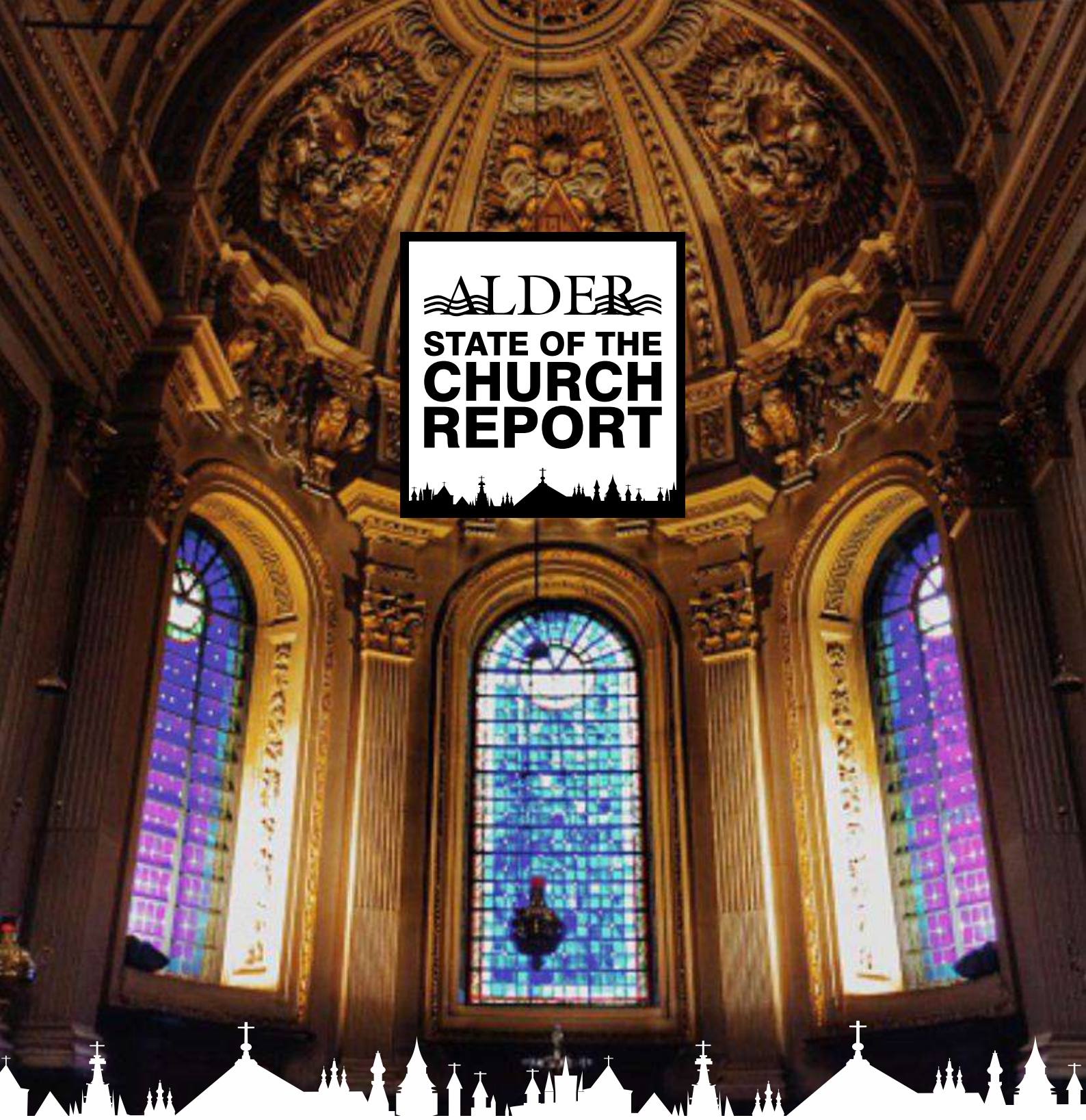


STATE OF THE CHURCH REPORT

NIGERIA 2016

Contents

01 About the Alder State of Church Report 1

02 Research Methodology 2

03 The Cross & The Crossroads 3
The role of the Church in Nigeria.

04 Survey Result 8
Demographics (Overall) 9
Demographics (Regional) 12
Results (Overall) 19
Results (Regional) 32

05 Our Recommendations 73

06 Matters Arising 75
The rise of internet porn & its generational impact.
Statistics.



About the Alder State of Church Report

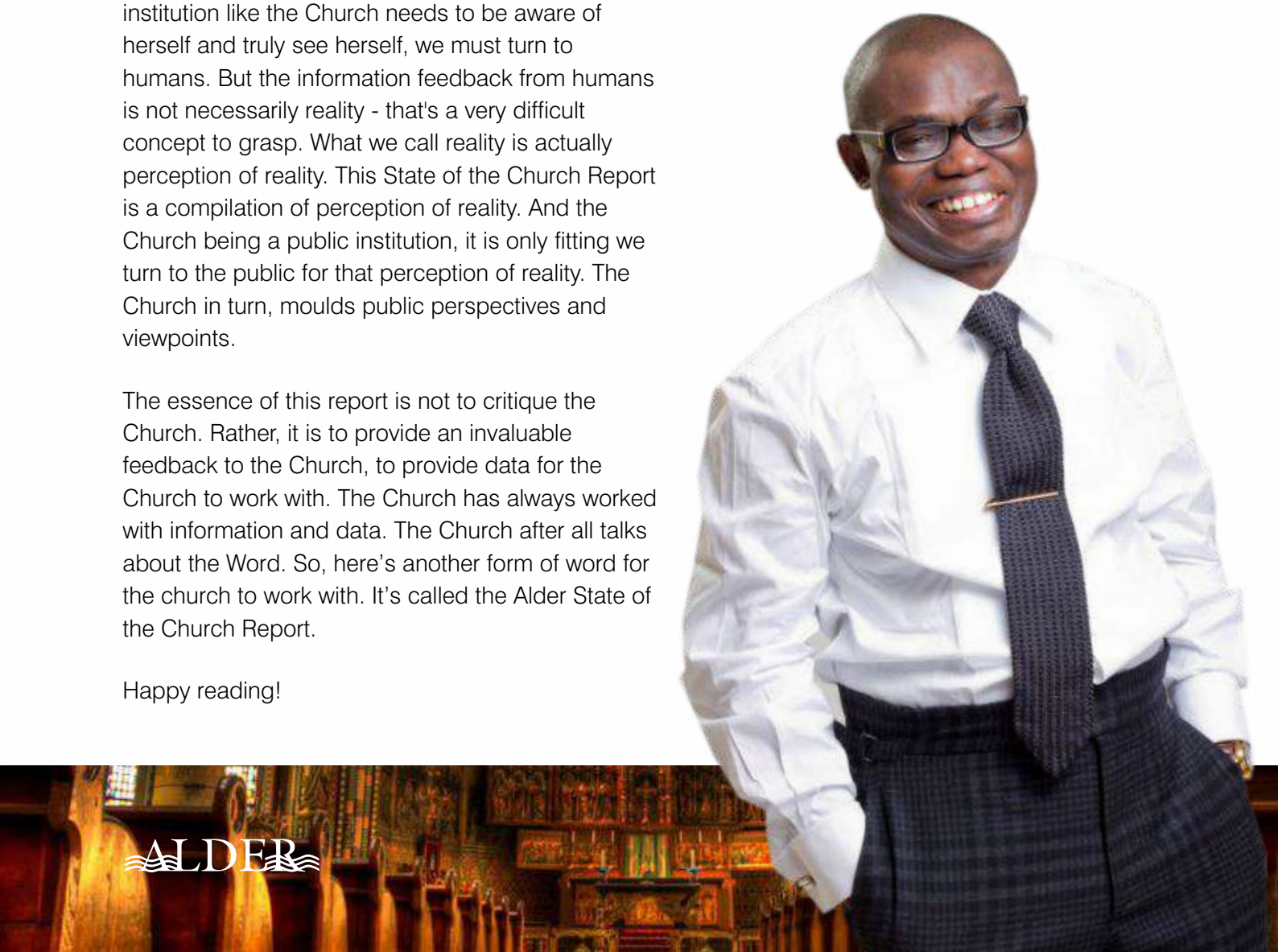
Leke Alder

A mirror is a very powerful concept. It makes us aware of self. To the extent therefore that a mirror creates self-awareness, it becomes a psychographic tool.

But not all mirrors are shiny flat surfaces made from silica. Humans are mirrors too – four dimensional reflectors occupying space and time. Humans are technological interactive wonders. And so when an institution like the Church needs to be aware of herself and truly see herself, we must turn to humans. But the information feedback from humans is not necessarily reality - that's a very difficult concept to grasp. What we call reality is actually perception of reality. This State of the Church Report is a compilation of perception of reality. And the Church being a public institution, it is only fitting we turn to the public for that perception of reality. The Church in turn, moulds public perspectives and viewpoints.

The essence of this report is not to critique the Church. Rather, it is to provide an invaluable feedback to the Church, to provide data for the Church to work with. The Church has always worked with information and data. The Church after all talks about the Word. So, here's another form of word for the church to work with. It's called the Alder State of the Church Report.

Happy reading!



02 Research Methodology

State Of Church Report Nigeria 2016

Research integrity and meticulousness of approach are sacred. This philosophy is the foundation for our over 15 years of national, cross regional and cross sectoral surveys in Nigeria. In 2001, Alder published the first ever research based brand report in Nigeria - The Alder Brand Report. In 2014, we produced Nigeria's first social media report - The Alder Social Media Report.

We employ globally accepted methods to cull data and intelligence on key issues. The State of the Church survey is no exception. Data for the survey was collated using both online and offline platforms (we conducted an online survey as well as on-ground polling).

Although the data collated is skewed towards online respondents, studies conducted by Pew Research Center* conclude that surveys that are predominantly conducted online do not adversely affect the overall results and intelligence garnered. (Moreso, in a nation like Nigeria with a mobile Internet penetration of 57.2%.) Furthermore, a predominantly online survey proved most effective as a key objective of the survey was to determine the perceptions of the Nigerian youth (18-35).

The total number of respondents for the State of the Church survey (both online and offline) was 2805. Respondents spanned every geopolitical zone in Nigeria. A sample of 600 respondents (100 each from the 6 geopolitical zones) was extrapolated to serve as a control group and to provide regional data interpretation. Consider that the Gallup Polls (one of the most popular economic, political and current events polls in the US) polls just 500 Americans for Presidential elections. In addition, the CNN/Times polls used for news telecasts is based on a sample size of 600 -1000 respondents. America's population size is 318.9m, 1.8 times that of Nigeria's.

From the conceptualisation of this project to its completion, our goal was to provide information to clergy and the general public on the state of the Church in Nigeria, and this report does so.

*Pew Research Center is a nonpartisan American think tank, based in Washington, D.C. It provides information on social issues, public opinion, and demographic trends that shape the United States and the World.



03 The Cross & The Crossroads

State Of Church Report Nigeria 2016

The role of the Church in Nigeria

Recent events in the Church have generated social fervour about the lifestyles of men of the robe and the governance structure of the Church in Nigeria, in particular the Pentecostal hue. This is as expected because the funding profile of the Church is primarily derived from contributions from congregants. There is a lot of angst out there because Nigerians are experiencing economic hardship. This provides some of the context for the public backlash. However we risk throwing out the baby with the bath water if our passion becomes a raging flood that sweeps away reason and structural facts.

Are there excesses in the church? No doubt. The eco-system is imperfect and cannot be perfect for the simple reason that Pastors are men after all. And the operations of some snake oil merchants have only served to compound issues. There are now magicians in robes, economic opportunists in cassocks, ecclesiastical predators in surplices and charlatans in collars. But there are so many genuine men of God and ministries, thousands upon thousands of them.

The Orthodox Church establishment laid the foundation for modern Nigeria. They are the offshoots of missionary work. They educated the people we now refer to as the founding fathers of the federation. They established the first set of hospitals and schools in Nigeria. CMS Grammar School, Methodist Boys' High School, Baptist Academy and Our Lady of Apostles Grammar School are well known examples of schools established by missionaries.

It was the Church that educated the first set of civil servants in Nigeria. And the Church has always been at the nexus of cultural re-orientation in Nigeria. Who can ever forget the work of Mary Slessor, the diminutive nurse who fought against the barbaric culture of the killing of twins? And so when we chant about



the "labour of our heroes past," we must not forget that some of these heroes are the missionaries and the orthodox establishments.

Now we do not know why but clearly, God raised a generational stream of young men and women to build on the foundational work of the orthodox churches. The work began with the establishment of the Scripture Union (S.U or C.U – Christian Union) in primary and secondary schools. From that movement emerged the generation of those who now head the Pentecostal institutional churches today, in particular the unassuming Pastor Enoch Adeboye and the self effacing Pastor William F. Kumuyi. Incidentally both attended The Apostolic Faith before fate directed their trajectories.
Both are very well educated. Pastor Adeboye has a PhD in Applied Mathematics whilst Pastor Kumuyi has a first class honours degree in Mathematics. At the time of their ascendance, the "faith movement" was taking root in America and this spawned the ministries of the late Archbishop Benson Idahosa who "fathered" Bishop David Oyedepo and Pastor Ayo Oritsejafor. Archbishop Idahosa also mentored Dr.Myles Munroe. We must also note the great work of a little known Englishman who settled in Ile Ife, the late Pa Elton. He would be responsible for the mentoring of the next ministerial generation and the establishment of Pentecostal doctrine in Nigeria. He is often credited with the establishment of the phenomenon of baptism of the Holy Ghost in Nigeria. We must of course acknowledge the incredible apostolic ministries of Brothers Timothy Oshokoya, Lucas Obakoya and D. T. Robins founders of the Apostolic Faith in Nigeria. They are credited with raising people from the dead.

However something major took place in the early 80s. A then unknown medical student at the University of Lagos was ordained a Pastor by the Assemblies of God Church. This was an extremely radical event for that period. His name is Dr. Tunde Joda of the Christ Chapel fame. He was a product and proponent of the Faith Movement and was highly influenced by the ministries of Rev. Kenneth E. Hagin and Kenneth Copeland and other generals of the Faith Movement. He opened the door for his generation and made God exciting to young people. That was a generational advent and invariably members of that generation became pastors.

Because of the educational background of the generation, the Pentecostal movement acquired sophistication. The emergent pastors are generally creative in approach, aggressive, uninhibited, resourceful, and well grounded in progressive understanding of God's word. Many emerged through the "model parish" structure of the Redeemed Christian Church of God. Dr. Tony Rapu would prove pivotal to that structure though there is evidence to the effect that Pastor



Tunde Bakare was the pioneer of the first model parish of the RCCG (Ladipo Oluwole). That was before he went on to found the Latter Rain Assembly. But Tony Rapu did incredible work and took Redeemed Christian Church of God international.

Reverend Chris Okotie would emerge post Dr. Tunde Joda as an apostle of the doctrine of grace. In Ibadan, Dr. Olubi Johnson was establishing the faith movement, whilst in Ilorin the ministry of Rev. George Adegboye was also very established.

Some in that generation are now in full time ministry but many maintain a dualism – they work as professional managers and entrepreneurs whilst running the churches on a full term basis. (Some are in government). And so we arrived at a literal prophetic era in Nigeria church history – the era of the order of priest-kings technically known as the Order of Melchizedek. All Christians belong to this Order but these young pastors in dual callings typify the Order. Most are successful in their secular callings and it would be uncharitable to assume that they went into ministry for money. Most do not collect salaries from their churches. Instead they contribute. These emergent pastors signified a generational move of God. The generation is noted for “speaking in tongues” – a peculiar glossolalia dating back to Pentecost. They are thus referred to as “Pentecostals”. (In modern parlance, the term “Pentecostal” has come to signify exuberant loud worship and gifted oratory). They redefined what a man of God is and till today, the redefinition presents a challenge to society. So aggressive are members of this Pentecostal movement that in a strange twist of fate, they exported Christianity back to the UK. And they have established churches in Ukraine, Ireland, America and all over the world.

Nigeria as a nation has no social security system. The absence of safety nets is why individuals take care of the economic needs of their parents in old age. This familial approach to social security leaves huge swaths of needy citizens unattended to. Into this void has stepped the Church. The Church complements the efforts of some State governments who clearly cannot cope with the deluge of developmental challenges facing Nigeria. And the Pentecostal generation has acquitted itself wonderfully at this task.

Let's be more particular. Pastor Taiwo Odukoya, a man of grace runs The Fountain of Life Church. It has a hospital, an orphanage, a school for the indigent and orphans and a vocational farm. Pastor Ituah Ighodalo, the founder of Trinity House and a former Redeemed Christian Church of God pastor, supports indigent students with scholarships. His Lydia Grace Foundation supports the rehabilitation of lower class prostitutes, among so many other initiatives. Pastor Tony Rapu, now the senior Pastor of



This Present House runs one of the most successful drug rehabilitation programmes through the Freedom Foundation network. His God Bless Nigeria Church is a specialised ministry to miscreants and "area boys". It's hugely successful. Pastor Poju Oyemade organises a bi-annual youth empowerment seminar called The Platform. It's so popular. Reverend Sam Adeyemi, a gentleman of the robe runs Daystar Christian Centre. His Church has a community impact programme and has renovated 5 State schools, among so many other programmes. He is particularly noted for leadership training. Pastor Paul Adefarasin of the House on the Rock Church hosts an annual cultural impact programme called The Experience. It is a major engagement platform for youths through music. The City of David, a Redeemed Church parish runs a most successful soccer academy and acclaimed football club, COD United FC. These are just a few examples of what these particular ministries are engaged in and space will not permit us to name the works of so many other ministries. Many church ministries run schools, hospitals, orphanages, sex worker rehabilitation programmes, drug rehabilitation programmes, community development programmes and youth development programmes. By the time we scale up to the network of Redeemed Christian Church of God and the like, the exponential value of Church ministries becomes staggering in proportion. The Catholic Church is responsible for the establishment of a university, the Pan African University. That university has taken up a major responsibility for skill development in the private sector. The Church also founded Loyola Jesuit Secondary School. Bishop David Oyedepo (Winners Chapel) founded two universities! No other Nigerian, living or dead has accomplished such a feat. His ministry also runs 153 primary schools (147 in Nigeria and in 6 other African countries) as well as 23 standard secondary schools. Invariably almost every church has bent its back to carry the burden of the State and it's a huge burden.

A wholesale condemnation of the Church is not helpful. The Church through its programs saves Nigeria from the consequences of its dereliction in governance. Perhaps there is a need for a compendium of the good works by churches that is accessible to the general public. The Church essentially aggregates resources to create a social security net for Nigeria. Otherwise we will have more drug addicts, prostitutes, orphans, hapless widows and certainly more crime. We will also have less kids in school, less young men acquiring trade skills, less micro-financing of small businesses, and less value orientation and instruction for our youths.

At the heart of the ongoing debate is the nature of church economics. Why do people give to churches in such huge figures? Why would a pastor take money



from the poor? To the man looking from the outside those giving ten percent of their salaries are either gullible or hypnotized. But the notion of giving is a fundamental of the Christian faith. Jesus said, “Give and it shall be given unto you”. Apostle Paul wrote, “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver”. (2 Cor 9: 6 – 7). Giving in Christianity is predicated on the principle of sowing and reaping. And giving is a socio-economic ladder according to Christian doctrine. It is also proof of love for God. It is within this context that we can understand why the poor give to churches. The poor man's faith teaches him to give his way out of poverty, though we must admit that the role of industry is sometimes neglected in some teachings. There are perversions of the doctrine of giving but that does not make the doctrine any less fundamental.

Now, unlike some religions, Christianity runs an economic commonwealth when it comes to institutional development and building programs. Everyone contributes to the commonwealth. And the value of a gift before God is relative to deprivation. That would seem heartless to the outsider and some will consider it exploitative, but the story of Elijah and the widow of Zarephath is a wonderful illustration of the dynamics of giving to a man of God (or church ministry) in an economic downturn. And the parable of the widow's mite establishes the principle of relative deprivation as a measure of value.

That said, it must be mentioned that the Church has oft times operated with a silo mentality. There has to be better engagement between the Church and civil society. And there has to be a better engagement of the youths. Many churches struggle with the youth demographic and the new culture of social media. In addition, a peer-to-peer review system must be instituted. If the pastors judge themselves they will escape condemnation. Some advocate state interference in religious affairs. Regulating the Church sounds okay in theory but it can prove a very dangerous idea in a tri-religious society like Nigeria. Not with all the goings on. And we may have a peculiar situation of a man of different faith sitting in judgment over Christian economics without doctrinal understanding and vice versa. We must not rush us into dangerous territory. But the Church has to recognize that society has significantly altered, and yet for many Nigerians it is the one true institution.

This is my humble contribution to the ongoing debate.



04 Survey Results

State Of Church Report Nigeria 2016

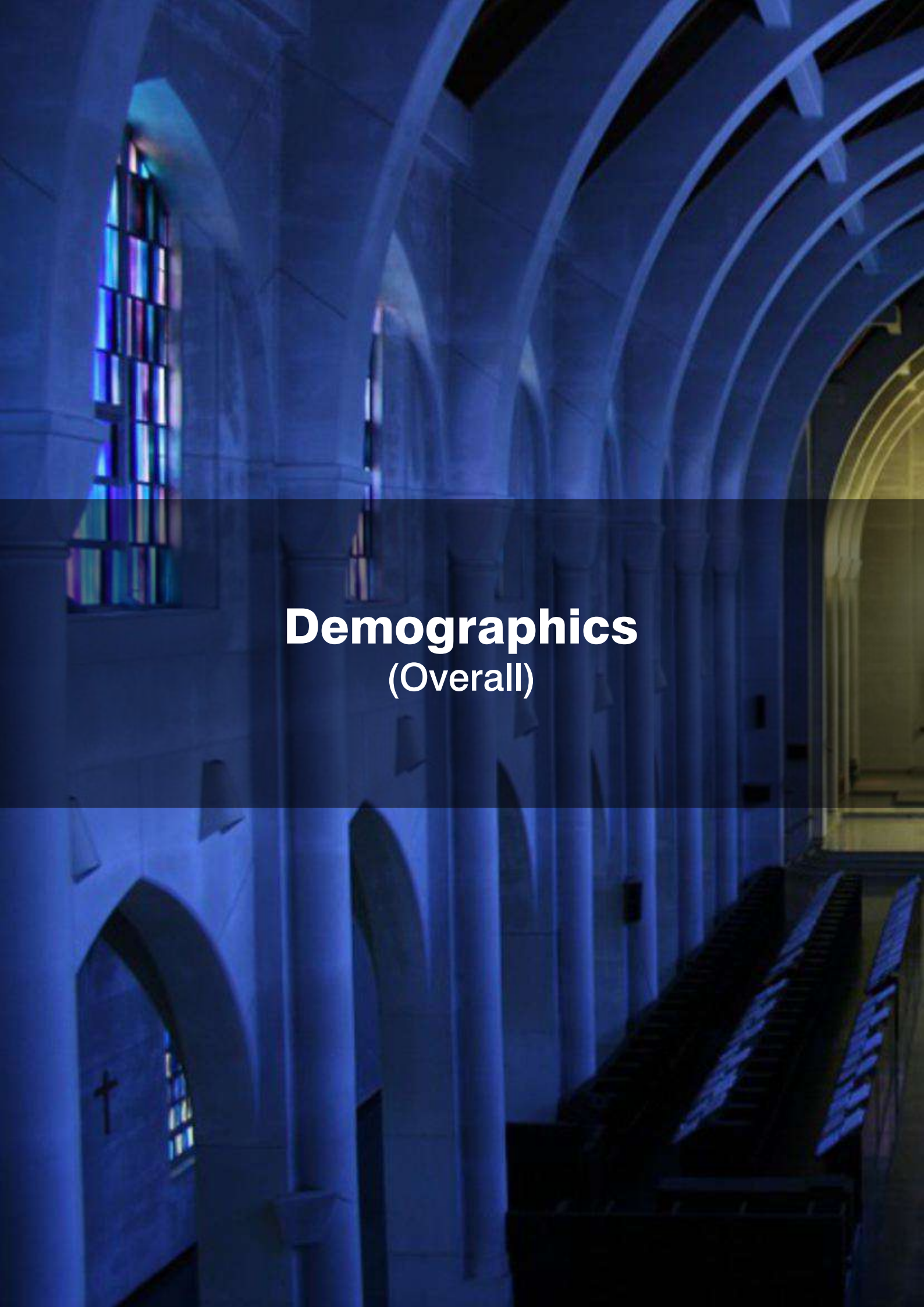
Introduction

The survey for the State of the Church report was done in 2 parts:

a. Online general survey

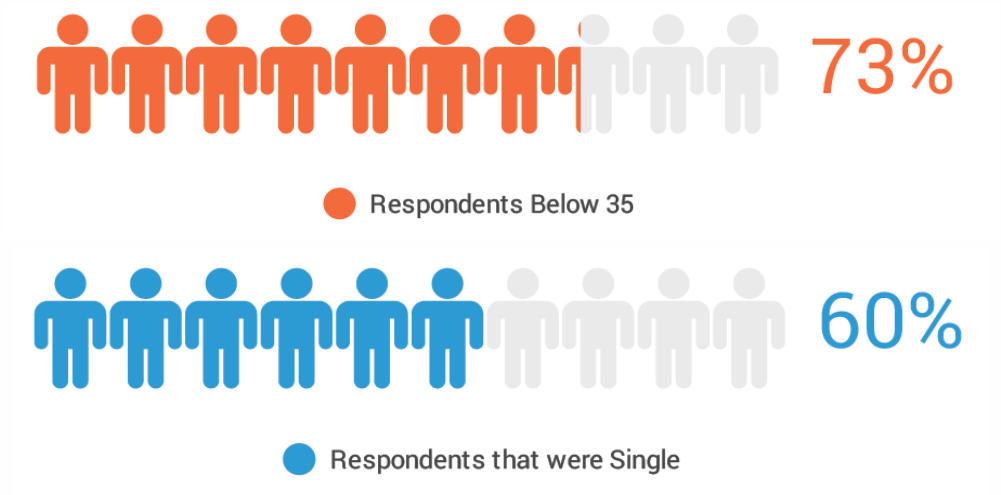
b. Offline regional survey

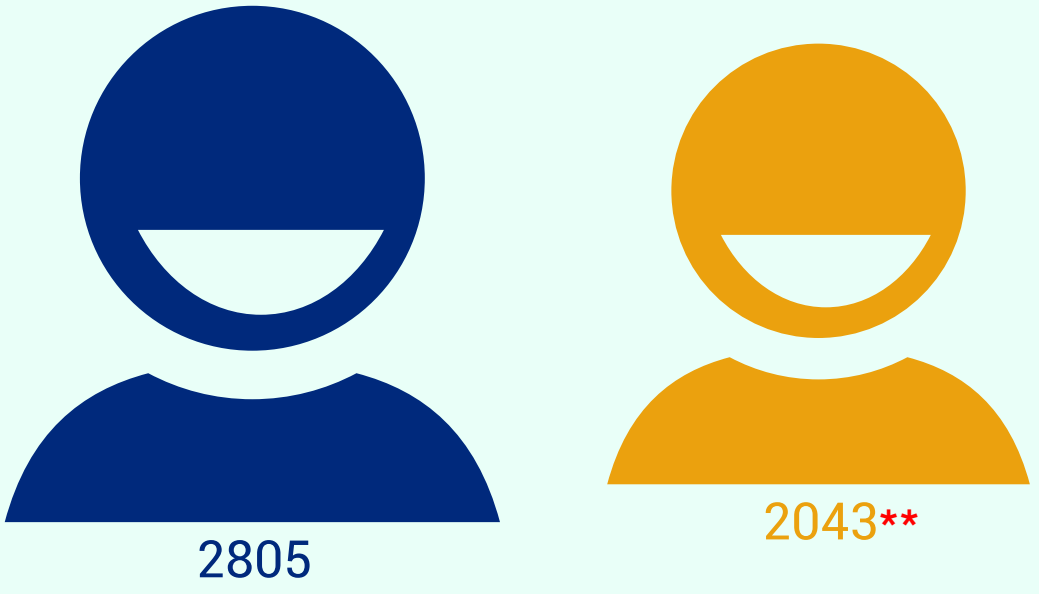




Demographics
(Overall)

