; Rutten et al., 2013). The NLS and The New Literacies Studies show nuance and a broad pluralistic conceptualisation of literacy. They argue that ‘literacy acquisition is a socialisation process “situated in the context of society and institutions’ power structures” (Rutten et al., 2013: 445).

Literacy as social practice fosters socialisation, identity, and a sense of belonging to the broader society (Hannam et al., 2019: 6). It may also contribute to social exclusion by creating and sustaining social stratification. For instance, Gee maintains that in the use of meta-language to study systems activity – when people assemble in sociocultural groups to engage in activities such as discourse, those who are not familiar with and fluent in

the language of the discourse community will be excluded. In other words, a person can only participate if they satisfy the description of the discourse (Perry, 2012). This raises three critical questions. First, who defines the boundary of discourse satisfaction? Second, what or who sets the discourse description? Third, how is the process of both discourse satisfaction and discourse description determined?

Literacy as social practice has attracted some criticism. It has been criticised for not considering and explaining how people learn to read and write (Perry, 2012). Furthermore, it emphasises “individual membership” of various social and cultural groups rather than the individual (Gee, 2015). The problematic and challenging aspect of literacy as social practice centres on what constitutes literacy. Put differently, what should be considered literacy in any context, time, or space, and which literacies are seen as dominant, overshadowing the other marginalised and resistant literacies? (Chakrabarty, 2020: 1).

Street (1993) argues further that the teacher’s power and social control dynamics subdue the learners within a schooling environment. Hannam et al. affirm that a learner is not a blank slate (*tabula rasa*) for literacy development within the school context: “Learners bring their literacy with them, sometimes more than one literacy” (2019, p. 7). These criticisms weaken the notion of literacy as social practice that describes changing participation patterns in “communities of practice” (Lave & Wenger, 1991). Despite these criticisms, literacy as social practice does expand the concept of a singular literacy to encompass multiliteracies.

## *Multiliteracies*

The pluralistic conceptualisation of literacy is grounded on what scholars labelled 'the social turn' (Adams, 2010; Gee, 1999; Rutten et al., 2013). Gee refers to it as a philosophical concept that "focused on interaction and social practices" (1999, p. 1). For Rutten et al., it is a "socially situated practice" (2013, p. 445). The core of social turn is embedded in recognising that multiple interactions and social practices within a given context contribute to literacy development. It expands the notion of singular literacy by arguing for multiliteracies. As a sociocultural approach that links and describes literacy as social practice, multiliteracies also emphasise the social context in which people practice literacy. It focuses on modes of representation that are broader than language (Cope & Kalantzis, 2000, p. 5).

The notion of multiliteracies was first developed and propagated by the New London Group (1996). It was grounded and conceptualised as a response to rapid global change and technological advancement. Cope and Kalantzis, members of the New London Group, state that "the world was changing, the communications environment was changing, and it seemed to us to follow that literacy teaching and learning would have to change as well. This was the gist of our argument" (1996, p. 2). Their concern was to explore the implications of the "changing social, economic, and political world on life chances and social futures" (Perry, 2012, p. 59). The concept implies that multiliteracies affirm and intersect with the notion of the social turn in literacy development.

According to Cope and Kalantzis, at the core of multiliteracies are two arguments; "[T]he first engages with the multiplicity of communications channels and media; the second deals with the increasing salience of

cultural and linguistic diversity” (2000, p. 5). The first argument, known as multimodality, is about studying new types of literacy beyond print, mainly digital literacies (Kress, 2000). Multimodality acknowledges the multiplicity of knowledge production sites and argues that meaning-making happens through various communicative mediums. Multimodality holds that “written-linguistic modes of meaning are part and parcel of visual, audio, and spatial patterns of meaning” (Cope & Kalantzis, 2000, p. 5). From this perspective, the description of ‘text’ for multiliteracy scholars encompasses print, electronic and digital media to include various semiotic systems (Perry, 2012).

All these conceptualisations gave rise to an entire concordance of new terminology and categorisations within literacy study. Examples of these new terms are situated literacies (Barton, et al., 2000; Gee, 2010a), global literacies/critical global literacies (Hawisher & Selfe, 2000; Schuerholz-Lehr 2007; Yoon et al., 2018), hip-hop literacies (Wilson, 2008). There are also different literacy types: media literacy, civic literacy, cultural literacy, digital literacy, and religious literacy. The following section briefly explores media literacy and religious literacy.

### ***Media Literacy***

Media literacy is the ability to access, analyse, evaluate, and create messages across various contexts using various forms of communication (Christ & James, 1998, p. 7; Livingstone & van der Graaf, 2010, p. 1). Media literacy is associated with print, electronic media, new media, and digital media (Livingstone & van der Graaf, 2010, p. 1). It is concerned with media context, content, production, and consumption. Users derive meanings from, and construct meanings in, various media (Gee, 2010b: 9). Media literacy is

about having the skills to navigate logically and critically, to actively participate in and positively contribute to the flourishing of one's social context.

### *Religious Literacy*

According to Hannam et al. (2019), the definition and description of religious literacy depend upon how one wishes to understand religion itself; for both literacy and religion, there is a substantial variety of interpretations. Wright (1993) defines religious literacy as “the ability to reflect, communicate and act in an informed, intelligent and sensitive manner towards the phenomenon of religion” (1993, p. 47). For Prothero, it is “the ability to understand and use the basic building blocks of religious traditions – their terms, symbols, doctrines, practices, sayings, characters, metaphors, and narratives” (2007, p. 15). From these definitions, key concepts such as beliefs and practices, communication, acts, and symbols suggest that religious literacy can be ritual, confessional, and (inter) denominational. Therefore, religious literacy equips citizens to understand the vocabularies, grammar, rules, and narratives underpinning religious beliefs and responsibilities (Dinham & Shaw, 2017: 2).

To be religious and literate is to have functional and critical knowledge about the object and subject of religions that allow one to respect relationships with others and navigate different social domains. On this point, Hannam et al. argue that a religiously literate person has the intelligence and thoughtfulness to converse with others in society in a way that respectfully recognises their religious beliefs (2019, p. 28).



## *Critical Literacy*

Adding the adjective 'critical' to the term 'literacy' invoked the notion of analytical or logical thinking (Costandius & Blitzer, 2015, p. 41). These authors refer to critical literacy as "higher-order thinking that questions assumptions or facilitates a willingness to look from different perspectives." Such thinking requires imagination and the ability to act and understand what and why one is acting. Therefore, critical literacy is "the process of becoming conscious of one's experience as historically constructed within specific power relations" (Anderson & Irvine, 1993, p. 82). It carries the notions of agency, identity, empowerment, emancipation, and awareness of power relation dynamics in navigating a particular domain. Hannam et al. describe it as follows:

The idea of critical literacy provides helpful opposition to functional literacy. Suppose functional literacy is about navigating a particular domain effectively. In that case, critical literacy seeks to help students raise questions about why the domain is what it is and who defines – or has the right to define – the domain's rules, codes, and boundaries. It, in turn, leads to the question of whether one should or should not identify with the domain as it is or should seek to change or redefine the domain (2019, p. 9–10).

Based on the above, the ability to navigate and ask critical questions about a domain should emanate from the awareness and in-depth knowledge of that specific domain. As a sociocultural concept, critical literacy is entrenched in literacy as social practice and multiliteracies.

Finally, the sociocultural approach to literacy, whether literacy as social practice, multiliteracies, or critical literacy, provides a theoretical lens for the conceptualisation and contextualisation of literacy as (i) an autonomous set of skills; (ii) applied, practised, and situated skills; (iii) a learning process; and (iv) a text. It shows that the context of studying literacy extends beyond the boundaries of the school environment and should be a situated practice. The following section will explore literacy research in Africa, particularly Nigeria.

### **Literacy in Africa: “From promises to progress to crisis towards a new hope.”**

On the 23rd of June 1990, Nelson Mandela, in a speech at Madison Park High School, Boston, USA, stated that “education is the most potent weapon we can use to change the world”. Mandela affirmed that education and literacy are necessary for active participation in contemporary knowledge-based developing societies. The standard approach to literacy development in Africa, as in other parts of the world, focused on the relationship between literacy and education within the school environment. This section provides a background to the study of literacy in Africa, particularly Nigeria. Firstly, it briefly explores the historical development of literacy. Secondly, it sketches the various conceptualisations of literacy. Thirdly, the section aims to understand the various ways in which literacy is contextualised in Nigeria.

Historically, studies on literacy and ‘formal’ education in Africa were understood as part of the continent’s missionary and colonial experience. Yet, the concept of literacy and education in Africa predates the presence of missionary and colonial enterprises. On this point, Ukah states that

Before European intrusion, Africa consisted of well-established, vibrant societies and cultures, different kingdoms of varying sizes and sophistication, rich in civilisation, the arts, law, and religious traditions. For example, the Benin Kingdom in the seventeenth century was characterised by a highly stable and effective administrative structure headed by the Oba (King); an extensive and complex commercial network; legal codes; and a highly evolved civilisation that generated outstanding works of art, many of which had ritual significance. Many religiously and ritually inspired artistic productions were taken away by the first Europeans who contacted the Kingdom and can be seen in museums all over the Western world today (2016, p. 47).

Ukah's statement indicates that literacy is well-established and deeply enshrined in African cosmology and indigenous knowledge systems. It is uniquely visible in the people's social, cultural, political, religious, and economic structures and lifestyle even before the name Africa was given to the continent. According to Omolewa, African traditional educational knowledge "is usually stored in people's memories and activities and is expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds" (2007, p. 595). This point reflects a concept of literacy that surpasses the early western ideology of literacy as merely reading and writing and expresses a more sociocultural approach, embedded in the traditional

African modes of education that emphasise inclusivity, communality, the pursuit of excellence, and response to society's social needs (Omolewa, 2007; 2006).

Therefore, based on Ukah's argument and the history of colonial invasion, it may be asked whether literacy is synonymous with western civilisation, and why was/is ancient Africa described as an illiterate society? There are various answers to these questions. Four aspects will be mentioned briefly here. Firstly, there are the misunderstandings and differences in culture and worldview between Africa and Europe. The second is the language barrier. The third is the issue of power and control, and the fourth is the lack of proper and early documentation of African indigenous knowledge and oral traditions. Ancient African societies were unique in respect of literacy, but there need to be uniformity and equal educational experience in traditional knowledge systems on the continent.

As stated previously, literacy and formal education in reading and writing within a school system were introduced in Africa by missionary organisations and colonial authorities. According to Omolewa, the advent of western education "disrupted the traditional system" of education in Africa (2007, p. 594), because the educational content was mainly Euro-centric. It aimed to educate a few Africans to support the colonial administrations and missionary enterprises, and education thus became a strategy to propagate and maintain the norms and values of missionary and colonial rule. Thus, some Africans were trained to serve, sustain, and reproduce the political, economic, and social order of the colonial agenda (Ntriri, 1993; Omolewa, 2006; 2007; 2008; Pehrsson, 2012). During this period, mass education was not a priority, because the colonialists feared it would equip and encourage the African people to revolt against the colonial

powers (Pehrsson, 2012, p. 9–10). Ntriri (1993) argues that mass education was provided mainly to recruit and promote the industrial labour force. Thus, the core of education was for administrative, political, and commercial purposes.

From the 1950s onwards, most African countries gained independence from colonial authorities. After independence, the new national leaders replicated the colonial ideology of literacy and education designed within a school system. Politically, the educational agenda of these leaders was to “expand access, desegregate schools and curriculum and address inequality” (Pehrsson, 2012, p. 18). It promised to provide mass literacy and quality education for the citizens. This period witnessed a drastic increase in school enrolment, mainly in primary education. Samoff describes the expanded access as “dramatic and rapid progress” (1999, p. 3).

In the 1980s and 1990s, this ‘rapid progress’ was adversely affected by the economic recession. It created a crisis financially in African school systems and increased the rate of poverty in society (Pehrsson, 2012; Samoff, 1999). To reduce poverty and improve living standards, many African countries have continued to invest in education. This sustained investment in education on the continent has created new hope and expectations for Africa’s educational environment (Pehrsson, 2012). Based on this background, the following section explores the study of literacy in Nigeria.

### **“Leaving no one behind”: Debates and scholarship on literacy in Nigeria.**

As stated earlier, literacy in Africa has been conceptualised as reading, writing, calculating, and participating in society. In Nigeria, advocacy for literacy has attracted much scholarly and governmental attention. Notably,



the ability to read, write and calculate offers multiple avenues to socio-economic development, contributing to the capacity for social awareness and critical reflection for personal and social change (Aridegbe & Makinde, 2014). In other words, literacy enables individual empowerment, reduces poverty, improves social participation, and fosters national development. Accordingly, scholars have approached literacy from various perspectives. Examples are literacy and good governance (Aridegbe & Makinde, 2014; Kola et al., 2017; Ozohu-Suleiman, 2016); literacy and healthcare (Adekoya-Cole et al., 2015; Onotai, 2008; Tenibiaje, 2014); literacy and adult education (Omolewa, 2008); literacy and economy (Egbu, 2018).

Creating a literate society is an all-inclusive and participatory responsibility. It entails the concept of 'leaving no one behind,' which is an expression of advocacy for mass literacy. Aboyi (2014) states that implementing a functional mass literacy programme creates and supports a sustainable democratic process, transmitting democratic values and poverty reduction in Nigeria. Therefore, education through mass literacy is the agency through which Nigerians can be empowered to be aware of their constitutional rights and responsibilities. Aboyi argues that mass literacy programmes should equip citizens to resist manipulation, domination, and oppression. Such programmes must align with contextual issues in the nation, encourage lifelong learning, promote social justice and dialogue, and respect others. As important as this study is, Aboyi did not suggest any mass literacy programme or a format for designing such programmes that he had advocated.

Similarly, Nkamnebe and Nkamnebe (2018) used the notion of 'leaving no none behind' to affirm the relationship between literacy and the library in Nigeria. The study conceptualised and portrayed the library as a public site

that promotes literacy development. The authors stated, “Public libraries play vital roles in giving the citizenry a chance to acquire literacy by providing access to information materials and services” (2018, p. 77). Challenges in Nigeria’s infrastructure and specifically its public libraries are significant setbacks to promoting literacy. Furthermore, the location of public libraries in Nigeria is primarily in urban and semi-urban areas, and most rural communities in Nigeria do not have a public library. Despite the criticism, the study concluded that public libraries should collaborate and provide information and services to promote Nigeria’s literacy development.

The relationship between literacy and prison inmates in Nigeria has been explored by scholars (Eneku, 2001; Oluyemi Adetunji & Nel, 2015; Tenibiaje, 2012; 2014). These scholars argue that the rate of illiteracy among prison inmates in Nigeria is very high. Tenibiaje investigated the extent of literacy and information and communication technology in some prisons in Nigeria and found that “inmates in Nigerian prisons are novices in the area of information and communication technology. For example, 93.52% cannot operate a computer system successively. A high percentage, 90.66%, cannot browse or search for Google or Yahoo” (2012, p. 121). This high illiteracy rate is based on the non-provision of information communication technology such as computers, iPads, and Android phones. The lack of political will has also been identified as a significant hindrance. Eneku (2001, p. 19) described the educational activity in Nigerian prisons as a form of unorganised apprenticeship designed to maintain the prison system. This explains the high level of illiteracy in Information Communication Technology (ICT) among inmates, prison warders and members of the Nigeria Prison Service (NPS). Consequently, this may be a significant

obstacle to rehabilitating and reintegrating ex-convicts and inmates into society and may even contribute to recycling crime and criminality in Nigeria.

In a study on literacy and livelihoods, Zuofa (2011) adopted the concept of functional literacy to advocate for the introduction of literacy programmes that promote 'livelihood' (or the ability to earn a living) in Nigerian schools. Zuofa described livelihood as "all sources of income that provide support for a living" (2011, p. 162). The author argues that "current trends in both human and physical development can only be made available and practicable through the curriculum on literacy" (2011, p. 162). As important as this study is to literacy development in Nigeria, it raises a few concerns. Firstly, the use of the notion of functional literacy to argue that human and physical development "can only be made available and practicable through the school curriculum" confines literacy to a school environment. Secondly, the role of learners in developing literacy programmes is neglected, suggesting that learners are viewed as blank slates. Thirdly, the relationship and power dynamics between learners, instructors, funders, and curriculum designers are also minimised. Finally, the correlation between literacy and livelihood should be approached and conceptualised beyond functional literacy within a school environment.

Aridegbe and Makinde (2014) associate the idea of literacy with democracy and active citizenship. The authors used the concept of governance as a system of "exercising control...and a process of decision-making within an institution" to argue for literacy development in Nigeria (2014, p. 6). According to the study, a literate society is built on a foundation of knowledge, which promotes good governance and actively encourages citizens to participate in national affairs. Such knowledge is obtained

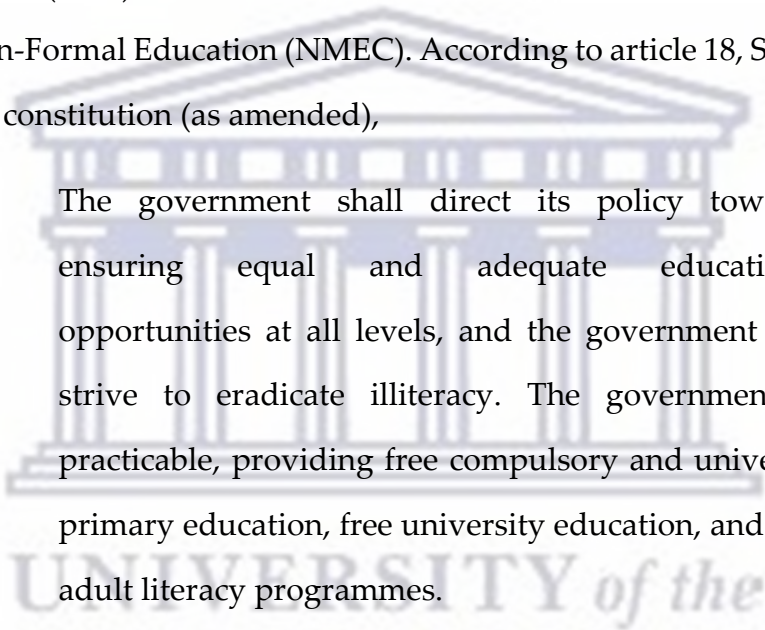
through education. Education is “a social contract between the people and their government” (2014, p. 8). The quality of a social contract in a democratic system of governance should be rooted in participation, transparency, accountability, inclusivity, effectiveness, efficiency, and equity. Based on these attributes, the authors advocate that the Nigerian government should invest in and encourage mass literacy development. They identify “Personal, Political, Cultural, Social, and Economic benefits” of mass literacy for good governance and active citizen participation (2014, p. 4–5). The study concluded that literacy development, citizen action and good governance are “critical components for a healthy democratic public sphere” (2014, p. 11). The government should therefore continue to provide funding, formulate policy, encourage research and collaboration, and create a conducive environment for literacy development in Nigeria. The following section briefly explores the Nigerian government’s efforts in literacy development.

### **“Each one to teach one”: Government efforts in literacy development in Nigeria.**

Education is a vital tool for the governance and flourishing of any nation. Individual empowerment and national development are deeply connected to a conducive educational environment. In Nigeria, the high rate of illiteracy is an indication of the relationship between education and governance. Of an estimated population of about two hundred million people, over sixty million are illiterate: unable to read and write in any language. Those most adversely affected are women, the physically challenged, street children, the urban poor, and nomadic and riverine

communities. (Nkamnebe & Nkamnebe, 2018; National Commission for Mass Literacy Adult and Non-Formal Education 2017a; 2017b).

Through the Federal Ministry of Education, the government is committed to mobilising stakeholders, harnessing resources, and providing leadership to reduce the country's illiteracy rate. The commitment to free and compulsory primary education is recognised at the federal, state and local levels and is enshrined in the 1999 Constitution, the National Policy on Education (NPE), and the National Commission for Mass Literacy, Adult and Non-Formal Education (NMEC). According to article 18, Sections 1 and 3 of the constitution (as amended),



The government shall direct its policy towards ensuring equal and adequate educational opportunities at all levels, and the government will strive to eradicate illiteracy. The government is practicable, providing free compulsory and universal primary education, free university education, and free adult literacy programmes.

The above quotation suggests three things. First, it forms the foundation and policy for the reduction of illiteracy. Second, it empowers and encourages literacy efforts in Nigeria. Third, literacy and education must be accessible, of quality, equitable, and affordable for Nigerians. These assertions are based on the logic that education is expected to respond to national priorities, especially regarding the dissemination of values.

To illustrate, the Sixth Edition of Nigeria's Policy on Education outlined these values as "respect for individuals' worth and dignity and shared responsibility for the common good of society" (NERDC 2013, p. 2).



Furthermore, there are constitutional values in the aims of education that are highlighted as national priorities, and this includes the “development of the individual into a morally sound, patriotic and effective citizen; the inculcation of national consciousness, values and national unity; development of appropriate skills, mental, physical and social abilities and competencies to empower the individual to live in and contribute positively to the society” (2013, p. 3). Despite the objectives outlined by the National Policy on Education and efforts to implement them by schools, it has been demonstrated that education as an act and as a teaching and learning process, both formally and informally, takes place at several sites. Therefore, the conceptualisation of literacy and education as enshrined in the constitution is limited and problematic, and it ignores and excludes over sixty-five million Nigerians who have not had formal education.

To bridge the gap between formal and non-formal education and reduce the scourge and surge of illiteracy, the Nigerian government in 1990 established the National Commission for Mass Literacy, Adult and Non-formal Education (NMEC). NMEC is an organisation under the Federal Ministry of Education. Its motto is ‘each one to teach one.’ According to its policy document, NMEC was established to “eradicate illiteracy and provide Non-Formal and Continuing Education within the context of Lifelong Learning for Sustainable Development” (NMEC, 2017b, p. 8–9). Its mandates include forming policies and strategies, creating awareness, fostering collaboration, and coordinating and monitoring the implementation of mass literacy delivery in Nigeria. Both the mandates and ideology of NMEC are anchored and encapsulated in the National Educational Goals, which include:

The inculcation of national consciousness and national unity. The inculcation of the correct type of values and

attitudes for the survival of the individual and Nigerian society. The training of the mind to understand the world around, the acquisition of appropriate skills, and the development of mental, physical, and social abilities and competencies as equipment for the individual to live in and contribute to society's development (NMEC, 2017b, 12).

Through the National Educational goals, the government maintained that Nigeria would become a literate society that encourages comprehensive knowledge acquisition toward achieving the Sustainable Development Goals of 2015-2030. To systematically attain the goals mentioned above, the NMEC policy document outlined and categorised literacy as basic literacy; post literacy; functional literacy; vocational and work-related literacy; liberal education, and continuing education. This categorisation encourages "flexibility, inclusiveness and equity, greater problem-solving ability, self-reliance, and community participation" (NMEC, 2017b, p. 16). In addition, NMEC identified and advanced the formal school system as one of the major avenues for literacy development.

Despite NMEC's recognition of Nigeria's cultural and linguistic diversity, its policy document negates indigenous education. For instance, NMEC privileged the English language above the indigenous language as a mode of communication. As mentioned earlier, it also positioned the formal school environment as the leading site for literacy development. Nevertheless, NMEC uses other public platforms, such as religious organisations and the media, to campaign for and propagate its literacy development programmes.

For instance, a television programme entitled “Each one to teach one” was based on NMEC’s slogan. According to the NMEC website, the programme is aired thrice weekly for thirty minutes. The programme serves as a platform for public enlightenment on the importance of literacy, a medium for showcasing the activities of NMEC, and a medium for advocacy to policymakers. As a result, stakeholders, governments, and NGOs show adequate commitment and political will towards eradicating illiteracy in Nigeria and boost the image of NMEC ([www.nmec.gov.ng](http://www.nmec.gov.ng)). Also, NMEC collaborates with relevant government entities, private institutions, and agencies to reduce Nigeria’s illiteracy rate. Examples are the Universal Basic Education Commission (UBEC), the National Commission for Nomadic Education (NCNE); the National Board for Arabic and Islamic Studies (NBAIS); the National Orientation Agency (NOA); the National Board for Technical Education (NBTE); the National Teachers’ Institute; and N-Power. NMEC’s efforts to reduce the illiteracy rate in Nigeria, mainly through its programmes and collaborations, affirms and relates to the concept of public pedagogy in literacy development.

### **A public pedagogy approach to media**

Globally, the media, particularly electronic media, have infiltrated society and its institutions in every aspect. Media are recognised as vital tools for lifelong learning and social change. The media can frame and disseminate information about social issues, principles, and products and hence becomes a resource for educational research (Kelly, 2015; Nelson, 2011; Reid, 2010). This idea has compelled researchers to think critically about the sites for teaching and learning development. Moving beyond the traditional approach of education research – a description of “what happens in, around, and to schools and the peoples therein” (Sandlin et al., 2011, p. 338)

– to a more progressive approach that is concerned with educational activity in extra-institutional and multiplicity of sites, this section explores the trajectory of media artefacts and outlets as public pedagogical resources.

As stated earlier, public pedagogy involves learning in various forms, processes, and sites of educational activities beyond formal schooling (Kitagawa, 2017; Sandlin et al., 2011; Stead & Elliott, 2019). It also emphasises the central importance of formal schooling, which “must provide citizens with those critical capacities, modes of literacy, knowledge, and skills that enable them both to read the world critically and participate in shaping and governing it” (Giroux, 2004b, p. 498). Notwithstanding the validity of Giroux’s point, it has been argued that public pedagogy seeks to broaden and deinstitutionalise the conceptualisation of teaching, learning, and curriculum across the discipline of education (Sandlin et al., 2011, p. 339).

Simon (1995, p. 108) has argued that pedagogy indicates the connections between everyday life and the multiplicity of social sites as educational platforms for knowledge reproduction, re-presentation, and redistribution with an overall learning objective. This concept has also been described as “social pedagogy” (Biesta, p. 2012). Categorising and mapping out the complexity of public pedagogy scholarship, Sandlin et al. (2011) summarise scholars’ approaches to the concept of public pedagogy as follows; (i) citizenship within and beyond schools; (ii) popular culture and everyday life; (iii) informal institutions and public spaces; (iv) dominant cultural discourses; and (v) public intellectualism and social activism.

Public pedagogy, as both a concept and a theory, examines learning in the public sphere and for the service of the public good. Biesta describes it as an “active educational intervention in the public domain” (2012, p. 684).

This educational intervention happens in three distinct but associated forms: “a pedagogy for the public, a pedagogy of the public, and a pedagogy that enacts a concern for publicness” (2012, p. 684).

To elaborate, Biesta states that pedagogy for the public centres on the concept of instruction: a mode of instruction that directly or indirectly tells or teaches the citizenry “what to think, how to act and, perhaps most importantly, what to be.” The purpose is to mobilise the citizenry to be, for example, “law-abiding, tolerant, respectful and active” (2012, p. 691). Biesta refers to a pedagogy of the public as the political or democratic processes and practices that stimulate critical global awareness learning. Within this framework, Biesta proposes that political learning generates political actions. Both knowledge and action “come[s] with a particular conception of political agency in which (political) action follows from the right, correct or true understanding” (2012, p. 692). In other words, a pedagogy of the public enables the individual to become a better political actor.

According to Biesta, a pedagogy that enacts a concern for publicness or publicity focuses on “the public quality of human togetherness and thus for the possibility of actors and events to become public... It is a form of human togetherness characterised by plurality” (2012, p. 693). This approach to pedagogy has to do with “forms of interruption that keep the opportunities for ‘becoming public’ open” (2012, p. 685). These three approaches constitute and go beyond what Ripatti-Torniainen (2018) called ‘a programmatic public pedagogy,’ meaning the “collective recognition, reinterpretation and renegotiation of denominators around which the public agency could begin to form in the explicit political sense” (2018, p. 1026). Both Biesta’s and Ripatti-Torniainen’s studies are situated within a university context.



In positioning the media as platforms for public pedagogy and media programmes as pedagogical artefacts, it is important to affirm that the media have been recognised as a global force – a force that influences and shapes how human beings understand, interpret, negotiate, and relate to themselves, others, and the social environment (Coleman, 2008; Stead & Elliott, 2019). Giroux, a leading scholar of public pedagogy that focuses on the media, is critical of a pedagogical approach that does not recognise or take cognisance of a “broader educational force of culture in the new age of media technology, multimedia, and computer-based information and communication networks” (2004a, p. 60). Giroux locates the media and popular culture as a potential site for social justice and cultural critique, and a platform to reimagine possibilities for democratic living. Giroux affirms and advocates that the media, as a pedagogical site, shape, reflect and (re) produce norms, identities, and social values (2004b; p. 2004a). Such views of public pedagogy do not assume a simple movement of social norms and values from the media to the individual. Rather, they recognise that such norms and values provide room for contestation, resistance, and negotiation. Therefore, pedagogy is also a “performative practice embodied in the lived interactions among educators, audiences, texts, and institutional formations” (2004a, p. 61). As a performative practice, the goal is to embody and foster critical learning about the relationship between oneself, others, and the world, and to be empowered to engage in those struggles that expand possibilities for human flourishing and living in a more just society. Giroux contends that pedagogy “represents both a mode of cultural production and a type of cultural criticism that is essential for questioning the conditions under which knowledge is produced, values affirmed, affective investments engaged, and subject positions put into place,

negotiated, taken up, or refused” (2004a, p. 63). Stead and Elliott (2019), for example, explore media artefacts as a form of public pedagogy for women’s leadership development. Using Forbes magazine’s 100 most powerful women and the BBC Radio Four Women’s Hour programme as a dataset, they argue that these media re-presentations ignore everyday leadership’s micro-practices with the “tensions and negotiations involved in being and becoming a woman leader” (2019, p. 176). In this regard, Luke (2010) asserts that public pedagogy needs to be “studied and theorised in its constitutive relationship to other sociocultural significations, economic and political histories, hierarchies, and discourse” (2010, p. 130). Public pedagogy provides a perspective from which to analyse and challenge media (re)presentation and the construction and dissemination of knowledge and information that ignore everyday experiences within broader social and cultural relationships—as such, theorising media artefacts as a form of public pedagogy presents “appreciation of informal learning and critical approaches to promote a critically reflexive learning and development approach” (Stead & Elliot, 2019, p. 185).

Szeman, a cultural studies theorist, explores the pedagogy of globalisation, a term that describes “both the conditions of social and cultural learning and reproduction in the context of globalisation and how globalisation constitutes a problem of and for pedagogy” (2002, p. 3 & 4).

Szeman examines how print and electronic media rhetoric has created a new space for pedagogy through this concept and argues that the recent spate of anti-globalisation protests in various parts of the globe, as reported by the media, constitutes one of the new sites of pedagogy to emerge globally. Simultaneously, these resistance movements and alternative pedagogies constitute a form of “public education in the contours and

realities of the new global situation” (2002, p. 4). Theoretically, Szeman’s study has contributed to an understanding of how collective struggles and networks produce new pedagogical spaces and practices of resistance via the use of new and digital media to challenge official pedagogies of globalisation. It also agrees with Giroux’s point that the concept of public pedagogy is contextual in that the questions it asks change in every context.

In Nigeria, research on media, whether religious or not, has yet to attract much scholarly attention as a form of public pedagogy. Still, there are studies on the use of media in school settings. They are predominantly conceptualised as educational conversations that deal with media education in learning and teaching within a formal school environment. For instance, Amobi (2015) has argued that universities in Nigeria are gradually starting to use social media platforms as pedagogical tools to help students develop critical thinking skills. Amobi advocates for an integrative approach that combines social media with traditional teaching and learning methods in tertiary institutions. What is particularly important about Amobi’s study is how social media such as Facebook and Twitter have become pedagogical tools and social networking platforms beyond the university environment. In a similar study, Nemine and Akintunde (2019) investigated teachers’ attitudes towards Instruction Television (ITV) in Bayelsa State, Nigeria. According to them, ITV refers to any planned use of broadcast television or video programmes to meet specific instructional goals, regardless of the source of the programmes or the setting in which they have been used. It includes commercial broadcasts and business and industry training programmes (2019, 293). The study revealed that teachers have a positive attitude towards ITV use, and they recommended that some

television stations produce and broadcast tailored programmes suitable for learning.

As important as these studies are, they raise concerns about the possibility of social intersections between teachers, learners, and media outlets in designing any suitable programme, considering “the role of ownership in influencing media message” (Abubakre, 2017, p. 63). It will also be essential to examine the applicability of Abubakre’s findings in a non-schooling environment. Furthermore, the analyses by Amobi (2015) and Nemine and Akintunde (2019) raise concern about the economic situation in Nigeria, particularly regarding the accessibility and affordability of technological devices, the internet, and electricity by students and lecturers. Most Nigerian universities still need help to provide enough computers, quality internet access and steady electricity within the university. Even with this constraint and the closure of schools caused by the COVID-19 Pandemic, Oluwashina et al. (2020) inconsiderately advocate for e-learning in Nigeria. They state that “the computer and android applications do not cost the lecturers and the students any more money than data subscription charges from their respective data network providers” (2020, p. 86). This statement expresses a privileged capitalist point of view and does not reflect the socioeconomic situation of lecturers and students in Nigerian institutions. Poor remuneration for lecturers and insufficient research funds are serious issues in Nigerian universities. What is more, some students come from rural villages without basic social amenities such as electricity, health care and clean drinking water. Some cannot even afford their tuition fees, not to mention computer or android technologies. Nevertheless, the urgency and necessity of media pedagogy for advancement in Nigerian education sectors is critical and should be promoted.



The media as a form of public pedagogy in Nigeria have been approached chiefly from social, political, and teaching perspectives within the schooling system (Amusan, 2016; Bolaji et al., 2015; Garba et al., 2013; Okosun et al., 2016). Abubakre (2017) argues that a critical function of the media in Nigeria's pluralistic society is to provide citizens with educational skills to engage actively and participate in the nation's socio-political development. Adibe maintains that the media "keep citizens informed, help to promote accountability, transparency, justice and integrity in governance" (2016, p. 80). This assertion suggests that socio-political and educational activities are interwoven, and the media play a crucial role in this process. Despite the increase in the establishment of religious media outlets in Nigeria, there is a considerable dearth of scholarly literature that conceptualises religious media as a form of public pedagogy or interprets and analyses its media content as educational material. Therefore, the following section seeks to understand the potential of religious media as a form of public pedagogy.

### **Understanding religious media as public pedagogy**

Building and extending on the scholarly works of Giroux and Biesta on the pedagogical dimension of public culture, media artefacts, and the three interpretations of public pedagogy, this section uses the concept of the mediatisation of religion to understand and position religious media as platforms for public pedagogy. Mediatisation of religion in this context serves as a process that describes the contributions and meaningful links between religious media and other social organisations. It moves beyond the instrumentalist approach of media to communicate religious beliefs and practices to a more cultural perspective, which regards religion and media as an integral part of society. In this concept, religion and media do not domesticate other social or cultural institutions. According to Horsfield



(2004), religion and media are seen as “arising from within the culture through different cultural processes and with particular cultural biases, and they function both as tools for maintenance of the culture and as cultural sites within which this power contest and reality construction are continually taking place” (Horsfield, 2004, p. 4). This suggests that realities produced and broadcast by religious media are products of interaction with other social institutions.

As mentioned earlier, this study approaches the concept of religious media as a private-public platform with socio-religious aspirations: private because of its ownership and operation, and public due to its presence, influence and links with other cultural institutions and sense of accountability through its broadcasting activities. This view depicts a broader scope and function of the media used by religious organisations. It implicitly portrays the potential of religious media as a pedagogical artefact and agent of social change and conflict. Therefore, religious media constitute a public pedagogy that simultaneously contributes and potentially mediates how the audience views, interprets, negotiates, and acts on contextual societal issues as citizens of a nation and practitioners of a religious belief. This study uses Biesta’s conceptualisation of public pedagogy: a pedagogy for the public, a pedagogy of the public and a pedagogy that enacts a concern for publicness (2012, p. 684).

The conceptualisation of religious media as a pedagogy for the public is rooted in an instrumentalist view, which sees “religious institutions as the primary definers and guardians of religious reality, who use media to disseminate that reality” (Horsfield, 2004, p. 1). This view is a self-conscious use of the online context by religious organisations for publicity, education, outreach, and evangelisation (Helland, 2000; Ihejirika, 2008). The focus is to

produce and broadcast religious content that instructs and persuades the audience on how to think and act in the social environment—hoping that through the power of the media content, people’s minds can be changed and transformed. In this sense, the media become a tool for religious communication that negates human agency and the complexities and plurality of the social environment. This pedagogical approach within a broader context of religious mediatisation does not take cognisance of broader social structures and processes that shape, transform, and influence media and religion. Most religion and media studies are approached as a pedagogy for the public.

Religious media as a public pedagogy refers to socio-religious learning that stimulates global consciousness and acknowledges the plurality of the social environment. It goes beyond using the media for the propagation of religious beliefs. Here, the pedagogical endeavour is carried out within religious traditions and practices. The idea is “to think of the world as a giant adult education class in which educational agents perform the role of a facilitator” (Biesta, 2012, p. 692). In this interpretation, religious media become one of the educational agents that promote critical awareness of the local and global environment. It means religious institutions generate and produce media artefacts from multiple cultural interactions. It shows and acknowledges that religious mediatisation does not occur independently of other social and cultural change processes. Conversely, the plurality of interpretations and meanings constructed from the messages generated are beyond the control of religious institutions. The interpretation of religious media as a pedagogy for and of the public aims to generate social action based on the acquired instruction and learning.

The third interpretation is to see religious media as a pedagogy that enacts a concern for publicness. This ‘publicness’ or ‘publicity’ “concerns the public quality of human togetherness and thus for the possibility of actors and events to become public” (Biesta, 2012, p. 693). Embedded in this concept of human togetherness is the idea of plurality rather than uniformity. It sees the knowledge generated from media artefacts as contested constructions (Horsfield, 2004). In this approach, religious media as an educational agent are neither an instructor nor a facilitator but rather an institution for interruptions (Biesta, 2012). These interruptions are not “opposition of interests or opinions but are the production and introduction of an event, an experience, and an object—that can act both as a test and as a reminder of publicness” (2012, p. 693). Therefore, religious media might become a pedagogical space where freedom and justice can appear for human flourishing.

Entrenched in the above conceptualisation of religious media as a form of pedagogy for the public, publicness, and enactment is the notion of action in the public domain. Action in this sense “does not refer to excluding action, such as a declaration of homogeneity or commonness or monologue dissemination of pre-defined truths. Rather, action in the public sphere occurs while acting amid plurality, as a stranger in an always somewhat strange world” (Biesta, 2012, p. 686–90). It signifies a shift from an institutional determination and control of meaning to the plurality of interpretations, contestations, and negotiations of religious media artefacts in the public spheres. From a Christian perspective, Horsfield argues that the idea that religious meaning is created not by the producers of messages but through an interaction of the text, context and user represents a

significant shift of power that challenges previous understandings and power structures of Christianity as a coherent movement (2004, p. 6).

In conclusion, this study argues that the focus on public pedagogy and its relationship to religious media and literacy development provides a new critical cultural dimension within the academic fields of religion, media, and education. Literacy, in many ways, provides a counternarrative to more traditional discussions of those issues but remains on a relatively abstract level. It does, provide a conceptual framework for a cultural analysis of how religious media can be interpreted as a pedagogy of the public, for the public and the enactment of publicness in Nigeria.

### **Chapter summary and conclusion**

This chapter examined the notion of literacy and public pedagogy to understand its various conceptualisations. Literacy, a multi-faceted concept, was conceptualised as a cognitive process, as a social practice, and as multiliteracies. Also, the historical development of literacy in Africa was briefly studied. The aim was to understand how scholars navigate the intersectional relationship between media and education and its potential value in literacy development. Furthermore, the chapter applied Biesta's theorisation of public pedagogy to situate religious media as sites for public pedagogy and their media contents as educational resources. With this, the chapter describes and connects the concepts of the mediatisation of religion, public pedagogy, and literacy development. It has achieved the first objective of this research project, producing a critical review of the relationship between public pedagogy and the socio-political economy of religious media in Nigeria. The next chapter conceptualises the ACNN by

providing its historical development and situating it within an academic conversation in religion, media, and education.





## Chapter Four<sup>5</sup>

### Anglican Media Endeavours in Nigeria

#### Introduction

The previous chapter reviewed academic literature on religion, media, and education to understand the concept of mediatisation and mediation of religion. Furthermore, it examined the religious media landscape in Nigeria and theorised the relationship between literacy, public pedagogy, and religious media. It laid the foundation for achieving the primary purpose of this research, which is to explore the relationship between the socio-political economy and the Advent Cable Network Nigeria (ACNN) in literacy development. Therefore, this chapter uses the mediatisation of religion theory and public pedagogy to examine the Anglican church's three historically interconnected media activities in Nigeria. Firstly, it briefly examines the media activities of the Church Missionary Society (CMS) in Nigeria, the mission organisation that introduced and established Anglicanism in the country. The aim is to understand how Anglican missionaries established and engaged with the media in Nigeria.

Secondly, it studies the media establishments of the Church of Nigeria Anglican Communion (CoN). The objective is to outline the media outlets of the CoN and produce a thick description of the background of Advent Cable Network Nigeria television and identify the link between the media activities of the Church Missionary Society and the Church of Nigeria. Thirdly, this chapter concludes with an analysis of the theology of media

---

<sup>5</sup> Chapter four is based on the publication by "Ishaya Anthony, Lee-Shae Scharnick Udemans, & Kris Rutten (2021). Media Trajectories of the Anglican in Nigeria from 1853 – 2020. *Alternation* Special edition 38C. P 122 -151.

for the Church of Nigeria. The aim is to understand the Biblical and theological assumptions that underpin the media endeavours of the Church of Nigeria and how they relate to the concept of public pedagogy.

