

# **GLOBALIZATION AND INFORMATION COMMUNICATION TECHNOLOGY (ICT) AND THE EFFECTS ON PENTECOSTAL CHURCHES IN SOUTH WESTERN NIGERIA.**

**BY**

**OLUSEGUN O. A ALOKAN**

**&**

**DAVID O. ALABI**

**Department of Philosophy and Religious Studies,  
Joseph Ayo Babalola University, Ikeji-Arakeji.**

## **Abstract**

The great concern in recent times has been the speed of immorality and decadence in Churches and Society, much of which have been attested to globalization and Information communication Technology (ICT). The study examined this position as it posed some questions on the relevance of global system networking and information technology for Church growth, wealth accumulation, job creation and welfare for the Nigerians. The study also corrected the notion that globalization is a recent phenomenon that came up in the twentieth century. It gave out the true picture of what global networking really is, and, its contribution to human development. The study adopted historical, sociological and hermeneutics methods to trace the history and social global lifestyles of people in the Bible and world at large. It also discussed the background to global connectivity between the indigenous Pentecostal Churches in Nigeria and Overseas; the development of information communication and the global technology right from the western world to Africa, particularly Nigeria. Data were collected through the use of texts in Christ Apostolic Church archives in Ibadan, University of Ibadan archives and from the Akure main Library. Interviews were conducted in selected secretariat Churches in Akure, Ibadan and Lagos. Such secretariat Churches include Christ Apostolic Church Secretariat Ibadan, Mountain of Fire Ministry Secretariat Akure and Redeemed Christian Church of God Secretariat Lagos. The study revealed that globalization, a topical phenomenon is not new as many scholars assumed. It has been in existence right from the Bible through the contemporary world with modifications. Also, the study revealed that Pentecostal Churches are custodians of ICT right from the twentieth century and this trend contributed greatly to

their rapid expansion in the contemporary Nigeria. Data collected were analyzed historically and hermeneutically.

**KEY WORDS:** Globalization, Information Communication Technology (ICT), Pentecostal, Churches, Nigeria

## **Introduction**

Obi and Diop (2007) viewed globalization as a process of interaction of individuals' ideas, religions and cultures of different people in the world aided by information communication technology to bring integration and mutual understanding within nations, companies, international trade and investment. In a nutshell, globalization is the connection of different parts of the world resulting in the expansion of cultures (at international level), religion, economic and political activities. It is the movement and integration of goods and people among different countries.

From all indications, there are four main classifications of globalization, namely: (i) Religious globalization: This refers to the historical process by which all the world's religion came to live and interact within a single unit. (ii) Political globalization: This refers to the amount of political cooperation that exist between different countries (iii) Social globalization: It pertains to human interaction within cultural communities, such as family, education, work, social life etc.(iv)Economic globalization: It is the increasing economic independence of national economic across the world through a rapid increase in cross-border movement of goods, services, technology and capital (<https://www.definitions.net/economic>).

In the same line of thought, Information Communication Technology (ICT) is the use of information in order to meet humans' need or purpose especially a device like internet. Andrade (2007) sees ICT as a diverse set of technological tools and resources, used to communicate, create, disseminate, store and marriage information. These technologies includes; computers, the internet, broadcasting technologies (radio and television) and telephones.

Historically, technology and religion have been intertwined for centuries. Take for instance, printing press was invented in the 13th century and it played significant role in the spread of Christianity in western

countries and Africa (Alokan, 2020). In 1436, Johannes Gutenberg developed the metal type press and this led to the production of the first book that was printed in Europe. This development led to the mass production of the Bible and consequently, the scripture spread all over the globe. This marked the beginning of the involvement of the Christians in the new development of information. The Bible was circulated all over the world (Pautler, 2019). The Church leaders in the 15<sup>th</sup> century keyed into the new information technology by printing Christian tracts, magazines and literature to promote the gospel. This development served as bedrock for Christians in the contemporary era to have deep knowledge of ICT.

From the foregoing, this study addressed the issue of immorality and decadence in Churches and Society which have been attested to globalization and Information communication Technology (ICT). The study examined this position as it posed some questions on the relevance of global system networking and information technology for Church growth, wealth accumulation, job creation and welfare for the Nigerians. The study also corrected the notion that globalization is a recent phenomenon that came up in the twentieth century. It gave out the true picture of what global networking really is, and, its contribution to human development.