Number of Respondents (Online & Offline)*

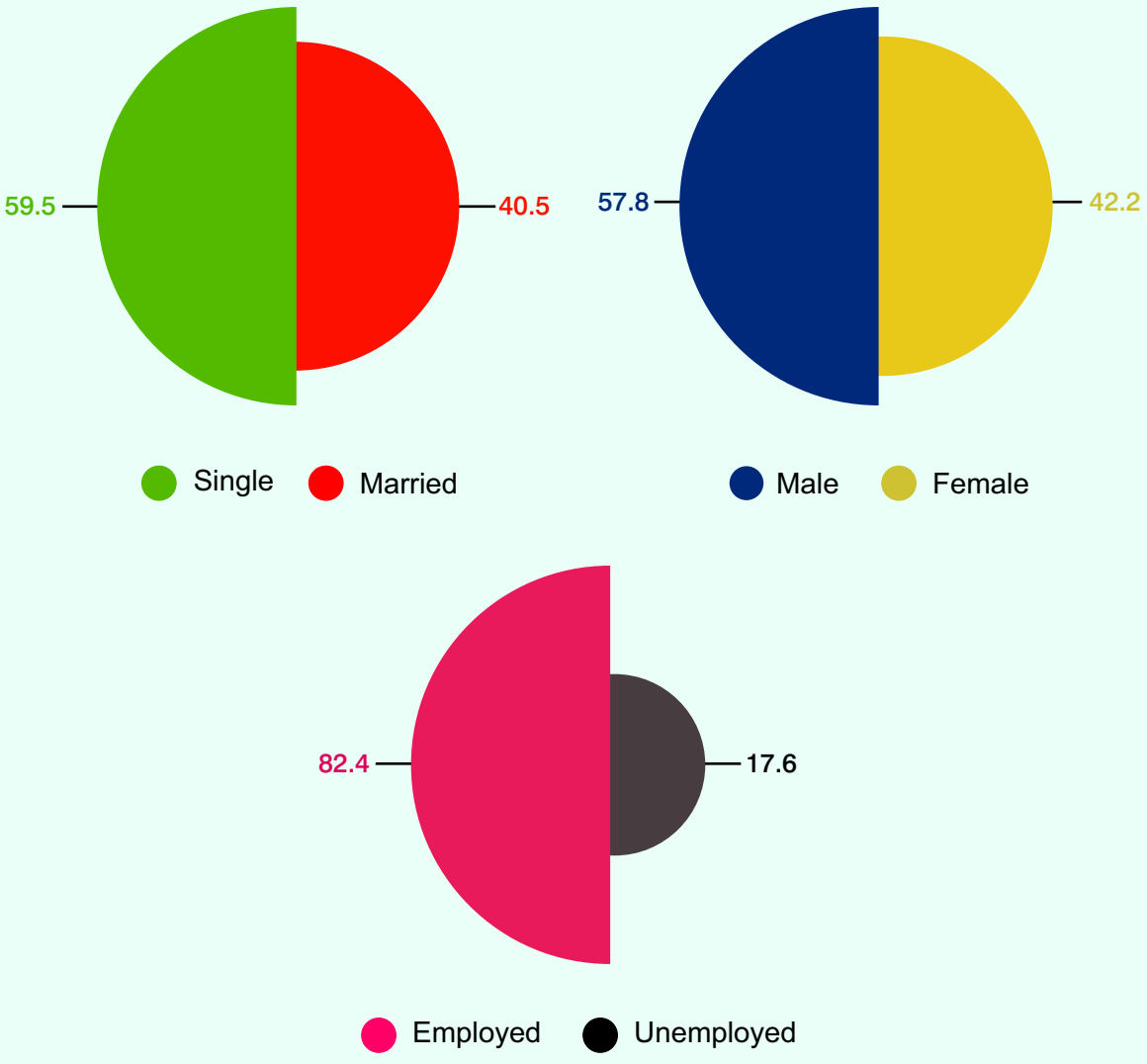




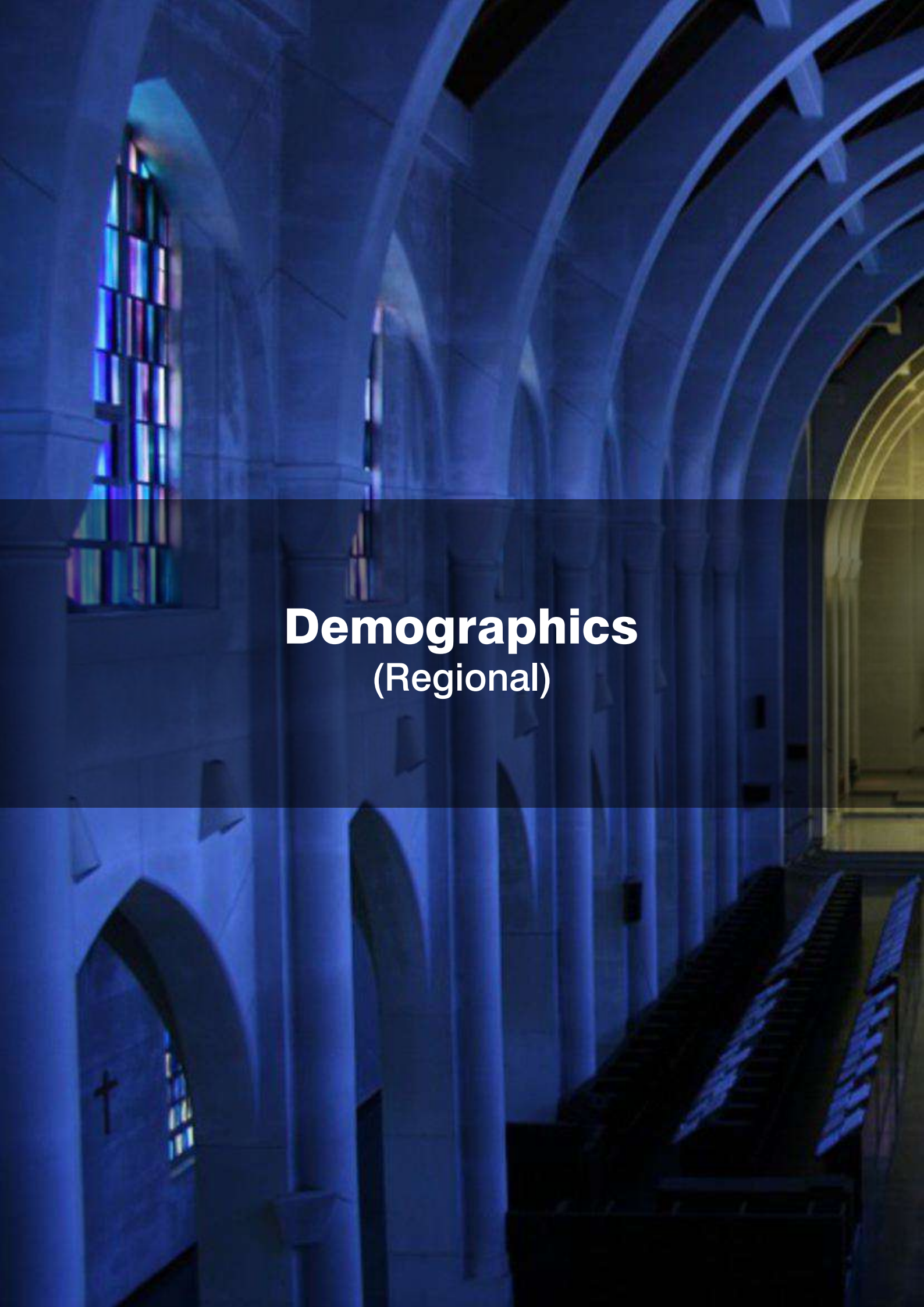
* Respondents spanned every geopolitical zone in Nigeria.
** 72.8% of total respondents



Status, employment & gender distribution

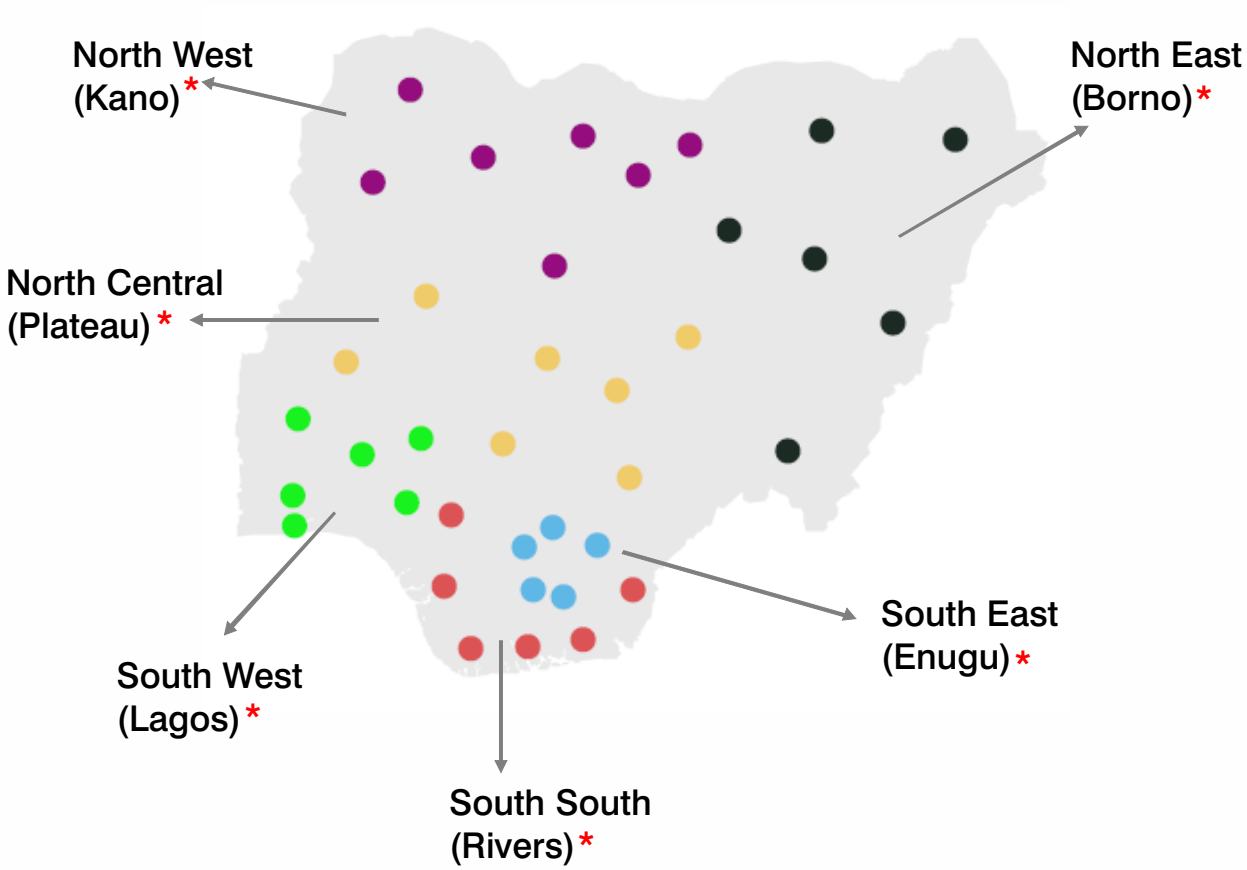






Demographics
(Regional)

Regional Distribution

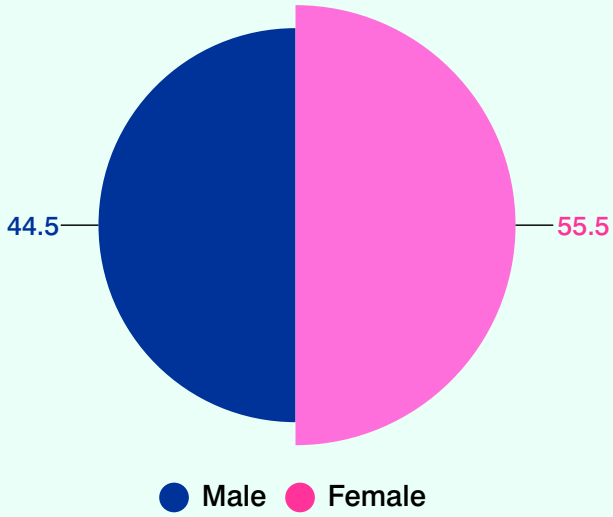


NW: Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto & Zamfara | **NC:** Benue, Kogi, Kwara, Nasarawa, Niger, Abuja & Plateau
NE: Adamawa, Bauchi, Borno, Gombe, Taraba & Yobe | **SE:** Abia, Anambra, Ebonyi, Enugu & Imo
SW: Ekiti, Lagos, Ogun, Ondo, Osun & Oyo | **SS:** Akwa-Ibom, Cross-River; Rivers, Bayelsa, Delta & Edo

* Preponderance of responders



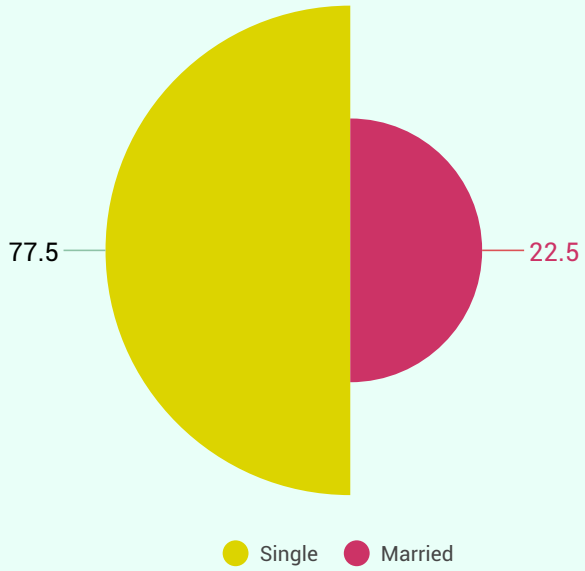
Gender

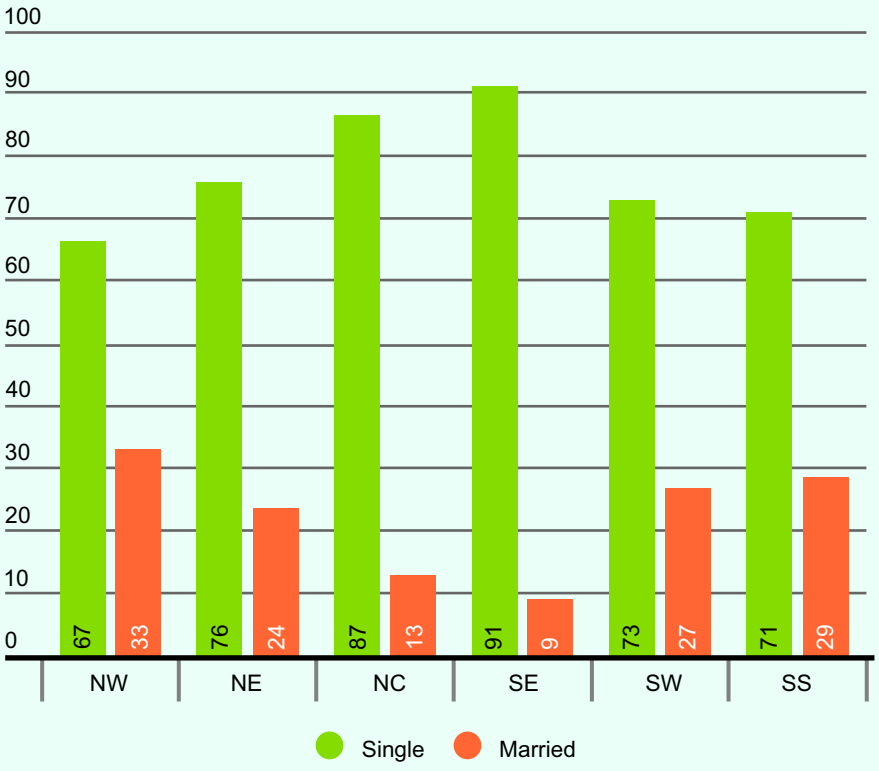

44.5
55.5
Male
Female


100
90
80
70
60
50
40
30
20
10
0
27
73
50
50
50
50
50
50
50
50
50
50
39
61
NW
NE
NC
SE
SW
SS
Male
Female



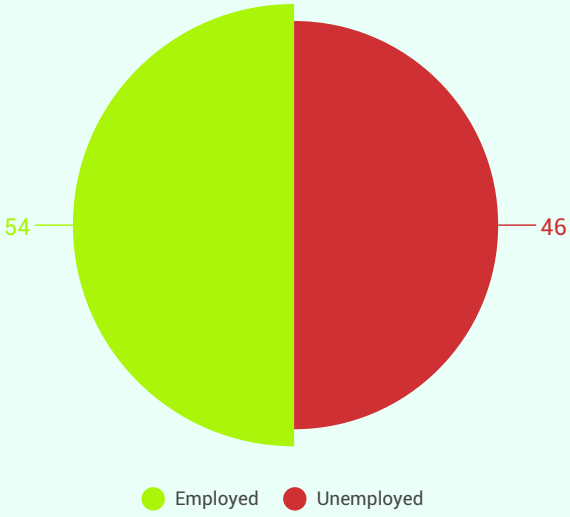
Marital Status

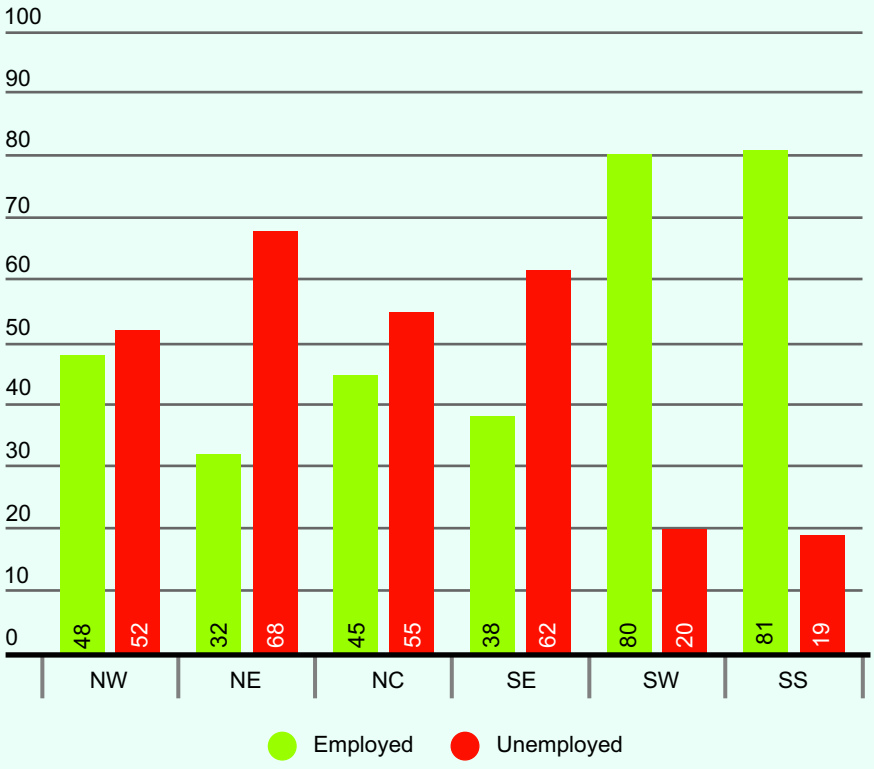






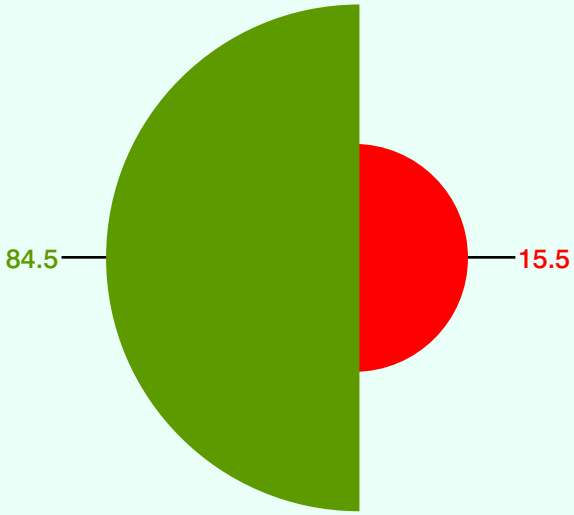
Employment Status

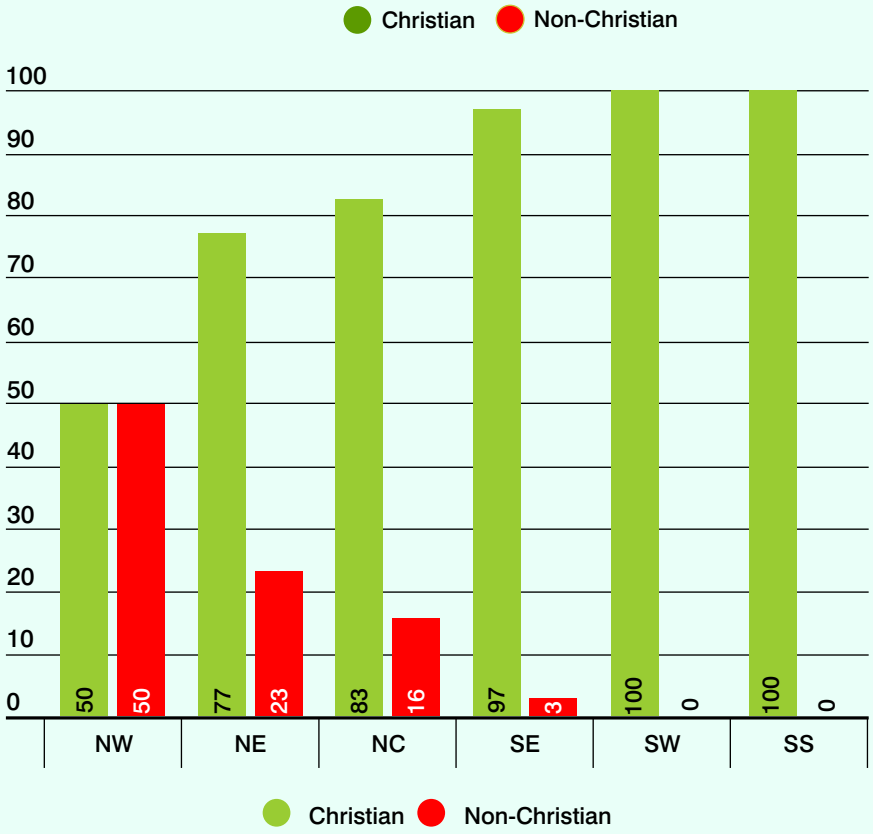






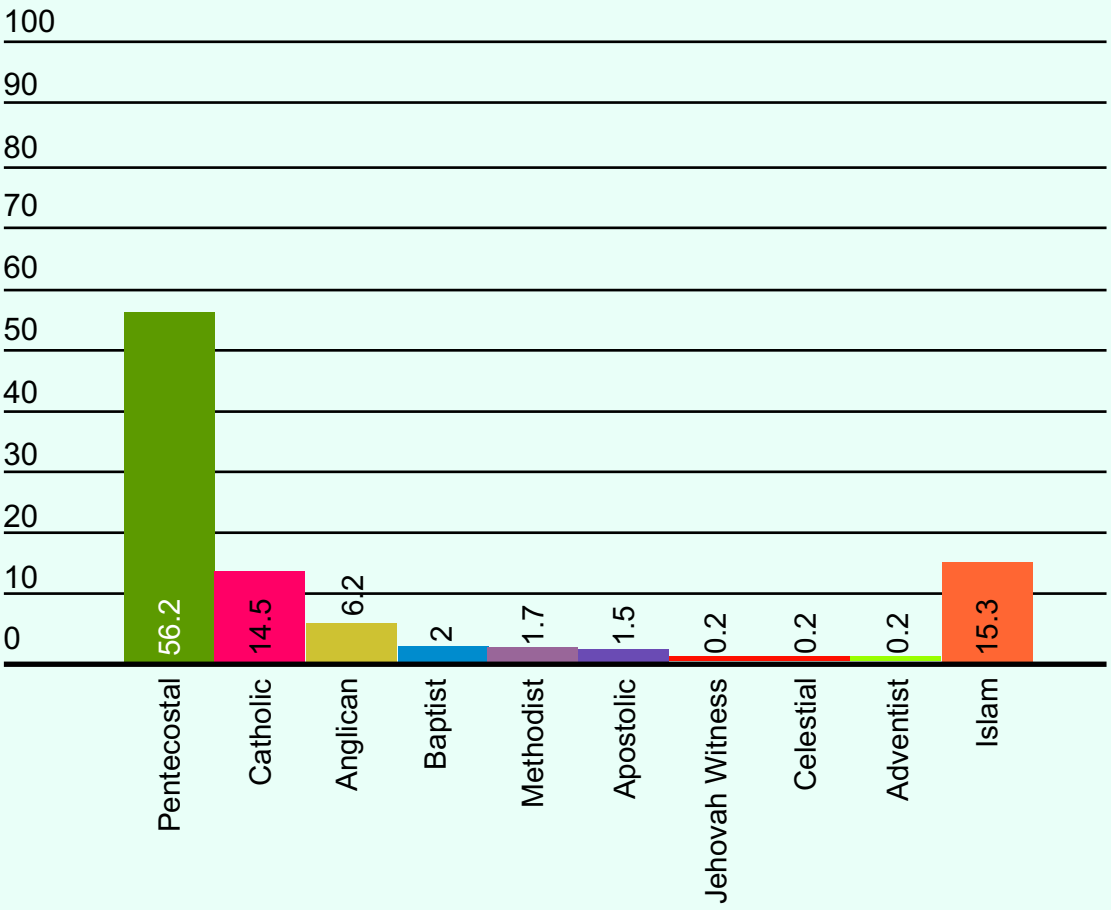
Religion


84.5
15.5

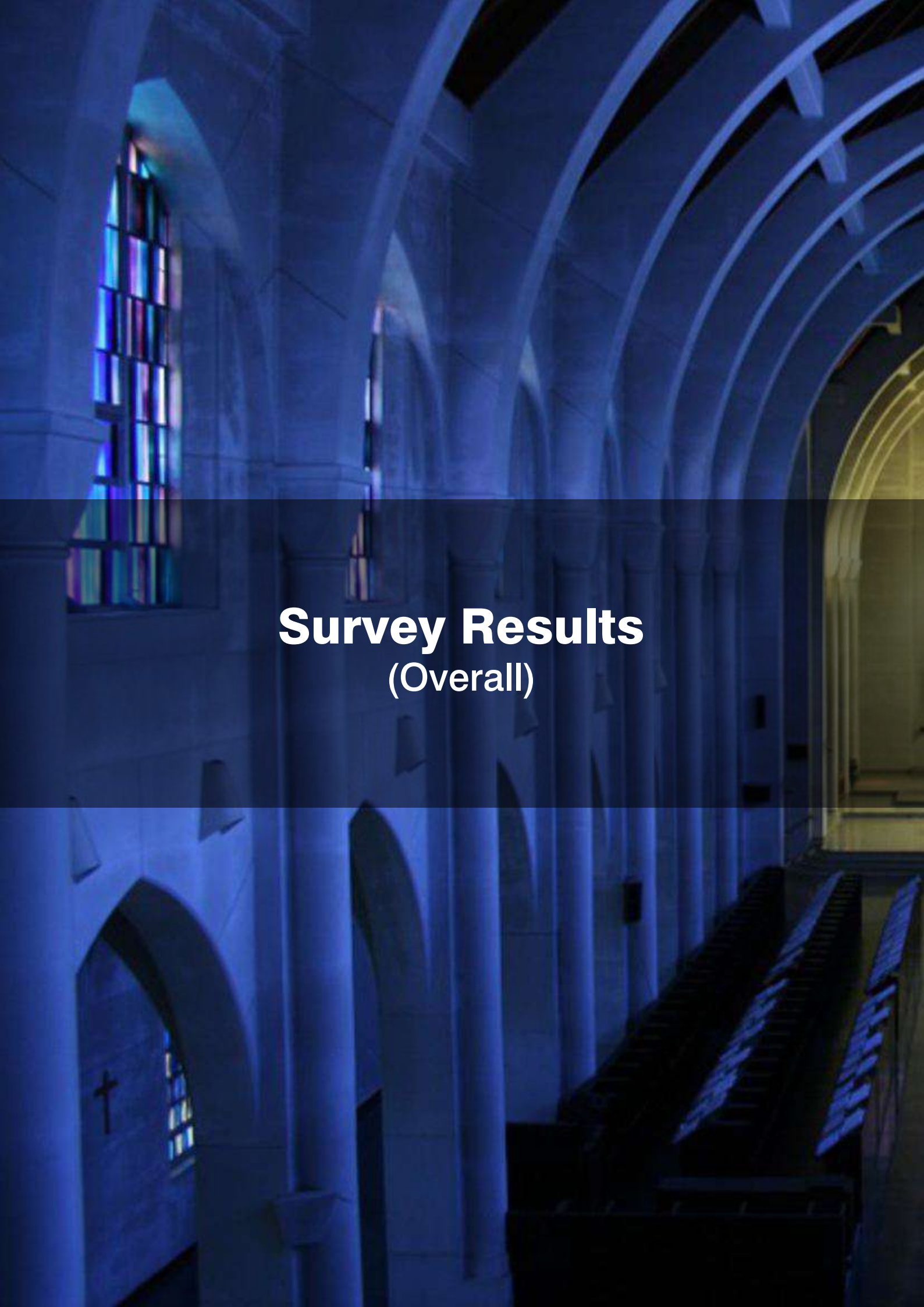

Christian
Non-Christian
100
90
80
70
60
50
40
30
20
10
0
50
50
77
23
83
16
97
3
100
0
100
0
NW
NE
NC
SE
SW
SS
Christian
Non-Christian



Denomination







Survey Results

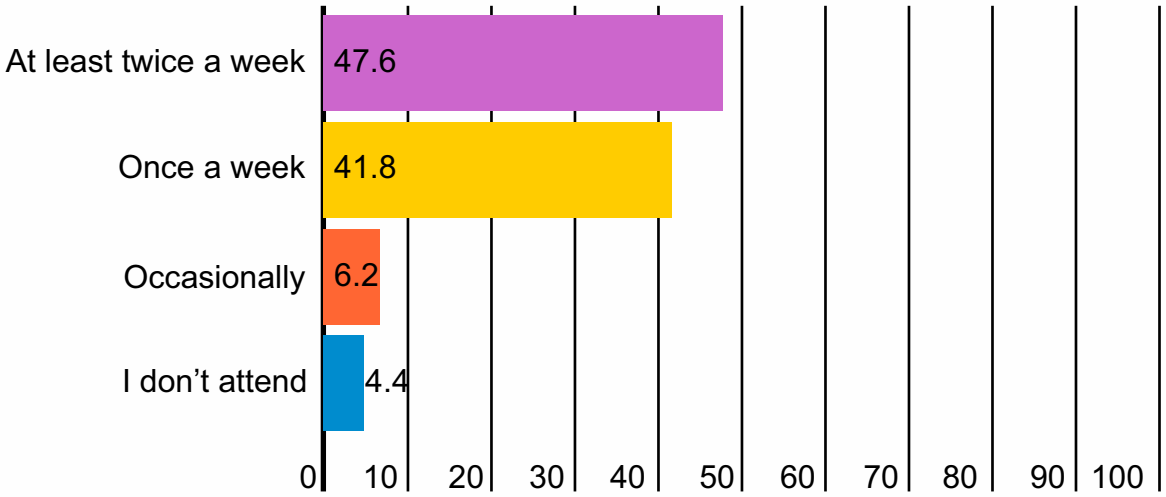
(Overall)

Section 1

Church Relevance

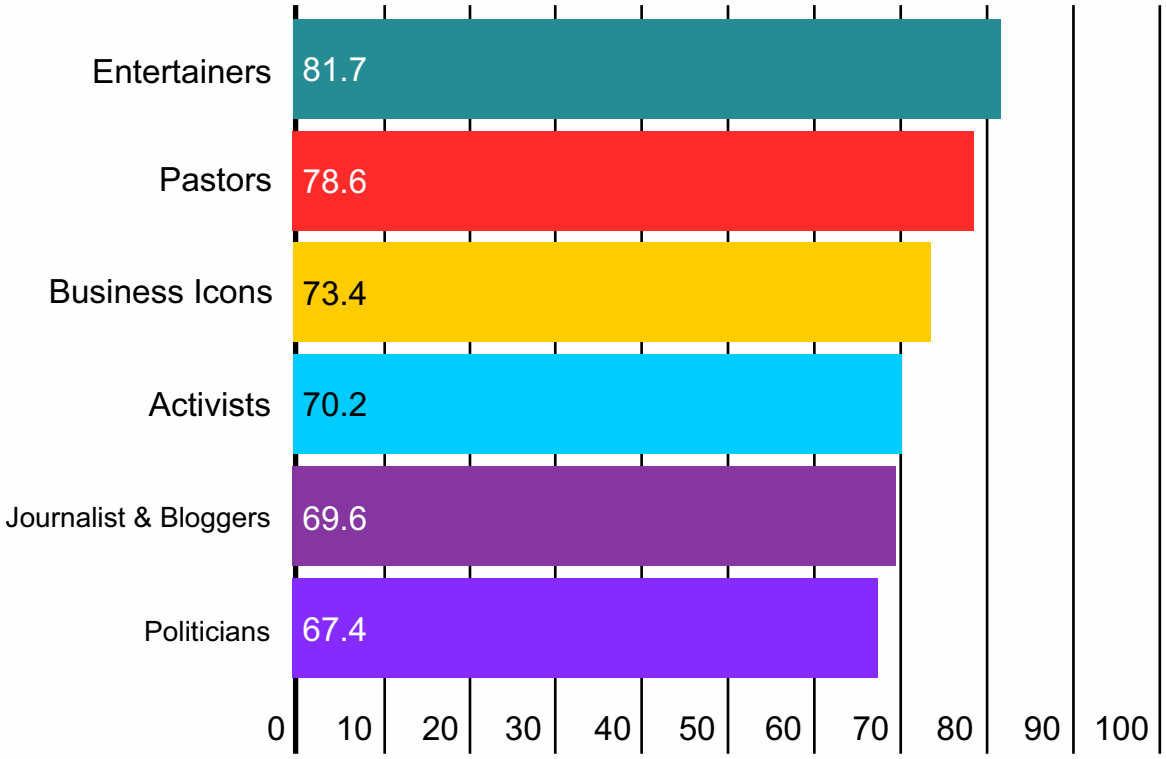


How often do you attend church?





