

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: INFORMATION AND COMMUNICATION TECHNOLOGY (ICT)
LITERACY AS A MEANS FOR IMPROVING PASTORAL MINISTRY
IN ANAMBRA-IMO CONFERENCE

Researcher: Akubude Obinna M.

Faculty advisor: Ucheawaji G. Josiah, PhD

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Information and Communication Technology (ICT) has played a huge role in the spread of Christianity throughout history. However, the huge burden on pastors serving in Anambra-Imo Conference of the Seventh-day Adventist Church calls for attention. In 2015, the membership of the church in Anambra-Imo Conference was 9,805 compared to the 19 field pastors. This places an enormous task of reaching out to the members on every pastor serving in the area. This has been a great challenge for the field pastors serving in Anambra-Imo Conference and formed the basis for this study. Both quantitative and qualitative methods were utilized in this research. Two sets of questionnaires were administered. 180 questionnaire were distributed to church members, out of which 116 (70.3%) were returned. All of the fifteen (100%) administered to the pastors were completed. Parts of the data collated from the pastors were gathered through face to face and group interviews.

All fifteen (100.0%) pastors interviewed indicated that the evolution and acceptance of ICT are part of prophecy fulfilment. Eleven (73.3%) of the pastors interviewed thought they would most likely be more successful in their pastoral ministry if they would begin to apply ICT in their ministry. The results from this study show that pastors in Anambra-Imo Conference need the application of ICT to improve their pastoral ministry.

This work thus recommends that the leadership of the conference organise routine ICT training for both pastors and the members of the local churches. This may increase the interests of the church members in the application of ICT and may enhance pastoral ministry in the region.

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AS A MEANS FOR IMPROVING PASTORAL MINISTRY
IN ANAMBRA-IMO CONFERENCE

A project

presented in partial fulfilment

of the requirements for the degree

Masters of Arts in Leadership

by

Akubude Obinna M.

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Improving Pastoral Ministry
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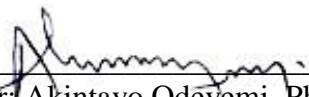
Akubude Obinna M.

APPROVAL BY THE COMMITTEE:



Advisor: Ucheawaji G. Josiah, PhD

Dean, School of Postgraduate Studies
Daniel Ganu, DrPH



Reader: Akintayo Odéyemi, PhD

Extension Centre: Babcock University Campus

Date: June 2016

To God be the glory

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CHAPTER 1

INTRODUCTION

Communication has ever been a necessary element of every sphere and activity of human existence, interaction, survival, success, growth, and development. Every aspect of human existence makes use of communication for information. The nature of the said communication has kept changing from generation to generation. In the world today, there is a tangible shift from primitive to modern, and to newer and improved means of generating information and applications which are aided by the invention of the Internet.¹ More than ever before, the contemporary world has been experiencing a sort of information explosion that is superfluous.

Current and increasing technological developments have made it possible for capable persons to be able to generate and manipulate information with relative ease using modern electronic gadgets.² Thus, Information and Communication Technology (ICT) has become more available as the backbone for the success of every human activity.³ The enormity and value of information provided and manipulated are what Robert Grauer and Paul Sigrue describe in comparison to the traditional means of

¹ H. L. Capron, *Computers: Tools for an Information Age* (Upper Saddle River, NJ: Prentice Hall, 2000), 178.

² F. Rodriguez and E. Wilson, "Are Poor Countries Losing the Information Revolution?" *InfoDev Working Paper* (Washington, DC: World Bank, 2000).

³ L. A. Ogunsola and W. A. Aboyade, "Information and Communication Technology in Nigeria: Revolution or Evolution," *Kamla-Raj Journal of Social Science* 11 (2005): 7.

providing information and the extent of information that was possible before the new age of information explosion. Their underlying assertion below is very instructive: The capabilities of modern communication would utterly astound our ancestors. Did you ever stop to think that it took five months for Queen Isabella to hear of Columbus' discovery of America, or that it took two weeks for Europe to learn of Lincoln's assassination?⁴ Modern technology and future predictions are easier to comprehend when we view them in terms of our past.⁵

Pautler noted that technology has played a huge role in the spread of Christianity throughout history.⁶ Even church leaders, including Pope Benedict XVI, articulate the clear need to use new technologies to express the word of God to people in all generations. This is articulated in the *National Directory for Catechesis* (N. D. C.) which states that "using the media correctly and competently can lead to a genuine enculturation of the gospel." For this reason, church leaders further called for training of pastoral ministers to be specialists in communication technology, the establishment of state-of-the-art production centres and the creation of communication networks.⁷

⁴ "Milestones in Communications," accessed 10 March 2013, <http://www.engr.iupui.edu/~stevens/cpt106/datafiles/exploringword/milestones%20in%20communications.doc>.

⁵ Robert T. Grauer and Paul K. Sugrue, *Micro Computer Applications* (San Francisco, CA: McGraw-Hill, 1989), 385.

⁶ A. Pautler, "Why We Use Technology," accessed 5 April 2013, <http://newcitycatholicchurch.com/blog>.

⁷ Ossai-Ugbah Ngozi Blessing, "The Use of Information and Communication Technologies in Nigerian Baptist Churches," *International Journal of Science and Technology Education Research*, 2 (2011) 3: 49-57, accessed 10 March 2013, <http://www.academicjournals.org/IJSTER>.

Nevertheless, the said large-size and ubiquitous information can only be available to those who possess or have access to ICT gadgets. Even so, possession or access to the said gadgets will not make the needed information accessible to anyone but to those who possess the operational know-how of the gadgets. It is only when one has the gadgets and knows how to use them that he can enjoy participating in direct information generation and manipulation.⁸

Anyone left out from this kind of changing conditions and activities of the world community will eventually fall out of favour in major areas of Communication Technology. Thus, the use of ICT has found relevance in both the secular and religious world. Therefore, it will be unwise for pastors and the entire church administration in Anambra-Imo Conference to continue with the former and inefficient methods of generating information in their pastoral ministry in the area. This condition has remained greatly unaltered till present.

Statement of Research Problem

Armstrong, Spiegel, and Wimmer also had observed that churches have been using ICT primarily for administration and finance, communications, learning, presentations for worship, and education. Congregations have been using Congregational Management Software (CMS) since early 1980s making many current churches to function better (efficiency).⁹ Instructively, the membership of Seventh-day Adventists in Anambra-Imo Conference as at the period of this survey was 9,805 as against the 19 field pastors bringing the ratio of membership to pastors at 516:1 and

⁸ Rodriguez and Wilson, 7.

⁹ N. S. Armstrong, A. Spiegel, and J. Wimmer, "Information Technology in Congregations," *Christian Century*, February 2001, 7-14.

thus placing a large burden on every pastor serving in the area.¹⁰ If they must succeed and be efficient in their outreach, then they must make use of ICT. The extent to which ICT is needed and can be applied in the understudied conference for greater pastoral ministerial achievements was the concern of this research.

There is need for accumulation and retention of membership among churches in the Anambra-Imo Conference as well as meeting up with the spiritual needs of the existing members through the intentional use of ICT. This has been a great challenge for the field pastors presently serving in the Conference. The additional responsibility of retention of the church members seems unrealistic.¹¹ But why has ICT not been in adequate use in the pastoral ministry in Anambra-Imo Conference? How possible would the application of ICT be for improvement of the pastoral ministry in Anambra-Imo Conference? This work hypothesizes that Pastors in Anambra-Imo Conference need application of ICT to improve on their pastoral ministry.

Thus, finding means of encouraging the application of ICT as a means of improving pastoral efficiency amidst relative inefficiency of the pastoral ministry in Anambra-Imo Conference of the Seventh-day Adventist church remained the thrust of this research work.

Research Objectives

The central objective of this research was to assist in improving the efficiency of the pastoral ministry in Anambra-Imo Conference of Seventh-day Adventist Church through ICT literacy among the pastors. Specifically, this study sought to:

¹⁰ Akubude Obinna, “Anambra-Imo Conference Third Constituency Session.” Tony Kings Hotel, Ihiala, December 13, 2012.

¹¹ Ibid.

- a. Ascertain reasons why ICT has not been in adequate use in pastoral ministry in Anambra-Imo Conference.
- b. Discover the possibility (prospects and challenges) of applying ICT for improvement of the pastoral ministry in Anambra-Imo Conference.

Significance of the Study

This study was a pioneer study on how the application of ICT affects pastoral ministry in Anambra-Imo Conference. It provides first-hand insights into how to improve on pastoral ministry (administrative and non-administrative) in the conference by suggesting how best pastors could acquire and apply ICT literacy. For future researchers in this area of interest, it will serve as an additional resource material.

Delimitation of the Study

This study focused on pastors in Anambra-Imo Conference and how they could improve their pastoral ministry using ICT. It dwelt on the relevance of ICT to adequate production and manipulation of information for efficient ministerial responsibility; the extent to which it had been applied before; reasons behind any observed extent of ICT use and possible prospects of having a better application of ICT to a ministerial role. Reference outside these limits was for clarification.

Methodology and Procedure of Study

This research adopted the survey design, incorporating quantitative and qualitative methods. One hundred and thirty-one (131) copies of the questionnaire were administered: 15 copies to pastors, and 116 copies to church members in Anambra-Imo Conference. More so, structured interviews were administered on

fifteen pastors from the Conference. Data acquired were analysed using the Statistical Package for Social Sciences (SPSS) applying regression, t-test, and simple percentage statistics.

CHAPTER 2

THEORETICAL FRAMEWORK

This chapter dwells on a critical review of literature related and relevant to this research work. It provides information on biblical foundations upon which the research is based. This chapter also reviews scholarly publications which help to expose the extent of available knowledge on the understudied phenomena, pointing out the strengths and weaknesses of the scholarly resource materials.

Biblical Foundation of the Research

Pastoral ministry is part of the great commission,¹ which our Lord and Saviour Jesus Christ gave his disciples, a group to which we now belong. Christian life is led by example. Jesus Christ preached to and fed great multitudes of people preparing them for the heavenly kingdom (Matt 14:14). He commissioned His disciples to practice and do same (Matt 10:1-13). After His resurrection from the dead, Jesus Christ commissioned His disciples to continue with the examples he had left with them until He comes again. The commissioning for ministration was done twice after His Calvary experience when He appeared to His disciples for the first time after His resurrection (John 20:21) and before His ascension into heaven (Mark 16:9-19). Jesus Christ had said to His disciples “As [my] Father hath sent Me, even so send I you” (John 20:21).

¹ Gerald H. Anderson, ed., *Biographical Dictionary of Christian Missions* (Grand Rapids, MI: Eerdmans, 1998), 218.

Christ's disciples burned with zeal to live their lives like that of their Master (Mark 16:20) even up to the point of being willing to die for him, especially after their encounters with the Holy Spirit. At Antioch in Pisidia, Paul had told his audience that it was for the preaching of the gospel (now known as pastoral ministry) that the Lord had commanded them saying, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13:47).² The Bible seems to suggest that the joy of the good news that the Gentiles received from Paul and Barnabas made them to even help in spreading the gospel among other Gentiles. According to the Bible, this experience resulted in many of the gentiles believing in the Word and in the gospel preached all over the region (Acts 13:48, 49).

These exemplary actions and reactions have formed the biblical basis for our Christian evangelism today. The practice has been strengthened through pastoral ministration. Since our Lord and Saviour Jesus Christ has not returned for the second time as He promised, it implies that His emphasis on the fact that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" and that only "then shall the end come" (Matt 24:14) has not been fulfilled. This is why there is need for improvement in the status quo to ensure that the gospel is preached in all the earth.

² David A. deSilva "Paul's Sermon in Antioch in Pisidia" *Bibliotheca Sacra* 151, January-March 1994: 32-49, accessed 20 September 2013, http://faculty.gordon.edu/hu/bi/ted_hildebrandt/NTeSources/NTArticles/BSac-NT/deSilva-ActsPaulsSermon-BS.pdf.

Extra-Biblical Foundation of the Research

Outside the Bible, the writings of Ellen Gould White in the 19th century adequately form a good background for the cores of this research. These writings are based on biblical ideas as is evident in the following paragraphs.

Ellen White acknowledges that many people are in desperate need of the Word of God. She maintains that they are spiritually uneducated or ignorant and so require adequate education. More so, Ellen White suggests that it is the responsibility of those who profess Jesus Christ as their Lord and Saviour—the Christians—to take this message to them. It was for this reason that she wrote: “We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, bringing it, with its gracious, health-giving influences within the reach of those who know it not.”³

She explained further what we need as Christians to accomplish the great commission wrote:

Those who are living branches of the True Vine will seek to fulfil the commission of Christ, to be witnesses of him unto the uttermost parts of the earth. Jesus has said, "Ye are the light of the world. "Has God given you intellect? You should use it to his glory . . . If we are to be labourers together with God, if we are to fulfil Christ's commission, we must come to the fountain of life. We must drink of the well of salvation ourselves, if we would refresh others. Brethren, let us open our hearts to Heaven's light, that we may be able to flash its bright rays on the pathway of others. Let us kindle our tapers at the divine altar, that we may be light-bearers in a world of spiritual darkness.⁴

What Ellen White was saying is that there is need for Christians to spread the gospel. She further stated that anyone who may want to play the role as specified in

³ E. G. White, *A Call to Medical Evangelism and Health Education* (Washington, DC: Review and Herald, 1933), 2.

