

AN INVESTIGATION INTO THE PORTRAYAL OF PENTECOSTAL PROPHETS BY ZIMBABWEAN MEDIA. A CASE STUDY OF PROPHET EMMANUEL MAKANDIWA OF THE UNITED FAMILY INTERNATIONAL CHURCH (UFIC)

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ABSTRACT

The purpose of this article was to focus on the portrayal of Pentecostal Prophets by the media. The study specifically looked at Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) from the period January 2013 to December 2013. The major thrust of the study was to investigate how Pentecostalism in Zimbabwe was being portrayed by the media with an emphasis on the new and emerging churches like the United Family International Church which is led by Prophet Emmanuel Makandiwa. In this study one hundred respondents made up of people who are employed in the media fraternity, students, church members of different denominations as well as readers of the selected media participated in the research via questionnaires and interviews. Desk research was used in order to gain the background knowledge to the study as well as to identify useful leads that helped to get value in the research. During the study it was established that the media is biased in its reportage of Pentecostal Prophets.

KEYWORDS: Pentecostal Prophets, Discourse, Media, Religion, Prosperity

1. INTRODUCTION

This article is going to focus on the portrayal of Pentecostal Prophets by the media. Specifically it's going to look at Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) from the period January 2013 to December 2013". The major thrust of the study is to investigate how Pentecostalism in Zimbabwe is being portrayed with an emphasis on the new and emerging churches like the United Family International Church which is led by Prophet Emmanuel Makandiwa

1.1 Background To The Study

The rise of Pentecostalism in Zimbabwe has its roots deeply linked to the political crises that led to the economic collapse of the Country in the year 2008. The crises was characterised by high inflation rates, high unemployment rates and high mortality rates. In addition to this, there was a dysfunctional health system, local industry collapsed and salaries were below the poverty datum line. Disease outbreaks were a common feature during this period with cholera, malaria, typhoid, cancer, HIV-AIDS, diabetes and high blood pressure all claiming lives on a daily basis. Public health institutions also collapsed because of a shortage of staff and medicine.

It is against this backdrop of milieu and despair that many helpless Zimbabweans sought religious refuge. For answers and solutions to the depressing social and economic situations, many people turned to Pentecostal Prophets. It is also important to note that many Zimbabweans as with other Africans, since time immemorial have lived in fear of witchcraft and ancestral spirits rendering them insecure and helpless. Pentecostal Prophets appeared to be of help. Many Zimbabweans were lured by the promise of financial prosperity, deliverance and healing through miracles. Thousands of people flocked to Pentecostal churches dumping mainline churches seeking the “Gospel of Prosperity” instead. It is inevitable that this religious boom caught media attention. This research is going to focus on the Media's portrayal of these prophets paying particular attention to Prophet Emmanuel Makandiwa of United Family International Church (UFIC).

His congregants often refer to him as “Papa” or “Man Of God”. His church attracts a large following with his Harare assembly boasting more than 30 000 congregants at any given session. UFIC also has an international following with visitors coming from as far as the United Kingdom, Australia and United States of America. His spiritual father is a Ghanaian named Victor Kusi Baoteng.

1.2 Statement of the Problem

The question of authenticity has always been a focal point on issues relating to Pentecostal Prophets. Pentecostal Prophets are sometimes regarded as White Collar Prophets because they have professionalised their position and have fully monetised religion. The media has shown concern over the way the already poor Zimbabweans are made to pay large amounts of money in the form of church offerings and tithes. At the same time, Pentecostal Prophets live lavish life styles and have been given names like celebrity prophets by the media who also accuse them of funding their lifestyles by taking advantage of the poor. The study therefore seeks to uncover how the media portrays Pentecostal Prophets with special reference to Prophet Emmanuel Makandiwa's UFIC.

1.3 Purpose Of The Study

The purpose of the study is to gain a broad understanding on how the media portrays Pentecostal Prophets. The study also seeks to uncover how the media can eliminate bias and also promote ethical standards of reporting. It is also intended to highlight some challenges that are faced by Pentecostal Prophets from the media.

1.4 Objectives Of The Study

The study seeks to achieve the following objectives:

- Eliminate media bias
- Establish if Pentecostal prophets abuse the media
- To establish if the media is playing its role as a watchdog for society

1.6 Justification Of The Study

This study is very important to the researcher, the media fraternity, religious groups as well as government and the nation at large. The researcher shall benefit by broadening knowledge that has also been previously researched on. The media fraternity will benefit by getting a better understanding on how they can be more objective in their reporting on Pentecostal Prophets and understanding the importance of maintaining ethics. Religious groups will also see the benefits

through a better media coverage of their religious leaders thereby reducing friction between the media and the church. The Government will also see the benefits of the research through more objective reports that will not be biased thereby making informed decisions in parliament. The nation will also benefit because religious groups will be able to operate in harmony with the media without the risk of religious fundamentalism and intolerance.

1.11 Theoretical and Conceptual Framework

The study was informed by the following theories:

Agenda setting theory: The term was coined by McCombes and Shaw (1972) to describe a phenomenon which has long been noticed and studied in the content of election campaigns (McQuail 2010) further postulates that the core of the theory is that the media indicates to the public what the main issues of the day are and this is reflected in what the public perceive as the main issues. Their analysis of the news and media coverage has a strong correlation to the opinions they hold. This theory shows us how influential the media can be to people. The way media portrays Pentecostal Prophets is reflected by the attitude different groups of people have concerning their activities.

Hypodermic needle theory: This theory is also noted as the magic bullet model. It postulates that an intended message by the media is directly received and accepted by the receiver. McQuail (1988:69) notes that the media is an object of competition for access and control and is subject to political, economic and legal regulation. As a result, the media is a powerful tool that can confer status and legitimize leadership in society. According to Marxist understanding capitalism has alienated people from traditional cooperative family institutions to an industrial and fragmented by society. This alienation has left a void for a socializing agent automatically making print media a ready tool for social control and manipulation Defluer et al (1995).

Critical Discourse Analysis: Critical Discourse Analysis (CDA) mainly propounded by Fairclough, Weiss, Blommaert and others provides a theoretical guide to the analysis of language used in the selected local newspapers under this study. Discourse is defined as language in use and CDA essentially analyses the intrinsic relationship between language and society where language is viewed as socially constituted and in turn socially constituting. This means that language is both a mirror that reflects the world views of its users and at the same time crafts their social outlooks and ideas. In this understanding, Fairclough (1992) proposes that CDA is a three-dimensional framework. The first dimension is discourse-as-text. The analyses of text should focus on linguistic features such as vocabulary, grammar, cohesion, wording and text structure. The second dimension of CDA is discourse-as-discursive-practice. The final dimension of CDA is discourse-as-social-practice. This means that discourse occurs in a specific social structure and can only be effectively understood within that defined context. In this study, making use of this model, the newspaper articles that report on pop and their activities are viewed as discursive texts, produced and circulated for local consumption and are understood within the social contexts where they are produced. These are influenced by the ideology of the writer which in turn manipulates the public opinion of the matter. The main focus is on the linguistic features and text structure which constitute the ideological perceptions of the authors. The argument is that the language used to discuss Pentecostal Prophets is reflective of individual or group perceptions, which might inform the public

discernments of their personality, activities and ministry.