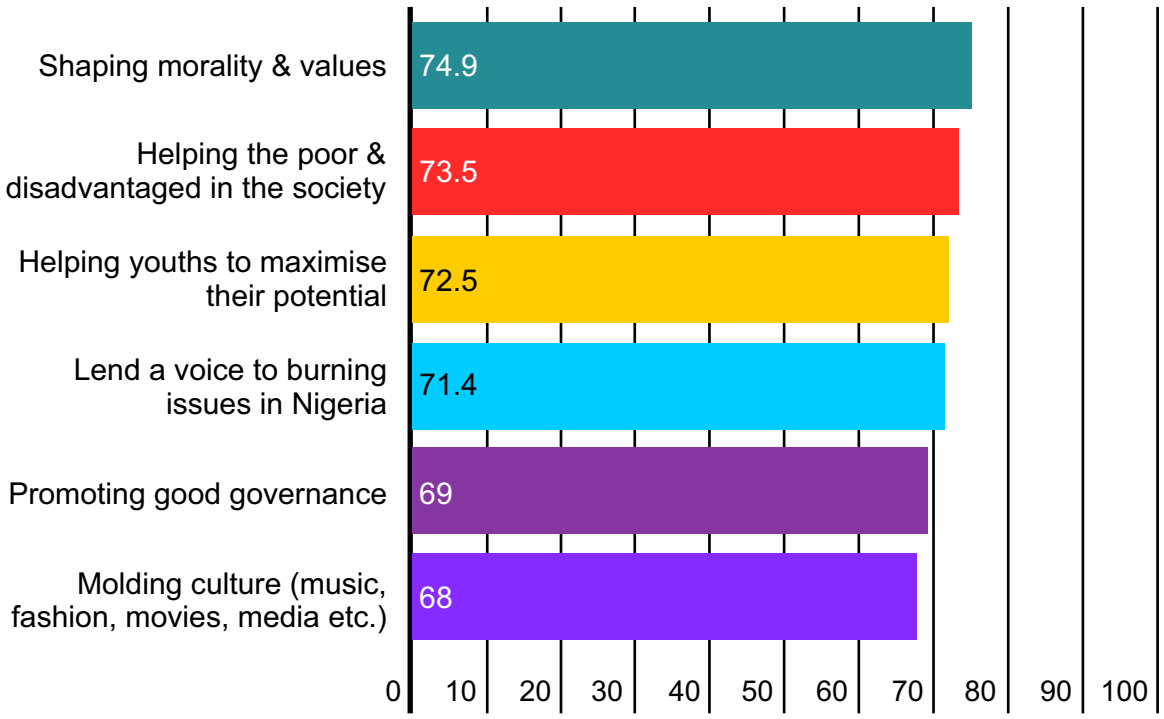
How relevant are the following to Nigerian youths?



Comments: Entertainers are most relevant to Nigerian youths. Pastors rank second, while politicians rank lowest. This is indicative of the importance of culture to youths.



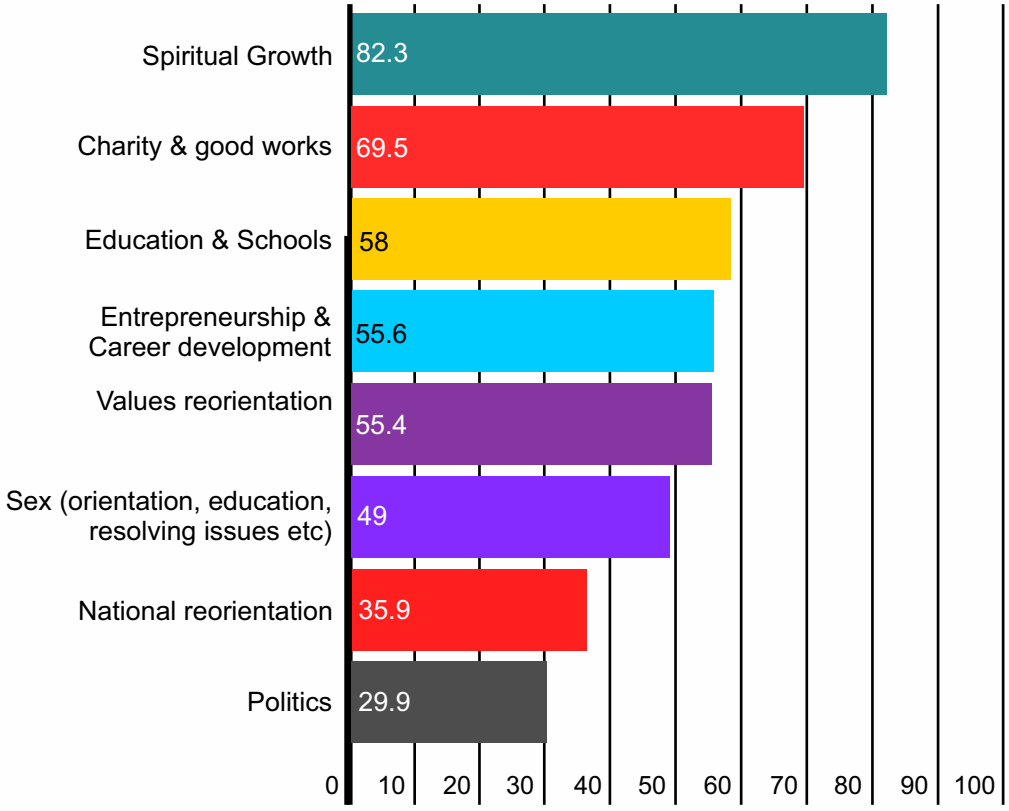
How relevant, influential or impactful has the Nigerian Church been in the following areas?



Comments: The Church is ranked high on values and welfare related issues. It ranks lower on cultural influence.



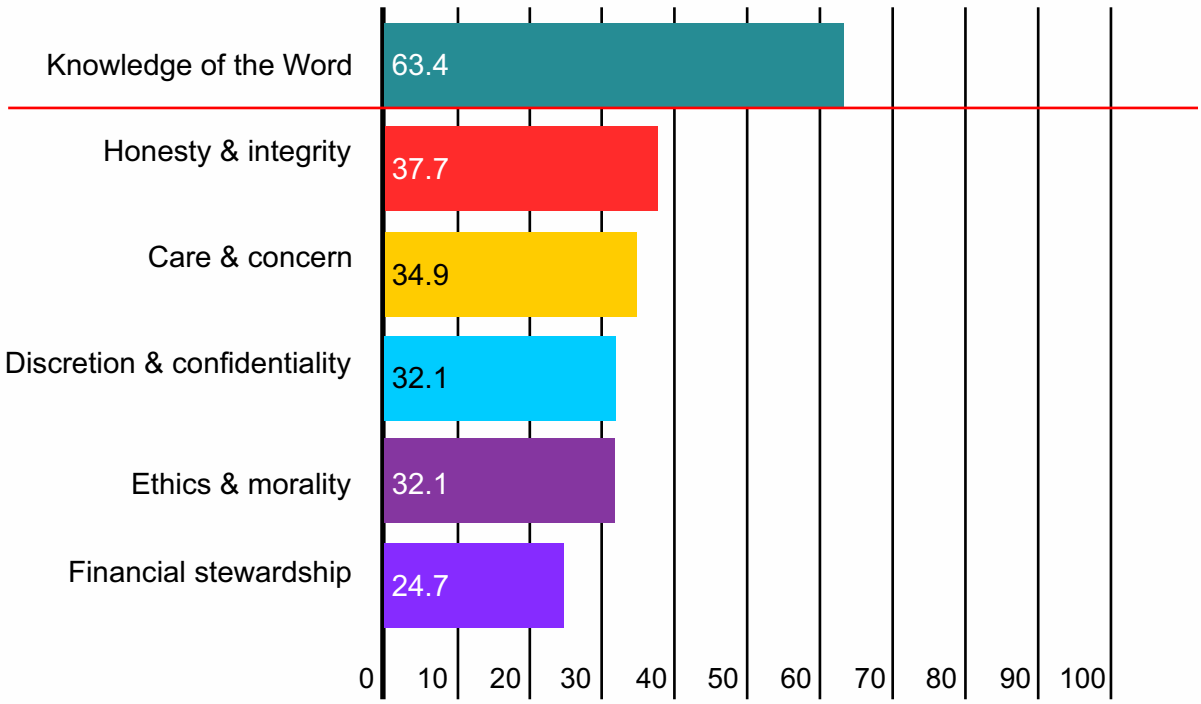
In your opinion, what issues should the Church in Nigeria focus on right now?



Comments: It would seem that the Youth are saying the Church should focus on "good works" & spirituality and leave institutional & policy matters alone.



Will you rate Nigerian Pastors & Clergy high on the following?



Comments: The low scores here are very worrying. Pastors are ranked high on knowledge but not on compassion and integrity.

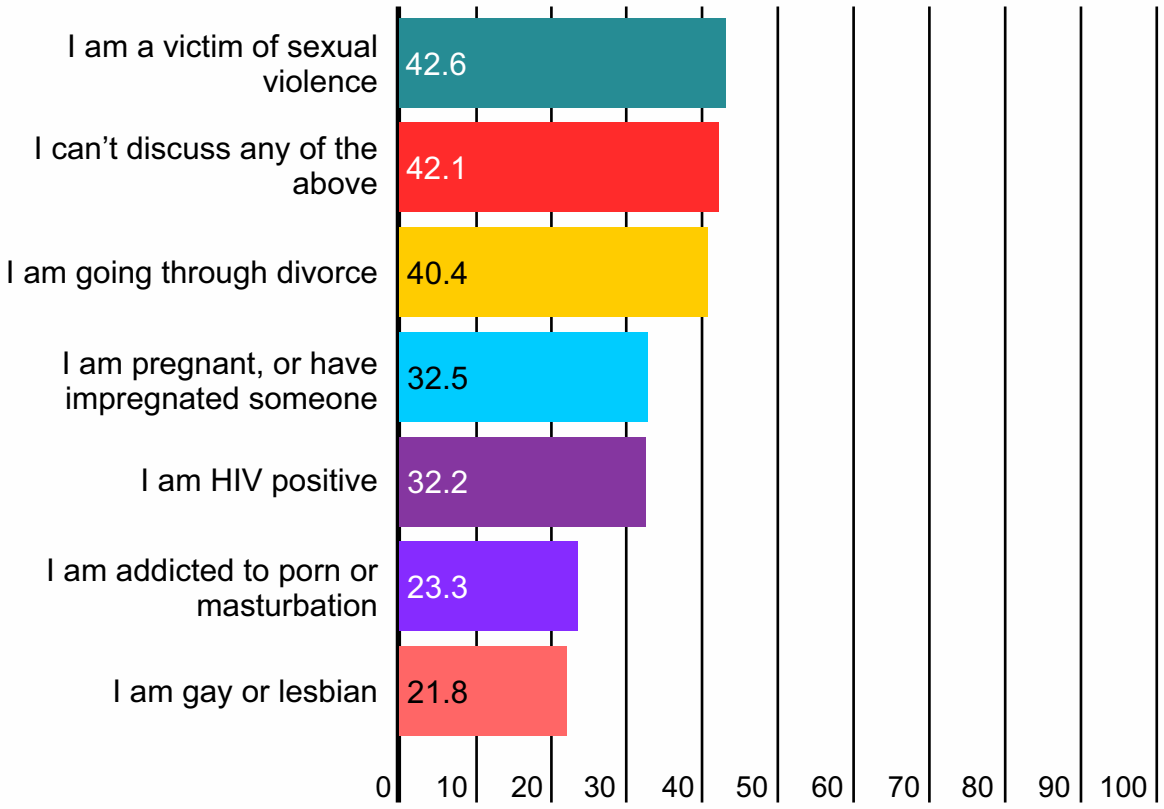


Section 2

Sexuality



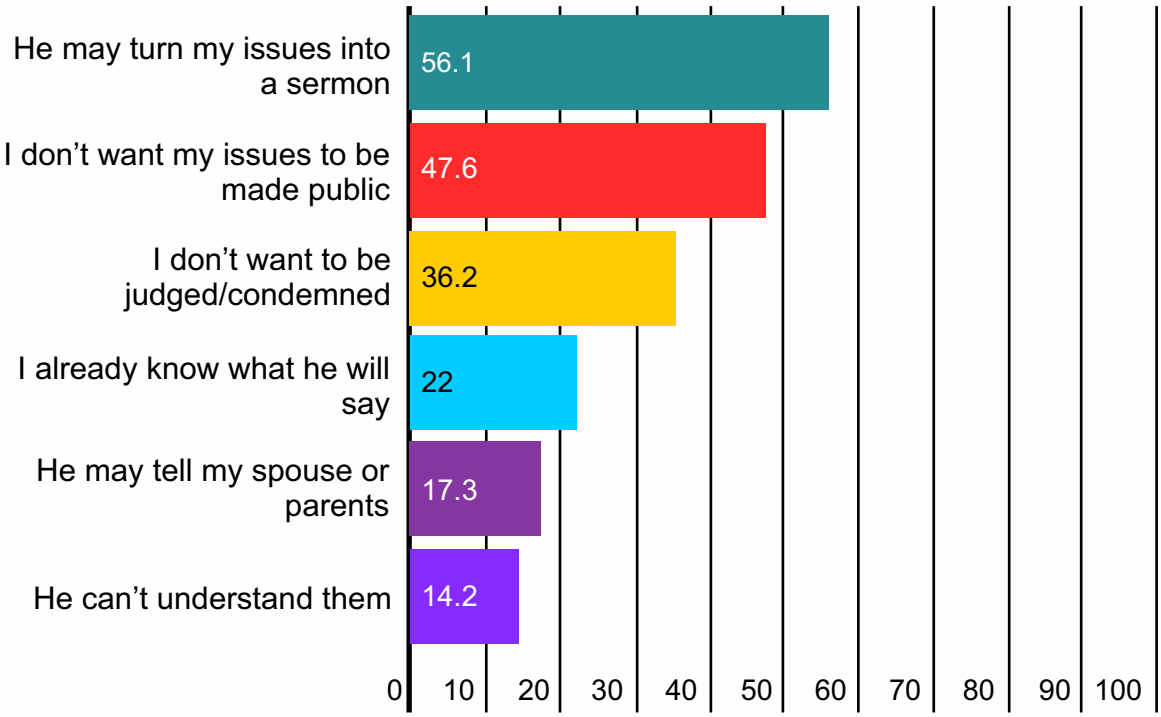
Do you trust your Pastor enough to discuss any of the following?



Comments: There appears to be little willingness to discuss sexuality issues with Pastors. It would seem that the more controversial the topic, the less likely it is to be discussed.



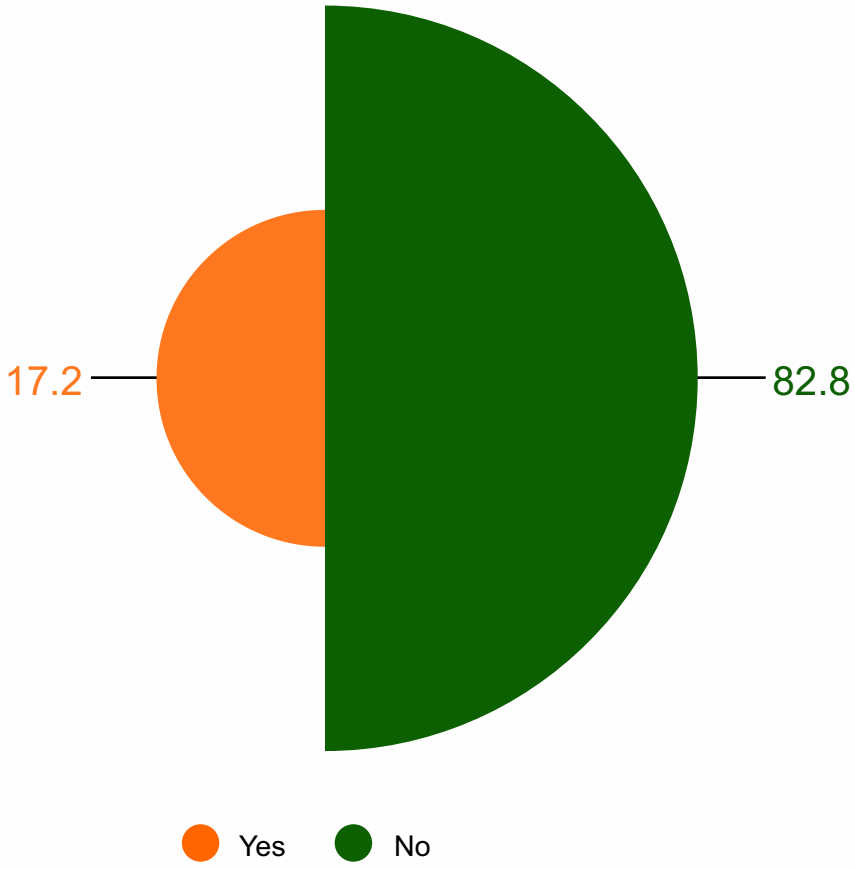
What are your concerns, if any about discussing personal issues with your Pastor?



Comments: The scores here may explain the reason why individuals are reluctant to discuss issues with Pastors.



Do you believe in pre-marital sex?



Comments: The results imply that across the regions, young people believe strongly in no-sex before marriage.

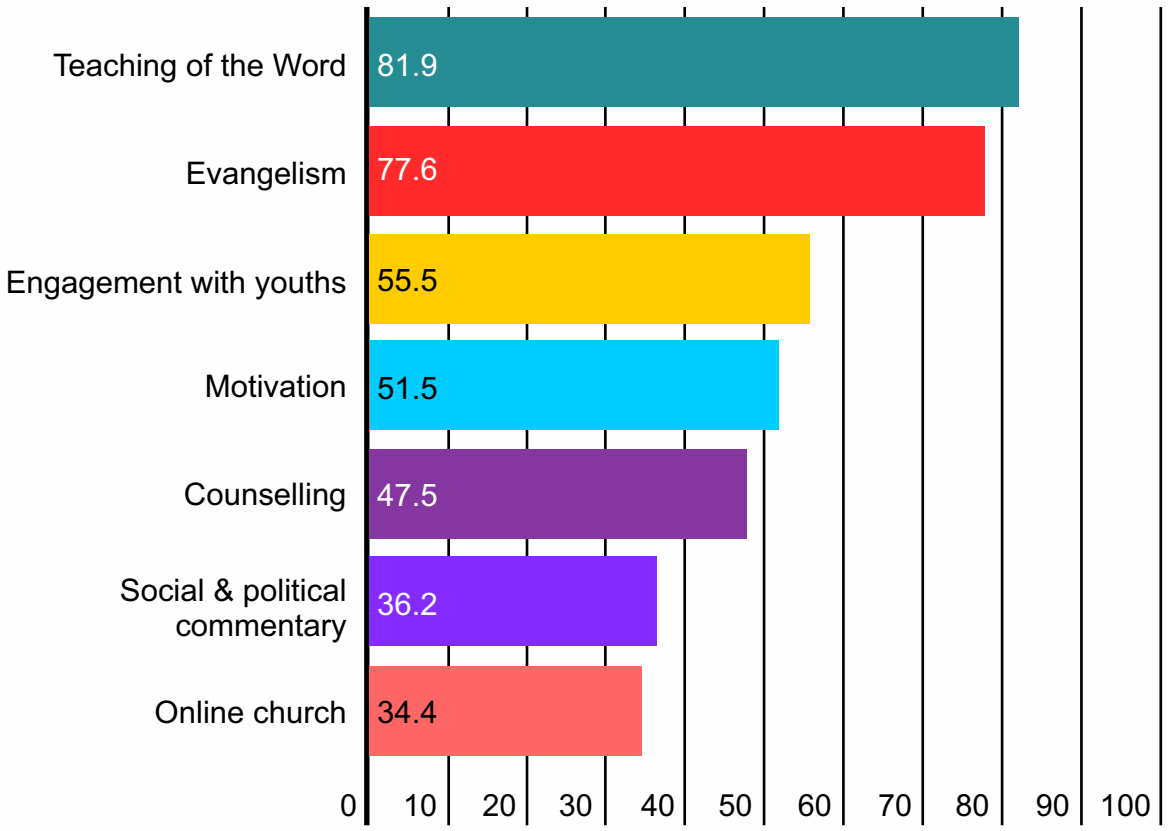


Section 3

Social Media

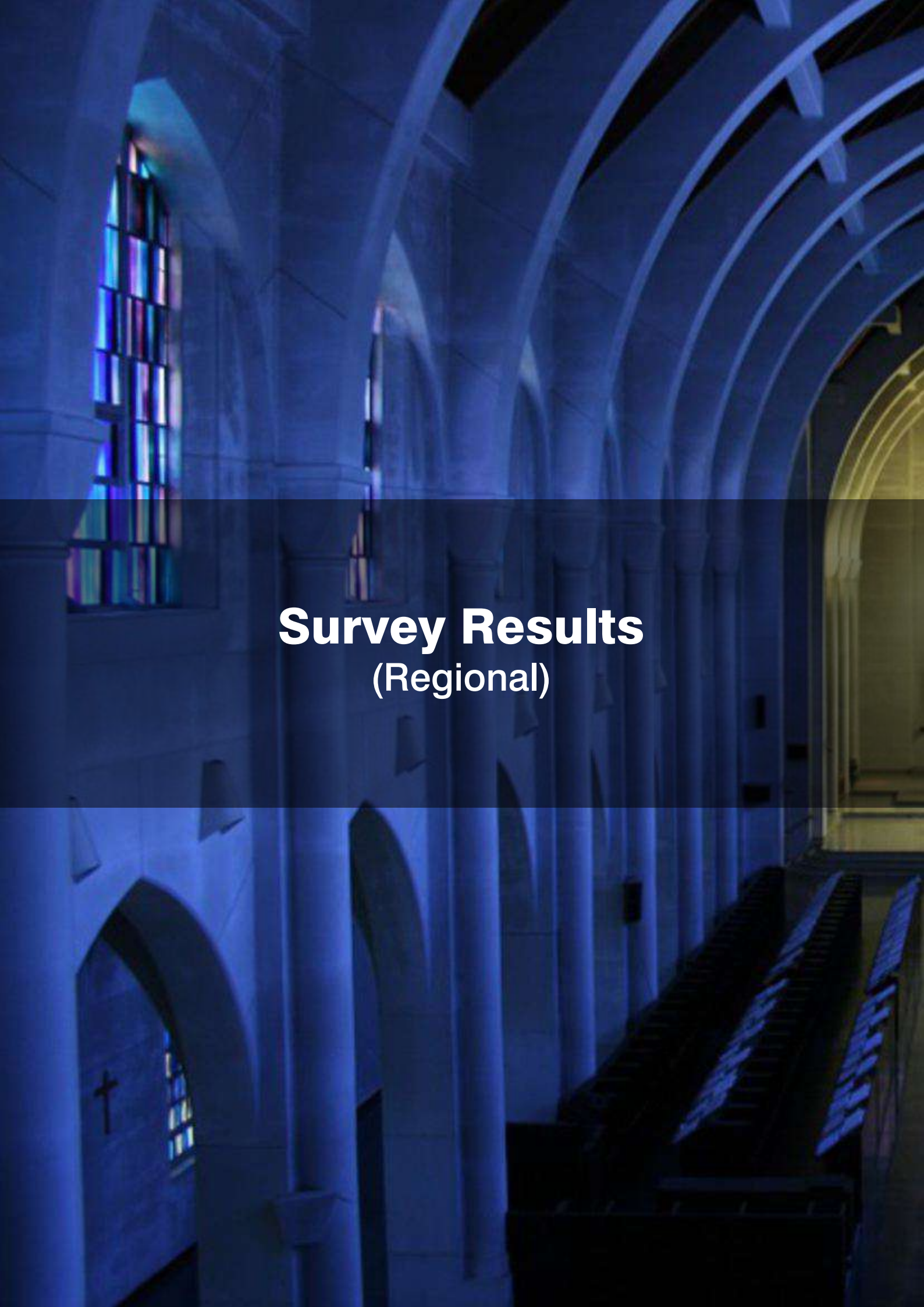


In what ways can the Church effectively use social media?



Comments: The highest scores are for teaching the word and evangelism. The lowest scores are for social & political commentary and online church.