⁴ E. G. White, “The Christian's Commission,” *The Signs of the Times*, 2 September 1889: par. 10.

the great commission must first become well equipped by getting to know Jesus Christ, getting to accept Him as his Lord and Saviour and must be willing to act like Him in every circumstance. The believer must first understand the task and be willing to do it through the support of the Master Teacher otherwise failure instead of success will result.

John Adair and Talbot Adair also acknowledge the importance of participating in the achievement of the commission to preach the Word to the whole world. More aptly put, they wrote in their book called *Inspiring Leadership* that, “Communication in this regard is not just about imparting information or ideas, and it is a string of energy and enthusiasm for the work in hand.”⁵ That is to say that communication is necessary in accomplishing the great commission and that it can only be useful if and where it kindles interests in the hearts or minds of the senders so much so as to produce similar effects in the receivers of the message.

Review of Core Concepts and their Existing Knowledge Communication

According to Ogunsola and Aboyade in their research report titled, “Information and Communication Technology in Nigeria: Revolution or Evolution,” the concept of communication refers to the process of transmitting and receiving ideas, information, and messages.”⁶ The traditional ways through which users send and receive information outside the ousted primitive means of cave paintings and

⁵ Adair John and Adair Talbot, *Inspiring Leadership* (London, UK: Thorogood, 2000), 134.

⁶ L. A. Ogunsola, and W. A. Aboyade, “Information and Communication Technology in Nigeria: Revolution or Evolution,” *Kamla-Raj Journal of Social Science*, 11 (2005): 7–14.

related technology include: mails, telephone, television, radio, books, newspapers, and periodicals. However, improvement in technology has once again altered these traditional means.⁷

The concept of communication has had to encounter two principal changes in its interpretation. The two adjustments interpretations of the concept of information are as follow: in the first place, the concept was broadened to include information exchange between man and man, machine and machine as well as exchange of signals in the animal and plant worlds.⁸

Communication has always taken place because of the presence of information, a concept which has always played a very important role in human life. Whenever information is in high demand, communication becomes essential in human society. The reverse of this idea is also true. Meaning in a society where the use of ICT is not in operation, there is bound to be communication breakdown. In the mid-20th century, the role of information increased immeasurably as a result of social progress and the vigorous development in science and technology, which in turn improved communication.⁹

According to Trostnikov, rapid expansion of a mass of diversified information is occurring, which has received the name “information explosion.”¹⁰ In line with the thoughts portrayed by Ogunsola and Aboyade in 2005, the occurrence of “rapid expansion of mass of diversified information” brought about the need to take a

⁷ Capron, *Computers for an Information Age*, 178.

⁸ L.A. Ogunsola, and W. A. Aboyade, 7-14.

⁹ *Ibid.*, 7-8.

¹⁰ V. N. Trostnikov, “Information,” *Great Soviet Encyclopaedia* (New York: Macmillan, 1970), 10:74.

scientific approach to information and “for elucidation of its most characteristic properties which has led to two principal changes in interpretation of the concept of information.”¹¹

Information and Communication Technology (ICT)

In the view of the World Bank, ICT is “the set of activities which facilitate by electronic means, the processing, transmission and display of information.”¹² ICT also includes the assorted technologies that people use to share, distribute, and gather information as well as communicate through computers and computer networks.”¹³

Furthermore, ICT is a complex varied set of goods, applications, and services used for producing, distributing, processing, and transforming information. These include: “telecoms, television and radio broadcasting, hardware and software, computer services and electronic media.” In addition, the concept of ICT has to do with a collection of related technologies which are defined by their functional usage in information access and communication.¹⁴

Importance of ICT to Communication

As a result of the two major roles of ICT, that is communication and information retrieval, the multitude of services allowed by the use of the Internet is

¹¹ Ogunsola and Aboyade, 7-14.

¹² Rodriguez and Wilson, “Are Poor Countries Losing the Information Revolution?” *InfoDev Working Paper* (Washington, DC: World Bank, 2000).

¹³ Economic and Social Commission for Asia and the Pacific (ESCAP), “Are ICT Policies Addressing Gender Equality?” Accessed 17 January 2011, <http://www.unescap-org/wid/04widresources/11wideactivites/01cctegm/backgroundpaper.Pdf>.

¹⁴ G. Marcelle. “Gender, Justice and ICTs,” in “Gender, Justice and ICTs,” ed. G. Marcelle, 2000. Accessed 17 January 17 2011, <http://www.un.org/womenwatch/daw/csw/marcello.htm>.

unprecedented. The pace of change brought by new technologies has had a significant effect on the way people live, work, and play worldwide. Ogunsola and Aboyade highlighted the effect of technologies on human society when they submitted that:

New and emerging technologies challenge the traditional process of teaching and learning and the way education is managed. Information technology, while an important area of study in its own right, is having a major impact across all curriculum areas. Easy worldwide communication provides access to a vast array of data, challenging assimilation and assessment skills.¹⁵

One major importance of ICT to its users is that it enables learners to absorb more information within a limited length of time. According to Ogunsola and Aboyade, the combination of rapid communication and increased access to IT in the home, at work, and in educational establishments could really make learning to become a truly lifelong activity. That is, one in which the pace of technological change leads to compulsory and constant evaluation of the learning process itself.¹⁶

The Internet

In the words of Hargittai, the Internet refers to “a worldwide network of computers . . . a network of people using computers that make vast amounts of information available.”¹⁷ Data communications system, which is the computer system that transmits data over communication lines such as telephone lines or cables, are not very recent. They have been evolving since the mid-1960s. In fact, the first development of the modern electronic digital computers took place in the 1940s. Since then, computerization has infiltrated almost every area of society in nations

¹⁵ Ogunsola and Aboyade, 7–14.

¹⁶ *Ibid.*, 10.

¹⁷ E. Hargittai, “Weaving the Western Web: Explaining Differences in Internet Connectivity among OECD Countries,” *Telecommunications Policy*, 23 (1999): 701-718.

with advanced technology¹⁸ and even increasingly so in the non-technologically advanced countries.

Importance of the Internet to Communication and Human Society

The internet, as an ICT medium, provides for instantaneous worldwide broadcasting capacity, which is an excellent mechanism for information dissemination, a medium for interaction between individuals and a marketplace for goods and services.¹⁹ Computers exist in varied formats, shapes, and sizes. These variations fit in well into use in industries, businesses, hospitals, schools, universities, transport networks, and individual homes. These varied forms of computer exist to form a component part of a computer network, which exists to provide computer users with the means of communicating and transferring information electronically.²⁰

The World Wide Web (www) can be best described as a library of resources, which is made available to computer users through the global Internet. The purpose of the World Wide Web is to enable users to view a wide variety of information including magazine, archives, public and college library resources, and current world and business news. The resources in this information bank are organized so that users can easily move from one resource to another.²¹

The Internet overcomes barriers of time and space thereby enabling religion to enjoy an ever-increasing accessibility on a global scale. Operating online allows long-

¹⁸ L. A. Ogunsola and W. A. Aboyade, 10.

¹⁹ S. Kiiski and M. Pohjola, "Cross-country Diffusion of the Internet," Accessed 17 January 2011, <http://www.widerunu.edu/publications/dps/Dp2001-11.pdf>.

²⁰ Ogunsola and Aboyade, 10.

²¹ Ibid.

established religious communities to reach the unaffiliated as never before. More startling is the ease by which anyone with Internet access can create new circles of faith. Religion's move to the online world does not mean technological triumph over faith. Instead, it strengthens the place of religion in the wired universe, along with commerce and communications meeting the spiritual demands of Internet generations to come.²²

Nobody can deny the stunning impact of Internet technology on culture. The internet has been driving the growth of commerce and spurring communications to a frantic speed. Inevitably, consumers demanding faster and cheaper services have begun to seek encounters with the outer world thus launching religion into cyberspace.²³

Relevance of ICT and all its Related Components to Pastoral Ministry

ICT is an umbrella term that includes any communication device or application it encompasses the radio, television, cellular phones, computer network, hardware and software as well as satellite systems and their various associated services and applications like videoconferencing and distance learning.

Considering the extent of coverage of ICT in the 21st century, Kumar and Kar proposed that it is highly unlikely that any sphere on earth will be left untouched by it.²⁴ Ukodie further acceded to this fact by stating that ICT has been accepted as the

²² Brenda E. Brasher, *Give Me That Online Religion* (New York: John Willey & Sons, 2001), 102.

²³ Ibid.

²⁴ S. Kumar and D. C. Kar, "Library Computerization: An Inexpensive Approach," *OCLC Systems Services* 11 (4) 1995:3-10.

engine of 21st century and beyond. The rapid rate at which ICT have evolved since mid-20th century, the convergence phenomenon in which all existing technologies have been harmonized by ICT, in addition to their pervasiveness and intensiveness in all areas of human activities gives ICT a leading edge in development and globalization.²⁵ The phenomenal developments with regard to ICT are having significant impact on all areas of human activity.²⁶

The advent of the computer and the other attendant compliments like the Internet has led congregations using computer technologies to enhance and promote traditional ministries: worship, fellowship, pastoral care, education, mission and community outreach, evangelism and communications. Its significant benefits make it fitting for ministry. Pautler noted that technology has played a huge part in the spread of Christianity throughout history.²⁷

Church leaders, including Pope Benedict XVI, articulate the clear need to use new technologies to express the word of God to people in all generations. This is articulated as well in the National Directory for Catechesis (N. D. C.) which states that, “using the media correctly and competently can lead to a genuine enculturation of the gospel.” For this reason church leaders further call for:

- a. Training of pastoral ministers to be specialists in communications technology,

²⁵ A. Ukodie, *Icon of ICT in Nigeria: Their Passion, Vision, and Thoughts* (Lagos, Nigeria: ICT Publishers, 2004).

²⁶ P. A. Brakel and J. Chisenga, “Impact of ICT-based Distance Learning: The African Story,” *The Electronic Library*, 21 (2003) 5:476-486.

²⁷ A. Pautler, “Why We Use Technology,” accessed 5 April 2013, <http://newcitycatholicchurch.com/blog>.

- b. Establishment of state-of-the-art productions centres and
- c. Creation of communication networks.²⁸

According to Prensky, today's young adults,

Have not just changed incrementally from those of the past nor simply changed their slang, clothes, body adornments or styles, as has happened between generations previously . . . a really big discontinuity has taken place . . . a singularity that changes things so fundamentally that, there is no absolute going back.²⁹

This author identifies this singularity as “the arrival and rapid dissemination of digital technology in the last decades of the 20th century.”³⁰ Prensky states that because “digital natives” that is, today's young adults, spend most of their time online in general and in social networking communities in particular, pastoral ministers would increasingly find themselves having little to no impact and influence on the lives of digital natives if they continue to avoid communication technologies.³¹

Tan noted that social networking has to become part of pastoral ministry or the church will find itself increasingly marginalized in the lives of digital natives. Pastoral ministers are called to engage today's technology and to recognize and foster mutuality, inter-dependence, empathy, solidarity, and collaboration with digital natives. Pastoral ministers should not be afraid to take advantage of new technologies

²⁸ Ngozi Blessing Ossai-Ugbah, “The Use of Information and Communication Technologies in Nigerian Baptist Churches,” *International Journal of Science and Technology Education Research*, 2 (3) 2011:49 - 57, accessed 10 March 10 2013, <http://www.academicjournals.org/IJSTER>.

²⁹ M. Prensky, “Digital Natives, Digital Immigrants,” *Horizon*, 9 (5) 2001a, October: 1-6.

³⁰ Ibid.

³¹ Ibid.

of their time. There is precedent for this as evidenced by the examples of the apostle Paul and the Protestant reformer, Martin Luther.³²

Reyes-Chow, cited in Ossai-Ugbah, noted that the use of technology allows church's ministry to be done with greater adaptability and speed. He points out that ICT changes people's perception and relationships.³³

While efficiency should be the sole aim of church work, using technology better focuses much on the structural and planning conversations that need to take place in any church life. Pope Benedict in January 2010 announced that for the 44th communications day, the theme was going to be "The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word." In the announcement, Pope Benedict wrote, "Using new communication technologies, priests can introduce people to the life of the church and help our contemporaries to discover the face of Christ." In the same announcement, Pope Benedict also wrote, "Who better than a priest, as a man of God, can develop and put into practice, by his competence in current digital technology, a pastoral outreach capable of making God concretely present in today's world and presenting the religious wisdom of the past as a treasure, which can inspire our efforts to live in the present with dignity while building a better future."³⁴

³² J. Y. Tan, "Ministry Meets Social Networking Connecting with the Digital Natives," *New Theology Review*, November 2009:37-44.

³³ Ngozi Blessing Ossai-Ugbah, 49 – 57.

³⁴ Pope Benedict XVI, "The Priest and Pastoral Ministry in a Digital World: New Media at the Service of the Word," accessed 8 February 2013, <http://www.vatican.va/holyfather/benedictxvi/messages/communications/documents/hfben-xvimes2010012444th-world-communications-dayen.html#top>.