1.12 Cultivation Hypothesis

Cultivation Hypothesis is defined as a social theory which examines the long-term effects of television.

1.13 Research Design

The research design which was found to be appropriate for this study is descriptive survey. There are three ways a researcher can go about doing a descriptive survey and these are observational, case study and survey method. Research instruments used to collect data included content analysis, Secondary research, Descriptive survey and Questionnaires.

BRIEF LITERATURE REVIEW

2.0 Introduction

The section explores the portrayal of Prophets by the media in Zimbabwe and Televangelism in the West.

Religion is regarded as very important in the life of many Zimbabwean families. A staggeringly high percentage of Zimbabweans all claim to be Christians as opposed to other religious groups like Muslims and Hindus. Zimbabwe has however gone through what has been described by the media as a religious craze which has taken over the nation. At the centre of this craze is Pentecostalism which can be described as the new religious phenomena which is inspired by what has been coined as “The Gospel of Prosperity”. These churches are led by male charismatic leaders known as prophets and have been at the centre of Zimbabwean media criticism for their insatiable taste for wealth and luxury.

2.1 Portrayal of Prophets by Zimbabwean Media

According to Chitando (2013) language used to discuss Prophet Makandiwa is reflective of individual or group perceptions, which might inform the public discernments of his personality and ministry. Discourse is thus understood as a social practice-informed by social events in turn influencing social ideologies and perceptions. According to E.Chitando (2013) Newsday’s depictions of Prophet Makandiwa denote some form of hero worship with words such as “leader”, “founder” “the prophet” or “charismatic” , “high flying” being employed to define him. These phrases have an influence on the reader’s perception of the Prophet because they seem to praise and legitimize him and his ministry through the media. According to E.Chitando (2013) The Herald refrains from the hero worship that is characteristic of News Day, instead there is some skepticism that accompanies The Herald’s representation of Makandiwa. The Herald desists from the use of words such as “prophet” when referring to Makandiwa and instead makes use of phrases such as “popular preacher”, “famed for preaching of the word and prophetic and healing powers”. There is a note of skepticism regarding Makandiwa’s title of prophet and instead the writer prefers to acknowledge Makandiwa’s competence in preaching only. The Herald’s reluctance to make direct use of words like “the prophet” “charismatic” or “high flying” seem to denote a skeptical view of the man.

This theory is also noted as Hypodermic needle theory postulates that an intended message by the media is directly received and accepted by the receiver. The purpose of the study is to gain a broad

understanding on how the media portrays Pentecostal Prophets. The Magic Bullet theory gives us a broad understanding of the media effects on the depiction of Prophet Emmanuel Makandiwa of the United Family International Church (UFIC). We analyse how the media is fixated on compounding a certain image of Prophet Emmanuel Makandiwa through headlines that have skeptical insinuations of both the man and his activities in the church. The study will then try to critically analyse the Magic Bullet theory in relation to these headlines. According to E. Chitando (2013) News Day's depictions of Makandiwa denote some form of hero worship with words such as "leader", "founder" "the prophet" or "charismatic". (26/9/12), "high flying" (11/9/12) being employed to define him. Makandiwa is sensationalized in News Day and the use of the above mentioned phrases is deliberately meant to boost his ministry and personality. These phrases are meant to dramatise the success of Makandiwa as a prophet and the progress that he is making within his ministry. To attract the reader's attention, News Day employs dramatic headlines, for example, in the headline entitled "Breaking news: Makandiwa Foretells Turmoil!!" News Day deliberately makes use of a dramatic tone that is sure to attract the audience's attention as one would want to know the turmoil that is being predicted.

The use of exclamation marks increases the suspense underlying the headline. It is as if the writer believes in Makandiwa's prophecy and would like the readers to believe too. The articles do not go further than celebrating the prophet and offer readers an opportunity to gain insights into the substance and content of Makandiwa's teachings and the controversies that have been generated by his ministry. The said articles seem to give a mental image of the direct, strategic and planned infusion of a message into the targeted individuals, just as a "hypodermic needle" is to the readers of Newsday it is possible that they may end up hero worshipping Makandiwa without being objective. If the Magic Bullet theory assumptions are accurate it means that information being passed to the reader is consumed without regard for individual opinions, experiences or intelligence. The reader can be manipulated as Newsday journalist find it easy to direct readers thoughts and actions. Magic bullet theory assumes that the audience is singular and passive. Roosevelt in 1940 the study was conducted to determine voting patterns and the relationship between the media and political power. Lazarsfeld discovered that the majority of the public remained unfazed by propaganda surrounding Roosevelt's campaign. Instead, interpersonal outlets proved more influential than the media. Needle Model, and Lasswell asserted. Therefore no matter how the media may try to portray Prophet Emmanuel Makandiwa the targeted recipient of the Medias messages is not a "helpless audience" but can in fact make their own assertions.

RESEARCH METHODOLOGY

3.0 Introduction

The chapter is going to introduce the research methodology. It will highlight the research design, the research methods, research population, the research sample and the research instruments to be used.

3.1 Research Design

According to Cooper and Schindler (2008), research design constitutes the blueprint for data collection, measurement and analysis. The key issues of data collection, measurement and analysis were further supported by Saunders, Philip and Thornhill (2003), who emphasise that the research design would be the general plan of how the researcher would go about answering his questions. Thus a research design is the strategy or overall plan for the research, which integrates the different

components of the research project in a cohesive and coherent way. The research design which was found to be appropriate for this study is descriptive survey. Descriptive survey design describes data and characteristics and the population or phenomenon being studied. There are three ways a researcher can go about doing a descriptive research project and these are observational, case study and survey method.

Most importantly, the strength of descriptive survey in this study is that there will be a high response rate, anonymity of respondents will be assured which will result in more honest responses. Descriptive survey is user friendly and deals with everything that can be counted and studied.

The research is based on a qualitative study. Qualitative research is ideal because it has valuable interactions with participants and allows them to share their reality and personal voices. Qualitative research is not merely about issues of gathering, analyzing and reporting non-numerical data. It emphasizes on careful and detailed descriptions of social practices in attempting to understand how participants experience and explain their world (Babbie and Mouton 2001). Qualitative research is an approach to knowledge production of any information gathered by the researcher that is not expressed in numbers. It can include information other than words, such as body movements, artistic production and gossip.