Survey Results

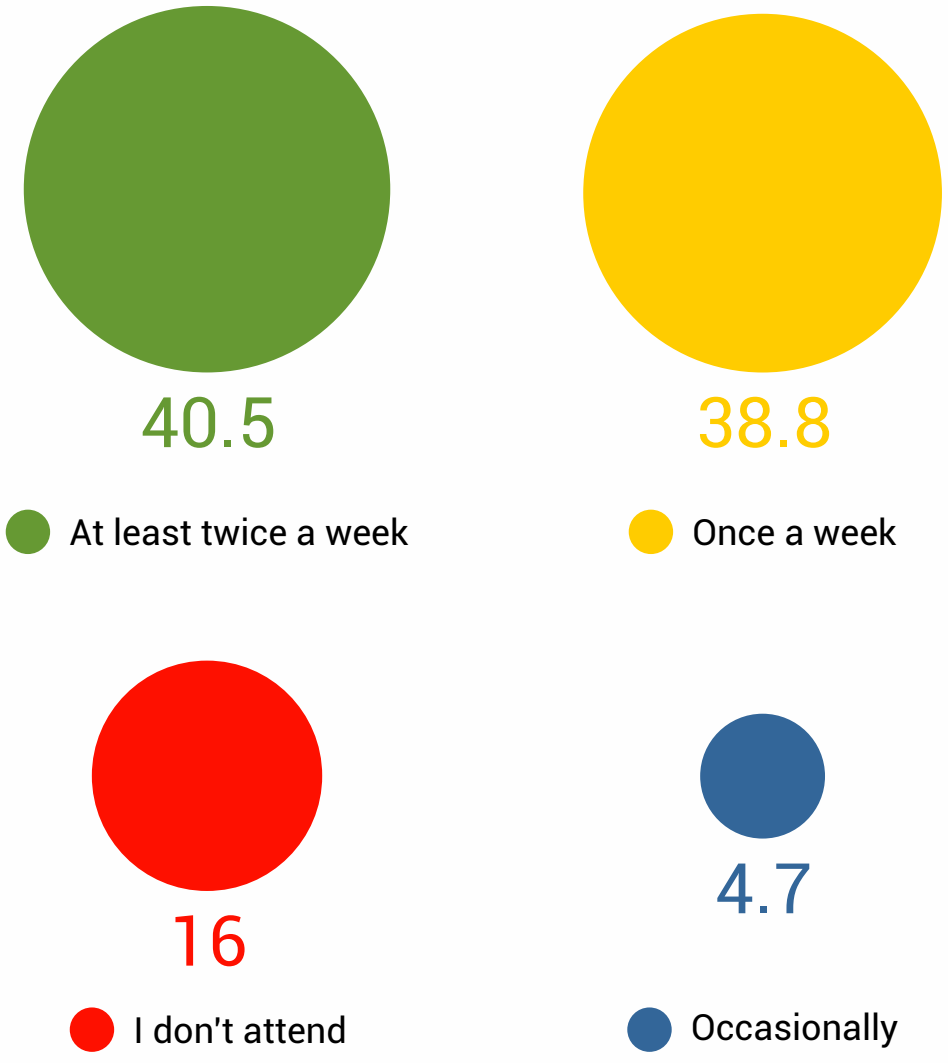
(Regional)

Section 1

Church Relevance



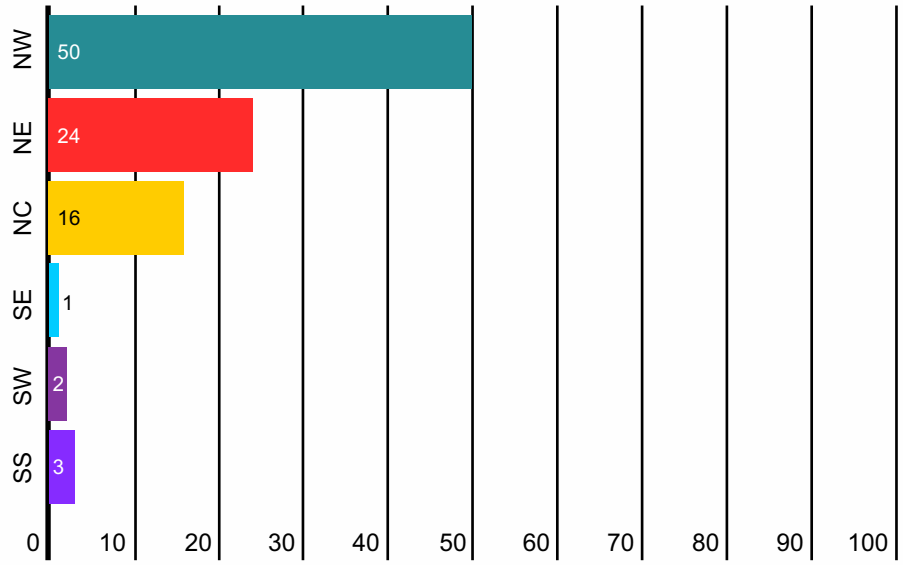
How often do you attend church?





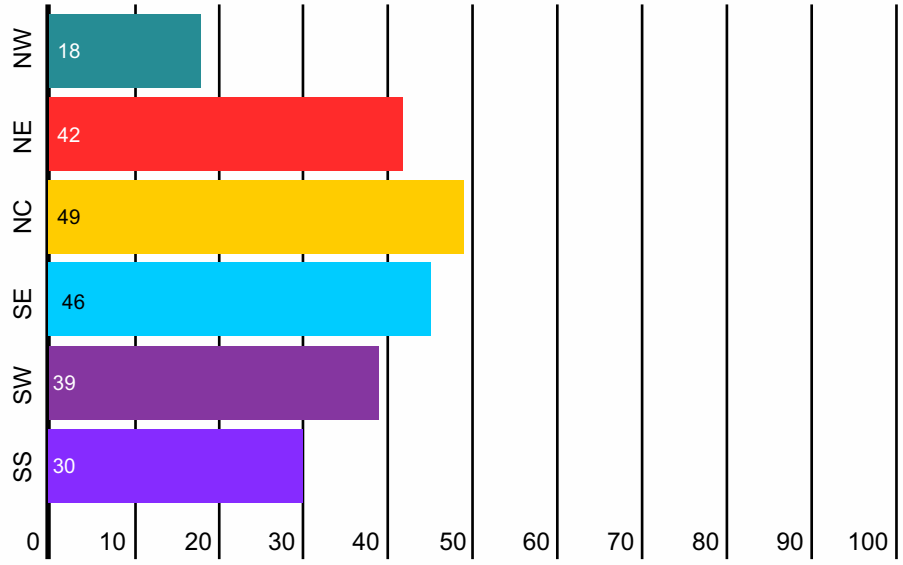
Breakdown

I don't attend



Comments: Non-church attendance is highest in the NW, followed by the NE. It is least in the SE.

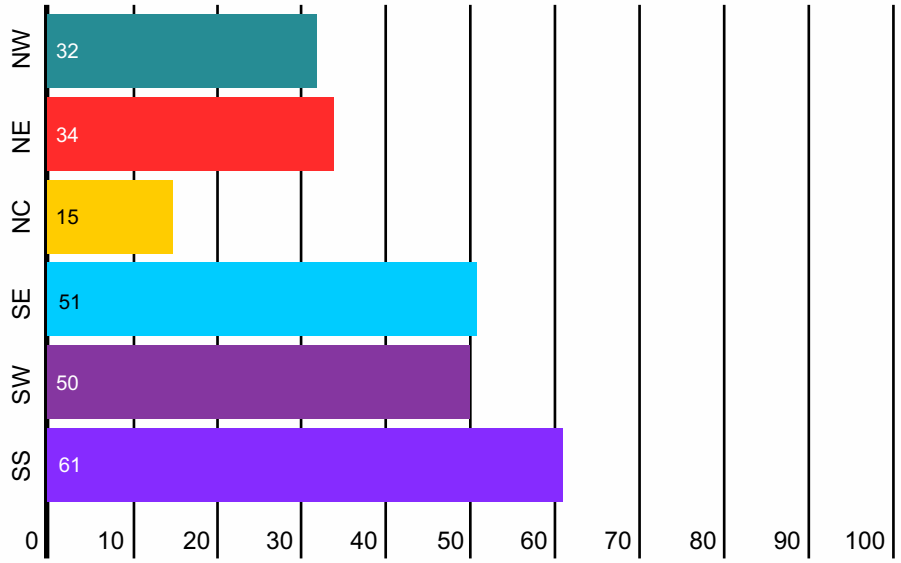
Once a week



Comments: Attendance in the North East, North Central and South East seems to be largely once a week.

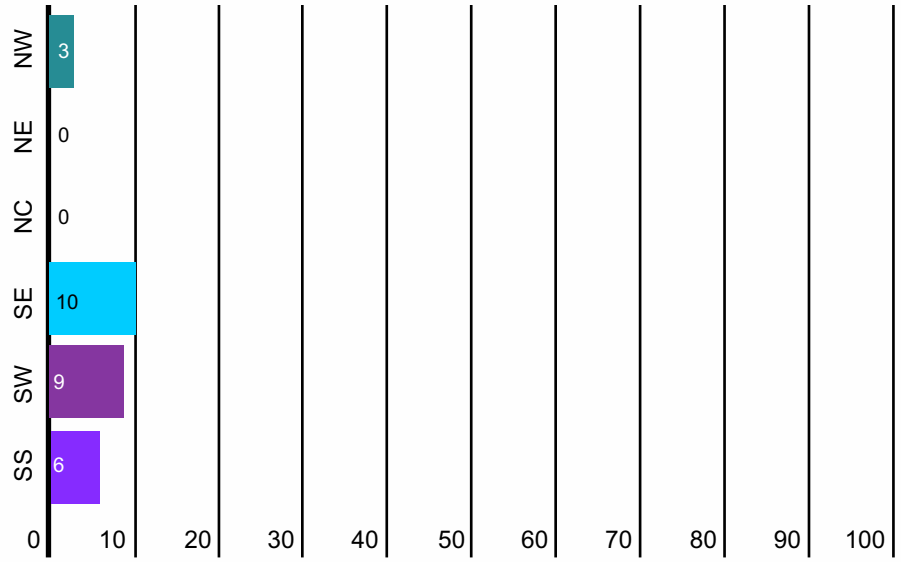


Twice a week



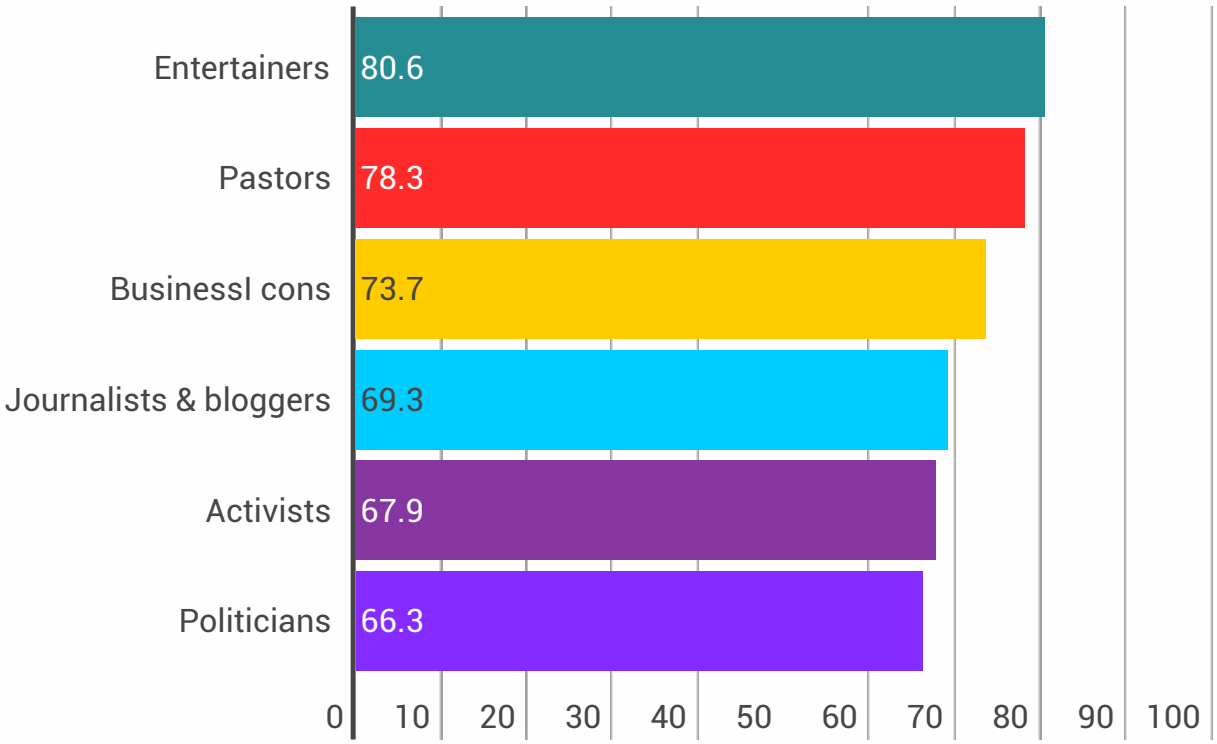
Comments: Attending Church at least twice a week is a predominantly Southern phenomenon.

Occasionally





How relevant are the following to Nigerian youths?

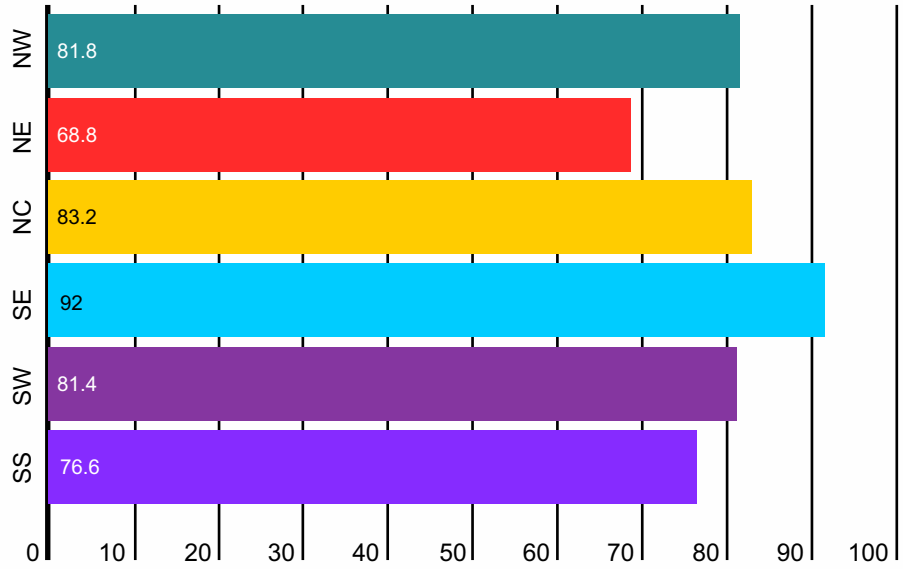


Comments: Entertainers are most relevant to Nigerian youths. Pastors rank second, while politicians rank lowest. This is indicative of the importance of culture to youths.



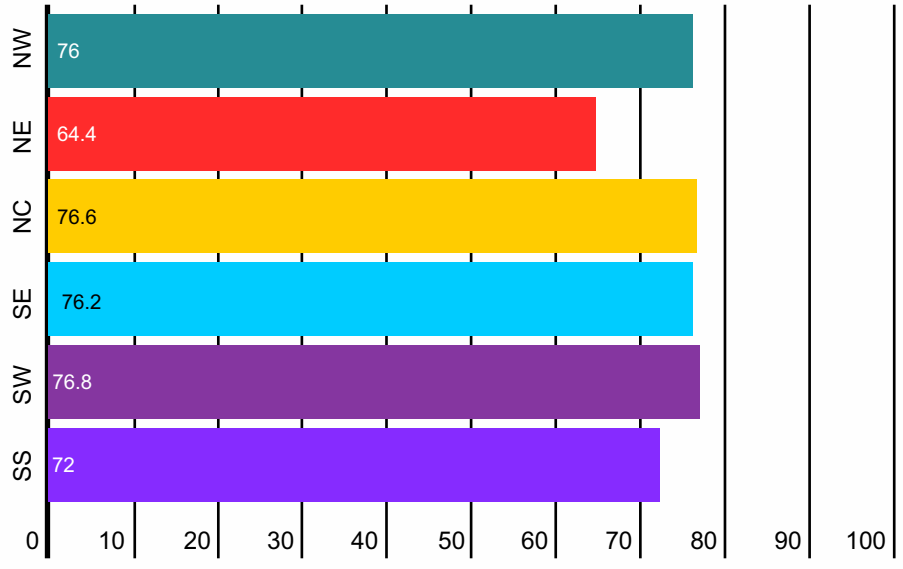
Breakdown

Entertainers



Comments: Entertainers are ranked number 1 overall in the regional ranking for the SE, SW & NC.

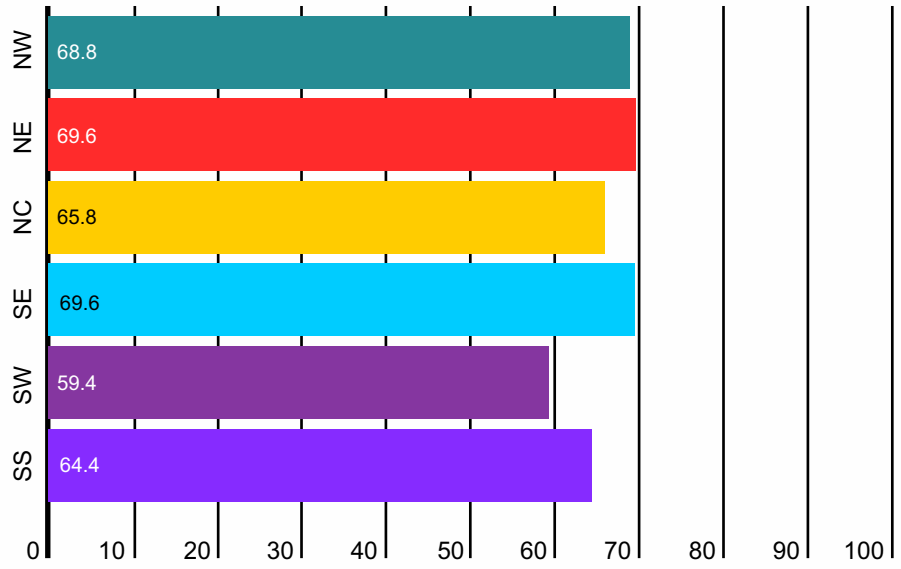
Business Icons



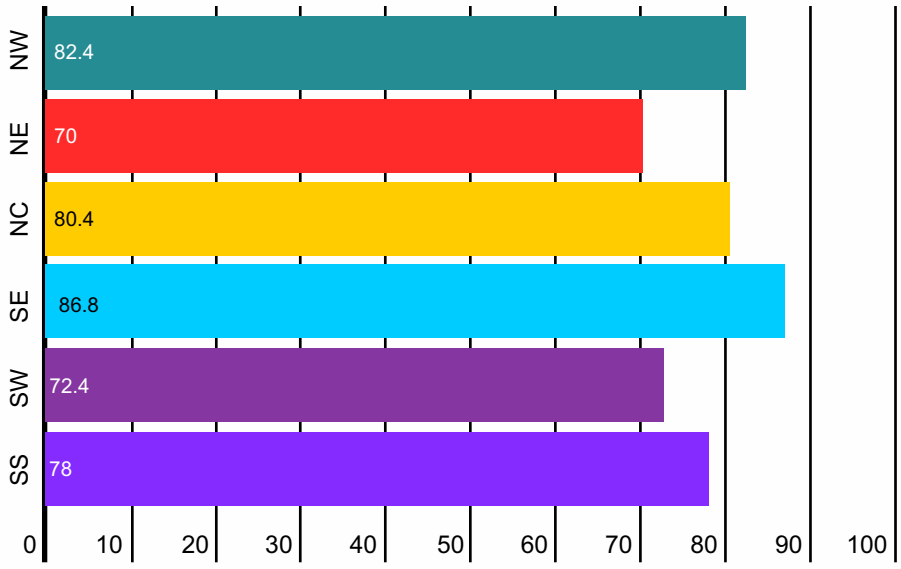
Comments: The high scores indicate a desire to succeed in youths. Except in the NE, all scores are above 70%.



Politicians



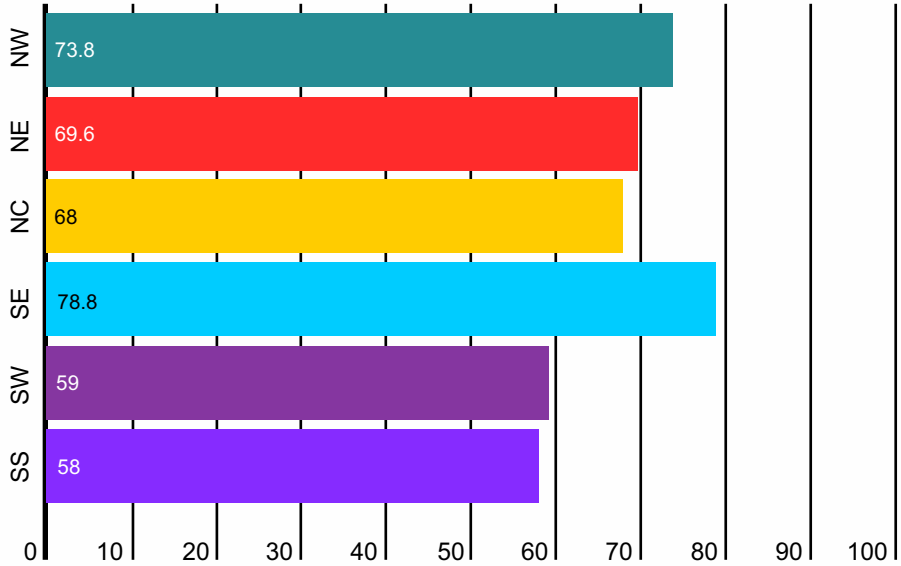
Pastors



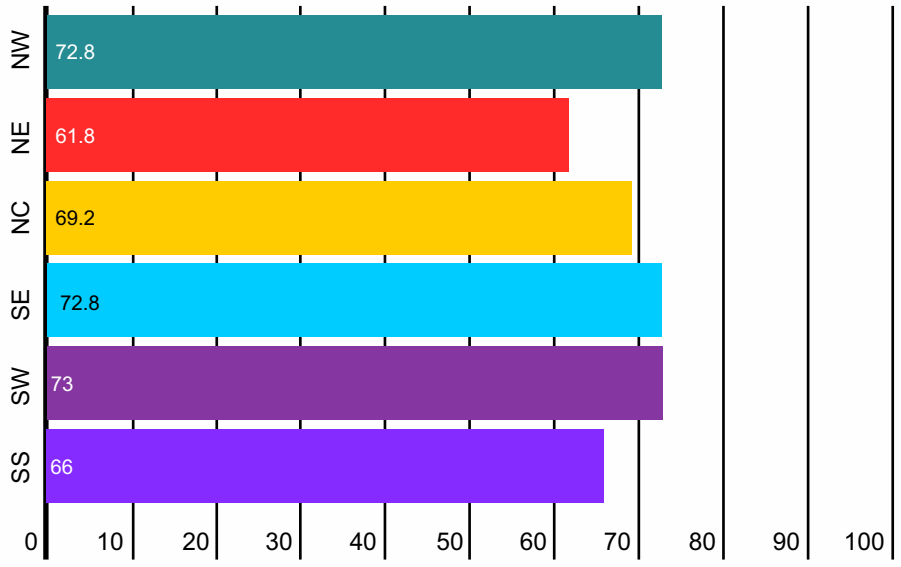
Comments: In the NW, NE and SS regional rankings, Pastors were ranked as most relevant. This may imply that Pastors are perceived as more socially relevant in those areas. The score in the SW is low, where Pastors were ranked 4th overall in that region.



Activists



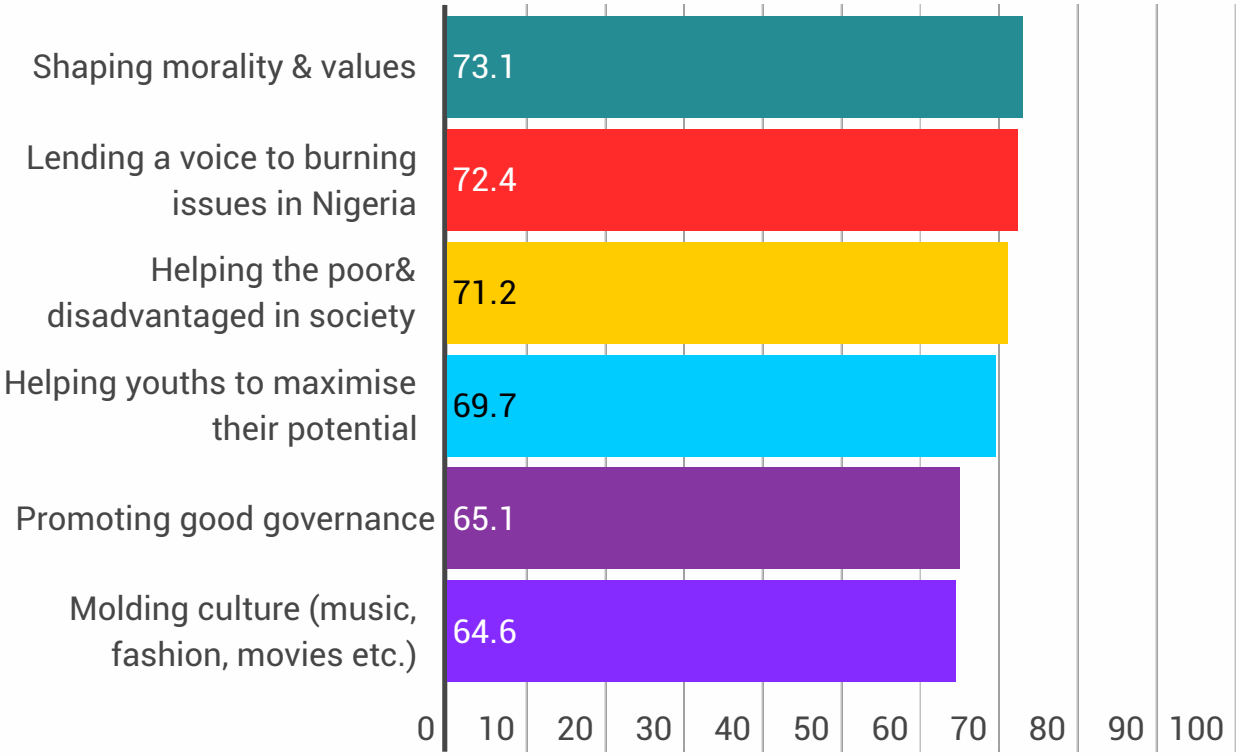
Journalists & Bloggers



Comments: Journalists & bloggers feed public opinion. The high scores in the SW, SE & NW may point to the rising influence of social media and online platforms in those regions.



How relevant, influential or impactful has the Nigerian Church been in the following areas?

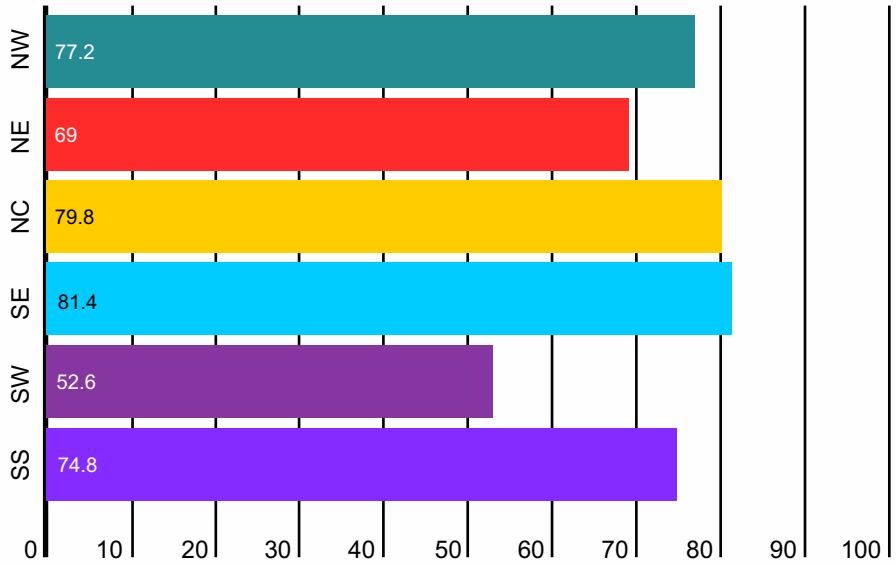


Comments: The Church is ranked high on values and welfare related issues. It ranks lower on youth issues and cultural influence.



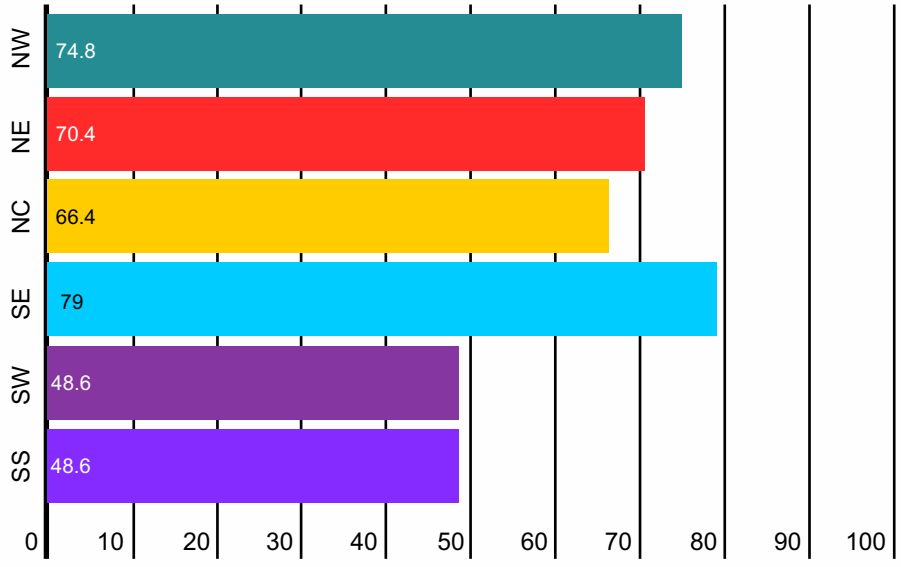
Breakdown

Lending a voice to burning issues in Nigeria



Comments: It would appear that those in the SW do not think the Church is doing enough to speak out about key issues in Nigeria.