Pope Benedict XVI's message for the 2010 world communications day advocated the use of communication technologies as "this will not only enliven their pastoral outreach, but also give a "soul" to the fabric of communications that makes up the "web."³⁵

Armstrong, Spiegel, and Wimmer pointed out that congregations are using computer technology primarily in these areas; administration and finance, communications, learning laboratory and multimedia presentations for worship and education. Congregations have been using Congregational Management Software (CMS) since the early 1980s. Thousands of congregations are functioning more efficiently and effectively because they use CMS technology. Armstrong, *et al.* again pointed out that database and management software also assists churches as they engage in outreach and mission.³⁶

Williams noted that multimedia presentations for worship and education are becoming common place. This is the glitziest application of computer technology, one that even every traditional congregation is seeking to use. Software such as power point coupled with projectors or large-screen televisions are increasingly being used to replace worship bulletins, provide visual sermon outlines, display songs and music and show illustrative video clips³⁷ (now catalogued and available through several companies that provide video illustrations online).

Similar multimedia applications assisted by ever-expanding numbers of software programs are being used more and more in congregational education

³⁵ Ibid.

³⁶ Armstrong, Spiegel and Wimmer, 7-14.

³⁷ R. B. Williams, "Information Technology in Seminaries," *Christian Century*, 7 (14). 2001:14-17.

programs. Awkward and out-dated lay-down maps for Sunday school classes, are replaced by software-generated images, whereby Bible students can trace the missionary journeys of Paul or follow the Exodus route of the Israelites. Classrooms of children can take part in an interactive encounter within Noah's ark, face down lions with Daniel, or take part in a host of other games that enhance biblical literacy.³⁸

Filtau presentation technology may be costly not only in money but in time, in energy and in the conflict it ignites in many churches. Yet, most churches are motivated to use this technology not by its entertainment value but its strategic effectiveness.³⁹

The Concept of Online Religion

Exploration of online religion as a new area of research study started with such scholars like O'Leary⁴⁰ and Bauwens,⁴¹ and then later attracted other scholars

³⁸ Ibid., 16.

³⁹ J. Filteau, "Technology for Parishes is about Relationships," accessed January 5, 2013, <http://ncronline.org/printpdf/17464>.

⁴⁰ S. O'Leary, "Cyberspace as Sacred Space: Communicating Religion on Computer Networks," *Journal of the American Academy of Religion*, 64 no. 4 (1996) 4: 781-808.

⁴¹ M. Bauwens, "Spirituality and Technology: Exploring the Relationship," *First Monday*, November 4, accessed 2 March 2013, <http://firstmonday.org/htbin/cgiwrap/bin/ojs/index.php/fm/article/view/496/417>.

such as Lohead,⁴² Schroeder, Heather and Lee,⁴³ Dawson and Hennebry⁴⁴ as well as Hadden and Cowan.⁴⁵ The current studies of online religion are generally dominated by the fields of communication, religious studies, sociology of religion and theology. Dawson and Cowan suggest that the effort to understand online developments in the context of wider social and cultural conditions is expected for future work.⁴⁶

Information and Communication Technology (ICT) developments have opened up new spaces of religious practice or “techno-religious spaces,” which are social spaces linking people and information, supporting web-like existence in the world.⁴⁷

A Taiwanese church called the Light of Life Church (LLC) has an IT division which appropriated ICT since 1999. Also, in early 2002, the IT division implemented its intranet systems and started a plan for integrating its database and website, adopting the concept of customer relations management. This practice has helped the church to be able to handle its highly increasing population of both individuals and unit churches. For instance, LLC has been in existence since 1954 as a

⁴² D. Lohead, *Shifting Realities: Information Technology and the Church* (Geneva: W. C. C. Publications, 1997).

⁴³ R. Schroeder, N. Heather, and R. Lee. “The Sacred and the Virtual: Religion in Multi-user Virtual Reality,” *Journal of Computer-Mediated Communication*, 4 no. 2 (1998), accessed 22 March 2013, <http://jcmc.indiana.edu/vol4/issue2/schroeder.html>.

⁴⁴ L. Dawson and D. Cowan, *Religion Online* (New York: Routledge, 2004).

⁴⁵ J. Hadden and D. Cowan, *Religion on the Internet: Research Prospects and Promises* (New York: JAI Press, 2000).

⁴⁶ Dawson and Cowan, *Religion Online* (New York: Routledge, 2004).

⁴⁷ T. Berners-Lee, *Weaving the Web: The Original Design and Ultimate Destiny of the World Wide Web by Its Inventor* (New York: Harper, 1999).

nondenominational church and has become one of the fastest growing churches in Taiwan. The attendance of Sunday worshippers of LLC is over 7,800 every week making the church the second largest in Taiwan in terms of membership.⁴⁸

Moreover, LLC has 36 island-wide affiliated churches and 39 world-wide affiliations. It is obvious that managing this large size of population and affiliations would have been extremely difficult for the church and would have even required enormously large size bureaucracy to run. But with the use of ICT the church has been run with relative ease, despite its teeming population, local web, and global affiliations. The mission of appropriation of ICT in the church is to optimize the performance of the church operations and to deliver current events and messages from the church to its congregation and the public. LLC started its website around 1996. As a large-size church, its IT Division plays a major role in coordinating the information and current events of the administrative departments and ministry departments on weekly bases.⁴⁹

The usefulness of applying ICT in running the affairs of the Taiwanese church can be seen in the facts that the practice created room for the administration of the church to have the structure of a kind of a semi-decentralised network. This eliminated the need for a central office meant for updating or consolidating all the data from the various divisions. Also, the application of ICT in LLC draws the attention of a larger portion of unbelievers rather than its own congregation. Instead of posting existing material on the website, the IT team adopted the concept of customer

⁴⁸ Y. S. O. Yang, and C. Hsu, "The Power of Networks and Information Flows: A Circuits of Power Perspective on Online Religion," accessed 10 April 2013, <http://www.pacis-net.org/file/2011/PACIS2011-142.pdf>.

⁴⁹ Ibid.

relation management and entered the existing church publications into a database on different topics based on user needs. Those were testimonies, essays on marriage, and child behaviour.⁵⁰

⁵⁰ Ibid.

CHAPTER 3

OVERVIEW OF ANAMBRA-IMO CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH, NIGERIA

This section of the study report reviews the entire Anambra-Imo Conference under the following sub-headings: the origin of the conference, the areas under the conference and the demographics of the areas. Then follows church growth in terms of increase in branches and membership of the churches in the Conference, manpower development of the churches in the Conference as well as the challenges that the churches in the Conference face in attempting to propagate the gospel efficiently.

Origin of Anambra-Imo Conference

Anambra-Imo Conference of Seventh-day Adventist Church is part of Eastern Nigeria Union Conference, which is divided into Anambra-Imo Conference, East Central Conference, East Nigeria Conference, Rivers Conference, and South East Conference.¹The Conference came into existence as a result of attempts made to solve some problems, which were militating against the spread of the gospel in the area. Towards the end of the 1990s, some elders (laymen) of the church thought it wise to request for the creation of a new Conference as a means of solving the problem of barrier to effective spreading of the gospel. This problem was created by the distance

¹ General Conference of Seventh-day Adventists Office of Archives, *146th Annual Statistical Report – 2008* (Silver Spring, MD: 2008); “Seventh-day Adventist Church in Nigeria,” accessed 22 April 2013, en.wikipedia.org/wiki/Seventh-day_Adventist_Church.

of Imo and Anambra areas from the existing East Nigeria Conference and East Central Conference headquarters. It is on record that people like elders Edward Oparaugo, Uruegbulam, Allwell Onwukwe, Victor Onyeagoro, among others consulted with Pastor Joseph O. Ola, the then Nigeria Union Mission (NUM) president, requesting for the creation of a new conference for members in the Imo and Anambra areas.² The said consultation lasted until June 14, 2000, when the then Divisional President—Pastor L.T. Danjuma—and his administration reasoned with the affected people and therefore granted their request by organising Anambra-Imo churches as constituting a mission station beginning from January 2, 2002. The following year, precisely from January 29 through February 2, 2003, Anambra-Imo Mission became inaugurated as a Conference with its headquarters at Owerri, Imo State.³

Areas Covered by Anambra-Imo Conference

It is not easy for anyone to understand the extent of work and challenges that Anambra-Imo Conference grapples with without a clear understanding of the areas covered by the Conference. Anambra-Imo Conference of Seventh-day Adventist Church is made up of two states in the eastern region of Nigeria—Anambra and Imo States. It was from the names of these two states that the Conference was named Anambra-Imo Conference. These areas comprise 48 Local Government Areas with

² The Executive Secretary's Report presented at the *Third Constituency (First Quadrennial Session) of Anambra-Imo Conference*, December 12-13, 2012.

³ Ibid.

twenty-one (21) of them located in Anambra State and twenty-seven (27) in Imo State.⁴

Demographics of the Areas under Anambra-Imo Conference

Anambra State

Origin. The name Anambra is an anglicised version of the original name *Omambala*. The name of the State was derived from this native name of the Anambra River. Anambra State is referred to as *Light of the Nation*. The state used to be part of the area known as Eastern Region in the three region structure of 1954 and part of the East-Central State following the 1967 creation of twelve (12) federal states from the regional structure by General Yakubu Gowon's government. The state finally emerged as a distinct entity in 1976 when the East-Central State was divided into Anambra and Imo states by General Murtala Muhammed's government. The State's current structure was created in 1991 when General Ibrahim Babangida's military administration restructured the country into twenty seven (27) States, carving Enugu state out of the original Anambra State.⁵

Area, Location, Population and Population Density. Anambra State has an area of 4,816.2 square kilometres. The State is currently divided into twenty one (21) local government areas. These include: Aguata, Anambra East, Anambra West, Anaocha, Awka North, Awka South, Ayamelum, Dunukofia, Ekwusigo, Idemili

⁴ *SDA Year Book 2013*, "Anambra-Imo Conference," accessed 5 April 2016, www.adventistyearbook.org/default.aspx; The Executive Secretary's Report presented at the *Third Constituency (First Quadrennial Session) of Anambra-Imo Conference*, held December 12th-13, 2012.

⁵ Zaccheus Onumba Dibiaezue Memorial Libraries, "Anambra State (Light of the Nation)," accessed 17 April 2013, http://zodml.org/Nigeria/nigeria_geography_content_articles.php?article_id=ryplkqwmurtsovxnjz.

North, Idemili South, Ihiala, Njikoka, Nnewi North, Nnewi South, Ogbaru, Onitsha North, Onitsha South, Orumba North, Orumba South and Oyi local government areas as in figure 2 below.⁶

Anambra State lies within latitude 6°20' North and longitude 7°00' East in south-Eastern Nigeria. Furthermore, Anambra State is bounded by four (4) neighbouring states of the Nigerian federation as follow: Delta State to the West, Imo State to the South, Enugu State to the East and Kogi State to the North. The state has a population of 4,177,828 as indicated in the 2006 National Population Census Report. This population gives the state a population density of 860 people per square kilometre. The state accounts for 3.0% of Nigeria's total population. Hills, lakes, caves, forest reserves, and tablelands constitute some of its natural features. With the foregoing figures, Anambra State is the eighth most populated states in the Federal Republic of Nigeria and the second most densely populated state in the country following after Lagos State. One of the most thickly populated parts of the state is the area between Oba and Amorka, which stretches to the length of more than 45 Km. This area contains a cluster of numerous thickly populated villages and small towns, which collectively have an estimated density of 1,500 to 2000 persons living within every square kilometre of the stretch.⁷

The indigenous peoples of Anambra State are the Igbo people. Archaeological discoveries of intricate works of art in bronze and other metals at Igbo-Ukwu point to the existence of a developed ancient civilisation of an Igbo ethnic group in the areas that later became known as Anambra State. Thus, the dominant ethnic group in

⁶ Ibid.

⁷ Ibid.

Anambra State is the Igbo, although there is a small number of Igala people in its northwest and a combination of people of different ethnic groups, who visit or reside in the State for numerous purposes. Three (3) languages are spoken in the state: the Igbo language being the main language, the English language and Igala.⁸

Religion and Culture of Anambra People. The dominant religion in Anambra State is Christianity. Others include traditional religion, Islam and other minor religions and cults. The culture of the people is evident in their dressing, dancing, worship patterns, and other aspects of their lives. The most significant festival in Anambra State is the annual New Yam festival, which is usually celebrated in thanksgiving to God and the gods for good harvests. Others include the *Ofala* festivals, which are annual feasts that feature dancing and masquerades in commemoration of the kings' annual outing; the *Iguaro* festivals, which are usually celebrated in some of the communities in Anambra State to flag-off the annual planting season and the *Mmanwu* festival celebrated with the aim of preserving some core aspects of Igbo cultural heritage. During the Mmanwu festival, large displays of masquerades from various communities usually perform together.⁹

Some other important festivals in Anambra State include the *Imeogbe* festival, which is usually celebrated in commemoration of the discovery of the Ogbunike caves, the *Egwu Imo Awka* festival in Awka, the Nwafor festival in Ogidi, the OnwaAsato festival in Nri, the Omaliko festival in Abatete, the Uzo-Iyi festival Umuoji, the Udo festival in Igbo-Ukwu, the Ezi-okpaligwe festival in Amawbia and

⁸ Ibid.