A qualitative approach is adopted when exploring the perceptions of respondents about a particular topic. They state that this design seeks to understand social action in terms of its specific context rather than attempting to generalize to some theoretical population. It allows the researcher to satisfy their curiosity and desire for better understanding and develop new hypothesis about existing phenomena.

3.2 Research Methods

The research method which was used for this research is the case study method and survey method. Robson (2002:178) defines case study as a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence. A case study research is a very worthwhile way of exploring existing theories, it can enable the researcher to challenge an existing theory and also provide a source of new hypothesis. The case study was found to be a relevant method for the research. It is focusing on the portrayal of Prophet Emmanuel Makandiwa of UFIC by the media in Zimbabwe.

Saunders ,Philip and Thornhill (2003) ,define a survey as a research strategy that involves the structured collection of data from a sizeable population in a highly economical way..A survey can give the researcher more control over the research process. A survey can be obtained by using questionnaires and this allows for easy comparisons. The survey method will be very useful in gathering, analyzing, interpreting and in coming up with a conclusion on the research questions. It is also a suitable method for describing opinion, attitudes, feelings and perceptions of a well defined group or population. However the data collected by the survey strategy may not be wide ranging as those collected by other research strategies (Saunders ,Philip and Thornhill 2003:92).Much time is also spent on designing and piloting the questionnaire.

3.3 Research Population

Best and Khan (1993:13) describe that a population is any group of individuals that have one or more characteristics in common that is of interest to the researcher. While at the same time Polit (1991:6) states that the population is the entire aggregation of cases that meet designated criteria. According to Anderson, Sweeny, William and Shoemith (2010), a study population is the totality of all values of the variables that are under study. Readers of the selected media under study were the target research population.

3.4 Research Sample

The writer Wegner (2002:4) states that not every member of the population is observable. A subset of the population on which observations are made or measurements taken is called a sample. Interestingly enough Creswell (2003) defines sampling as the process of selecting participants from the total population. A sample is easy to manage hence economic in terms of time and financial resources. However, in support of that Cooper and Schindler (2003:17) are of the view that there are several compelling reasons for sampling which include lower cost, greater accuracy of results, greater speed of data collection, availability of population elements.

The targeted population was selected because they can produce a fair analysis on the portrayal of Pentecostal Prophets by the media. The researcher will use the non-probability convenient sampling whereby people will be picked randomly to fill in the target sample size. Convenience sampling involves selecting haphazardly those cases that are easier to obtain for the sample (Saunders, Philip and Thornhill 2003:177). This type of sampling was found to be more suitable because it is cost efficient and the researcher wants to find information from people who read different media on a variety of platforms, and how they view Pentecostal Prophets. Although this technique of sampling is widely used it is prone to bias and influences that are beyond the control of the researcher, as the cases appear in sample because it is easier to obtain them (Saunders, Philip and Thornhill 2003). In this study one hundred respondents made up of people who are employed in the media fraternity, students, church members of different denominations as well as readers of the selected media participated in the research via questionnaires and interviews.

3.5 Research Instruments

Data was collected using the following means:

Content Analysis: This is a set of manual or computerized techniques for contextualized interpretations of documents produced through the communication process. Content analysis traces documents from past times as well as non linguistic documents. However on its own it is not enough because some documents may be inaccessible. Content analysis was chosen because, this will give the researcher further insight on the selected media portrayal of Prophet Makandiwa as well as fill in knowledge gaps.

Secondary Research: This involves gathering data that already exist either from internal sources, free access data on the internet, newspapers, Journals, magazines and previous research. It is however important to carry out an initial desk research in order to gain background knowledge to the subject on study as well as identify useful leads that will help to get value from the research. The researcher will also try to get access to material generated. Desk research is cost effective at the same time large amounts of information can be accessed quickly. Secondary research results can

however be outdated, incorrect and the amount of information available may be very limited. Graham (2000:81) notes that, questionnaires and personal interviews are rarely adequate on their own, when dealing with complex real world situations, hence the need to use a mix of research instruments.

Descriptive Survey: describes how people take part in the study in an accurate way. It includes questionnaires and personal interviews. The target population will be given questionnaires to answer while some of them will be interviewed by the researcher. The strength of the descriptive survey is the high response rate and the anonymity that is guaranteed to the respondents.

Questionnaire: A technique in which each person is asked to respond to the same set of questions in a predetermined order. Questionnaires provide an efficient way of collecting responses from a large sample (Saunders ,Philip and Thornhill :2003) .They require less time and effort to fill in the necessary information if they are logically structured. However those who are illiterate are left out of the research population. Untargeted respondents may be asked to fill the questionnaires by intended respondents who will avoid pressure in terms of time and effort.

Face to Face Interview: An interview is a purposeful discussion between two or more people (Kahn and Cannell, 1957).Interviews help the researcher gather valid and reliable data relevant to the research questions and objectives. Interviews provide respondents a platform to reflect on events without needing to write anything down (Saunders ,Philip and Thornhill :250,2003).Through the use of personal interviews the researcher can clarify questions that are unclear to the respondent. Some of the people interviewed may also be shy and reluctant to give information through this technique. Personal interviews may be time consuming and can be hindered by geographical locations. The interviews are also prone to bias.

Telephone interview: The technique is an alternative to the face-to-face interview. It can cover large numbers of people or organizations. It has a wide geographical coverage that limits the face to face interview. This method may allow you to make contact with participants with whom it may be impractical to conduct an interview on face-to-face basis because of the distance and prohibits costs involved and time required (Saunders ,Philip and Thornhill :2003).However ,the participant may also be less willing to provide the researcher with as much time to talk to them in comparison with face-to-face interview.

3.6 Data Analysis

Bassey (1995:59) views data analysis as a process of sifting the collected data to patterns and condensing it into manageable proportions, and conceives interpretation as the researcher's reflection on and the drawing of meaning from analysed data. After the data was collected the researcher will proceed to analyse and interpret the data. The grounded theory approach was used to analyse the data. According to Tuner (1986) cited in Myers (1997:7) grounded theory is an inductive theory discovering methodology that allows the researcher to develop a theoretical account of the general features of a topic while simultaneously grounding the account in empirical observations or evidence. Grounded theory procedures are designed to build an explanation or to generate a theory around the core or central theme that emerges from the researched data (Saunders, Philip and Thornhill :2003).The theory suggests that there should be a continues interplay between

the data that was collected by the researcher and analysis resulting in theory development. However this type of approach is time consuming, intensive and reflective (Saunders ,Philip and Thornhill :2003)

Data Presentation, Analysis and Interpretation

4.0 Introduction

The article sought to focus into the portrayal of Pentecostal Prophets by the media to analyze how religion in Zimbabwe is being portrayed focusing mainly on the emerging churches like the Unite Family International Church which is led by Prophet Emmanuel Makandiwa. The analysis of the data and discussion of the findings was also carried out in this chapter. Responses to the interview questions were presented, analyzed and sub-conclusions were made from the findings. The data collected was analyzed in relation to the research problem, research objectives and sub-questions. The results and findings of this research were drawn from questionnaire responses.