The overall objective of this chapter is to develop a narrative aimed at contributing to African media historiography that may fill the gap in the academic literature on Anglican media activities in Nigeria. It also seeks to contribute to a more nuanced and diverse understanding of the religious media landscape in Nigeria, which is dominated by Pentecostal Christianity. Specifically, it lays the foundation for answering the second question of this research project: What kinds of programming content does the ACNN produce and broadcast? This chapter is based on the understanding that the ACNN and its programme contents emanated from a religious institution – the Church of Nigeria. Therefore, studying the media activities of the institution (CoN) that created and holds the ACNN and its programme contents together may provide historical and descriptive insights into past and present media endeavours. Furthermore, the chapter adopts a historical approach, arguing that “any contemporary issue is bound intrinsically with the social and historical milieu of the past” (Lundy, 2008, p. 395). Therefore, the media activities of the past provide an understanding of Nigeria’s current religious media landscape.

### **“Missionary Journalism”: Foundation of Anglican media involvement in Nigeria**

Before the Church of Nigeria established Advent Cable Network Nigeria television in 2013, its Anglican missionaries had been adopting and utilising information and communication technologies since the late 18th Century. The Church Missionary Society (CMS), an organisation of the Church of

England (CoE), came to Nigeria in 1841 (Bassey, 1991). Its mission in Nigeria was to propagate the gospel of Jesus Christ and to introduce and establish Anglicanism. As part of its mission enterprise, the CMS laid the media foundation for the Anglican Church in Nigeria. Before electronic media, particularly radio and television stations, were established in the country in 1939 and 1959, the print media landscape in Nigeria was built largely on the Christian missionary enterprise. For instance, the first printing press in the country was established at Calabar in 1846 by a Presbyterian clergyman, Reverend Hope Wadell, of the Church of Scotland Mission (CSM) (Moynagh, 1952; Omu, 1978).

Similarly, the first printing school was established in 1853 at Abeokuta by an Anglican Priest, the Reverend Henry Townsend. Through the printing school, Townsend founded the second printing press in 1854 and published the first Nigerian newspaper in 1859. The newspaper was named *Iwe Irohin fun awon ara Egba ati Yoruba*, meaning “the newspaper for the Egba people and Yoruba” (Bassey, 1991; Mohammed & Mohammed, 2004; Moynagh, 1952; Omu, 1967). The Reverend Henry Townsend may be said to have laid the foundation for Anglican media activities in Nigeria.

Townsend’s missionary activities in Nigeria are linked to the Anglican Church through the Church Missionary Society in two ways. First, Townsend was an Anglican priest. He came to Nigeria under the authority of the Church of England (CoE). Therefore, Townsend was accountable to the CoE through the CMS. But, opinions vary on the extent of Townsend’s accountability to the CMS in terms of media. The study will elaborate on this point in the next section. Secondly, the Townsend media effort paved the way for establishing the CMS press in 1913 at Lagos, Nigeria (Akpobo,

2012). The CMS press is one of the media missionary legacies handed over to the Church of Nigeria by the Church Missionary Society.

Townsend's contribution to media development in Nigeria portrays him as a missionary journalist who advocated literacy and enlightenment in Nigeria (Omu, 1967, p. 37). Duyile maintains that "Townsend's motive, among others, was to excite the intelligence of the people in his area of operation and to get them to read" (1987, p. 6). In addition, Townsend promoted and emphasised the importance of good primary education through the press, arguing that future prosperity would be impossible without primary education (Omu, 1967, p. 39). There are several perspectives from which to interpret the historical significance and function of the CMS media establishments in Nigeria (Duyile, 1987; Mohammed & Mohammed, 2004; Omu, 1967, 1978). The study briefly explores three theoretical arguments: Christian evangelism; humanitarianism; and colonialism, capitalism, and imperialism.

### ***Christian Evangelism***

This concept involves the proclamation and teaching of the gospel of Jesus Christ and the establishment of Churches globally. It sees and uses the gospel of Jesus Christ as a medium for transforming individuals and society. This perspective argues that the media platforms established by Christian missionaries were primarily for evangelism. Using Townsend's newspaper press as an example, Omu affirmed that "the newspaper was an essential instrument for mission work" (1978, p. 6). This idea of Christian evangelism from a public pedagogical perspective illustrates the concept of pedagogy for the public (Biesta, 2012): a mode of pedagogy that directly or indirectly instructs and teaches the audience what to think, how to act, and

what to become. In this sense, the missionaries used media content primarily to mobilise and persuade the audience to embrace Christianity. Critics of the evangelism theory contend that the concept is not cognisant of the extraordinary relationship between “the activities of Christian missions and the goal of colonialism.” They hence describe the evangelism perspective as a narrow ecumenical theory of the origin and function of the press in Nigeria (Mohammed & Mohammed, 2004, p. 231).

Closely examining the concept of Christian evangelism through the lens of the mediatisation of religion, particularly the idea that media shape and transform society (Hjarvard, 2011), shows the blind spots of the concept in three ways. Firstly, Christian evangelism does not consider the broader societal structures and processes that shape and reshape both media and religion. On this, Lövheim and Hjarvard affirm that “we cannot study the interplay between media and religion in isolation” (2019, p. 221). Secondly, the Christian evangelism concept implies that religion uses media more than the media use religion, thereby over-emphasising and placing religion in a position of power over the media. This understanding does take cognisance of the mutually dependent relationship between religion, media, and other social institutions. It also under-estimates the media as a site for agency, synthesis, and representations of social institutions. Consequently, it dismisses the politics that critically regulate and influence how religion and media interact and operate within the public domain.

Finally, using Helland’s (2000) concept of religion online and online religion, Christian evangelism only emphasises religion online to the detriment of media religion. ‘Religion in the media’ describes the use of media platforms by religious institutions for evangelism. At the same time,



'media religion' recognises how media context and content are used as locations of religion and spirituality. The former is within the control of religious institutions, while the latter is outside its control.

### *Humanitarianism*

This concept holds that Christian missionary organisations function as humanitarian movements. For instance, the Church Missionary Society and its missionaries were concerned with and involved in promoting education, healthcare, societal welfare, and human flourishing (Amadi, 1977; Omu, 1967). According to Omu (1978), the CMS used the media to mobilise support for humanitarian programmes. Using Townsend's newspaper as an example, Saburi Biobaku argues that the essence of establishing and using the media was to create a peaceful environment in which "missionary and other civilising influences might flourish and overcome the great obstacle of the foreign slave trade" (cited in Duyile, 1987, p. 23). Additionally, the missionaries used the press to advocate for a ceasefire and peaceful co-existence during the tribal war (Omu, 1967). It would be oversimplified and misleading to exclusively interpret the missionaries' media establishments on humanitarian and philanthropic grounds. Therefore, emphasis will be placed on the educational and political dimensions of humanitarianism.

The humanitarian concept describes Biesta's notion of a pedagogy of the public (2012), a pedagogy that focuses on stimulating critical global awareness learning. Within this framework, the media content of the missionaries was used to create contextual political awareness on local and international issues, particularly the slave trade. Omu (1967) affirmed that Townsend's media attitude to domestic and foreign affairs was conditioned

by his overall interest in society. In other words, the media complemented the educational efforts of the missionaries to advocate for widespread enlightenment by stimulating and encouraging a reading culture and literacy development in Nigeria (Omu, 1966). For instance, articles published in the Iwe Irohin newspaper on 3rd March 1866 and 5th May 1865 described how Townsend promoted education and elementary literacy via the media:

A year is the measure of one revolution of the earth around the sun; this revolution takes place in 365 days, 6 hours. A century is 100 years. We count our lives by years, but we reckon the world's history by centuries. Proper names should either be spelt the same as they are in the language they are taken [from] or altered according to the rule. An instance of spelling run wild [is] to write Tamahana for Thompson, Wiremu for Williams, Piripi for Philip (Omu, 1967, p. 39).

The emphasis on education and literacy development seen in the humanitarian concept stimulated indigenous appreciation for the political dimension of the Townsend newspaper. It created a platform for a pedagogy of the public that introduced and enabled indigenous political action in Nigeria. Yet, Townsend's racial prejudices blinded him to appreciating and promoting indigenous political efforts.

For example, he posited that the white man should critically scrutinise notions of freedom and republicanism advocated by a free black. Therefore, a political "movement can only occur by the countenance and pecuniary aid of white men; white men should become answerable for it and regulate it" (cited in Omu, 1967, p. 41). Townsend's racial bias is partly rooted in the

fear that educated Africans might challenge his influence and threaten his media enterprise (Omu, 1967).

Theoretically, the pitfalls of the evangelism and humanitarianism concepts were in their inability to situate and encapsulate the grip of colonialism and the radical establishment of the capitalist mode of production in Nigeria (Mohammed & Mohammed, 2004). Put differently, the humanitarian view regarding media ownership is a subtle defence of British interest and a projection of colonial propaganda in Nigeria.

### ***Colonialism, Capitalism, and Imperialism***

The third perspective is anchored on the tripartite economic and political production system in Nigeria established by the British government, namely colonialism, capitalism, and imperialism (Ibrahim, 1981; Mohammed & Mohammed, 2004; Ónimode, 1983). Critics have argued that the CMS media activity was “to mobilise the minds and ideas of people [Nigerians] over time to accept and adopt capitalist values and practice” (Ibrahim, 1981, p. 6). Thus, it became “part of the process of establishing the structures of Colonialism” (Mohammed & Mohammed, 2004, p. 232). To elucidate, Thomas Fowell Buxton, a former Vice President of the Church Missionary Society and a member of the British Parliament, advocated for collaboration between the British government and the missionary societies in Africa’s civilisation, a kind of civilisation that would propagate British culture, practices and control. Buxton argued, “Through the pursuit of Christianity, commerce, and civilisation in Africa by the British empire.... England would acquire cheaper raw materials, new markets, and increased productivity, employment, and profit” (1839, p. 511). Onimode asserts that

“Christian missionaries were cultural agents of mercantilist imperialism” (1983, p. 25).

Proponents of colonialism, capitalism, and imperialism as related to religious media development conclude that the CMS missionaries’ media endeavours, significantly those of Reverend Henry Townsend, promoted and advocated “British ideology and economic prosperity” (Mohammed & Mohammed, 2004, p. 234). If the Townsend media activity was mainly to promote colonialism as claimed, why was the newspaper accused by a colonial administrator Alen Burns of causing “many injuries to British prestige”? (1948, p. 254).

In conclusion, whatever the theoretical interpretation ascribes to Anglican missionaries’ media activities in Nigeria, it is good to acknowledge their fluidity. The media were used simultaneously to promote and advocate for evangelism, humanitarianism, and colonialism. Nevertheless, most importantly, Christian missionary organisations, notably the Church Missionary Society and its missionaries, laid the media foundation and introduced indigenous converts to the power and relationship of the media, religion, and society (Ajilore, et al., 2012; Omu, 1967). The following section thus explores how the Church of Nigeria builds on the media foundation laid by CMS, leading to the formation of the Advent Cable Network Nigeria television.

### **Media Outlets of The Church of Nigeria Anglican Communion:**

**“Not to be in the media is not to have any voice.”**

One of the legacies handed to the Church of Nigeria by the Church Missionary Society was to introduce early converts, directly or indirectly, to the workings of information and communication technologies, particularly

the print media. For example, some of the early indigenous staff of the CMS were a product of this historical media heritage. Omu (1967) affirms that the Anglican missionaries introduced printing skills in Nigeria, and its apprentice printers printed some of the early nationalists' newspapers in the country. Examples are the Egba National Harper, established in 1926 by A. Folarin, and Abeokuta Weekly News, founded by D.O. Oke in 1934 (Omu, 1966, 1967, 1978).

The Anglican Church in Nigeria builds on and extends the media foundation of the CMS. Its archive documents suggest that Nigeria's Anglican province, established in 1979, only became actively involved with the media in 2000. It shows a gap of about twenty-one years (1979-2000) in the media activities of the CoN. Implicitly, the gap is attributed to a lack of proper documentation and missing documents due to the CoN administrative headquarters' move from Lagos to Abuja.

To understand and outline the Church of Nigeria's media outlets and produce a thick description of the establishment of ACNN television, it is good to briefly explore the history, dynamics, and relationship of the Church of Nigeria within the Anglican Communion. The Anglican Church of Nigeria became an independent province in 1979. The province is named the Church of Nigeria Anglican Communion (Church of Nigeria or CoN). It has about fourteen internal provinces and one hundred and fifty-nine dioceses within and outside Nigeria (Onovirakpo, 2009). Globally, the Church of Nigeria is the largest province in the Anglican Communion.

In 2005 the CoN reworded its constitution to reject, redefine, and broaden its usage of the term Anglican Communion. In its view, being part of the Anglican Communion is not about being a "province in communion with the See of Canterbury." Instead, it is about teaching, practising, and



maintaining the “historic faith, doctrine, sacrament and discipline of the one holy Catholic, and Apostolic Church.” The next section provided a brief background on why the CoN amended its constitution.

**Same sex relationships and the 2005 amendment of the CoN constitution “The issue of human sexuality is like a diversion of our attention.”**

The amendment of the CoN constitution to reflect its position in the Anglican Communion was predicated on the controversial debates on human sexuality especially same sex relationship as content in Resolution 1:10 of Lambeth 1998 Conference<sup>6</sup>. In this research project, I did not focus on the theological, doctrinal, and historical response of the CoN on the resolution 1:10 or its position on same sex relationships in the Anglican world. It may require another critical Ph.D. dissertation. This section provides insight into how the 1998 Lambeth and its aftermath provided the opportunity for the CoN to reword the province constitution in 2005.

Beginning from Lambeth 1998, about five hundred bishops from African attended Conference, about sixty of them were from CoN (Vinay & Christopher 1998). Consequently, the Lambeth Conference noticed the

---

<sup>6</sup> The Lambeth Conference was established in 1867. It serves as the highest decision-making body of the Anglican Church globally, meeting in England once a decade. The participants are Anglican bishops and Archbishops from across the globe. During the Lambeth 1998 conference, the subject of human sexuality was extensively debated, and an official position is given, called “Resolution 1:10”. The resolution affirmed the historical conservative Biblical position of Christian family and marriage between one man and one woman. Significantly, the CoN continued to reverberate and uphold the authority of the Bible regarding marriage and sexuality. And reaffirms its resistance to the revisionist agenda, notably on human sexuality. But, within the CoN, specially, among some clergy the issues of same sex relationships have been noticed, identified, and ‘confronted’ <https://pmnewsnigeria.com/2019/05/05/anglican-church-expels-two-priests-for-sodomy/> [Accessed 12th April 2023].

spiritual and intellectual insights of the African delegates and their desire to make significant contributions at the conference. Bishops such as David Gitari of Kenya became the Chair of the Lambeth Resolution Committee, and Desmond Mpho Tutu an Iconic figure from South Africa highlighted the issues of racial injustice and the monster of Apartheid. These and other African bishops became strategic and important voices in the Lambeth Conference. It signifies that the numerical strength of the African bishops serves as a great voting advantage for African participants at the Lambeth conference. To illustrate, Bishop David Gitari posited that "anyone who wants a resolution passed in 1998 will have to come to terms with the African Bishops"<sup>7</sup>. This implies that the majority of those that voted for Resolution 1.10 were bishops from Africa, especially, Nigeria.

The Nigerian contingent was led by its second Primate (December 1998 - 1999), Archbishop Joseph Abiodun Adetiloye. Also, in-attendance was Archbishop Peter Jasper Akinola, who later become the third Primate of the Anglican Province of Nigeria (March 2000 – March 2010). Akinola, a staunch conservative-evangelical and critic of the revisionist wing of the Anglican Communion was very strategic and influential in the formation of the GAFCON movement, articulating, promoting, and upholding Resolution 1.10. Similarly, the presence of Archbishop Emmanuel Chukwuma whose encounter with some gay activities outside the Lambeth Palace is worth mentioning.

A British Broadcasting Corporation (BBC) report titled *Confrontation at Lambeth Conference*<sup>8</sup> described an open confrontation between Emmanuel

---

<sup>7</sup> Vinay Samuel & Christopher Sugden. 1998. *Lambeth a View from the Two-Thirds World*. London, SPCK. (P. 4).

<sup>8</sup> [http://news.bbc.co.uk/2/hi/uk\\_news/145420.stm](http://news.bbc.co.uk/2/hi/uk_news/145420.stm) [Accessed 24th December 2022]

Chukwuma and some gay activists led by Richard Kirker, a British Priest, homosexual, and Secretary Lesbian and Gay Christian Movement. In the report, Kirker, narrated his experience with Chukwuma.

“It was threatening he [Chukwuma] was waving his hands in my face...He [Chukwuma] was basically saying that we needed to repent and that there was no place in the church for people like us and that we ought to leave because we are defiling the Church". Richard continued to say that Chukwuma felt that “this issue of sexuality is like a diversion of our [Lambeth 1998] attention...But since it has been brought forward as an issue, we [the conservative] are going to make sure it is thrown out”.

Although, Chukwuma’s version of the saga was not included in the BBC report. The reportage may be described as a lopsided media privilege in support of homosexuality at the Lambeth 1998 conference. The one-sided BBC report of the confrontation between Chukwuma and Kirker, may have contributed to the strengthening of the CoN media activities and the establishment of the ACNN. Nevertheless, Chukwuma’s prediction that the conservative will vote against the issue of same sex relationship was fulfilled by the resolution 1:10.

Despite Resolution 1.10, the CoN sees the subjects of human sexuality and same-sex marriage as serious problems affecting the communion’s fellowship, mission, evangelistic activities, polity, and worship (Liturgy). Even beyond that, it's perceived that the Lambeth Conference lacks executive power or willingness to implement the Resolution 1.10 of 1998. For instance, the recognition, ordination, and consecration of openly gay

clergy and bishops in the Episcopal Church of the United States America (ECUSA); Church of Canada; and Church of England, led the foundation for the amendment of the CoN constitutions, writing a contextualized Book of Common Prayer, and adding an ordination oath against the practice of homosexuality in the CoN. It implies that the CoN strictly and publicly prohibit the practices of same-sex relationships. Since, the Lambeth conference of 1998, the position of the CoN against same sex relationships has been constant, and its response in the media has been occasional.

To exemplify, in 1998, the CoN was very vocal on the issue of same sex relationships because it forms a major agenda in Anglican world, particularly, the Lambeth 1998 conference. In 2003, the CoN reiterated its position by criticizing the election and consecration of an openly gay Priest, Gene Robinson in the episcopacy of the Diocese of New Hampshire, USA. Also, in 2008, the CoN expressed its displeasure on the neglect and diversion of Resolution 1:10 by some provinces in the Communion. For this and other reasons, the CoN boycotted the Lambeth conference of 2008, and became very instrument to establishing GAFCON movement in 2008. Therefore, in the context of this research project, it is important to highlight that in 2019, the CoN via the ACNN focuses more on general elections in Nigeria, than the issue of same sex relationships. Nevertheless, in 2019, the Diocese of Arochukwu Ohafia in the CoN expel two priests for alleged homosexual activity<sup>9</sup>. It indicates that despise the amendment of the CoN constitution, its position and response against same sex relationships, the province is seriously grappling with the issue of homosexuality internally. Outwardly, the Church Nigeria's position, as indicated in its constitution,

---

<sup>9</sup> <https://pmnewsnigeria.com/2019/05/05/anglican-church-expels-two-priests-for-sodomy/> [Accessed 12th April 2023].



signifies its unique, complex, and dynamic relationship within global Anglicanism in three ways.

Firstly, the CoN is not dutiful and subjected to the episcopal leadership of the Archbishop of Canterbury as the head of the Anglican Communion worldwide. Secondly, The CoN has withdrawn its participation from the Lambeth Conference, which serves as the highest decision-making body of the Anglican Church globally, meeting in England once a decade. The participants are Anglican representatives from across the globe. Thirdly, the CoN does not belong to or participate in the Anglican Consultative Council (ACC). The ACC deliberates on the communion's challenges, facilitates and coordinates joint action, and exchanges information with the communion. It advises on the organisation and structures of the communion and seeks to formulate a standard policy.

The Church of Nigeria's relationship with the Anglican Communion has become complicated because the Secretary-General of the Communion is an archbishop from Nigeria, Josiah Idowu-Fearon. Idowu-Fearon heads the communion secretariat. He is responsible for meetings of the Anglican Consultative Council and serves as secretary of the Lambeth Conference. But, the CoN does not participate in the ACC or the Lambeth Conference. Based on this complex relationship, the CoN became very intentional in establishing and owning media facilities that enable the church to express its brand of Christianity and Anglicanism and make it visible worldwide.

**Media platforms of the CoN “Cable television, radio and print media should be established and existing ones fully utilised”**

The media initiative of the CoN is encapsulated in Vision 2010 of the Church. According to this vision, “to expand mission work media facilities



such as cable television, radio and print media should be established and existing ones fully utilised”<sup>10</sup>. This vision is relevant to individuals, dioceses, and groups. Emphasis will be on the province of Nigeria rather than individual or diocesan efforts.

The year 2000 was a historic and memorable one for the Church of Nigeria. In this year, the church witnessed three significant events. Firstly, Archbishop Peter Jesper Akinola succeeded Archbishop Adetiliyo as the Primate (Head of the Anglican Church in Nigeria). Through this leadership change, the Church of Nigeria became very visible and vocal in Anglicanism’s polity and spirituality worldwide. The new primate, Peter Akinola, was regularly on national and international media platforms to speak about the position of the CoN on the authority and interpretation of Christian scripture (Bible) concerning human sexuality, marriage, corruption, and other societal issues. The media presence and activity of Peter Akinola were affirmed and re-echoed in the words of Archbishop Benjamin Kwashi: “Not to be in the media today is not to be in the minds of the people, not to be of any consequence and therefore it is not to have any voice” (2011, p. 1).

Secondly, the church’s administrative headquarters relocated from Lagos to Abuja. At this point, Abuja was the Capital of the Federal Republic of Nigeria, and still is. The CoN’s need to influence and be close to power and government led to the relocation. The proximity to power and government strengthens the resolution of the CoN to be self-governing and self-supporting. The move further provided the CoN with access to strategic landed properties by highly placed government officials. For instance, the

---

<sup>10</sup> [www.church-of-Nigeria-to-launch-tv-channel.aspx](http://www.church-of-Nigeria-to-launch-tv-channel.aspx) [Accessed 10th October 2019].

national secretariat of the CoN that housed the ACNN's headquarters was built in Abuja on land donated to the church by a former Chief of Army Staff, Lt Gen. Theophilus Danjuma (rtd).

Thirdly, the first media outlet of the CoN was established in the year 2000. The platform was named the Information and Communication Technology Outfit. This media outfit coordinated and solicited donations to purchase computers, printers, phones, and internet for diocesan offices across the province.

In 2001, Peter Akinola approved a proposal to establish the Anglican Media Resource Centre (AMRC). The function of this centre was to record and preserve CoN events. The AMRC never functioned, and it is unclear if the centre was owned by the CoN or the Anglican Diocese of Abuja. In 2004, the CoN established a terrestrial radio station in Abuja called Crowther Radio. According to Peter Akinola, having a radio station would cover a wider audience than the pulpit. Two years after its establishment, Crowther Radio station was struggling financially. Its programmes did not appeal to the audience, and its types of equipment were obsolete. Therefore, in 2007, the Church of Nigeria signed an agreement to hand over Crowther radio to Multimesh Broadcasting Company Limited.

The agreement may also have been influenced by Section 10a of the National Broadcasting Commission regulations. The NBC policy prohibits granting broadcasting licences to a religious organisation to own a terrestrial radio or television section (Ukah, 2011). It is not clear how the CoN register and operate Crowther Radio station with the NBC law in place. Nevertheless, in the contract, an annual fee of seven to nine million Naira was to be remitted to the CoN by Multimesh Broadcasting Company. Crowther Radio is still the property of the CoN, but its operation and

management are by Multimesh Broadcasting Company Limited. The broadcasting company added another name to the station called 104.5 Family Love FM, Abuja.

The CoN also engaged in film production. The idea is enshrined in the philosophical concept that what we see and hear has a crucial effect on our lives and conduct. Films produced by the CoN form part of its National Rebirth Project (NRB). The project was part of the moral mandate of the church. It aimed to create awareness of social issues to encourage moral and ethical behaviour in family, church, and society. The first film, entitled *The Cloak*, was produced in 2009. The movie focuses on corruption and the abuse of public office. Its calls for national repentance and advocates for godliness in the nation. The movie is based on Proverbs 14:34 "Righteousness exalts a nation, but sin is a reproach to any people". The second film, *Identity*, was produced in 2010 by the Anglican students of the Obafemi Awolowo University of Ile Ife and was sponsored by the CoN. The movie portrayed the need for young people to discover, maintain and express a Christian identity rooted and fashioned in Jesus Christ.

Similarly, Ajayi Crowther University (ACU), an institution of the Church of Nigeria, owns and operates a radio station. The radio station is named ACU 88.5. FM and located in Oyo State, Nigeria. Its operating licence was issued in August 2020 by the National Broadcasting Commission. Furthermore, dioceses of the Church of Nigeria have been gradually using the internet to establish their online presence. Examples are Lagoon Radio by the diocese of Lagos and ADON TV by the diocese of Nnewi. In addition to these outlets, the media activities of the Church of Nigeria are broadcast on other private and public media platforms such as the Nigeria Television

Authority (NTA), African Independent Television (AIT), Channels Television, and the Sunday column of the Guardian Newspaper.

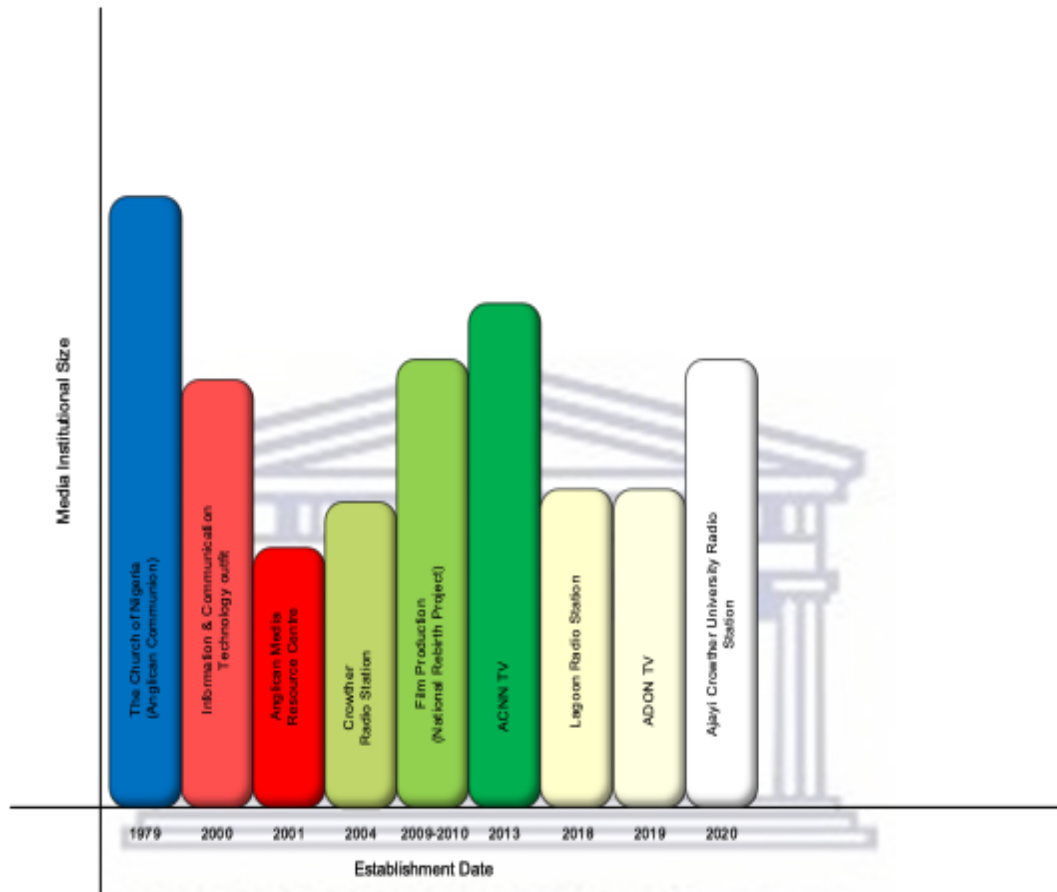


Figure 1: Media establishments of the Church of Nigeria

(Source: Researcher's Itemisation)

Finally, the diagrammatic description above represents the establishment of the CoN as an independent province in the Anglican communion and its media institutions. The vertical axis illustrates the institutional media progress of the CoN, while the horizontal axis represents the media's institutional size and establishment date. Considering the CoN's date of establishment, its media platforms and progress, it is good to acknowledge that some of the media presence and practices of the CoN from 1979 to 2009 could not be accounted for due to a lack of properly documentation and the

relocation of its administrative headquarters from Lagos to Abuja. Regarding institutional size, the ACNN represents the primary media establishment of the CoN because of its broader coverage, patronage, and founding policy, unlike Lagoon Radio station, ADON television, and Ajayi Crowther University radio, which are owned and controlled by dioceses and educational institutions of the CoN. In conclusion, as outlined, the media trajectories of the Church of Nigeria laid the foundation for establishing the ACNN, the research site for this research project.

### **The establishment of the ACNN: “Telling our story in our own way.”**

The Advent Cable Network Nigeria is a satellite television station established in 2013. It is owned and managed by the Church of Nigeria, with its headquarters in Abuja, Nigeria. Establishing the ACNN and adopting media technologies and platforms forms part of the Church of Nigeria’s mission to propagate the gospel of Jesus Christ and encourage participation by Christians in society’s governance, development, and flourishing.

The numerical strength of the CoN has contributed to the formation of ACNN. According to Effa (2013, p. 214), “the Church of Nigeria alone, numbering about nineteen million, accounts for 25 percent of all Anglicans in the world.” This implies that the Church of Nigeria is becoming a front-runner in the growth and development of Anglicanism worldwide. Arguably, a church of this size in the 21st Century may not adequately fulfil its mission and be relevant in society without using and appropriating media technologies. To illustrate, the Primate of the CoN and visionary of ACNN, Nicholas Okoh, in an interview conducted during a pilot for this research project, maintained that:



Going by the size of our church, we need to be relevant to our environment, church, and the world at large...We looked at the whole media landscape in the religious circle and discovered that the new generational churches dominated it. The ACNN was established as an appropriate instrument for achieving this. (24th July 2019, Abuja, Nigeria)

This indicates that the numerical strength of the CoN, its quest to be relevant in society, the need to retain and increase its members, and the gap in the religious media landscape paved the way for the formation of ACNN. Moreover, the 1992 deregulation of the broadcast industry in Nigeria has contributed greatly to the growth and establishment of media outlets such as ACNN (Mohammed & Mohammed, 2004; Ukah, 2011).

The initial proposal by the Church of Nigeria to establish and own a television station was presented by Nicholas Okoh at the 10th Session of the General Synod of the Church. This high-profile annual meeting is the highest decision and policy-making assembly of the CoN and is constituted by the house of bishops, clergy, and laity. The synod was hosted at Archbishop Vining Memorial Church Cathedral Ikeja, Diocese of Lagos, from the 19th to the 25th of September 2011. To support the proposal, Benjamin Kwashi, the bishop of Jos, stated that it would tell our story when television was established and would be a suitable means of evangelism, fostering mutual understanding and communion, and creating job opportunities.

Additionally, the station would boost independent top-quality educational programmes (2011, p. 1–4). The proposal was accepted, but the finance that would be required to establish the project was a cause of great concern to

the participants. According to Primate Okoh, “the first obstacle was finance; where can we get the money?” Okoh’s question was necessitated by the first quotation received, which amounted to more than one billion Naira.

After the 2011 general synod, the leadership of the Church of Nigeria became dedicated to overcoming the financial obstacles involved in establishing the television station. Two fundraising strategies were suggested and used. The first idea was to borrow money. Okoh explains: “There was an idea that we should loan money from the endowment fund. The television station, when established, is going to generate some money. We will be paying the loan bit by bit.” That suggestion was not fully supported by Okoh because “we were warned not to touch that money. The endowment fund is not for things like that, it is a kind of insurance for the Church of Nigeria” (24th July 2019). Yet, roughly fifty to one hundred million Naira were borrowed from the endowment fund.

The second idea was to solicit donations. According to Okoh, “We started talking to people.” A benefactor was introduced to Okoh by Akinpelu Johnson, the former Provost Cathedral Church of Christ, Mariana, Lagos. The benefactor graciously and generously supported the project with about two hundred and fifty million Naira. From this amount, the leadership of the CoN repaid the loan taken from the endowment fund. Moreover, individuals, groups, churches, and dioceses supported the media project financially.

Before and after the general synod, two very significant decisions were taken by the CoN. The first was to source a media consultant to coordinate the proposal to build the television station. Amatu Onudu Christian-Iwuagwu, a member of the Anglican clergy based in the United Kingdom (UK), was responsible. Secondly, a committee was established to formulate

the legal, technical, production and administrative requirements for establishing and sustaining a suitable television station for the CoN. The committee and the media consultant were to work independently and collaboratively towards achieving the goal of establishing the television station. Through the efforts of the media consultant, a UK company, Play Technology, was awarded the contract to set up the satellite television for the Church of Nigeria.

Officially, the television station was commissioned on 12th September 2013 by Goodluck Ebele Jonathan, the former president of Nigeria. The test transmission started in March 2013, broadcasting on channel 91 of MyTV. Initially, the television content was streamed through satellite and cable television systems. It has since integrated/migrated to the Internet Protocol Television (IPTV) format. Werner (2007) describes IPTV “as a system through which a digital television service is delivered over Internet Protocol network” (p. 1). IPTV services may be classified into three main groups: “live television, time-shifted programming, and video on demand” (Punchihewa et al., 2010, p. 4). The IPTV method means that the ACNN server is hosted outside Nigeria. According to the General Manager of ACNN, Korede Akintunde, streaming through IPTV does not require broadcasting from the country.

Akintunde gave three reasons to explain the use of IPTV by the Advent Cable Network Nigeria. The first reason has to do with finance. “The CoN complained of lack of funds to run the television station” (27th January 2021 Abuja, Nigeria). Affirming this financial difficulty, Okoh stated that “every month we pay about ten thousand American dollars. But through the effort of the GM, Korede Akintunde, it has been reduced to around seven thousand dollars.” This means that the IPTV is cost-effective. Secondly, the

IPTV requires a smaller workforce than the analogue system because the transmitting signals are 100% digital. The third reason is the constant interruption of the electricity supply in Nigeria. Akintunde pointed out that “the power holding company can decide to switch off the light. For five days there can be power supply interruption.” In a situation like this, the station needs an alternative electricity supply. This may increase the operating costs. Akintunde concluded that the decision to operate the station on IPTV broadcasting is “easier and flexible. I can have access to my server anywhere in the world, and I can stream from anywhere. I do not have to be in the studio to stream like the normal one we used before” (27th January 2012). This means that ACNN programmes are stored on a server and are ready to watch by pressing a button on an IPTV remote.

At this point, it is important to briefly discuss the name of the television station. Before choosing and accepting the name Advent Cable Network Nigeria, different names were suggested, such as CoN TV (Church of Nigeria Television), Anglicana TV, Epiphany TV, Gloria TV, and Anglican Cable Network Nigeria (ACNN). Initially, the station was called Anglican Cable Nigeria. According to Nicholas Okoh, “We [CoN] insisted that the television station must carry an Anglican identity. That is how we came to that name.” Using the name ‘Anglican’ might limit public interest and patronage of the television station. The CoN is also “becoming more conscious of unity” (Okoh, 24th July 2019). Therefore, a change of name was suggested for the television station.

On 12th December 2019, three symbolic events happened at the television station. First was the relocation to its headquarters and the dedication of a new studio. The studio had been named after Modupe and Folorunsho Alakija, significant benefactors of the ACNN, in 2013. The second was the

unveiling of a new logo. The third was the change of name from Anglican to Advent. According to an online publication signed by Korede Akintunde, dated 17th December 2019, and titled: “Why we Rebranded Anglican Cable Network Nigeria to Advent Cable Network Nigeria,” of the twenty names suggested, only Advent TV and Unity TV were available on the search engine of the Corporate Affairs Commission (CAC). If the Church of Nigeria is “becoming more conscious of unity,” why not choose the name Unity TV? Part of the answer is that the station needs to “retain the acronym, ACNN.”<sup>11</sup> The name change had to do with positioning the ACNN for future engagement with other media platforms. There is an ongoing conversation about the migration of the ACNN from MyTV to DSTV. Beyond this, exploring the theological justification for the name change is necessary since the ACNN is a religious media outlet.

Advent is an important season in the Anglican Church. Even the Cathedral of the CoN is called ‘The Cathedral Church of the Advent.’ The word ‘advent’ comes from the Latin word *advenire*, meaning “to come to” (Fritz, 2012; Hardiman, 2010). Theologically, Jesus Christ is the one to come, and he is coming to humans. Advent, as the coming of Jesus Christ, signifies the tripartite dimension of celebrating and remembering the past, the present and the future.

The past speaks about the Nativity of Christ at Christmas. The future speaks about the second coming of Christ, and the present focuses on Christian devotion and joyful expectation. According to Korede Akintunde, the theology of Advent is the core of the Christian gospel. Therefore, the name Advent positioned the television station to “win, nurture and prepare souls

---

<sup>11</sup> <https://www.acnntv.com/> [Accessed 15th March 2020].



for the coming of our Lord Jesus Christ." The theological justification forms the primary reason for establishing the ACNN.

The ACNN mission statement describes the religious, social, and financial dimensions of its activities. In religious terms, ACNN focused on the growth of Christianity by proclaiming the gospel of Jesus Christ and projecting Christian values and viewpoints from a Nigerian Anglican perspective. The ACNN can also be described as a platform for theological objection by the Church of Nigeria to Christian liberal interpretations and applications of scriptural authority, human sexuality, and marriage within the Anglican Communion worldwide. Socially, the ACNN is concerned about education, leadership, integrity, peace, national development, and politics. Finally, financially, the ACNN strives to be a self-sustaining and profit-making media platform (ACNN mission statement, CoN Archives, Abuja, Nigeria).

The ACNN programmes are structured and guided by the ideas and principles of its mission statement. The programmes focus on spiritual enrichment, public enlightenment, and entertainment. Examples of these programmes are "Daily Fountain," "Prayer Hour," "Day of Right Believing," "Bible Study," "News," "Current Affairs," "Christians in politics," "Crossfire," Christian movies and music. Most of these programmes are sponsored by dioceses, church organisations, families, and individuals.

Through these programmes, "the ACNN tells its own story in its way, establishing facts that other stations may hide or distort and raising its issues that others may wish to ignore" (Kwashi, 2011, p. 3). The ACNN claims to be an alternative to Pentecostal media practices in Nigeria and maintains that it reports, interprets, analyses, and critiques Nigeria's social,

religious, and political happenings. The ACNN programmes can be followed on its website and social media platforms such as Facebook, YouTube, WhatsApp, Instagram, and Twitter.

The ACNN has four departments: business and marketing, human resources, programme production, and engineering. Regarding leadership, the ACNN is governed by the Primate as the Proprietor; the Board of Trustees; the Management Board, the General Manager; the Heads of Departments; and the chaplain. Furthermore, according to the General Manager, the ACNN organises workshops and training for churches and interested organisations on topics related to religious broadcasting. Finally, the media activity of the CoN and the training offered by the ACNN may have a theological foundation. The following section examines the media theology of the church.

### **Theology of media for the Church of Nigeria Anglican Communion: “Reaching the world with the undiluted word of God.”**

The ACNN is a media platform that subscribes to, emphasises, and expresses Christianity as portrayed by the Anglican church in Nigeria. One of its distinctive features is to embody the theological principles that underpin its formation. Theology, in this sense, refers to the interaction between sacred text, traditional heritage and human reasoning as channels for exploring the knowledge of God and how God interacts with God’s creation. Applied to media, theology describes the fundamental scriptural principles utilised to establish, engage, and guide religious institutions’ media presence and practice. It justifies and portrays the centrality of God’s

word in the media practices of the CoN. This section explores the scriptural and theological justification for establishing the ACNN.

According to Vision 2010 of the CoN, media facilities are established and utilised primarily for mission work. The motto of the ACNN, “reaching the world with the undiluted word of God,” signifies two ideas. One, the core of mission work is to proclaim the word of God (the Bible). The Bible is an essential source of Christian mission and theology because it is the Bible that defines what Christianity is and what it can become.

Therefore, anything that claims to be a Christian mission must demonstrate that it is in recognisable continuity with the documents that define Christianity (Frame, 2013, p. 9; McQuarrie, 1986, p. 29). The interpretation and application of the Bible can be ‘diluted.’ The Bishop Theologian of the CoN, Prof Dapo Asaju, during a Zoom interview, affirmed that Anglican Churches, theological institutions, and seminaries are “suffering terribly in the west” because their “Christian spirituality and foundation have been neglected.” This has happened because the west “allowed liberal theology and theologians who do not believe in God. They do not believe in the Bible or its authority. They do not even recognise the Lordship of Jesus or have respect for Christian biblical ethics.”