The theoretical framework for this study is Emile Durkheim. According to him (Durkheim), religion is a unified system of belief and practices which are related to sacred things that are set apart and forbidden. In a nutshell Durkheim held the view that religion contributes to the establishment and maintenance of the order in society by creating conditions for social well-being, interaction, self-discipline, social solidarity, social cohesion and continuity of culture and knowledge. From the foregoing, it is obvious that globalization cannot work out as expected without religion and culture. No wonder why Melford. E Spiro perceived religion thus: “Religion provides an organized view of the universe. It is a

cultural institution which consist of postulated supernatural beings and patterned interactions. It is an instrument for the satisfaction of human needs.”

This study is significant because it served as eye opener for researchers to have insight into the history of migration and global involvement of people right from the Bible in the Old Testament through the New Testament and the contemporary world. Also, this study is important because it places emphasis on human value. Globalization and information communication technology with value makes life comfortable for the governance and citizenry. The study reveals ICT as a factor of progress for church growth and development among the Pentecostal churches in Nigeria. It also reveals the essence of culture in the migration of Pentecostal practices from Nigeria to Africa and the western world. Based on the foregoing, the study examines this topical issue from the under-listed perspectives: (1) Biblical and Historical Antiquity to Globalization and Information Communication Technology. (2) The Experience of Indigenous and New Pentecostal Churches in the Global Movement and Information Communication Technology (3) Effects of Globalization and ICT on Pentecostal Churches in Nigeria (4) Conclusion

## **1. Biblical and Historical Antiquity to Globalization and Information Communication Technology (ICT)**

### **1.1. Biblical History to Globalization and ICT Migration in the Pre-Patriarchal Age**

Man was created to be in the Garden of Eden with the blessings of fruitfulness, multiplicity, replenishment and covenant of expansion. The starting point was the Garden of Eden as the dwelling for the first parents while the ultimate target is filling the whole earth. Unfortunately, what supposed to be an ease for man became difficulty with toiling and laborious works. The pre-patriarchal migration started with the story of primordial

pair, Adam and Eve the historical figures that Judeo-Christian biblical text and traditions reveal to us when they had certain encounter with God according to Yahwist Creation story (cf. Gen. 3). Both were driven out of the Garden to go out and fend for themselves inasmuch they could not keep the simple rule that guided the Garden. The reasons for this initial migration were agriculture and economy for their survival after their fall. Instead of feeding on already made fruits and vegetables provided by Yahweh, they would have to till the ground for farm produce to eat (cf. Gen. 3:17-19). The issues of asylum, religion, politics, international relations, diplomacy, education, security threats and protection among others were not there as they are in the contemporary world of history.

According to DiMattei (2017), the account of the Yahwist in Genesis 1-11 included the stories of disobedience (Gen. 3), violence and fratricide killing (Gen. 4) and so on till a mighty nation, Babylon emerged from one powerful hunter, Nimrod (Gen. 10:8-12) and finally how the peoples were “dispersed and given different languages due to their hubristic enterprise of building monuments that vaunted their names to the heavens (11:1-9)”. In fact, the myths of creation stories among other nations and that of historicized creation story of the Jewish sacred text, all attested to the point that humankind was scattered all over the face of the earth due to their disobedience to their gods and God and stubbornness. The Tower of Babel marked another stage of migration in the history of humankind. The reason for this cause was the refusal of man to spread over all the face of the earth as expected by the Creator (Gen. 10). The men on earth had ulterior motive of remaining on a particular location and thereby made great name for them but it was counted against them.

### **Migration During the Patriarchal Age**

After the Deluvian era, the Mesopotamian world started to witness mass migration from one region to another. The Ancient Near Eastern ethnic groups and tribes that occupied a territory of the modern-day Zagros Mountains range (Western Iran) from the 3rd millennium BC until the middle period of the first millennium BC were the Gutians and the Kassites (Sokhadze, 2021). They had great impact on the migrations in the Mesopotamian world as witnessed in the cuneiform letters (Harrison, 1970). Reasons for the migrations from the Iranian Plateau were caused by overpopulation and starvation and eventually took a violent form. The fall of the Sargonic and Akkadian (the ancient Babylonians, perhaps) Empire in 2150 BC witnessed the rise of smaller city-states and political states that wanted political independence. Beside the outstanding drought and starvation that this tribe experience, they also fought their independence, relevance and political establishment. The Gutians were fierce warriors and fighters with terrible and uncommon bows and arrows (Sokhadze, 2021).

As rightly submitted, (Sokhadze), a common feature of the migration of the Gutians was raids like the modern nomads who added raids to their normal day lifestyles, contrary to their normal socio-economic pursuits. They tried to find living conditions for themselves and managed to establish a ruling dynasty in Babylon after some political unrest. This portrays the fact that people could seek good living conditions for themselves and after a while seek political dynasty as witnessed in Ilorin in the case of Afonja-Fulani case.