⁹ Ibid.

the Orima festival in Amorka. Participants in these festivals are treated to dance, drama, and other arts performed both by people and masquerades.¹⁰

Economy and Development. The nature of the soil and vegetation of Anambra State encourages agriculture thereby making agriculture a regular economic practice in the area. Anambra State's vegetation is predominantly grassland with scattered forests and woodland areas as well as tropical rainforest. Consequently, crops like oil palm, corn, rice, yam, and cassava are the main cash crops of the state. Because of abundance of water bodies, fishing in inland waterways is a significant commercial activity in Anambra State. The state also has some mineral deposits on which its economy partly rely. Some of the minerals found in the state are zinc, bauxite, lead, natural gas, and crude oil. The major industries in the state are breweries, textiles, and soft-drink bottling companies. Abundance of the foregoing natural supplies makes abundance of locally-produced sculptures of wood and metal possible for commercial important.¹¹

In terms of development, Anambra state was the first state in Nigeria to adopt structural plans for its cities with the hope that effective implementation of the plan would systematically lead to the growth of its cities, thereby making the state to become a major economic centre in Nigeria and West Africa.¹²

Education. Anambra State has many pre-primary, primary, and tertiary institutions for the education of its populace. The tertiary institutions in the state include a federal university, the Nnamdi Azikiwe University, Awka and a state

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid

university, Anambra State University, Awka. The state also had two private universities: the Tansian University in Oba and Madonna University in Ihiala. Furthermore, Anambra State has one federal polytechnic, the Federal Polytechnic in Oko, a college of education (Federal College of Education, Umunze) and a university of education, which is Nwafor Orizu University of Education (formerly known as Nwafor Orizu College of Education).¹³

Imo State

Origin. Imo State, which was created on February 3, 1976 is also known as *Eastern Heart Land*. The State which has her capital in Owerri, derives her name from Imo River.¹⁴ The state was originally part of the Eastern region in the three-region structure of 1954.¹⁵ The areas that later became known as Imo state became part of East Central State in 1967 following the creation of twelve (12) Federal states by General Yakubu Gowon's Military Government in the same year. The 1976 Military Government of General Murtala Muhammed further restructured the existing twelve (12) states of the federation to nineteen (19) states, thereby leading to the creation of two (2) new states (Anambra and Imo) from the existing East Central State. The original structure of Imo state became altered in 1991, when the Military

¹³ Ibid.

¹⁴ Galleria Media Limited, "Imo State," accessed 5 April 2013, www.nigeriagalleria.com.

¹⁵ Imo State Government, "Imo State, 2010," accessed 5 April 2013. <http://www.imostate.gov.ng>.

Government of General Ibrahim Babangida carved Abia State out of it.¹⁶

Area, Location, Population and Population Density. Imo state covers an area of 5,530 sq. km, which makes the state to rank 34th out of the thirty-six states in terms of geographical size. As stated before, this area is divided into twenty seven local government areas that collectively make up Imo State. These include: Aboh Mbaise, Ahiazu Mbaise, Ehime Mbano, Ezinihitte, Ideato North, Ideato South, Ihitte-Uboma, Ikeduru, Isiala Mbano, Isu, Mbaitoli, Ngor Okpala, Njaba, Nkwere, Nwangele, Obowo, Oguta, Ohaji-Egbema, Okigwe, Onuimo, Orlu, Orsu, Oru East, Oru West, Owerri Municipal, Owerri North, and Owerri West, as indicated in Figure 1 below.

The state and its twenty (27) local government areas share boundaries with eight (8) states of the Nigerian Federation as follows: Abia, Akwa Ibom and Cross River states in the east, Anambra State in the west, Rivers State in the southern part of the state, Enugu and Ebonyi States to the north. Imo State is geographically located between latitudes 4^o 45' and 7^o 15' north and longitudes 6^o 50' and 7^o 25' east, in the south-eastern part of Nigeria.

¹⁶ Zaccheus Onumba Dibiaezue Memorial Libraries, "Imo State (Eastern Heartland)," accessed 17 April 2013. http://zodml.org/Nigeria/nigeria_-----geography_content_articles.php?article_id=ryplkqwmurtsovxnjz; Galleria Media Limited, "Imo State," accessed 5 April 2013. <http://www.imostate.gov.ng>; Imo State Government, "Imo State, 2010," accessed April 5, 2013, <http://www.imostate.gov.ng>.



Figure 1: Map of Anambra State and its 21 Local Government Areas¹⁷

¹⁷ This map was taken from Scribid.

This makes Imo State to rank 13th out of the thirty six (36) states and the Federal Capital Territory, FCT, Abuja. The state's population makes up 2.8 per cent of Nigeria's total population.¹⁸

The original population of Imo State is made up of the Igbo people, making the place a monotonous ethnic area. They exist in different groups that have varying dialects of the same tongue, which are generally understood among the various groups. Thus, the only indigenous language of the state is Ibo language¹⁹. This does not imply that people from other ethnic groups do not live in Imo State. Various ethnic groups reside in the place for various reasons which range from business, education, social, and other numerous purposes.

Figure 2 below is the map showing the regions of Imo State.

¹⁸ Anonymous, "Imo State." en.wikipedia.org/wiki/States_of_Nigeria on April 22, 2013; Imo State Government, "Imo State," 2010. <http://www.imostate.gov.ng>, accessed 5 April 2013; ZaccheusOnumbaDibiaezue Memorial Libraries, "Imo State (Eastern Heartland)," accessed 17 April 2013, http://zodml.org/Nigeria/nigeria_geography_content_articles.php?article_id=ryplkqwmurtsovxnjz.

¹⁹ Galleria Media Limited, "Imo State," accessed 5 April 2013, <http://www.nigeriagalleria.com> on; Imo State Government, "Imo State-2010," accessed 5 April 2013, <http://www.imostate.gov.ng>.

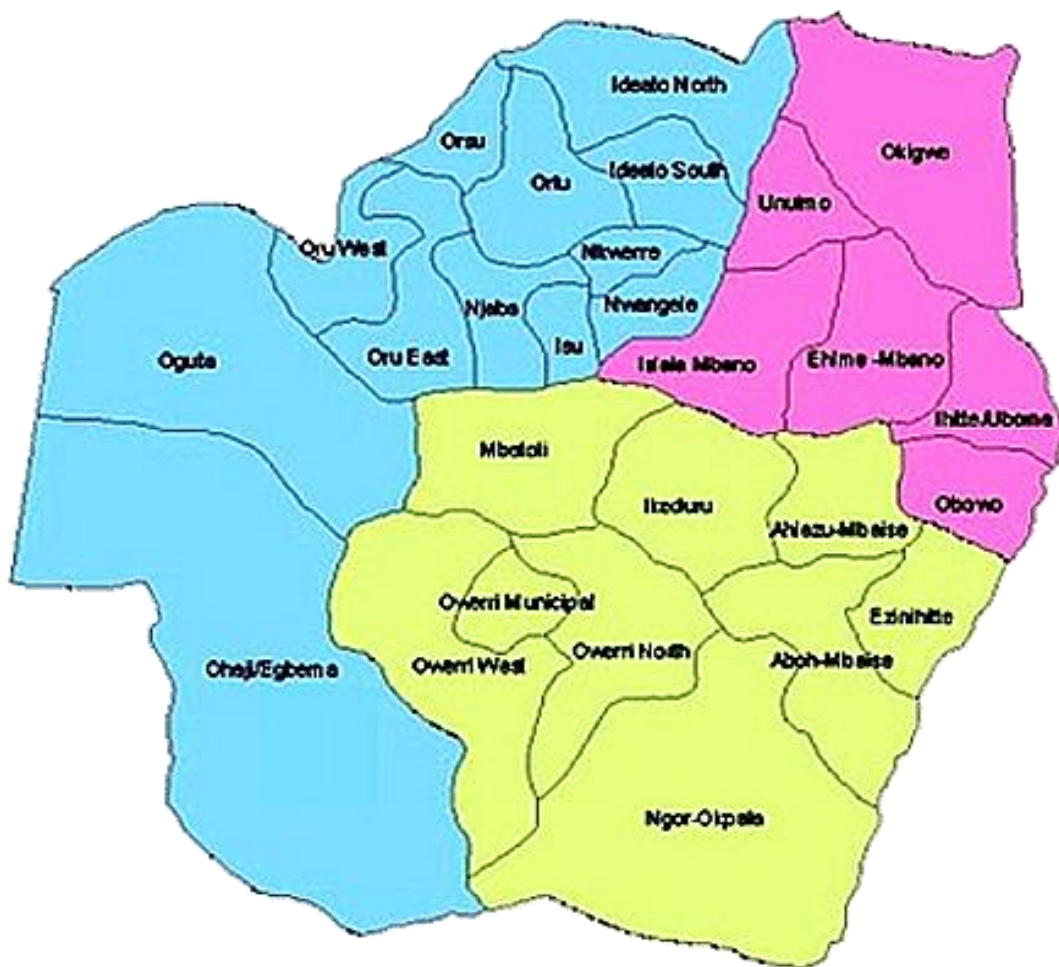


Figure 2. Map of Imo State²⁰

²⁰ "Nigeria: Geography," accessed 17 April 2013, http://zodml.org/Nigeria/nigeria_geography_content_articles.php?article_id=ryplkqwmurtsovxnjoz.

Religion and Culture. Imo State enjoys the spread of different religions, which include Christianity, Islam, Traditional/Indigenous Religion,²¹ and a collection of other religious sects and cults. Nevertheless, the dominant religion in Imo State is Christianity followed by Traditional religion. Islam is seldom practiced in the state although a certain degree of Traditional religion is practiced.²²

The tradition and culture of the people manifest in their dressing pattern, music, dance, festivals, and arts and crafts. The most significant and traditional festival in Imo State is the annually celebrated *New Yam* festival carried out in order to celebrate and to give thanks to God and the gods for a good harvest. Next to this is the *Ikeji* festival, which is a special annual homecoming celebration that brings various peoples of different communities home and abroad together for joy and happiness and for planning for the improvement of their communities. Some artefacts that display the rich cultural heritage of the people of Imo State are housed in the National Museum located in the capital city of the state in Owerri. In addition to the National Museum are some art and cultural centres, which include the following: The Mbari Cultural Center at Owerri, Eke Nguru in AbohMbaise, and Igwekala shrine in Umunohaaretraditional art and craft centres that depict the culture and heritage of the Igbo people in Imo State.²³

²¹ “Imo State,” accessed 22 April 2013, en.wikipedia.org/wiki/StatesofNigeria, on; Imo State Government, “Imo State-2010,” accessed 17 April 2013, <http://www.imostate.gov.ng>, on April 5, 2013; Zaccheus Onumba Dibiaezue Memorial Libraries, “Imo State (Eastern Heartland).” http://zodml.org/Nigeria/nigeria_geography_content_articles.php?article_id=ryplkqwmurtsovxnjz.

²² “Imo State,” accessed 22 April 2013, en.wikipedia.org/wiki/States_of_Nigeria.

²³ Ibid.

Economy. As at 2007, Imo State had a total GDP of \$14.21 billion and per capital income of \$3,527 (Wikipedia, 2013). Imo State is mostly a tropical rain forest zone and has forest swamp towards her extreme western border. It is important to state that Imo State's high population density has resulted in the loss of a large amount of its original forest areas. Nevertheless, agriculture has remained important in the state because it is the predominant occupation of the people. Rubber and Bamboo are cultivated for export markets. Other cash crops grown are oil and raffia palms, rice, corn, cocoa, groundnut, and cotton. Crops cultivated for domestic markets include yam, cocoyam, corn, melon, cassava, okra, pepper, vegetables, and fruits.²⁴

In addition to the foregoing are some important minerals in Imo State, which include petroleum, natural gas, limestone, kaolin, zinc, lead, marble, iron ore, salt, granite, quartz and industrial sand. Thus, industrial activity in the state relate mainly to the construction and mining sectors. In line with the available resources, learned professionals, entrepreneurs, and seasoned artists also abound in the state. Some works of art produced in the state include carved doors, walking sticks of different designs, sculptures, flutes, wooden mortars, and pestles, gongs and the famous talking drums. Metal works and various types of fabrications are also produced locally in the state. Industries include Fuason Industries, Owerri, which produces galvanized iron sheets, the Afrik Enterprises, Awo-Omama, a pharmaceutical company, Imo Concord Hotel, Owerri. Industries that had been partially privatized include card packaged Industry, Orlu, Resin Paints Limited, Aboh Mbaise and Aluminium Extrusion Industry, Inyisi. Industries in the private sector include Sab Spare Parts and Allied

²⁴ Zacchaeus Onumba Dibiaezue Memorial Libraries, "Imo State (Eastern Heartland)," 17 April 2013, http://zodml.org/Nigeria/nigeria_geography_content_articles.php?article_id=ryplkqwmurtsovxnjz.