I am of the view that the Bishop Theologian did not take cognisance of complex factors influencing the decline of western Christianity, such as culture, globalisation, Islam, and the media (Patrick, 2017). The Bishop Theologian’s comment implies that the CoN’s media activities serve as ‘spiritual police and biblical compass’ that strive to defend, correct and proclaim ‘the undiluted word of God to the nations.’ The Programme Manager of the ACNN, Phoebe Aghemwenhio, affirmed and described the undiluted word of God as the “message of salvation...Jesus is the way, the

truth, and the life...We receive his life by grace, not by works. This the undiluted message we (ACNN) broadcast through our programmes” (16th July 2019).

The Church of Nigeria maintains that the media are an effective and efficient way to communicate the gospel in this period. According to the Bishop Theologian, the media presence and practice of the Church of Nigeria is “to ensure that this gospel is taken to all nations of the world. Our theology of the media is a theology of missions, global mission.”

Scripturally, the concept of global mission or taking the gospel to all nations comes from the words of Jesus Christ in Matthew 28:19: “Go therefore and make disciples of all the nations, baptising them in the name of the Father and the Son and the Holy Spirit.” Thus, the Church of Nigeria’s theology of media is a theology of mission. The mission is anchored on the idea that Christianity sees “all generations of the earth as objects of God’s salvific will and plan for salvation” (Bosch, 2014, p. 9). Limiting the theology of media to one theological approach or discipline (Missiology) is simplistic and problematic because the media interact and influence every aspect of Christian theologies. Therefore, a robust approach to a theology of media should emanate from a public theological perspective. This proposal is based on three reasons.

Firstly, a public theological approach is inclusive because it draws on and interacts with all theological and non-theological disciplines. It argues that Christian theology is a theology of the kingdom of God that reflects the love and lordship of Jesus Christ over all of creation. Dion Forster, a public theologian, affirms that such theological engagement “has a public presence, public influence, and public consequences, because it engages

with the political, cultural, educational, economic and ecological spheres of life, not just with the private and ecclesial spheres” (2020, p. 16).

Secondly, a public theological approach to media theology provides and emphasizes a complexity framework that explores how Christians are equipped with the skills to access, analyse, evaluate, and create media content across various contexts (Gee, 2010a; Livingstone & van der Graaf, 2010; Stout, 2012). The focus is on how people give meanings to, and get meanings from, various media. It goes beyond a simplistic theological approach of using the media for Christian evangelism, as discussed above. Thirdly, based on the public and diverse nature of public theology, it can acknowledge and maintain the tension in the diverse role of technology in the production and broadcasting of social, political, economic, and religious activities.

A public theological approach to the theology of the media hence describes a technological process that harnesses and engages theological resources, relates with other disciplines, is rooted in scripture, and expressed in context. This perspective goes beyond the CoN’s theology of media as a theology of mission. It broadens and sees the Christian mission as a witness to people of other living faiths, as enculturation, as a quest for justice and liberation, and as active in hope (Bosch, 2014).

The above description of media theology from a public theological perspective embraces the concept of multiliteracies and public pedagogy through the media. It relates to multiliteracies because it recognises the multiple interactions and social practices within a given context that contributes to literacy development. For instance, through a media literacy perspective, a public theological approach will focus on media technologies, context, content, production, and consumption. It supports the concept of



media literacy as having the logical and critical skills to navigate, actively participate in, and positively contribute to the flourishing of one's social context.

Similarly, a public theological conceptualisation of media theology relates to public pedagogy through the media. It links everyday life and the multiplicity of social sites as educational platforms for knowledge reproduction, representation, and redistribution with an overall learning objective. In this context, the learning objective transcends the Christian missiological conversation on salvation to a more inclusive discourse of human flourishing, responsibility, social justice, good governance, and stewardship of creation. Specifically, it speaks to Biesta's concept of a pedagogy that enacts a concern for publicness (Biesta, 2012). The concept concerns "...the public quality of human togetherness. It is a form of human togetherness characterised by plurality" (2012, p. 693).

Therefore, conceptualising the theology of media from a public theology perspective provides an academic and sociological lens to engage and examine learning in the public sphere and for the benefit of the public good. It may also serve as "a form of interruption that keeps the opportunities for becoming public open" (2012, p. 685). This notion in the Christian mission recognised that media are gifts from God (Bimbo & Rahab, 2020), a powerful gift that breaks church walls and provides unrestricted access to the presentation and interpretation of the gospel of Jesus Christ.

## **Chapter summary and conclusion**

Building on the literature review, this chapter used the theory of mediatisation of religion and the concept of public pedagogy to examine the Anglican media activities in Nigeria. It started with a historical survey of

the media endeavours of the CMS, a mission arm of the Church of England that introduced and established Anglicanism in Nigeria. This was followed by an analysis of some theoretical arguments for why the CMS established media outlets in Nigeria. Finally, the chapter argued that the CMS media outlets were established to promote and advance Christian evangelism, humanitarian services, colonialism, capitalism, and imperialism in Nigeria. The historical media foundation of the Church Missionary Society paved the way for the establishment of the Church of Nigeria Media institutions.

Some of the media institutions briefly outlined in this chapter are the Information and Communication Technology Outfit, the Anglican Media Resource Centre, Crowther Radio, the National Rebirth Film Production Project, Advent Cable Network Nigeria Television, Lagoon Radio, ADONTV, and Ajayi Crowther University Radio Station. Of particular interest to this research project is the Advent Cable Network Nigeria, the primary research site for this study. Therefore, the chapter provided a thick descriptive narrative of the contextual history of the ACNN, its mission statement analysis, programming, leadership and administrative style, and a theological interpretation of the name Advent as used by the ACNN. Establishing the ACNN and other media platforms forms part of the Church of Nigeria's mission to propagate the gospel of Jesus Christ and encourage participation by Christians in society's governance, development, and flourishing.

The chapter presented and analysed the media theology of the Church of Nigeria as formulated by its Bishop Theologian. The media theology of the CoN is a theology of mission, a global mission. Scripturally, the theology is anchored on the words of Jesus Christ in Matthew 28:19. I argued that limiting the theology of media to one theological approach or discipline

(Missiology) is simplistic and problematic because the media interact and influence every aspect of Christian theologies. Therefore, a robust approach to media theology should emanate from a public theological perspective for three reasons. Firstly, a public theological approach is inclusive. It acknowledges the symbiotic relationship between theology and the media and other disciplines. Secondly, a public theological approach goes beyond the simplistic theological concept of using the media for Christian evangelism. It provides and emphasises a complexity framework. Thirdly, based on the public and diverse nature of public theology, it can acknowledge and maintain the tension in the diverse role of technology in the production and broadcasting of social, political, economic, and religious activities.

In conclusion, this chapter presented a more nuanced understanding of the diversity of the Nigerian religious media landscape. It affirmed and contributed to the multi-denominational and multifaceted dimension of Christianity's media presence and practices. Specifically, it provided a theoretical link between the historical and theological approaches in the Anglican media activities in Nigeria. It situated the research site of this project, the ACNN, in an academic conversation. The chapter laid the foundation for achieving the second objective of this research project, which is to analyse the programme contents of the ACNN. Therefore, the next chapter presents methods used in producing the data for this research project.

## Chapter Five

### Research Design and Methodology

#### Introduction

This chapter describes the methodology, research design, sampling method, and instruments used in gathering the study data and provides a detailed breakdown of the method of data analysis. First, it describes the qualitative research design, including a detailed systematic presentation of archival material, programme content, and semi-structured interviews. Second, using the ACNN as a case study, the chapter applies academic literature in religion, media, and education, which has theorised media methodologies to explore the socio-political economy of religious media as sites for public pedagogy and literacy development. Third, the chapter discusses the data coding and analysis techniques applied to arrive at the study findings. It also presents the study's methodological limitations and ethical considerations and briefly describes the selected programmes. Finally, the chapter concludes by discussing how the findings of this research project are organised and presented.

#### Research design

The conceptualisation of religious media as sites for public pedagogy discussed in chapter three suggests that the role of the ACNN in literacy development in Nigeria can be examined with a qualitative research approach that allows for exploratory questions. This is because qualitative research entails “a situated activity that involves an interpretative and naturalistic approach to the world” (Denzin & Lincoln, 1994). It includes researching real-life settings to understand, interpret, and make meanings

of a phenomenon (Flick, 2007; Newman, 2014; Swinton & Mowatt, 2006) . The use of a qualitative research approach within the context of this study is emphasised as a way to explore the underlying representations and motivations that the ACNN have for doing what they do. This qualitative method “involves theory construction rather than theory testing” (Henn et al., 2006: 150).

The exploratory design is mainly applied “where limited knowledge or information exists about a particular subject, and the purpose of the research is to gain a broad understanding of a situation, phenomenon or community” (Akhtar, 2016, p. 73; Bless et al., 2013, p. 60; Newman, 2014, p. 38).

As already noted in chapter two, this study could not locate any study on the intersections between the socio-political economy and the public pedagogical functions of religious media in literacy development in Nigeria. Even beyond that, no extended academic research on the ACNN was found. This justifies the feasibility and suitability of an exploratory research design for the study. The following section discusses the theoretical and practical application of a qualitative exploratory research design to produce the data for the study. It starts with an explanation of the theories of the method for this research project.

### **Media as public pedagogy and media artefacts as an educational resource**

Scholars are increasingly coming to recognise media as sites for public education and media content as educational resources (Biesta, 2012; Gee, 2010a; 2010b, 2018; Hjarvard, 2016; Lövheim, 2016; Scharnick-Udemans, 2018; Stead & Elliott, 2019; Ukah, 2008). The approach is based on a



sociocultural concept of literacy development that takes cognisance of the social and cultural context and process in which literacy is practised (Rutten & Soetaert, 2013; Compton-Lilly, 2009). The social process and practice depend on “people’s experiences, identities, and social affiliations” (Compton-Lilly, 2009: 88).

Hjarvard and Petersen (2013) argue from a mediatisation perspective that the growing authority of media and their integration into almost all cultural practices are giving rise to cultural change. This outcome is highly variable and dependent on the context (2013, p. 39). Therefore, as discussed in chapter two, most studies have centred on Pentecostalism and the commercialisation of religion in the context of religious media. This indicates how religious institutions use media to propagate their agendas and provides a broad conceptual framework to study religious media beyond Pentecostalism and commercialisation.

Hence, to situate the ACNN as a site for public learning and treat its media content as education resources, my research argues that the ACNN has become an important platform to construct, represent, contest, and negotiate cultural expression and practices in Nigeria. For example, this study applied the theory of structural functionalism and media framing as methodological paradigms to engage and understand the socio-political framing of issues by the ACNN.

As a methodological concept, structural functionalism is “linking the structure of society with its function”(Bertrand & Hughes, 2018: 133). Structural functionalism in this research project focused on the ACNN as a social institution and its public pedagogical and socio-political functions, particularly in literacy development. Furthermore, it provided a methodological and theoretical lens to explore the perceived positive and

negative effects of the selected programmes (“Christians in Politics” and “Bible Study”) of the ACNN. An understanding of the production of these programmes may connect structural functionalism theories and media framing. Put differently, the programme contents of the ACNN are visible signs of its functions. Therefore, media framing becomes a vital methodological tool in this research project.

Framing carries the idea of both presenting and comprehending media content. Goffman, a scholar of communication studies, described “framing” as “schemata of interpretation that enable individuals to locate, perceive, identify and label occurrences or life experiences” (1974, p. 20–21). It suggests that framing provides an understanding of events by showing how media portray what is “relevant” and “irrelevant” (1974, p. 21) in society. To frame is to make persistent “selection, emphasis, and exclusion” (Gitlin, 1980: 7). Entman explains that framing media content promotes certain facets of a “perceived reality” and “makes them more noticeable in such a way that endorses a specific problem definition, causal interpretation, moral evaluation, and a treatment recommendation” (1993, p. 15).

Framing is both a macro-level and a micro-level construct. According to Scheufele and Tewksbury (2007, p. 12), the term ‘framing’ as a macro-construct “refers to modes of presentation that media platforms utilise to present information in a way that resonates with existing underlying schemas among their audience.” As a micro-construct, “framing describes how people use the information and presentation features regarding issues as they form impressions” (Scheufele & Tewksbury, 2007: 12). The public and media institutions may thus jointly build frames and advocate around political, economic, religious, and social issues. This approach gives a

broader perspective of framing “as a process based in and bound by culture” (Scheufele & Tewksbury, 2007: 13). In this regard, the authors explain that frames serve as “the bridge between...larger social and cultural realms and everyday understandings of social interaction” (Scheufele & Tewksbury, 2007, p. 13). The underlying theoretical justification for media framing in this research project is that framing starts with content production rather than effects. In other words, it is how media messages are created, processed, and portrayed. Media framing was applied to identify and describe how ACNN framed issues and contributed to literacy development in Nigeria.

## **Sampling**

As a socio-religious channel, the ACNN features programmes across religious, social, and political aspects of human life. The following programmes and purposive sampling of ten participants served as the source of data for this research project. These programmes are “Christians in Politics” and “Bible Study,” broadcast in 2019. “Christians in Politics” is a weekly live call-in discussion programme lasting fifty-five minutes on Tuesdays that started in 2018 and continued until May 2021<sup>12</sup>. The “Bible Study” programme is a forty-five-minute weekly discussion that provides in-depth insight into the Bible Study outline of the Church of Nigeria. This

---

<sup>12</sup> On 10th May 2021, “Christians in Politics” was replaced by a new programme called “Now Streaming”. According to the ACNN program Manager, Phoebe Aghemwenhio, “Now Streaming” is a rebranded version of “Christians in Politics,” because it treats current happenings in the society, such as, news headlines, politics, economics, governance, religion, security, education and many more. Unlike “Christians in Politics,” “Now Streaming” is broadcast from Monday to Friday at 10:00 am. Based on my conceptualisation of the ACNN as a private-public platform, the replacement/rebranding of “Christians in Politics” should have been implemented on the basis of an informed audience research outcome, but it was not.

programme is an on-record interaction that brings bible studies coordinators within the CoN to discuss the Bible Study outline. It is broadcast every Wednesday at 9:00 pm, with repeated broadcasts on Saturday at 10:30 am and Sunday at 6:15 am. The theme of “Bible Study” is Godly Leadership: Politics and Christian Discipleship. Each episode of the series contained a sub-theme, a topic, a scriptural text, aims, an introduction, study guide questions, a conclusion, food for thought, and a memory verse.

The programme’s episodes for 2019 were selected for four reasons. First, it was election year in Nigeria. During that time, the socio-political climate was centuriated with political and religious rhetoric, particularly, via the media. Second, in 2019, according to the ACNN General Manager and Program Manager, these programmes, especially Christians in Politics, have attracted responses and recommendations from top Nigerian politicians and other media outlets<sup>13</sup>. Third, the programme has drawn viewers from different denominations and religious beliefs. In other words, it is one of the most interactive programmes on ACNN. Fourth, most guests and callers on “Christians in Politics” reference the “Bible Study” outline based on the theme Godly Leadership: Politics and Christian Discipleship. It suggests an interconnectedness between these programmes that warrants exploration and explanation. Therefore, these programmes, their scripts,

---

13 The ACNN General Manager and Program Manager made the above claim during an interview I conducted on the 16th & 23rd of July 2019 at the ACNN headquarters in Abuja, Nigeria. Using the crisis in Southern Kaduna between Fulani headers and local farmers, the managers claimed that the ACNN was very vocal and critical on the subject, to the extent of receiving a telephone call from top officials of the Federal government of Nigeria. For security reasons or to protect the privacy of the top government officials, the ACNN managers did not disclose the names or positions to me.



the social interaction, and commentary on the ACNN digital platforms such as YouTube and Facebook were engaged.

### **Techniques and sources for data production**

One of the strengths of qualitative research design is how methods in combination may complement each other in helping me develop deep insights into the topic investigated (Henn et al., 2006: 151). Therefore, the following techniques were applied to produce the data for this research project; archival analysis, semi-structured interviews, and digital sources (YouTube and Facebook). This blend of research methods allows the study to explore patterns, structure, and repeated analysis of comparable samples of the produced data (Bertrand & Hughes, 2018). Thus, these methods were critically engaged from an integrative perspective, which involves reviewing, critiquing, and synthesising relevant and suitable datasets to contribute to a fresh understanding of the research topic (Sandlin et al., 2011; Torraco, 2005).

A pilot study was conducted to determine the feasibility and applicability of these research methods. A pilot study “constitutes part of the preliminary stage in which the research instruments are tested” (Bertram & Christiansen, 2014: 49). This pilot study was run from the 10th to the 30th of July 2019 at the headquarters of ACNN in Abuja, Nigeria. The pilot study was significant to this research project in five ways.

First, it provided a good platform for a bureaucratic relationship between me and the stakeholders of the ACNN. This relationship smoothed the process of obtaining the institutional permit to conduct this research on the ACNN. Secondly, it gave me unrestricted access to the archive and libraries of the Church of Nigeria. Thirdly, it provided a historical understanding of



the background and establishment of the ACNN. Fourth, it provided a thick description of the media trajectories of the Church of Nigeria, as discussed in the previous chapter. It also assisted in situating the ACNN in academic conversations as a site for Nigeria's public pedagogy and literacy development. It also provided an indicator for navigating some challenges encountered in the research process, such as missing documents and lack of proper documentation, and technical issues (in 2016, the ACNN server crashed, leading to a lack of stored digital information from 2013 to 2016). Fifthly, it allowed me to participate in a live broadcast of the programme "Christians in Politics" (16th, 23rd and 30th July 2019). As stated earlier, the pilot study was also a way of testing the data production methods applied in this research project.

### **Approaching the archive**

This method examined the content of documents and reports such as synod resolutions, letters, budgets, programme scripts, minutes, and reports of meetings of the various committees constituted for establishing the ACNN, including its management board. I treats these documents and records as primary and secondary archival material. As secondary sources, they re-stated and summarised other people's opinions, while remaining primary sources of the public pedagogical functions of the ACNN in literacy development in Nigeria. In this sense, 'primary archival source' is a relational term, not an absolute (Bertrand & Hughes, 2018). Through the archival method, I understood the challenges, politics, policy, practice, institutional language, and religious rhetoric of the Church of Nigeria that led to the establishment of the ACNN. This letter to Ibezim dated 13th May 2013 provides an example:

It was learned that your diocese and some priests feature on television. This is unacceptable. Besides the fact that the name of our church is unlawfully used, this development can sabotage the plan of our church to establish a cable satellite tv, which has reached an advanced stage of completion. Consequently, the primate has directed me to inform Your Lordship to stop patronising the television station and warn the priests involved to stop featuring on the television. Failure to comply, the primate may institute appropriate action (17th July 2019, Abuja, Nigeria).

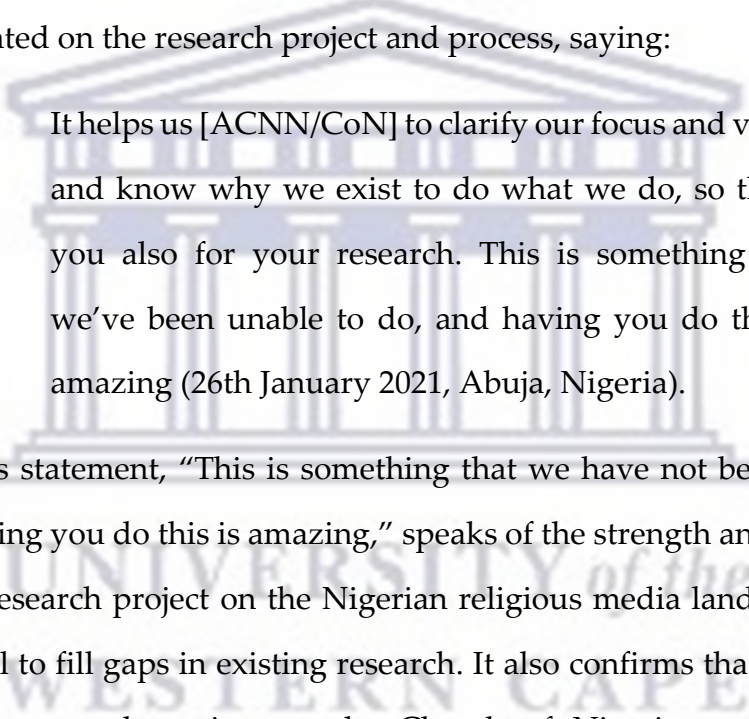
The above statement demonstrates how the Church of Nigeria navigated some of the external and internal challenges encountered during the formation of the ACNN. The archival method thus provided insight into the establishment of the ACNN and complements the data generated from the semi-structured interviews.

### **Interviews**

Semi-structured interviews with open-ended questions were conducted, and a face-to-face format of interviewing was applied. Because of the Covid-19 pandemic, the research also incorporated a virtual platform in cases where face-to-face interviews were impossible. For instance, three of the participants were interviewed via Zoom. The interview was conducted in English because the ACNN airs all its programmes in English, and the participants communicate fluently in English. The interviews were audio-recorded with devices such as a Philips voice recorder and a Huawei VNS-L31 Android phone. The duration of the interviews ranged from forty to

forty-five minutes. Interviews and conversations were about the ACNN, its programme productions, and its uniqueness in the Nigerian religious media landscape. These interviews enabled me to get more insights into the ACNN and further explore emerging research issues.

In responding to questions, participants freely told stories about their experiences, related memories, and offered reflections and opinions concerning the research topic and focus. For example, the Communication Director of the Church of Nigeria, Venerable Hassan John, reflected and commented on the research project and process, saying:



It helps us [ACNN/CoN] to clarify our focus and vision and know why we exist to do what we do, so thank you also for your research. This is something that we've been unable to do, and having you do this is amazing (26th January 2021, Abuja, Nigeria).

Hassan's statement, "This is something that we have not been able to do and having you do this is amazing," speaks of the strength and importance of this research project on the Nigerian religious media landscape and its potential to fill gaps in existing research. It also confirms that this study is the first research project on the Church of Nigeria media activities, particularly on the ACNN. Methodologically, it confirms the freedom and agency of participants during the interview process. Participants freely related the research context (ACNN) and the research project within the broader vision and mission of the Church of Nigeria as discussed in Chapter Four.

## Participants

In this study, a purposive sampling technique was applied to select the research participants. At the initial stage, ten ACNN stakeholders were identified and contacted via email and telephone to participate in the study; nine responded and participated, and one did not. Therefore, nine participants in total were interviewed. The participant who did not respond was the current Primate of the Church of Nigeria; The Most Rev'd Henry C. Ndukuba. Although he did not participate in this study, his comments, views and opinions are vital and form part of the crux of this research project.

Ndukuba was elected Primate during the period of this research project on 24th September 2019. Before his election, Ndukuba chaired the Liturgy and Spirituality Committee of the Anglican Province of Nigeria. This committee was responsible for writing and publishing the CoN "Bible Study" outline. In other words, the outline was written and published under Ndukuba's leadership and supervision. Ndukuba's participation in this research would thus have provided insights into the link between the "Bible Study" outline (theme: Godly Leadership: Politics and Christians Discipleship) and the 2019 election in Nigeria. However, in the Bible Study preface, Ndukuba stated that "this study [2019 Bible Study] has been prepared to stir up interest in the political matters of our nation, in the hope that the Church will rise and play its role in Nigerian political landscape" (Bible Study Outline, 2019, p. ii).

Furthermore, Ndukuba would have commented on the continuity, growth, expansion, and capacity building of the ACNN as advocated by the former

primate and The Most Rev'd Nicholas Okoh. To illustrate, during the pilot study, Okoh stated

As I look forward to retirement in the new year (2020), I want to appeal to the new primate, not allowing anybody to tell him a different story. He needs the television station more than anything else to be able to make progress. They have been partners in all we have been doing. Furthermore, he should use them, pay them, show interest in their staff, listen to their complaints, and solve their problems (24th July 2019, Abuja, Nigeria).

The above statement expressed the need for the primate Ndukuba to participate in this research project. His non-response may be interpreted as a polite refusal to participate and demonstrates the exercise of power and agency of potential research participants in the field (Sultana, 2007: 381).

The research participants were categorised into three kinds, namely religious leaders, management, and broadcasters of the ACNN. The first category included the Primate, the Bishop Theologian, the Director of Political Affairs, and the Director of Communication. These participants represent a broad spectrum of leadership in the CoN. They are the brains behind the establishment of the ACNN. They provided context on the historical development of the ACNN and the use of media for religious purposes. They provided a Biblical and theological basis for the establishment of the ACNN. In other words, the theology of media of the CoN was conceptualised. Furthermore, they comment on the uniqueness of the ACNN in the Nigerian religious media landscape and the role of the ACNN in literacy development.



The second set of participants consisted of two managers: the General Manager, and the Programme Manager and Producer. This group provided the necessary information concerning the ACNN programme framing and production, including the daily operation and the relationship of the ACNN with other media outlets in Nigeria. The third category included four programme broadcasters: those for “Christians in Politics,” “Bible Study,” and “CrossFire.” They spoke on the content of selected programmes as educational resources and how the ACNN functions as a site for public pedagogy and literacy development in Nigeria.

The participants were contacted via email, phone call or phone messaging (Text and WhatsApp) via their secretaries or chaplains. After a detailed explanation of the research project and after the participants had received the informed consent form, they suggested the time and location for the interviews.

The logo of the University of the Western Cape, featuring a stylized building with columns and the text "UNIVERSITY of the WESTERN CAPE" below it.

UNIVERSITY *of the*  
WESTERN CAPE

Table 1: A tabularised description of interviewees

Category	Office	Name	Description of Category	Date of interview	Interview Format & Location
Religious Leaders	Primate	Nicholas Okoh	These high-level religious leaders of the CoN gave context to the historical development of the ACNN and the use of media for religious purposes. They provided a Biblical and theological basis for the establishment of the ACNN. In other words, they attempted to conceptualise a theology of media for the Church of Nigeria. They also commented on the uniqueness of the ACNN in the Nigerian religious media landscape and the role of the ACNN in literacy development.	24 <sup>th</sup> July 2019	Face to Face (Abuja)
	Bishop Theologian	Dapo Asaju		18 <sup>th</sup> February 2021	Zoom
	Anglican Chaplain, National Assembly; and Director for Civic and Political Affairs	Joseph O. Unuayan		19 <sup>th</sup> February 2021	Zoom
	Director of Communication	Hassan John		26 <sup>th</sup> January 2021	Face to Face (Abuja)
Management	General Manager Programme Manager	Korede Akintunde Phoebe Aghemwenhio	This group provided the necessary information concerning ACNN programme contents, framing and production, the uniqueness of the ACNN in the Nigerian religious media landscape, and the relationship between the ACNN and literacy development in Nigeria, including the daily operation and relationship of the ACNN and other media outlets in Nigeria.	23 <sup>rd</sup> July 2019 & 27 <sup>th</sup> January 2021 16 <sup>th</sup> July 2019 & 29 <sup>th</sup> January 2021	Face to Face (Abuja) Face to Face (Abuja)
Broadcasters	Christians in Politics Bible Studies Cross Fire	Joseph O. Unuayan Smart S. Simon Ejikam Chukwuebuka Emmanuel S. Akinola	These participants spoke on the content of selected programmes as educational resources and how the ACNN functions as a site for public pedagogy and literacy development in Nigeria.	19 <sup>th</sup> February 2021 23 <sup>rd</sup> February 2021 28 <sup>th</sup> January 2021 29 <sup>th</sup> January 2021	Zoom Zoom Face to Face (Abuja) Face to Face (Abuja)

*(Source: Researcher's Itemisation)*



## Digital method

Digital method involves the investigation of “electronic technologies that are handled by a computer as a series of numeric data, usually connected through the internet” (Grieve, 2022: 27). Part of the digital data for this research project is the web-based materials of the ACNN, such as YouTube and Facebook. YouTube and Facebook function as important platforms for religious conversations in Nigeria (Ayeni, 2021; Chiluya, 2013; Onuora et al., 2021; Sule, 2020). The YouTube platform of the ACNN was created in 2014, with the official name @ACNNT, and it has about twenty-one thousand four hundred subscribers. The Facebook page was opened in 2014, and its official page link is <https://www.facebook.com/ACNNTV>. It has about eighty-seven thousand followers.

The focus of the digital method in this study is on the commentaries of the ACNN subscribers and followers of the selected programmes, “Christians in Politics” and “Bible Study.” The objective was to explore how the users interact with the selected programme contents. In this context, interaction is situational and cannot be grasped outside the context of the 2019 social political events in Nigeria. The interaction may portray the concept of ‘user agency’, the ability of social media subscribers to act independently and make their own choices, and not to consume media contents as intended by the content creators (Grieve 2022, p. 28).

Despite the bustling community of the ACNN digital platforms subscribers and followers, there was very little YouTube commentary in 2019 on the selected programmes contents. This may be partly due to an aspect of the production patterns of these programmes. For instance, the Bible Study outline forms part of the Sunday worship service in the CoN, but most people

may prefer the in-person interaction of Sunday worship to the pre-recorded Bible Study of the ACNN. In Sunday worship context, people can both ask and respond to questions, make comments, and contribute to the topic of discussion.

Also, the fact that the Bible Study application can be accessed and downloaded online may have contributed to the small number of comments on the pre-recorded “Bible Study” programme on YouTube. Similarly, after every broadcast of “Christians in Politics,” episodes are uploaded by the ACNN onto its YouTube and Facebook platforms. In other words, it is not a “synchronous communication” (Grieve, 2022, p. 28), where users communicate and interact simultaneously with the programme. The selected programmes as broadcast on these digital platforms, YouTube and Facebook, can be described as “asynchronous communication” (2022, p. 28), which involves communication practices on digital media where “users’ communications do not take place in unison, at the same time”. Hence, the digital platforms in 2019 for the ACNN can be interpreted as an “encyclopedic affordance” (2022, p. 29). This is an approach that recognises the high capacity of digital media to store information and retrieve data.

The few commentaries that did appear were mostly on the “Bible Study” programme related to Sunday worship service. The following excerpts from some of the YouTube subscribers provide examples:

**Precious Gabriel** “I really appreciate this (the Bible Study). I view this channel every Saturday for preparation on things I don’t really get.”

**Mighty Paragon** “I am fully loaded with the Bible Study. I feel like not going to Church after this blessed Wordsworth from the Bible Study, but I have to go. I’m indeed happy and blessed. I am proud to be a strong member anytime, and anywhere.”



**Godspower Ugbodume** “I really enjoy this Bible Study. How can I get a copy of the Bible Study manual? I like the way it is written. It allows participants to be part of the discussion.”

**Mary Awofisoye:** “Very Educative”

Three issues can be raised from the above commentaries. First, the sentence “to be a strong member [of the CON/ACNN] anytime, and anywhere” speaks of the potency of the digital media platforms in building and retaining religious community (Chiluwa, 2013; Green, 2017; Mohammed et al., 2017; Sule, 2020). In this sense, members (users) do not need to be in the same location to part of the digital community but can connect to the community via the internet from anywhere in the globe (Grieve, 2022).

Secondly, words such as ‘appreciate’, ‘happy’, ‘enjoy’ and ‘blessed’ portray the excitement of the ACNN viewers on hearing the word of God and its relationship with contemporary social issues in Nigeria. Beyond this, the excitement resonates with the words of Jesus Christ in Luke 11:28 “...blessed are those who hear the word of God and keep it”.

Third, phrases such as ‘preparation’, ‘participation’ and ‘educative’ speak of the “Bible Study” outline as an educational resource contributing to literacy development as discussed in chapter seven. Similarly, the claim that the Bible Study “allows participants to be part of the discussion” is only applicable in the context of Sunday worship. For instance, no critical comments or questions were raised regarding various topics of the Bible Study on digital platforms. Even the question on how to “get a copy of the Bible Study manual” was not responded to by the ACNN or other users. It reaffirmed the claim that the digital platforms of the ACNN are not interactive. Nonetheless, it does provide insight into the ACNN presence and practice on digital platforms.

## **Making sense of the data**

### *Transcription of voice and audio-visual (programme) recordings*

All interviews conducted in this research project were audio-recorded and transcribed verbatim by me and a hired transcriptionist. To ensure accuracy and consistency, I listened to the audio recordings while reading the transcriptions. Similarly, forty episodes of the programme contents of “Christians in Politics” and “Bible Study” were transcribed by me and a hired transcriptionist. A total of one hundred and four (104) episodes were broadcast in 2019. These programmes broadcasts lasted about five thousand two hundred (5 200) minutes. The total number of guests on “Christians in Politics” and the “Bible Study” programmes was two hundred and eight (208). To manage and analyse the large volume of comments and discussions on the programme contents, emphasis will be placed more on the episodes than on the guests.

To ensure consistency and representation of the non-verbal communication in the programmes, such as body movements, I viewed each episode again while reading the transcripts. During the transcription of the audio and audio-visual recordings, the key in Table 2 below was used, adopted from Robertson (2019) and Venganai (2017) and modified by me and the hired transcriptionist to maintain consistency and give clarity to the transcripts.

The research data, particularly the interview transcripts, were emailed to the participants for them to check accuracy, make amendments, and affirm whether the transcription represented and reflected their responses.

Table 2: Key to interview transcripts

Symbols in Transcripts	Meaning
[ ]	Words in square brackets are what I have added to clarify a participant's comment.
[Researcher: Guests: Broadcaster: Comment]	When participants and I speak simultaneously during the interview, or when the special guests, or broadcaster and special guests, were speaking simultaneously in the selected programmes. What each one says is put in brackets and appears in the same line.
[...]	The conversation has not been quoted completely, and certain portions have been omitted.
Italics	Emphasis by me; or used when home language is used, which is then followed by the English translation in brackets

## Interpretational analysis and presentation of findings

Data analysis entails examining the generated data to construct, code, and identify themes and patterns that can describe and explain how the ACNN responds to socio-political issues and contributes to literacy development in Nigeria. Therefore, data analysis involves identifying similarities and patterns as they appear in the data to answer the research objectives (Mouton, 1996; Babbie & Mouton, 2001). This research applies thematic content analysis to analyse all the data generated for this study. Thematic analysis is a method for “systematically identifying, organising, and offering insight into patterns of meaning across a data set” (Braun & Clarke, 2012, p. 57). It involves identifying and capturing what is “common to the way a topic is talked or written about and making sense of those commonalities” (2012, p. 59). Themes in this study capture and provide something valuable about the data concerning the research focus and adjectives. The following process was applied to thematically categorising and analysing the research data.

**Step 1** – At the initial stage, I had some idea of how themes or codes would be allocated to the text that for analysis. Assigning codes prior to analysis is known as deductive coding.

**Step 2** - Relevant information and repeated words, phrases, and concepts that provide insight into the structural functionalism of the ACNN and literacy development in Nigeria were identified.

**Step 3** – The information was then grouped and categorised based on similarities as it provided answers to the research questions.

**Step 4** - Clusters were formed from all the categories generated, then themes and subthemes were generated to provide answers to the research objectives.

**Step 5** – Excerpts, particularly from “Christians in Politics” and “Bible Study,” which I used to explain the generated themes, were coded based on the episode. The codes thus enabled me to manage the large volume of transcripts and to neatly present the guests’ responses to the generated themes. For example, each episode is assigned a member code illustrated below.

**ep1CiP** = episode one of “Christians in Politics”

**ep2Cip** = episode two of “Christians in Politics”

**ep1BS** = episode one of “Bible Study”

**ep2BS** = episode two of “Bible Study”

Table 4 below shows the themes and sub-themes generated and categorised from the research data.

Table 3: Themes and sub-themes categorisation

Religious Knowledge	Political Transformation	Social Justice	Human Flourishing
<p>...progressive in-depth revelation and growth in the knowledge of God and His word.</p> <p><b>Sub-Theme: Bible Knowledge</b></p>	<p>...get involved and not be swallowed by the system (politics), but to make a change that will transform the system.</p> <p><b>Sub-Theme: Active Political Participation</b></p>	<p>We (ACNN) address injustice and promote justices and peace.</p> <p><b>Sub-Theme: Justices and Peace</b></p>	<p>Make society a better place for people to live and flourish.</p> <p><b>Sub-theme: Societal Flourishing</b></p>
<p>The Church of Nigeria is conservative, orthodox, evangelical, charismatic, and Pentecostal.</p> <p><b>Sub-theme: Denominational Identity</b></p>	<p>If politics is a dirty game, then Christians should be the detergent to clean it up.</p> <p><b>Sub-Theme: Religious Political Responsibility</b></p>	<p>What we need now is proper governance where there will be equity and justice, improving the economy, health, security, and infrastructure.</p> <p><b>Sub-Theme: Good Governance</b></p>	<p>We are created to live in harmonious relationship with God and His creation.</p> <p><b>Sub-Themes: Relationship with God and Creation</b></p>
<p>...this issue of Sharia, give it few years, Nigeria will be in trouble.</p> <p><b>Sub-theme: Inter-religious Knowledge</b></p>	<p>Nigerian youths are political actors for political transformation.</p> <p><b>Sub-Theme: Youth Political Participation</b></p>	<p>When we (ACNN) perceive unjust treatment of citizens, we raise a topic to call for government interventions.</p> <p><b>Sub-theme: Social Justice, a continuous societal struggle</b></p>	<p>A better society should be our legacy for future generations.</p> <p><b>Sub-Theme: Better society for the next generation</b></p>

(Source: Researcher Itemisation)



After the thematic categorisation, I applied a descriptive content analysis to explain and relate the research data, particularly the programme “Christians in Politics” and “Bible Study” (Krippendorff, 1980; Bertrand & Hughes, 2018). The content analysis enables me to see, connect and interpret the themes as coded representations of the social, political, economic, and religious issues in the research context. The content descriptive analysis was followed by a Critical Discourse Analysis (CDA).

CDA is an essential strand of media discourse research (O’Keeffe, 2012: 441–454). It involves “studying language in the context of society, culture, history, institutions, identity formation, politics, power, and all the other things that language helps us to create and which, in turn, render language meaningful in certain ways and able to accomplish certain purposes” (Gee & Handford, 2012: 5). The interplay between language form, function, and context in interpretation is at the core of this description. My approach to CDA is an explanatory critique from a post-structuralist perspective (Terry & Braun, 2017; Fairclough, 2012).

An explanatory critique does not simply describe existing social realities but seeks to explain them. The post-structuralist paradigm sees the data as meaning systems constructed by my collaboration with participants, and ACNN programme contents within the socio-religious context of Nigeria. All the analysis methods enabled me to study the rhetoric and argumentative organisation of the interviews and programme contents of the ACNN.

By and large, the critical application and integration of descriptive analysis, deductive and semic coding, content analysis and critical discourse analysis enabled me to explore and explain the relationship between the ACNN and literacy development in Nigeria.

## **Ethical considerations and data management plan**

The process of conducting academic research in digital humanities, and educational sciences must be guided by professional research ethics. Ethics entails moral principles and guidelines that direct the research process. It fosters respectful interactions between me, participants, and the research context. It clarifies and opens the research process to free participation without infringing the rights of the research participants. It mitigates risk to the research participants (Israel, 2015; Reynolds & Murray, 1981). In this study, reflection on research ethics encapsulates procedure and positionality.

Regarding ethics as procedure: on 14th May 2019 and 30th March 2020, I received institutional permission from the ACNN to conduct this research project. The institutional permission received in 2020 was necessary because of the joint PhD program between UWC (the host institution) and UGhent. Also, a significant change occurred in trying to situate the research focus within the academic field of religion, media, and education. Therefore, to demonstrate academic responsibility and accountability, I adequately informed the ACNN of the changes in the research process and reapplied for institutional permission, which was granted on 13th March 2020. Similarly, the ethics approval for this research project was received on 27th November 2020 from the Humanities and Social Science Research Ethics Committee (HSSREC) at the University of the Western Cape. Therefore, the research ethics approval is recognised and approved by UGhent within the context of this joint PhD program.

By means of the letter of information, the informed consent form, and verbal explanation, participants in this study were well briefed about the research

project before agreeing to participate. Participation was voluntary, without coercion or inducement. Participants could withdraw from the research process without any negative consequences.

No participant withdrew during the research process, particularly at the interview. Significantly, after considering the nature and importance of the research project, the participants explicitly permitted me to mention their names, titles, and official responsibilities. In other words, the names of the respondents mentioned in this research project are with their consent. The mentioning of participants' names is not a violation of their privacy as stated in the consent form (addendum B). In addition, after the interviews, copies of the audio recording and transcription were sent to each participant to ascertain whether their responses had been accurately captured and reflected.

For the digital sources YouTube and Facebook, no restriction was placed on them by the ACNN. These digital platforms are open and available for public viewing and comment. Interactions on these platforms are not sensitive and pose no risk to the research context. Accessing digital material requires no password, and no rules and conventions prohibit the public from using the material. In such instances, scholars of religion and media argued that researchers could analyse the public digital material without permission (Pace & Livingston, 2005).

Reflecting on and relating ethics to positionality in the research process enabled me to thoroughly navigate the research context. For example, a colleague, Emmanuel Akinola, introduced me to Nicholas Okoh (Primate of CoN 2010 -2020) with the words:

[D]addy, this is my friend..., a PhD student from South Africa. He is researching our TV station, the ACNN. He is here to interview as requested.