This section focuses on the presentation, of the data that was collected in the research and it details all the findings that were collected and recorded. It also analyses the data so that there will be clear understanding of the various presentations used to show it like graphs, tables and pie-charts. The researcher focused on the presentation of gathered data, its analysis and interpretation. The research sub-questions listed in chapter one were revisited with a view to establish the extent to which the research results relate to them. The collected data was quantified and tabulated in tables to reveal trends and other salient features. This was followed by data analysis and interpretation in order to highlight the trends and characteristics. Sampled participants were presented with a questionnaire in which they were asked to express their views.

4.1 Demographic characteristics of the respondents

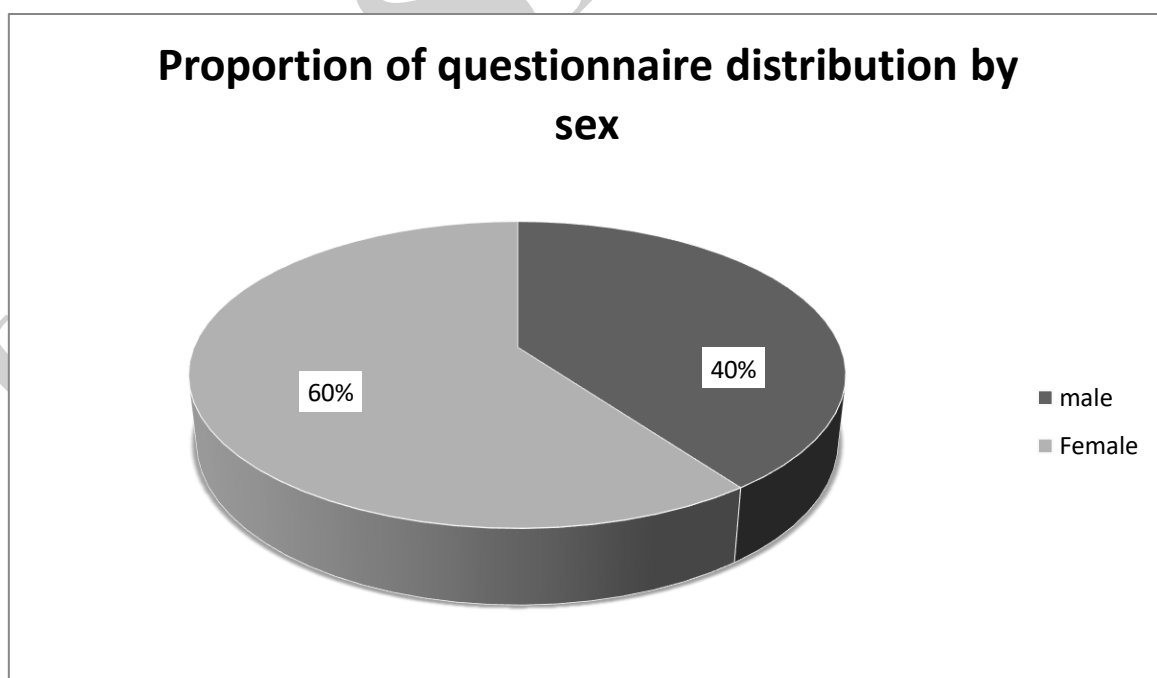


Figure 4.1 Sex of respondents (Source Primary Data)

Information on sex of respondents was presented in figure 4.1. The respondents which were used in the comprised of a 60% on females and 40% on males. Female responses were more than that of men mainly because more women than men attend church services. This shows that males are less interested in religious activities to a large extent. However this may also indicate a skeptical view of religion by men and not really a lack of interest because most of the respondents showed a belief in God and religion. Males, however, play an influential role as the breadwinners in most households and hence play a pivotal role in influencing their families' perception on Pentecostal churches.