Accessories, Okigwe, which make motor-spare parts, Oma Pharmaceutical, Awomoma, which produces drugs and medicines, Magil Industries Atta, which makes steel, sponge, bread, polythene and paper.²⁵

Education. Imo State has numerous nursery and primary schools, one federal university—Federal University of Technology, Owerri, one state university—Imo State University, Owerri, two federal polytechnics – Federal Polytechnic, Nekede, and Federal College of Land Resources Technology, Owerri, one state polytechnic—Imo State Polytechnic, Umuagwo and one college of education—AlvanIkokwu Federal College of Education, Owerri. These institutions provide educational opportunities for the citizens of the state and for other people within the Nigerian populace.²⁶

Growth and Development in Anambra-Imo Conference

Church growth in terms of increase in membership has been notably evident in the Conference since 2009. However, the increase has been experiencing a fluctuation indicating a rise and fall in number of people baptized into the fold in successive years. Overall, the membership of the different churches in the conference has been rising year after year. This rise in membership size has been reflecting on the district membership sizes. There has also been increase in the number of organised churches in the conference. As more members are converted, new areas become opened up for establishment of new branches of the church and as the new branches grow under capable hands, the need to organize them arises, thereby leading to increase in the

²⁵ “Imo State,” accessed 22 April 2013, en.wikipedia.org/wiki/States_of_Nigeria.

²⁶ Zaccheus Onumba Dibiazue Memorial Libraries, “Imo State (Eastern Heartland),” accessed 17 April 2013, http://zodml.org/Nigeria/nigeria_geography_content_articles.php?article_id=ryplkqwmurtsovxnjoz.

number of organized churches in the conference. Furthermore, new districts have been created to aid the rapid growth of the conference. Some of the existing districts have had to be reorganised to create new ones and to increase the number of districts in the conference when the need arises. As at the time of this study (2013) Anambra-Imo Conference had fifty (50) organized churches, nine thousand, eight hundred and thirty four (9,834) baptised members and a total population of 1,411,476 people.²⁷ These church expansion experiences have been the results of penetration of new areas where the church's presence was non-existent in the previous years. All of these are evident in Tables 1 to 6 below.

²⁷ *SDA Year Book 2013*, "Anambra-Imo Conference," accessed 5 April 2013, www.adventistyearbook.org/default.aspx.

Table 1. Churches and their Memberships in the Years 2009-2012²⁸

| Districts | 2009 | Yearly Baptism | 2010 | Yearly Baptism | 2011 | Yearly Baptism | 2012 | Yearly Baptism |
|-------------------|------|-------------------|------|-------------------|------|-------------------|------|-------------------|
| Amala | 580 | 12 | 625 | 49 | 631 | 3 | 665 | 37 |
| Amaraku | 148 | 20 | 185 | 39 | 193 | 8 | 198 | 5 |
| Amuzu | 710 | 35 | 723 | 17 | 745 | 20 | 713 | 24 |
| Awarra | 517 | 17 | 604 | 96 | 616 | 15 | 640 | 27 |
| Chokoneze | 262 | 21 | 271 | 9 | 276 | 10 | 284 | 9 |
| Emii | 627 | 16 | 625 | 8 | 629 | 1 | 642 | 20 |
| Etiti | 300 | 1 | 300 | 3 | 304 | 4 | 314 | 13 |
| Imerienwe | 435 | 16 | 433 | --- | 431 | 8 | 442 | 13 |
| ItuMbaise | 754 | 16 | 765 | 15 | 775 | 12 | 744 | 11 |
| Mkpor | 263 | 36 | 300 | 32 | 342 | 41 | 259 | 14 |
| Nnewi | 292 | 12 | 293 | 1 | 311 | 21 | 330 | 20 |
| Nkwere | 905 | 31 | 931 | 46 | 938 | 16 | 947 | 11 |
| Obiohuru | 976 | 26 | 997 | 26 | 997 | 12 | 732 | 11 |
| Obowo | 171 | 2 | 174 | 4 | 178 | 4 | 178 | 7 |
| Onitsha | 688 | 19 | 717 | 31 | 738 | 21 | 742 | 8 |
| Owerri Central | 551 | 35 | 578 | 11 | 611 | 21 | 683 | 38 |
| Owerri T/Ship | 743 | 34 | 740 | 9 | 751 | 12 | 763 | 11 |
| Amiri | 64 | --- | 64 | --- | 64 | --- | 64 | --- |
| Awka | --- | --- | --- | --- | --- | --- | 97 | --- |
| Amumara | --- | --- | --- | --- | --- | --- | 91 | --- |
| Okigwe | --- | --- | --- | --- | --- | --- | 277 | --- |

²⁸ This table was taken from The Executive Secretary's Report presented at the *Third Constituency (First Quadrennial Session) of Anambra-Imo Conference*, held December 12-13, 2012.

Table 2. Total Memberships of the Conference as at the Third Quarter of 2012²⁹

| Total Yearly Baptisms | | | | Total Yearly Membership | | | |
|-----------------------|------|------|------|-------------------------|------|------|----------------|
| 2009 | 2010 | 2011 | 2012 | 2009 | 2010 | 2011 | 2012 |
| | | | | | | | (as at Oct 17) |
| 349 | 395 | 229 | 280 | 8,986 | 9331 | 9530 | 9805 |

Table 3. Organized and Unorganized Churches³⁰

| Year | Organized Churches | Unorganized Churches |
|------|--------------------|----------------------|
| 2009 | 44 | 80 |
| 2010 | 46 | 79 |
| 2011 | 47 | 76 |
| 2012 | 49 | 77 |

Table 4. Newly Organized Churches³¹

| Church | District | Date Organized |
|------------|----------------|--------------------|
| Umuokpo | Amala | April 3-4, 2009 |
| Akabo 1 | Amaraku | August 13, 2011 |
| Imeobi | Onitsha | September 18, 2010 |
| Ihiala | Nnewi | October 2, 2010 |
| Awka | Nkpor | November 6, 2010 |
| Umunachi | Obowo | October 8, 2011 |
| Okohia | Obiohuru | September 17, 2011 |
| Umuokoro | Amala | September 29, 2012 |
| Aba Branch | Etiti | September 29, 2012 |
| Ihiagwa | Owerri Central | |

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

Table 5. District Reorganization and Creation of New Districts³²

| District | Date Created | Created From |
|------------------|------------------|-------------------|
| Amaraku District | April 18, 2009 | Obiohuru District |
| Owerri Central | July 11, 2009 | Owerri Township 1 |
| Nnewi District | August 15, 2009 | Nkpor District |
| Awka District | November 3, 2012 | Nkpor District |
| Okigwe District | March 10, 2012 | Obiohuru District |
| Amumara District | January 12, 2012 | Itu/Amuzu |

Table 6. Newly Entered Areas³³

| New Area/Town | Year Entered |
|---------------|--------------|
| Okwelle | 2010 |
| Isunwangele | 2010 |
| Awkuzu | 2009 |
| Obike Ngo | 2011 |
| Ihiagwa | 2010 |
| Amakaohia | 2012 |
| Ihembosi | 2012 |

Manpower Development of the Churches in Anambra-Imo Conference

The challenges in the area of manpower development are enormous. The expanding number of memberships, churches, and districts require increase in number of workers available to carry out the increasing responsibilities of the churches in the conference. However, the supply of capable hands in this regard has been seriously inadequate over the years. This has been as a result of many factors ranging from death of existing church workers, retirement of old workers who have completed their

³² Ibid.

³³ Ibid.

expected service years, to expansion of church coverage areas without commensurate provision of the necessary manpower supply. For instance, from the early years of the inception of the conference to 2012, six pastors have retired from the conference and only three have been ordained. While pastors Umunnakwe, C.I., Iwuala, C.I., Nwokeji, M.A., Ike C.O., Ugwuor, C.O. and Nwachukwu, A. were retired, pastors Peter Anuforonini Emereonye, Uba C. Okoye, and Ferdinand N. Nwosu were ordained. Tables 7, 8 and 9 below give a clearer picture of the description of the explanation of the situation of Anambra-Imo Conference work force and manpower development.

Table 7. Categories of Workers in Anambra-Imo Conference and their Populations³⁴

| S/No | Workers Categories | Population |
|------|-------------------------------------|------------|
| 1 | Credential ministers | 10 |
| 2 | Licensed ministers | 11 |
| 3 | Missionary credential | 2 |
| 4 | Missionary licensed | 3 |
| 5 | Engaged literature evangelists | 18 |
| | ➤ Credential literature evangelists | 2 |
| | ➤ Licensed literature evangelists | 2 |
| 6 | Driver(s) | 1 |
| 7 | Retired workers | 7 |
| 8 | Death of workers/retiree | 2 |
| 9 | Internship workers | 5 |
| 10 | WAD special employment | 3 |
| 11 | Pioneer workers | 4 |

³⁴ Ibid.

*Table 8. Total Working Staff in Anambra-Imo Conference (2012)*³⁵

| S/No | Name | Status |
|------|-----------------------------|------------------------------|
| 1 | Ephraim Okpolor Uzodinma | President |
| 2 | Akubude Obinna Michael | Executive Secretary/ADRA |
| 3 | Nwachukwu Florence Chinenye | Assistant Treasurer |
| 4 | Mewu Bony Ifeanyi | Ministerial Secretary/STS/DL |
| 5 | Ferdinand UnezeNwosu | Global Mission/Evangelism/DL |
| 6 | Amaefule Innocent A | SS/PM/CM/DL |
| 7 | Mrs. Comfort Onwekwe | AWM Director |
| 8 | Eld. M.G. Kelvin Nwaigwe | Youth /Chaplaincy |
| 9 | Eld. Dr. Nweze Ekwwuribe | Health Director |
| 10 | Eld. Barr. K U K Anyanwu | PARL |
| 11 | Eld. Prof. A. C Ogbonna | Education Director |
| 12 | Uba C Okoye | SOP/VOP Director |
| 13 | Omenihu Emeka | Publishing Director/DL |
| 14 | Mbataku Eleazer | DL |
| 15 | Adiukwu Gideon | DL |
| 16 | Godstime Nwankwo | DL |
| 17 | Uhuegbu Anthony | DL |
| 18 | Chile Onyeka | DL |
| 19 | Iwuala John | DL |
| 20 | Onwubuariri Valentine | DL |
| 21 | Obiora Godwin Chuks | DL |
| 22 | Onwuarh John Madu | DL |
| 23 | Ulokanjo Iheanacho | DL |
| 24 | Amadi Damian | DL |
| 25 | Okpe Timothy | DL |
| 26 | Emereonye Peter A | DL |
| 27 | Anushiem Anselm | DL |

³⁵ Ibid.

*Table 9. Literature Evangelists Serving in Anambra-Imo Conference*³⁶

| S/No | Name | Status |
|------|------------------------|-----------|
| 1 | Nwokeonyekachi | Full Time |
| 2 | Nwokeleme Chika Declan | Full Time |
| 3 | Oluikpe Moses Obioma | Full Time |
| 4 | Abuchi Anya Donatus | Full Time |
| 5 | Nwamuo Evans | Full Time |
| 6 | Elike Justice | Full Time |
| 7 | Goodlucknwibo | Full Time |
| 8 | Kalu Samson | Full Time |
| 9 | Lekwuwaonyike | Full Time |
| 10 | Okorocalem | Full Time |
| 11 | Josehpineagumadu | Full Time |
| 12 | Ezinwaugbabi | Full Time |
| 13 | Olewe Christopher | Full Time |
| 14 | Sunday Matthew | Full Time |
| 15 | CeaAnaba | Part Time |
| 16 | Dir. Mrs. Okwudiri | Part Time |
| 17 | Angel John | Full Time |

Challenges of Anambra-Imo Conference

Anambra-Imo Conference has been facing many challenges that influence its success. From the immediately preceding sub-section, it can be seen that manpower supply for the various ministerial engagements in the conference has been inadequate.³⁷ From the demographic data, it is observed that the entire pastoral team in the Conference is made up of fifteen pastors, excluding the Conference officers. And of these fifteen pastors, nine had obtained a Bachelor's degree, while six had

³⁶ Ibid.

³⁷ Ibid.

obtained a Master's degree but were not computer literate. More so, the membership of the Conference as at the time of this research stood at 9,805.

Secondly, there has been the problem of inadequate equipment of the Secretariat of the conference and almost all the churches in the conference. In some churches, the said necessary pieces of equipment and infrastructure for carrying out church responsibilities are simply non-existent. For instance, Anambra-Imo Conference Headquarters still operates from a temporary site at Owerri Central Church in Boris Industrial Avenue, off Egbu Road. The recent Imo State Government's approval seems to suggest a future change in the foregoing condition of things, although realisation of the expected change is still far from immediate reach.³⁸

The researcher's experience as a Church worker within the Conference shows that the said grossly inadequate supply of church equipment and infrastructure alongside other factors that this research aims at discovering have made it difficult for church workers to apply Information and Communication Technology (ICT) in carrying out their daily functions. Most of the churches in the conference do not have regular e-mail addresses, thus resulting in communication gaps until there is a face-to-face communication with these personnel before information is disseminated.³⁹

It is a well-known fact that periodic seminars and training of all church workers is necessary for efficiency in the propagation of the gospel and in maintaining existing memberships of the different churches within the conference, but this act has not been a regular and well-organised practice in the conference. Plans to put this exercise in place have merely remained underway. Inadequate funding

³⁸ Ibid.