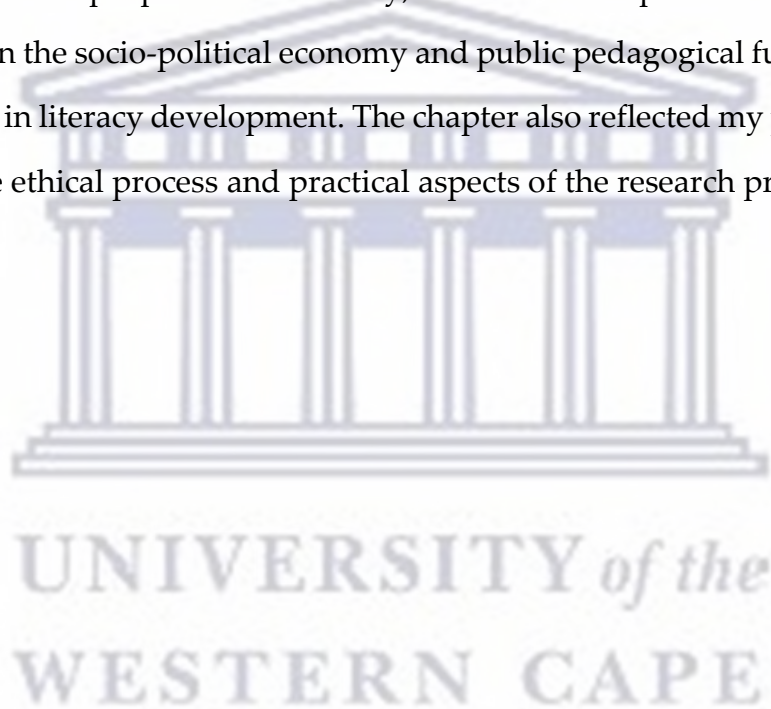
Not mentioning my priestly identity allowed me to engage critically as a researcher and not as a priest. It mitigated and reduced the influence of Church leadership on the research process and outcome. In addition, mentioning that I was a student from South Africa lent credibility to the research, because South Africa is ranked as one of the leading destinations for higher academic research on the African continent.

The data collected for this research project was stored on my laptop, in iCloud, on Google drive, Mendeley, and in a locked cabinet at my residence and personal office. It could only be accessed by using a password. According to academic standards, the acknowledgement and citation of data in this research project are via the Mendeley Referencing Application.

Based on the research policy of University of the Western Cape and University of Ghent, the retention and preservation period for research data is about five years after the completion of the project. But, the informed consent statement was added: "I agree that the data collected from me may be stored in the ACNN archive and used in future research." Therefore, data, referring to the audio recording interviews of the ACNN stakeholders, the written transcripts of these audio recording files, informed consent forms, and the metadata that has been produced in the course of the project will be retained and preserved in the archive of the Church of Nigeria Anglican Communion for further research.

## Conclusion

Building on the literature review and the historical background of the research context, this chapter presented a detailed and systematic explanation of the methodology and theory of method applied for data production and interpretation. Using structural functionalism as a theory of method, the chapter portrayed how the research project combined archival material, participants' interviews, and programme content analysis to examine the purpose of the study, which is to explore the relationship between the socio-political economy and public pedagogical function of the ACNN in literacy development. The chapter also reflected my positionality, and the ethical process and practical aspects of the research project.





## Chapter Six

# Responses of the ACNN to Socio-Political Issues in Nigeria

### Introduction

One of the objectives that this study seeks to achieve is to analyse selected programme contents of the ACNN, namely “Christians in Politics” and “Bible Study.” This analysis aims to identify and describe how the ACNN responds to socio-political issues and contributes to literacy development in Nigeria through its programme offerings. The focus of this chapter is therefore to analyse the ACNN’s responses to socio-political issues in Nigeria. The programmes “Christians in Politics” and “Bible Study” connect religion, politics, media, and society in various ways. Conversations around the 2019 pre- and post-election periods, freedom of religion, the role of the Church in electioneering, the State of the Nation, security, education, health care, and the economy are common themes in the programmes.

The production pattern of these programmes is related to theories of structural functionalism, media framing, and pedagogy that enacts publicness. In other words, the programme contents are visible signs of ACNN’s functioning in Nigeria. This chapter begins by discussing patterns of production and content descriptions of the “Christians in Politics” and the “Bible Study” programmes.

**Patterns of production of “Christians in Politics” and “Bible Study”: “Our [the ACNN] programmes are patterned to fulfil the function of the media...and the aim of our Church”**

Strategically, ACNN programmes are structured and guided by the ideas and principles expressed in its mission statement. The programmes focus on spiritual enrichment, public enlightenment, and entertainment. In this regard, the ACNN Program Manager, Phoebe Aghemwenhio, affirmed that

We [the ACNN] pattern our programmes to fulfil the functions of the media, which are to educate, inform, entertain, and enlighten. We put these functions side by side with the aim of our Church [CoN] which is evangelism.

In this context, the interconnectedness between the functions of the ACNN and the Church of Nigeria reflects Helland’s concepts of “religion online and online religion,” (2000, p. 206), as discussed in Chapter Four. Both concepts acknowledge the power relation between religious media and audience agency in meaning creation and programme functions of media and religion in society. Therefore, this section begins by exploring the pattern of production of “Christians in Politics” and the “Bible Study” programmes.

The idea of “Christians in Politics” was established by the Department of Civic and Political Affairs of the Anglican Province of Nigeria. The programme is produced and broadcast by the ACNN. Responding to a question about the aim of the programme “Christians in Politics,” Joseph Onuayan, ‘in-house’ analyst and the director of Civic and Political Affairs, stated, “the programme “Christians in Politics” aims to encourage the

participation of Christians in politics and to create awareness and speak the mind of the Church (CoN) concerning justice, equity and peace to those in the corridors of power.” Therefore, the programme discusses various biblical perspectives on societal issues. The vision is to encourage good governance and development in society. “Christians in Politics” was established because the ACNN and the department of Civic and Political Affairs were under the impression that preaching at Church gatherings was insufficient to equip and transform citizens to bring about positive change in society.

In every episode, experts are invited to discuss, educate, and create awareness about national and international issues such as politics, economics, security, social justice, religious tolerance, elections, corruption, gender-based violence, youth, development, education, and health care. This means that the topic of discussion in each episode is based on immediate local and international trends, current affairs, and breaking news. According to Unuayan, “anything the government wants to do, we create a subject around it, discuss it and try to enlighten the public about it.” Once a subject has been identified,

We [the ACNN] try to study round it to find out what has happened, what is in the record about that subject, watch the trend in the country, monitor other media to know what is happening. So, by the time we get to the stage of discussion in the studio and questions are raised, much research has gone into the subject of the episode for the day.

The above quotation illustrates three concepts reflected in the pattern of production. First there is structural functionalism (Bertrand & Hughes,

2018). The statement “to find out what is happening” speaks of the link between the ACNN as a social institution and the society in which it operates. It shows that the ACNN is not isolated from its contexts. Similarly, events in the Nigerian context influence the ACNN’s function in and contribution to society.

Secondly, finding out “what is in the record about the subject” carries the idea of media framing. In this sense, understanding “what is in the record” enables the ACNN to frame the subject by utilising the programme “Christians in Politics” to present information that resonates with existing underlying schemas among its audience.

Thirdly, the statement about “the stage of discussion in the studio and questions raised” speaks of public pedagogy that enacts a concern for publicness (Biesta, 2012). In this sense, the discussion in the studio around the elections, conflicts, corruption, religious freedom, and peaceful coexistence present the ACNN’s concern for human togetherness and its contribution towards keeping socio-political events and conversations public. By being broadcast, “Christians in Politics” becomes a “form of interruption that keeps the opportunities for ‘becoming public’ open” (2012, p. 685). Generally, Onuayan’s statement reflects a pattern of critical multiliteracies in the ACNN through the programme “Christians in Politics.”

On the process and pattern of inviting expert guests onto the programme “Christians in Politics,” Unuayan stated:

We [the ACNN] try to find out whether we have qualified, competent people within the Church, we do not limit ourselves to just Anglicans...We [the ACNN]

are talking about people with academic qualifications in that subject and actively involved in that field. So, no matter your political affiliation, you can be invited to the programme “Christians in Politics.” We invite Muslims, atheists, and Christians.”

These experts, according to one of the presenters of “Christians in Politics,” Smart Sunday Simon, “should be able to address the topic in such a way that it will be beneficial to the public and the government”. For Unuayan and Smart Sunday Simon, the ACNN is more concerned about guests’ expertise on the subject under discussion than about their political, religious, and ethnic affiliations. This implies that despite the mutual religious suspicion between Christians and Muslims in Nigeria, the ACNN, through its programme “Christians in Politics,” recognises the sensitivity of religious plurality in Nigeria. It also acknowledges and contributes to the conversations on religious freedom in the nation. Furthermore, it subtly affirms and strengthens the argument for a robust approach to a theology of media from a public theological perspective, as discussed in Chapter Four. Therefore, the production pattern for “Christians in Politics” goes beyond a simplistic approach of using the media for Christian evangelism.

In every episode of “Christians in Politics,” two experts are invited to discuss the selected subject of the day. According to Smart Sunday Simon, the idea of inviting two guests to the programme “is to balance the discussion.”

Unlike the programme “Christians in Politics,” the “Bible Study” outline started at the inception of the Anglican Church in Nigeria. Every year, the “Bible Study” outline is written by the Liturgy and Spiritual Committee and published by the Department of Publications and Businesses of the CoN.



The Bible Study outline forms part of the Sunday worship services of the CoN. In 2017, it was recorded and broadcast as a programme on the ACNN.

Exploring the reason for providing the ACNN as an additional platform for teaching the “Bible Study,” Ejikam Chukwuebuka, a “Bible Study” presenter, stated that

We [the ACNN] need to expand our reach, where we could not go physically. We must have the Word of God spread through modern electronic mediums. Therefore, the ACNN came to amplify what we used to do in our traditional setting.

To illustrate and support this claim, the ACNN posted this on its Facebook page:

We [the ACNN] are reaching three continents: Africa, Asia, and Europe. Our station is viewed in over one hundred countries of the world.<sup>14</sup>

The area coverage of the ACNN signifies that the CoN understands the power of media to form, shape, and influence viewers. Arguably, the area coverage is mainly in urban areas. Hassan John, the Communication Director of the CON, confirmed that “as a cable television, the ACNN is not in the rural communities – only those in the cities can have access, and even those in the cities have to buy a decoder.” John’s statement raises two fundamental issues on the power of media content coverage of the ACNN.

The first is the issue of accessibility and affordability. Accessibility in this sense entails providing access to media content for people who cannot

---

<sup>14</sup> [www.facebook.com/ACNN](http://www.facebook.com/ACNN) [Accessed 13<sup>th</sup> May 2022].

afford it owing to a lack of basic social amenities and the cost of technological instruments (Romero-Fresco, 2018). Considering the economic challenges and the rate of unemployment in Nigeria, what percentage of its citizens can afford to purchase and install a decoder to watch ACNN programmes, notably “Bible Study” and “Christians in Politics”? What is more, persons with disabilities, particularly the deaf, may not have access to ACNN media content owing to the audio-visual pattern of production and the lack of the use of sign language. Similarly, media accessibility is also linked to language barriers, because “Christians in Politics” and “Bible Study” are produced and broadcast in English. The lack of accessibility and affordability of the ACNN media contents is therefore linked to economic and social issues, sensory disability, and linguistic barriers (Romero-Fresco, 2018; Greco, 2016; Okwudishu, 1988b).

Secondly, the Anglican Province of Nigeria has churches in urban and rural areas. How can the Church, via the ACNN, reach out to those in rural communities? How can rural Anglican churches benefit from and participate in the programme contents of the ACNN? These questions are crucial, because rural Anglican churches in Nigeria also contributed financially to establishing the ACNN, as mentioned in Chapter Four. Therefore, claiming that the ACNN was established to “tell our [CoN] story” becomes problematic. In my view, this story is selective, because it represents and projects the image and events of mainly urban Anglican churches in Nigeria. The ACNN content coverage might be more effective when the issues of accessibility and affordability are addressed.

Discussing the process and pattern of production of “Bible Study,” it is vital to restate that the theme of the programme was ‘Godly Leadership: Politics and Christian Discipleship.’ This theme resonates with the core idea of

“Christians in Politics,” which is to encourage active Christian participation in governance.

Speaking about this theme, a “Bible Study” presenter, Chukwuebuka, stated that “it was huge, great, timely, and heavenly ordained.” To elaborate, Onuayan, the desk officer for all publications and business of the CoN, explained that:

The 2019 “Bible Study” subject was carefully designed because it was a general election year, where there was going to be change or continuity in power [government] in Nigeria. So, it was designed to make our faithful members know what to do and do it right during that election year.

Onuayan’s statement provides insight into one of the most significant social-political events in Nigeria in 2019, namely, the general elections. General elections are crucial for the existence, stability, and survival of democracy. Initially, the general elections were scheduled for 16th February 2019. Due to logistic and other challenges, the National Independent Commission (INEC) postponed the polls to 23rd February 2019. The INEC Chairman broadcast the announcement of the postponement at around 03:00 on the original day of the election, 16th February 2019 (Ezeibe, 2021; Ojukwu & Clement, 2019; Onimisi & Tinuola, 2019). Speaking about the election postponement in an episode of “Christians in Politics” broadcast on 19th February 2019 entitled “State of the Nation: 2019 Election Postponement,” Onuayan posited that “it is better to postpone this election, irrespective of what it is costing Nigerians, than to have gone into it and be stranded halfway.”

Based on Onuayan's statement, I view and interpret the "Bible Study" theme as a deliberate and strategic contextual approach to and application of Christian scripture by the Anglican Province of Nigeria on social-political issues in the nation. It may also be understood as a subtle way to promote Christian candidates during the 2019 general election. For instance, one of the objectives of *ep6BS* was to discover and discuss "how a Christian can thrive in Nigeria's political climate." Similarly, *ep1CiP* was centred on the manifesto of the presidential candidate of the Social Democratic Party (SDP), Prof Jerry Gana, a member of the Anglican Church. The idea was to project and present Jerry Gana as an ideal presidential candidate. From a religious perspective, many Christians vied for the President's office. The focus on Jerry Gana by the ACNN may be interpreted as an act of religious and political solidarity for Gana's membership loyalty, commitment, and dedication to the CoN. Therefore, this pattern of production that tries to 'instruct' viewers on "what to do" can be described as an intentional media approach to public pedagogy "for the public" (Biesta, 2012, p. 684).

According to Nicholas Okoh, the overall objective of the "Bible Study" programme is to raise godly leaders rooted in Biblical principles and character, leaders...

who will go into society, and especially into the politics of the nation, to bring about godly leadership in every sphere of endeavour (Bible Study Outline, 2019, p. i).

The Biblical premise for this "Bible Study" programme is rooted in Proverbs 29: 2: "When the righteous are in authority, the people rejoice; but when a wicked man rules, the people groan." The scriptural verse implies that Nigeria needs more righteous people in authority and governance, which will make the people rejoice and the nation flourish.

The ACNN broadcasts the “Christians in Politics” and “Bible Study” programmes in the English language. In addition, on special occasions during “Christians in Politics,” the ACNN connects with other media houses, such as the National Television Authority (NTA) and Channels Television, for breaking news and special events, such as the 2019 Presidential and Vice-Presidential debates in Nigeria. The advantage of this pattern of programme transmission is that enabling viewers to watch the latest national news and special events without changing broadcasting stations may increase ACNN audience participation, particularly in the programme “Christians in Politics.”

The production patterns of “Christians in Politics” and “Bible Study” differ in two ways. First, the “Bible Study” programme starts and ends with prayer, while “Christians in Politics” does not. The prayer seeks divine illumination for wisdom, knowledge and understanding for both the presenters and the audience. Also, the prayer resonates with Christians’ desire for spiritual enablement to “hear and do the word of God” (Luke 6:47 – 48). Furthermore, it indicates that the “Bible Study” programme is primarily designed for Christians, especially Anglicans. It also shows that the Bible Study is a liturgical continuation of Sunday worship service in the CoN.

On the other hand, the lack of public prayer during “Christians in Politics” is a media strategy by the ACNN to make this programme appealing to all people, regardless of religion. It speaks of the ACNN’s media sensitivity to Nigeria’s pluralistic and multireligious composition, thereby affirming Onuayan’s claim that “no matter your political affiliation, you can be invited to the programme ‘Christians in Politics’.”



The second difference in the production pattern is the disclaimer statement at the end of every episode of “Christians in Politics.” The disclaimer states, “The views and opinions expressed in this programme are those of the guest and viewers and do not necessarily express the views and opinions of ACNN TV.” The disclaimer statement protects the ACNN from views or opinions that can or may incite violence or criticism. It subtly echoes and expands Hjarvard’s concept of banal religion. For Hjarvard, banal religion deals with the representations, practices and circulation of religious imagery and symbols via media platforms that are not owned nor connected to specific, organised forms of religion (2016).

In practice, the disclaimer statement shows that the concept of banal religion can be extended, situated, and connected to specific organised forms of institutional religion. In this sense, the ACNN provides a platform for a multiplicity of voices that are not officially representing or speaking for the CoN or the ACNN. Additionally, the disclaimer statement holds the tension between various views on a subject as broadcast in the programme “Christians in Politics.”

The disclaimer statement hence epitomises a critical dimension of the public pedagogical approach that enacts a concern for publicness (Biesta, 2012) and portrays the ACNN’s openness to accommodating and broadcasting various opinions on social-political issues in Nigeria. On the other hand, the lack of a disclaimer statement for “Bible Study” is an acknowledgment and endorsement of the Bible Study outline as an official document of the CoN expressing a dimension of its scriptural interpretation. It resonates with Biesta’s (, 2012) concept of pedagogy for the public, because it portrays an intentional, systematic, and one-dimensional approach to interpretation of the Bible.

It also presents another perspective of media framing that tells the ACNN audience “what to think and what to think about”(Entman, 1993, p. 165). The former favours what the ACNN want its audience to accept, while the latter refers to the considerations addressed by the ACNN in coming to such a conclusion in broadcasting the Bible Study programme, considerations such as the centrality, interpretation, and application of the Bible in media practice and the mission of the CoN as discussed in Chapter Four. Therefore, what the ACNN wants its audience to think is derived from telling them what to think about via the “Bible Study” programme. Generally, the Bible influences the production pattern of the Bible Study outline and broadcast, whereas “Christians in Politics” was influenced and patterned by the 2019 socio-political events in Nigeria.

**Programme content description and analysis: “We strike a balance between what media is and what Church is.”**

The content analysis of the “Christians in Politics” and “Bible Study” programmes indicates a partnership between Church and State in Nigeria, particularly during the 2019 General Elections. Both programmes complement the Nigerian government’s efforts to create awareness for peaceful elections. Therefore, the programme content depicts how public institutions jointly build frames and advocate around religious, political, economic, and social issues. It speaks of a co-constitutive and co-constructive dialectical interaction of the media and various social institutions (Deacon & Stanyer, 2014). The interaction is encapsulated in the concept of the mediatisation of religion. As a concept, mediatisation deals with the fundamental question about the relationships, functions, and influences of the media in religion, culture, and society.

According to the ACNN program manager, Phoebe Aghemwenhio, the ACNN, via the content of its programmes “Christians in Politics” and the “Bible Study,” strives to

...strike a balance between hearing the word of God and being realistic...We [the ACNN] strike a balance between what media is and what church is.

The idea of ‘being realistic’ and ‘what media is’ implies recognising the socio-political economy of religious media in Nigeria. It shows the influence and functions of politics, economy, religion, and media in society. These social institutions create what may be considered ‘realistic’ in society.

The idea of ‘hearing the word of God’ and ‘what church is’ acknowledges the Anglican Church as a social institution that contributes to creating ‘societal realities’ via the interpretation, propagating, and application of Christian scriptures in society. In this sense, the programme contents are designed to create political awareness in the Church and promote good governance in Nigeria. This demonstrates and affirms the notion that religion and other areas of public, political, and social life are not neatly separated (L. S. S. Scharnick-Udemans, 2018b; L. S. S. Scharnick-Udemans, 2018a). The programme contents illustrate how religious activities and conversations are framed and applied by religious media to navigate different social domains (Hannam et al., 2019). Therefore, the data analysis indicates and portrays five significant themes: religious knowledge, leadership, political transformation, social justice, and human flourishing. These themes further explain the relationship between the ACNN and literacy development in Nigeria, as will be explained in Chapter Seven of this research project.

**Religious Knowledge: “Our Church informs and teaches its members the truth of God’s word in its undiluted form.”**

The programme contents of “Christians in Politics” and the “Bible Study” explicitly indicate that they are designed and guided by the ideas and principles of a Christian religious tradition. Accordingly, the content of these programmes does not claim to capture and represent the various expressions of denominational Christianity in Nigeria. Instead, the focus is on the production, organisation and dissemination of knowledge, values, beliefs, and Christian spirituality as engaged, embodied and expressed by the Church of Nigeria Anglican Communion.

Although it may be difficult to have a universally accepted definition of religious knowledge, Grieve nevertheless suggests that scholars of “digital religion can and ought to imagine a unifying second-order definition” (2022, p. 30).

This study therefore describes religious knowledge as a body of systematically organised information structured around the Bible and the Anglican tradition about the beliefs, practices, and responsibilities of Christians in Nigeria. This knowledge aims to equip viewers with valuable and critical information about the object and subject of religions that allow one to respect relationships with others and navigate different social domains (Dinham & Shaw, 2017; Hannam et al., 2019; Prothero, 2007). Therefore, an analysis of the content of these programmes demonstrates the centrality of the Bible as a sacred source of religious knowledge.

Chukwuebuka maintains that, via the programmes “Christians in Politics” and the “Bible Study,”

Our Church [Anglican] informs and teaches its members [viewers] the truth of God's word in its undiluted form.

Firstly, the above statement affirms the ACNN as a site for public pedagogy and its programme contents as educational resources. Secondly, the idea of teaching and informing viewers of "the truth of God's word" shows that the Bible is the foundation of the ACNN media presence and practice. To affirm this, Okoh writes in the foreword to the Bible Study that "[T]his [Bible Study] brings about a progressive in-depth revelation and growth in the knowledge of God and His word" (Bible Study Outline, 2019, p. i). Thirdly, an analysis of the programme content creates a pathway to further explore the content and interpretation of the Bible as enshrined and broadcast in "Christians in Politics" and the "Bible Study." In other words, what type of religious knowledge is presented in these programmes?

The first type of religious knowledge permeates the content of the selected programmes in Bible Knowledge. Chukwuebuka and Ndukuba state the following:

These programmes are committed to teaching Biblical truth fundamental to our Christian faith...not adulterated for commercial reasons...We say what the Bible says. We learn to apply it as standard for our lives to the glory of God.

Christians need to know the mind of God through the study of God's Word and determine to walk in His ways and obey God (Bible Study Outline, 2019, p. ii).



From the above statements, Bible Knowledge as fundamental truth for Christian faith and doctrine carries the idea of information about the Bible and its contents about the triune God (the Father, the Son and the Holy Spirit), creation, sin, death, resurrection, redemption, and the Christian's responsibilities and stewardship of creation. Therefore, it speaks of Christian discipleship rooted in God's word and relevant to society. For instance, the Bible was central in the 2019 pre- and post-election conversations broadcast on the programmes. Before the 2019 general election, the "Bible Study" programme applied Proverbs 11:30 to encourage Christians to join political parties with the task of evangelisation because "he that winneth souls is wise". Romans 13:1-7 was also used to encourage Christians to recognise and submit to authority because God has instituted it.

Similarly, after the 2019 election, *ep40CiP* applied the Biblical example of Jesus Christ to critique the ruling party (APC):

Jesus Christ as a leader came and fulfilled his manifesto to "save His people from their sins" (Matthew 1:21). Unfortunately, the ACP government is not keeping their manifestos and campaign promises. Life is becoming challenging under this administration...Nevertheless, in all this, God has a plan for Nigeria.

In this sense, the plan of God for Nigeria under challenging situations is a religious language of hope and anticipation of God's constant presence with God's people in all cases (Anthony, 2018; Koopman, 2014; Koopman, 2009).

Chukwuebuka and Ndukuba use anthropomorphic language to describe the Bible as the mind of God that portrays and emphasises the scriptures' sacredness, authority, and trustworthiness. They maintain that the Bible is an essential source of Christian mission and theology because it is the Bible that defines what Christianity is and what it can become (Frame, 2013, p. 9). The purpose is to appreciate the relationship between God and creation as contained in the Bible and to encourage viewers to consistently study and obey the word of God as a standard and authority for Christian faith and action in society. This type of Christian faith and action does not promote or participate in the commodification and commercialisation of religion. Instead, it prays and pursues peace, justice, and righteousness.

The second type of religious knowledge is denominational identity or information about the Anglican Church and its space in Nigeria and beyond. Generally, this kind of information is provided because the Church is a critical social institution. As a social institution, the CoN continues to contribute to providing schools and healthcare and participates in and fosters human flourishing and social transformation in Nigeria. Therefore, knowledge about the identity of the Anglican Province of Nigeria provides vital information on the structural functionalism of the ACNN.

According to Chukwuebuka, the Anglican Province of Nigeria is "Conservative and Orthodox". The Bishop Theologian added that:

The Church is Evangelical, Charismatic, and Pentecostal. We speak in tongues. We are as Pentecostal as the Pentecostals.

This self-description can be interpreted as a subtle resistance to the liberal expression of Anglicanism, as discussed in Chapter Four. Secondly, due to

the movement of Anglicans to charismatic movements and Pentecostal Churches, it is a religious strategy to retain existing members and attract more ones to the Anglican Church in Nigeria. Thirdly, it affirms the centrality of the Bible in the identity formation and expression of Anglicanism in Nigeria. In other words, it reveals the universality and multifaceted dimension of the Church of Nigeria's religious globalisation efforts (Asamoah-Gyadu, 2012). Finally, it is also an effort to make the Church of Nigeria's particular expressions and representations of Anglicanism visible on the world stage of religious practice.

The identity of the Anglican Province of Nigeria, as enshrined in the selected programme contents, provides insights into the socio-political dimension of religious knowledge. For instance, the theme "Godly Leadership: Politics and Christians Discipleship," and the title "Christians in Politics" clearly illustrate the application of religious information for socio-political mobilisation. Furthermore, Table 5 below illustrates selected phrases on how religious knowledge is applied to socio-political conscientisation and mobilisation.

Table 4: Religious phrases for socio-political conscientisation and mobilisation

ep11BS	...society is God's avenue of demonstrating godly leadership
ep40CiP	God has a plan for Nigeria.
ep16BS	...understanding our space in God's kingdom agenda in Nigeria
ep30CiP	It is our collective effort to save our fatherland [Nigeria] from dying.
ep12BS	Encourage all Christians to recognise and play their civic role.
ep9CiP	Support Christians who go into politics; enlighten each other to vote.
ep16BS	Understand what Christian's involvement in politics entails.
ep1CiP	Defend your faith, stand up for your right.
ep22BS	How God feels about acts of unrighteousness and injustices in Nigeria
ep4CiP	When you say you can do it, God will give you the ability.
ep6BS	Regarding governance, the Christian Church is a voice and light in the nation.

The above table also shows a dimension of the church-state relationship in public education. For example, "enlighten each other to vote" resonates with the Federal Ministry of Education Literacy's television programme discussed in chapter three, entitled "Each one to teach one." Also embedded in the above table is a recognition of the private-public scope, responsibility, and accountability of the ACNN as a religious media platform. The phrase "support Christians who go into politics" speaks of spiritual guidance and political endorsement of Christians, especially Anglicans who are vying for political office, as discussed in chapter two. It might also be a subtle way of exerting what I describes as a '*spirituality of political control*'. It signifies using religious information such as sacred text, rituals, denominational identity and belonging, and authority as means of political control and manipulation. Furthermore, the phrase "it is our collective effort to save our fatherland [Nigeria]" shows how multiple social interactions are encapsulated in religious knowledge. Therefore, it may create room for religious knowledge to contribute to multiliteracies in Nigeria.

The third type of religious knowledge is inter-religious knowledge. It carries the idea of discussing and providing information about subjects of

national concern of other religions, particularly Islam. The information aims to strengthen the Christian-Muslim relationship and to foster tolerance and peaceful coexistence in Nigeria.

In 2019, five significant subjects directly and indirectly connected to Islam dominated the research data: Sharia; Boko Haram; Almajeri; Ruga; and Fulani Herdsmen. There are three reasons why these subjects are mentioned frequently. The first is the national and international media attention toward these subjects (Chiluwa & Adegoke, 2013; Demarest et al., 2020; Gever, 2015; Ottah & Gever, 2020). The second is the effort by the government and non-governmental organisations to understand these subjects' national implication(s) in Nigeria's multi-religion and pluralistic society (Akubo & Okolo, 2019; Kperogi, 2020). Third, these subjects have deepened mutual suspicion between Christians and Muslims in Nigeria and have resulted in religious and ethnic conflicts and contributed to Nigeria's loss of life and property (Alao, 2019).

Regarding Sharia, *ep46CiP* criticised the government of Olusegun Obasanjo (May 1999 – May 2007) for allowing some Northern States in Nigeria to proclaim and practise Sharia law "Obasanjo played down the issue of Sharia, and people like us were saying on this issue of Sharia give a few years to come Nigeria will be in trouble". The statement that Nigeria would "be in trouble" speaks of the numerous religious conflicts that ensued from the proclamation of Sharia (Nmehielle, 2004; Ottah & Gever, 2020). As discussed in Chapter Two, the 'Miss World Riot' is prominent among these conflicts.

Generally, Sharia law is an "Islamic legal system that operates side by side with the secular system" (Nmehielle, 2004, pp. 731–732). In most cases in Northern Nigeria, Sharia law claims political supremacy over the nation's



constitution. The legalisation of Sharia law was promoted and accepted with the justification that Muslims would enjoy religious freedom, social justice and economic development and that northern elites would be held accountable (Brandon, 2013; Warner, 2017). Since the implementation of Sharia law, Muslim politicians and elites from northern Nigeria are hardly ever arraigned or charged in the Sharia court (Anthony, 2017).

Issues around the activities of Boko Haram and the 'Fulani Herdsmen' dominate almost every episode of the programme content. This is because the actions of these groups threaten national security and have caused havoc in society. Examples are the abduction of the Chibok girls and the herder farmers' conflicts in the middle belt region of Nigeria (Akubo & Okolo, 2019; Ekhaton-Mobayode & Abebe Asfaw, 2019; Nnam et al., 2019; Orlu-Orlu, 2017).

Traditional herders in Nigeria come from the Fulani (Fulfulde) ethnic group, hence the term 'Fulani Herdsmen'. They move from one geographical location to another in search of grazing pasture for their animals. Their nomadic movement has been met with resistance and given rise to conflicts between the herders and farmers in local communities.

A short video of the ACNN interview with Simon Mutum, Bishop, Nomadic Mission of the CoN, was broadcast in *ep28CiP*. In the interview, Mutum categorised the Fulani Herders into two groups, namely "the killer Fulani and the Fulani we've known." According to Mutum,

The killer Fulanis are different from the Fulani we've known. The killer Fulani hardly speaks Hausa; you don't know them, and sometimes if the killer Fulani comes, some of the Fulani that we have known, our

normal neighbours, move away so that you do not suspect them; they go days before the attack and when the attack comes and goes, some hardly come back. It is believed that the killer Fulani are not from Nigeria, and in some quarters, the Federal Government has accepted they are not Nigerians. I think some in the Federal government are part of them. They share in religion; they share in language; they share in culture. They want to increase their number. Muslims claim they are the majority in Nigeria and want to actualise it.

The statement above problematises the politics of identity and religious membership represented in terms of numbers in Nigeria. On identity politics, *ep28CiP* described 'killer Fulani' as "herdsmen that have turned themselves into kidnappers, rapists, and robbers. They are committing all sorts of havoc, and arson, attacking villages, killing innocent people, and destroying people's farms. They don't care, whoever comes their way".

Similarly, 'killer Fulani' are represented as "Boko Haram members championing their cause under the guise of Fulani Herdsmen" in *ep28CiP*. It has been stated on multiple media platforms by the Nigerian President that these "killer Fulanis are not Nigerians. They are from Niger, Libya, Chad, and Mali...Some of them may be Boko Haram members released from prisons by the Nigerian government." (*ep28CiP*).

Citing the Chief of Army Staff on the relationship between Boko Haram and the Fulani Herdsmen, *ep29CiP* states, "we [security agencies] are beginning to see some correlation in the pattern of operations of herdsmen and Boko Haram."

For me,, the violent actions by the Boko Haram and killer Fulani sects are detestable and reprehensible. But, associating an ethnic group with crime and criminality widens and deepens social mistrust amongst tribal communities in Nigeria. Therefore, despite the ongoing attacks by the so-called “killer Fulani,” it is important not to colour crime and criminality with ethnic, tribal, and religious connotations. Criminals should be punished regardless of ethnicity, religion, geographical location, or political affiliation.

Furthermore, the identity politics expressed by Simon Mutum raises the question of whether religious media manage or manipulate conflicts in Nigeria. It also exemplifies Hackett’s hypothesis that “Nigeria’s media culture will become ever more influential in shaping intra- and interreligious relations” (2003, p. 28). The statement “Sometimes, if the killer Fulani comes, some of the Fulani that are our neighbours move away so that you do not suspect them” subtly implies that the Fulani ethnic group and Muslims are aware of some of the heinous killings and conflicts before the occurrence.

The politics of numerical strength suggests that the Fulani ethnic group and the Islamic religion occupy an unhealthy privileged position over other ethnic groups and religions in Nigeria. This privileged position may be related to the historical relationship between the 1804 Uthman Dan Fodio Jihad in the ancient Sokoto Caliphate and the British colonial administration in Northern Nigeria (Burns, 1948; Crowder, 1976; Falola, 1999). For instance, Frederick Lugard, British Colonial Administrator and Governor-General of Nigeria from 1914 to 1919, stated, “the Fulani are more capable of rule [leadership] than the indigenous race... the Fulani would not be removed from their offices under the British indirect rule” (Tignor, 1993, p. 189).

Explicitly, Lugard's statement entrusted the leadership and governance of Nigeria to the Fulani ethnic group and indirectly endorsed Islam as the dominant religion in pre-independence Nigeria. Furthermore, it explains the sense of entitlement of northern elites to political leadership in Nigeria.

As mentioned earlier, the Fulani ethnic group are pastoralists. They move from one community to another for cattle grazing. Their movement attracts lots of opposition and creates conflict with local communities. Therefore, as part of the solution to the continued clashes between herders and farmers, the Nigerian government under the Ministry of Agriculture introduced a ranching policy called Ruga.

Describing the concept of Ruga settlement, Mutum stated

Ruga is a Hausa or Fulbe word for 'camp' or 'colony'. It is a group of huts that a family or extended family puts together. Historically, when migrating from one place to another, the Fulanis will request lands from local communities to build a temporary shelter.  
(*ep28CiP*)

Mutum's description indicates that the Ruga settlements were originally private enterprises. The Nigerian government adopted and expanded the Ruga concept into a public undertaking.

The Ruga policy advocates establishing and funding Ruga settlements for the Fulanis by the government across the thirty-six states in Nigeria. On this matter, the following points were made in *ep28CiP*:

The land that the Federal government wants to use in creating Ruga settlements is equivalent to a local government area. So, it means the government is

creating 36 local government areas across the nation for the Fulanis. This will make Fulani the highest ethnic group in Nigeria. So, inform Nigerians that there is a grand design with religious, ethnic, and political colourations.

The above statement criticised the Nigerian government for disguising and using the Ruga settlement plan to promote Islam and to strategically reemphasise and reinforce the 'political supremacy' of the Fulanis above other ethnic groups in Nigeria. Put differently, the conceptualisation and implementation of the Ruga settlement has reawakened a public concern about the 'grand design' for the Fulanisation, Islamisation and re-colonisation of Nigeria by the Fulani ethnic group. According to *ep28CiP*, the 'grand design' is achieved by "appointing and placing Fulani Muslims in strategic security architectures of Nigeria." Scholars support the claim (Ojibara, 2016; Mbara, 2019; Agbo et al., 2021; Aboh & Agbedo, 2020). On the other hand, it is also a media strategy by the ACNN to create public awareness and to echo public sentiments and resistance that led to the suspension of the Ruga settlement.

Generally, the Ruga settlement plan gives rise to negative perceptions, threats, and disputes in the Nigerian media domain. For instance, a viral video by Abdul-Azeez Suleiman, Spokesperson for the Coalition of Northern Groups (CNG), was broadcast in *ep29CiP*. In the 2019 video, Suleiman threatens the peace and stability of the national government of President Muhammadu Buhari with a thirty-day ultimatum to bring back the Ruga initiative. Reacting to the thirty days' injunction issued by the CNG, it was stated in *ep29CiP* that:



Unfortunately, the unity of Nigeria is threatened. It is a treasonable offence. The man is supposed to have been arrested and tried. However, the man is a Fulani, and the President himself is a Fulani, and they are above the law.

The perception that the Fulanis are above the law resonates with the argument about the political supremacy and ethnic privileges of the Fulani ethnic group in Nigeria. Despite the opinion, if the threat of violence by the CNG is actualised, Nigeria, Nigerians and its infrastructural institutions will all be affected.

Also, the Ruga initiative was resisted for economic reasons. Using taxpayer money to implement the Ruga policy raises the question of economic integrity and allocation of national resources, and also the question of contributions made by the Fulani to the economy of Nigeria.

What is the contribution of the Fulanis to the national economy? What is the tax the Fulanis are paying for cattle rearing? What are Katsina and Kano bringing into the national coffers? About ninety per cent (90%) of Nigeria's resources come from oil-generated regions in the South, so why does implementing the Ruga settlement threaten other regions? (*ep29CiP*)

The economic contribution of every geographical region to national development and transformation is essential and contributes to the unity and peace of Nigeria. A holistic, mutual and respectful symbiotic relationship between national groups should direct the conversation of the proponents and opponents of the Ruga initiative.

On the issue of Boko Haram, *ep32CiP* stated, “When Boko Haram started bombing churches, they [Muslims] never knew that very soon it will hit the mosque, but many mosques have also become victims”. The statement shows the complexity and multifaceted dimensions of Boko Haram ideology. Boko Haram sects are the enemies of religion, western education, and the nation. Also, the statement may pave the way for religious solidarity and peaceful coexistence between Christians and Muslims in Nigeria.

**Political Transformation: “Do not be swallowed up by the system but make a change that will transform the system.”**

Duvenhage (2005) defined political transformation as “rapid, progressive, comprehensive and fundamental political changes of society” (2005, p. 5). Duvenhage identified and described five interconnected “political changes of society” processes. These are: reactive changes (changes motivated by a country’s political past); progressive change (envisioning and projecting perceived ideal future conditions to be actualised); fundamental and extensive change (change in national value systems to reflect, uphold, and promote a culture of national dignity and human rights); planned political change (strategic and systematic change that originates in, anchors and is directed by the legal framework and authoritative national documents such as the constitution) (2005, pp. 5–8). Political transformation in a democratic state is anchored on a transparent and well-coordinated electoral process. In this sense, democracy involves active political participation, the rule of law, social integration, economic growth, respect for human dignity, and human flourishing.

Based on the 2019 general elections in Nigeria, conversations in most episodes of the programme contents of “Christians in Politics” and “Bible Study” centred mainly on political transformation in the context of democracy. According to Chukwuebuka, the concept of political transformation broadcast in “Christians in Politics” and “Bible Study” is entrenched in the idea that:

God is involved in politics, and we [Christians] should all get involved the right way. But, first, to get involved and not be swallowed by the system, but to make a change that will transform the system.

God’s involvement in politics speaks of divine sovereignty over and in the affairs of human government and governance (Anthony, 2018). To illustrate this, *ep1BS* acknowledged that “the Most High rules in the kingdom of men.” Also, God is involved in politics and serves as socio-ecclesiastical rhetoric designed to encourage Christians’ active participation in politics. In other words, God is involved in politics and governance through the Church (Anthony, 2017; Anthony & Forster, 2021). The Church’s involvement in politics is a religious act of human partnership with God to boldly embody and promote God’s kingdom of peace and justice that transforms the political systems.

The idea that we (Christians) should get involved in politics and governance reinstates a socio-ecclesiastical concept of politics as a vocation and politicians as divine vessels. The notion of vocation holds that politics is a calling, an act of worship to God, and a service to humanity (creation). For instance, *ep8BS* affirmed politics as a calling. It concluded that “Christians who are convinced that God is calling them into politics should go in by faith” (*ep8BS*). Similarly, the ‘food for thought’ in *ep12BS* affirmed

that “God calls, equips and backs those He sends on an errand.” This signifies that understanding, accepting, and practising politics as a vocation can also contribute to promoting transparency, accountability, and responsible governance in a developing democracy.

Politicians, as divine vessels, are called and empowered to embody, promote, and express “spirit-centred justice” (Aihiokhai, 2010, p. 251). The empowerment of the Holy Spirit enables politicians, predominantly Christian politicians, to exemplify and champion justice and righteousness as tools of political transformation. It means that through the help of the Holy Spirit, Christian politicians have the potential and gift to excel in the Nigerian political environment.

Supporting this notion with Biblical examples, *ep4BS* affirmed that “Christians in politics can [be] and are expected to make a difference just like Daniel in Babylon and Joseph in Egypt.” We can also render noble service to God by meeting the needs of societies as we submit our energies and faculties to the Holy Spirit. In other words, the Holy Spirit enables and guides the Church to participate in politics correctly.