*It could be summarized that the major reason for migration of the Gutians was overpopulation, which led to serious hunger and the quest for survival, every other thing followed. We could mention the fact that globalization during the Mesopotamian era started with the first migrants, who were the ancient Sumerians, who lived in the southern part of Sumer, now in the*

*modern Iraq. Archeological discoveries have affirmed that the Sumerians were the people who started elements of civilization such as writings and Ubaid and Uruk cultures in Mesopotamian migrations.*

### ***Patriarchal Age and Migration***

From the reign of Sargon of Agade, 1950-1550 BC or so, Semitic people were found in the Mesopotamian world. These people were predominantly Amorites. They settled around the northern territory of the Fertile Crescent, known as Assyria. The era of the Amorites has great importance in the biblical studies because it fell into the patriarchal age. Through this we have many glimpses and lights on the Genesis narratives that describe the life of the first progenitors of the Hebrew-Abraham, Isaac and Jacob. The age of Abraham to Jacob ranged from 1950-1550BC, the Middle Bronze Age. During this period, there were a lot of movements of various nomadic groups of people in the Near East. The social and cultural lifestyles of these people were shared by the patriarchal age.

Terah the acclaimed father of Abraham migrated with his family from Ur of Haran, the Chaldeans about the third quarter of the twentieth century BC. The Amorites were in great control of the area then. Some of the places and names mentioned in the areas belonged to the patriarchal age. For example, Serug, Terah, Terah and Nahor were all cities in Haran provinces. Mari texts made mention of Nahor as the home of Rebekah, as Nakhur, and a place where the ***Habiru*** people lived (Harrison, 1970:72).

The reasons for this migration were predominantly religious and political. There was a change in the object of worship of the nation in Ur of the Chaldeans from the worship of the Sun god to Moon god. Terah the father of Abraham could not endure the religious victimization of the day and left Ur of the Chaldeans for Haran. He was a worshipper of the Moon god. the archaeological ruins of the temple of Moon god could still be found in Haran where Terah settled. *Abraham also migrated to Egypt when there*

*was food and pasture scarcity in the land of Canaan (cf. Gen. 12: 10-20). This time, he sought green pasture for his flock and survival for his family in Egypt.*

*It was the same reason that Isaac wanted to go down to Egypt but God warned him not to do so. Nevertheless, Joseph and Jacob were permitted by the same Yahweh to go down to Egypt because there was a famine in the land (cf. Gen. 12:10; 26:1-6; 41:1-46:3). The migration of the chosen race arose from the fact that God planned to make Joseph great in Egypt, provide for the family of Jacob, make the family of Jacob great in Egypt, call His people out of Egypt after slavery of four hundred years (cf. Gen. 15:13). The Exodus Traditions also showed the migration of Israelites from Egypt to the land of Canaan. The wilderness experience showed that Israelites had encounters with other nations in the wilderness.*

*Reasons for these kinds of migrations were not farfetched. The case of Abraham showed the economic reason for the survival of the family business of Abraham and his people. Starvation would surely destroy the business and affect the people, so Abraham sought for the food and pastures for the family and flock. Joseph who first went down to Egypt was sold there and there another severe famine during his time. This time around it extended to the land of Canaan. Jacob had to go migrate to Egypt for survival and as a result of the vision he had from God.*

### **Migration During the Mosaic Era and Others**

Wilderness Traditions in the Pentateuchal Literature witness lots of migrations of nations and reasons for this. Rising from the personal experience of Moses, his flight to the wilderness away from Pharaoh after killing an Egyptian shows that people of the ancient world sought political asylum and protection from the hand of the powerful ones (Ex. 2:11-21). The Israelites were in the wilderness wandering from one place to another

on their way to the Land of Promise. They encounters with different nations and fought with some such as the Amalekites (cf. Exo. 17:6-16); the Canaanites at Hormah (Num.21:1-3); the King of Sihon and the Amorites (Num. 21:21-32) and King Og of Bashan (Num. 21:33-35). The case of Jeroboam from the presence of Solomon in 1 Kings 11:26-40 readily comes to mind why people migrated in ancient near east. The Israelites migrated from Egypt to the wilderness and were there for forty years. The nations in the wilderness experience migrated from one place to the other for economic, social, political and expansionist reasons. The Philistines for example, wanted to establish and enlarge their territories and gain more land apart from the occupied areas in Ashkelon, Ashdod, Ekron, Gaza and Gath, this was what led to the Battle at Aphek (1 Sam. 4:1-11).