³⁹ Ibid.

coupled with other administration limiting factors brought about this condition that ultimately encouraged inefficiency in the propagation of the gospel.⁴⁰

There has been much emphasis in current times in the world church on accurate information and documentation of membership and membership retention. Thus, the pastors in the conference have been made to have series of seminars on the issue of membership audit and retention. But as a result of the aforementioned limiting factors of inadequate equipment and infrastructure, the practice has not received the required attention and has therefore been inadequate. It is only hoped that the right attention and results will soon be met. In fact, this has resulted in situations of unrealistic statistics of membership records. For example, in some churches where it was claimed that there were 400 members, the actual figure may stand at 100. This situation permeated the entire Conference as at the time of the study. It is only hoped that the plans on ground will be adequately executed in all churches and districts, thereby leading all the churches in the conference to have accurate records on or before January 2015.⁴¹

Improper membership records have also been creating the problem of poor planning and execution of local church policies, budgets and other proposals in the conference. Except the issue of poor planning which results from improper church membership and other statistical records are ironed out, the conference will continue to be relatively inefficient in spreading the gospel, which is the core of its ministerial goals.⁴²

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

CHAPTER 4

DATA PRESENTATION, ANALYSIS, AND DISCUSSION OF FINDINGS

This segment presents data collated from the samples of study, the analysis of the said data and the discussion of the results of the analysis.

Out of one hundred and eighty (180) copies of questionnaires distributed to the various categories of the respondents, one hundred and thirty-one (131), that is, 72.7% were retrieved, while forty nine (49), that is, 27.2% were not returned. While all the fifteen (15) (100%) respondents in the category of pastors returned their copies of the questionnaire, only one hundred and sixteen (116) (70.3%) respondents from the other categories of church members returned their questionnaire. Parts of the data collected from the pastors were through interviews as indicated in Table 13. The responses were grouped into similar forms and assigned some values, which made it possible to analyse them through the use of Statistical Package for the Social Sciences (SPSS).¹ The following presentation, analysis, and discussion are based on all the data collected from the total of 131 copies of questionnaire and fifteen (15) interview sessions. All the *strongly agree* and *agree* responses were grouped into one response—agree (A), while all the *strongly disagree* and *disagree* responses were grouped into another single response—disagree (D). These were followed by the *undecided* responses. These are represented in the tables as A, D and U respectively.

¹ SPSS Inc., SPSS for Windows, Version 16.0 (Chicago, IL: SPSS Inc., 2007).

Presentation of Data

The demographics of the different categories of respondents to this research are displayed on Table 10 below.

Table 10. Combined Demography of Respondents²

| Variables | Options | Total Frequency Of Respondents (N=131) | | | |
|--------------------------------|---------------------|--|-------------------|-------------------|-------------------|
| | | Pastors | | Non-Pastors | |
| | | Frequency (N=15) | Percentage (100%) | Frequency (N=116) | Percentage (100%) |
| Sex | Male | 15 | 100.0 | 49 | 42.2 |
| | Female | - | - | 67 | 57.8 |
| Academic Qualification | SSCE | - | - | 44 | 37.9 |
| | OND | - | - | 27 | 23.3 |
| | NCE | - | - | 19 | 16.4 |
| | First degree | 9 | 60.0 | 23 | 19.8 |
| | Postgraduate degree | 6 | 40.0 | 3 | 2.6 |
| Designation | Pastor | 15 | 100.0 | - | - |
| | Church officer | - | - | 19 | 16.4 |
| | Choir member | - | - | 35 | 30.2 |
| | Youth member | - | - | 42 | 36.2 |
| | Just a member | - | - | 20 | 17.2 |
| Name of District or Church | Amuzu | 2 | 13.3 | 16 | 13.8 |
| | Chokoneze | 2 | 13.3 | 16 | 13.8 |
| | ItuMbaise | 1 | 6.7 | 8 | 6.9 |
| | Mkpor | 2 | 13.3 | 16 | 13.8 |
| | Nnewi | 1 | 6.7 | 8 | 6.9 |
| | Onitsha | 1 | 6.7 | 8 | 6.9 |
| | Owerri Central | 1 | 6.7 | 9 | 7.8 |
| | Owerri Township | 2 | 13.3 | 12 | 10.3 |
| | Amumara | 1 | 6.7 | 7 | 6.0 |
| Okigwe | 2 | 13.3 | 16 | 13.8 | |
| Years of Residence in the area | 0-5 | 9 | 60.0 | 42 | 36.2 |
| | 6-10 | 5 | 33.3 | 28 | 24.1 |
| | 11 and above | 1 | 6.7 | 46 | 39.7 |

² This table was prepared from data collected from the returned questionnaires in 2013

From Table 11, fifteen (15) pastors were consulted (N=15). All of them (100.0%) are males. While nine (9), that is 60% of the pastors had first degrees, only six (6), that is 40% of them had postgraduate degrees. Two (2) of the pastors, that is, 13.3%, were from Amuzu, Chokoneze, Nkpor, Owerri Township and Okigwe respectively, while one pastor each, that is 6.7%, were from Itu Mbaise, Nnewi, Onitsha, Owerri Central, and Amumara districts respectively. In terms of the number of years that the pastors have resided in the districts or conference areas, nine (9) (60.0%) of them have stayed there for five (5) years or less, (33.3%) of them for six (6) to ten (10) years and only one (1) (6.7%) of them for over ten (10) years.

For the non-pastor categories, Table 10 shows that 116 of them were consulted (N=116). 49 (42.2%) are males, while 67 (57.8%) are females. Forty-four 44 (37.9%) had Senior Secondary Certificate Examination (SSCE), 27 (23.3%) had Ordinary National Diploma (OND), 19 (16.4%) had National Certificate in Education (NCE), 23 (19.8%) had first degrees, and only three (2.6%) of them had postgraduate degrees. Furthermore, 19 (16.4%), 35 (30.2%), 42 (36.2%), and 20 (17.2%) of these respondents were respectively church officers, choir members, youth members and *floor* members.³ Concerning their districts, 16 (13.8%) were from Amuzu, Chokoneze, Mkpore, and Okigwe districts while twelve (10.3%) and nine (7.8%) were respectively from Owerri Township and Owerri Central. Furthermore, eight (6.9%) of them were respectively from Itu Mbaise, Nnewi and Onitsha, while seven (6.0%) of them were from Amumara Mbaise. Finally, 42 (36.2%), 28 (24.1%), and 46 (39.7%) of the respondents had lived five years and below, six to ten years and over ten years in their various districts, respectively.

³Floor members refer to church members who were not occupying any church posts during the time of this research

From Table 11 below, seven (46.7%) pastors admitted that they did not know how to use computers, six (40.0%) knew how to use computers while two (13.3%) were undecided. These responses reflect those from the interview where six out of the fifteen pastors interviewed claimed that they were computer literate and nine admitted that they were not computer literate. As a follow up statement to the first, eight (53.3%) pastors claimed they knew how to use computers, although they were not good in operating them, while the other seven (46.7%) claimed they operate computers well. Eight (53.3%) pastors only knew how to use computers to typeset documents and to watch videos, six (40.0%) knew how to use the computer more than that, while one (6.7%) pastor was undecided.

Concerning availability of service for browsing, eleven (73.3%) pastors agreed that service providers did not often provide stable signals for interesting browsing experience, two (13.3%) stated that they did while two (13.3%) were undecided on the issue. Also, thirteen (86.7%) pastors indicated that it is expensive to patronise cyber cafes in the area and to use USB modems to browse the Internet. The remaining 2 (13.3%) of the pastors stated otherwise.

Concerning why many pastors do not know how to use computers, 12 (80.0%) of the pastors indicated that the problem lies with the fact that most of the pastors in the church went to school when computers were not common, thereby making it difficult for them to cope with the associated Information and Communication Technology. Only three (20.0%) of them did not think in this direction.

From the majority response of the pastors eleven (73.3%), the use of ICT in pastoral ministry in the understudied conference lies with the fact that there is constant shortage of power supply which makes browsing difficult and expensive in the area. On the other hand, two (13.3%) of the pastors disagreed with this assertion,

while the remaining two (13.3%) were undecided. Also, only three (20.0%) pastors indicated that few of their church members have access to phones that can browse the Internet. The majority eleven (73.3%) indicated that most of their members have phones that can browse the Internet. Only one (6.7%) respondent was undecided about that thought. Furthermore, thirteen (86.7%) pastors indicated that ICT training centres in their areas mainly specialized in typesetting paper documents rather than in other application of ICT which are more relevant to pastoral ministry. The remaining two (13.3%) pastors were undecided.

Still on the problems that limit pastors' application of ICT to their ministry, five (33.3%) of them indicated that they did not really like using computers and the Internet, while 9 (60.0%) of them liked to use computers and the Internet. One (6.7%) of the pastors was undecided over the issue. While nine (60.0%) of the pastors believed that the Internet does not ultimately corrupt people and so would want to use it for sending or receiving religious information, the remaining six (40.0%) were simply undecided about the idea. However, six (40.0%) of the pastors regarded the Internet as mark of the beast while nine (60.0%) of them did not regard it as so. But a majority twelve (80.0%) of the pastors believed that people get converted more through personal contact than through the use of computers and other electronics like phones. Only three (20.0%) of them were undecided.

As a move toward greater application of ICT to pastoral ministry, majority (9, 60.0%) of the pastors were currently learning how to use information communication electronics like computers, web-powered phones, iPods, iPads and related electronics. However, 5 (33.3%) of them were not yet engaged in such learning processes while one (6.7%) of the pastors was not sure if he was so engaged or not. Besides thirteen

(86.7%) pastors indicated that they liked watching religious programmes online, two (13.3%) of them were undecided on the issue.

A majority of the pastors, that is ten (66.7%), indicated that they owned personal phones that could be used for making calls, sending text messages, charting, and browsing the Internet. The minority five (33.3%) did not own such phones. In addition, eight (53.3%) of the pastors had personal computers and claimed that the improvement on their computer communication skills will only take a while. Seven (7, 46.7%) of the pastors did not own personal computers and may not easily improve on their computer communication skills. More so, eight (53.3%) of the pastors had one or more e-mail boxes through which they communicated with their family members and friends. Seven (46.7%) of the pastors did not. In addition, eleven (73.3%) of the pastors often chatted with their friends on social networks like Twitter, Facebook, etc. through their phones and computers. Two (13.3%) did not and another two (13.3%) were undecided on the issue.

While twelve (80.0%) of the pastors thought that if the church leaders would begin to reach out to the members and the entire public through the use of Information and Communication Technology , especially online, for religious purposes, the outcomes will be very rewarding. The remaining three (20.0%) were undecided. Finally, seven (46.7%) of the pastors had cable TVs in their houses while eight (53.3%) did not.

Table 11. Pastors' Responses to the Questionnaire Items on ICT and Pastoral Ministry⁴

⁴ Ibid.

| Tests on ICT and Pastoral Ministry | | Frequency (N=15=100%) | | |
|------------------------------------|--|-----------------------|-----------|----------|
| | | A | D | U |
| 1 | I do not know how to use computers | 7 (46.7) | 6 (40.0) | 2 (13.3) |
| 2 | I know how to use computers but I am not good in operating them | 8 (53.3) | 7(46.7) | - |
| 3 | I only know how to use computers to typeset documents and to watch videos | 8 (53.3) | 6 (40.0) | 1 (6.7) |
| 4 | Service providers do not often provide stable signals for interesting browsing experience | 11 (73.3) | 2 (13.3) | 2 (13.3) |
| 5 | It is expensive to patronise cyber cafes and to use USB modems to browse the Internet | 13 (86.7) | 2 (13.3) | - |
| 6 | Most of the pastors in the church went to school when computers were not common, so they find it difficult to cope with Information and Communication Technology | 12 (80.0) | - | 3 (20.0) |
| 7 | There is constant shortage of power supply which makes browsing difficult and expensive in the area | 11 (73.3) | 2 (13.3) | 2 (13.3) |
| 8 | Not many members of my church have access to phones that can browse the Internet | 3 (20.0) | 11 (73.3) | 1 (6.7) |
| 9 | ICT training centres in my area mainly specialize in typesetting paper documents | 13 (86.7) | - | 2 (13.3) |
| 10 | I do not really like using computers and the Internet | 5 (33.3) | 9 (60.0) | 1 (6.7) |
| 11 | I believe that the Internet ultimately corrupts people so I do not think I can use it for sending or receiving religious information | - | 9 (60.0) | 6 (40.0) |
| 12 | I regard the Internet as mark of the beast | 6 (40.0) | 9 (60.0) | - |
| 13 | To me, more people could be converted through personal contacts than through the use of computers and other electronics like phones | 12 (80.0) | - | 3 (20.0) |
| 14 | I am currently learning how to use information communication electronics like computers, web-powered phones, IPODS, IPADS, etc. | 9 (60.0) | 5 (33.3) | 1 (6.7) |
| 15 | I like watching religious programmes online | 13 (86.7) | - | 2 (13.3) |
| 16 | I own a personal phone that can be used for making calls, sending text messages, charting, and browsing the Internet | 10 (66.7) | 5 (33.3) | - |

(table continues)

Table 11 (Continued). Pastors' Responses to the Questionnaire Items on ICT and Pastoral Ministry

| | | | | |
|----|---|-----------|----------|----------|
| 17 | I have a personal computer, so improving on my computer communication skills will only take a while | 8 (53.3) | 7 (46.7) | - |
| 18 | I have one or more e-mail boxes through which I communicate with my family members and friends | 8 (53.3) | 7 (46.7) | - |
| 19 | I often chat with friends on social networks like Twitter, Facebook, etc. through my phone and computer | 11 (73.3) | 2 (13.3) | 2 (13.3) |
| 20 | If church leaders will begin to reach out to the members and the entire public through the use of Information and Communication Technology, especially online, for religious purposes the outcomes will be very rewarding | 12 (80.0) | - | 3 (20.0) |
| 21 | There is cable TV in my house | 7 (46.7) | 8 (53.3) | - |

Table 12 below, is on the combined (pastors' and members') responses to the questionnaire items applied to them in the field work of this research. The table indicates that 43 (32.8%) of the total respondents did not know how to use computers while 84 (64.1%) had the knowledge and four (3.1%) were undecided over their skills on computers.