4.2 Age groups of respondents

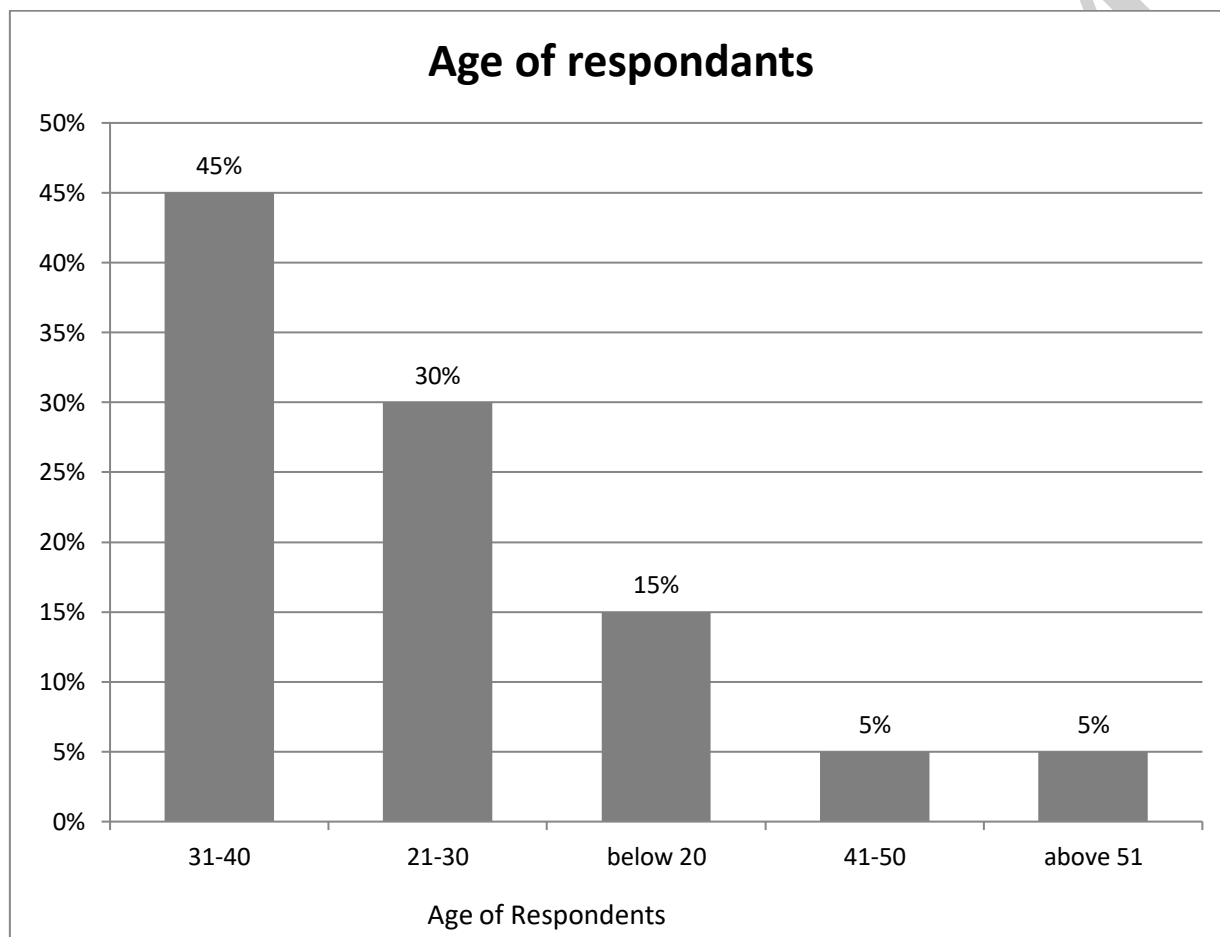


Figure 4.2 Age groups of respondents

From Figure 4.2 above a large proportion of the respondents are between the ages of 31 and 40 years. The graph also reveals that 30% of the total respondents are between the ages of 21 to 30 years of age. Only 10% of the respondents are 41 years old and above whilst a total 15% of the respondents are below the age of 20 years. This indicates that a the largest group of respondents are youthful. During this study the researcher considered the age group of the people who were given questionnaires as this would make sure the data collected is from a mature person who would give proper information and know about the topic under study.

4.3 Level of education of the respondents

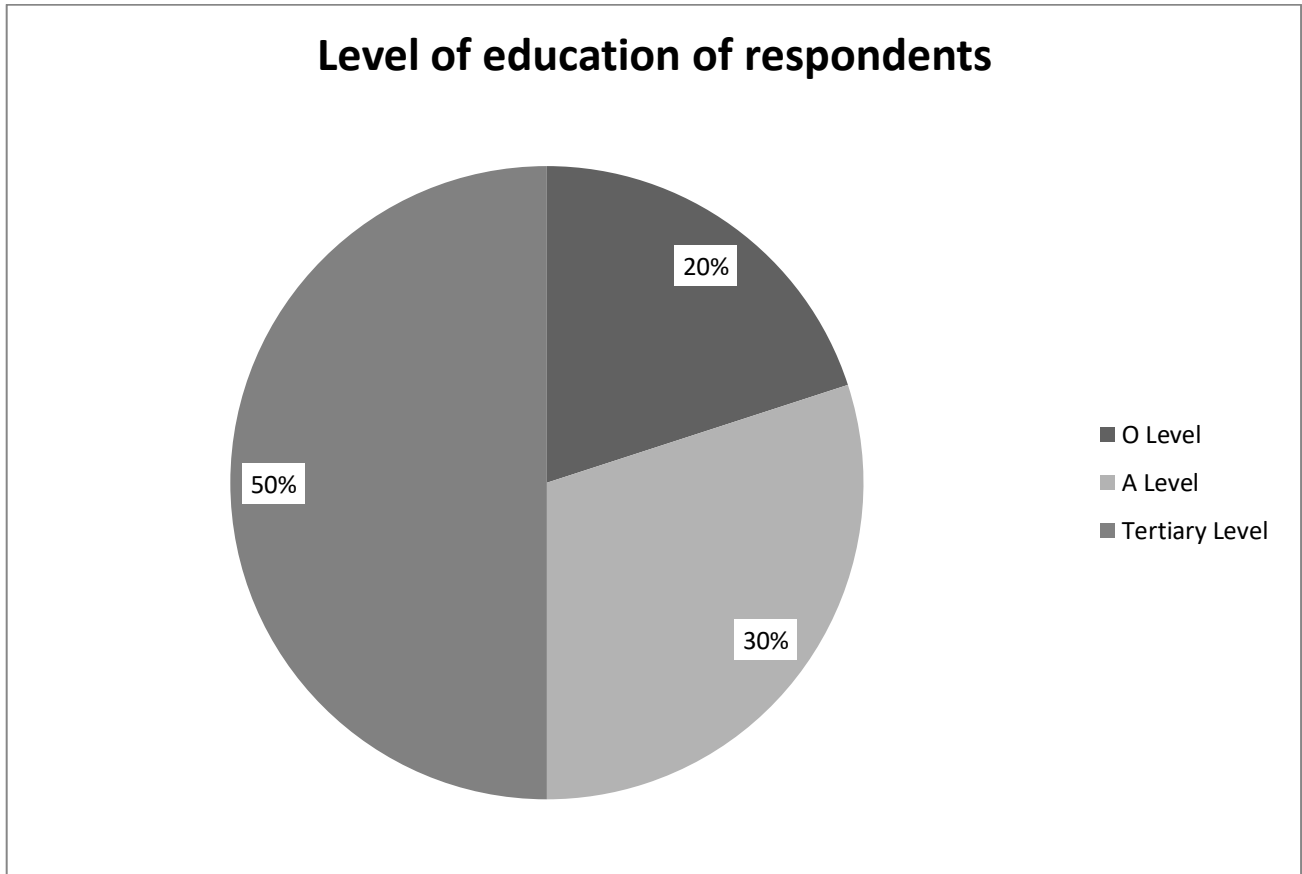


Figure 4.3 Level of education of the respondents

Most of the people who responded to the questionnaires were past ordinary level and this depicts that at least most of the people knew just what was asked about and would respond in a learned manner. However from the study respondents who responded to the questionnaire 20% had 'O' Level, 30% had 'A' Level and 50% did have tertiary education as their highest qualification.