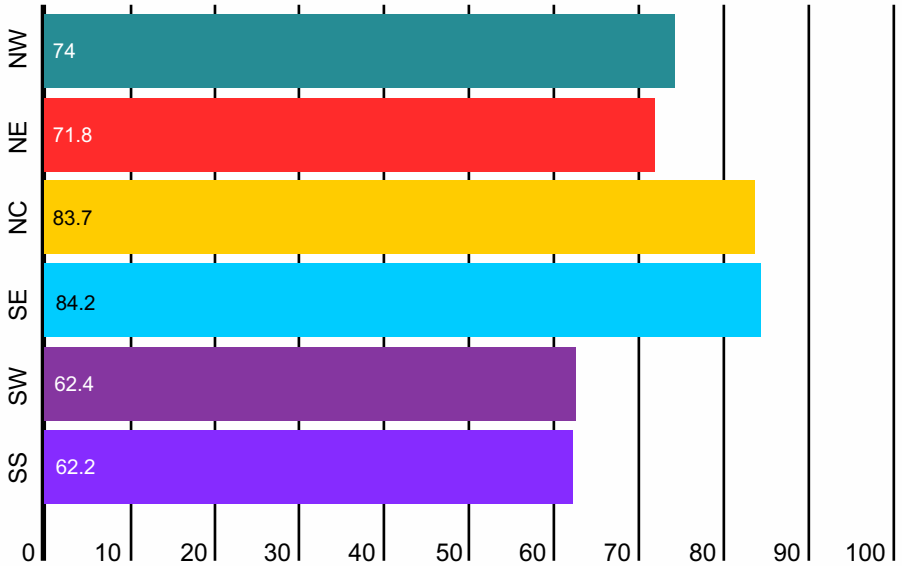
Molding culture (music, fashion, movies etc.)



Comments: Those in the SE, NW and NE believe the Church plays a vital role in shaping their world view and culture. Those in the SW and SS appear to disagree with this.

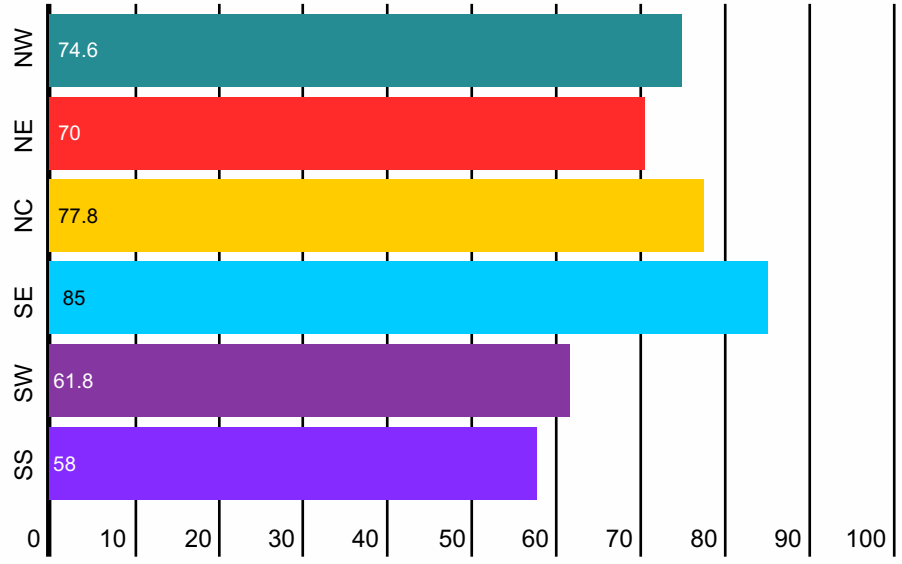


Shaping morality & values



Comments: In the NC and SE, The Church exercises significant authority in shaping morality & values.

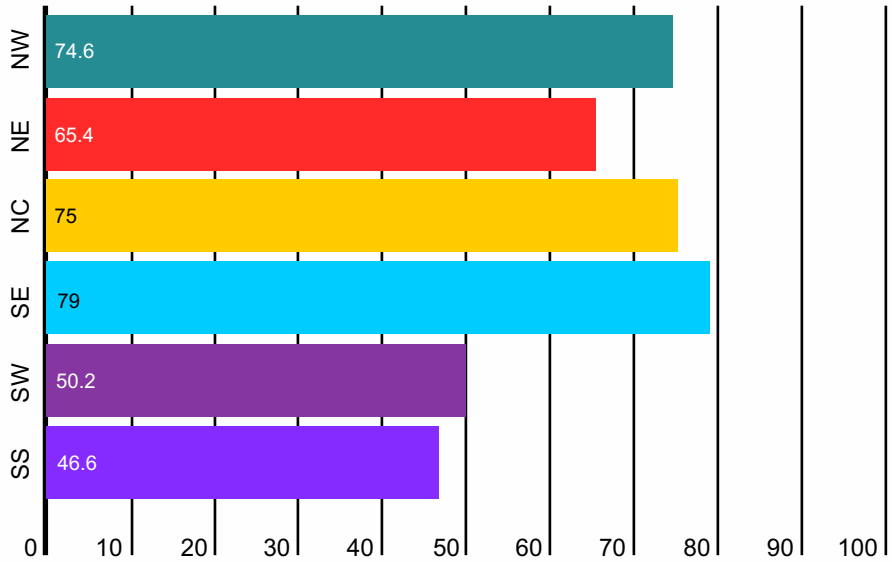
Helping the poor and disadvantaged in society



Comments: It appears that those in the SW and SS do not think the Church is doing enough in this area.

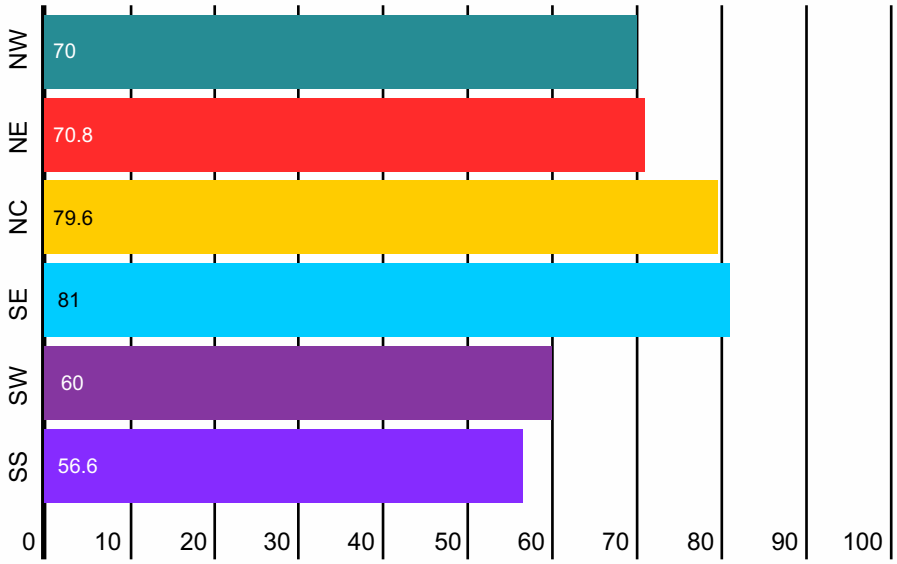


Promoting good governance



Comments: There is apathy in the SW and SS. They do not think the Church is doing enough in this area.

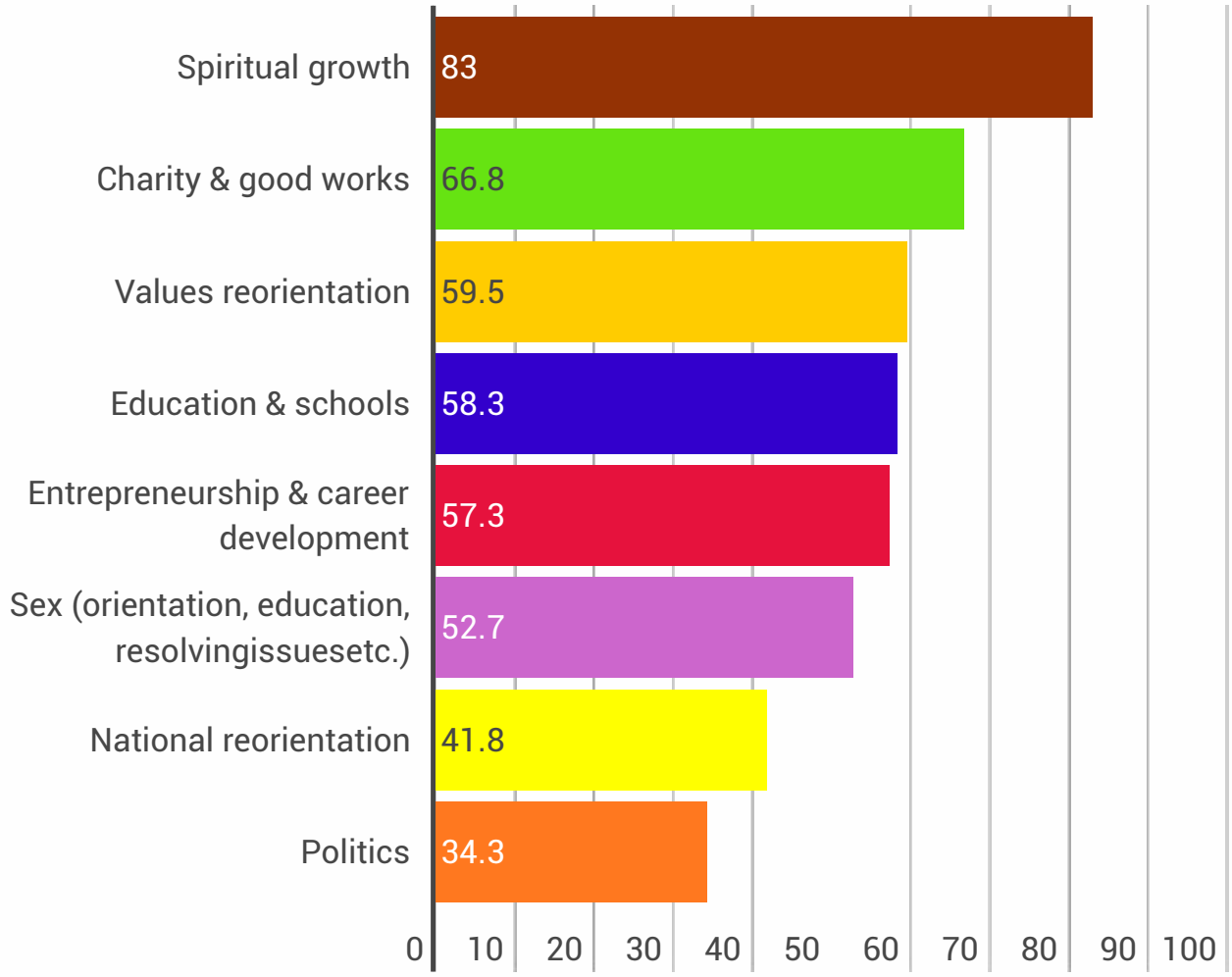
Helping the youths to maximise their potential



Comments: The scores are highest in the SE and NC. The lower scores in the SW and SS provide opportunity for growth and relevance for the Church.



In your opinion, what issues should the Church in Nigeria focus on right now?

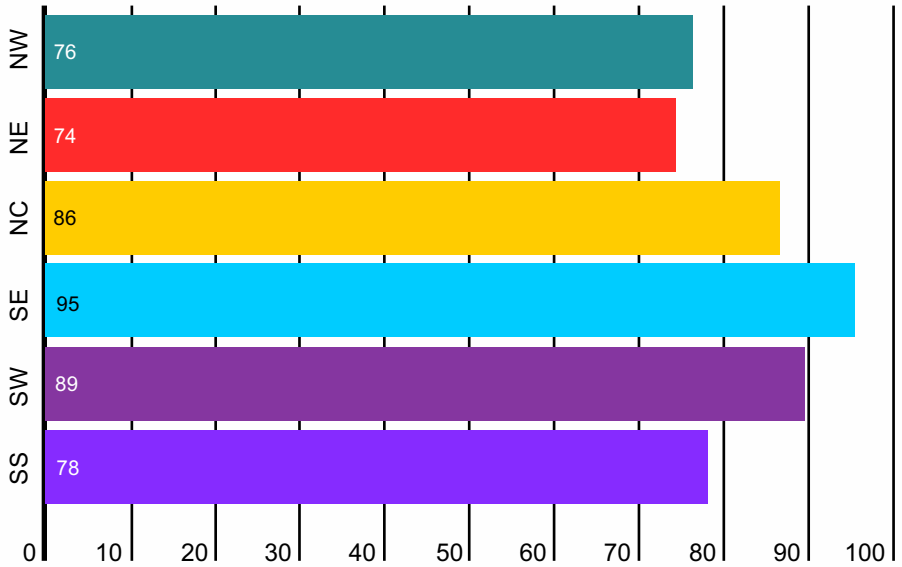


Comments: It would seem that the Youth are saying the Church should focus on good works & spirituality and leave institutional & policy matters alone. This seems at variance with the results from a previous section where the Youth rated the Church's influence in those matters high. This begs the question – was the influence of the Church positive or negative?



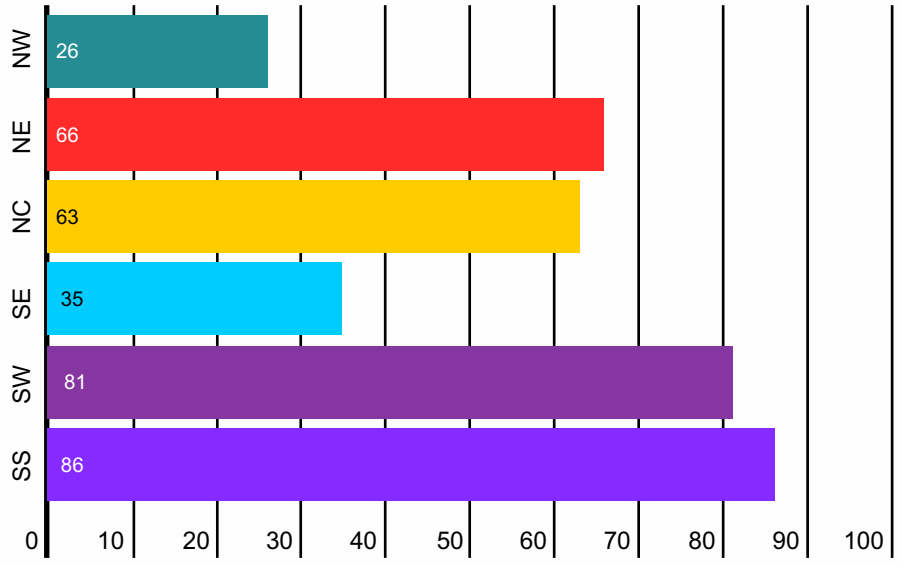
Breakdown

Spiritual growth



Comments: People across the region all seem to agree that the Church should focus on spiritual growth.

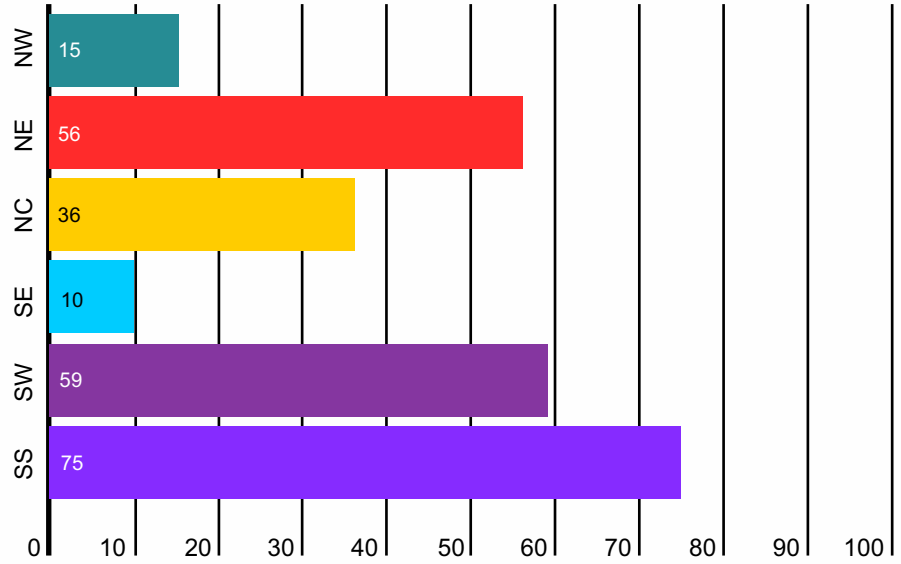
Values reorientation



Comments: Those in the NW and SE are saying "don't touch our values!" This is in direct variance with the influence they say the Church has in this area.

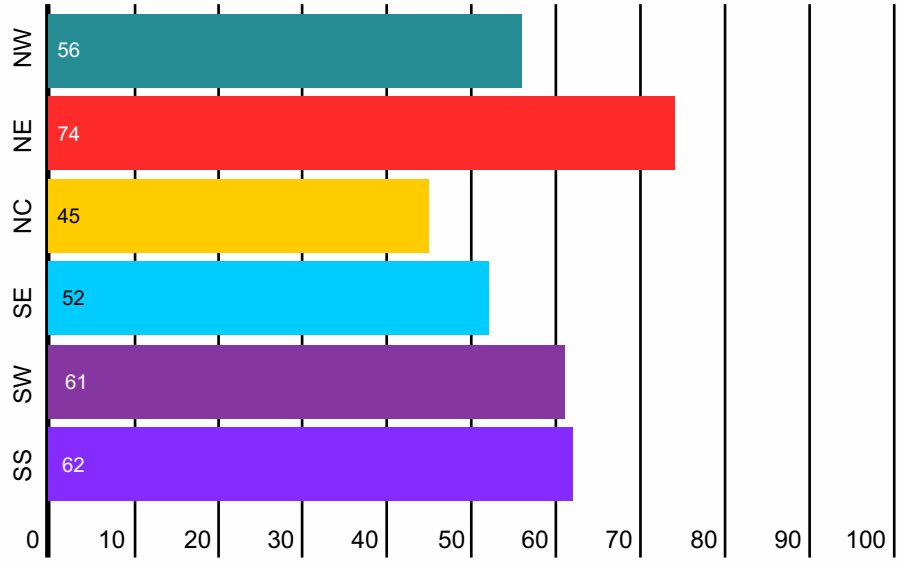


National reorientation



Comments: National reorientation seems vital to those in the SS.

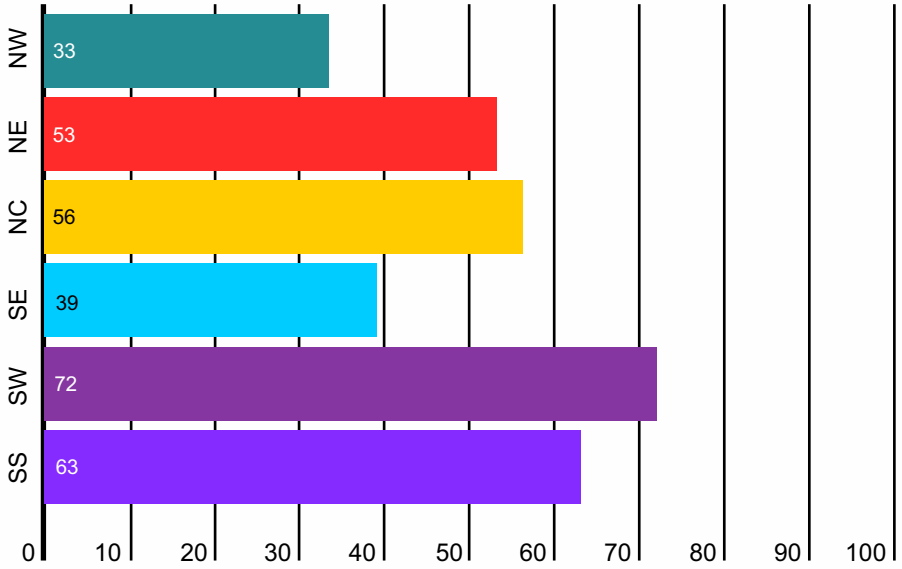
Education & schools



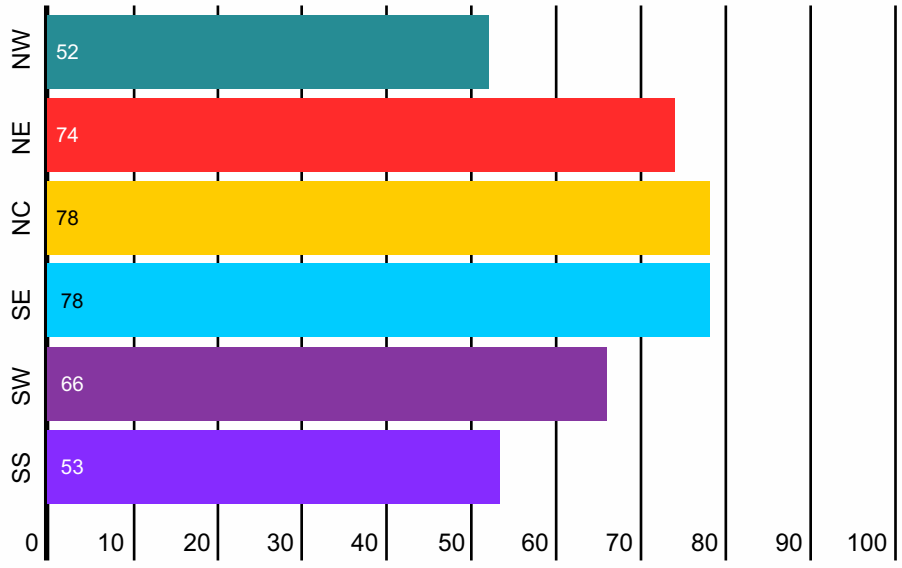
Comments: Education is a key concern in the NE.



Charity & good works



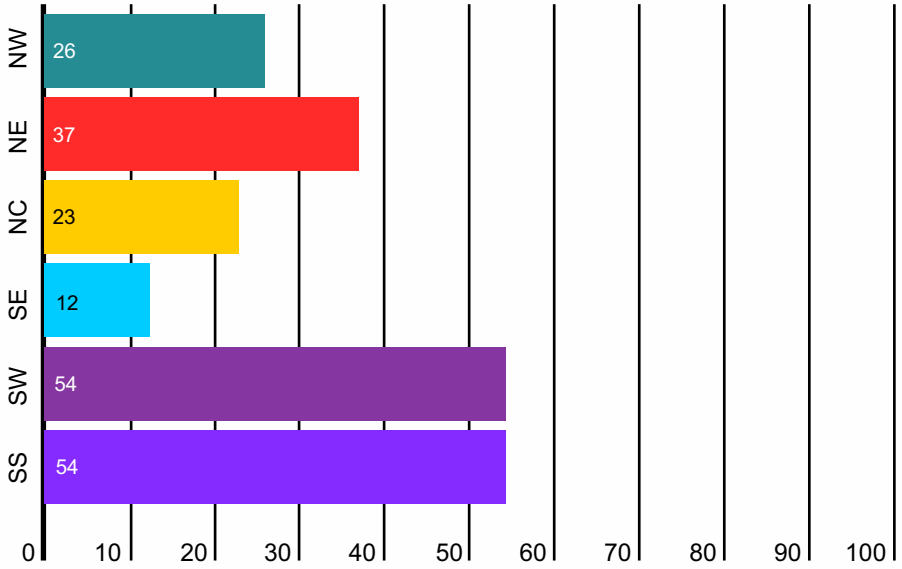
Sex (orientation, education, resolving issues etc.)



Comments: Sex (and related issues) is important to those in the SE, NC and NE.

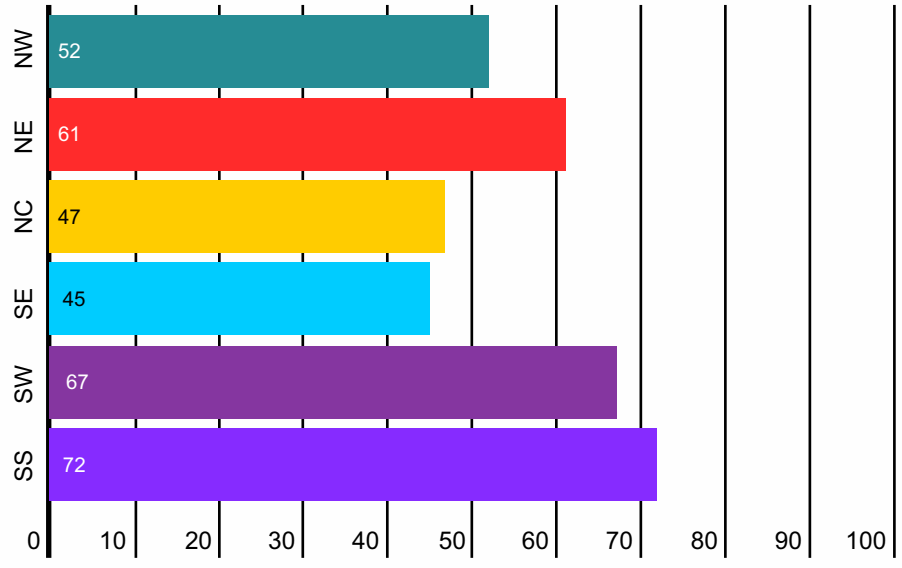


Politics



Comments: The low scores are of concern especially if the Church desires to impact policy.

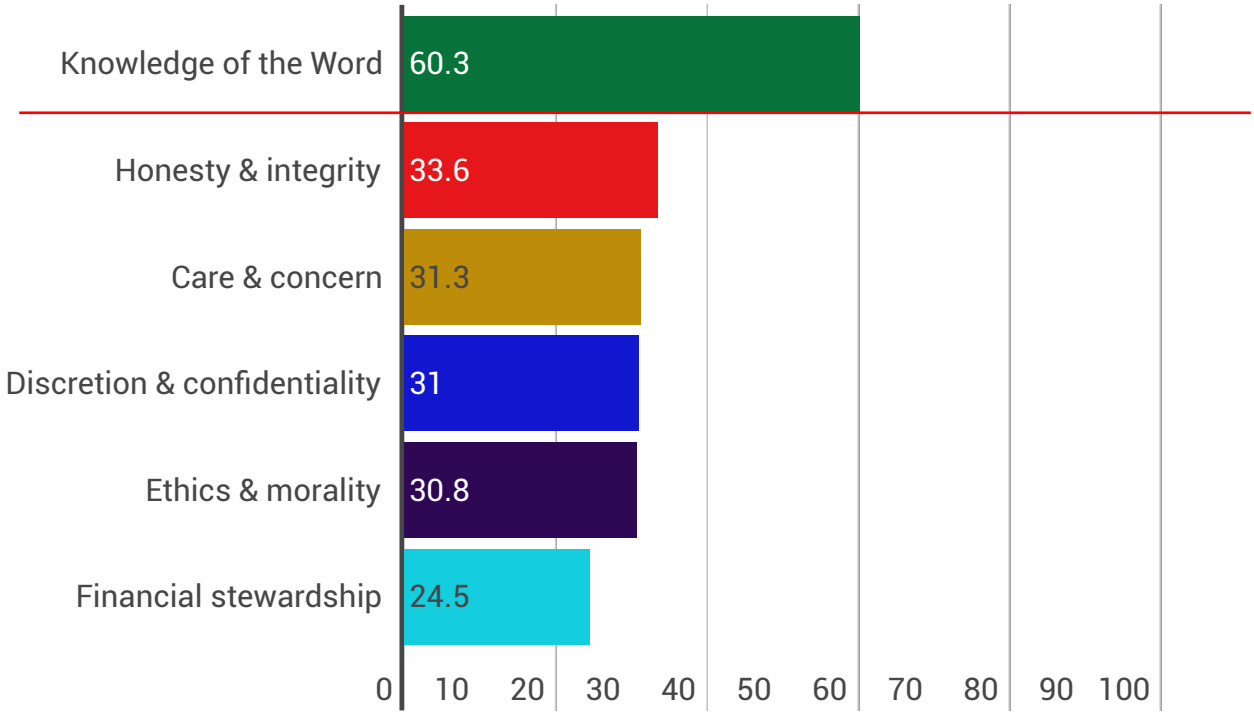
Entrepreneurship & career development



Comments: Entrepreneurship and career development seem very important to the SS and SW. This is an opportunity for Churches in those regions.



Will you rate Nigerian Pastors & Clergy high on the following?