This response from the church members poses a problem on the pastoral ministry in Anambra-Imo Conference in the sense that the majority of the membership (64.1%) is ICT literate while majority of the pastors (46.7%) had no knowledge of ICT.

The majority 88(67.2%) of the total respondents indicated that they knew how to use computers but were not good at operating them. On the contrary, 43 (32.8%) respondents indicated that they were skilled in operating computers. Also, the majority 88(67.2%) of the total respondents indicated that they only knew how to use computers to typeset documents and to watch videos. Another 42 (32.1%)

respondents disagreed while just 1 (0.8%) respondent was not sure of their stand over the issue.

According to 95 (72.5%) of the respondents, service providers did not often provide stable signals for interesting browsing experience. Eighteen (13.7%) did not agree and another eighteen (13.7%) were biased. Also, 107 (81.7%) of the respondents indicated that it was expensive to patronise cyber cafes in the area and to use USB modems to browse the Internet. On the contrary, nine (6.9%) disagreed while fifteen (11.5%) were biased. More so, 93 (71.0%) of the respondents identified with the idea that most of the pastors in their churches went to school when computers were not common, so, they found it difficult to operate most ICT tools. While fourteen (10.7%) of them objected to the idea, 24 (18.3%) of the respondents were not sure of which side of the argument to support. The majority response of 71% from the church members reflects the majority response of 80% from the pastors. This further establishes the fact that ICT literacy is inevitable to the efficiency of pastoral ministry in Anambra-Imo Conference.

Furthermore, 98 (74.8%) of the respondents identified that there was constant shortage of power supply which made browsing difficult and expensive in the area. However, while seventeen (13.0%) of them disagreed with the idea, the other sixteen (12.2%) of the respondents were not sure. To 60 (45.8%) of the total respondents, many members of their church had access to phones that could browse the Internet but to another 60 (45.8%) it was not so. The remaining eleven (8.4%) were not sure.

The majority (71.8%) of the respondents indicated that ICT training centres in their areas mainly specialized in typesetting paper documents while the minority 37 (28.2%) were not sure. While sixteen (12.2%) respondents indicated that they did not really like using computers and the Internet, 114 (87.0%) really liked to do so. The

remaining one (0.8%) respondent was not sure. Only eleven (8.4%) respondents believed that the Internet ultimately corrupts people and so they do not think they can use it for sending or receiving religious information. However, 90 (68.7%) disagreed while 30 (22.9%) were undecided. While only eleven (8.4%) respondents regarded the Internet as mark of the beast, 106 (80.9%) did not, and fourteen (10.7%) were undecided.

Table 12 also shows that while 26 (19.8%) respondents indicated that they believed that people get converted more through personal contacts than through the use of computers and other electronics like phones, an overwhelming majority 89 (67.9%) of them believed that the use of ICT was more effective in converting souls in the process of pastoral ministry. A small number of respondents (16, 12.2%) were undecided.

Ninety-four (71.8%) of the respondents were currently learning how to use information communication electronics like computers, web-powered phones, IPODS, IPADS, etc. while 29 (22.1%) of them were not. Eight (6.1%) of them were not sure if they were learning to use such ICT gadgets or not. Also, while 117 (89.3%) respondents liked watching religious programmes online, only nine (6.9%) did not like it and just five (3.8%) were not sure if they liked to watch religious programmes online or not.

Majority of the respondents 117(89.3%) owned personal phones that could be used for making calls, sending text messages, charting and browsing the Internet while very few (10.7%) of them did not. While 107 (81.7%) respondents had personal computer and thought that it was going to make them easily improve on their computer communication skills in a short while, the remaining 24 (18.3%) respondents did not. Again, the majority (90.1%) of the respondents indicated that

they had one or more e-mail addresses through which they communicated with their family members and friends while thirteen (9.9%) did not have such e-mail boxes and did not communicate through them. As many as 117 (89.3%) respondents indicated that they often chatted with friends on social networks like Twitter, Facebook, etc. through their phones and computers, while eight (6.1%) respondents did not and the remaining six (4.6%) respondent were not sure.

As many as 112 (85.5%) respondents indicated that if their church leaders were to begin to reach out to the members and the entire public through the use of ICT, especially online, for religious purposes, the outcomes will be very rewarding. Thirteen (9.9%) of them did not think so and six (4.6%) were simply not sure. Finally, 86 (65.6%) respondents had cable TVs in their houses while 45 (34.4%) did not have.

Table 12. Church Members' Responses to Questionnaire Items on ICT and Pastoral Ministry

| | Tests on ICT and Pastoral Ministry | Frequency (N=131) | | |
|---|--|-------------------|-----------|-----------|
| | | A | D | U |
| 1 | I do not know how to use computers | 43 (32.8) | 84 (64.1) | 4 (3.1) |
| 2 | I know how to use computers but I am not good in operating them | 88 (67.2) | 43 (32.8) | - |
| 3 | I only know how to use computers to typeset documents and to watch videos | 88 (67.2) | 42 (32.1) | 1 (0.8) |
| 4 | Service providers do not often provide stable signals for interesting browsing experience | 95 (72.5) | 18 (13.7) | 18 (13.7) |
| 5 | It is expensive to patronise cyber cafes and to use USB modems to browse the Internet | 107 (81.7) | 9 (6.9) | 15 (11.5) |
| 6 | Most of the pastors in the church went to school when computers were not common, so they find it difficult to cope with Information and Communication Technology | 93 (71.0) | 14 (10.7) | 24 (18.3) |
| 7 | There is constant shortage of power supply which makes browsing difficult and expensive in the area | 98 (74.8) | 17 (13.0) | 16 (12.2) |

(table continues)

Table 12 (continued). Church Members' Responses to Questionnaire Items on ICT and Pastoral Ministry

| | | | | |
|----|---|------------|------------|-----------|
| 8 | Not many members of my church have access to phones that can browse the Internet | 60 (45.8) | 60 (45.8) | 11 (8.4) |
| 9 | ICT training centres in my area mainly specialize in typesetting paper documents | 94 (71.8) | - | 37 (28.2) |
| 10 | I do not really like using computers and the Internet | 16 (12.2) | 114 (87.0) | 1 (0.8) |
| 11 | I believe that the Internet ultimately corrupts people so I do not think I can use it for sending or receiving religious information | 11 (8.4) | 90 (68.7) | 30 (22.9) |
| 12 | I regard the Internet as mark of the beast | 11 (8.4) | 106 (80.9) | 14 (10.7) |
| 13 | To me, more people could be converted through personal contacts than through the use of computers and other electronics like phones | 26 (19.8) | 89 (67.9) | 16 (12.2) |
| 14 | I am currently learning how to use information communication electronics like computers, web-powered phones, IPODS, IPADS, etc. | 94 (71.8) | 29 (22.1) | 8 (6.1) |
| 15 | I like watching religious programmes online | 117 (89.3) | 9 (6.9) | 5 (3.8) |
| 16 | I own a personal phone that can be used for making calls, sending text messages, charting, and browsing the Internet | 117 (89.3) | 14 (10.7) | - |
| 17 | I have a personal computer, so improving on my computer communication skills will only take a while | 107 (81.7) | 24 (18.3) | - |
| 18 | I have one or more e-mail boxes through which I communicate with my family members and friends | 118 (90.1) | 13 (9.9) | - |
| 19 | I often chat with friends on social networks like Twitter, Facebook, etc. through my phone and computer | 117 (89.3) | 8 (6.1) | 6 (4.6) |
| 20 | If my church leaders will begin to reach out to the members and the entire public through the use of Information and Communication Technology , especially online, for religious purposes the outcomes will be very rewarding | 112 (85.5) | 13 (9.9) | 6 (4.6) |
| 21 | There is cable TV in my house | 86 (65.6) | 45 (34.4) | - |

From Table 13, six (40.0%) of the pastors indicated that they were computer literates while the majority of them nine (60.0%) stated that they were not. Also, while only five (33.3%) of the pastors indicated that they have used computer presentations in handling church programmes before, the majority (10; 66.7%) have not done so before. Nevertheless, all fifteen (100.0%) of the pastors interviewed indicated that they have been able to broadcast or post their religious messages on the Internet as many as from five to 10 times. Furthermore, all, fifteen (100.0%) of the pastors interviewed indicated that they sometimes use handsets to communicate with their members. All, fifteen (100.0%) of the pastors interviewed indicated that they really accepted the fact that the evolution of Information and Communication Technology is part of the fulfilment of prophesy. Finally, majority (11; 73.3%) of the pastors interviewed thought they will likely be more successful in their pastoral ministry if they began to apply ICT in their ministry. While one (6.7%) of them did not think so, the other three (20.0%) were undecided.

Data Analysis

This section shows the link or association between application of ICT and success of pastoral ministry in the understudied Conference and therefore infers on the extent of relevance of ICT training and application to pastoral ministry.

Table 13. Pastors' Responses to the Interview Questions on ICT and Pastoral Ministry

| S/N | Tests on ICT and Pastoral Ministry | Frequency (N=15=100%) | | | | |
|-----|---|-----------------------|-----------|------------|----------|------------|
| | | Yes | No | 5-10 times | U | Sometimes |
| 1 | Are you computer literate? | 6 (40.0) | 9 (60.0) | | | |
| 2 | Have you used computer presentations in handling church programmes before? | 5 (33.3) | 10 (66.7) | | | |
| 3 | How many times have you been able to broadcast or post your religious messages on the Internet? | | | 15 (100.0) | | |
| 4 | Do you use handsets to communicate your members? | | | | | 15 (100.0) |
| 5 | Do you really accept the fact that the evolution of Information and Communication Technology (ICT) is part of the fulfilment of prophesy? | 15 (100.0) | | | | |
| 6 | Do you think you will likely be more successful in your pastoral ministry if you begin to apply ICT in your ministry? | 11 (73.3) | 1 (6.7) | | 3 (20.0) | |

Discussion of Findings

Fitness and Applicability of the Generated Information

The demographic data collated show that the sources of data for this study were fairly distributed between male and female respondents. Although all the respondents in the pastoral category were males (15 of them), the difference between

the males and females selected in the non-pastoral category made up for the supposed deficiency of the females in the pastoral category (males = 49; 42.2%, females = 67; 57.8%, difference = 18; 15.6%). This implies that the information generated in the course of this study especially as it relates to the non-pastoral category is not gender-biased.

The demographic data indicate that every respondent had SSCE at least. Many had higher qualifications as indicated on Table 10. The implication of this data is that the consulted respondents were educated enough to understand the requirements of the research and to provide appropriate data for its accomplishment without much difficulty, if any at all. Therefore the results obtained can be reasonably acceptable as not coming from uncertain responses.

The main departments of the church were represented among the respondents. These ranged from pastors to church officers of different categories, choristers, members of the youth ministries and those who may be casually referred to as ordinary members (those not holding specific offices or belonging to particular groupings in the church). It therefore, suggests that the information generated in the course of this work is from the collective experiences of the church membership, not just a representation of the experiences of a section of the church.

In addition, the collated data were from ten (47.6%) out of the 21 (100.0%) districts in the conference. This is fairly close to the average mark and, therefore, implies that the data collated in the process of this study can be fairly generalized. Moreover, from the non-pastoral group, only 42 (36.2%) respondents had lived in their respective areas for five years or less. The majority 74 (63.8%) had lived in their areas from six to over eleven years. It is only in the pastoral team that the categories of those who have lived five years or less are in the majority (9; 60.0%). This means

that the majority of people who contributed to the supply of data in this study were well experienced in terms of the events that occur in the church with regard to extent of application of ICT and the resultant effect on the success or progress of pastoral ministry in Anambra-Imo Conference of the Seventh-day Adventist Church. It can, therefore, be said that the generality of information generated from the analysis of the data collected for this study is dependable as the real situation in the understudied conference and could be generalized to the situation in the entire Anambra-Imo Conference.