4.4 Breakdown of the responses

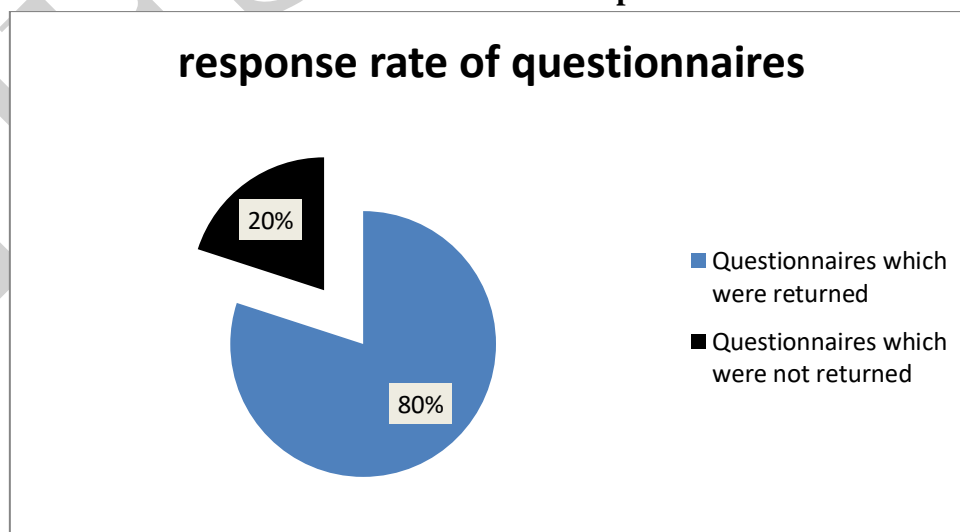


Figure 4.4 breakdown of the responses

Figure 4.4 indicates that most of the questionnaires were returned. The questionnaires had a high

return rate of 80 % whilst 20% were never returned. Questionnaires that were not returned were either misplaced by the respondent or were simply ignored due to lack of interest or busy schedules.

4.5 Breakdown of usable Responses

Nature of response	No. of respondents	Rate (%)
Usable	75	94
Not usable	5	6
Total	80	100

Table 4.1 Breakdown of usable Responses (N=99)

As shown in Table 4.5 above, 80 questionnaires were returned, 75 were completed correctly (94%). Of these, 5 questionnaires (6%) were not usable because several questions had not been answered. This brought the response rate down to 94%. The analysis of the results was based on the 80 questionnaires that were usable. Most of the respondents were keen to participate in this research since they believed that the research may contribute to a more objective portrayal of Pentecostal Prophets by the media.

4.6 Distribution of responses according to level of employment



Figure 4.6 Distribution of responses according to level of employment

Respondents to the questionnaires were mostly unemployed. They consist of 50% of the total

respondents. This figure also coincidentally indicates the high unemployment rate in Zimbabwe and possibly the reason why many people have turned to Pentecostal churches. Self employed individuals constituted 35%, those employed were at 10% and 5% were students. The graph suggests that many Zimbabweans were lured by the promise of financial prosperity, deliverance and healing through miracles. Thousands of unemployed youth flock to Pentecostal churches seeking the “Gospel of Prosperity”.

4.7 Type of Religious Conviction

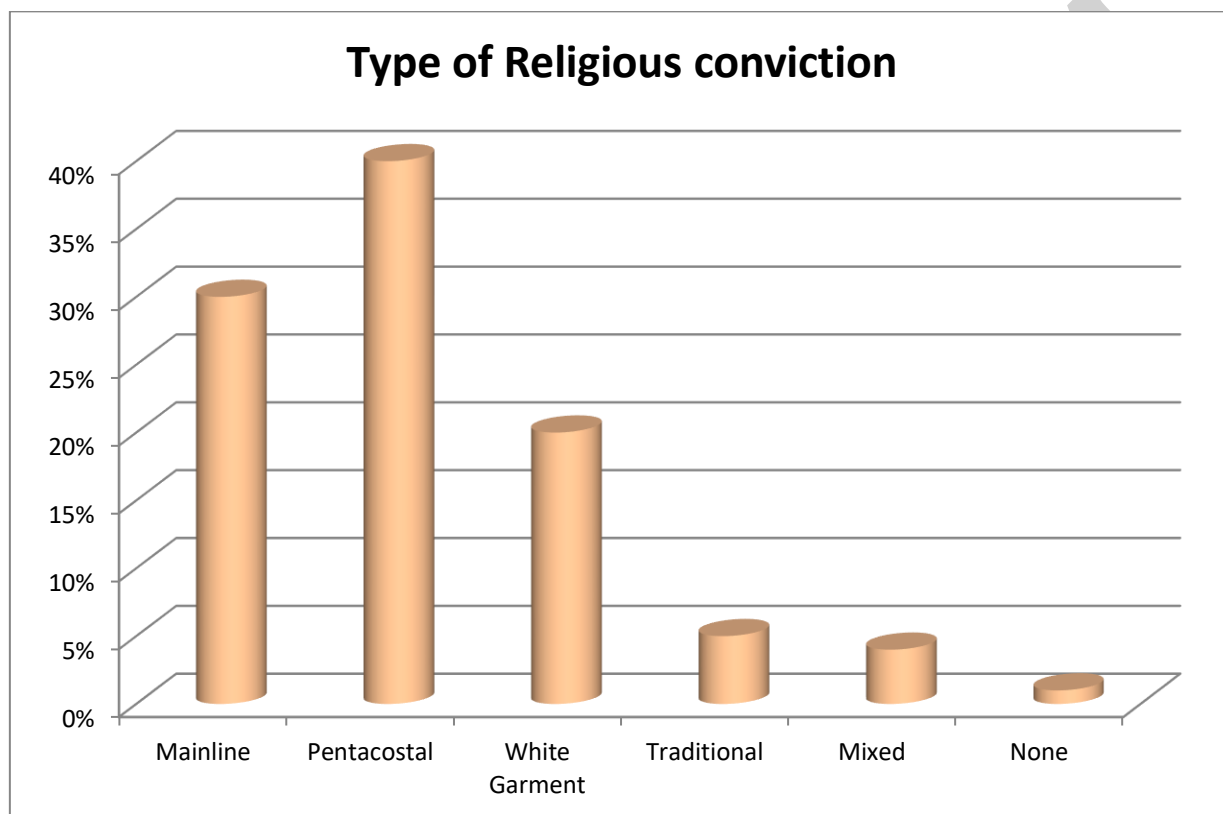


Figure 4.7 Type of Religious Conviction

Figure 4.7 indicates that a large number of respondents attend Pentecostal churches and also mainline churches. This indicates that a large number of Zimbabweans are of Christian conviction. It also indicates an exchange of congregants between mainline and Pentecostal churches. White garment churches also dominate as indicated by Fig 4.1 they are more popular than Traditional beliefs. They have a lesser following compared to mainline and Pentecostal churches.

The rise of Pentecostalism in Zimbabwe has its roots deeply linked to the political crises that led to the economic collapse of the Country in the year 2008. The crises was characterized by high inflation rates, high unemployment rates and high mortality rates. In addition to this, there was a dysfunctional health system, local industry collapsed and salaries that were below the poverty datum line. Disease outbreaks were a common feature during this period with cholera, malaria, typhoid, cancer, HIV-AIDS, diabetes and high blood pressure all claiming lives on a daily basis. Public health institutions also collapsed because of a shortage of staff and medicine.