After the fall of Judah and Jerusalem, those who remained in the land sought aylum in Egypt and fled there for safety and security (cf. 2 Kgs. 25:26; Jer. 41:17; 42-43). Egypt had served a place of refuge and safety for the Jewish people from inception. Abraham, Joseph, Jacob, Jeroboam, Johanan, Jeremiah and even the Lord Jesus Christ sought safety and protection in Egypt (Mat. 2:13-15). In a nutshell, migration is a routine activity in the Judeo-Christian sacred texts. Apparent reasons for this range from escape from starvation, provision and protection for the families, political reasons like that of Jeroboam, theological reasons as in the cases of Jacob (Gen. 46) and the holy family of Joseph and Mary as cited above in Matthew 2: 13-15; socio-economic factors, expansionist programme, persecutions and many others.

## **1.2. Historical Antiquity**

Historically, the cross-cultural involvement and mass movement of people from one country to another started in 15th century with the Trans-Saharan trade between West and North Africa. Also, the slave trade which began in the 16<sup>th</sup> century marked the mass movement of Africans to the

western world. By 1530, about 20 million slaves were exported to foreign land. In America, for instance, the bezels (a distinct set of black slaves in North America) played significant role in promoting their religion in North America. They took with them their faith (religion) language and culture. Not only that, they left an indelible imprint of African culture and religion on North America society. In addition, the Bozals introduced African craftsmanship and technology to North America. This marked the background to the beginning of information communication technology, though not in advanced way.

Furthermore, the Bozals left the legacy of African culture related to dance, music, religious expression (icons), art, language, vocabulary and folklore among the blacks and whites in America. They also contributed positively to enrich the Yoruba culture and religion particularly in North America and South America like, Miami, South California, Brazil, Cuba, New York, Chicago etc. Such development over the years have exposed African indigeneous Religion to the western world through the global system. Take for instance, in the contemporary Nigeria, the development in the last three decades in Western world clearly indicate that the indigenous Pentecostal mode of worship and local dialects have become globalized mainly through people's migration for greener pasture, visa lottery and for people who study abroad (Alokan, 2020)

In addition, the advancement in technology with the industrial revolution of the 18th century led to the opening of new areas (countries) for the production of sugarcane, coffee and other raw materials. Consequently, this development led to the mass movement of people (labourers) from Africa and Asia to the unknown world. This marked the first global movement of people (not as slaves) but as labourers to Europe and America (Buah: 1972). In addition, the arrival of white missionaries in West Africa particularly in Nigeria at the first quarter of the nineteenth

century foster the relationship between the white missionaries and the black missionaries. This development led to the second phase of globalization with the new dimension of industrial revolution which involved new large scale production in 1820s.

In 1881, the scramble and partition of Africa started with the emergence of European powers whose main intention was to find markets for their finished products. This development ushered in many explorers from western world to Africa. It also initiated the introduction of information communication technology purposely to foster international trade between Europe and Africa. However, due to the negative reactions of some Africans to the European explorers, merchants and traders, they (Europeans) saw the need to annex those territories where they have explored properly with the aim to protecting their citizens. That marked the beginning of colonization of Africa

The third phase of modern globalization began at the beginning of the 20th century after World War I. This led to the commencement of direct rule by the colonial administrators in the global south. At this very time, the white missionaries brought the gospel of peace, expressed passion for the poor and established clinics, build roads, hospitals, schools, Churches etc. They laid emphasis on morality, decency and the rest. In essence, the global involvement and movements rest solely on the Christian missionaries and colonial administrators with their focus on human values to the society.

At this juncture, it is important to understand the relevance of value to the smooth running of the global system. Afinotan (2019) sees values as the collective principles that represent the aspirations of the society and the standards which they consider just and moral. Aderibigbe (2014) classifies values into three categories, namely: (i) Spiritual Values: The fear of God, humility, love, obedience, devotion, godliness, and faithfulness (ii) Work Values: Integrity, Godly service, discipline, hard work, excellence,

responsibility and creativity (iii) Moral Values: Respect, courtesy, politeness, hospitality, patience/endurance, contentment and kindness. Based on the foregoing, the questions remain, has globalization promoted godliness and morality? Has the Church benefited from globalization? To what extent has globalization contributed to the establishment and maintenance of order in the society? All these questions will be adequately addressed in this research.

At this very juncture, it is important to relate the connectivity between Christianity and globalization. Right from the beginning, Christianity has been characterized by the interaction and involvement of people of diverse cultural and religious backgrounds. Christianity does not pride itself as a religion of cultural conformity. Akinade (2010) confirmed that in the historical expansion and transformation of Christianity; it has reflected the manners and diversity of people all over the world. Luke 2:10 confirms that the birth of Jesus will be "good news of great joy for all people." This statement is a concrete affirmation that connects the good news of Jesus Christ to the whole world (Global Christianity). The place of Christendom from the 15th century up till this century is a significant testimony to this divine promise of global expansion (Akinade: 2010).