Speaking of the Church’s involvement in politics in the right way carries the idea of a political transformation motivated by an understanding of the socio-political history of Nigeria. Chukwuebuka states that “2019 was a turning point in Nigerian history.” This turning point may be described as a moment in the historical continuity in Nigeria’s democracy, governance, and politics. It also speaks of a political transformation that emanates from an understanding of and participation in the democratic processes. This democratic process, according to Ndukuba, includes “prayers by the church, registration as voters and collecting our voter’s card and then

exercising our right in choosing our leaders through the casting of our votes” (Bible Study Outline, 2019 p. ii)

Significantly, to demonstrate active participation in the 2019 electoral process, the Anglican Province of Nigeria registered with INEC as an election observer. The registration gave the Church of Nigeria first-hand information about events at various polling units during the elections. In addition, some of the election observers were presenters of “Christians in Politics.” Therefore, the ACNN could broadcast voting activities directly from some polling units. All these efforts are the ACNN’s contributions to promoting a transparent democratic process that may foster political transformation in Nigeria.

Chukwuebuka’s statement that Christians should get involved in politics and not be swallowed by the system, but make a change that will transform the system, carries two fundamental ideas of politics and governance in Nigeria. The first is an indirect acknowledgement of corruption in the Nigerian political system. It echoes a socio-rhetorical narrative that politics is a dirty game or a death trap. This notion hinders active involvement by Christians in politics by discouraging them from running for political office or participating in the electoral voting process. It may also create a negative perception of and lack of trust in Christians actively involved in politics.

The second shows a tendency by politicians, especially Christians, either to contribute to ongoing corrupt political practices or to work to create an enabling political environment that fights corruption and promotes political transformation in Nigeria. To illustrate the latter, *ep13BS* stated that “few Christians who have ventured into politics have not given a good positive and satisfactory account of their stewardship.” There are others who have



contributed to the corruption, poverty, and squalor of the political landscape in Nigeria.

Similarly, Onuayan and Smart concur that if politics is a dirty game, then Christians should be the detergents that will clean it up. Chukwuebuka posited that “the church should not just be saying that the political system is rotten.” Instead, the Church should actively contribute to cleaning up the “rotten political system.” As discussed in Chapter Two, the Rev Fr Moses Adasu, a Roman Catholic priest and former governor of Benue (1992 to 1993) exemplified active Christian involvement in and contribution to politics. Fr Adasu unequivocally remarked that he is in politics to baptise politics and make it pure (ThisDay, 2003, p. 1).

Socio-religiously, the claim by Christian politicians to make ‘Nigerian politics pure’ goes beyond the idea of religious salvation. It speaks of collective political redemption that deliberately and strategically positions Christians to respond to what is represented as corrupt religious, social, and political conduct with a change in political attitude that fosters political transformation (Marshall, 2010). Put differently, the religious advocacy for political transformation in Nigeria, as broadcast in the selected programme contents of the ACNN, can be described as an ecclesiastical responsibility that invites and encourages Christians to be good examples in the Nigerian political environment. It begins with a perspective that politics is a responsibility towards God and God’s creation. Therefore, Nigerians, especially youths, should be encouraged to participate actively. The following section briefly discusses the active political participation of young people as a medium for political transformation.

## **Youth political participation: “These old politicians have been there even before most of us were born.”**

In *ep3CiP*, the topic discussed was “Youth Preparedness for 2019 Elections”. It examined youth political participation in Nigeria, starting from the 1960s:

[I]f we go back to the 1960s, all those at the helm of affairs in Nigeria were youths...Some of them are still contesting for a political position today...These old politicians have been there even before most of us were. (*ep3CiP*)

The above statement raises three fundamental issues associated with youths’ active political involvement in Nigeria. The first speaks of the politics of age in the Nigerian political environment from the 1960s to 2019. The second has to do with old political elites’ recycling and domination of the Nigerian political landscape. Finally, the third issue deals with the invocation and application of national political memory to trigger youths’ active political participation for political transformation in Nigeria.

Firstly, the fact that Nigerian youths were at the helm of affairs in the 1960s indicates that age politics was not a concern at that time. Even beyond that, politically, the Nigerian environment was a conducive one for young people to flourish. This enabling environment was based on the foundation of quality and accessible education (Onyenachi, 2018). Also, in the research, the educational system was ‘timely’. In this sense, ‘timely’ education carries the idea of completing a program at an appropriate time. For example, young people completed their educational training during that time without the system always going on strike. This implies that accessible,

quality, and timely education played a critical role in youth political participation in the 1960s.

Fast forward to 2019: as the nation kept developing, the population, particularly young people, kept increasing. According to the 2012 National Baseline Youth Survey, about sixty per cent (60%) of the Nigerian population are young people between the ages of fifteen and thirty-five (15 and 35) (NBS, 2012). This indicates that young people constitute an excellent opportunity for political transformation in Nigeria (Akinyetun, 2021; Omede & Ojibara, 2017; Udensi et al., 2013).

Enshrined in sections 65, 106, & 177 of the 1999 Nigerian constitution are the statutory age provisions for contesting electoral positions in Nigeria. The age for the office of President is forty years (Section 131 (b)); for Governorship, thirty-five years (Section 177 (b)); for Senate, thirty-five years (Section 65 (a)); for the House of Representatives, thirty years (Section 65 (b)); for the House of Assembly, thirty years (Section 106 (b)); for Local Government Chairman, thirty years, and Counsellorship, twenty-five years. Despite the constitutional age provision for youths to participate in active politics and contest political positions, the number of youths in the 2019 elections was relatively small.

Scholars suggest some reasons for the youth's low political participation, such as poverty (Akinyetun, 2021) and lack of access to quality and timely education (Onyenachi, 2018). There is also the high cost of political party nomination tickets and godfatherism (Adeoye, 2009; Albert, 2005; Majekodunmi, 2013; Nkwede et al., 2014). On this matter, it was stated in *ep3CiP* that "We [the youths] do not have the money to contest with the old politicians who are financially buoyant and can bribe their way in." This clearly shows that the country's economic situation has discouraged youth

participation in politics. Similarly, the youths have not taken advantage of their numerical strength to form a political party or have a consensus candidate in the 2019 election: “everyone wants to be president”. These adverse situations create more opportunities for those who were the youths of the 1960s to dominate and control the Nigerian political environment in 2019 and beyond.

The second is the way old political elites recycle and dominate the Nigerian political landscape. During the 2019 elections, some of the contestants were the youths of the 1960s. For instance, presidential candidates for the major political parties (APC, PDP, AGPGA) were over sixty years old and had occupied or still occupied political positions. The ruling party APC candidate and President of Nigeria, Muhammadu Buhari, was seventy-six during the 2019 election. Buhari was also a former military head of the states in Nigeria from 1983 to 1985. The age of Buhari and his political cohorts implies that the capturing of government and governance in Nigeria by these old political elites contradicts the popular cliché that “youths are the leaders of tomorrow”. In other words, some of the young political leaders in the 1960s are still political leaders in 2019.

The third idea was to invoke and apply a national political memory to trigger youths’ participation in active politics as a medium for political transformation in Nigeria. Theoretically, this kind of political transformation epitomises the concept of reactive transformation because it is motivated by a country’s political past (Duvenhage, 2005).

According to one of the guests in the episode mentioned earlier of “Christians in Politics,” active political participation by young people that may contribute to political transformation in Nigeria should transcend the idea of age. To illustrate this, it was stated in *ep3CiP*, “I think age has

nothing to do; it is all about experience and the ideology, what you have to offer.”

Strategically, to support the notion of experience and ideology, another guest encouraged youths to start active politics early and be rooted in ‘grassroots’ politics. Therefore, “to make an impact, first of all, come through your state, become a governor, go through the house of assembly let us see what you are made of. As you are coming up, you are already building experience.” (*ep3CiP*)

In *ep14BS*, it was suggested that experience and ideology should be products of a healthy political partnership between the older and younger generations. It states, “[T]here is always godly remnant [among old political elite] whose lives, conduct and approach to leadership and governance should serve as a model for younger and less experienced persons who desire to make a positive difference in their political career.” (*ep3CiP*)

Textually, *ep26BS* to *ep31BS* applied Biblical stories from the relationship and mentorship between Mordecai and Esther (Esther 1 - 4); and between Moses and Joshua (Deuteronomy 31:1-7) to exemplify a healthy partnership in government and governance between older and younger generations. Also, Dogara Yakubu, a former speaker of the 14th House of Representatives in Nigeria, was cited in *ep3CiP* as an example of a contemporary embodiment of good conduct in political leadership that young politicians in Nigeria should emulate.

In both “Christians in Politics” and “Bible Study,” the politics of age, experience, and ideology are essential aspects of contesting for political positions by young people. Nevertheless, without the financial backing, age, experience, and necessary ideology, young people may not flourish in



the Nigerian political environment. Therefore, when youths' active political participation is recognised, empowered, and enabled by the country's educational, social, and economic situations, it may contribute to political transformation.

**Social Justice: “We created a program through which we can address injustice and promote justice and peace.”**

The increasing incidence of social injustice in Nigeria is alarming. Yet, it has created various avenues for approaching the demand for social justice in the nation (Kur et al., 2013; Onalu & Okoye, 2021; Theoharis, 2007). Contributing from a religious media perspective to social justice issues, the ACNN creates its “programme content to address issues of injustice.” The programme contents show the need for social justice amid injustice and illustrate the increase in, and the relevance of, religious media as sites for social justice intervention in Nigeria.

The concept of social justice involves “actively engaging in reclaiming, appropriating, sustaining, and advancing inherent human rights of equity, equality, and fairness in social, economic, educational, and personal dimensions” (Goldfarb & Grinberg, 2002, p. 162). The definition indicates that the description and demand for social justice may vary according to societal context. Therefore, social justice becomes an ongoing “social construct” (Bogotch, 2002, p. 153). Social justice as a societal construct involving ongoing struggles should connect with religious media as a site for public pedagogy and media programmes as educational resources. The aim is to create awareness around the issues of injustice and promote authentic participation in fostering and upholding social justice issues.

In designing the programme content of “Christians in Politics,” Onuayan has this to say:

When we [the ACNN] perceive an unjust treatment of citizens, we can raise a topic to draw the government’s attention to what is happening and the need to intervene.

The above statement demonstrates the application of structural functionalism in the ACNN approach to social justice. Also, it resonates with the idea that social justice is a continuous societal struggle. Therefore, raising a topic involving injustice can be situated within the concept of public pedagogy that enacts publicness. In other words, the programme subject has the potential to keep the conversation around injustice and social justice public. The publicness aims to expose acts of injustice and promote social justice.

In the context of the above quotation, the interpretation of perceived injustices carries two basic concepts. The first is the injustices perpetrated without the knowledge of the government. The second is those committed by or with the understanding of the government; for instance, the continuous havoc caused to communities by Boko Haram and ‘killer herders.’ Unfortunately, most episodes of “Christians in Politics” express the opinion that the Nigerian government is complacent, overburdened or subtly in support of the activities of the Boko Haram and ‘killer herder’ sects. For example, *ep33CiP* stated the following:

No sincerity in fighting insecurity in this country. How can people come from across the country, pass through the security borders and blockage, and freely abduct

school pupils? Where are the checkpoints? You can see the deceitfulness in that, and after some time, they say we are bringing them back, and nobody is saying anything. There was a negotiation, the government has a hand in this thing, so they should stop deceiving us because there is something, they are gaining from this, and the government is paying so much money. What is going on is unfair, unjust, and immoral, and the government seems to be talking in their favour.

The above criticism indicts the Nigerian government's failure to provide the core mandate of democratic governance: the protection of life and property. Furthermore, the statement linked the various kidnappings of learners as an act of injustice by the government to the lack of security in schools. The argument that the Nigerian government "has a hand in this thing" is supported by scholars on political grounds. For example, "some governors needed them [Boko Haram and Killer Herders] to win elections, intimidate opponents, score political points and extract relevance at the national level" (Okpaga et al., 2012, p. 85). The accusation is directed at the former governors of Kano and Bauchi States in northern Nigeria. These governors were accused of giving the Boko Haram sect a monthly payment of about ten million Naira in 2009 for "infrastructural support". In 2011 the payment stopped, resulting in more attacks and killings in northern Nigeria (2012, p. 85).

The notion of insincerity as a form of injustice perpetrated by the Nigerian government is seen in corruption, lack of basic infrastructure, and unemployment. On the injustice in the fight against corruption, *ep30CiP* stated, "You [the Nigerian government] have to be sincere with fighting

corruption. Everyone sees it as being selective, vindictive, and political witch-hunting.” Affirming this, the former Chairman Adams Oshiomhole, of the ruling part of ACP, declared to some members who had defected to the opposition party (PDP) that:

We [the APC] have some PDP defectors. They are Henry, Tenebe, and Iluobe. Iluobe means I have done something wrong. Furthermore, once you join the APC, your sins are forgiven.

This irresponsible political statement by Oshiomhole exemplifies the application of religious rhetoric for selfish political party interests. Therefore, it is unjust to the Nigerian people and its developing democracy. Furthermore, the statement condones or even promotes a lack of responsibility and accountability on the part public officeholders. (Anthony, 2017, 2018). Also, it subtly undermines the effort of the Nigerian judicial system to promote, uphold and maintain justice. Finally, it affirms the perception in *ep33CiP* that the APC government is “unfair, unjust and immoral” in fighting corruption in Nigeria. In the words of Joseph Onuayan, “You can see visibly there are corrupt people there, people that are known.”

Another aspect of corruption as injustice is nepotism and the appointment and retention of unproductive public officers in the civil service. According to *ep30CiP*,

The government lack[s] initiative and the political will to appoint proper people to the appropriate office. They put mediocre [appointees] to look after specific ministries. Many ministers occupy offices and

ministries with no technical know-how or knowledge. These ministers have no idea of how to move Nigeria forward. They are only concerned about their pocket, religion and ethnicity.

The above statement indicates that appointing and retaining people to an office where they cannot function well is unjust. For instance, regarding the concerns around the long tenure of former Chiefs of Naval Staff, Air Force Staff, Army Staff, Defence Staff, and the Inspector General of Police, *ep30CiP* asked, “Are these service chiefs not due for retirement? Why are they still in office? If they were there to hold the 2019 election for the President, the election has come and gone; why are they still occupying the office?” These questions are necessitated by the increasing assaults of insurgency and the uncovering of high-level corruption in the Nigerian defence force concerning the procurement of military armaments (Abdulrasaq, 2020; Dada, 2015; Duke et al., 2017; Østensen et al., 2018; Willett, 2009). The statement confirms that the defence chiefs “made so much money, pretending to have bought military equipment to fight insurgency, but it was not true.” (*ep30CiP*)

Injustice is also linked to the lack of basic social amenities. The constantly interrupted electricity distribution has been described as an act of injustice by the Nigerian government to its citizens.

The government is not bothered about the tariff. The electricity bill is too high, and the tariff has tripled, yet there is no light. For more than a week, there will be no supply. They are more interested in people paying bills than producing power. (*ep30CiP*)



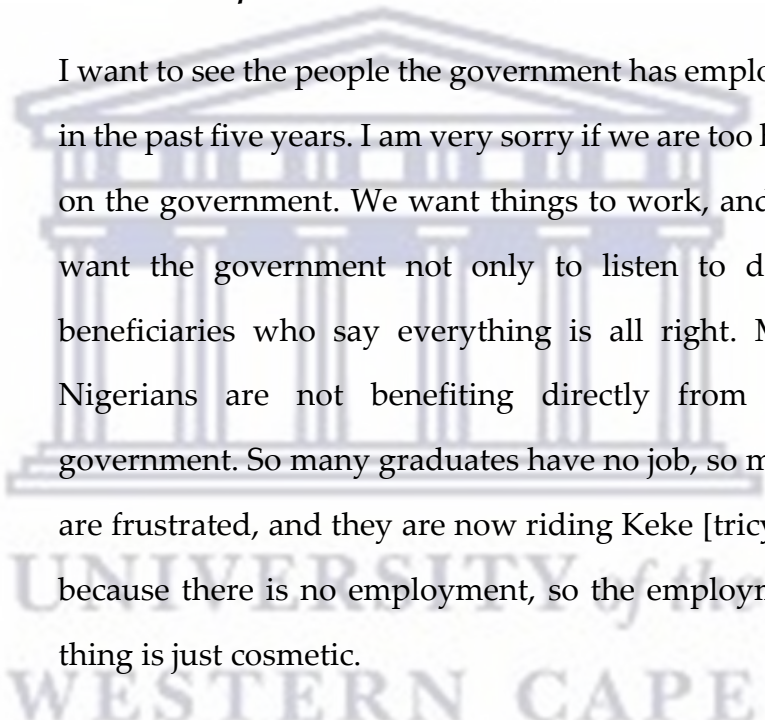
The use of religious media as a platform for social justice depends entirely on the provision and affordability of electricity. Globally, access to electricity contributes to economic development and the provision of essential social services. The above quotation echoes consumers' desperate need for electricity in Nigeria. Furthermore, it signifies that the effort of the Nigerian government to provide steady electricity has yet to yield progressive results. Some of the reasons, according to scholars, are lack of institutional arrangement, poor grid structure, dilapidated transmission and distribution network, low financial investment, and lack of policy and project continuity (Emodi & Yusuf, 2015; Olugbenga et al., 2013; Olukoju, 2004).

Additionally, Olukoju identified the monopoly of generating and distributing electricity by the government-owned institution called the National Electric Power Authority (NEPA) (2004, p. 53). On the other hand, the government tried to deregulate and privatise some social infrastructures in Nigeria (Asaolu et al., 2005; Nwali et al., 2019; Salaka, 2014).

Commenting on the privatisation initiative of the government, it was pointed out in *ep38CiP* that "privatisation does not work for us in this country because it has been done on self-centeredness and selfishness. They are privatising these things on sentimental bases, on friends, and people they think they want to favour, not people with the interest or the flair and virtue of making sure that this thing will work." Put differently, the privatisation initiative is a pathway for giving and receiving political favours and compensation in Nigeria. Such an act of privatisation is a serious obstacle to Nigeria's socio-economic advancement. It is portrayed in *ep35BS to ep40BS* as one of the "attributes of ungodly leadership." On the other hand, *ep41BS to ep45BS* declared that a leader must be

knowledgeable, have a purpose, provide direction, be a team player, and be a national builder or transformer. Such leaders are national crusaders for social justice and the provision of social infrastructures.

From the programme contents, the issue of unemployment as an example of injustice revealed some level of uncertainty about the government employment initiative. The APC promised to create jobs and employment in its political campaign manifesto from 2015 to 2019. The following statement was made in *ep33CiP*:



I want to see the people the government has employed in the past five years. I am very sorry if we are too hard on the government. We want things to work, and we want the government not only to listen to direct beneficiaries who say everything is all right. Most Nigerians are not benefiting directly from this government. So many graduates have no job, so many are frustrated, and they are now riding Keke [tricycle] because there is no employment, so the employment thing is just cosmetic.

The above statement indicates the gulf between the government and the challenges of youth unemployment in Nigeria. This may also have contributed to the low political participation by youths in the 2019 general elections. Furthermore, the systemic frustration of young unemployed Nigerians may contribute to the increase in crime and criminality in the nation. The direct beneficiaries of government employees are those within “the government cycle mostly from northern Nigeria.” (*ep33CiP*) The episode also contained the following statement:

I am sorry for our brothers in the north; they are not fair to us. Northerners that graduate from the University now get employment and people from other places do not have the opportunity.  
(*ep33CiP*)

This nepotism and injustice by the northern political elites hampers social justice and national cohesion efforts in Nigeria. Furthermore, it may strengthen support for the agitation of successionist groups such as the Indigenous People of Biafra (IPOB) (Amamkpa & Mbakwe, 2015; Ekpo & Agorye, 2019; Julius-Adeoye, 2017; Ngozika et al., 2020). Therefore, “we cannot keep saying the unity of Nigeria is not negotiable; it is negotiable, with all these happenings, it is negotiable.” (*ep33CiP*)

Finally, *ep34CiP* concluded, “Nigerians have suffered enough. What we need now is proper governance where there will be equity and justice, improving the economy, health, and infrastructure”. Nonetheless, with the perception in *ep33CiP* that the government is “unfair, unjust, and immoral,” how can the same government be trusted by the ACNN to “intervene on issues of injustice?” (*ep34CiP*)

To shed light on the above question, *ep22BS* advocates for “righteousness and justices” in the Church and the government. The study argues that acts of unrighteousness and injustice are disobedient to God and destructive to creation. Therefore, “the nature of God detests acts of unrighteousness and injustices” (*ep22BS*). The programme admonished viewers and urged them to retrace their steps from unrighteousness and injustice. Also, to repent and walk with God for the flowering of creation.

## **Human Flourishing: “Make the society a better place for people to live and flourish.”**

Human flourishing, according to VanderWeele, consists of five broad domains of human welfare: “mental and physical health”, “happiness and life satisfaction”, “meaning and purpose”, “character and virtue”, and “close social relationships” (VanderWeele, 2017). The description implies that human flourishing is linked to society’s betterment. Therefore, conversations around the idea of human flourishing are centred on the Bible and the eight political pillars of the APC government. These pillars are listed in *ep33CiP* as follows:

1. Constitutional reform and strengthening of the justice/judicial system.
2. National security.
3. Economy growth, empowerment, and industrialisation.
4. Education.
5. Healthcare.
6. Environment.
7. Social cohesion.
8. Foreign policy.

The synchronisation and implementation of the Bible and these pillars of the APC government is not a ploy to ‘Christianised’ Nigeria. Instead, it is an acknowledgement that the Bible encourages Christians to promote the stewardship and the flourishing of creation and to partner with governmental authority to achieve this (Genesis 2:5, 1Peter 2:13-25, 4:10, Colossian 3:23 and Roman 13:1). Furthermore, there should be a continuous contribution by religious organisations to the welfare of society and human flourishing in Nigeria (Akinloye, 2019; Ihejirika, 2008, 2012). It is also shown

that human flourishing involves both a physical and a spiritual state of well-being. Therefore, the approach to human flourishing should be holistic because the Christian gospel extends to all creation and human experience spheres. According to *ep1CiP*,

Christians as light and salt of the earth are commanded to make society a better place for people to live and flourish.

The command to make society better for people to flourish ensued from the Christian concept of the Lordship of Jesus Christ (Anthony & Forster, 2021; Koopman, 2014). In *ep1BS*, “Christ is both the king in heaven and king on earth, and the Church is the agency through which Christ speaks and acts.” Therefore, the Lordship of Jesus Christ covers all jurisdictions on earth and in heaven. Moreover, as Christ’s agent, the Church partners with God to recreate, maintain and add value to God’s creation. Thus, living and flourishing in a society is a collaborative effort between various social-cultural institutions such as the family, the government, the educational system, and religious organisations. Nigeria is a multireligious and pluralistic nation, and building a flourishing society is the responsibility of all citizens.

Biblically, human flourishing is enshrined in a concept called ‘shalom’, translated as ‘peace’: peace enjoyed by humans but surpassing human understanding (Philippians 4:7). The peace embraces and goes beyond the five spheres of human flourishing and the eight APC pillars outlined above, because what an individual needs to flourish in society may and will change (Kleinig & Evans, 2013). Therefore, any conception of human flourishing must consider “personal, social and historical contingencies” (Glas, 2015, p. 107). Hence, human flourishing becomes an ongoing process of



relationships and learning to live and make society better. This continuous process of human flourishing was described in *ep50BS*:

God created us to live in harmonious relationship with Him and His creation. But when man sin[ned], his relationship with God and creation was broken, but Jesus Christ came to restore this relationship.

The above statement portrays the Christian concepts of sin and redemption in the idea of human flourishing and the betterment of society. In this context, sin hinders humans' ability to relate to God and God's creation. Affirming this, *ep33CiP* confirmed that "sin is the root cause of greed, selfishness, and corruption in Nigeria". Also, societal ills are attributed to the lack of godly leadership in every sphere of endeavour. Therefore, "when we choose to demonstrate and elect righteous and godly leaders, peace, security and prosperity will reign in our nation" *ep22BS*. Thus, creating a peaceful and secure nation that upholds and respects persons' dignity is fundamental to human flourishing.

On the other hand, the concept of redemption speaks about the restoration and empowerment of humans to relate and work for the good of society and the flourishing of each other. To illustrate, *ep22CiP* states, "God has given us [Nigerians] the ability to make Nigeria better. When we say we can achieve it, our thinking capacity will wake up and begin to explore options that will provide ideas to transform our country for good". Similarly, *ep8BS* pointed out that "you [the Church] will have the key to a meaningful rule and life on earth." Therefore, the vision of redemption in human flourishing should energise and provide a remarkable paradigm shift in Nigeria's thoughts, words, and actions.

The programme content of the ACNN indicates that the concept of human flourishing is not the absence of human suffering. Nevertheless, it expresses a firm belief that God has the power to transform and give peace amidst suffering. Furthermore, it demonstrates hope and a refusal to accept that Nigeria cannot be improved for humans to flourish. According to *ep22CiP*,

Nigerians have suffered enough. We need proper governance where there will be equity and justice, improving the economy, health, and infrastructure. For this, we need to work with the government and trust God that our country will be better. A better society should be our legacy for future generations, not accumulating wealth and buying properties in Dubai, Europe, America and elsewhere.

The above statement shows that the ACNN and the government want a better society for people to live and flourish in. Hence the synergy between the Bible and the APC political pillars for a better Nigeria. Nigerians should understand that within the concept of human flourishing, “suffering and hope cannot be separated – suffering that makes it impossible for us to forget that there is a political, economic, religious and social task still unfinished and still to be accomplished” (Anthony, 2018, p. 6). Trusting God and leaving a legacy of a flourishing society for future generations shows the earthly and eternal dimension of human flourishing. On the temporal side, the preservation and flourishing of society depend on humans’ capacity to harmoniously relate to God and God’s creation. Also, it shows that the flourishing of humans on earth is God’s original intention. On the eternal side, the primary aim and end of human flourishing are “to glorify God and enjoy Him forever” *ep51BS*. Therefore, human flourishing is not

about accumulating individual wealth to the detriment of developing and transforming society for citizens to flourish.

## **Chapter summary and conclusion**

This chapter applied the concept of structural functionalism to analyse and discuss the programme content of “Christians in Politics” and the “Bible Study” of the ACNN. The analysis aimed to examine the socio-political response of the ACNN in Nigeria. The chapter began by providing a detailed description and the production pattern of the selected programme contents. “Christians in Politics” and the “Bible Study” programmes focus on spiritual enrichment, public enlightenment, and entertainment. The content of these programmes epitomises the fact that, despite the mutual religious suspicion between Christians and Muslims in Nigeria, the ACNN, through its programmes, recognises the sensitivity of religious plurality in Nigeria. It also acknowledges and contributes to the conversations on religious freedom in the nation. Accordingly, through thematic content analyses and relational categorisation, the chapter identified and critically discussed four themes as the ACNN response to socio-political issues in Nigeria. These themes are religious knowledge, political development and transformation, social justice, and human flourishing. The chapter achieved the second aim and part of the third objective of this research project. It examines how the programme content of the ACNN responds to the socio-political issues and literacy development in Nigeria. Thus, the next chapter intends to situate and interpret the socio-political response of the ACNN as a contribution to literacy development in Nigeria.

## Chapter Seven

### The ACNN Contributions to 'Literacy' in Nigeria

#### Introduction

During the 2019 general elections, religious communities in Nigeria used offline and online platforms to call for free, fair, and credible elections. For the Anglican Church, the ACNN became one of its primary public mediums for creating awareness of the general elections, politics, and governance. This indicates that the general elections epitomised the ways in which socio-political events influenced the programme contents of religious media in Nigeria. Therefore, the previous chapter discussed responses of the ACNN to socio-political issues in Nigeria. It provided the context for theorising the relationship between the socio-political economy of religious media and its public pedagogical function in Nigeria.

This chapter understands and situates the socio-political response of the ACNN as a form of public pedagogy that contributes to literacy development. The primary objective is to identify and interpret the type of literacy contribution of the ACNN. Furthermore, it explores how the approach to literacy by the ACNN complements the media advocacy of the government of Nigeria for literacy development. The chapter begins by identifying how the ACNN is conceptualised and positioned as a platform for public pedagogy and its programme content as educational resources. It concludes by theorising why the ACNN responds to socio-political issues and contributes to literacy development in Nigeria in the ways that it does.

**The ACNN, a site for public pedagogy and its programme content as educational resources: “Our media house is a platform for teaching and learning.”**

Traditionally, educational research focuses on what happens in and around the school environment and the people therein (Sandlin et al., 2011, p. 338). However, the increasing academic interest in mediatisation, globalisation, multiculturalism, and literacy promotes a progressive approach to educational research. Hence, the focus is on educational activities beyond formal schooling and multiple sites. An example of this site is the ACNN, because its programme content aims to influence and shape how viewers understand, interpret, negotiate, and relate to themselves, others, and the social environment in Nigeria. Building on the socio-political response of the ACNN as discussed in the previous chapter, this section positions the ACNN as a platform for public pedagogy and its programme content as educational materials. On this subject, the ACNN Program Manager, Phoebe Aghemwenhio, stated,

The ACNN is impacting knowledge because our media house is a platform for teaching and learning.

The above statement situates the ACNN as a social site for educational knowledge reproduction, re-presentation, and re-distribution, with an overall objective of fostering an appreciation for learning. This positioning of the ACNN reflects Biesta’s concept of social pedagogy, a pedagogy that connects social institutions to the everyday life of society (Biesta, 2012). Furthermore, it applies to the notion of the socio-political economy of religious media.



As conceptualised in this research project, there are two dimensions to the socio-political economy of the ACNN. The first is the influence of the nation's social, political, and economics in establishing and operating the ACNN. The second is how the ACNN frames and broadcasts Nigeria's social, political, and economic issues. Therefore, the socio-political economy of the ACNN is interpreted as a public pedagogical product of everyday social life in Nigeria. Similarly, the description of the ACNN as a platform for teaching and learning resonates and operates in a conceptualisation of public pedagogy as forms of "pedagogy for the public, a pedagogy of the public, and a pedagogy that enacts a concern for publicness" (2012, p. 684). Biesta's three interrelated concepts of public pedagogy, as transmitted in the programme content of the ACNN, also emphasise the importance of formal schooling. The concepts implies that institutions should provide citizens (Nigerians in the case of Nigeria) with those "critical capacities, modes of literacy, knowledge, and skills that enable them both to read the world critically and participate in shaping and governing it" (Giroux, 2004, p. 498). This was confirmed in *ep33CiP*:

[E]ducation should not be in further decline [in Nigeria]. Government should give priority to education and prevent the reoccurrence of strikes. The educational system in Nigeria should be well funded. Unfortunately, the budget for education is meagre...The government is insulting education, and a country without education will be a dark future.

The statement exemplifies the ACNN's recognition of and emphasis on the formal educational or school system. The public pedagogical function of the ACNN in literacy development is epitomised in Biesta's three interrelated

concepts of public pedagogy. First, as a public pedagogical platform for the public, the ACNN uses its programme content to instruct its viewers, directly or indirectly, on various societal issues. For instance, the preface to the “Bible Study” programme states,

We [CoN/ACNN] trust God to teach, speak, guide and instruct us on the leadership rooted in righteousness and fear of God (2019, p. ii).

The quotation above portrays the ACNN as a vehicle of God’s instruction to herald and teach God’s leadership model in Nigeria. In this sense, the ACNN used its media content as an educational resource to instruct, mobilise, and persuade its audience to embrace Christian leadership principles expressed and embodied by the Anglican Church in Nigeria. In line with the notion of pedagogy for the public, the aim is to instruct and guide viewers on “what to think, how to act and what to become” (Biesta, 2012, p. 691). From an ecclesiastical perspective, ACNN viewers are expected to exhibit the leadership characteristics of Jesus Christ or to think, act and become like Jesus Christ.

The previous chapter exemplifies this claim and reveals that the ACNN’s idea in promoting Jerry Gana as the preferred 2019 presidential candidate with the fear of God was to instruct viewers to vote for him. Religiously, this dimension of public pedagogy falls into the simplistic conceptualisation of how the media is used for Christian evangelism, discipleship and the maintenance of institutional authority and structures. On this matter, Ejikam Chukwuebuka, stated that:

[W]e re-echo the stand of our Church in some of the controversial issues in the communion. Sometimes, it

seems as if our people don't know where we stand. So, you hear some of the resource persons in "Christians in Politics" and the "Bible Study" saying that as a Church and denomination, we think that this is what God is saying at this time, this is where we stand.

The echoing of the CoN positions by the ACNN on controversial issues such as a revisionist interpretation of Christian Scriptures is meant to instruct viewers and confine them to a linear interpretation of the Bible. It is an instrumentalist approach to religion and media. In this approach, "religious institutions are viewed as the primary definers and guardians of religious reality, who use media to disseminate that reality" (Horsfield, 2004, p. 1). However, notions of multiliteracy, globalisation, and contextualisation indicate that media messages are not unilateral in interpretation. Therefore, Nigerians have the power or agency to resist, accept, and negotiate meanings from the media contents of the ACNN.

Secondly, the ACNN, as a pedagogical platform for the public, broadcasts programme content on democratic processes and practices in Nigeria that stimulate critical global awareness. According to Aghemwenhio,

[T]hrough public education, the ACNN through the "Bible Study" and "Christians in Politics" creates awareness of social and political happenings in Nigeria and overseas.

The awareness mentioned has to do with educating and mobilising viewers to participate actively in the democratic process of their nation. In other words, political knowledge should lead to political action. For the ACNN, the knowledge and action emanate from a conceptual understanding that

“God is involved in politics, we should be involved”(ep4BS). Therefore, this concept of God’s involvement is a frame for political awareness in knowledge and action in micro and macro contexts. Chukwuebuka gives a practical example of political knowledge and action as the testimony of an ardent young viewer of “Christians in Politics” and the “Bible Study”:

I met a young man here in Abuja who was convinced by what we discussed in that “Bible Study” and “Christians in Politics.” As a result, he picked up a political party form and contested for councillorship in the AMAC Municipal Area council election. Although he didn’t win, he made a statement. He has continued to be active in politics. His political view was transformed and shaped by these programmes. Now he appreciated that I don’t just need to be an armchair critic.

From the testimony above, the ACNN and its programme contents epitomise religious media as a platform for public pedagogy in Nigeria.

Thirdly, the ACNN focus on human flourishing and its acknowledgement of religious plurality and freedom in Nigeria is a form of pedagogy that enacts a concern for publicness. The programme subjects are “forms of interruption that keep the opportunities for becoming public open” (Biesta, 2012, p. 685). The concept of interruption in the programme content takes the form of criticism and advocacy. For example, the criticism of the Nigerian government in its fight against corruption and the laxity of the Armed Forces in combatting insecurity is a form of interruption that keeps conversations about these subjects open.

To illustrate the concept of interruption as advocacy, *ep41CiP* advocates for “girl child education and the need to encourage girls to be in school.” Similarly, the ACNN programme content campaigned in *ep33CiP* for the abolishment or modification of the Almajiri system of education in northern Nigeria:

The Almajiris should be taken off the street and properly integrated into society by sending them to regular schools, not just Islamic study centres.

The conversation around education for girls and the Almajiri system of education indicates that the ACNN acknowledges its interconnectedness with other social institutions as sites for knowledge production. Therefore, the ACNN as a site for public pedagogy and its programme content as educational materials keep socio-political conversations in Nigeria public. The publicness locates the ACNN as a potential site for social justice and cultural critique, and as a platform to reimagine possibilities for democratic living, Christian religiosity, and human flourishing in Nigeria.

**Public pedagogical function of the ACNN as a contribution to literacy development: “Some of our viewers have not seen the four walls of a university.”**

Embedded in the socio-political response of the ACNN is the idea of public enlightenment and citizenship education. Both concepts are at the core of literacy development. Therefore, the public pedagogical function of the ACNN as literacy development aims to contribute to creating a literate society. Aghemwenhio confirms this as follows:



Some of our viewers have not seen the four walls of a university but are getting to know their basic rights and responsibility as citizens.

The above statement can be interpreted in three significant ways. The first is the ACNN's acknowledgement of the relationship between schooling and literacy development. The school system and its environment provide citizens with knowledge and skills that enable them to read the world and critically participate in shaping and governing it (Giroux, 2004, p. 498). The second connects literacy development to other social institutions, such as the ACNN and its programme content, as educational resources for literacy development in Nigeria. It takes a collaborative effort to create a literate society. As Aghemwenhio pointed out, "[L]ike the school system, the ACNN is committed to disseminating information and knowledge to the public."

The third way to interpret the statement above speaks of education as a fundamental human right beyond the "four walls of a university". In this sense, "education is both a human right in itself and an indispensable means of realising other human rights" (Lee, 2013, p. 1). Therefore, the right to knowledge empowers ACNN viewers with a responsibility to participate actively in Nigeria's political and democratic process. Furthermore, the above statement criticises the concept of literacy as merely a cognitive process or mental event internally and independently in the viewer's head. Rather, it favours an approach to literacy development as a social and cultural process and practices inside the environment (Gee, 1999, 2010).

The pedagogical function of the ACNN complements the Nigerian government's media advocacy programmes for literacy development. For example, discussion topics in "Christians in Politics" are commonly centred

around Nigerian government policies and programs. According to Onuayan,

Anything that the government want to do, we create a subject around it and discuss it and try to enlighten the public on the need to participate, the need to embrace whatever policy, new policy that government is bringing.

From the above statement, the idea that ACNN, through “Christians in Politics,” discusses government programs to create awareness and encourage its viewers to embrace and participate in “whatever policy, new policy that government is bringing” speaks of a simplistic approach to literacy development by religious media. Media programmes as educational resources for literacy development should also equip citizens to resist manipulation, domination, and oppression in all forms.

The above statement also resonates with the mass literacy program of the Nigerian government entitled “leaving no one behind” and the media literacy campaign “each one to teach one”, as discussed in chapter three. The overarching idea for the ACNN is to participate in and complement government efforts in literacy development by providing information through which Nigerians can be empowered to be aware of their constitutional rights and responsibilities. In addition, the ACNN creates awareness of socio-political events and contributes to literacy development in Nigeria through public education. The following section identifies the type of literacy contributions made by the ACNN in Nigeria.

## **Types of literacy contribution of the ACNN: “We diversify, we move from religion to other aspects.”**

The content of the selected programmes of the ACNN for this research provides an overview of and a context for the issues Nigeria was grappling with in 2019. As stated earlier, the subjects of conversations are centred on societal issues to provide insight and create awareness of national development and human flourishing. Using the concept of structural functionalism (Bertrand & Hughes, 2018), the programmes “Christians in Politics” and “Bible Study” illustrate the link between the ACNN as a social institution and its function in Nigerian society, particularly on literacy development. Furthermore, according to Chukwuebuka, through the selected programme content, “the citizens [Nigerians] are conscious, especially Christians, to be part of what is happening in our country as at then.” The fact that the ACNN created awareness of events in Nigeria and encouraged its viewers to participate in society fully illustrates its understanding of and contribution to literacy development in Nigeria.

Literacy for the ACNN entails using media artefacts as educational resources for public enlightenment and social participation. In this sense, “literacy can be characterised as empowerment...And to be literate means one gains the power to navigate a particular domain or terrain effectively. It is visible in the many domain-specific notions of literacy that have emerged in the educational discourse”(Hannam et al., 2019, p. 9). Furthermore, it carries the notion of literacy as social practice and embraces a pluralistic conceptualisation. In other words, it expands the concept of singular literacy to encompass a multiliteracies approach.

According to Aghemwenhio, “[W]e [the ACNN] diversify. We move from religious to other aspects.” Aghemwenhio’s statement acknowledges the

religious foundation and mission of the ACNN and its programme contents. It shows that the selected programme contents of “Christians in Politics” and the “Bible Study” broadcast issues beyond religion, as discussed in Chapter Six. Also, it exemplifies the multiliteracy approach embedded in the programme content of the ACNN. The following section identifies and discusses some types of literacy in the programme contents of the ACNN. The identification shows the interconnectedness in the kinds of literacy of the selected programme content of the ACNN.

### ***Religious Literacy***

The concept of religious literacy in the selected programme content is derived from the notion of religious knowledge. It entails a body of systematic, organised information about the Bible, Anglican identity as embodied and expressed by the CoN, and inter-religious relationships for peaceful co-existence. The aim is to contribute to creating a religiously literate society. A society in which citizens are equipped with functional religious knowledge enables them to respect, appreciate and navigate different religious domains. Aghemwenhio stated that, through the ACNN,

[T]he 2019 “Bible Study” encouraged and disciplined viewers not just in the aspect of being born again but also being relevant in the society.

Aghemwenhio’s statements imply that religious literacy for the ACNN entails using religious information to empower its viewers to participate actively in the betterment and flourishing of society; simply put, in being earth-useful and heaven-conscious.

From an inter-religious perspective, the selected programme content of the ACNN resonates with Wright's description of religious literacy as "the ability to reflect, communicate and act in an informed, intelligent and sensitive manner towards the phenomenon of religion" (1993, p. 47). For instance, the conversations around religious subjects of national concern, such as Sharia law, the Almajiri school system, the Ruga policy, Boko Haram, and Fulani Herdsmen, illustrate the ACNN 'sensitivity' towards the phenomenon of religions. No Islamic scholar was invited as a guest when the above subjects were discussed, particularly in "Christians in Politics." This shows the blind spot and one-sided approach to the inter-religious knowledge claimed by the ACNN.