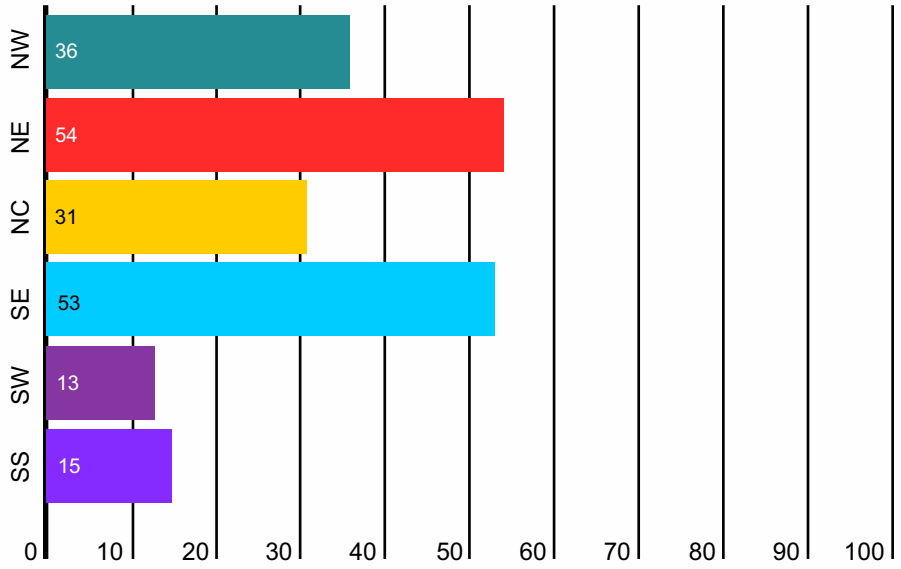


Comments: The low scores here are very worrying. Pastors are ranked high on knowledge but not on compassion and integrity.

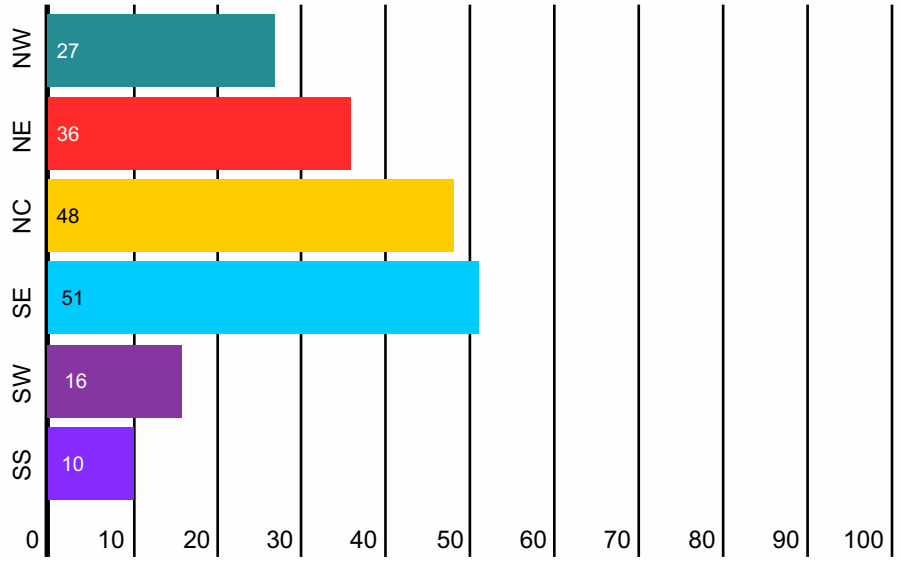


Breakdown

Honesty & integrity

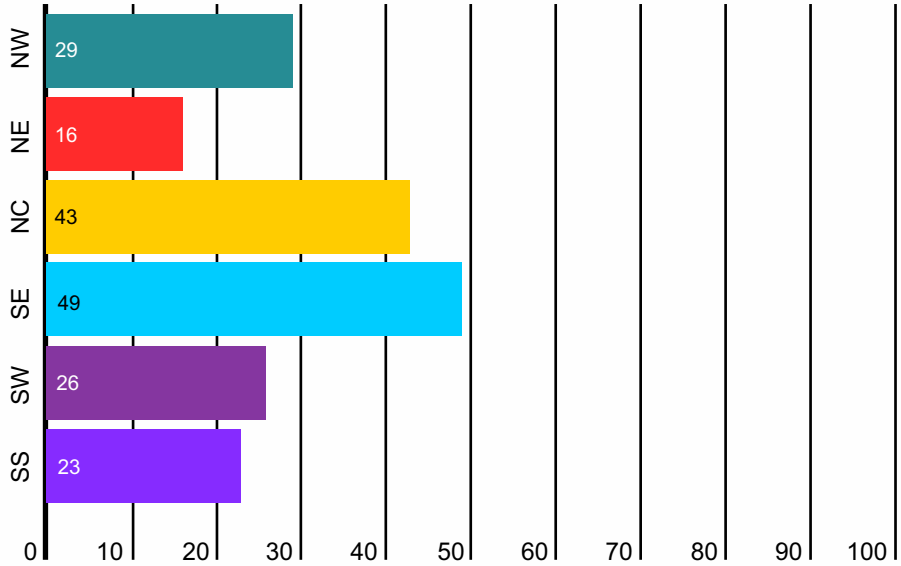


Care & concern

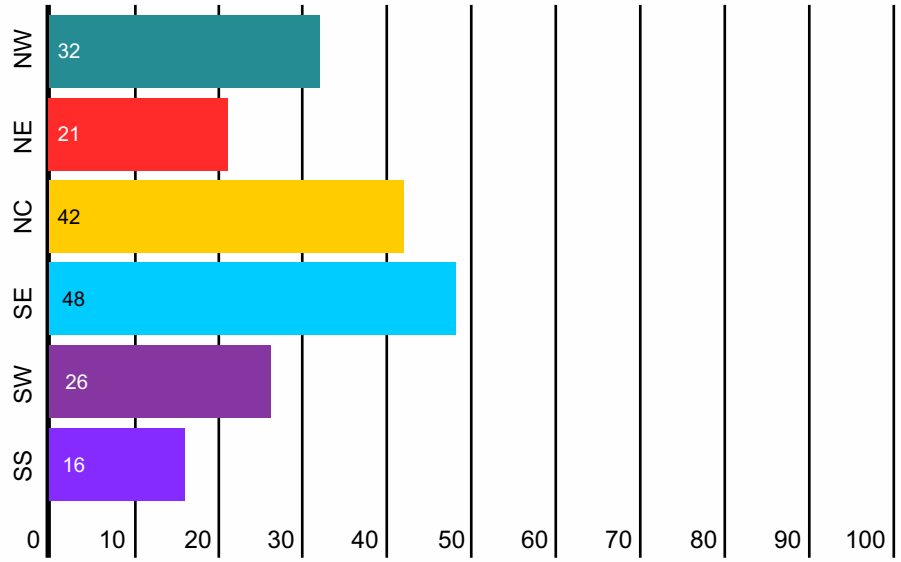




Discretion & confidentiality

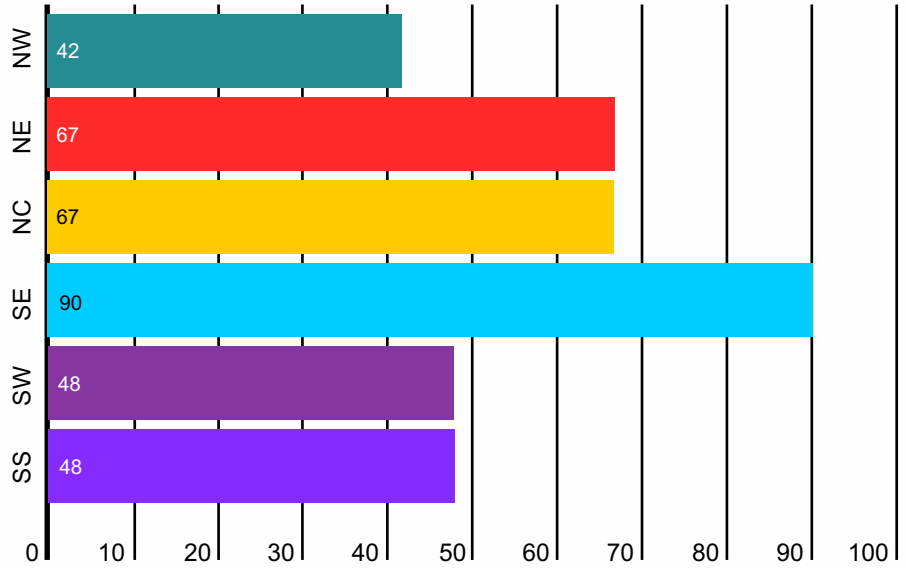


Ethics & morality



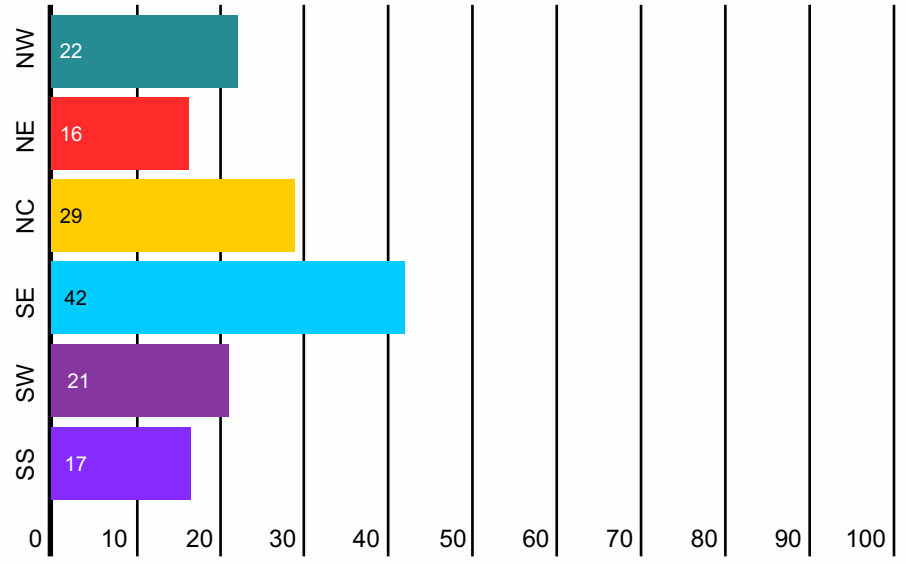


Knowledge of the word



Comments: This is the only category where there are scores above 60 (SE, NC and NE).

Financial stewardship



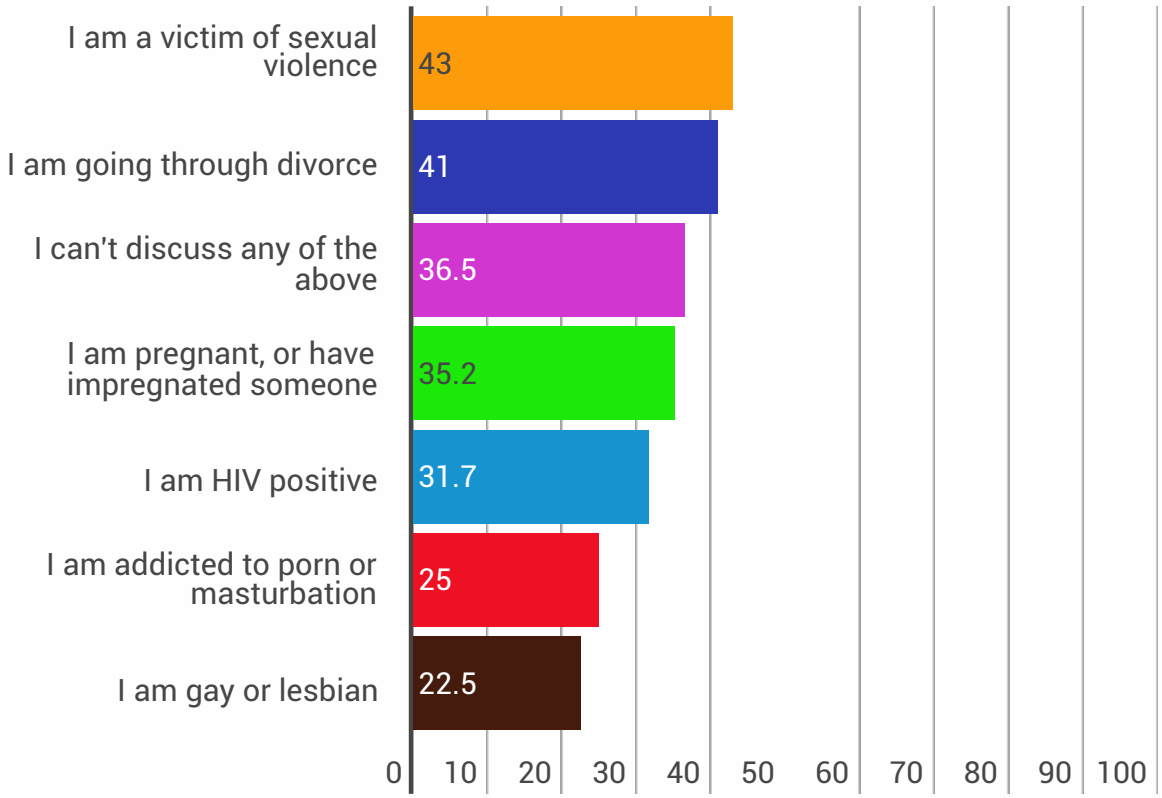


Section 2

Sexuality



Do you trust your Pastor enough to discuss any of the following?

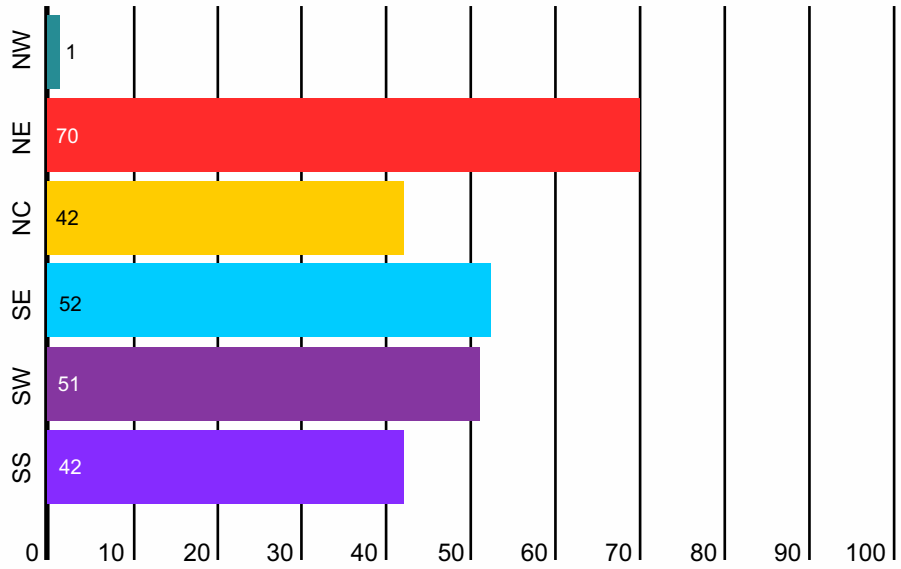


Comments: There appears to be little willingness to discuss sexuality issues with Pastors. It would seem that the more controversial the topic, the less likely it is to be discussed.



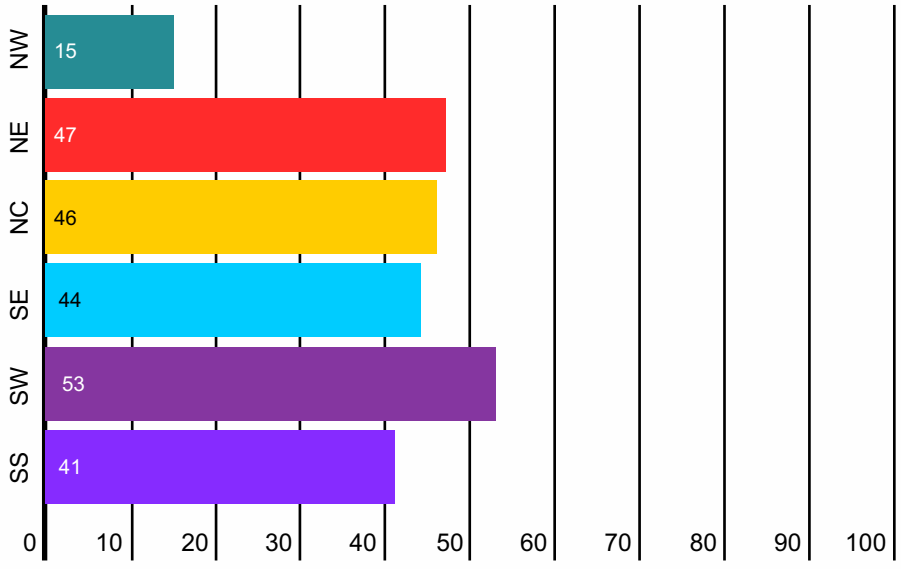
Breakdown

I am a victim of sexual violence



Comments: It appears the people in the North-East trust their pastors enough to discuss this issue. Not so in the NW.

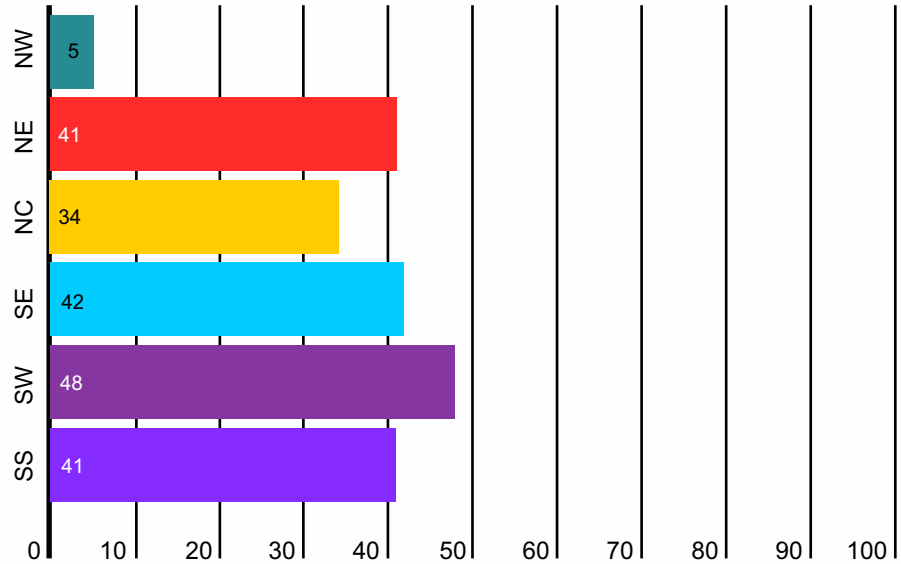
I am going through divorce



Comments: It would seem that divorce is easier to discuss in the SW than in any other region.

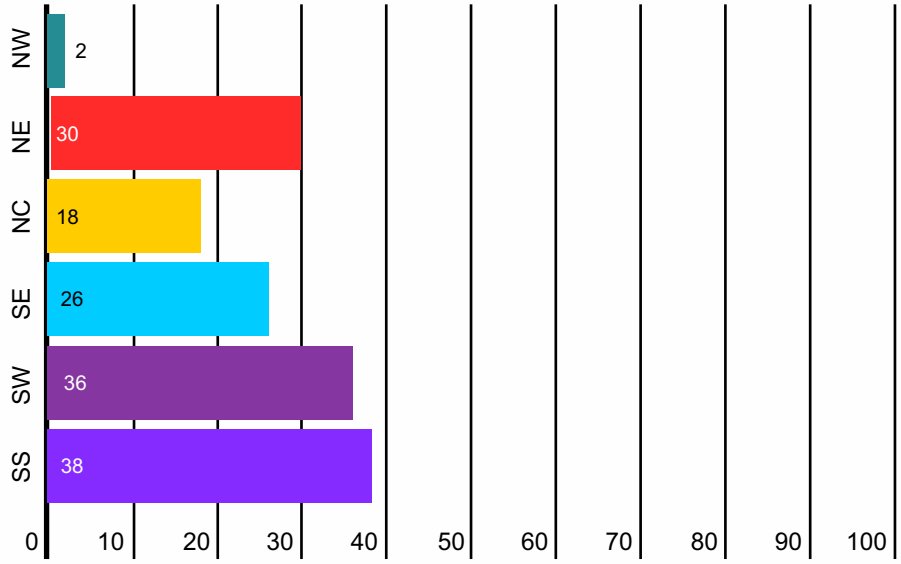


I am pregnant, or have impregnated someone



Comments: All scores are below 50%

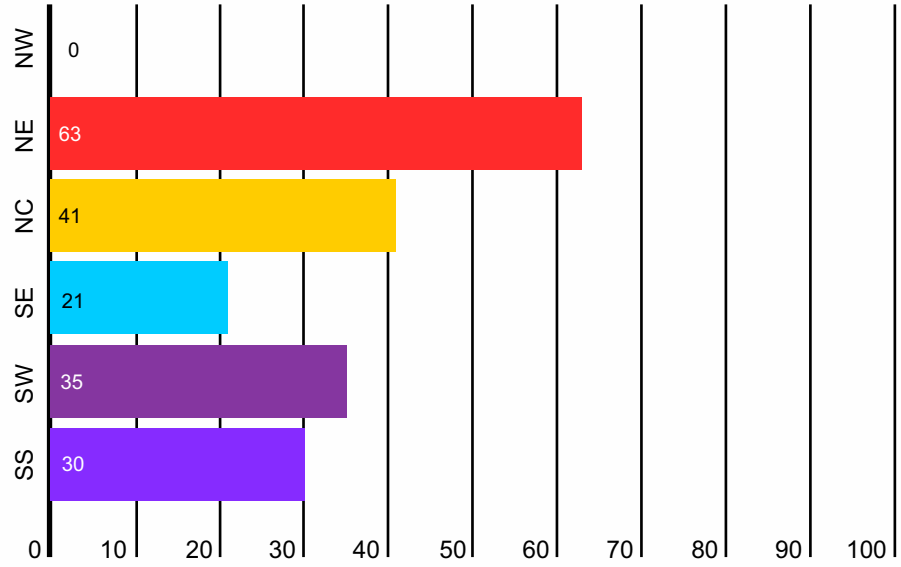
I am addicted to porn or masturbation



Comments: All scores are below 50%

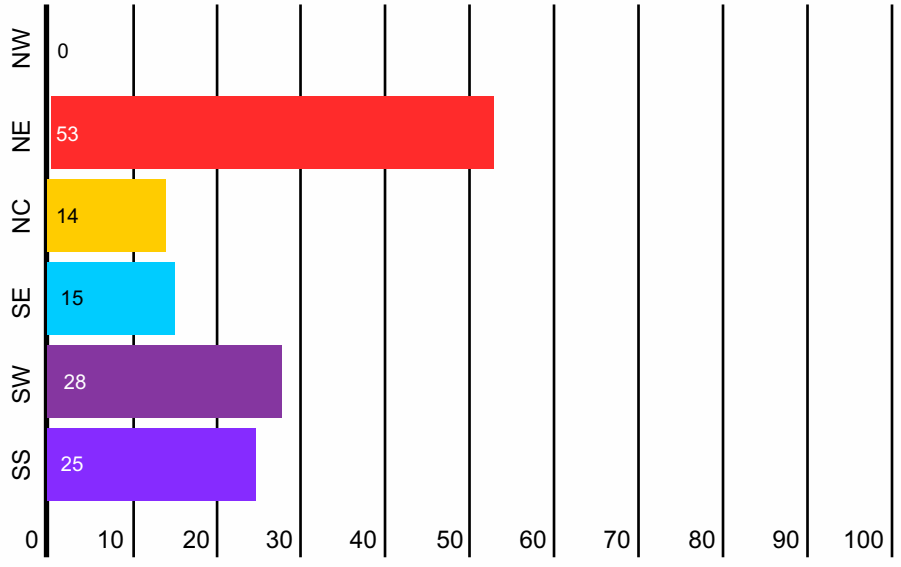


I am HIV positive



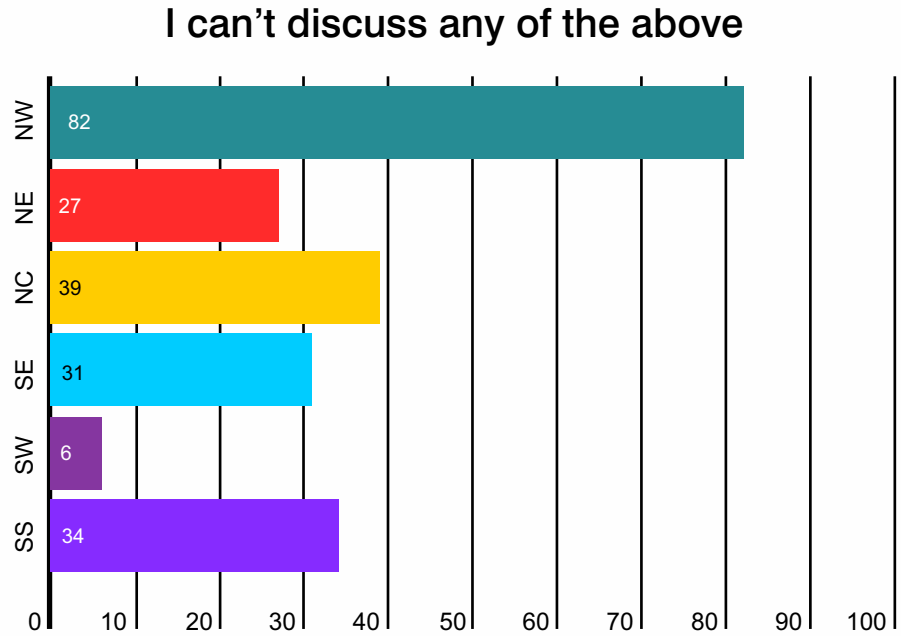
Comments: 0% is recorded in the NW. Those in the NE seem to be more willing to discuss this than those in any other region.

I am gay or lesbian



Comments: Again 0% is recorded in the NW, although scores are generally low. Those in the NE seem willing to discuss this. Could this indicate that homosexuality is a key consideration in this region?

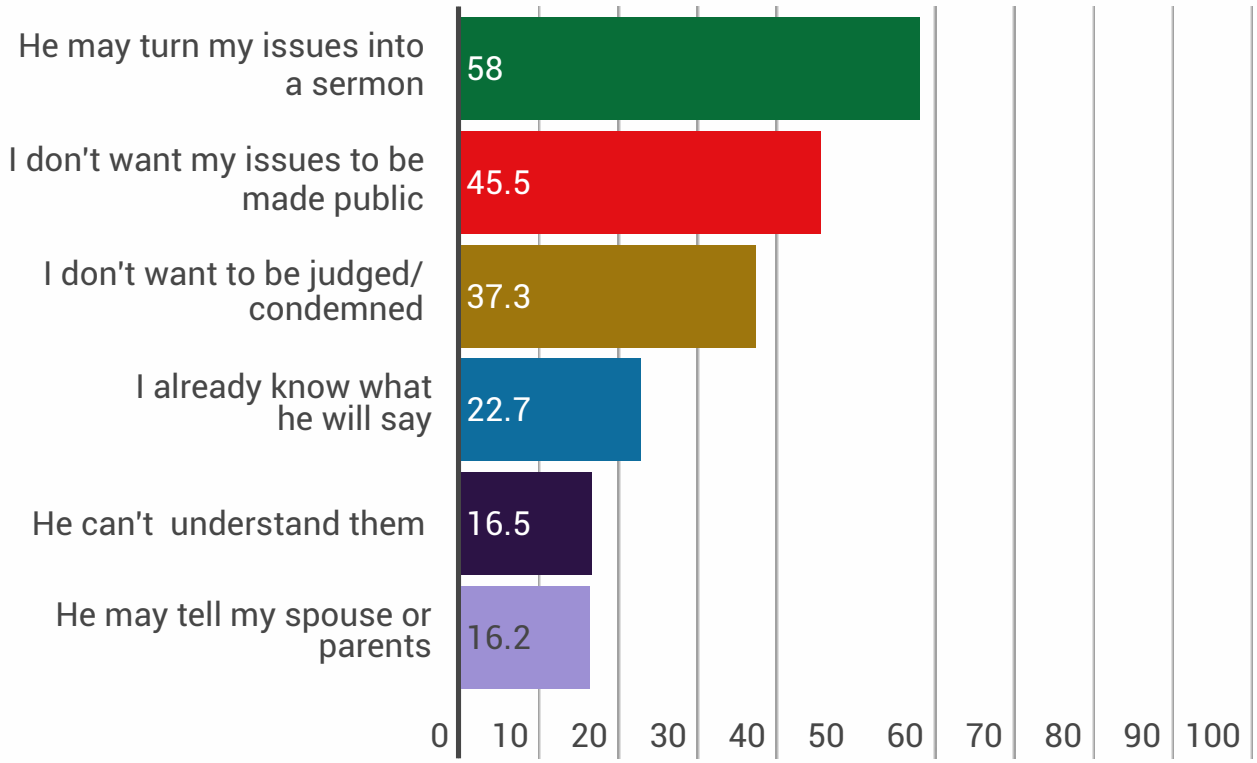




Comments: Those in the NW show the most reluctance to discuss any issue with Pastors.



What are your concerns, if any about discussing personal issues with your Pastor?