With reference to the global expansion of Christianity in the world according to statistics provided by Andrew Walls, in 2010; Europe had 532 million Christians, Latin America with 525 million and Africa had 417 million Christians. By 2025, Africa is projected to have 634.6 million Christians, followed by Latin America with 63,401 million, while Europe will have 531 million Christians. .In a nutshell, Christianity is a migratory religion, and migration movements have been a functional element in its expansion. The global outreach of Nigerian Christianity for instance, is unparalleled today; no other nation has shown such widespread transnational Christians leadership and movement. The justification for this

statement is that since the first quarter of the 19th century, the British and American missionary laid great legacies in promoting Christianity in Abeokuta, Ogbomosho, Ilorin, Oyo, Badagry, Lagos etc.

In 1842, the Methodist Mission was established in Badagry under the leadership of Thomas Birch Freeman. He was accompanied by many ex-slaves from Sierra Leone to Badagry and Abeokuta. Next, the CMS arrived in Nigeria in 1842. The leaders of this group were Henry Townsend and Ajayi Crowther. In addition, the Baptist missionary was established in 1846. In 1847, Hope Waddel established the Presbyterian Church of Scotland in old Calabar, Nigeria. The Roman Catholic arrived in Onitsha (Eastern Nigeria) and Lagos by the second half of nineteenth century (1855). The twentieth century marked the growth and establishment of Pentecostalism in Nigeria. Many youths in higher institutions of learning embraced this movement because of its emphasis on: Holy Spirit Baptism, holiness (being born again), divine healing, prayer, clapping of the hands, singing of songs, fasting and praying on mountains.

## **2. The Experience of Indigenous and New Pentecostal Churches in the Global Movement and Information Communication Technology (ICT)**

### **2.1. The Experience of Christ Apostolic Church (CAC) in the Global World and Information Communication Technology**

In 1916, a religious revival very similar to the evangelical revivals in Europe and America in the 18<sup>th</sup> century broke out in the Niger Delta with the activities of Garrick Sokari Braide, an Anglican lay reader. This revival was short lived but it marked the first mass movement of people from one ethnic lines to another because it proffered solutions to peoples problems and needs. Almost at the same time, a similar Movement began in Ijebu-Ode in Yorubaland (Alokan, 2017)

The 1918 Prayer Group (Egbe Aladura) started in a humble way. There was no microphone or any information and communication aids that could amplify the voices of the Aladura leaders during crusades or revivals. However, with the intervention of David Odubanjo in 1920, the Prayer Group had a new facelift. He introduced an international religious magazine “Sword of the Spirit”. This magazine was produced by the Faith Tabernacle in Philadelphia, U.S.A under the leadership of Pastor Clark. Based on the numbers of people who subscribed to this magazine, it later became one of the most widely distributed magazine in Yoruba land especially in Ijebu Ode and Lagos. This magazine can also be considered as the first information and communication item that featured in the history of the CAC.

The relationship between Odubanjo and Clark became so cordial to the extent that activities within the Prayer Group (i.e. testimonies of divine healing, miracles of all sorts etc.) in Nigeria were published in America. The article was titled, “The Diamond Society of Faith Tabernacle, Lagos Nigeria. This article gave the society an international recognition. From all submissions, Information and communication Technology played an important role in the early days of the CAC. The ICT pronounced the name of Diamond Society of Faith Tabernacle all over the world and it publicized the practice, belief and tenets of the Group. Today, nearly all the CAC doctrine and tenets are the outgrowth of the doctrine and tenets provided by the Diamond society of Faith Tabernacle in Nigeria.

In addition, ICT played very prominent role in the 1930s revival era. Two major characters featured in the revival that broke forth between 1930 and 1933; Joseph Ayo Babalola and Daniel Orekoya. It must be noted here that the 1930 revivals did not cover that space it did without the shared help of the media that broadcasted the reports of the events especially the

testimonies of divine healings and deliverance (i.e *Akede Eko*- Lagos Newspaper etc). Furthermore, recent discoveries show that some of the 1930 revival meetings were captured and preserved in their audio-visual form. Based on this development, there is no doubt ICT has played a significant role in preserving the teaching and practices of the Church till this very movement.