It was against a backdrop of milieu and despair that many helpless Zimbabweans sought religious refuge. For answers and solutions to the depressing social and economic situations many people turned to Pentecostal Prophets. It is also important to note that many Zimbabweans as with other Africans, since time immemorial have lived in fear of witchcraft and ancestral spirits rendering them insecure and helpless. Pentecostal Prophets appeared to be of help. Many Zimbabweans were lured by the promise of financial prosperity, deliverance and healing through miracles. Thousands of people flocked to Pentecostal churches dumping mainline churches seeking the “Gospel of Prosperity” instead

4.8 The media has a negative portrayal of Prophet Emmanuel Makandiwa of the United Family International Church (UFIC)

RESPONSE	PERCENTAGE
STRONGLY AGREE	16 %
AGREE	42 %
DISAGREE	24 %
STRONGLY DISAGREE	18 %

Table 4.2 the media has a negative portrayal of Prophet Emmanuel Makandiwa of the United Family International Church (UFIC)

When respondents were asked the question whether the media has a negative portrayal of Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) , 42% of them agreed making it the largest percentage. Those who disagreed and strongly disagreed had a combined total percentage of 48% which is almost half of the total respondents.

Zimbabwean media is known for its active coverage of the activities of Pentecostal Prophets. Prophets like Emmanuel Makandiwa have received a lot of attention from journalists and it is important to review his portrayal in the media. The words that are used to describe Prophet Emmanuel Makandiwa in the media are important in his portrayal by the media because language is both a mirror that reflects the world views of its users and at the same time crafts their social outlooks and ideas. Critical Discourse Analysis (CDA) was used to fully explore the linguistic attributes the media used in its portrayal. Critical Discourse Analysis, according to E.Chitando (2013) was propounded by Fairclough, Van Dijk, Wodak and Blommaert and provides a theoretical guide to the analysis of the language used to portray Prophet Emmanuel Makandiwa in the media.

Fairclough (1992) proposes that CDA is a three-dimensional framework. The first dimension is discourse-as-text. The analyses of text should focus on linguistic features such as vocabulary, grammar, cohesion, wording and text structure. The second dimension of CDA is discourse-as-discursive-practice. The final dimension of CDA is discourse-as-social-practice. This means that

discourse occurs in a specific social structure and can only be effectively understood within that defined context.

4.9 Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) abuses the media for fame

RESPONSE	PERCENTAGE
STRONGLY AGREE	20 %
AGREE	30 %
DISAGREE	32 %
STRONGLY DISAGREE	20 %

Table 4.3 Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) abuses the media for fame

Respondents who disagreed that Prophet Emmanuel Makandiwa abuses the media for his own benefit or to attain fame had the largest percent which stood at 32%. Those who agreed made up 30%. However it is important to note that those who strongly agreed made up 20% whilst those who strongly disagreed at 20%. This indicates that respondents views were not totally in agreement.

The study therefore attempts to make an analysis of Prophet Emmanuel Makandiwa and other Pentecostal Church Prophets portrayal on different television channels in Zimbabwe. The study then attempts to analyze televangelism in respect of the mushrooming of Religious channels from Zimbabwe.

In Zimbabwe, there is one national broadcasting corporation ZBC TV. This channel is state owned and operates in parallel with state owned newspapers like The Herald Newspaper. Therefore the portrayal of Pentecostal Prophets in General by ZBC TV seems to amplify what the Herald reports on. This is common because of the already alluded ownership structure that guarantees State control of these entities. ZBC refrains from the hero worship and is skeptical of United Families International Church (UFIC) founder Emmanuel Makandiwa and Spirit Embassy leader Uebert Angel Mudzanire. In a Tuesday, 05 February 2013 19:08 News broadcast in which the headline was "Gono meets Makandiwa, Angel over miracle money" ZBC shows its skepticism when presenter states in a live report :

"Monetary authorities have failed to give a satisfactory explanation over the origins of the so called miracle money which has dominated the media in the past few weeks"

The reporter casts doubt on the credibility of the miracle money through statements like "so called miracle money" and depicts United Families International Church (UFIC) founder Emmanuel Makandiwa and Spirit Embassy leader Uebert Angel Mudzanire as con artists who have managed to get away with a dubious crime because apparently there is no evidence to convict them. These

reports are usually broadcast several times a day over a period of time and have the ability to manipulate the viewer's perception on the matter through repetition of the same messages which are also complimented by The Herald newspaper as well. It is however important to note that Pentecostal churches have been able to penetrate ZBC TV by buying a few minutes of broadcast time to publicize their activities. ZBC TV which desperately needs the money has developed a love hate relationship with Pentecostal churches because whilst being skeptical of the Pentecostal Prophets they also need the money they pay for broadcasting their church services.

Pentecostal Prophets have also joined the Broadcast industry by establishing their own television channels in so doing they can also be identified as "Televangelists". Emmanuel TV is owned by T.B. Joshua of SCOAN, Ezekiel TV is owned by Ezekiel Guti of ZAOGA, Yaddah TV is owned by Prophet Walter Magaya of PHD, Miracle TV is owned by Prophet Ubert Angel of Spirit Embassy and Christ TV is owned by Emmanuel Makandiwa of United Families International Church (UFIC). These Television channels fight for media space if not with each other then with local broadcasting stations like ZBC TV. This method of delivering the message of Christianity through channels like Emmanuel TV is called "Televangelism". In order to fully understand the impact of these channels on needs to look at Zimbabwe's media space. ZBC TV holds the monopoly on Zimbabwe's airwaves and no other player has been able to establish a TV Channel in Zimbabwe since independence. Many Zimbabwean households who could not afford the financially prohibitive DSTV (Digital Satellite Television) opted to buy FTA (Free to Air Decoders) decoders which were cheaper. This was a break from ZBC's low quality programs. As a result many households opted for the subscription free FTA decoders with almost every urban household in Zimbabwe owning a unit. It therefore gave a leeway for Pentecostal Churches in Zimbabwe to own FTA channels without having to deal with the restrictive laws of the Broadcasting Services Act.

The Herald newspaper of 1 November 2013 published an article with the headline "UFIC launches TV channel". In the article United Families International Church (UFIC) led by Emmanuel Makandiwa was described as having launched a 24 hour television channel available on free-to-air decoders. UFIC spokesperson Pastor Prime Kufakunesu described the station as the best mode of evangelism globally. He noted that UFIC had a growing number of visitors from Ukraine, Lebanon, Afghanistan, The United Kingdom, Australia, Botswana and Malawi so the channel would make it easy for people who miss service. Such a development means that UFIC is part of the media landscape locally and internationally. It gives Emmanuel Makandiwa an opportunity to counter some of the negative publicity he may receive on ZBC TV and at the same time reaching a worldwide audience.