Inviting an Islamic scholar would have provided a robust perspective and broadened the ACNN viewer's understanding of the above religious subjects. It would have affirmed the claim by Onuayan that "[W]e [the ACNN] invite Muslims, Atheists, and Christians." To bridge this religious knowledge gap, Onuayan stated, "so no matter your political affiliation, you can be invited to the programme 'Christians in Politics.'" Although the ACNN invites guests of other religious and political affiliations to "Christians in Politics," the guests discussing the above subject in 2019 were mostly Christians. Nevertheless, the discussion around these religious topics aims to strengthen the Christian-Muslim relationship in Nigeria. Moreover, it may foster tolerance and peaceful co-existence.

The ACNN approach to religious literacy is also concerned with equipping citizens to understand the vocabularies, grammar, rules, and narratives underpinning religious beliefs and responsibilities as embodied and expressed by the Anglican Province of Nigeria. The research data encapsulates the concept of Christians' responsibility in obedience to God



and those in earthly authority, promoting righteousness and justice, and showing mercy and compassion. It also teaches some core elements of Christian beliefs, such as the belief in God the creator, Jesus Christ the Redeemer, and the Holy Spirit, the advocate and teacher. Additionally, this type of religious literacy manifests in two related ways: Bible literacy and literacy about Anglicanism, or denominational literacy. The former entails having basic functional knowledge of the Christian sacred text and its content, and the latter deals with an understanding of Anglican identity (identities), rituals, sacraments, and liturgy. It is the ability to understand, navigate and appreciate a denominational expression of Christianity.

The notion of Bible literacy was exemplified in three ways. The first of these is literacy in the books of the Bible. The names of Bible books were mentioned in episodes of the selected programmes, especially the “Bible Study.” This provides basic and functional information about the arrangement and classification of the books of the Bible in the Old and New Testaments. Therefore, it may equip the ACNN audience with skills to locate and navigate the books of the Bible and to explore the link between the Old and New Testaments. Examples of the books cited from the Old Testament are Daniel, Nehemiah, Ezra, Ezekiel, Proverbs, Psalms, Jeremiah, 1&2 Kings, Esther, Judges, 1&2 Samuel, and Ruth. Examples cited from the New Testament are Matthew, Luke, John, Acts, 1&2 Timothy, Romans, 1&2 Peter, 1&2 Thessalonians, Philemon, 1&2 Corinthians, Galatians, and Revelation.

The second is the literacy about characters in the Bible. This involves providing information about the context and events of some Biblical figures and characters. For example, the context of the events that led to the

emergence of Deborah and Esther as leaders in Israel was provided.

According to *ep27BS*:

Deborah was a prophetess, judge, poet, warrior, housewife, and 'mother in Israel'. She took up an apex leadership position when her people passed through terrible oppression under the Canaanite King, Jabin. Beautiful Esther was, by divine providence, elevated to become queen to the Persian King Ahasuerus. In the heat of oppression and the threat of annihilation of her people, Esther courageously braced up [sic] to the challenge, damned the possible consequence, negotiated, and secured deliverance for them.

The above statement provides the historical context of the major events in Deborah and Esther's leadership in Israel. It portrays them as sacrificial, selfless, and courageous leaders engrossed with love for the liberation of their people. Applying this to the Nigerian context, the story of Deborah and Esther may affirm, advocate, and appreciate the role and contribution of women in the socio-political and democratic advancement of the nation. Similarly, Nehemiah was cited as a Biblical figure to demonstrate the character of godly leadership, such as patience, good listening, and team building (*ep29BS*). Therefore, literacy on Biblical figures may equip and enable the ACNN audience to locate and connect Biblical characters, events, and context to a book of the Bible, thereby increasing literacy about the Bible and its context.

The third is literacy on Biblical recitation. This entails the knowledge and ability to memorise the content of the Bible. For instance, *ep1BS* to *ep52BS* conclude with a memory verse. This includes names of books, chapters and

verses of the Bible. An example is *ep9BS*, Proverbs 16:12: “A King detests wrongdoing, for his rule is built on justice.” The aim is to stimulate a desire to acquire, retain, remember, and communicate Biblical content. In other words, it enables illiterate audience members to understand, appreciate, and share Biblical stories effectively. It also resonates with the concept of oral tradition in literacy development (Goody & Watt, 1963). Furthermore, it enhances the Christian discipline of praying with scriptural verses. Finally, it empowers and improves accurate pronunciation and use of Biblical vocabulary.

As stated above, the second aspect of religious literacy is literacy on Anglicanism or denominational literacy (Hannam et al., 2019; Prothero, 2007). It involves having information about the identity politics, self-description, and position of the Church of Nigeria in the Anglican communion worldwide, as discussed in Chapter Four. Another aspect of literacy in Anglicanism is the systematic arrangement and connection of the ‘Seasons’ of the Church with the Bible Study programme.

Loosely put, seasons are historical calendar events that guide and direct the liturgy (worship) in the Anglican Church. Examples of the seasons are Advent, Epiphany, Lent, and Eastertide. In addition, seasons determine the liturgical colours (White, Green, Red, and Purple) of the altar and priestly vestments at every worship service. Also, the scriptural readings (OT, NT, Psalm, Epistle and Gospel), hymns, sermons, and the collect (prayer) for every worship service are structured around the seasons of the Anglican Church.

As mentioned in the previous chapter, the “Bible Study” outline forms part of the Sunday worship service of the CoN. Therefore, every episode is structured, outlined, and situated within the seasons of the Church. For

instance, *ep1BS* to *ep6BS* were broadcast during Epiphany (2nd January to 6th February 2019). The following table illustrates how the “Bible Study” outline provides information about the seasons and special events in the Christian calendar as observed in Anglican Church. Table 6 below is based on the Wednesday broadcast of the “Bible Study”, hence the change in the dates of the Seasons mentioned below.

The below table provides information about the season’s observance in the CoN. In every “Bible Study” episode, the presenters briefly highlight the meaning and significance of the season for the day. For instance, *ep24BS* to *ep45BS* were broadcast during the season of Trinity (16 June to 10 November). Providing insight on the season of Trinity, it was stated in *ep24BS*:

[L]ast Sunday [24th June 2019] was Trinity Sunday.  
This season, we celebrate the mystery and unity of  
God the Father, the Son, and the Holy Spirit. Trinity  
is the longest season in our Church calendar.

This indicates the intentional approach of the ACNN to denominational literacy. Affirming this, Chukwuebuka pointed out:

I have been an Anglican all my life, but there are some  
fundamental issues about our faith as Anglicans that  
have come upon that platform [“Christians in Politics”  
and “Bible Study”] that I have to learn and relearn all  
over again.

Chukwuebuka’s statement, “to learn and relearn,” captures the concept of religious literacy as a continuous learning process. It illustrates that religious literacy in the research data provides general and context-specific.

Table 5: Christian Seasons in the 2019 "Bible Study"

Season	Meaning	Bible Study Period
Epiphany	Remembering and celebrating the manifestation of Jesus Christ to the Gentiles	2nd Jan – 13th Feb
Septuagesima	The ninth Sunday before Easter and the third before Ash Wednesday. It marked the Christian preparation for the season of Lent.	20th March
Sexagesima	Eight Sundays before Easter. Christians' preparation for Lent.	27th March
Quinquagesima	Sunday before Ash Wednesday, the beginning of Lent. Christians' feast before starting the forty days of fasting during Lent.	6th April
Lent	Lent is the season of forty days of Christian fasting. During this season, Christians pray, fast, and remember the passion of Jesus Christ.	13th March to 17th April
Eastertide	Season of celebrating the victory and resurrection of Christ from death.	24th April to 29th May
Ascension	Christian celebration of the physical ascension of Jesus Christ on earth in the presence of his Apostle.	5th June
Pentecost	We are remembering and celebrating the coming of the Holy Spirit on the disciples and followers of Jesus Christ. The Pentecost event ushers in the Christian Church.	12th June
Trinity	We celebrate the mystery and unity of God the Father, the Son, and the Holy Spirit.	19th June to 13th Nov
Advent	We are remembering and celebrating the coming of Jesus Christ to humanity.	20th Nov to 31st Dec

(Source: Ishaya Anthony)



knowledge of religion (Dinham & Francis, 2015). It reaffirms the biblical and theological foundation of ACNN as a religious media platform. Therefore, the ACNN's contribution to other forms of literacy emanates from its religious literacy.

### *Civic Literacy*

The concept of civic literacy in the research data stems from the ACNN's response to socio-political issues, particularly its quest for political transformation, social justice, and human flourishing. For the ACNN, civic literacy entails information on citizens' rights and responsibilities, political knowledge and action, and quality of public life. It is an approach to civic literacy that involves people's connection with the life of their communities (Martens & Hobbs, 2015). Also, it involves empowering citizens to hold the government accountable and responsible for maintaining the rule of law and providing the dividends of democracy in Nigeria.

Deeply entrenched in the research data is the notion that connects civic literacy to political knowledge, a knowledge that leads to political action. In other words, civic literacy is synonymous with understanding and effectively participating in democratic processes. Part of the democratic process, according to Ndukuba, is for Christians to register as voters, collect their voter cards, and exercise their right to choose political leaders by casting their votes ("Bible Study" Outline, 2019, p. ii). Beyond Ndukuba's statement, electoral institutions are responsible for providing voters with concise information on the election process. Therefore, active political participation in civic literacy is closely linked "to the distribution of intellectual resources and, in turn, of material resources" (Milner, 2002, p. 12). For example, *ep3CiP* to *ep5CiP* were dedicated to discussing the role

and readiness of the Independent National Electoral Commission in the 2019 general elections.

In *ep5CiP*, the ACNN crew went to the streets of Abuja to randomly hear opinions from Nigerians on the readiness of INEC for the 2019 general elections. Most of the participants believed that INEC was ready for the polls. The participants' insecurity and collecting Permanent Voters Cards were significant concerns.

On the issue of security, a participant said:

We are not security prepared for it... But generally based on what the president is saying, the INEC and everybody, I think partially, politically we are prepared.

Another participant said:

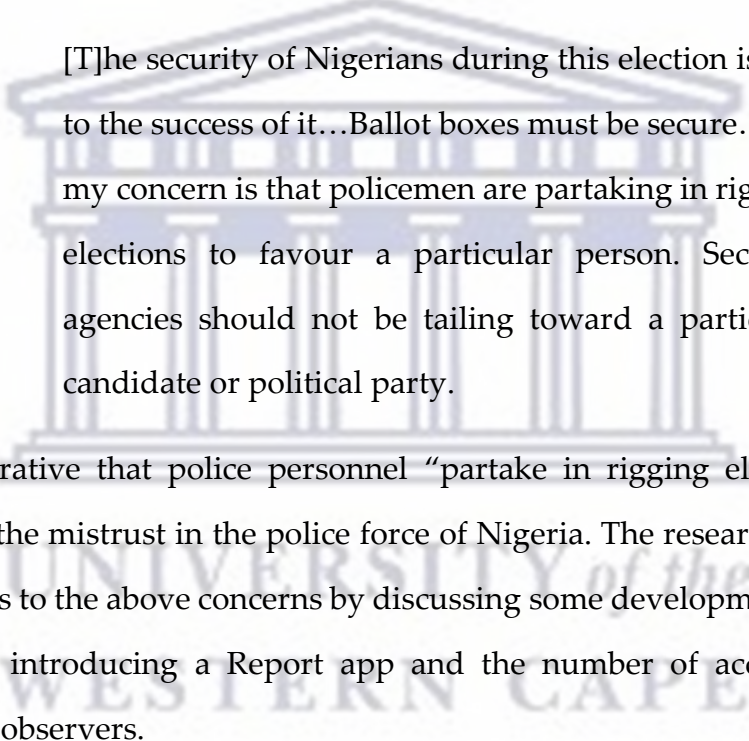
I am seeing this election; it's not that the election will not work. It will hold, but the security aspect of this election is like the way the security is going on, its... it is...a little bit bias[ed]. I can't tell because it's like they want to use the security issues to threaten the people.

On the issue of voter's cards, a participant stated, "[W]hen it comes to the Permanent Voter's Card issues, a lot of Nigerians have not collected their PVC". Another participant agreed:

When you go to the collection unit before they [INEC officials] give you [PVC] is a problem. They will be telling you to go and come back repeatedly. You know the way the situation of the country is now. We are

hustling; you cannot waste your time there from morning to night. Next week again, you go back; it's not easy.

The above statements show how Nigerians were informed and concerned about the 2019 elections. It further affirmed the concept of civic literacy as citizens' connection with the public life of their communities. It illustrates the ACNN's deliberate effort toward civil literacy in Nigeria. Analysing the above concerns, it was stated in *ep5CiP*:



[T]he security of Nigerians during this election is key to the success of it...Ballot boxes must be secure...But my concern is that policemen are partaking in rigging elections to favour a particular person. Security agencies should not be tailing toward a particular candidate or political party.

The narrative that police personnel “partake in rigging elections” may deepen the mistrust in the police force of Nigeria. The research data offers solutions to the above concerns by discussing some developments in INEC, such as introducing a Report app and the number of accredited 2019 election observers.

According to *ep5CiP*, “[T]he Report Application was designed by INEC. With it, you can give eyewitness information directly to INEC headquarters, and they will be able to point exact polling units and the exact place where you are speaking from.” On the number of accredited election observers, “One hundred and forty-four groups have been accredited. One hundred and sixteen are domestic election observation groups, including faith-based organisations like our own [CON/ACNN], and then we have twenty-eight

international groups. When you are accredited, the next thing is to go and submit the list of your accreditation team and their photographs and contacts and put before INEC your deployment strategy, how many states you are going to cover, like us [CON/ACNN], we are going to cover sixteen states.” The providing of this information by the ACNN signifies its contribution to promoting a transparent electoral process that may foster political transformation in Nigeria. It can also be interpreted as an approach to the ACNN’s contribution to civic literacy in Nigeria.

The ACNN also approaches civic literacy as having skills to acquire and apply socio-political information to hold the government accountable for public governance. In this sense, the research data indicates that socio-political knowledge emanates from the manifestos of the governing political party. In other words, the ACNN advocates that its viewers should be knowledgeable about the campaign promises of the APC government and hold them accountable for fulfilling the social contracts after the elections. To illustrate, after the general elections, an episode of “Christians in Politics” highlighted the APC’s manifesto and its presidential candidate’s campaign promises, as discussed in the previous chapter.

According to *ep33CiP*, “[The] election has passed, you are now in government, Nigerians have suffered enough, what we need now is proper governance where there will be equity and justice, improving the economy, health and infrastructure...The government should always remember to fulfil its manifesto and campaign promises...Nigeria belongs to us all, and we must hold this government accountable.” This means that civic literacy contributes to the quality of public life, and human flourishing is a joint effort between the government and its people. The research data affirms that formal and informal educational experiences may foster, provide and

build the knowledge, skills, and attitudes related to civic engagement (Martens & Hobbs, 2015).

### *Media Literacy*

The media content of the ACNN is produced, broadcast, and consumed for various purposes. One of the purposes is to provide an online platform for human interaction on socio-religious issues. The selected programme contents, “Christians in Politics” and the “Bible Study”, are designed to provide the audience with theoretical knowledge anchored on Christian values and principles for an effective relationship with God and creation in all its ramifications. These programmes directly or indirectly contribute to media literacy in Nigeria. This section applied Potter’s (2010) conceptualisation of media literacy, arguing that any conversation around media literacy should be cognisant of three significant issues. The first is to provide clarity on the form of media. The second is to describe the research data approach to media literacy. The third is to identify and clearly articulate the purpose of media literacy embedded in the research data (Potter, 2010, pp. 679–680).

In terms of the form of media, the research data illustrates a convergence across mass media, as discussed in the production pattern in the introduction chapter. For example, the selected programme contents of “Christians in Politics” and the “Bible Study” are broadcast from the ACNN’s satellite television platform to other various social media platforms such as YouTube and Facebook. Text messages also form part of the interaction between the audience and the programme producer. For instance, a text message from an anonymous audience sent to a presenter of “Christians in Politics” via the programme manager Aghemwenhio, reads:



“I have been overwhelmed with how you have been able to broadcast and speak on almost all subjects over the years.” This signifies that both programmes provide platforms beyond the satellite site for the audience to access, analyse and comment on the media content broadcast by the ACNN. Therefore, the ACNN media platforms reflect the growing academic discussion that media literacy should be concerned with all forms of media (Potter, 2010).

Furthermore, it resonates with multiliteracies by recognising that multiple online interactions contribute to literacy development. At the core of multiliteracies is the acknowledgement of and engagement with multiple communication channels such as print, electronic and digital media (Perry, 2012; Rutten et al., 2013). Also, media multiliteracies deal with the “increasing salience of cultural and linguistic diversity” (Cope & Kalantzis, 1996, 2000, p. 5). Chukwuebuka, asserts that:

We [the ACNN] only broadcast the “Bible Study” in the English language. However, some of our [CoN] dioceses adapt and translate the 2019 Bible outline into indigenous languages in their contexts and settings. But the content of the “Bible Study” outline is the same. As a result, it increased citizenship education and participation in the hinterland and our rural churches because we are studying the same Bible Study outline in different languages.

From the above quotation, translating the “Bible Study” into some indigenous languages reflects the cultural and linguistic diversity in Nigeria. It portrays how digital religion is contributing to digital literacies and promoting the circulation and retention of culture and language in

Nigeria. Furthermore, it epitomises the role of media literacy in civic education and participation.

In the research data, media literacy entails a tripartite interconnected conceptualisation of literacy as skills, knowledge building, and activity. It resonates with the description of media literacy as the ability to “access, analyse, evaluate, and create messages across a variety of contexts using various forms of communication (Livingstone & van der Graaf, 2010, p. 1). For example, a conversation in *ep4CiP* around the development and usage of an election app by INEC is an approach to fostering media literacy in Nigeria. Such a topic encouraged viewers with android or smartphones to download the INEC application and familiarise themselves with its working. It may enable viewers to be knowledgeable about media apps and their content. Also, it may expose the audience to other relevant apps and websites. Even the electronic copy of the “Bible Study” outline of the CoN can be downloaded on its website. Media literacy contributes to a pedagogical approach that concerns “forms of interruption that keep the opportunities for ‘becoming public’ open” (Biesta, 2012, p. 685).

For the ACNN, media literacy is about having the skills and knowledge to navigate logically and critically, to participate actively, and to contribute positively to the flourishing of society. Therefore, it embraces the media literacy approach as a cognitive and sociological activity (Gee, 1999; Perry, 2012; Rutten et al., 2013). It also transcends a simplistic ecclesiastical approach to using technology and media for Christian evangelism (Livingstone & van der Graaf, 2010; Stout, 2012). Furthermore, the ACNN General Manager, Akintunde Korede, pointed out that its media platform organises workshops and training for churches and interested organisations on topics related to religious broadcasting.

From the explanation above, literacy and multiliteracies for the ACNN involve knowledge empowerment for socially situated practices that fosters societal transformation and human flourishing in Nigeria. The research data illustrates the ACNN's contribution to literacy development. Significantly, the ACNN's literacy contributions emanate from its response to social-political issues in Nigeria. The following section explains why the ACNN responds to socio-political issues and contributes to literacy development in the manner it does.

### **Why does the ACNN respond to socio-political issues and contribute to literacy development in the ways that it does?**

The last objective of this research project is to identify and conceptualise the motivation behind the ACNN's contribution to Nigeria's socio-political issues and literacy development. In other words, why does the ACNN respond to socio-political issues and contribute to literacy development in the manner described above? Applying concepts of the mediatisation of religion, structural functionalism, literacy, and the theology of media of the CoN as engaged in the research data and discussed in the research project, three dominant themes were generated, categorised, and theorised as rationales for the ACNN response to socio-political issues and contributions to literacy development in Nigeria. These themes are the Lordship of Jesus Christ, Christian discipleship, and promoting peaceful participation in the 2019 electoral process. However, before expanding on these themes, it is crucial to indicate that they are predicated on the concept of media ownership and control (Abubakre, 2017; Ajilore et al., 2012). In this context, ownership and control involve access, production, and dissemination of information by the ACNN. Therefore, this determines the interest, efficiency and functions of the ACNN in the Nigerian media landscape. In

other words, the ability and capacity of the ACNN as an Anglican-owned media institution provide the opportunity to respond to socio-political issues and contribute to literacy development in Nigeria.

### **The Lordship of Jesus Christ: “Jesus Christ rules in the affairs of human activities.”**

Analysis of the research data reveals that the media contents of the ACNN emanate from Christian beliefs as embodied and expressed by the CoN. One of the cardinal beliefs in Christianity is the emphasis on the theology of Christology. It relates to the study of the person, nature, and ministry of Jesus Christ (Opuni-Frimpong, 2021; Ritt, 1988; Tedesco, 2021). Hence, it forms the core justification of the media presence and practice of the ACNN. On this, Aghemwenhio, stated:

We [the ACNN] used our programmes [CiP and the 2019 BS] to affirm and project that Jesus Christ rules in the affairs of human activities.

The above affirmation expresses a concept of Christology, namely the Lordship of Jesus Christ. The notion entails a Christian belief rooted in Biblical scriptures that says God has “put all things in subjection” under Jesus (1 Corinthians 15:27), who reigns as head over all things, “far above all rule and authority and power and domination” (Ephesians 1:21). And “by him all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him” (Colossians 1:16).

Therefore, “to confess and affirm ‘Jesus as Lord’ is to honour Him as God. It is to recognise His divine power and understand His exclusive authority

over one's life and affairs" (Lewis, 2013, p. 8). Speaking from a Latin American context, Jon Sobrino and Juan Luis Segundo problematise and critique the term 'lordship'. They argue that it could communicate the idea of an exclusivist master role or an enslaving dominion over the universe (Segundo, 1974; Sobrino, 1978, 1987). Hans Urs Von Balthasar, a Swiss theologian, contended that the "principal cosmic consequence of Jesus' Lordship is the overcoming of the comic powers opposed to the rule and reign of God" (1988, p. 88). In this context, opposing powers are the human system and activities that dehumanise humanity, degrade societal flourishing and oppose the proclamation of the Christian gospel of Jesus Christ.

For the ACNN, the idea that Jesus Christ rules in affairs of human activities speaks of a dimension of "the perfectibility of humanity" enshrined in the Lordship of Jesus Christ (Von Balthasar, 1988; Ritt, 1988). It means that human imperfection is perfected in God's love, rule and reign in Christ Jesus. However, the perfectibility of humanity in "Jesus Christ's 'perfecting' love is not detached from the problems of the society" (Ritt, 1988, p. 716). Put differently, in *ep3CiP*, "[O]ur God in Jesus Christ is not disengaged from our everyday life affairs." Using media content to affirm and project the rule of Christ epitomises an explicit declaration that the life and ministry of Jesus permeate and become the standard of human activities. Embedded in this declaration is obedience to Christ and the fear of God. In this sense, obedience and fear are holy reverence that should energise the ACNN's viewers to live in the right and accountable relationships with God and creation (Anthony, 2018; Anthony & Forster, 2021).

The implication for the ACNN is that Jesus Christ rules in the affairs of human activities and embraces the Lordship of Christ that encompasses the



media landscape. It justifies why “Christians in Politics” and the “Bible Study” programme content speaks and responds to socio-political issues and contributes to literacy development in Nigeria. Furthermore, it portrays an ecclesiastical language of submission and hope. Describing this language, Aghemwenhio stated:

If Christ takes his place through us, thorough the individual to the society, we will have a better society than what it is now.

From the above statement, for Christ to take his place and rule the individual signifies the notion of submission. As stated above, submission to the rule and Lordship of Jesus Christ is not an escape or detachment from societal problems, such as corruption, violence, abuse, and unemployment, to mention a few. Instead, submission to the Lordship of Jesus Christ produces hope for a fresh, proactive, and alternative approach to better society and human flourishing. Therefore, the approach, response, and contribution of the ACNN to Nigeria’s socio-political issues and literacy development are guided by the concept that Jesus Christ rules in every aspect of human activities. Therefore, embracing and translating the rule and Lordship of Jesus calls for a concept of Christian Discipleship.

**Christian discipleship: “Christians should be carefully disciplined, and properly mentored.”**

The “Bible Study” theme, ‘Godly leadership: Politics and Christian Discipleship,’ illustrates the centrality of Christian Discipleship as motivation for the ACNN response to socio-political issues and contributions to literacy development in Nigeria. For example, in *ep41BS*, “God’s Church should be committed to, and do Christian discipleship.” The

word 'Christian' in 'Christian discipleship' indicates that other types of discipleship exist. The research data, Christian discipleship relates to the Lordship of Jesus Christ over human activities. Both concepts are designed to connect Christians to Jesus Christ.

Biblically, the idea of Christian Discipleship emanates from the departing words of Jesus Christ to his eleven disciples. Jesus instructed and commanded them to go and make disciples of all nations (Matthew 28:18-20). Historically, Christians referred to the command as the Great Commission (Cox & Peck, 2018; Onyinah, 2017; Porter, 2019). Therefore, every aspect of the Christians Church, particularly the CoN/ACNN channel, fulfils the Great Commission. It exemplified a dimension of the mediatisation of religion for Christian evangelism and discipleship (Dyikuk, 2019; Livingstone & van der Graaf, 2010; Stout, 2012).

Chukwuebuka explains that "[W]hen the scriptures say, go into the world and make disciples, and in line with modern realities of technological advancement, our business is to proclaim the word of God to utmost end of the earth [sic]...And to challenge Christians to go deep into discipleship. Therefore, a platform like the ACNN is needed, ACNN is needed to help propagate the gospel and to grow committed disciples of Jesus Christ." The statement reflects the media efforts by the ACNN on religious globalisation, as discussed in Chapter Four.

Focusing on the selected programme contents, Aghemwenhio explains:

Through these programmes [CiP and the BS], we [ACNN] are making a bold statement that Christians should be carefully disciplined, and properly mentored. They should not just end up in the Church, they should

take it out to the society, to become political leaders in other [words] to uphold the mandate of Christ, to take decisions, to enact rules, and to give room for Christ to be King and Lord in our society.

From the above statement, discipleship is a careful and proper process of mentoring Christians to be Christ-like in the Church and society. According to *ep50BS*, “it entails a process of raising and training Christians to emulate the life and teachings of Jesus Christ.” The aim is to have a growing relationship with Christ and project his Lordship to the world. Moore (2012) describes the relational aspect of discipleship as an “intentional friendship with another person, with Jesus Christ at its core” (2012, p. 42). For Bennett (2001), “it is an accountable relationship...for the purpose of bringing Christians to spiritual maturity in Christ” (2001, p. 23).

Similarly, Onyinah states that “disciple-making is a life-on-life relationship” (2017, p. 220). These intentional, accountable, and life-on-life relationships in Christian Discipleship are predicated on the Bible. In other words, Christian Discipleship should be biblically done. It affirms the ACNN motto, “reaching the world with the undiluted word of God.” Furthermore, it supports the notion of biblical literacy, as discussed above.

Eight Biblical benefits that constitute the essence of Christian Discipleship were outlined in *ep42BS*. These are as follows:

- (a) It gives birth to a new Christian (John 3:3).
- (b) It produces those who demonstrate obedience to the revealed truth of God in Christ (John 8:31).
- (c) It produces those who epitomise the love of Christ, especially for fellow disciples (John 13:35).
- (d) It

produces passionate proclaimers of the word of God (Mark 16:20, I Corinthians 9:16). (e) It produces those who live to please God (Ephesians 5:1-2, II Timothy 2:4). (f) It produces genuine participants in the fellowship and communion of the saints (Acts 2:24). (g) It produces Christians who desire to be like Christ (I Corinthians 11:1). (h) It produces those who live in the will of God, that is, in sanctification and honour (I Thessalonians 4:3-4).

The benefits outlined above explicitly state that Jesus Christ, as portrayed in the Bible, is the centre of Christian Discipleship. It implies that the rigorous process of Christian discipleship involves an invitation to Christ, Biblical training for participation in the fellowship and ministry of the Church, and for Christians to manifest and glorify Christ in every domain of life. Therefore, Christian discipleship becomes a journey of transforming lives to transform communities. It justifies why the ACNN uses its media content to advocate for and motivate Christians' active political participation in Nigeria.

Significantly, linking Christian Discipleship to political participation is an ongoing project for the ACNN. According to the Program Manager, "[W]e [The ACNN] also planned to prepare the Church [CoN] and [its] politicians ahead of the 2023 elections. We [the ACNN] are using this medium to beg our Church leaders to start involving your people now, the politicians in your Church, those interested, let them go get their tickets, let them prepare for 2023 elections so that indeed, Christ will reign and rule as king, especially in Nigeria." On the other hand, based on the mutual religious suspicion of dominance between Christians and Muslims in Nigeria,

Christian discipleship for political participation may be criticised as an attempt to 'Christianise' Nigeria. Despite the critique, Christian discipleship is one of the motivations for the ACNN's response to socio-political issues and its contribution to Nigeria's literacy development.

**Promoting peaceful participation in the 2019 electoral process: "...Don't fight, don't kill because of elections."**

One of the aspirations for Nigeria, as a developing and democratic nation, is to create a peaceful environment for electoral processes to thrive. The recurrence and manifestation of pre- and post-electoral violence threaten its democratic existence and stability (Ojukwu & Clement, 2019; Sule, 2019; Verjee et al., 2018). In Nigeria, electoral violence includes the following:

[A]cts or threats of coercion, intimidation, or physical harm perpetrated to affect an electoral process or that arise in the context of electoral competition. When perpetrated to affect an electoral process, violence may be employed to influence the process of election – such as efforts to delay, disrupt, or derail a poll – and to influence the outcomes; the determining of winners in competitive race for political office. (Verjee et al., 2018, p. 2).

Scholars identify some factors contributing to electoral violence in Nigeria, such as economic and social inequalities, ethnic and religious splits, structural weaknesses such as corruption, insecurity, poverty and unemployment, and hate speeches during the electioneering process (Angerbrandt, 2018; Musa Yusuf, 2019; Verjee et al., 2018).

In 2019, promoting and advocating peaceful electoral participation became a priority for the ACNN. Onuayan asserts that "because it was election year, the programmes [CiP and BS] were designed to make our [the ACNN]



faithful members (viewers) know what to do and do it right during the elections.” This statement signifies the centrality and influence of the 2019 elections in the selected programme contents of the ACNN. Moreover, it forms part of the reasons for the ACNN response to socio-political issues and literacy in Nigeria. Therefore, it echoes and affirms Hackett’s hypothesis that “Nigeria’s media culture will become ever more influential in shaping.... the overall health of the Nigerian nation” (2003, p. 28).

Aghemwenhio explains that during the election season, “[W]e [the ACNN] only had to preach peace, preach peace, don’t fight, don’t go into war, do not attack, do not, do not kill because of elections.” The statement reaffirmed the claim that peaceful elections in 2019 were important to the ACNN. It illustrates the concept of peace as a core component of active political participation and exemplifies the concept of structural functionalism embedded in the research data. Finally, it shows how conflicts can swiftly ensue from elections in Nigeria (Musa Yusuf, 2019).

To provide context and link the above statement with the 2019 general elections, Chukwuebuka gives the following description:

Building up to that election there was a thick cloud over the Nigerian political space, the polity was heated up, you know politicians in their tradition would like to win at all costs, so there was this envelope of fear in the atmosphere, should we go out and vote? Are we safe during that election? And so, politicians were unnecessarily heating up the polity, if it doesn’t go my way, this what is going to happen and then it was a government that was also fighting for re-election having been there for four years before.

In the above statement, words such as ‘thick cloud,’ ‘heated up,’ and ‘atmosphere of fear’ are metaphorically applied to illustrate the potential for dangerous brewing electoral violence in 2019. According to Babayo Sule, the atmosphere of the 2019 election in Nigeria was “heralded with tension, blame games, anticipated violence, campaign calumny, threats and the desire to win at all costs” (2019, p. 134). The desire to win at all costs implicitly brands politicians and their political parties and portrays them as potential perpetrators of electoral violence in Nigeria. Musa Yusuf (2019) argued that “electoral violence seems to be institutionalised since it stems from the corridors of power.... Election into political offices was mostly secure by those with a monopoly of weaponry and thuggery, as violence, rather than the electorate determined who occupied what position” (2019, pp. 39–40). Within this electoral context, the ACNN used the selected programme contents to guide its viewers and allay their socio-political fears during and after the 2019 elections. Furthermore, it encouraged citizenship conscientisation for peaceful political participation in Nigeria.

### **Chapter summary and conclusion**

This chapter described the ACNN as a socio-religious site for knowledge reproduction, re-presentation, and re-distribution. As an educational platform, the ACNN’s overall objective is to foster an appreciation for learning. The socio-political response of the ACNN was interpreted as a form of public pedagogy that contributes to literacy development in Nigeria. The chapter argued that the concept of multiliteracies permeates the research data. Religious literacy, civic and political literacy, and media literacy were explicitly identified and discussed. The chapter presented and conceptualised the following theories as justification for the ACNN response to socio-political issues and contributing to Nigeria’s literacy

development: the Lordship of Jesus Christ, Christian discipleship, and promoting peaceful electoral participation in 2019. The theorisation proposed the concept of media ownership and control and determined the interest and functions of the ACNN in the Nigerian media landscape. As an Anglican-owned institution, the ACNN has the media capacity and opportunity to respond to socio-political issues and contribute to literacy development in Nigeria. The overarching idea is to contribute to Nigeria's social change and human flourishing. The next chapter provides a concise summary and conclusion of the research project.



## **Chapter Eight**

### **Summary of Research Findings and Conclusion**

#### **Introduction**

The Anglican media presence and practice in the ACNN show how digital media platforms allow scholars of religion, media, and education to imagine and engage notions of religiosity and literacy in contemporary society. This broadens and challenges the understanding of online religious practices in ways that lead to “new forms of religious experience, authenticity and spiritual reflexivity” (Tsuria & Campbell, 2022, p. 5). Therefore, moving beyond religious globalisation, proselytisation, and commercialisation, this study applied theories of mediatisation of religion, public pedagogy, and structural functionalism to examine the ACNN’s response to socio-political issues and its contribution to literacy development in Nigeria. The research revealed that socio-political events in Nigeria are influencing and changing the religious media landscape. Religious media programming contents are designed to respond to socio-political issues. This concluding chapter summarises the core findings of the research project. It highlights the findings and connects them to the research objectives, and briefly outlines the research limitations, suggestions, and contributions.

#### **Summary of research findings**

Findings from this study show that religion and politics directly affect Nigeria’s daily existence and social interactions. For the ACNN, religion became intertwined with politics because of the 2019 general elections and insecurity in the nation. The entanglement of religion and politics in the research data revealed a deliberate and strategic contextual approach to

applying Christian scripture to social-political issues in Nigeria, thereby depicting the ACNN as a site for religious and political engagement. Furthermore, the findings speak to the research focus and objectives in four ways.

The first reveals that mainline Churches laid the media foundation in Nigeria. But the current religious media landscape is dominated by Pentecostal Christianity. One of the reasons for fostering Pentecostal media visibility is the government censorship regulations of miracles broadcast on national and state television. Also, the deregulation of the media airspace has contributed to the upsurge in the Pentecostal media presence and practice. Furthermore, the study revealed that research on media, whether religious or not, has yet to attract much scholarly attention as a form of public pedagogy in Nigeria.

The second indicates that the ACNN responds to the socio-political issues in Nigeria. This research project hence finds the ACNN to be a site for public pedagogy. Contextualising the ACNN as a site for public pedagogy involves understanding the fusion and interaction of media in society. The study revealed the synergy and symbiotic relationships of the ACNN as a social institution with other social institutions in Nigeria. It acknowledged and epitomised how public institutions jointly build frames and advocate around Nigeria's political, economic, religious, and social issues. The research revealed that the ACNN responded to socio-political issues through religious knowledge anchored on Bible knowledge, denominational identity, and inter-religious knowledge. Therefore, through religious knowledge, the ACNN advocated for political transformation, social justice, and human flourishing in Nigeria.



The concept of the ACNN as a site for public pedagogy reflects Biesta's notion of social pedagogy, a pedagogy that connects social institutions to the everyday life of society (Biesta, 2012). This resonates with the conceptualisation of the ACNN as a private-public media platform. The ACNN is private because of its ownership and operation, and public due to its presence, influence, and sense of responsibility and accountability in society through its broadcasting activities. This view depicts a broader scope and function of the media used by religious organisations. It signifies that the ACNN operates within the concept of public pedagogy as a form of "pedagogy for the public, a pedagogy of the public, and a pedagogy that enacts a concern for publicness" (2012, p. 684).

The third research finding shows that the ACNN contributes to literacy development in Nigeria. Through its socio-political response, the ACNN systematically designed the selected programme content of "Christians in Politics" and the "Bible Study" as an educational curriculum and broadcast it as an online interactive lecture. It shows how religious media programmes are used as educational resources to instruct, mobilise and persuade its audience to embrace Christian leadership principles expressed and embodied by the CoN. The aim is to instruct and guide viewers on "what to think, how to act and what to become" (Biesta, 2012, p. 691).

The study revealed that religious media programmes as educational resources should also equip citizens to resist manipulation, domination, and oppression in all their forms. Additionally, the research revealed that the ACNN programme content, "Christians in Politics" and the "Bible Study," are contributing to civic, political, media, and religious literacies. It revealed that the idea of multiliteracies informed the programmes "Christians in Politics" and the "Bible Study." The ACNN's contribution

complements the mass media literacy campaign of the Nigerian government and strengthens Nigeria's aspiration for social cohesion, political transformation, and human flourishing.

The fourth finding revealed the theoretical justification for the ACNN's socio-political response and its contribution to literacy development in Nigeria. The research data shows that the ACNN response and contributions are guided by concepts of the Lordship of Jesus Christ, Christian Discipleship, and the quest to promote peaceful electoral participation. Also, the study revealed that the ACNN is a platform for theological resistance by the CoN to Christian liberal interpretations and applications of scriptural authority, human sexuality, and marriage within the Anglican Communion worldwide as discussed in Chapter of this research project.

### **Limitations, suggestions, and contribution of the study**

This study was limited to the programme contents of "Christians in Politics" and the "Bible Study." It would be insightful to conduct audience focus research on these programmes. Such research would contribute to a nuanced and robust alternative perspective on the social-political response of the ACNN and its approach to literacy development in Nigeria.

In addition, further studies should explore comparative research on the ACNN and a Pentecostal media outlet. This area of research has the potential to validate or dispute the claim of the ACNN as an alternative Pentecostal media outlet in Nigeria. It may also show the relationship between the Pentecostal media presence and practice, and that of the Anglican church.

Only one out of the nine participants interviewed is a female. This suggests that the religious media landscape in Nigeria is male dominated. Therefore, research on female representation, particularly the leadership role of females in religious media outlets, would be recommended.

Theoretically, the research project contributes to the study of religion, media, and education by situating, interpreting, and understanding religious media artefacts as educational material that fosters literacy development. This shows that religious media are not only established for religious purposes. Therefore, the theoretical understanding provides insights and opportunities for scholars to conceptualise religious media beyond religious boundaries. Hence, the focus on public pedagogy and its relationship to religious media and literacy development provides a new critical, cultural dimension within the academic fields of religion, media, and education, and allows its scholars to engage with other academic disciplines.

The study contributed to shifting the dominant academic narrative of religious media from Pentecostalism to mainline Christianity and from a simplistic commercialisation, proselytisation and religious globalisation paradigm to context-based broadcasting driven by contemporary socio-political issues.

The study also situated the ACNN in academic conversation, thereby contributing to African media historiography in a way that bridges the gap in the academic literature on Anglican media activities in Nigeria. Finally, the study has shown the intersection between religion, media, and education, by reaffirming that formal school or classroom settings are not the only education sites that systematically equip citizens with relevant knowledge for meaningful societal participation and development.

## Conclusion

As a product of everyday human activity, media religion is a lived mediated practice, not an empty form of communication. This research project, "Public Pedagogy and the Socio-political Economy of Religious media: A Qualitative Study of the ACNN," hence examined the socio-political responses and public pedagogical function of religious media in literacy development in Nigeria. This study conceptualised the ACNN as a private-public platform with socio-religious aspirations: private because of its ownership and operation, and public due to its presence, influence, links with other cultural institutions, and sense of accountability through its broadcasting activities. This view depicts a broader scope and function of the media as used by religious organisations. Therefore, the ACNN, as an integral part of Nigerian society, works significantly in forming communities and maintaining, building, and projecting an Anglican identity as embodied and expressed by the CoN.

Further, the confessional orientation of the ACNN illustrates how the CoN relies on media logic to re-affirm, re-position and re-strengthen its religious principles, practices, and authority. Due to the complex relationship between changes in media and communication on the one hand, and changes in various fields of culture and society on the other, the ACNN has become a platform for public pedagogy, a religious media platform that exemplifies Biesta's conceptualisation of public pedagogy as "a pedagogy for the public, a pedagogy of the public, and a pedagogy that enacts a concern for publicness" (2012, 684).