Aladura is full of excitement and jubilations as people dance and sing. Also it, shows that CAC attaches great importance to the use of bell during worship. In addition, the picture reveals that the practice of the open-air crusades, as we have it in the church today (CAC and other Pentecostals) in Nigeria could possibly be traced to the 1930 revival. Other developments that came up in the CAC as a result of the influence of ICT are as follows:

- a. In 1966, the maiden edition of the 'Revival Tidings Magazine' was launched at Itire, Lagos
- b. In 1968, the former Apostolic Magazine was resuscitated through the efforts of Benjamin Okpaise and Dupe Okpaise. The magazine enjoyed wide circulation in Nigeria, and later in abroad.
- c. The CAC introduced its own printing press at Agege, Lagos. The outcome was the production of CAC year book. The press also produced Sunday school pamphlets for CAC all over the world, Birth certificates, Baptismal cards, CAC Annual Almanac, Marriage certificates and other useful materials in the CAC worship.
- d. Since 2010, the CAC has a column in the Nigerian Tribune where interviews and other articles of the CAC are widely circulated.
- e. The CAC programmes are frequent on the CAC websites. The websites project the image and values of the Church all over the world.

- f. In 2003, CAC Secretariat created the first email address of the church; christapostopicchurch@yahoo.com. Also CAC websites was launched in America; www.cacworldwide.net
- g. In 2006, internet service became accessible in the CAC secretariat through the agencies of asn internet service provider in Ibadan, SCANNET.
- h. In 2010, the CAC ICT Department was created. All the department of the CAC General secretariat have been computerized.
- i. The ICT Department in Ibadan has also created CAC- mobile Application to offer the entire membership of the CAC and the general public all over the world access to the CAC Sunday School manuals, the CAC devotionals as well as the CAC Gospel hymns.

## **2.2. Globalization & ICT: Charismatic-Pentecostal Churches as a Reference Point in the 21<sup>st</sup> Century**

The charismatic Movement could be traced to the events that featured in North America and Britain in the nineteenth and twentieth centuries. The events centered on the emergence of Student Christian Organisations in different higher institutions of learning. One of the peculiarities of the Movement was their new styles of evangelism. Some of the different strategies include; the use of media, bill-post advertisement through print and electronic media technologies. The Pentecostal and charismatic also promote their ministries or evangelistic associations through literature, crusaders, camp meetings, fire or 'Holy Ghost or Power Conferences', 'Holy Ghost Nights', 'Healing and Miracle Service' 'Power Crusaders' open air evangelistic meetings etc.

According to Anderson (2004), Pentecostal spiritual empowerments have become tools for a new orientation to life and also for building a new

religious community. In line with this view, Matthew Ojo (2010) confirmed thus:

We note the increased attention to emotional and enthusiastic worship to power manifestation and the enlargement of the African spirit world, the increase level of generous giving that could raise over N15 million in a single service with only 3,000 worshippers; and the numerous claims of miracles that could change one's genotype, cure HIV/AIDS and raise the dead.

Ojo also confirmed that the movement proffer solutions to pressing needs in the society and also capture the basic necessities of churches in contemporary Nigeria. They preach on 'Good bye to poverty', 'ultimate breakthrough', 'Power must change hands' 'Your story must change', 'Triumphant over all difficulties', 'End Time Winners', 'Grace and power', 'Anointing Breaks the yoke' etc.(Ojo: 2010). Also, the Pentecostal and charismatic pastors act as celebrities, superheroes and business executives. Ogbu Kalu described them as "Big men of a big God" they use bigger cars, flashy described clothes, they embark on constant travels to the USA and Europe, and they preach without consciousness or care for moral values (some ministers (men) use chains, plait hairs/jerry curl etc.)

It will be good at this very point to mention that the modern Pentecostal revival brought innovations and ICT to Nigerian Christianity. In 1982, late Benson Idahoza began a revival that swept through the Eastern and Western parts of Nigeria. He embarked on television evangelism with Redemption Hour. He became the founding father of prosperity Gospel in Nigeria. Another notable preacher who made use of ICT was Chris Oyakhilome. He made use of creative ideas, particularly, in the use of

media, radio, television, newspaper, posters, electronics, laptop and the internet.

Next is William Kumuyi, the founder of Deeper Christian Life Ministry in 1973. Kumuyi began Bible Study in University of Lagos and laid emphasis on holiness and sanctification. The Church at its inception achieved significant growth through the use of literature, media and vigorous evangelistic activities. The Church has expanded to many countries in Africa and western world.