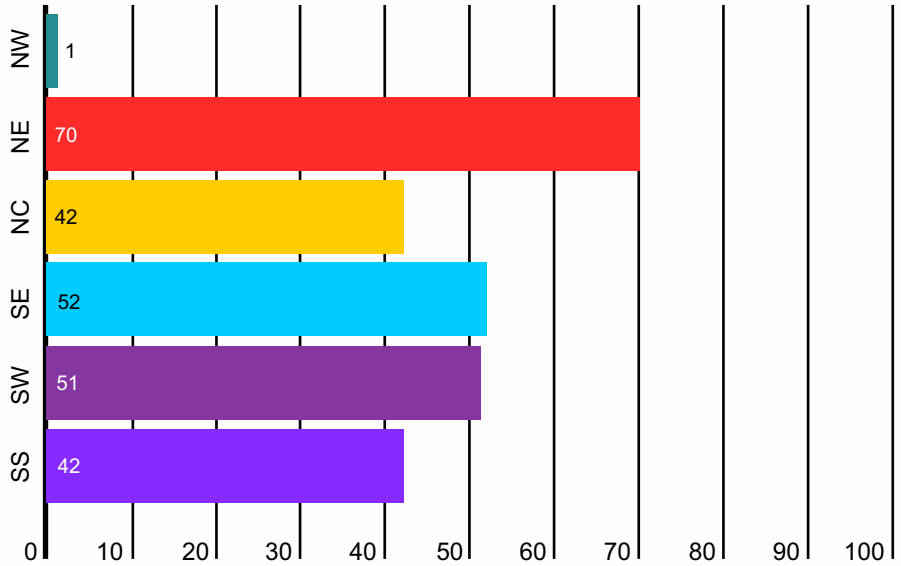


Comments: The scores here may explain the reason why individuals are reluctant to discuss issues with Pastors.

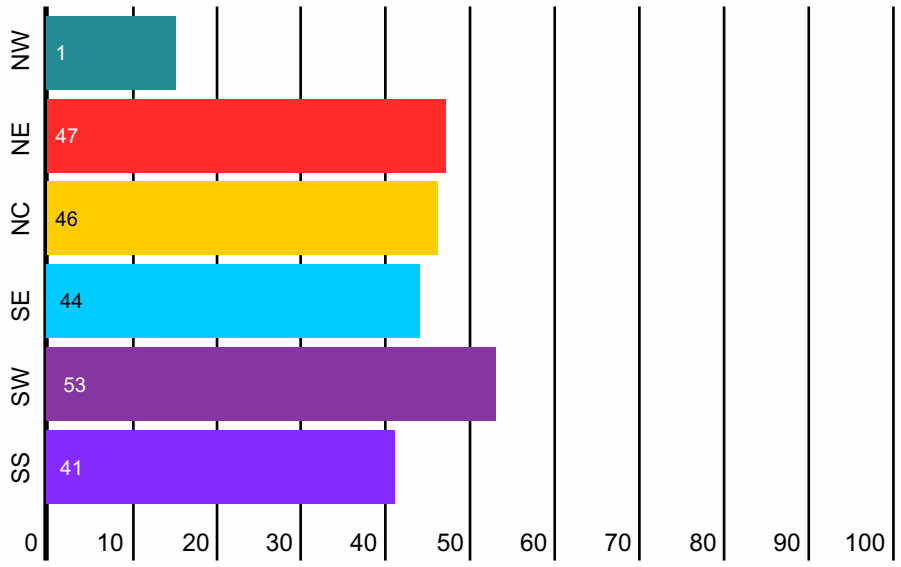


Breakdown

He may turn my issues into a sermon

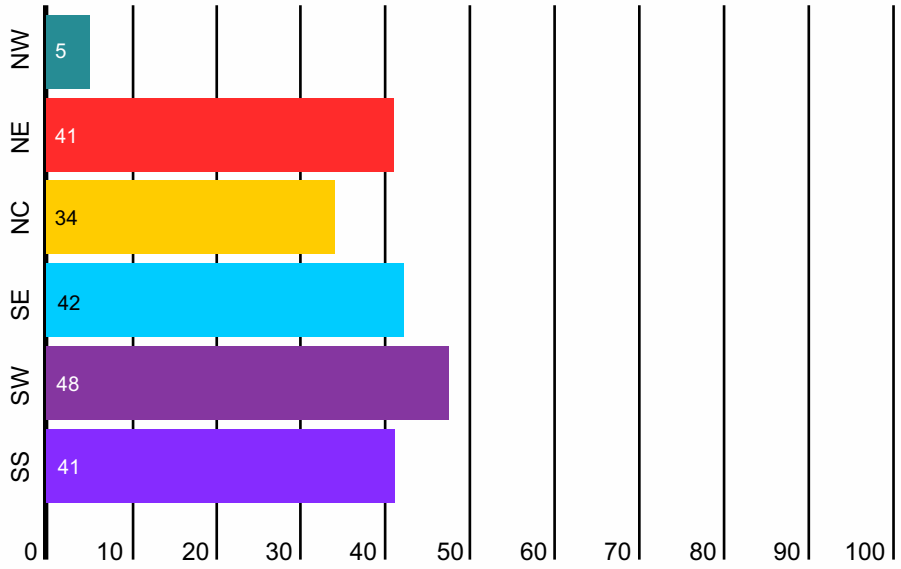


I don't want to be judged or condemned

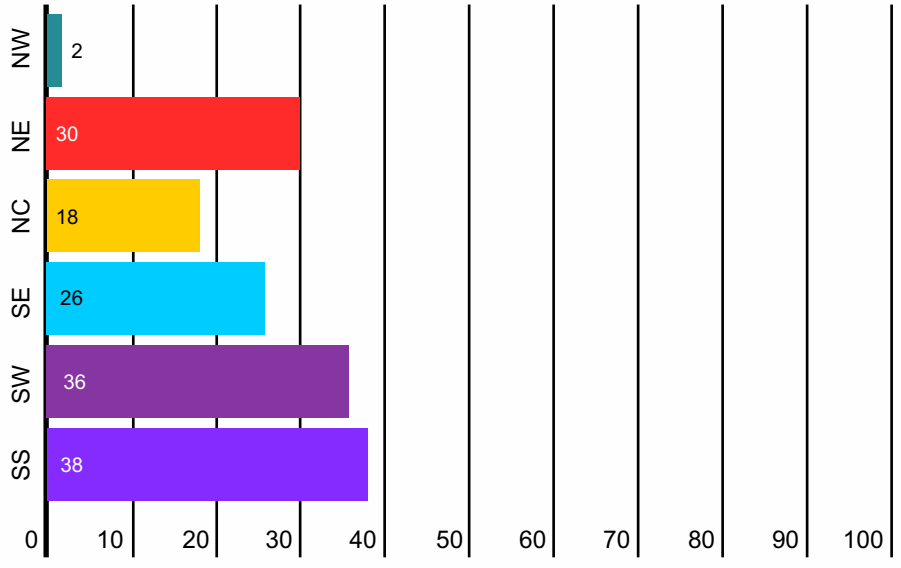




I don't want my issues to be made public

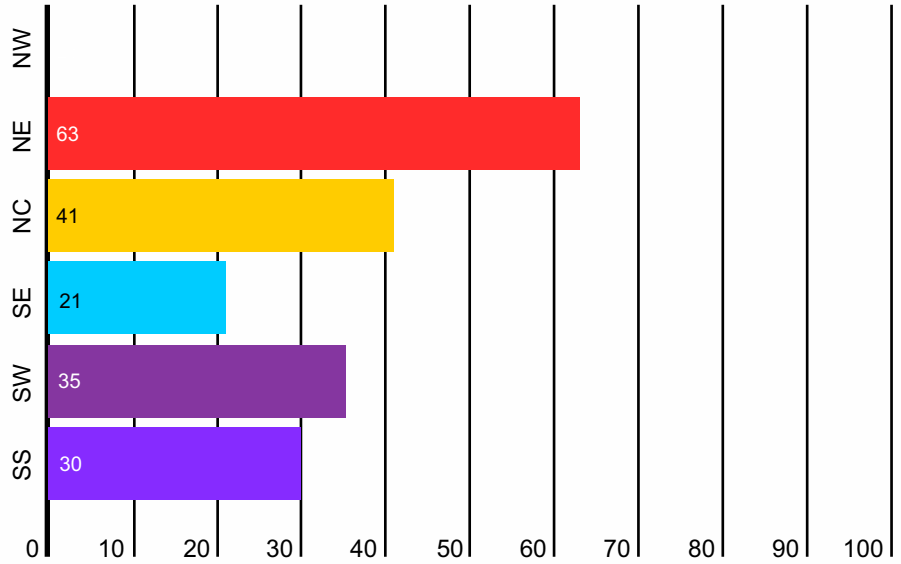


I already know what he will say



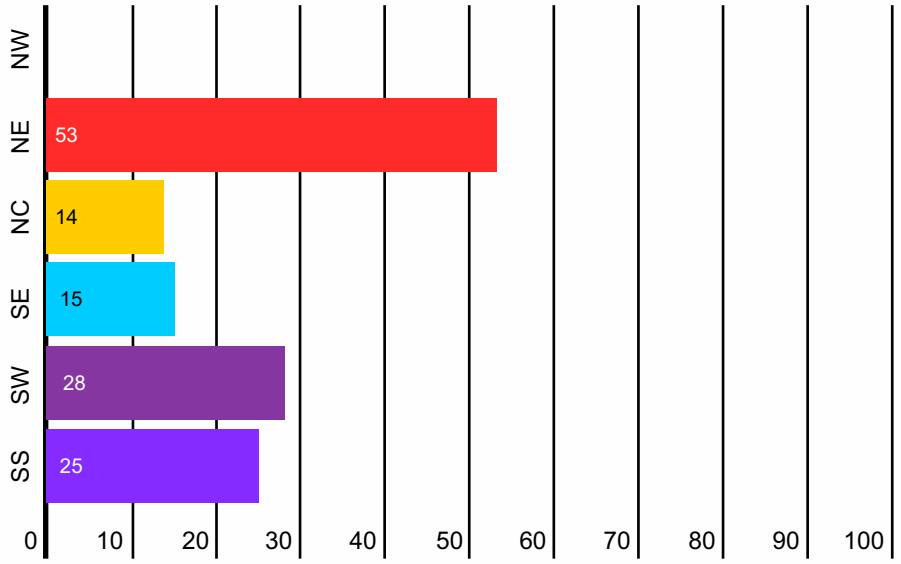


He can't understand them



Comments: There seems to be a disconnect in the NE between individuals and Pastors.

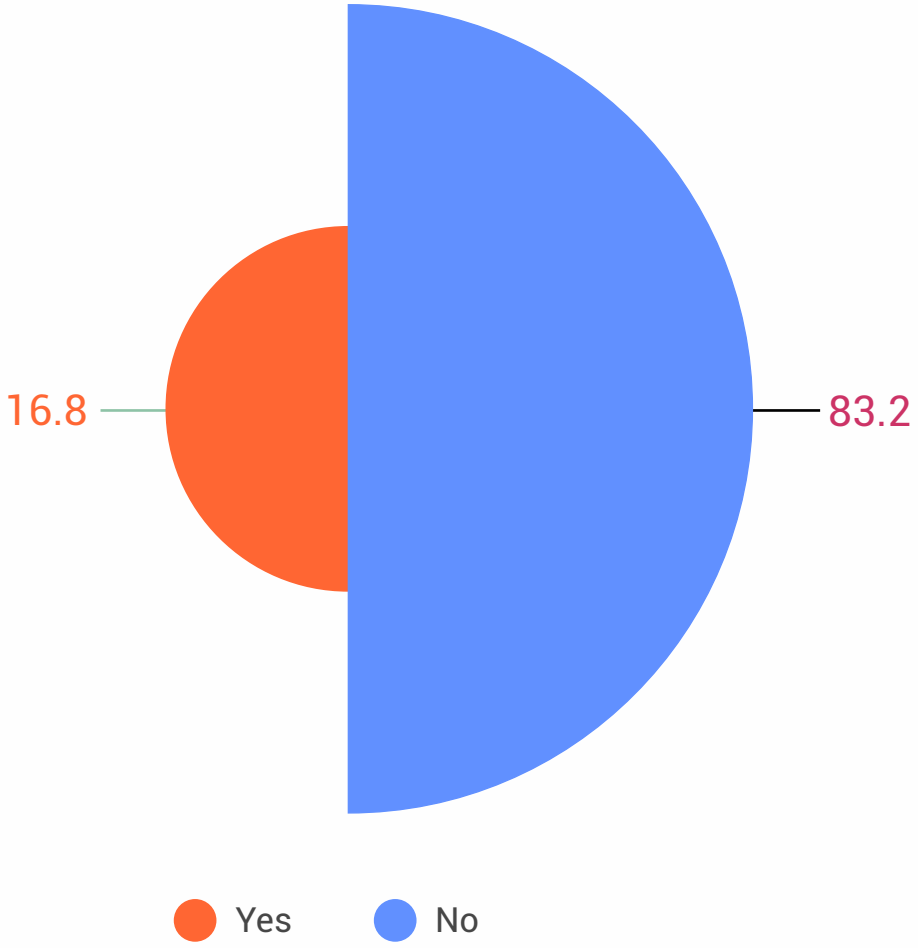
He may tell my parents or spouse



Comments: There seems to be an assumption that issues discussed with Pastors will be shared with spouses in the NE.



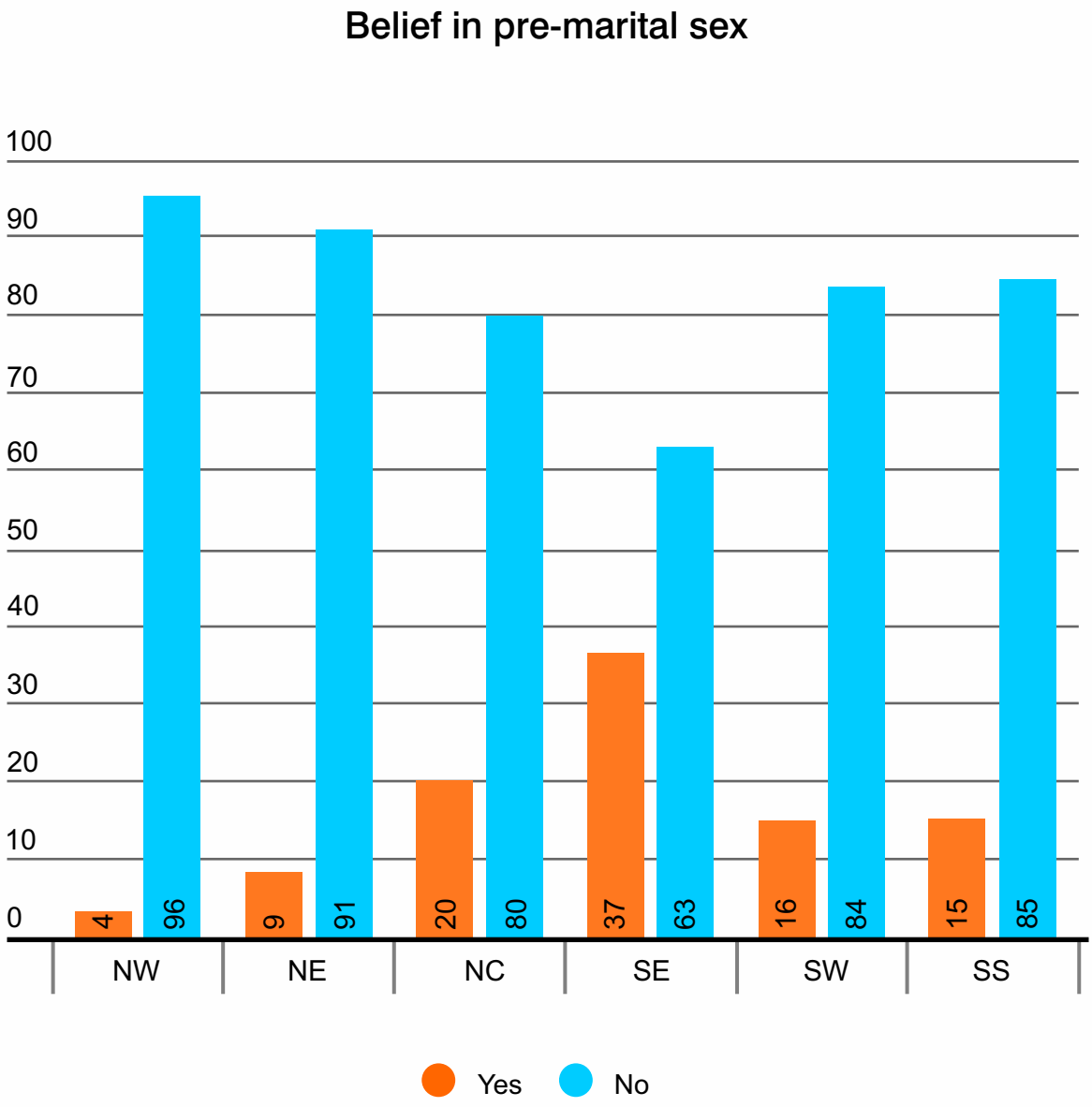
Do you believe in pre-marital sex?



Comments: The results imply that across the regions, young people believe strongly in no-sex before marriage.



Breakdown



Comments: The margin between Yes and No in the SE is closer than that in other regions. This is the region that ranked sex as an important issue they will like Pastors to focus on.

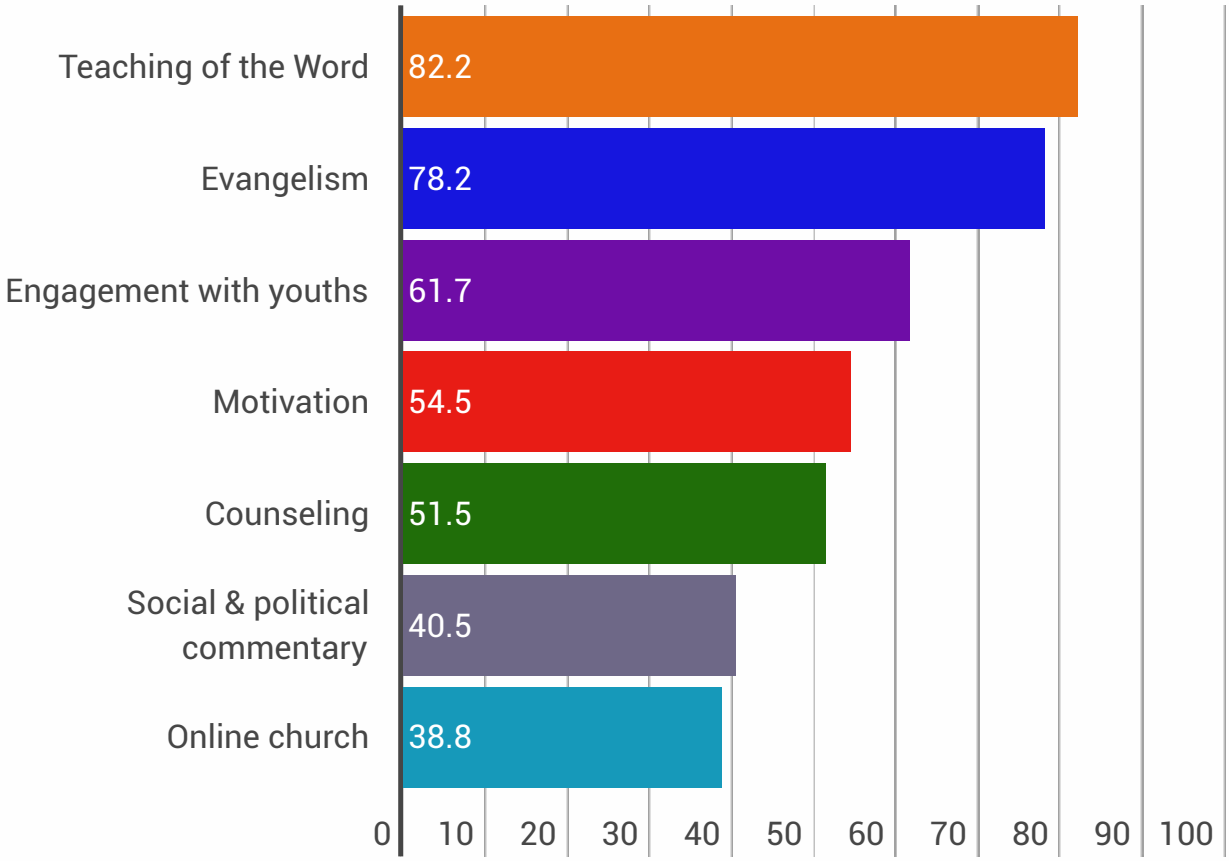


Section 3

Social Media



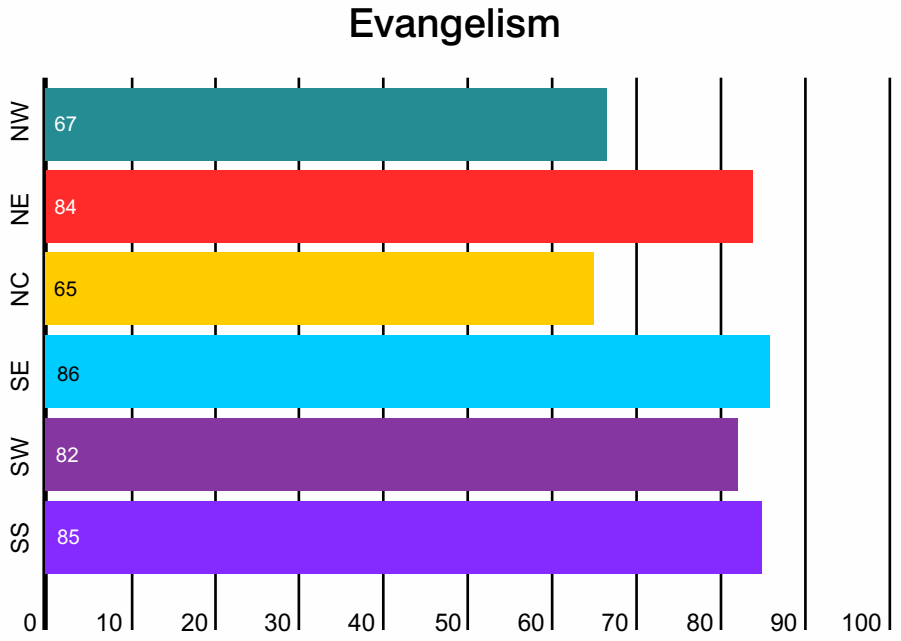
In what ways can the Church effectively use social media?

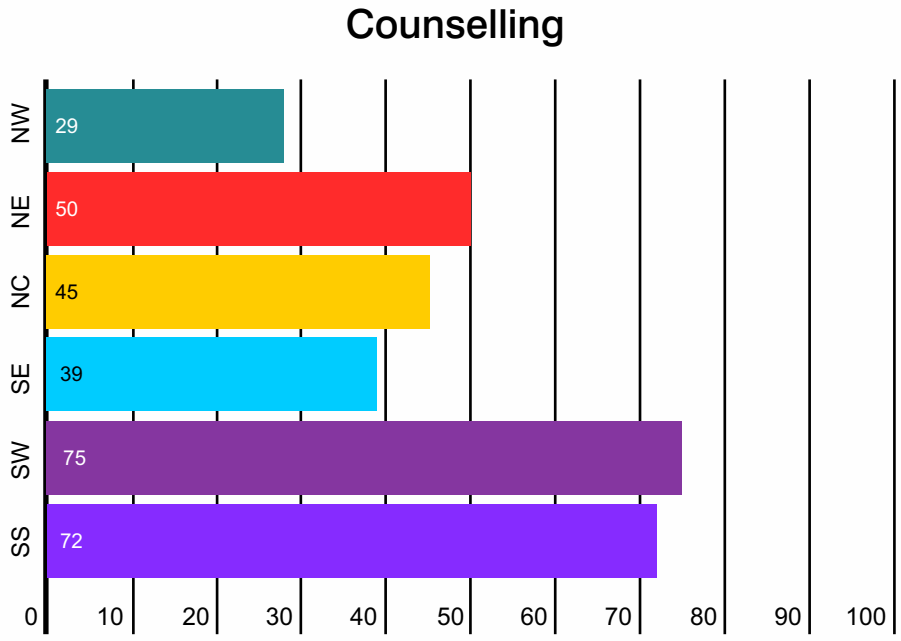


Comments: The highest scores are for teaching the word and evangelism. The lowest scores are for social & political commentary and online church.



Breakdown

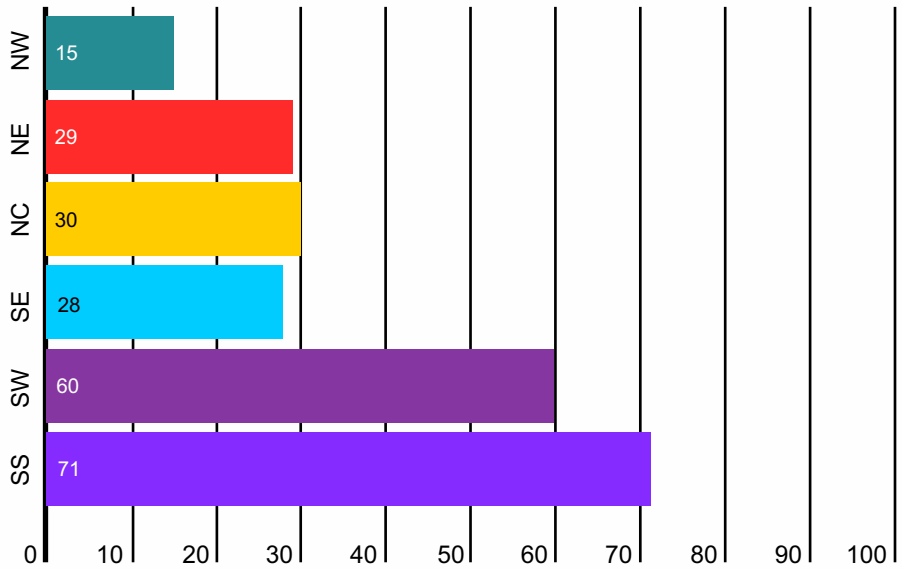




Comments: There is an urgent need for social media counseling in the SS and SW.

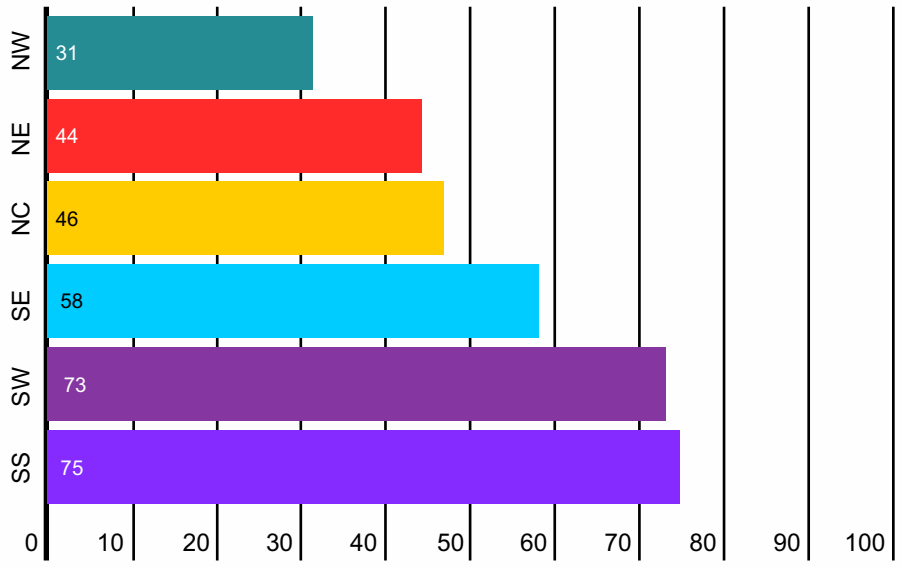


Online church



Comments: Those in the SS and SW are more open to online church, perhaps because of the high availability of internet access in these regions.

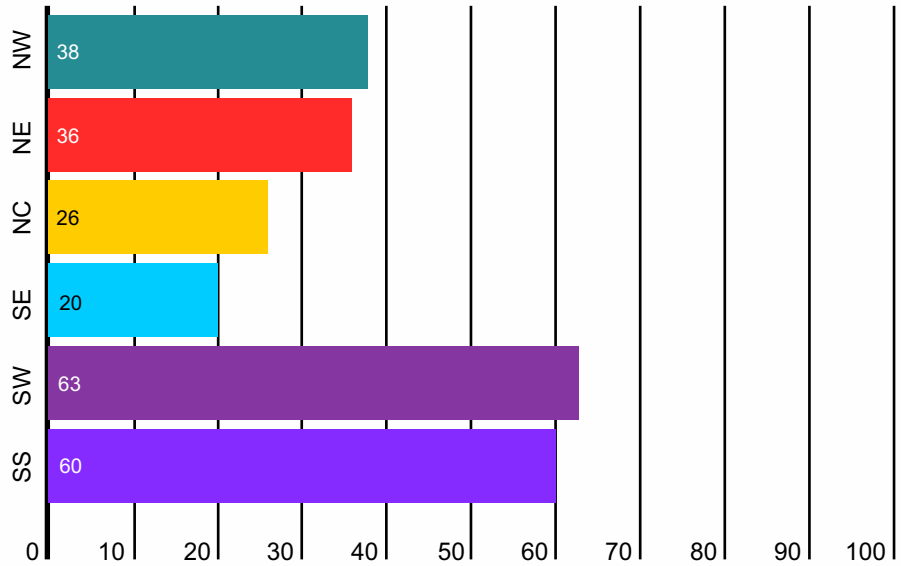
Motivation



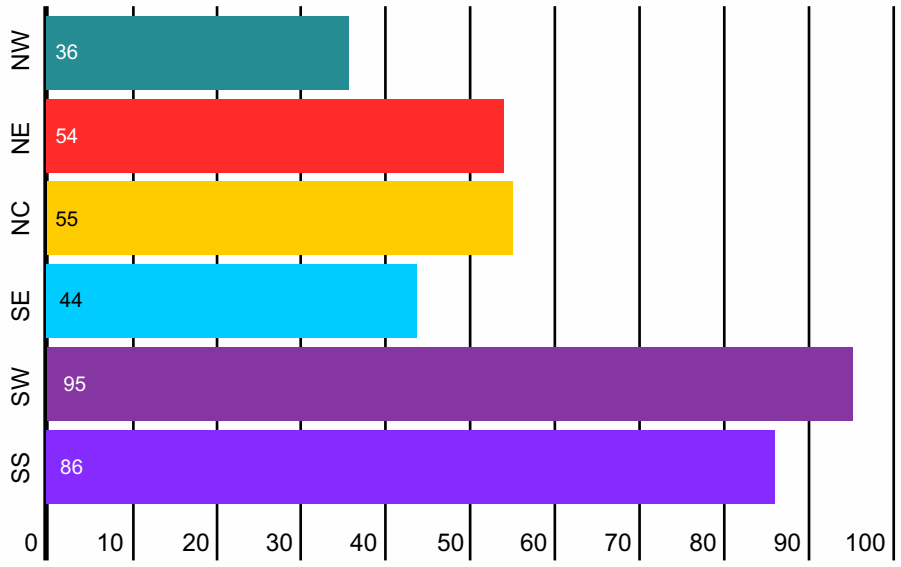
Comments: There is an urgent need for motivation in the SS and SW.