## References

- 2019 Bible Study Outline. Godly Leadership: Politics and Christian Discipleship. HISS Time Press. Abuja.
- Abba Issa Auwalu. (2016). Media and the 2002 Miss World Riots. [doi:10.13140/RG.2.2.14016.53763](https://doi.org/10.13140/RG.2.2.14016.53763)
- Abdulrasaq, K. (2020). Transparency, Civil Society, and the Nigeria's Defence Sector in the 21st Century. *Kaduna Journal of Historical Studies*, 11(3), 212–226.
- Abioje, P. O. (2011). A Critique of Commercialization of Religions in Nigeria via the Mass Media. *Ilorin Journal of Religious Studies, (IJOURELS)*, 1(2), 57–79.
- Aboh, S. C., & Agbedo, C. U. (2020). Between Statements and Actions: A Speech Act Analysis of President Buhari's Media Political Discourses. *Journal of Language Teaching and Research*, 11(6), 948. <https://doi.org/10.17507/jltr.1106.11>
- Aboyi, A.A. (2014). Mass Literacy and the Attainment of Democracy in Africa. The Nigeria Scenario. *2014 WEI International Conference Proceedings*.
- Abubakre, F. I. (2017). Influencing the Message: The Role of Media Ownership on the Press Coverage of the 2015 Presidential Electoral Campaign in Nigeria. *Brazilian Journalism Research*, 13(3), 60. <https://doi.org/10.25200/bjr.v13n3.2017.1009>
- Adams, J. (2010). *An Introduction to the New Literacy Studies*. Shinshu University Institutional Repository.
- Adekoya-Cole O, T., Olasode I, A., George O, E., Olakunle O, B., & Eytayo O, A. (2015). Poor Health Literacy in Nigeria: Causes, Consequences and Measures to improve it. *Nig Q J Hosp Med*, 25(2), 112–127.
- Adeoye, O. A. (2009). Godfatherism and the future of Nigerian democracy. *African Journal of Political Science and International Relations*, 3(6), 268–272.



- Agbo, J. N., Nnamani, K. E., & Nnadi, C. I. (2021). Ethno-Religious Voting Pattern and Governance in the Post-2015 Presidential Election in Nigeria. *Unisia*, 39(1). <https://doi.org/10.20885/unisia.vol39.iss1.art5>
- Aihiokhai, S. A. (2010). Pentecostalism and Political Empowerment: The Nigerian Phenomenon. *Journal of Ecumenical Studies*, 45(2), 249–265.
- Ajilore, K., Ojomo, O., & Ige, B. (2012). Influence of Ownership on Media Objectivity in Nigeria. *ResearchGate*, January 1–23. <https://www.researchgate.net/publication/320592379%0AInfluence>
- Akhtar, I. (2016). Research design. In *Research in Social Science: Interdisciplinary Perspectives* (pp. 63–84). <https://doi.org/10.1097/00006527-199301340-00010>
- Akinloye, I. A. (2019). Human Flourishing, Church Leadership and Legal Disputes in Nigerian Churches. In M. C. Green (Ed.), *Law, Religion and Human Flourishing in Africa* (pp. 25–41). African Sun Media. <https://doi.org/10.18820/9781928314592/02>
- Akinyetun, T. S. (2021). Youth Political Participation, Good Governance and Social Inclusion in Nigeria: Evidence from Nairaland. *Canadian Journal of Family and Youth*, 13(2), 1–13. <https://doi.org/10.29173/cjfy29648>
- Akubo, A. A., & Okolo, B. I. (2019). Boko Haram insurgency in Nigeria: Implications for national security and restorative justice. *African Journal on Conflict Resolution*, 19(2), 109–132.
- Alakwe, K. O. (2017). Media and Society: Deconstructing the Role of the Media in Fostering Social Cohesion in Contemporary Nigerian Society. *Research on Humanities and Social Sciences*, 7(18), 49–57.
- Alao, O. J. (2019). Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool. *Global Journal of Human-Social Science A: Arts & Humanities – Psychology*, 18(7).
- Albert, I. O. (2005). Explaining ‘godfatherism’ in Nigerian politics. *African Sociological Review*, 9(2), 79–105.
- Altheide, David L., and Robert P. Snow. 1988. Toward a theory of mediation. In *Communication Yearbook 11*. Edited by James A. Anderson, 194–223. Newbury Park, CA: SAGE.

- Altheide, L. D., & Snow, P. R. (1979). *Media logic*. Beverly Hills: SAGE
- Amadi, L. E. (1977). Church-State Involvement in Educational Development in Nigeria, 1842-1948. *Journal of Church and State*, 19(3), 1842–1948.
- Amamkpa, A. W., & Mbakwe, P. U. (2015). Conflict Early Warning Signs and Nigerian Government Response Dilemma: The Case of Increasing Agitations for Statehood by Indigenous People of Biafra (IPOB) and Movement for the Actualization of Sovereign State of Biafra (MASOB). *African Journal of History and Archaeology*, 1(8), 10–20.
- Amobi, I. T. (2015). Use of Social Media as Pedagogical Tools among Lecturers in Nigerian Tertiary Institutions. In C. U. Nwokefor (Ed.), *Information Communication Technology (ICT) Integration to Educational Curricula: A New Direction for Africa* (pp. 15–33). Rowman & Littlefield Publishers.
- Amusan, M. (2016). Cultivating Effective Pedagogical Skills in In-Service Teachers: The Role of Some Teacher Variables. *Journal of the International Society for Teacher Education*, 20(1), 83–89.
- Anderson, A. (2004). *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge University Press.
- Anderson, G. L., & Irvine, P. (1993). Informing Critical Literacy with Ethnography. In C. Lankshear & P. McLaren (Eds.), *Critical Literacy: Politics, Praxis, and the Postmodern* (pp. 81–104). State University of New York Press.
- Angerbrandt, H. (2015). *Placing Conflict: Religion and Politics in Kaduna State*. Stockholm: Stockholm University.
- Angerbrandt, H. (2018). Deadly Elections: Post-election Violence in Nigeria. *Journal of Modern African Studies*, 56(1), 143–167. <https://doi.org/10.1017/S0022278X17000490>
- Anthony, I. (2017). Prophetic Preaching in a Context of Corruption in Nigeria: A Practical Theological Investigation. [MTh Thesis]. Stellenbosch University.
- Anthony, I. (2018). 'New Nigeria': A socioreligious dimension of prophetic envisioning. *HTS Teologiese Studies/Theological Studies*, 72(2), 1–7. <https://doi.org/10.4102/hts.v74i2.4861>

- Anthony, I., & Forster, D. A. (2021). "I Must Honestly Confess That I Am Afraid of You." Prophetic Preaching as Public Theological Engagement in a Context of Socio-Political Fear. *International Journal of Public Theology*, 15(3), 369–384. <https://doi.org/10.1163/15697320-01530005>
- Apuke, O. D. (2016). Exploring the Issues in Media Ownership and Control in Nigeria. *New Media and Mass Communication*, 56(May), 13–16. <https://iiste.org/Journals/index.php/NMMC/article/view/34380>
- Aridegbe, O. E., & Makinde, S. O. (2014). Literacy for Good Governance in Nigeria: Foundational Development. 14th Biennial National Conference of the Reading Association Nigeria, 1–16.
- Army Reveals those behind Killings in Southern Kaduna. (2020, July 28). *Newspost Nigeria*. <https://newspotng.com/army-reveals-those-behind-killings-in-southern-kaduna>
- Asamoah-Gyadu, J. K. (2012). Hearing, Viewing, and Touched by the Spirit: Televangelism in Contemporary African Christianity. In P. Lee & P. N. Thomas (Eds.), *Global and Local Televangelism* (pp. 126–145). Columbia University Press.
- Asaolu, T. O., Oyesanmi, O., Oladele, P. O., & Oladoyin, A. M. (2005). Privatisation and commercialisation in Nigeria: Implications and prospects for good governance. *South African Journal of Business Management*, 36(3), 65–74. <https://doi.org/10.4102/sajbm.v36i3.636>
- Ayeni, O. B. (2021). Branding and Marketing Nigerian Churches on Social Media. In S. Appau (Ed.), *Marketing Brands in Africa: Perspectives on the Evolution of Branding in an Emerging Market* (pp. 99–119). Palgrave Macmillan. [https://doi.org/10.1007/978-3-030-77204-8\\_6](https://doi.org/10.1007/978-3-030-77204-8_6)
- Babbie, E. R., & Mouton, J. (2001). *The Practice of Social Research (South Africa)*. Oxford University Press.
- Barton, D., Hamilton, M., & Ivanic, R. (2000). *Situated Literacies: Reading and writing in context*. Edited (D. Barton, M. Hamilton, & R. Ivanic, Eds.). Routledge. <https://doi.org/10.4324/9780203984963>

- Bassegy, M. O. (1991). Missionary Rivalry and Educational Expansion in Southern Nigeria, 1885-1932. *The Journal of Negro Education*, 60(1), 36. <https://doi.org/10.2307/2295531>
- Bausmith, M. J. (2012). The Role of Literacy in Building the Economy: Summer Literacy Interventions for Grades 3–5. *Research In Review*, 1, 1–18. [www.collegeboard.org/research](http://www.collegeboard.org/research)
- Becker, F., & Cabrita, J. (2018). Introduction: Religion, Media, and Marginality in Modern Africa. In F. Becker, J. Cabrita, & M. Rodet (Eds.), *Religion, Media, and Marginality in Modern Africa* (Cambridge, pp. 1–37). Ohio University Press.
- Bennett, R. (2001). *Intentional Discipleship: Cultivating Spiritual Maturity in the Local Church*. NavPress.
- Benson, R. (2016). Institutional Forms of Media Ownership and their Modes of Power. *Journalism Re-Examined: Digital Challenges and Professional Orientations*, January 2016, 29–47.
- Bertram, C., & Christiansen, I. (2014). *Understanding Research: An Introduction to Reading Research*. Van Schaik Publishers.
- Bertrand, I., & Hughes, P. (2018). *Media Research Methods: Audiences, Institutions, Texts*. (2<sup>nd</sup> ed.). Red Globe Press.
- Biesta, G. (2012). Becoming Public: Public Pedagogy, Citizenship, and the Public Sphere. *Social and Cultural Geography*, 13(7), 683–697. <https://doi.org/10.1080/14649365.2012.723736s>
- Billig, M. (1995). *Banal Nationalism*. SAGE.
- Bimbo, F., & Rahab, N. N. (2020). The Media. In B. S. Agang, H. H. Jurgens, & D. A. Forster (Eds.), *African Public Theology* (pp. 307–351). HippoBooks.
- Blaker, L. (2015). The Islamic State's Use of Online Social Media. *Military Cyber Affairs*, 1(1). <https://doi.org/10.5038/2378-0789.1.1.1004>
- Blaug, M. (1966). Literacy and Economic Development. *The School Review*, 74(4), 393–418.
- Bless, C., Higson-Smith, C., & Sithole, S. L. (2013). *Fundamentals of Social Research Methods: An African Perspective* (5<sup>th</sup> ed.). Juta and Company Ltd.



- Bogotch, I. E. (2002). Educational Leadership and Social Justice: Practice into Theory. *Journal of School Leadership*, 12(2), 138–156. <https://doi.org/10.1177/105268460201200203>
- Bolaji, S., Gray, J., & Campbell-Evans, G. (2015). Why do policies fail in Nigeria? *Journal of Education & Social Policy*, 2(5), 57-66.
- Bompani, B. (2006), 'Mandela Mania': Mainline Churches in Post-Apartheid South Africa. *Third World Quarterly*, 27(6). p1137-1149. DOI: 1080/01436590600842559
- Bosch, D. J. (2014). *Transforming mission: Paradigm Shifts in Theology Mission* (Third Ed.). Orbis Books.
- Bourke, B. (2014). Positionality: Reflecting on the Research Process. In *The Qualitative Report* (Vol. 19). <http://www.nova.edu/ssss/OR/OR19/bourke18.pdf>
- Braun, V., & Clarke, V. (2012). Thematic Analysis. In H. Cooper (Ed.), *Research Design: Quantitative, Qualitative, Neuropsychological, and Biological* (APA Handbook, pp. 57–71). American Psychological Association.
- Burns, A. (1948). *History of Nigeria*. George Allen & Unwin Ltd.
- Buxton, T. F. (1839). *The African slave trade and its remedy*. Frank Cass.
- Carducci, R., & Rhoads, R. A. (2005). Of Minds and Media: Teaching Critical Citizenship to the Plugged-in Generation. *About Campus*, 10(5), 2–9. <https://doi.org/10.1002/abc.142>
- Carmen, L. (2010). Introduction: Feminisms and Pedagogies of Everyday life. In J. A. Sandlin, S. D. Brian, & J. Burdick (Eds.), *Handbook of Public Pedagogy* (pp. 130–138). Routledge Taylor and Francis Group.
- Cartledge, M. (2010). Practical Theology. In A. Anderson, M. Bergunder, A. Droogers, & C. van der Laan (Eds.), *Studying Global Pentecostalism: Theories and Methods* (pp. 268–285). Berkely: University of California Press.
- Chai, T. (2018). Pentecostalism in Mission and Evangelism Today. *International Review of Mission*, 107(1), 116–129.



- Chakrabarty, D. (2020). Theories of the New Literacy Studies (NLS). *Research Journal of English Language and Literature*, 8(1), 1–8. <https://doi.org/10.33329/rjelal.8.1.1>
- Chiluwa, I. (2013). Community and Social Interaction in Digital Religious Discourse in Nigeria, Ghana and Cameroon. *Journal of Religion, Media & Digital Culture*, 2(1), 1–37. <http://jrmdc.com><http://jrmdc.com><http://jrmdc.com><http://jrmdc.com>
- Chiluwa, I., & Adegoke, A. (2013). Twittering the Boko Haram Uprising in Nigeria: Investigating Pragmatic Acts in the Social Media. *Africa Today*, 59(3), 83–102. <https://doi.org/10.1353/at.2013.0010>
- Chimere, O., Iheonu, & Nathaniel E., U. 2019. Addressing Poverty Challenges in Nigeria. AfirHeritage Policy Brief, 21(July), 1-5.
- Chrisomalis, S. (2009). The Origins and Coevolution of Literacy and Numeracy. In N. Olsen, D. & Torrance (Ed.), *The Cambridge Handbook of Literacy* (pp. 59–74). Cambridge University Press.
- Christ, W. G., & James, P. (1998). Media literacy, media education, and the academy. *Journal of Communication*, 48(1), 5–15.
- Coleman, R. (2008). The Becoming of Bodies: Girls, Media effects and Body Image. *Feminist Media Studies*, 8(2), 1–37.
- Coleman, S. (2000). *The Globalisation of Charismatic Christianity: Spreading the Gospel of Prosperity*. Cambridge University Press.
- Compton-Lilly, C. F. (2009). What Can New Literacy Studies Offer to the Teaching of Struggling Readers? *The Reading Teacher*, 63(1), 88–90. <https://doi.org/10.1598/rt.63.1.10>.
- Coomans, F. (2007). Content and Scope of the Right to Education as a Human Right and Obstacles to its Realization. In UNESCO, *Human Rights in Education, Science and Culture: 23 Literacy from a Right to Education Perspective. Legal Developments and Challenges*. UNESCO Publishing.
- Cope, B., & Kalantzis, M. (1996). Multiliteracies: New Literacies, New Learning. *Harvard Educational Review*, 66, 1–30.

- Cope, B., & Kalantzis, M. (Eds) (2000). *Multiliteracies: Literacy learning and the design of social futures*. London: Routledge.
- Costandius, E., & Blitzer, E. (2015). Critical Citizenship and Higher Education Curricula: Legacies and Prospects. In *Engaging Higher Education Curricula - A critical citizenship perspective*. SUN Press: African Sun Media. <https://doi.org/10.18820/9781920689698/03>
- Couldry, N., & Hepp, A. (2017). *The Mediated Construction of Reality*. Polity Press.
- Cox, F. D., Orsborn, R., & Sisk, T. (2010). Religion and Social Cohesion in Nigeria: Frustration, Polarization, and Violence. In *Religion, Peacebuilding, and Social Cohesion in Conflict-affected Countries: Research Report*.
- Cox, W. F., & Peck, R. A. (2018). Christian Education as Discipleship Formation. *Christian Education Journal*, 15(2), 243–261. <https://doi.org/10.1177/0739891318778859>
- Cramer, J. M. (2009). *Media, History, Society: A Cultural History of U.S Media*. Wiley-Blackwell Publication.
- Croteau, D., & Hoynes, W. (2001). *The Business of Media: Corporate Media and Public Interest* (2<sup>nd</sup> ed.). Pine Forge Press.
- Curran, J. (2002). *Media and Power*. Routledge Taylor and Francis Group.
- Dada, J. A. (2015). Security Votes in Nigeria: A Desideratum for Security or Recipe for Corruption. *Public Policy and Administration Research*, 5(7), 24–32.
- De Witte, M. (2005). Insight, Secrecy, Beasts, and Beauty: Struggles over the Making of a Ghanaian Documentary on “African Traditional Religion.” *Postscripts: The Journal of Sacred Texts & Contemporary Worlds Editor*, 1(2-3), 277–300. [doi.org/10.1558/post.v1i2.3.277](https://doi.org/10.1558/post.v1i2.3.277)
- Deacon, D., & Stanyer, J. (2014). Mediatization: key concept or conceptual bandwagon? *Media, Culture and Society*, 36(7), 1032–1044. <https://doi.org/10.1177/0163443714542218>
- Demarest, L., Godefroidt, A., & Langer, A. (2020). Understanding News Coverage of Religious-based Violence: Empirical and Theoretical insights

- from Media Representations of Boko Haram in Nigeria. *Journal of Communication*, 70(4), 548–573. <https://doi.org/10.1093/joc/jqaa011>
- Demsetz, H. (1989). The Amenity Potential of Newspapers and the Reporting of Presidential Campaigns. In *Efficiency, Competition and Policy*. Basil Blackwell Publisher.
- Demsetz, H., & Lehn, K. (1985). The Structure of Corporate Ownership: Causes and Consequences. *The Journal of Political Economy*, 93(6), 1155–1177.
- Denzin, N., & Lincoln, Y. (1994). *Handbook of Qualitative Research*. Sage.
- Diara, B.C.D & Onah, N.G. (2014). The Phenomenal Growth of Pentecostalism in the Contemporary Nigerian Society: A Challenge to Mainline Churches. *Mediterranean Journal of Social Sciences* 5(6). P 395 – 402
- Dinham, A., & Francis, M. (2015). Religious Literacy and Welfare. In A. Dinham & M. Francis (Eds.), *Religious Literacy in Policy and Practice* (pp. 3–26). Policy Press. <https://doi.org/10.1163/15685276-12341583>
- Dinham, A., & Shaw, M. (2017). Religious literacy through religious education: The future of teaching and learning about religion and belief. *Religions*, 8(7), 1–13. <https://doi.org/10.3390/rel8070119>
- Djankov, S., McLiesh C., Nenova, T., & Shleifer, A. (2003). Who Owns the Media? *Journal of Law and Economics*, 46(2): 341-381.
- Doyle, G. (2002). *Understanding Media Economics*. SAGE Publications.
- Dubois, M. (2015). Sociology of Ideology. In James Wright (Ed.), *International Encyclopaedia of the Social and Behavioural Sciences* (2nd ed., pp. 573–578). Elsevier.
- Duke, O., Agbaji, D., & Basse, O. (2017). Corruption and the Challenge of Boko Haram Terrorism in Nigeria: A Case of the Nigerian Armed Forces. *Asian Research Journal of Arts & Social Sciences*, 4(2), 1–20. <https://doi.org/10.9734/arjass/2017/34025>
- Duvenhage, A. (2005). The Dynamism of Political Transformation in South Africa: A General Assessment. *Communita*, 10, 1–19.

- Dottolo, A. L., & Tillery, S. M. (2016). Reflexivity and research Feminist interventions and their practical implications. In Jack L Amoureux & Brent J. Steele (Eds.), *Reflexivity and International Relations: Positionality, Critique, and Practice* (pp. 123–141). Routledge.
- Duyile, D. (1987). *Makers of Nigeria Press: An Historical Analysis of the Newspaper Development, the Pioneer Heroes, the Modern Press Barons and the New Publishers From 1859-1987*. Gong Communications Limited.
- Dyikuk, J. J. (2019). Media and Ministry: Examining the Role of Priests in Nigeria in New Evangelisation. *Annals of Journalism and Mass Communication*, 1(2), 15–22.
- Ebere, C. (2011). Beating the Masculinity Game: Evidence from African Traditional Religion. *CrossCurrents*, 61(4), 480–495.
- Effa, A. L. (2013). Releasing the trigger: The Nigerian factor in global Christianity. *International Bulletin of Missionary Research*, 37(4), 214–218.
- Egbu, C. A. (2018). A Study of the Impact of Financial Literacy on Nigerian Public Sector Employees' Financial Outcome [PhD Thesis]. St. Clements University.
- Eisenlohr, P. (2017). Reconsidering mediatization of religion: Islamic televangelism in India. *Media, Culture and Society*, 39(6), 1–16. <https://doi.org/10.1177/0163443716679032>
- Ekhator-Mobayode, U. E., & Abebe Asfaw, A. (2019). The child health effects of terrorism: evidence from the Boko Haram Insurgency in Nigeria. *Applied Economics*, 51(6), 624–638. <https://doi.org/10.1080/00036846.2018.1502871>
- Ekpo, C. E., & Agorye, C. A. (2019). The Indigenous People of Biafra (IPOB) and the Setting of the “Jubril Al-Sudani” Agenda. A Qualitative Review of a Failed Securitization Move. *International Journal of Quantitative and Qualitative Research Methods*, 7(2), 1–17. <https://www.eajournals.org/wp-content/uploads/>
- El-Aswad, e.-S. (2013). Images of Muslims in Western Scholarship and Media after 9/11. *Digest of Middle East Studies*, 22(1), 39–56.



- Emodi, N. V., & Yusuf, S. D. (2015). Improving electricity access in Nigeria: Obstacles and the way forward. *International Journal of Energy Economics and Policy*, 5(1), 335–351.
- Entman, R. M. (1993). Framing: Toward Clarification of a Fractured Paradigm. *Journal of Communication*, 43(4), 51–58.
- Enu, D. B., & Eba, M. B. (2014). Teaching for Democracy in Nigeria: A Paradigm Shift. *Higher Education Studies*, 4(3), 64–71. <https://doi.org/10.5539/hes.v4n3p64>
- Enuku, U. E. (2001). Humanizing the Nigerian Prison Through Literacy Education: Echoes from Afar. *Journal of Correctional Education*, 52(1), 18–22.
- Ezeibe, C. (2021). Hate Speech and Election Violence in Nigeria. *Journal of Asian and African Studies*, 56(4), 919–935. <https://doi.org/10.1177/0021909620951208>
- Ezekeakolam, A., & Omowale, A. (2017). Mass Media and Ethno-religious Crisis in Nigeria. *International Journal of Economics, Business and Management Research*, (3), 56–66.
- Fairclough, N. (2012). Critical Discourse Analysis. In J. P. Gee & M. Handford (Eds.), *The Routledge Handbook of Discourse Analysis* (pp. 9–20). Routledge Taylor and Francis Group.
- Fajfer, Ł. (2019). Religious Outlook in Times of Deep Mediatization. A Case Study of the Print Media of the Russian Orthodox Church in Great Britain and Ireland. *Mediatization Studies*, 3(37). <https://doi.org/10.17951/ms.2019.3.37-52>
- Falola, T. *The History of Nigeria*. (1999). The Greenwood Histories of the Modern Nations Series. London and Westport, CT: Greenwood Press, 1999. pp. xviii+269. *The Journal of African History* 42(2) [doi:10.1017/S0021853701247896](https://doi.org/10.1017/S0021853701247896)
- Faseke, B. O. (2019). Nigeria and the organization of Islamic cooperation: A discourse in identity, faith and development, 1969–2016. *Religions*, 10(3). <https://doi.org/10.3390/rel10030156>
- Flick, U. (2007). *Designing Qualitative Research*. SAGE Publishers.



- Forster, D. A. (2020). The Nature of Public Theology. In S. B. Agang, H. J. Hendriks, & D. A. Forster (Eds.), *African Public Theology* (pp. 15–26). HippoBooks.
- Frahm-Arp, M. (2018). Pentecostalism, Politics, and Prosperity in South Africa. *Religions*, 9(10), 1–16. <https://doi.org/10.3390/rel9100298>
- Frame, J. M. (2013). *Systematic Theology: An Introduction to Christian Belief*. P&R Publishing.
- Freedman, D. (2014). *The Contradictions of Media Power*. Bloomsbury Academic.
- Fritz, K. J. (2012). ADVENT 2012. Advent Series.
- Gaiya, M. A. B. (2015). Charismatic and Pentecostal Social Orientations in Nigeria. *Nova Religio*, 18(3), 63–79. <https://doi.org/10.1017/CBO9781107415324.004>
- Galloway, C. (2016). Media jihad: What PR can learn in Islamic State's public relations masterclass. *Public Relations Review*, 42(4), 582–590. <https://doi.org/10.1016/j.pubrev.2016.03.014>
- Garba, S. A., Singh, T. K. R., Yusuf, N. B. M., & Ziden, A. A. (2013). An Overview of Technology Integration in Nigerian Colleges of Education. *Journal of Education and Learning*, 7(1), 35–42.
- Gates, S., & Podder, S. (2015). Social Media, Recruitment, Allegiance and the Islamic State. *Perspectives on Terrorism*, 9(4), 107–116.
- Gee, J. P. (1996). *Social linguistics and literacies: Ideology in discourses*. Routledge Falmer.
- Gee, J. P. (1999). The New Literacy Studies and the “Social Turn.” <https://books.google.com/books?hl=en&lr=&id=-DuNLtLw-9cC&oi=fnd&pg=PA180&dq=james+paul+gee+2000&ots=FWQYyeo6yv&sig=RpLZ09rSZeYZzu-UkBDzbrFiyVU%0Ahttp://www.schools.ash.org.au/litweb/page300.html>.
- Gee, J. P. (2010a). A Situated Sociocultural Approach to Literacy and Technology. 165–193.
- Gee, J. P. (2010b). *New Digital Media and Learning as an Emerging Area and “Worked Examples” as One Way Forward*. The MIT Press.

- Gee, J. P. (2012). Discourse and “the New Literacy Studies.” In J. P. Gee & M. Handford (Eds.), *The Routledge Handbook of Discourse Analysis* (pp. 371–382). Routledge Taylor and Francis Group.
- Gee, J. P. (2015). The New Literacy Studies. In J. Rowsell & K. Pahl, Eds. *The Routledge Handbook of Literacy Studies*. <https://doi.org/10.4324/9781315717647>
- Gee, J. P. (2018). New Digital Media and Learning as an Emerging Area and “Worked Examples” as One Way Forward. In *New Digital Media and Learning as an Emerging Area and “Worked Examples” as One Way Forward*. <https://doi.org/10.7551/mitpress/8563.001.0001>
- Gee, J. P., & Handford, M. (2012). Introduction. In J. P. Gee & M. Handford (Eds.), *The Routledge Handbook of Discourse Analysis* (pp. 1–6). Routledge Taylor and Francis Group.
- Gever, C. V. (2015). Comparative Analysis of Public and Private Broadcast Media Surveillance of the Boko Haram Insurgency in Nigeria. *International Journal of Crisis Management*, 5, 22–30.
- Giroux, H. A. (2004a). Cultural Studies, Public Pedagogy, and the Responsibility of Intellectuals. *Communication and Critical/Cultural Studies*, 1(1), 59–76. <https://doi.org/10.1080/1479142042000180935>
- Giroux, H. A. (2004b). Public Pedagogy and the Politics of Neo-liberalism: Making the political more pedagogical. *Policy Futures in Education*, 2(3 & 4), 494–517. <https://doi.org/10.1080/1353464042000208530>.
- Gitlin, T. (1980). *The whole world is watching: Mass media in the making and unmaking of the new left*. University of California Press.
- Glas, J. (2015). The Gospel, Human Flourishing, and the Foundation of Social Order. *The Southern Baptist Journal of Theology*, 19(2), 105–134. <http://equip.sbts.edu/wp-content/uploads/2015/10/19.2>
- Goffman, E. (1974). *Frame Analysis: An Essay in the Organization of Experience*. Harvard University Press.
- Goldfarb, K. P., & Grinberg, J. (2002). Leadership for Social Justice: Authentic Participation in the Case of a Community Center in Caracas, Venezuela.

- Journal of School Leadership*, 12(2), 157–173.  
<https://doi.org/10.1177/105268460201200204>
- Goody, J., & Watt, I. (1963). The Consequences of Literacy. *Comparative Studies in Society and History*, 5(3), 304–345.  
<https://doi.org/10.1017/S0010417500001730>
- Grieve, P. G. (2022). Religion. In H. A. Campbell & Tsuria Ruth (Eds.), *Digital Religion: Understanding Religious Practice in Digital Media* (2nd ed., pp. 25–39). Routledge.
- Gyimah-Brempong, K. (2011). Education and economic development in Africa. *African Development Review*, 23(2), 219–236. <https://doi.org/10.1111/j.1467-8268.2011.00282.x>
- Hackett, R. (1998). Charismatic/Pentecostal Appropriation of the Media Technologies in Nigeria and Ghana. *Journal of Religion in Africa*, 28(3), 258–277.
- Hackett, R. (2003). Managing or Manipulating Religious Conflict in the Nigerian Media. In J. Mitchell & S. Marriage (Eds.), *Mediating Religion: Conversations in Media, Religion and Culture* (pp. 1–28). T and T Clark.  
[www.researchgate.net/publication/255611532](http://www.researchgate.net/publication/255611532)
- Hackett, R. (2009). Religion and the Internet. *Diogenes*, 211, 67–76.  
<https://doi.org/10.1093/oxfordhb/9780199588961.013.0040>
- Hackett, R., Mélice, A., van Wolputte, S., & Pype, K. (2014). Interview: Rosalind Hackett reflects on religious media in Africa. *Social Compass*, 61(1), 67–72.  
<https://doi.org/10.1177/0037768613513944>
- Hadad, S. (2017). Knowledge Economy: Characteristics and Dimensions. *Management Dynamics in the Knowledge Economy*, 5(2), 203–225.  
<https://doi.org/10.25019/mdke/5.2.03>
- Hamid, M., & Baba, I. (2014). Resolving Nigeria's 'Boko Haram' Insurgence: What Role for the Media? *Procedia – Social and Behavioural Sciences*, 155(October), 14–20. <https://doi.org/10.1016/j.sbspro.2014.10.249>
- Hamid, S., Bukhari, S., Ravana, S. D., Norman, A. A., & Ijab, M. T. (2016). Role of Social Media in Information-Seeking Behaviour of International

- Students: A Systematic Literature Review. *Aslib Journal of Information Management*, 68(5), 643–666. <https://doi.org/10.1108/AJIM-03-2016-0031>
- Hannam, P., Biesta, G., Whittle, S., & Aldridge, D. (2019). *Religious Literacy: A way forward for Religious Education?* <https://doi.org/10.1080/13617672.2020.1736969>
- Hardiman, R. (2010). The Season of Advent: A Timeline of its Historical Development. *Pastoral Liturgy*, 40(1), 1–7.
- Hartley, R., & Horne, J. (2006). *Social and Economic Benefits of Improved Adult Literacy*.
- Hassan, I., Azmi, M. N. L., & Abubakar, U. I. (2017). Framing Islam in News Reporting: A Comparative Content Analysis. *Asian Social Science*, 13(10), 112. <https://doi.org/10.5539/ass.v13n10p112>
- Hawisher, G. E., & Selfe, C. L. (2000). *Global Literacies and the World Wide Web*. Routledge Taylor and Francis Group.
- Helland, C. (2000). Online-Religion/Religion-Online and Virtual Communities. In J. K. Hadden & D. E. Cowan (Eds.), *Religion on the Internet: Research Prospects and Promises* (pp. 205–223). Elsevier Science Press.
- Henn, M., Weinstein, M., & Foard, N. (2006). *A Short Introduction to Social Research*. SAGE Publications Ltd.
- Hepp, A. (2009). *Cultures of Mediatization*. Polity Press.
- Hepp, A. (2013). *Cultures of Mediatization*. Polity Press.
- Hepp, A. (2016). Pioneer communities: collective actors in deep mediatization. *Media, Culture and Society*, 38(6), 918–933. <https://doi.org/10.1177/0163443716664484>
- Hepp, A., & Krönert, V. (2009). *The mediatization of the religious*. VS Verlag für Sozialwissenschaften.
- Hepp, A., & Krotz, F. (2014). Mediatized worlds – understanding everyday mediatization. In *Mediatized Worlds. Culture and Society in a Media Age* (pp. 1–17). Palgrave Macmillan.



- Hepp, A., Hjarvard, S., & Lundby, K. (2015). Mediatization: theorizing the interplay between media, culture and society. *Media, Culture and Society*, 37(2), 314–324. <https://doi.org/10.1177/0163443715573835>
- Hernandez, A. (1997). *Pedagogy, Democracy and Feminism: Rethinking the Public Sphere*. State University of New York Press.
- Hjarvard, S. (2008a). The Mediatization of Religion: A Theory of the Media as Agents of Religious Change. *Nordic Journal of Media Studies*, 6(1), 9–26. [https://doi.org/10.1386/nl.6.1.9\\_1](https://doi.org/10.1386/nl.6.1.9_1)
- Hjarvard, S. (2008b). The Mediatization of Society: A Theory of the Media as Agents of Social and Cultural Change. *Nordicom Review*, 29(2), 102–131. <https://doi.org/10.1515/nor-2017-0181>
- Hjarvard, S. (2009). Soft individualism: media and the changing social character. In K. Lundby (Ed.), *Mediatization: Concept, Changes, Consequences* (pp. 159–177). Peter Lang Publishing.
- Hjarvard, S. (2011). The mediatization of religion: Theorising religion, media and social change. *Culture and Religion*, 12(2), 119–135. <https://doi.org/10.1080/14755610.2011.579719>
- Hjarvard, S. (2012). Three forms of mediatized religion. Changing the public face of religion. In S. Hjarvard & M. Lövheim (Eds.), *Mediatization and Religion* (pp. 21–44). Nordicom.
- Hjarvard, S. (2013). *The Mediatization of Culture and Society*. Routledge.
- Hjarvard, S. (2014). From mediation to mediatization: the institutionalization of new media. In H. Andreas & F. Krotz (Eds.), *Mediatized Worlds: Culture and Society in a Media Age* (pp. 123–139). Palgrave Macmillan.
- Hjarvard, S. (2016). Mediatization and the changing authority of religion. *Media, Culture and Society*, 38(1), 8–17. <https://doi.org/10.1177/0163443715615412>
- Hjarvard, S., & Petersen, L. N. (2013). Mediatization and cultural change. *Journal of Media and Communication Research*, 54, 1–7.
- Hofmeyr, J.W. (2004) Post-Independent Mainline Churches in Africa (1975-2000). *HTS* 60(4). P. 1307 – 1332.



- Hollenweger, W. (1997). *Pentecostalism: Origins and Developments Worldwide*. Hendrickson Publications.
- Holmes, A. G. (2020). Researcher Positionality - A Consideration of Its Influence and Place in Qualitative Research - A New Researcher Guide. *Shanlax International Journal of Education*, 8(4), 1–10. <https://doi.org/10.34293/education.v8i4.3232>
- Horsfield, P. (2004). Theology, Church and Media – Contours in a Changing Cultural Terrain. In P. Horsfield, M. Hess, & A. Medrano (Eds.), *Belief in media: Cultural perspectives on media and Christianity*, (pp. 1–8). Ashgate Publishing. <https://doi.org/10.4324/9781003063186-4>
- Human Rights Watch. (2003). The “Miss World Riots”: Continued Impunity for Killings in Kaduna. In *Human Rights*, 15(13).
- Ibahrine, M. (2014). Islam and Social Media. In K. Harvey (Ed.), *Encyclopaedia of Social Media and Politics* (Vol. 1, pp. 736–740). SAGE Reference. <https://doi.org/10.4135/9781452244723.n299>
- Ibrahim, J. (1981). *The Structure of Dependence and Media Production in Nigeria*. Nigerian Political Science Association, 1–26.
- Ihejirika, W. C. (2008). In-line religion: innovative pastoral applications of the new information and communication technologies by the catholic church in Nigeria. *Politics and Religion Journal*, 2(2), 79–98.
- Ihejirika, W. C. (2009). Research on Media, Religion and Culture in Africa: Current Trends and Debates. *African Communication Research: A Peer-Reviewed Journal*, 2(1), 1–60.
- Ihejirika, W. C. (2012). From Televisuality to Social Activism: Nigerian Televangelists and Their Socio-Political Agenda. In P. Lee & P. N. Thomas (Eds.), *Global and Local Televangelism*. Columbia University Press.
- Israel, M. (2015). *Research Ethics & Integrity for Social Scientists: Beyond Regulatory Compliance* (2nd ed.). SAGE.
- Julius-Adeoye, R. J. (2017). The Nigeria-Biafra war, population, culture and agitation for sovereignty of Biafra Nation. African Studies Centre, Leiden. Working Paper (No. 138).

- Kangwa, J. (2016) Pentecostalisation of Mainline Churches in Africa: The Case of the United Church of Zambia. *The Expository Times* 127(12). p. 573-584
- Kapinga, L., Huizinga, R., & Shaker, R. (2022). Reflexivity through positionality meetings: religion, Muslims and 'non-religious' researchers. *International Journal of Social Research Methodology*, 25(1), 103–117. <https://doi.org/10.1080/13645579.2020.1853876>
- Kellner, D., & Share, J. (2007). Critical media education, radical democracy and the reconstruction of education. In D. Macedo & S.R. Steinberg (Eds.), *Media literacy: A reader* (Publication, pp. 3–23). Peter Lang Publishing. <https://doi.org/10.1590/S0101-73302008000300004>
- Kelly, M. (2015). Visual communication design as a form of public pedagogy. *Australian Journal of Adult Learning*, 55(3), 390–407.
- Kemp, E. S., Hort, J., & Hollowood, T. (Eds) (2018). *Descriptive Analysis in Sensory Evaluation*. Wiley Blackwell & Son Ltd.
- Kitagawa, K. (2017). Situating preparedness education within public pedagogy. *Pedagogy, Culture and Society*, 25(1), 1–13. <https://doi.org/10.1080/14681366.2016.1200660>
- Kleinig, J., & Evans, N. G. (2013). Human Flourishing, Human Dignity, and Human Rights. *Law and Philosophy*, 32(5), 539–564. <https://doi.org/10.1007/s10982-012-9153-2>
- Kola, A. J., Gana, N. N., & Olasumbo, I. O. (2017). The lack of good governance in Nigeria and its impact on functional science education. *International Journal of Development and Sustainability*, 6(9), 1036–1047.
- Koopman, N. (2009). Public Theology as Prophetic Theology: More than Utopianism and Criticism? *Journal of Theology for Southern Africa*, 134(March), 117–130.
- Koopman, N. (2014). Jesus Christ is Lord! An Indispensable Parameter for Theology in Public Life? In P. Dibeela, P. Lenka-Bula, & Vuyani Vellem (Eds.), *Prophet from the South: Essays in honour of Allan Aubrey Boesak* (pp. 36–48). SUN Press.

- Kperogi, F. A. (2020). Sharia or Death: The Mass Mediated Hegemonic Rhetoric of Theocratic Populism in Nigeria's Muslim North. *World Complexity Science Academy Journal*, 1(1), 27–44. <https://doi.org/10.46473/wcsaj27240606/15-05-2020-0004/full/html>
- Kress, Gunther. (2000). Multimodality. In B. Cope & M. Kalantzis (Eds.), *Multiliteracies: Literacy learning and the design of social futures* (pp. 182–202). Routledge.
- Krings, M. (2008). Conversion on Screen: A Glimpse at Popular Islamic Imaginations in Northern Nigeria. *Africa Today*, 54(4), 44–68. <https://doi.org/10.2979/aft.2008.54.4.44>
- Krippendorff, K. (1980). *Content Analysis: An Introduction to its Methodology*. Sage.
- Krotz, F. (2008). Media connectivity: Concepts, conditions, and consequences. In A. Hepp, F. Krotz, & S. Moores (Eds.), *Connectivity, networks and flows: Conceptualizing contemporary communications* (pp. 13–31). Hampton Press.
- Krüger, O. (2018). The 'Logic' of Mediatization Theory in Religion: A critical consideration of a new paradigm. *Marburg Journal of Religion*, 20(1), 1–31.
- Kur, J. T., Melladu, B. B., & Nyekwere, E. O. (2013). Mass Media and the Search for Transitional Justice in Nigeria. *Oman Chapter of Arabian Journal of Business and Management Review*, 3(5), 62–77. <https://doi.org/10.12816/0016454>
- Kwashi, B. A. (2011). Television Station for the church of Nigeria (Anglican Communion) (pp. 1–12). Church of Nigeria Anglican Communion.
- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.
- Layefa, G., & Olusola, M. (2014). Mass Media and religious conflict in Nigeria: A case for Social Responsibility. *KSU Journal of Mass Communication*, 3(January), 164–178.
- Lee, S. E. (2013). Education as a Human Right in the 21st Century. *Democracy Education Journal*, 21(1), 1–9.
- Lewis, C., Enciso, P. & Moje, E. (2007). Reframing sociocultural research on literacy: Identity, agency, and power (Introduction). In C. Lewis, P. Enciso,

& E. Moje (Eds.), *Reframing sociocultural research on literacy* (pp. 1–11). Lawrence Erlbaum Associates.

Lewis, S. (2013). The Lordship of Jesus Christ.

[www.britannica.com/EBchecked/topic/498751/republic](http://www.britannica.com/EBchecked/topic/498751/republic)

Livingstone, S. (2009). On the mediation of everything. *Journal of Communication*, 59(1), 1-18.

Livingstone, S., & van der Graaf, S. (2010). Media Literacy. In W. Donsbach (Ed.), *The International Encyclopaedia of Communication*.