In the same life of thought, Mountain of Fire and Miracle Ministries which was founded in Lagos in 1991 has grown up and spread beyond Nigeria to western countries within the first ten years of its existence. Globalization gives a facelift to charismatic/Pentecostal leaders at the trans-nations levels. Some individuals who started their ministries within a short time gained

### **3. The Effects of Globalization on Pentecostal Churches in South Western Nigeria**

#### **Positive Effects of Globalization**

ICT promotes evangelism and also makes the Pentecostal Churches to have access to the operations of other churches in the world. In Akure for instance, the Deeper Life Bible Church enjoy a centralized Bible study with the message anchored by William Kumuyi. This gives room for members from different parishes and non-members to access the programme and thereby have very clear knowledge of the word of God. Most often, the Deeper Life Bible Church transmits the central Bible Study through social media platform vis-a-vis projector Screen etc. Also, at the Mountain of Fire camp in Lagos, the technical and publicity unit of the head Church make use of sophisticated camera with electronic screens to project the special Sunday worship for other Mountain of Fire Church assembles in

Nigeria and abroad. The CAC also embraces the use of ICT through the use of smart television to advance central evangelism especially during conferences, outreaches and revivals.

Apart from this, globalization and ICT have really helped the Pentecostal churches in the western Nigeria to migrate their styles of worship, practices and culture to other regions in Nigeria and countries like America, Canada and United Kingdom. In the Christ Apostolic Church (CAC), social media has assisted many of the assemblies in promoting evangelism through Radio, Television, Power-points, Telegram, Facebook and WhatsApp. The CAC Pisgah Akure for instance has a website that connects her programmes with her four branches and thereby links it with the District Coordinating Council which also links with the main Secretariat of Church in Ibadan. Also, the CAC Oke Igan Akure has a sophisticated media outfit which is coordinated by expatriates. All these developments show that the Church (CAC) at this very century cannot perform effectively without ICT.

Globalization and ICT also promotes family ethics and values among Pentecostal Churches in South Western Nigeria with the aim to transform the society. The CAC, The Redeemed Christian Church and Deeper Life Bible Church in the South Western Nigeria teach members about family and civil responsibilities, collective efforts towards nation building and the ways to create new Christian identity as it is done in western countries. All these teachings are effective because of the use of ICT

Lastly, Globalization and ICT serve as motivation for conservative churches ( i.e CAC, The Church of the Lord, Aladura etc) to gain speed and match up with the developments in other global churches of the 21<sup>st</sup> century. In my interaction with regional Superintendent of Orogun Region in CAC, Emmanuel Famuyide believes that the teachings and practices in the CAC

have not contradicted the practices in the Church (CAC). The Regional Superintendent agreed that the use of social media has assisted in promoting evangelism in the Church. This is achieved through Radio, Television, browsing with power point, twitter, instagram, facebook, whatsApp etc. The use of these technologies have positive impact on CAC and the Church of the Lord Aladura especially in the western countries such as USA, UK, Switzerland etc.

### **Negative Effects of Globalisation**

From another perspective, the use of electronic equipment and other communication technologies have raised different alarms in some quarters within and outside the Church (CAC). To some, the use of such secular tools have reduced the spirituality of the Church; to some, introduction of foreign musical instruments have corrupted the church's worship and made it lose the traditional values.

Also, globalization and ICT, according to some scholars promote materialism and thereby bring inequality and oppression within the Pentecostal churches in western Nigeria. Some of the Pentecostal leaders due to exposure live flamboyant lives, spend church money without caution and ride expensive cars.

Lastly, globalization and ICT infuse Pentecostal Spirituality into political issues. Many notably Pentecostal churches are political churches in Nigeria. Pentecostalism has now lost its identity. Globalization has encouraged Pentecostal leaders to engage in oppression, greediness and in capitalist lifestyles. Some Pentecostal Pastors always put on worldly clothes, promote immoral behaviours (i.e. during valentine etc.) and engage in corruption, waywardness and nepotism.

#### **4. Conclusion**

Globalization and ICT definitely have redefined Pentecostal as a cultural matrix which is tailored towards positive and progressive ideas of reforming the society like in the times of Martin-Luther and John-Calvin. Take for instance. The protestant reformation of Martin Luther in the 16th century transformed individuals and societies of Europe. The Calvin's reform gave illumination for Max Weber to bring about capitalism in the western world. The thrust of this paper is that Pentecostal leaders and members especially in South Western Nigeria can initiate a new society with the facilities of ICT to promote the society and embrace godliness, transparency, care for the needy, encourage equity in the distributions of wealth, support the government in providing job opportunities for youths and adolescence from using ICT and other social media for fraud, Kidnapping, illicit businesses and the rest