Socio-Political

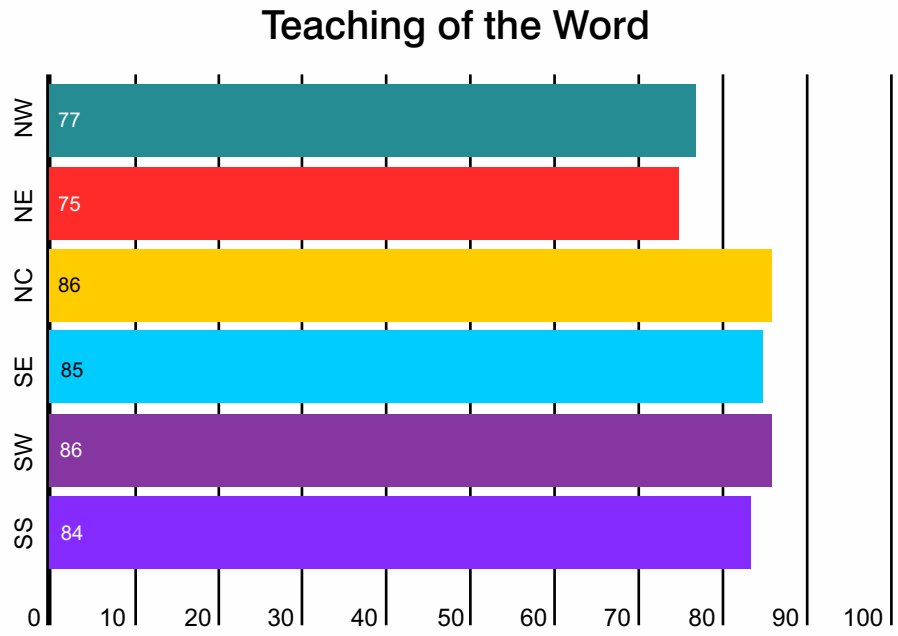


Engagement with youth



Comments: There is an urgent need for youth engagement in the SS and SW.




Teaching of the Word
NW
77
NE
75
NC
86
SE
85
SW
86
SS
84
0
10
20
30
40
50
60
70
80
90
100


ALDER

05 Our Recommendations

State Of Church Report Nigeria 2016

1. The regional results show that a one-size-fits all approach will not work in Churches. The results provide customised information on the issues and initiatives that are relevant to the youth in specific regions as well as what messages will resonate with them.

2. Attendance trends in the North (where most respondents attend church only once a week) suggest that churches in those regions have a single physical touch point for their members. To reach members more than once a week, churches in those regions may need to turn to mobile telephony or out-of-church outreaches in homes and communities.

3. Entertainers (including sports persons) are social influencers of the youths, particularly in the SW. This amounts to mentorship through cultural influence and should not be ignored. Churches should find ways to raise positive role models in the entertainment industry as they have significant cultural impact (and relevance) that outstrips that of Pastors.

   In the regional rankings, Pastors in the NW, NE and SS have a unique opportunity to deploy their influence as they are ranked most relevant there.

4. The rising influence of bloggers is noteworthy. It is interesting that social media personalities now shape culture and public narratives. Churches need to participate in the online and social media space as a matter of urgency to influence minds and hearts.

5. Charity & good works are major evangelism opportunities in the SW and SS. Same for activities that help youths maximise their potential.



6. There is a huge demand for spiritual growth across all regions. Churches may consider discipleship initiatives to meet this need.

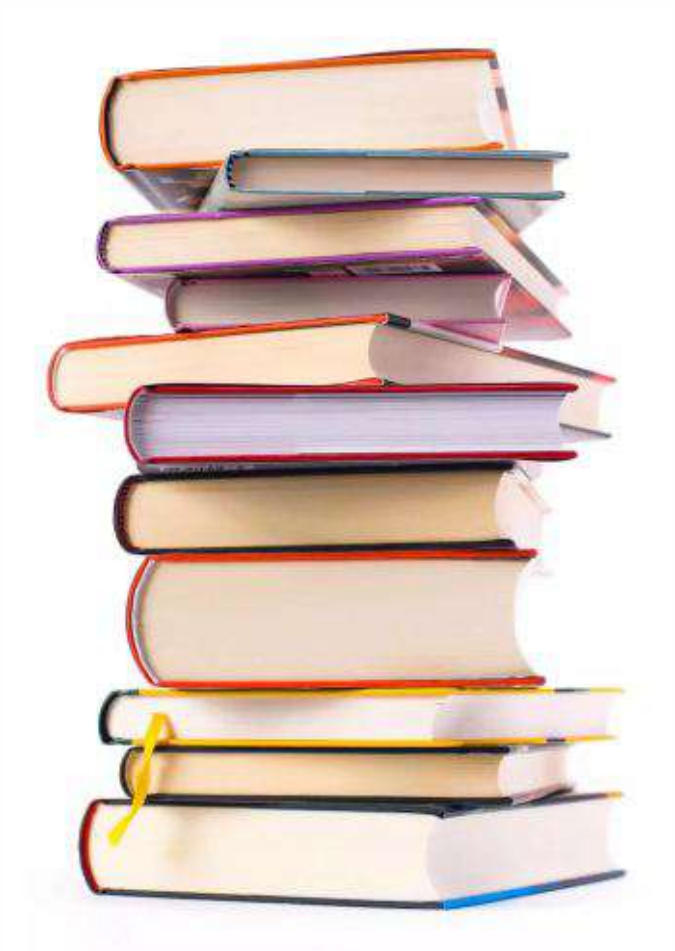
7. Individuals in the SE, NC and NE would like the church to play a deeper role in sexuality issues. Churches may consider more knowledge based relationship strengthening programmes and marriage initiatives there.

   Those in the SS are concerned about the rot in society and so desire more national reorientation programmes. Education is a great need in the NE. Career development & entrepreneurship training are important in the SS and SW. Success is an important factor in these regions.

8. On the issue of integrity & compassion: the youth have deep trust concerns about Pastors. Pastors need to stop using people's problems as sermon points and parables. Discretion is important to the people and they see pastoral work as a fiduciary responsibility.

9. Finally, the youth want to feel the impact of the church on social media particularly in the areas of teaching the word, evangelism, counselling and engagement. Engagement indicates a greater desire for two-way conversation and the capacity to ask questions, share issues or make comments and have them acknowledged and answered by Pastors and churches.

   It is therefore imperative that the online and social media activities of churches should have interactive components built in.





06 Matters Arising

State Of Church Report Nigeria 2016

The rise of internet porn & its generational impact.

Subomi Plumptre

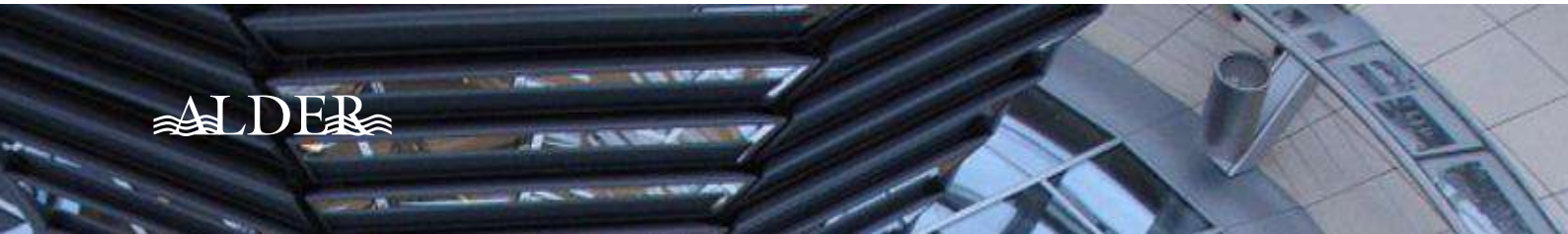
Nigerians are obsessed with sex. We just pretend not to be.

In this article, I will talk about porn – Internet porn to be precise (and other ancillary issues). But I do so with a caveat - I do not intend to debate the morality of what adults do on their devices, in their spare time. However, as a student of culture and behavioural development, I am concerned about vulnerable groups; particularly children and young teenagers. My article will focus on these two groups and tangentially, on women.

In 2015, I was privileged to work on two projects. The first was Jack & Jil Therapy - a free telephone based platform for those needing help for critical sexuality & life issues. The second project was #SaveMirabel, a movement to raise urgent funds for Lagos' only rape crisis centre – The Mirabel Centre. As a result of my involvement with these two initiatives, I was exposed to a treasure trove of information about sexuality issues in Nigeria. I will share some of them in this article.

In 2015, the popularity of Nigerian Google searches for porn (relative to other searches) on a scale of 0 to 100 was above 80. (Google ranks as 100 any item that constitutes 10% or more of all searches in a country.) The number of average monthly searches by volume was 135,000 and the States with the greatest popularity for porn searches (from high to low) were: Enugu, Oyo, Ogun, Rivers, Lagos, Abia and Cross River. The relative popularity of rape porn videos was also above 80, with Lagos State leading the charge and in 2014, Nigeria ranked third globally for the most Google searches for Gay Porn. (We were ranked second in 2013.)

Since 2009, porn search popularity has always risen above 70 every December, save one. In December 2014 and 2015, Nigeria outstripped America in the popularity of searches for porn - a nation twice our size and with deeper Internet penetration, I might add. A popular porn site is among the top 50 sites visited by Nigerians according to Alexa.com. It is more popular than the leading jobs and news sites.



From the foregoing, we can surmise that Nigerians have a robust interest in Internet porn. This is not just a Nigerian phenomenon. According to Google Facts, porn sites get more visitors globally each month than Netflix, Amazon and Twitter combined. According to Pornhub, the world's leading online porn aggregator, the largest consumed categories of porn among millennials are cosplay (the practice of dressing up as a character from a film, book, or video game) and hentai (a subgenre of the Japanese genres of manga and anime). In other words, there's escape from reality into the world of fantasy. Gaming and virtual reality are now influencing the type of porn millennials consume. Millennials comprise 70% of Nigeria's population but we have no data on the type of porn they are consuming.

Some may argue that watching porn is part of the normal sexual exploration and growth of a young person and should be encouraged. But let's consider commentary from leading neurologists:

An article by Frank Powell describes the key highlights of a TED talk by Gary Wilson, a retired neurologist. The talk was titled "The Great Porn Experiment." In the video, Wilson details the devastating effects of long term consumption of porn on the developing brain including, Attention Deficit Disorder (ADD), Obsessive Compulsive Disorder (OCD), social anxiety and depression. Porn also numbs the ability to feel real life intimacy. The longer a brain is exposed to porn, the more hyperactive it becomes at the sight of porn. In other words, the more you view porn, the more your brain desires it. It is a vicious cycle that ultimately erodes your willpower and self-control.

A study published in 2014 by Cambridge University tracked the behaviours of compulsive porn users: over 50% of subjects (average age 25) had difficulty achieving erection with real partners yet could do so with porn.

Here's more from Gary Wilson: Porn is particularly appealing because of the Coolidge Effect, a phenomenon seen in mammalian species where males (and to a lesser extent females) exhibit renewed sexual interest if introduced to new receptive sexual partners. This is because of the novelty factor. With internet porn, you can experience more variety in 10 minutes of clicking than you may experience in an entire year of real life, hence, its appeal. According to Gary Wilson, consistent consumption of porn rewires the brain of developing teenagers, leading to desensitisation, a drop in libido & willpower and eventually erectile dysfunction in real life scenarios. Intriguingly, research shows that older men who did not grow up with high speed Internet recovered faster than younger men from porn related erectile dysfunction because their sexual preferences were set in their brains long before they got hooked on Internet porn.

Although there are exceptions to every rule; the exception generally proves and tests the presence of a rule. Porn is especially devastating to a child or teenager's brain and sexual development. It is interesting to note that those in the tobacco business speak about the principle of generational addiction.



Because nicotine is addictive, if you can get people smoking when they're young, you're guaranteed a significant number of life-long customers. The same principle applies to porn. In Porn On The Brain, a UK Channel 4 documentary, a neurologist found that the brains of compulsive porn users were altered similarly to those suffering from other addictions.

Now, back to Nigeria.

Nigeria currently enjoys about 40% internet penetration. This means almost 70 million people enjoy internet access; a significant portion of them being teenagers. (For perspective, the population of connected Nigerians is about that of the entire population of the United Kingdom.) In 2014, A.T. Kearney, the global management consulting firm revealed the countries with the most devoted Internet users. Nigeria was number 2. Nigerians do not just have access to the Internet; they love to use it. Nigeria's Ministry Communications projects that the country will have 76% broadband penetration by 2020. Are we ready for the increased access to Internet porn that this will create?

These are my main concerns: Will a nation without credible and well-resourced policing structures be able to protect minors and the vulnerable from online solicitation or the expressions of sexual deviants and psychopaths? Who ensures that minors with little understanding of or a frame of reference for sexuality are protected from early access to sexual material? Who tells them that what they are seeing isn't real? Who manages their expectations of real life intimacy? Who deals with the fall-out of a child whose first experience with sex may be cruelty and domination? Where are the professionals required to assist a growing youth population grappling with sexuality issues? Who treats the addicted?

According to the Nigerian National Association of Clinical Psychologists (NACP), there are only 42 Clinical Psychologists and 180 Psychiatrists registered with the association. Taken together, this is a ratio of 1 mental health professional to 766,000 Nigerian citizens. Dr. David Igbokwe, a Nigerian Clinical Psychologist and Psychotherapist posits that if we take into consideration the broader ecosystem of mental health professionals - Occupational Therapists, Social Workers, Psychotherapists, Clinical Psychologists, Psychiatrists and Trained Counsellors – including those in private practice, Nigeria may have up to 1,200 mental health professionals. This is a paltry number if Internet porn addiction were to take firm root in Nigeria. Already, in 6 months of existence of the Jack & Jil Therapy platform, addiction to porn & masturbation has been the most recurrent issue.

In a society where the family unit is increasingly becoming fractured and where parental oversight is not what it used to be, we cannot afford to add a layer of sexuality issues to our national troubles. We simply do not have the structures in place to deal with it. Presently, Nigeria has little or no restrictions to internet access. This includes an absence of restrictions to child pornography and lack of protection for children and teenagers who may be exploited or behaviourally programmed.



Teenagers already have easy access to real life sexual liaisons on the Internet. From the Lagos Sex Network to Twitter After Dark to Creamy Escorts, opportunities abound if you're looking for a sexual partner via the Internet. Snapchat has also introduced Snapcash, making it easy to pay for shared nudes.

I have a deeper concern that there may be a link between increased access to violent sexual content (e.g. Nigeria's growing interest in rape videos) and increased sexual violence. To be fair, there is no detailed study on the correlation between the two even in developed nations, however I came across an interesting comment in the article, A User's Manual by The Economist. In the article, Meg Kaplan, a Psychologist at Columbia University who treats those convicted of sex offences, thinks it likely that some sexual tastes are formed around puberty. That means ill-timed exposure to unpleasant or bizarre material could cause a lifelong problem. Various researchers have found that heavy users of porn are more likely to have become sexually active early, to regard sex as a mere physiological function, like eating or drinking, and to have tried to coerce others into sex. But no one knows which came first: the porn or the problem. (In a recent debate about porn,hosted by the Economist, the question was asked: Is porn good? participants overwhelmingly voted no!)

According to UNICEF, "one out of every four girls and one out of every ten boys in Nigeria suffers sexual violence." In 2015, The Mirabel Centre reported that 592 of their 845 patients were under the age of 18. This is 70% of the total number! In a 2014 spot survey of 1,000 random Nigerians conducted by NOI Polls [on behalf of Stand to End Rape (STER)], 49% of those surveyed stated they knew a child rape victim. But how much of sexual violence in Nigeria can be attributed to our cultural views of sex and how much can we begin to attribute to early access to sexual content on devices? We do not have enough data to say for sure.

In the UK's Channel 4 documentary referenced earlier on, some sexual therapists speculate that porn addiction leads to false expectations in real life. They posit that the rise in popularity of requests for anal and gagging during sex may be linked to their popularity in porn. To be clear, consensual sexual preferences are not the issue and are beyond the scope of my article, however, the fact that the sexual therapist in the documentary reported that some women were coerced interests me.

In many countries where porn can be readily accessed by teenagers, there are legal, social, medical and spiritual structures in place to protect them and to counterbalance the effects. Nigeria does not yet have those structures; yet, our porn consumption rates are rising. To this end, Nigeria must consider a number of proactive actions as a matter of priority.

First, I am not an advocate for banning Internet content wholesale. Knee jerk reactions do not work. In developed countries, it has been found that sexual filters still let blogs and social networks through, so platforms like Snapchat and Tumblr can still distribute porn to teenagers. Instead, I recommend the following specific solutions:

1. Encourage structured conversations about



sex among children and teenagers online, in homes, in schools and in places of worship. If porn is providing one perspective about sex, healthy alternative perspectives must also be provided.

2. Provide factual and age-relevant material and information about sex. If a teenager wants to know about anal sex, there should be safe places to find the information outside of porn. If he/she asks a parent or religious leader, the request should not elicit a blush or a blank stare. If young people don't know what is real, how can they then tell what is fake and properly contextualise it?

Authority figures and counsellors must be up-to-date with popular culture and lingo. According to Kelly Wallace, CNN's digital correspondent and editor-at-large covering family, career and life, there are many slangs and abbreviations that are used by teens while chatting about sexuality. Conversations with teenagers may require an understanding of these slangs. Here are some of the more popular ones:

IWSN - I want sex now
GNOC - Get naked on camera
NIFOC - Naked in front of computer
PIR - Parent in room
CU46 - See you for sex
53X - Sex
9 - Parent watching
99 - Parent gone
1174' - Party meeting place
Broken - Hungover from alcohol
420 - Marijuana
POS - Parent over shoulder
SUGARPIC - Suggestive or erotic photo
KOTL - Kiss on the lips
(L)MIRL - Let's meet in real life
PRON - Porn
TDTM - Talk dirty to me
8 - Oral sex
CD9 - Parents around/Code 9
IPN - I'm posting naked
LH6 - Let's have sex
WTTP - Want to trade pictures?
DOC - Drug of choice
TWD - Texting while driving
GYPO - Get your pants off
KPC - Keeping parents clueless

3. Institute policies and enforce strict penalties for the distribution of Internet porn featuring minors and the distribution of porn to minors. A cyber task force should be set up to monitor same.

4. Commission research to regularly measure consumption of Internet porn by children and teenagers in Nigeria and their resultant attitudes towards sex and sexuality. The results of such studies will influence the design of programmes to help them.

5. Finally, keep conversations about sexuality in Nigeria on the front burner to help promote positive ideologies about sex.

I have chosen to begin the conversation on this platform. What will you do?

(PS: If you think you should be talking to someone about your porn consumption, suspected addiction to porn/masturbation or if you know someone who needs help, please go to: www.jacknjillive.com/therapy.)



Statistics

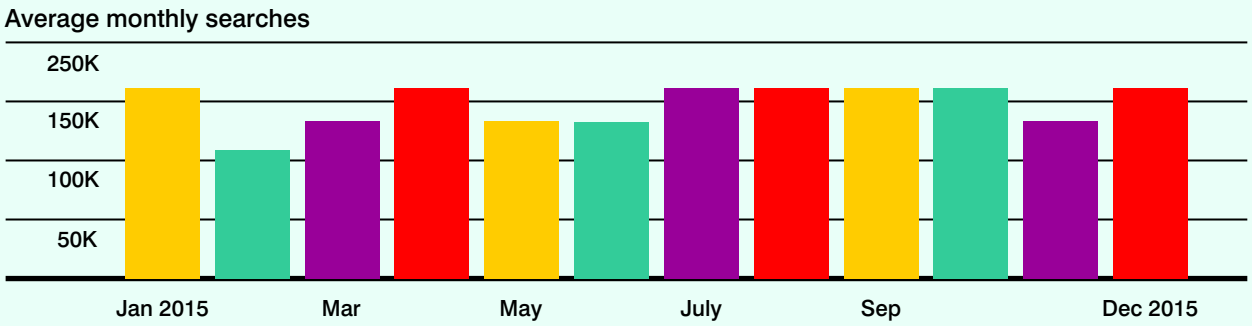


Figure 1: **Average Monthly searches for Porn in Nigeria (2015)**

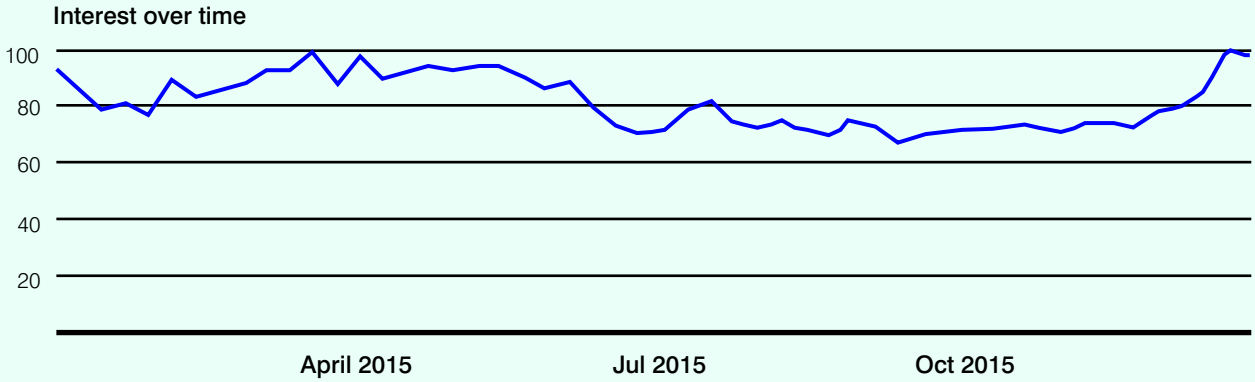


Figure 2: **Online Porn Searches in Nigeria (2015)**

Sources:
Figure 1: Google
Figure 2: Google



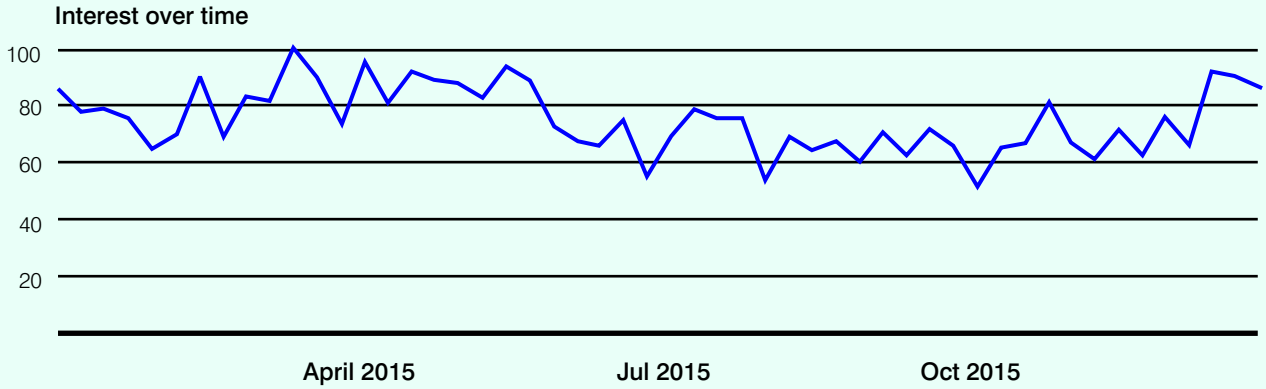


Figure 3: **Rape Porn Searches in Nigeria (2015)**

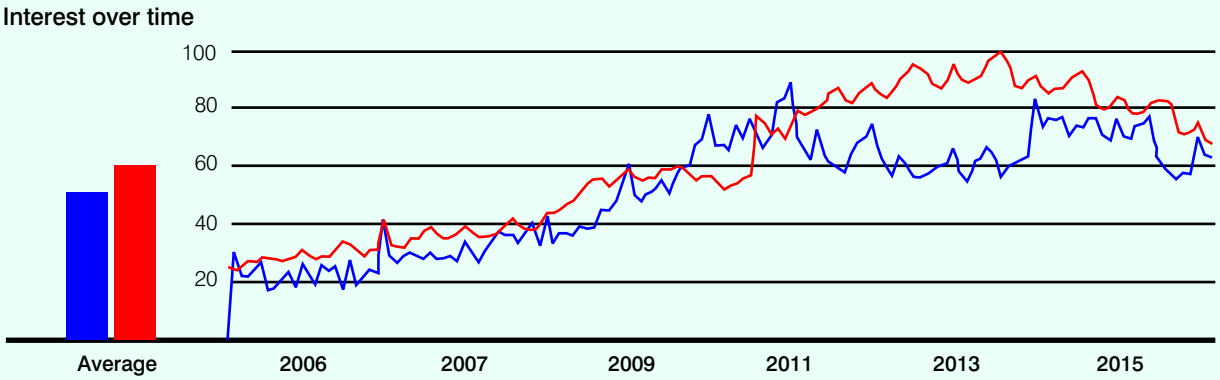


Figure 4: **Relative Searches for Porn in Nigeria and USA (2015)**

Sources:
Figure 3: Google
Figure 4: Google



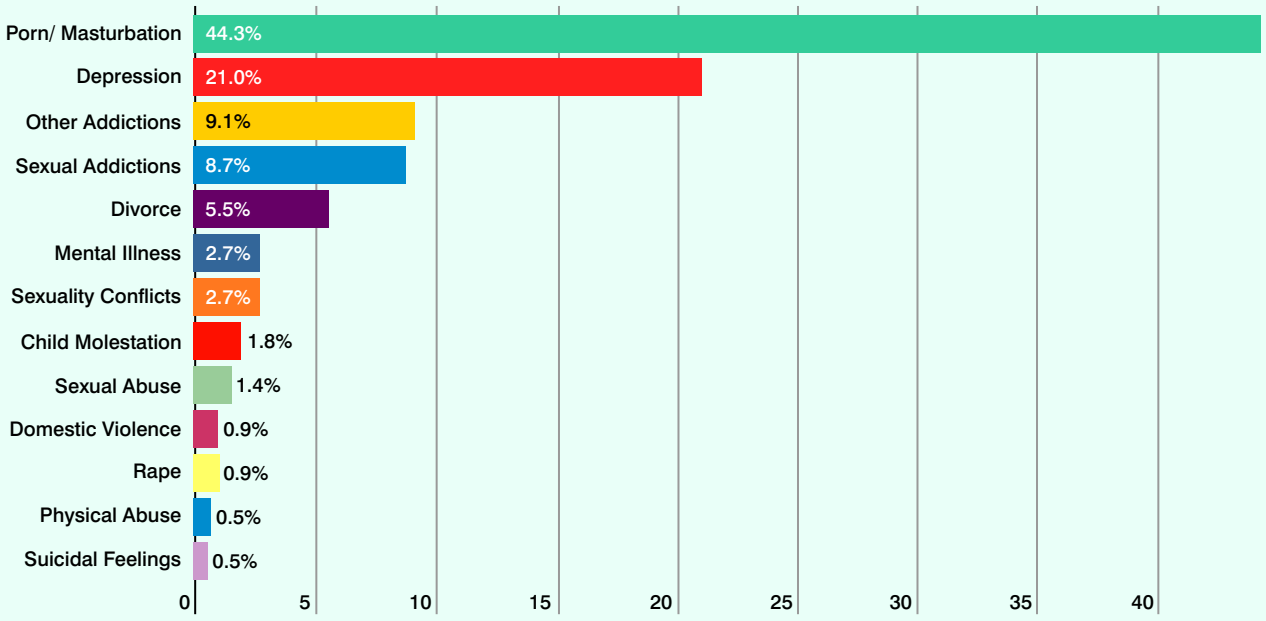


Figure 5: **Top Therapy Bookings on Jack & Jil Live (2015)**



Figure 6:
Top Health Searches in Nigeria (2015)



Figure 7:
UNICEF Stats on Sexual Violence in Nigeria (2015)

Sources:
Figure 5: Jack & Jil Live
Figure 6: Google
Figure 7: Unicef



How to reach us

If you have inquiries about the Alder State of the Church Report, kindly email: subomi@alder-consulting.com

To learn more about how we can help churches, please go to: www.bit.ly/churchwork





creative intelligence

AlderConsulting