[doi:10.1002/9781405186407.wbiecm039](https://doi.org/10.1002/9781405186407.wbiecm039)

Loimeier, R. (1997). *Islamic Reform and Political Change in Northern Nigeria*. North-Western University Press.

Lövheim, M. (2016). Mediatization: analysing transformations of religion from a gender perspective. *Media, Culture and Society*, 38(1), 18–27.

<https://doi.org/10.1177/0163443715615411>

Lövheim, M., & Hjarvard, S. (2019). The Mediatized Conditions of Contemporary Religion: Critical Status and Future Directions. *Journal of Religion, Media and Digital Culture*, 8(2), 206–225.

<https://doi.org/10.1163/21659214-00802002>

Lundby, K. (2009). Introduction: Mediatisation as Key. In K. Lundby (Ed.), *Mediatisation: Concept, Changes, Consequences* (pp. 1–18). Peter Lang Publishing.

Lundby, K. (2014a). Mediatization of Communication. In K. Lundby (Ed.), *Handbooks of Communication Science* (Vol. 21). De Gruyter Mouton.

Lundby, K. (2014b). Mediatized stories in mediatized worlds. In A. Hepp & F. Krotz (Eds.), *Mediatized Worlds. Culture and Society in a Media Age* (pp. 19–37). Palgrave Macmillan.



- Lundy, K. S. (2008). *Historical Research*. In *The SAGE Encyclopaedia of Qualitative Research Methods* (Volume 1 & 2, pp. 395–399). A SAGE Reference Publication.
- Lynch, G. (2011). What can we learn from the Mediatisation of Religion debate? *Culture and Religion*, 12(2), 203–210.
- Lövheim, M., & Lynch, G. (2009). The Mediatization of Religion Debate. *Culture and Religion*, 12(2), 111–117.
- Mahan, J. H. (2012). Religion and Media. *Religion Compass*, 6(1), 14–25. <https://doi.org/10.1111/j.1749-8171.2011.00330.x>
- Majekodunmi, A. (2013). Godfatherism and Political Conflicts in Nigeria: The Fourth Republic in Perspective. *Xplore International Research Journal Consortium www.Irjournals.Org*, 2(7), 70–75. [www.irjournals.org](http://www.irjournals.org)
- Marlowe, J. M., Bartley, A., & Collins, F. (2017). Digital belongings: The Intersections of Social Cohesion, Connectivity and Digital Media. *Ethnicities*, 17(1), 85–102. <https://doi.org/10.1177/1468796816654174>
- Marshall, R. (2010). The Sovereignty of Miracles: Pentecostal Political Theology in Nigeria. *Constellations*, 17(2), 197–223. <https://doi.org/10.1111/j.1467-8675.2010.00585.x>
- Marshall-Fratani, R. (1998). Mediating the Global and the Local in Nigerian Pentecostalism. *Journal of Religion in Africa*, xxviii(3), 278–314.
- Martens, H., & Hobbs, R. (2015). How Media Literacy Supports Civic Engagement in a Digital Age. *Atlantic Journal of Communication*, 23(2), 120–137. <https://doi.org/10.1080/15456870.2014.961636>
- Mbara, G. C. (2019). Corruption and Good Governance in Nigeria: Zooming the Lens on the Buhari Anti-Corruption Crusade. *Gender, Information and Development in Africa*, March, 193–217.
- McCracken, M., & Murray, T. S. (2009). *The Economic Benefits of Literacy: Evidence and Implications for Public Policy*. <http://www.dataangel.ca/en/CLLRNet>



- McQuarrie, J. (1986). *Theology, Church and Ministry*. CMS Press Ltd.
- Milner, H. (2002). *Civic Literacy: How Informed Citizens Make Democracy Work*. University Press.
- Mohammed, M., & Mohammed, J. (2004). The Political Economy of Media Ownership in Nigeria. In P. N. Thomas & N. Zaharom (Eds.), *Who Owns the Media: Global Trends and Local Resistances* (pp. 227–267). Southbound.
- Moore, R. (2012). *Making Disciples: Developing Lifelong Followers of Jesus*. Regal.
- Morgan, D. (2011). Mediation or mediatisation: The history of media in the study of religion. *Culture and Religion*, 12(2), 137–152. <https://doi.org/10.1080/14755610.2011.579716>
- Morgan, D. (2013). Religion and media: A critical review of recent developments. 1997–2006. <https://doi.org/10.1177/2050303213506476>
- Mouton, J. (1996). *Understanding social research*. Van Schaik Publishers.
- Moynagh, J. (1952). The Church in Nigeria. *The Furrow*, 3(1), 3–16.
- Musa Yusuf, I. (2019). Electoral Violence in Nigeria: Disentangling the Causes. *Research on Humanities and Social Sciences*, 9(10), 38–47. <https://doi.org/10.7176/RHSS>
- NBS (National Bureau of Statistics). (2012). National Baseline Youth Survey Report. [http://www.nigerianstat.gov.ng/nbslibrary/social-economic-statistics/gender and youth](http://www.nigerianstat.gov.ng/nbslibrary/social-economic-statistics/gender%20and%20youth).
- Nelson, O. (2011). Mass Media Strategies for Creating Awareness of Breast Cancer. *Public Knowledge Journal*, 2(1), 1–18. <http://eprints.covenantuniversity.edu.ng/1587/1/>
- Nemine, E. B. & Akintunde, A. O. (2019). Impact of Teaching Experience on Teachers Attitude towards the Use of Instructional Television (ITV) in Bayelsa State Nigeria. Asian Online Journal Publishing Group: *Asian Journal of Education and Training*, 5(2), 292–298. <https://doi.org/10.20448/journal.522.2019.52.292.298>

- NERDC. (2013). National Policy on Education 6th Edition (pp. 1–56). The Nigerian Educational Research and Development Council. <https://educatetolead.files.wordpress.com/2016/02/national-education-policy-2013>
- New London Group. (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard Educational Review*, 66, 60–92.
- Newman, W. L. (2014). *Social Research Methods: Qualitative and Quantitative Approaches* (7<sup>th</sup> ed). Pearson Education Limited.
- Ngozika, O.-A. A., Okwuchukwu, N. J., & Paul, O.-A. (2020). Indigenous People of Biafra (IPOB) and the Renewed Quest for Biafra. *Multidisciplinary Research Journal*, XII(3), 1–315.
- Nkamnebe, E. C., & Nkamnebe, C. B. (2018). Leaving No One Behind: Promoting Literacy in Nigeria through Inclusive Library and Information Services. *Covenant Journal of Library and Information Science*, 1(1), 74–86.
- Nkwede, J. O., Ibeogu, A. S., & Nwankwo, O. U. (2014). Political Godfatherism and Governance in a Developing Democracy: Insight from Nigeria. *Academic Journal of Interdisciplinary Studies*, 3(4), 137–144. <https://doi.org/10.5901/ajis.2014.v3n4p137>
- NMEC (National Commission for Mass Literacy Adult and Non- Formal Education). (2017a). Operational Plan for a National Mass Literacy Programme 2017.
- NMEC (National Commission for Mass Literacy Adult and Non- Formal Education). (2017b). Policy Guidelines for Mass Literacy Adult and Non- Formal Education in Nigeria.
- Nmehielle, V. O. (2004). Sharia law in the Northern States of Nigeria: To implement or not to implement, the constitutionality is the question. *Human Rights Quarterly*, 26(3), 730–759. <https://doi.org/10.1353/hrq.2004.0039>
- Nnam, M. U., Ajah, B. O., Arua, C. C., Okechukwu, G. P., & Okorie, C. O. (2019). The war must be sustained: An integrated theoretical perspective of the cyberspace-Boko Haram terrorism nexus in Nigeria. *International Journal of Cyber Criminology*, 13(2), 379–395. <https://doi.org/10.5281/zenodo.3707556>

- Ntriri, D. (1993). Africa's educational dilemma: Roadblocks to universal literacy for social integration and Change. *International Review of Education*, 39(5), 357–372.
- Nwali, A. C., Johnson, N., & Oganezi, B. (2019). Privatisation of Public Enterprises in Nigeria: Challenges and Prospects on Economic Development. *Mediterranean Journal of Social Sciences*, 10(4), 131–142. <https://doi.org/10.2478/mjss-2019-0059>
- Nwankwo, A. O. (2017). Mediatized spirituality: A critical appraisal of the media-religion nexus in Nigeria. *Romanian Journal of Communication and Public Relations*, 19(3), 17–31. <https://doi.org/10.21018/rjcpr.2017.3.242>
- Nwozor, A. (2014). Media, Ethnicity and the Challenge of Peace: Exploring the Crisis of State-Building in Nigeria. *The Journal of Pan African Studies*, 6(9), 146–161.
- Nyamnjoh, F. B. (2004). Media Ownership and Control in Africa in the Age of Globalization. In P. N. Thomas & Zahararom Nain (Eds.), *Who Owns the Media: Global Trends and Local Resistances* (pp. 119–134). Southbound.
- O'Keeffe, A. (2012). Media and Discourse Analysis. In J. P. Gee & M. Handford (Eds.), *The Routledge Handbook of Discourse Analysis* (pp. 441–454). Routledge Taylor and Francis Group.
- Obayi, P. M., & Edogor, I. O. (2016). Nigerian Audiences' Perception of Pentecostal Churches' Ownership of Satellite Television Channels. *Global Journal of Arts, Humanities & Social Sciences*, 4(3), 12–18.
- Oberiri, D. (2016). Media Ownership and Control in Nigeria: An Overview of the Marxist and Pluralist Theories. *New Media and Mass Communication*, 54(May), 31–33.
- Odorume, A. (2012). Historiography of the Print Media: A global-cum-Nigerian perspective. *Mgbakoigba: Journal of African Studies*, 1, 1–9.
- Ojibara, I. I. (2016). Biafra: Why Igbo want to Secede. *Arabian Journal of Business and Management Review*, 4(1), 53–61. [www.arabianjbm.com](http://www.arabianjbm.com)

- Ojo, M. A. (1995). The Charismatic Movement in Nigeria Today. *International Bulletin of Missionary Research*, 19(3), 114–118. <https://doi.org/10.1177/239693939501900306>
- Ojukwu, U. G., & Clement, M. (2019). Elections and Democratic Consolidation: A Study of 2019 General Elections in Nigeria. <https://doi.org/10.5281/zenodo.3227245>
- Okon, G. (2011). Religion, Media and Politics in Africa 61 Televangelism and the Socio-political Mobilization of Pentecostals in Port Harcourt Metropolis: A KAP Survey. *Politics and Religion*, 5(1), 61–80.
- Okosun, V. A., Akongbowa, A. B., & Aihie-Ezomo, J. (2016). Pedagogical Insights into the Teaching of Public Administration in Tertiary Institutions in Nigeria. *African Research Review*, 10(2), 213. <https://doi.org/10.4314/afrrrev.v10i2.13>
- Okpaga, A., Ugwu, S. C., & Eme, O. I. (2012). Activities of Boko Haram and Insecurity Question in Nigeria. *Oman Chapter of Arabian Journal of Business and Management Review*, 1(9), 77–99. <https://doi.org/10.12816/0002163>
- Okwuchukwu, O. G. (2014). The Influence of Media Ownership and Control on Media Agenda Setting in Nigeria. *International Journal of Humanities, Social Sciences and Education*, 1(7), 36–45.
- Okwudishu, C. (1988). Patterns of Ownership and Accessibility to Information and Media Facilities in Democratizing the Media in Nigeria. *African Media Review*, 3(1), 121–133.
- Olayiwola, A. R. O. (2014). Mass Media of Communication and Environmental Problems: Islamic Religious Communication Solutions Perspectives. *International Journal of Academic Research and Reflection*, 2(4), 1–18. [doi.org/10.4172/2165-7912.1000250](https://doi.org/10.4172/2165-7912.1000250)
- Oloyede, B. I., Oni, B. O., & Oluwole, A. v. (2015). Religion and Media in a Plural Society: The Nigerian Experience. *RUDN Journal of Public Administration*, 3, 65–79.



- Olugbenga, T. K., Jumah, A. A., & Phillips, D. A. (2013). The current and future challenges of electricity market in Nigeria in the face of deregulation process. *The Journal of Engineering Research*, 1(2), 33–39.
- Olukoju, A. (2004). “Never expect power always”: Electricity Consumers’ response to Monopoly, Corruption and Inefficient Services in Nigeria. *African Affairs*, 103(410), 51–71. <https://doi.org/10.1093/afraf/adh004>
- Oluniyi, O. (2011). Citizenship Education and Curriculum Development in Nigeria. *JSSE-Journal of Social Science Education*, 10(4), 61–67. <https://doi.org/10.4119/UNIBI/jsse-v10-i4-1186>
- Oluwashina, A., Stella, T., Joshua, O., & Rita, A. (2020). E-Learning: Advancement in Nigerian Pedagogy Amid Covid-19 Pandemic. *International Journal of Multidisciplinary Sciences and Advanced Technology*, 1(May), 85–99.
- OluyemiAdetunji, S., & Nel, N. M. (2015). Challenges of Improving Literacy and Numeracy Skills of Prison Inmates in Nigeria. *Journal of Psychology*, 6(1), 66–75.
- Omede, A. J., & Ojibara, I. (2017). Youth and Political Participation in Kwara State, Nigeria. *Afro Asian Journal of Social Sciences*, 6(3), 1–39.
- Omolewa, M. (2006). Educating the “Native”: A Study of the Education Adaptation Strategy in British Colonial Africa, 1910-1936. *The Journal of African American History*, 91(3), 267–287. <https://doi.org/10.1086/jaahv91n3p267>
- Omolewa, M. (2007). Traditional African modes of education: Their relevance in the modern world. *International Review of Education*, 53(5–6), 593–612. <https://doi.org/10.1007/s11159-007-9060-1>
- Omolewa, M. (2008). Adult literacy in Africa: Push and pull factors. *International Review of Education*, 54(5–6), 697–711.
- Omu, F. (1966). The Anglo-African, 1863-65. *Nigerian Magazine*, 90, 206–221.
- Omu, F. (1967). The “Iwe Irohin”, 1859-1867. *Journal of the Historical Society of Nigeria*, 4(1), 35–44.
- Omu, F. (1978). *Press and Politics in Nigeria: 1880-1937*. Longman.



- Onalu, C. E., & Okoye, U. O. (2021). Social Justice and Social Work Curriculum at the University of Nigeria, Nsukka, Nigeria. *Research on Social Work Practice*, 31(6), 576–583. <https://doi.org/10.1177/10497315211001532>
- Oni, B. O., Oloyede, I. B., & Ifeduba, E. (2014). The Role of Contemporary Christian Organizations in the Development of Mass Communication in Nigeria: An Exploratory Study. *Journal of Culture, Society and Development- An Open Access International Journal*, 4(01), 81–90.
- Onimisi, T., & Tinuola, O. L. (2019). Appraisal of the 2019 Post-Electoral Violence in Nigeria. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 4(3), 2019. [www.msocsciences.com](http://www.msocsciences.com)
- Ónimode, B. (1983). Nigeria: The Dynamics of the Challenge of Underdevelopment. In Kayode M & U. Yusuf (Eds.), *National Conference on Nigeria Since Independence (The Social and Economic Development in Nigeria)*. Gaskiya Corporation.
- Onotai, L. O. (2008). A Review of the impact of the health literacy status of patients on health outcomes. *Nigerian Health Journal*, 8(3–4), 32–38.
- Onovirakpo, E. O. (2009). *Fundamentals of the Anglican Church*. Best Choice Global Network Ltd.
- Onuora, C., Torti Obasi, N., Ezeah, G. H., & Gever, V. C. (2021). Effect of dramatized health messages: Modelling predictors of the impact of COVID-19 YouTube animated cartoons on health behaviour of social media users in Nigeria. *International Sociology*, 36(1), 124–140. <https://doi.org/10.1177/0268580920961333>
- Onyenachi, O. C. (2018). Political Participation of Youth in the Nigeria National Assembly [MSc. Dissertation]. University of Putra, Malaysia.
- Onyinah, O. (2017). The Meaning of Discipleship. *International Review of Mission*, 106(2), 216–227. <https://doi.org/10.1111/irom.12181>
- Opuni-Frimpong, K. (2021). Jesus Shall Reign? An Examination of Christian Mission to the Akan Palace. *Pentecostalism, Charismaticism and Neo-Prophetic Movements Journal*, 29–41. <https://doi.org/10.38159/pecanep.2021241>

- Orlu-Orlu, H. C. (2017). Perception of the Nigerian Television Authority and Channels Television Reportage of the Chibok School Girls Abduction Among Residents of South-East Nigeria. *European Scientific Journal, ESJ*, 13(23), 176. <https://doi.org/10.19044/esj.2017.v13n23p176>
- Østensen, G. Å., Brady, S., & Schütte, S. A. (2018). Capacity Building for the Nigerian Navy: Eyes wide shut on Corruption? *U4 Issue*, 2018(4).
- Ottah, G. A., & Gever, C. V. (2020). Media and Conflict Management: Investigating Newspaper Frames of Causes and Solutions to Conflict in Southern Kaduna, North-West Nigeria. *International Journal of Crisis Management*, 10(January), 17–28. <https://doi.org/10.6929/IJCM.202001>
- Ozohu-Suleiman, A. (2016). Democracy, good governance and development in Nigeria. *Journal of Public Administration and Policy Research*, 8(7), 80–88. <https://doi.org/10.5897/JPAPR2016.0378>
- Pace, L. A., & Livingston, M. M. (2005). Protecting Human Subjects in Internet Research. *Journal of Business Ethics and Organisation Studies*, 10(1), 35. <http://ejbo.jyu.fi/>
- Patrick, S. (2017). *The Death of Western Christianity* (1<sup>st</sup> ed.). Isaac Publishing.
- Pehrsson, M. (2012). Determinants of Literacy in Africa: A panel data study. [Master's Dissertation], Lund University. <http://lup.lub.lu.se/luur/download?func=downloadFile&recordOid=3051533&fileOid=3051534>
- Perry, K. H. (2012). What is literacy? -- A critical overview of sociocultural perspectives. *Journal of Language and Literacy Education*, 8(1), 50–71. <https://doi.org/10.1017/CBO9781107415324.004>
- Picard, R. (1989). *Media Economics: Concepts and Issues*. SAGE.
- Pickard, V. (2012). Media Ownership. In G. Mazzoleni (Ed.), *The International Encyclopaedia of Political Communication* (1<sup>st</sup> ed., pp. 44–49). John Wiley & Sons, Inc. <https://doi.org/10.1016/B978-0-12-373932-2.00402-6>

- Porter, S. L. (2019). Will/Heart/Spirit: Discipleship that Forms the Christian Character. *Christian Education Journal*, 16(1), 79–94. <https://doi.org/10.1177/0739891318820334>
- Potter, W. J. (2010). The state of media literacy. *Journal of Broadcasting and Electronic Media*, 54(4), 675–696. <https://doi.org/10.1080/08838151.2011.521462>
- Powell, W. W., & Snellman, K. (2004). The Knowledge Economy. *Annual Review of Sociology*, 30, 199–220. <https://doi.org/10.1146/annurev.soc.29.010202.100037>
- Price, M. E. (1994). The Market for Loyalties: Electronic Media and the Global Competition for Allegiances. *The Yale Law Journal*, 104(3), 667. <https://doi.org/10.2307/797114>
- Prothero, S. (2007). *Religious literacy: What every American needs to know – and doesn't*. Harper Collins.
- Punchihewa, A., Silva, A. M. De, & Diao, Y. (2010). Internet Protocol Television (IPTV). In Multi-Media Research Group. <https://doi.org/10.1201/9781420070910-23>
- Rayner, P. A. (1980). Social Characteristics of Pentecostalism: A Sociological Study of the Christ Church Apostolic [Master's Dissertation]. University of Canterbury.
- Reid, A. (2010). Social Media, Public Pedagogy, and the End of Private Learning. In J. A. Sandlin, B. D. Schultz, & J. Burdick (Eds.), *Handbook of Public Pedagogy* (pp. 194–200). Routledge Taylor and Francis Group.
- Reynolds, D. P., & Murray, T. (1981). Ethics & Social Science Research. *The Hastings Center Report*, 11(2), 46.
- Rich, E., & Miah, A. (2014). Understanding Digital Health as Public Pedagogy: A Critical Framework. *Societies*, 4(2), 296–315. <https://doi.org/10.3390/soc4020296>
- Ripatti-Torniainen, L. (2018). Becoming (a) public: what the concept of public reveals about a programmatic public pedagogy at the university. *Higher Education*, 75(6), 1015–1029. <https://doi.org/10.1007/s10734-017-0182-5>

- Ritt, P. E. (1988). Current Theology the Lordship of Jesus Christ: Balthasar and Sobrino. *Theological Studies*, 49, 709–729.
- Robertson, M. (2019). Called and Queer: Exploring the Lived Experience of Queer Clergy in the Methodist Church of Southern Africa [PhD Thesis]. University of the Western Cape.
- Romero-Fresco, P. (2018). In support of a wide notion of media accessibility: Access to content and access to creation. *Journal of Audiovisual Translation*, 1(1), 187–204. <https://doi.org/10.47476/jat.v1i1.53>
- Rotimi, T. (2015). Religious Discourse in the New Media: A Case Study of Pentecostal Discourse Communities of SMS Users in Southwestern Nigeria. In R. I. J. Hackett & S. F. Benjamin (Eds.), *New Media and Religious Transformation in Africa* (pp. 190–203). Indiana University Press.
- Royston, R. (2015). Book Review: Muslims and new media in West Africa: Pathways to God. *Journal of West African History* 1(2). [doi.org/10.14321/jwestafrihist.1.2.0170](https://doi.org/10.14321/jwestafrihist.1.2.0170)
- Rutten, K., & Soetaert, R. (2013). *Rhetoric Citizenship*, 15(3). 1481-4374.
- Rutten, K., Rodman, G. B., Wright, H. K., & Soetaert, R. (2013). Cultural studies and critical literacies. *International Journal of Cultural Studies*, 16(5), 443–456. <https://doi.org/10.1177/1367877912474544>
- Sá Martino, L. (2013). *The Mediatization of Religion. When Faith Rocks*. Ashgate.
- Saidu, A. S. & Best, C. E. (2007). *Pen & Peace* (pp. 21–25). Coventry Cathedral, Centre for Conflict Management and Peace Studies, University of Jos.
- Salaka, H. A. (2014). An Overview of Privatisation in Nigeria and Options. *Economic & Financial Review*, 37(2).
- Salzman, P. C. (2002). On Reflexivity. *American Anthropologist*, 104(3), 805–811. <https://doi.org/10.1525/aa.2002.104.3.805>
- Samoff, J. (1999). No Teacher Guide, No Textbooks, No Chairs: Contending with Crisis in African Education. In R. F. Torres & C. Arnove Alberto (Eds.), *Comparative Education: The Dialectic of the Global and the Local* (2<sup>nd</sup> ed., pp. 409–445). Rowman & Littlefield Publishers.



- Sampson, I. T. (2012). Religious violence in Nigeria: Causal diagnoses and strategic recommendations to the state and religious communities. *Africa Journals Online*, 12(1), 103–134.
- Sandlin, J. A., O'Malley, M. P., & Burdick, J. (2011). Mapping the complexity of public pedagogy scholarship: 1894-2010. *Review of Educational Research*, 81(3), 338–375. <https://doi.org/10.3102/0034654311413395>
- Scharnick-Udemans, L. (2018a). Siyakholwa – We Believe: A Case Study on the Mediatization of Religion Education and Religious Pluralism. *Changing Societies & Personalities*, 2(3), 279–284. <https://doi.org/10.15826/csp.2018.2.3.046>
- Scharnick-Udemans, L. (2018b). Biographies and the Mediatization of Religion. *Religion and Education*, 45(1), 110–124. <https://doi.org/10.1080/15507394.2017.1407623>
- Scheufele, D. A., & Tewksbury, D. (2007). Framing, Agenda Setting, and Priming: The Evolution of Three Media Effects Models. *Journal of Communication*, 57(7), 9–20. <https://doi.org/10.1177/1077801203009007008>
- Schröder, K. C. (2002). Discourses of fact. In K. B. Jensen (Ed.), *A Handbook of Media and Communication Research: Qualitative and quantitative methodologies* (pp. 98–116). Routledge Taylor and Francis Group.
- Schuerholz-Lehr, S. (2007). Teaching for global literacy in higher education: How prepared are the educators? *Journal of Studies in International Education*, 11(2), 180–204. <https://doi.org/10.1177/1028315307299419>
- Schulz, D. E. (2012). *Muslims and New Media in West Africa: Pathways to God*. Indiana University Press. STOR, [www.jstor.org/stable/j.ctt16gh6j7](http://www.jstor.org/stable/j.ctt16gh6j7)
- Segundo, J. L. (1974). *Our Idea of God*. Orbis.
- Shittu, R., & Abdulkadir-imam, N. A. (2018). Managing Communal Conflicts in Africa through Electronic Media: A Case Study of Radio Nigeria in Share-Tsaragi Crisis. *acta universitatis danubius: communicatio* 12(1), 34–52.
- Simon, R. (1995). Broadening the Vision of University-Based Study of Education: The Contribution of Cultural Studies. *The Review of Education/Pedagogy/Cultural Studies*, 12(1), 95–123.



- Širá, E., Vavrek, R., Vozárová, I. K., & Kotulič, R. (2020). Knowledge economy indicators and their impact on the sustainable competitiveness of the EU countries. *Sustainability* (Switzerland), 12(10). <https://doi.org/10.3390/su12104172>
- Smith, C. (2013). Anti-Islamic sentiment and media framing during the 9/11 decade. *Journal of Religion and Society*, 15, 1–15.
- Sobrinho, J. (1978). *Christology at the Crossroad: A Latin American Approach*. Orbis.
- Sobrinho, J. (1987). *Jesus in Latin America*. Orbis.
- Soedirgo, J., & Glas, A. (2020). Toward Active Reflexivity: Positionality and Practice in the Production of Knowledge. *PS - Political Science and Politics*, 53(3), 527–531. <https://doi.org/10.1017/S1049096519002233>
- Stead, V., & Elliott, C. (2019). Pedagogies of power: Media artefacts as public pedagogy for women's leadership development. *Management Learning*, 50(2), 171–188. <https://doi.org/10.1177/1350507618806793>
- Stout, D. A. (2012). *Media and Religion: Foundations of an Emerging Field*. Routledge Taylor and Francis Group.
- Street, B. (Ed.) (1993). *"The New Literacy Studies." Cross-Cultural Approaches to Literacy*. Cambridge University Press.
- Sule, B. (2019). The 2019 Presidential Election in Nigeria: An analysis of the voting pattern, issues and impact. *Malaysian Journal of Society and Space*, 15(2), 129–140. <https://doi.org/10.17576/geo-2019-1502-10>
- Sule, M. M. (2020). Social Media Utilization in Covid-19 Epoch: Virtual Da'wah-Ramadan Lectures in Northern Nigeria. *Jurnal Ilmu Dakwah*, 40(2), 128–136.
- Sule, R. N. (2015). *Ethno-religious Conflicts, Mass Media and National Development: The Northern Nigeria Experience [PhD Thesis]*. University of Jos.
- Suleiman, A. (2019). Nigeria needs more Muslim media to counter years of Islamophobic propaganda. 5Pillars.

- Sultana, F. (2007). Reflexivity, Positionality and Participatory Ethics: Negotiating Fieldwork Dilemmas in International Research. *ACME: International E-Journal for Critical Geographies*, 6(3), 374–375.
- Swinton, J., & Mowatt, H. (2006). *Practical Theology and Qualitative Research*. SCM Press.
- Szeman, I. (2002). Introduction: Learning to Learn from Seattle. *Review of Education, Pedagogy, and Cultural Studies*, 24(1–2), 1–12. <https://doi.org/10.1080/10714410212921>
- Tedesco, J. (2021). Our Lord Jesus Christ, King of the Universe. *Pastoral Liturgy*, 51(3), 1–6. <https://researchonline.nd.edu.au/pastoral-liturgy/vol51/iss3/33>
- Tenibiaje, J. D. (2012). Literacy, information and communication technology as tools for empowerment of inmates. *European Journal of Educational Research*, 1(2), 117–126. <https://doi.org/10.12973/eu-jer.1.2.117>
- Tenibiaje, J. D. (2014). Investigating Literacy and Health Literacy in Nigerian Prisons. *International Journal of Humanities Social Sciences and Education (IJHSSE)*, 1(8), 2349. [www.arcjournals.org](http://www.arcjournals.org)
- Terry, G., & Braun, V. (2017). Short but Often Sweet: The Surprising Potential of Qualitative Survey. In B. Virginia, C. Victoria, & G. Debra (Eds.), *Collecting Qualitative Data: A Practical Guide to textual, Media and Virtual Techniques* (pp. 15–44). Cambridge University Press.
- Theoharis, G. (2007). Social justice educational leaders and resistance: Toward a theory of social justice leadership. *Educational Administration Quarterly*, 43(2), 221–258. <https://doi.org/10.1177/0013161X06293717>
- ThisDay. (2003, March 31). I've Come to Baptise Politics. ThisDay. <http://www.thisdayonline.com/archive/2003/03/31/20030331news35.html>
- Tignor, R. L. (1993). Political Corruption in Nigeria before Independence. *The Journal of Modern African Studies*, 31, 175-202. <https://doi.org/10.1017/S0022278X00011897>
- Torraco, R. J. (2005). Writing Integrative Literature Reviews: Guidelines and Examples. *Human Resource Development Review*, 4(3), 356–367. <https://doi.org/10.1177/1534484305278283>

- Torres Soriano, M. R. (2011). The road to media Jihad: The propaganda actions of al Qaeda in the Islamic Maghreb. *Terrorism and Political Violence*, 23(1), 72–88. <https://doi.org/10.1080/09546553.2010.512839>
- Tsuria, R., & Campbell, A. H. (2022). Introduction to the Study of Digital Religion . In A. H. Campbell & R. Tsuria (Eds.), *Digital Religion: Understanding Religious Practice in Digital Media* (2<sup>nd</sup> ed., pp. 1–211). Routledge: Taylor & Francis Group.
- Udensi, L., Daasi, G., Emah, D. S., & Zukbee, S. (2013). Youth Participation in Community Development (CD) Programmes in Cross River State: Implications for Sustainable Youth Development in Nigeria. *IOSR Journal of Humanities and Social Science*, 13(5), 61–67. <https://doi.org/10.9790/0837-1356167>
- Ukah, A. (2008a). Roadside Pentecostalism: Religious Advertising in Nigeria and the Marketing of Charisma. *Journal of African Art History*, 2(1–2), 125–141. <https://doi.org/10.1080/19301944.2008.10781334>
- Ukah, A. (2008b). Roadside Pentecostalism: Religious Advertising in Nigeria and the Marketing of Charisma. *Journal of African Art History*, 2, 125–141.
- Ukah, A. (2011). Banishing Miracles: Politics and Policies of Religious Broadcasting in Nigeria. *Journal of Politics and Religion*, 5(1), 39–60.
- Ukah, A. (2013). Globalization of Pentecostalism in Africa: Evidence from the Redeemed Christian Church of God (RCCG), Nigeria. *FRA Special Research*, 1(1), 93–112. <http://books.openedition.org/ifra/805?lang=en>
- Ukah, A. (2014). Roadside Pentecostalism. *Critical Interventions*, 2(1–2), 125–141. <https://doi.org/10.1080/19301944.2008.10781334>
- Ukah, A. (2016). Religion in the pre-contact old world: Africa. In V. Garrard-Burnett, P. Freston, & S. C. Dove (Eds.). *The Cambridge History of Religions in Latin America*, 47–61. <https://doi.org/10.1017/CHO9781139032698.004>
- Ukaoha, E.I. (2018) Tenets of Wesleyan Evangelical Revival in Mainline Protestant Churches in Nigeria. *Sociology and Anthropology*, 6(12). p. 855 - 867

- UNESCO. (2013). Literacy from a right to education perspective. <http://unesdoc.unesco.org/images/0022/002214/221427e.pdf>
- Uwah, I. E. (2011). The representation of African traditional religion and culture in Nigeria popular films. *Politics and Religion Journal*, 5(1), 81–102.
- VanderWeele, T. (2017). On the Promotion of Human Flourishing. *Proceedings of the National Academy of Sciences of the United States of America*, 114(31).
- Venganai, H. (2017). Young urban Shona women and men negotiating gender and sexuality and social identifications through “cultural practices” in contemporary Zimbabwe: the case of labia elongation [PhD Thesis]. Stellenbosch University.
- Verjee, A., Kwaja, C, & Onubogu, O. (2018). Nigeria’s 2019 Elections: Change, Continuity, and the Risk to Peace. *United States Institute of Peace: Special Report*. [www.usip.org](http://www.usip.org)
- Von Balthasar, H. U. (1988). *Theo-Drama: Theological Dramatic Theory*. Ignatius Press.
- Wagner, C. P. (1999). *Churchquake: How the New Apostolic Reformation is Shaking Up the Church as We Know It*. Regal Books.
- Walberg, H. J. (1983). Scientific Literacy and Economic Productivity in International Perspective. *American Academy of Arts & Sciences*, 112(2), 1–28.
- Warner, B. (2017). Sharia Law for the non-Muslim (V 1.23.2017). Center for the Study of Political Islam.
- Werner, O. (2007). Broadcasters’ requirements for IPTV. *EBU Technical Review*, April, 1–9.
- White, P., & Assimeng, A. A. (2016). Televangelism: A study of the ‘Pentecost hour’ of the church of Pentecost. *HTS Teologiese Studies / Theological Studies*, 72(3), 1–6. <https://doi.org/10.4102/hts.v72i3.3337>
- Willett, S. (2009). Defence Expenditures, Arms Procurement and Corruption in Sub-Saharan Africa. *Review of African Political Economy*, 36(121), 335–351. <https://doi.org/10.1080/03056240903210754>
- Wilson, N. E. (2008). The Literacies of Hip-Hop. *College Composition and Communication*, 59(3), 558–547.



Wright, A. (1993). *Religious education in the secondary school: Prospects for religious literacy*. David Fulton Publishers.

Yoon, B., Yol, Ö., Haag, C., & Anne, S. (2018). Critical Global Literacies: A New Instructional Framework in the Global Era. *Journal of Adolescent and Adult Literacy*, 62(2), 205–241.

Zuofa, C. C. (2011). Literacy: A veritable tool for improving livelihood in Nigeria. *Asian Social Science*, 7(8), 159–163.  
<https://doi.org/10.5539/ass.v7n8p159>






UNIVERSITY *of the*  
WESTERN CAPE



# Addenda

## Addendum A: UWC Ethics Clearance

	<b>UNIVERSITY of the WESTERN CAPE</b>	
<p>03 December 2020</p>		
<p>Rev I Anthony Religion and Theology Faculty of Arts and Humanities</p>		
<b>Ethics Reference Number:</b>	HS20/9/38	
<b>Project Title:</b>	Public pedagogy and the socio-political economy of religious media: A qualitative study of the advent cable network Nigeria (ACNN).	
<b>Approval Period:</b>	27 November 2020 – 27 November 2023	
<p>I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.</p>		
<p>Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.</p>		
<p><b>Please remember to submit a progress report by 30 November each year for the duration of the project.</b></p>		
<p><i>The permission to conduct the study must be submitted to HSSREC for record keeping purposes.</i></p>		
<p>The Committee must be informed of any serious adverse event and/or termination of the study.</p>		
		
<p><i>Ms Patricia Josias Research Ethics Committee Officer University of the Western Cape</i></p>		
<p>Director: Research Development University of the Western Cape Private Bag X 17 Bellville 7535 Republic of South Africa Tel: +27 21 959 4111 Email: <a href="mailto:research-ethics@uwc.ac.za">research-ethics@uwc.ac.za</a></p>		
<p>NHREC Registration Number: HSSREC-130416-049</p>		
<p><b>FROM HOPE TO ACTION THROUGH KNOWLEDGE</b></p>		

## Addendum B: Research Approval



Consent Form

University of the Western Cape

***Public Pedagogy and the Socio-political Economy of Religious Media: A Qualitative Study of the Advent Cable Network Nigeria (ACNN)***

Researcher: Ishaya ANTHONY

Please initial box

1. I confirm that I have read and have understood the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead researcher at anytime)
3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymised responses.
4. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result for the research. However, I consent that my title and official responsibility (office) can be mention .
5. I understand that I may decline to be audio-recorded at any point.
6. I agree that the data collected from me may be stored in the ACNN archive and used in future research.
7. I agree to take part in the above research project.

\_\_\_\_\_  
Name of Participant  
(or legal representative)

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Name of person taking consent  
(If different from lead researcher)

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Lead Researcher

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

(To be signed and dated in presence of the participant)

**Researcher:**

Ishaya Anthony  
+27 65700 47 96  
+234 970 8888 281  
[3988893@myuwc.ac.za](mailto:3988893@myuwc.ac.za)  
[shayo.delight@gmail.com](mailto:shayo.delight@gmail.com)

**Supervisors:**

Dr. Lee Shea Scharnick-  
Udemans  
+27 21 959 4153  
[lscharnickudemans@uwc.ac.za](mailto:lscharnickudemans@uwc.ac.za)  
za  
Prof. Kris Rutten  
+32 4860 72779  
[Kris.Rutten@ugent.be](mailto:Kris.Rutten@ugent.be)

**HOD:**

Prof. Sarojini Nadar  
+27 21 9593893  
[snadar@uwc.ac.za](mailto:snadar@uwc.ac.za)

## Addendum C: Participant Consent Form



The Rev'd Ishaya Anthony,

The Department of Religion and Theology,

30<sup>th</sup> March, 2020

Faculty of Arts,

University of the Western Cape,

South Africa.

Dear Sir

**Re: Request to Conduct a Research on the Advent Cable Network Nigeria TV**

We receive with great joy of Christ your interest to do this research on Advent Cable Network Nigeria Television for your Ph.D study.

This topic "Public Pedagogy and the Socio-Political Economy of Religious Media: A qualitative study of the Advent Cable Network Nigeria (ACNN)" will be a great research owing to the need for the Church to reach out to Citizens via the available technologies in times like this. It will also help us to know the impact of religious TV on Social-Political issues apart from its spiritual essence.

We will be fully in support in areas you will need us on this Project which will also propagate the Gospel of Christ.

Best regards.

Yours Faithfully,

*Mr. Korede Akintunde*

*General Manager, ACNN TV*

St Matthias House, Plot 942, Ibrahim Waziri Crescent  
CAD Zone B01, Gudu, Abuja.  
Tel: +234 -703 265 6544, 908 011 0080, 803 232 1280  
Email: acnntv@gmail.com

## **Addendum D: Interview Questions**

### **Topics for discussion and potential questions for the open-ended interview**

#### **Interview guide for religious leaders/stakeholders of the ACNN**

1. What are your views on religious media ownership, control and benefits in Nigeria?
2. What is the history of the ACNN.
3. What theological and scriptural understanding is the ACNN built on?
4. What is the policy guiding the broadcasting activities of the ACNN?
5. Discuss the uniqueness of the ACNN in the religious media landscape in Nigeria.
6. Are there changes in the practice of religion caused by religious media?
7. Discuss ACNN Views on the religious activities of an electronic church vis-à-vis the physical church.
8. What are the ACNN's views on the social responsibility?
9. Can the ACNN be described as a site for public pedagogy and literacy development in Nigeria?
10. What are some of the challenges and successes of press freedom and freedom of religion in Nigeria?
11. What is the relationship of the ACNN with other religious media outlets within or outside Nigeria?

#### **Interview guide for the ACNN programme producer and broadcasters**

1. What informs the packaging of the ACNN programmes?
2. How programmes dose ACNN produce and broadcast?
3. Discuss the programme contents of the ACNN especially Christians in Politics and the Bible Study.
4. Discuss the patterns of programme production in terms of quality and professionalism.
5. Why should viewers keep watching the ACNN programmes amidst the numerous religious media outlets in the country?
6. Any view or feedback on the selected programmes (Christians in Politics and the Bible Study)?
7. Are these programmes addressing any socio-political issue in Nigeria?

## Addendum E: Data Storage Fact Sheet

### % Data Storage Fact Sheet

% Name/identifier study: 'Public Pedagogy and the Socio-Political Economy of Religious Media: A Qualitative Study of the Advent Cable Network Nigeria (ACNN).  
% Date: 16/01/2023

#### 1. Contact details

---

---

##### 1a. Main researcher

---

- name: Ishaya Anthony  
- address: Henri Dunantlaan 2, B-9000 Gent  
- e-mail: Ishaya.Anthony@UGent.be

##### 1b. Responsible Staff Member (ZAP)

---

- name: Kris Rutten (supervisor of the research project)  
- address: Henri Dunantlaan 2, B-9000 Gent  
- e-mail: Kris.Rutten@UGent.be  
- name: Lee Shae Scharnick Udemans (supervisor of the research project)  
- address: Arts Building, Bellville, UWC, South Africa  
- e-mail: lscharnickudemans@uwc.ac.za

If a response is not received when using the above contact details, please send an email to [data.pp@ugent.be](mailto:data.pp@ugent.be) or contact Data Management, Faculty of Psychology and Educational Sciences, Henri Dunantlaan 2, 9000 Ghent, Belgium.

#### 2. Information about the datasets to which this sheet applies

---

---

\* Which datasets in that publication does this sheet apply to?:  
The sheet applies to all the data used in the doctoral dissertation.

#### 3. Information about the files that have been stored

---

---