Finally, the society is dynamic. Christianity spread with billions of worshippers in the contemporary time because of the collective spirit and attitudes demonstrated by the early church leaders. The Pentecost event in Acts 2 portrayed the Church as a collective community based on the operation of the Holy Spirit for the demonstration of love, equity, evangelism, commonwealth lifestyles, sharing of resources and fellowshipping with a view to becoming a paradigm for societal development and nation building. In the same line of thought, Pentecostal and charismatic movements emerged with a long record of multifarious encounters through the Holy Spirit in power for healing deliverance and divine inspiration. The Pentecostal churches especially in the western Nigeria should have the mindset of the early Christians and reach out to many nations and unbelievers using global village and ICT as factor of progress to achieve the aims of the Great Commission-Go ye into the world

## Bibliography

- Agbu, O. (2003). "Corruption and Human Trafficking: The Nigerian case." *West African Review*, vol. 4, No. 1. ISSN: 10942254.
- Akkadian Dictionary (1999). Edited by J. Black, N. Postgate and A. George (Black, Postgate, George, 1999).*
- Alokan, Babatunde (2016). "Nigerian Foreign Image and the Challenge of Human Trafficking". An MSc Thesis Submitted to the Department of Political Sciences, Faculty of Social Studies, Ekiti State University, Ado Ekiti.
- Alokan, Olusegun Peter (2016). Repackaging the New Generation: *The Influence of social Vices and Foreign Cultures on Contemporary Nigerian Youths*, Akure: Akin-Olu printers.
- Falade D.A. & Falade Mercy (2015). *Religion and National Values for Junior Secondary Schools*. Ibadan: Master Print Publishers.
- Harrison, R. K. (1974). *Old Testament Times*. Grand Rapids: William B. Eerdmans Publishing Company. \_\_\_\_\_ *Biblical Hermeneutics*: <http://hermeneutics.stackexchange.com> Retrieved on Tuesday, 14<sup>th</sup> May, 2024
- Owolabi S.A. et al (eds.), *Hand Book for Freshmen Induction Programme*, Vol. 1, Lagos: Oguntope Arts Publications.
- Igbalajobi, O.A. (2012). "Danger of Social Vices". In: Chidomere, C.A., Owolabi S.A. et al (eds.), *Hand Book For Freshmen Induction Programme*, Vol. 1, Lagos: Oguntope Arts Publications.
- Mshana Rogate. (2006). *Alternative Globalization Addressing Peoples and Earth*, Geneva: World Council of Churches Publications.
- Nwaozichi, C. (2008). *Foreign Policy with Particular Reference to Nigeria*. Ibadan: Specutrum Books Limited.
- Obi, N.I., and Dilip. K. (2007). *Globalization Trafficking in Women and Children*, Boca Ration: CRC Press, LLC, U.S.A.
- Omotere, A. (2011). *Child Trafficking in Nigeria: Causes, Effects and remedies*. Abeokuta: Ego Books Publications.
- Sokhadze, Panteleimon (2021) *Migrations in the Ancient Mesopotamia: Historicaln and Linguistic Influence of The Gutians 2021*

Steven DiMattei, *The Priestly writer's reworking of the Yahwist material of Genesis 1-11*. [http: contradictionsinthebible.com](http://contradictionsinthebible.com) Retrieved on Tuesday, 14<sup>th</sup> May, 2024

Wand, J.W.C., *A History of the Early Church to A.D. 500*, London, Methuen and Company Limited.

### **Extracts, Reports, Treaties and Conventions**

Convention on the Rights of the Child-CRC (1989), Treaty Adopted by Resolution 44/252 of 20<sup>th</sup> November. 1989 at the 44<sup>th</sup> Session of the United Nations General Assembly and Ratified by Nigeria on 19<sup>th</sup> April, 1991.

United Nations Economic, Scientific and Cultural Organization – UNESCO (2006) “Human Trafficking in Nigeria: Root Causes and Recommendations.” *Policy Paper Poverty Series, No. 14.2, (2005-2012)*.

UNESCO (2015), *Trafficking in Human Beings: Human Right and Transnational Criminal Law, Development and Law in Practice*. In: [www.unesco.org/http/untreaty.un.org](http://www.unesco.org/http/untreaty.un.org).

United Nations International Children Fund-UNICEF (2010 and 2011). *Child Protection from Violence, Exploitation and Abuse, Trafficking and Sexual* [www.unesco.org/http/untreaty.un.org](http://www.unesco.org/http/untreaty.un.org).

United Nations International Children Fund – UNICEF (2015). *Reference Guild on Protection the Rights of Victims of Trafficking*.

The Child Rights Act (2003), as Enacted into Law in Nigeria.

The World Council of Churches (2008). *Wealth, Poverty, Ecology and their Links: The Impact of Economic Globalization, a Background to the Study Process* Geneva: WCC Publications.