Attending to Specific Objective One/Answering Research Question One of the Study

The first specific objective of this study is to ascertain reasons why ICT has not been in extensive use in pastoral ministry in Anambra-Imo Conference. This brought about the research question: “Why has ICT not been in extensive use in the pastoral ministry in Anambra-Imo Conference?” The findings of this study revealed that ICT was not in extensive use in the pastoral ministry in Anambra-Imo Conference as at the time of this study. For instance, only 33.3% of the pastors indicated that they have used computer presentations in handling church programmes before, even though all fifteen (100.0%) of them had been able to broadcast or post their religious messages on the Internet as much as five to ten times. Besides, the pastors merely use mobile phones handsets to communicate their members occasionally.

The reasons for the limited use of ICT in pastoral ministry in Anambra-Imo Conference are not farfetched. To begin with the data supplied by pastors, Table 11 above shows that close to half (46.7%) of the pastors consulted were computer illiterate, and even so, 13.3% of the samples in the pastors’ group were not sure if

they were computer literate or not. This may mean that they could not boast of being proficient in the use of computers. Even those (53.3%) who claimed that they were not computer illiterates could only use computers to typeset documents and to watch videos.

The findings of the study further indicates that pastors in the conference were so poorly acquainted with the use of computers because majority of them went to school when computers were not common, thereby, making it difficult for them to cope with the associated and evolving ICTs. This situation was affirmed by the majority twelve (80.0%) of the respondents from the pastors' group and the majority 93 (71.0%) of the church members group. Moreover, five (33.3%) of the pastors did not like using the computer and the Internet while nine (60%) liked using it and one (6.7%) were not certain. In addition, six (40.0%) of pastors regarded the Internet as mark of the beast and were therefore, unwilling to use it. This response reveals a serious theological problem which had become a hindrance in the pastor's interest towards being internet-friendly.

Furthermore, majority (12, 80.0%) of the pastors believed that people get converted more through personal contact than through the use of computers and other electronics like phones.

Many (33.3%) of the pastors either did not own phones that could be used to send and receive electronic information in the forms of text messages, e-mails, etc., and many more (46.7%) did not own personal computers and could not be sure of learning to use computers and other forms of ICT in the near future.

In addition to the problems that are directly associated with the pastors are those generated by the situations of the communities they lived in. For instance, there was 73.3% indication that service providers did not often provide stable signals for

interesting browsing experience 86.7% indication showed that it is expensive to patronise cyber cafes in the area and to use USB modems to browse the Internet. Also, there was a high (73.3%) indication that there was constant shortage of power supply which made browsing difficult and expensive in the area. Finally, there was a high (86.7%) indication that ICT training centres in the conference areas mainly specialized in typesetting paper documents rather than in other application of ICT which are more relevant to pastoral ministry. Pastors could not effectively apply the use of ICT in their ministry as a result of all the above stated reasons.

From the church members' group results (Table 12), minority 43 (32.8%) of the respondents were computer illiterates as against the case of the pastors alone, where the majority (67.2%) of the respondents were not proficient in the use of computers and could use them only for one or two specific skills—typesetting and watching of videos. Moreover, the same environmental conditions that limited the pastors affected their members. In all, the results obtained from pastors in relation to why ICT has been in limited use in the area were not significantly different from those obtained from the members. The same sets of problems were identified as factors that generally limited the application of ICT in pastoral ministry in Anambra-Imo Conference.

Attending to Specific Objective Two/Answering Research Question Two of the Study

Before attending to this specific objective and research question, certain highlights need to be observed as follows. The possibility of successful application of ICT for the expected results in pastoral ministry in Anambra-Imo conference is hinged on the availability of conditions suitable for the application, both within the

church and in the entire environment of the understudied conference. The following considerations attempt to show the existence or inexistence of such conditions.

There are conditions that indicate that successful application of ICT in pastoral ministry in the understudied conference areas will be difficult. These include, as already indicated in the preceding discussion, that many of the pastors were still computer illiterate, many of the members of the local churches in the areas were not better in the application and use of ICT. Furthermore, shortage of supply of electricity, scarcity of ICT training centres, poor service provision for Internet and related wireless accesses, and poor orientation of both pastors and members of the church regarding whether the Internet is mark of the beast, promotes morality or not, and whether it is fulfilment of prophecy or not, as indicated on Table 11 and 12 above are all limitations to the possibility of successful application of ICT to pastoral ministry in Anambra-Imo Conference areas.

On the other hand, there is hope that if certain advantages provided by the conditions within the church, concerning the personal behaviours and lifestyles of pastors and members, as well as those conditions within the various communities, are properly utilised, the application of ICT to pastoral ministry in the area can become a reality, although with some difficulties. From Tables 11, 12 and 13 above, and as already explained before, many of the pastors and church members already own phones and computers with which they carry out series of activities like watching of videos, sending and receiving e-mails, chatting with family and friends, typesetting documents, and accessing the Internet. It is, therefore, evident that mastery of the use and application of ICT for information circulation and reception is where the problem resides.

In addition, if a kind of reorientation is given to the pastors and the members, it is likely that the churches will embrace greater appreciation and application of ICT in the attempt of making pastoral ministry more successful in Anambra-Imo Conference. When the orientations of the understudied pastors and members are adjusted alongside some successful computer skills improvement programmes, it will be possible to apply ICT to pastoral ministry in the area on a larger scale. Moreover, many of the pastors and members have started taking ICT skills acquisition trainings, and many more of them are preparing to partake in such trainings in the future. More so, many pastors and members agreed to the suggestion that vast application of ICT to the pastoral ministry in Anambra-Imo Conference will greatly improve the success of the ministry in the understudied conference areas. It therefore, suggests that in the near future, especially if the trend of events does not backslide, application of ICT to pastoral ministry will be vastly appreciated and the success of the ministry will be greater. Therefore, in attending to research question two, it is logical to say that large scale application of ICT to pastoral ministry for its success is largely possible.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

As the title of this chapter indicates, it contains the summary of the findings of this study, the conclusion drawn from the findings and recommendations to Anambra-Imo Conference leaders based on the discoveries made in the process of the research.

Summary

Personal observation revealed that ICT was in limited application in Anambra-Imo Conference of Seventh-day Adventist Church and that such limited application seemed to limit the success of pastoral ministry in the area. Thus, the researcher undertook the task of assisting in improving the efficiency of the pastoral ministry in Anambra-Imo Conference of the Seventh-day Adventist Church through extensive use of ICT and by attempting to ascertain reasons why ICT has not been in extensive use in pastoral ministry in the conference attempts were made to discover the possibility (prospects and challenges) of applying ICT for improvement of the pastoral ministry in Anambra-Imo Conference.

One hundred and eighty (180) were sampled from the area although 131 respondents turned in their responses out of which fifteen were pastors and 116 were lay members of Seventh-day Adventist church from ten out of the 21 districts in the conference gave attention to the study. The research adopted Survey Method to Study. Here, copies of questionnaire were administered to Pastors and Church Members while structured interviews were conducted to the pastors within the Anambra-Imo

Conference. The results obtained showed that application of ICT to pastoral ministry in the conference was really limited with the consequence of limited success to the pastoral ministry in the conference areas.

Various factors ranging from poor orientation of the respondents over the nature and usefulness of ICT to pastoral ministry, poor personal skills in the operation of ICT gadgets, poor electricity supply, poor wireless service provision, high cost of gaining access to the Internet and the web through cyber cafes, inadequate availability of centres for acquisition of the required skills and poor access to ICT gadgets limited the application of ICT to pastoral ministry in the areas.

Nevertheless, the study discovered that there were prospects of wider application of ICT to pastoral ministry in the conference for a more successful pastoral ministry. Many members owned computers and phones that could be used for ICT purposes in relation to exchange of information across members and other peoples in the areas. They have interests in acquiring the right gadgets and the related skills in using them for the understudied purposes. Many of them were already able to use ICT gadgets for exchange of information and felt that it was necessary for pastors to apply the technology for a successful pastoral ministry to be realistic.

Conclusion

Vast application of ICT to pastoral ministry in Anambra-Imo Conference is necessary for successful pastoral ministry in the area. The possibility of extensive application of the technologies exist but requires reorientation of the pastors and members as well as a vast and regular training of the pastors and even members for acquisition of related skills in the area of application of ICT skills in exchange of information.

The results obtained separately from the pastors and in combination with those from the generality of church members suggest that there is a strong and positive link between the extent of application of ICT and the success of pastoral ministry.

Recommendations

It is recommended that the application of ICT to pastoral ministry should be massively encouraged. Secondly, since both pastors and members indicated that they relatively lacked the skills for ICT application, it will be expedient for the church leadership in the conference to organise routine ICT training for both pastors and the members of the local churches to increase the interests of the generality of the church members in application of ICT.

In the course of the training exercises, when they are provided, a fresh orientation about the usefulness and inevitability of ICT to the success of pastoral ministry and of the church in general in this contemporary age should be emphasised. Sentimental attachments about whether it is a mark of the beast or not and other related thoughts should be deemphasised.

APPENDIXES
APPENDIX A
QUESTIONNAIRE

Adventist University of Africa
Babcock University Cohort, Nigeria

April, 2013.

Dear Sir/Madam,

I am currently carrying out a research work on the possibility of improving pastoral ministry in Anambra-Imo Conference through the application of Information and Communication Technology (ICT). Therefore, your kind assistance in filling out this questionnaire with utmost dispatch will serve to provide the needed data for this research work, which will benefit the local churches in the conference.

All information given in this regard would be treated with utmost confidentiality and used only for this research purpose.

Thank you for your anticipated co-operation.

Yours faithfully,

Akubude, Obinna.

Section A

Instruction: Please tick as appropriate

Sex: Male [], Female []

Academic Qualification:

SSCE [], OND [], NCE [], First Degree [], Postgraduate []

Designation:

Pastor [], Church officer [], Choir member [], Youth [], Just a member []

Name of District/Church.....

Years of Residence in Anambra-Imo Conference area: 0-5 [], 6-10 [], 11+ []

Section B

Instruction: Please tick only one option for each of the items on the following tables.

SA = Strongly Agree

A = Agree

D = Disagree

SD = Strongly Disagree

U = Undecided

| S/N | Suggestions | SA | A | U | D | SD |
|-----|--|----|---|---|---|----|
| 1 | I do not know how to use computers | | | | | |
| 2 | I know how to use computers but I am not good in operating them | | | | | |
| 3 | I only know how to use computers to typeset documents and to watch videos | | | | | |
| 4 | Service providers do not often provide stable signals for interesting browsing experience | | | | | |
| 5 | It is expensive to patronise cyber cafes and to use USB modems to browse the Internet | | | | | |
| 6 | Most of the pastors in the church went to school when computers were not common, so they find it difficult to cope with Information and Communication Technology | | | | | |
| 7 | There is constant shortage of power supply which makes browsing difficult and expensive in the area | | | | | |
| 8 | Not many members of my church have access to phones that can browse the Internet | | | | | |
| 9 | ICT training centres in my area mainly specialize in typesetting paper documents | | | | | |
| 10 | I do not really like using computers and the Internet | | | | | |
| 11 | I believe that the Internet ultimately corrupts people so I do not think I can use it for sending or receiving religious information | | | | | |
| 12 | I regard the Internet as mark of the beast | | | | | |
| 13 | To me, more people could be converted through personal contacts than through the use of computers and other electronics like phones | | | | | |
| 14 | I am currently learning how to use information communication electronics like computers, web-powered phones, iPod, iPad, etc. | | | | | |
| 15 | I like watching religious programmes online | | | | | |
| 16 | I own a personal phone that can be used for making calls, sending text messages, charting, and browsing the Internet | | | | | |
| 17 | I have a personal computer, so improving on my computer communication skills will only take a while | | | | | |
| 18 | I have one or more e-mail boxes through which I communicate with my family members and friends | | | | | |
| 19 | I often chat with friends on social networks like Twitter, Facebook, etc. through my phone and computer | | | | | |
| 20 | If church leaders will begin to reach out to the members and the entire public through the use of Information and Communication Technology , especially online, for religious purposes the outcomes will be very rewarding | | | | | |
| 21 | There is cable TV in my house | | | | | |

APPENDIX B

INTERVIEW QUESTIONS

| S/N | Questions |
|-----|---|
| 1 | Are you computer literate? |
| 2 | Have you used computer presentations in handling church programmes before? |
| 3 | How many times have you been able to broadcast or post your religious messages on the Internet? |
| 4 | Do you use handsets to communicate your members? |
| 5 | Do you really accept the fact that the evolution of Information and Communication Technology (ICT) is part of the fulfilment of prophesy? |
| 6 | Do you think you will likely be more successful in your pastoral ministry if you begin to apply ICT in your ministry? |

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VITA

Personal Identification:

Name: Akubude Obinna Michael

Date of birth: August 31, 1962

Place of birth: Njikoka, Anambra State, Nigeria

Marital Status: Married

Children: Ifunanya, Onyeka, Chukwunonso and Uchechukwu

Education:

Master of Arts in Leadership
Adventist University of Africa, Nairobi Kenya

Bachelor of Arts in Theology, 2005
Babcock University, Ilisan-Remo, Ogun State.

Work Experience:

Seventh-day Adventist Church, Anambra-Imo Conference, 2013 – To date
District Pastor

Seventh-day Adventist Church, Anambra-Imo Conference, 2009 – 2012
Executive Secretary

Seventh-day Adventist Church, Anambra-Imo Conference, 1993 – 2009
District Pastor

Anambra State Football Team, 1982 – 1989
Football Player