UFIC spokesperson Pastor Prime Kufakunesu described the content as having sermons and gospel music with programming to cater for all age groups. Consumption of such material for 24 hours a day for an individual according to the cultivation theory will more likely lead one to believe social reality portrayed on television. This puts Televangelist channels like Christ TV at an advantage by using the media to portray themselves in ways that benefit them and their leader Prophet Emmanuel Makandiwa. Watching some of the footage on the channels one can easily see that The Channel is centered on Prophet Emmanuel Makandiwa and his activities. He is seen delivering sermons and performing great miracles to multitudes of congregants. He is portrayed as The alpha male and superhero of the Gospel of Prosperity much like a Hollywood movie where there is a main actor

whom all events are centered on him/her while others are helpless and of lesser importance. In such movies there is also a fight against evil and good and the superhero or main actor has special powers that help him fight for the helpless and oppressed people against the evil forces. This is amplified by the popular Zimbabwean saying “main actor haafe” which basically means the main actor of the movie will always survive any situation. Cultivation theory is seen at work locally where one can see people nicknaming themselves after famous movie actors like MacGyver, Terminator, Rambo and this is also evident on public transport logos, tattoos, T-shirts and graffiti on public walls and buildings because of television influence. The same trend can be seen even with famous Sports on television like wrestling and soccer where one identifies themselves with soccer teams like Chelsea and begins to wear a jersey similar to the ones worn by the team. To them life’s ups and downs are centered on the success and failure of the team such that when Chelsea football club loses a match the supporter becomes ill tempered towards family and friends.

Parallels can be drawn between Hollywood show business and the new religious culture that has been embraced by Pentecostal Prophets. Pentecostal Prophets use Television to popularize themselves and demonstrate their spiritual power to mesmerized viewers much like the film character Superman would always defeat the overwhelming forces of evil in battle through supernatural powers. They use the opportunity to sell their DVDs, CDs, T-shirts, wristbands, caps, stickers, posters, books, anointing oils and many other branded trinkets. Some of the programs also include testimonials from congregants who will have received miracles after suffering from diseases like cancer or witchcraft. Owning a Television Channel can also give one the opportunity to fully utilize or abuse the media.

4.10 The media is fulfilling its role as the watch dog of society vis-à-vis Pentecostal Churches

RESPONSE	PERCENTAGE
STRONGLY AGREE	20 %
AGREE	30 %
DISAGREE	32 %
STRONGLY DISAGREE	20 %

Table 4.4 The media is fulfilling its role as the watch dog of society vis-à-vis Pentecostal Churches

Respondents disagreed that the media is playing its role as a watchdog in society. Those who disagreed stood at 32% indicating a high lack of confidence in journalist’s role. Those who agreed stood at 30% and those respondents who strongly agreed and disagreed stood at 20%.

Zimbabwean musician Brown Sugar released a song titled “Miracle Money”. In the song Brown criticises modern-day prophets whom he accuses of fleecing their followers through trickery. The five-minute song is a factual analysis of the contemporary social system. The artist notes that the song was inspired by the fact some pastors are using mass hypnosis to rip off poor people of their hard-

earned cash. Brown Sugar said. “They come up with things like miracle babies, miracle houses and miracle weight loss and other ridiculous things that are unbelievable.” Brown Sugar said a lot of contemporary clergymen were staging miracles such as depositing money into unsuspecting congregants’ bank accounts under the ruse that the money was from God. The song makes a mockery of “fake prophets” and their “miracles” highlighting that money is earned through genuine work. “After all, the so-called money usually turns into green leaves when it is supposed to be the greenback,” he said. The statement was in reference to another article which received media attentions were miracle money allegedly turned into leaves.

In relation to the same incident Newsday of 1 January 2013 had the headline “Pastor Labels Makandiwa, Uebert Angel ‘cheats’”. Chitsinde told Newsday had no regrets over his message and threatened to expose what he termed a “new wave of prosperity gospel preachers” if they dared to sue him over his remarks. He further remarked the rising-up of prophets shows a pattern of people who get into the ministry for money after observing how others have had a mixture of fame and fortune, having made lots of money.

The Spoken Word Ministries leader accused Prophet Angel, of using trickery to detect people’s phone numbers saying these were Nigerian games. He challenged the media to probe how people who attended church programmes led by the prophets ended up having money miraculously credited into their accounts. Chitsinde stated that it was a stage-managed act just like TB Joshua’s. The only difference being TB Joshua is more sophisticated and smarter. The cleric added that there needs to be an investigation to establish where the money that people received came from whilst criticizing the miracle as utter nonsense and rubbish. He said it could not be ruled out that some prosperity preachers were using juju and misleading people in the process and implored the media to unearth the truth. He encouraged the media to expose these things and interview these prophets to see if they can establish their credibility.

On February 4 2013, The Herald Newspaper published the headline “Gono Okays Miracle Money, Says No law violated”. The Reserve Bank governor Gideon Gono told a press conference attended by United Families International Church (UFIC) founder Emmanuel Makandiwa and Spirit Embassy leader Uebert Angel Mudzanire that the central bank was charged with enforcing earthly laws and had a limited understanding of the spiritual realm. The Herald further stated that some people had been urging the RBZ to investigate the miracle money arguing that it could be in violation of financial laws. However The Governor hastened to point out that there is a difference between the spiritual and earthly laws. Therefore we have a limited understanding of the spiritual laws and as far as the physical laws no crime had been committed by the Prophets miracles as far as he was concerned. The Herald of December 27, 2013 summed up the matter in a Business article titled “The curious case of miracle money”. The article states that the story ranks as the Herald Business’ most curious report of the year because the then Reserve Bank governor Gideon Gono initially issued warnings urging United Families International Church (UFIC) founder Emmanuel Makandiwa and Spirit Embassy leader Uebert Angel Mudzanire to find other ways of pleasing their followers because they risked flouting International monetary laws. Finance minister Tendai Biti cast his aspirations over the development and challenged the Prophets to perform their exploits by raising US\$10 Billion required to offset the Countries Debts to prove this “miracle money” was real. A few days later after the statements a press conference was held with Reserve Bank governor Gideon

Gono flanked by United Families International Church (UFIC) founder Emmanuel Makandiwa and Spirit Embassy leader Uebert Angel Mudzanire. He acknowledged the two had no control over their miracle money as it comes from God. Dr Gideon Gono also noted that he had only raised concern over international violations and further admitted that no earthly laws had been broken. Former Deputy Minister Aurther Mutambara summed it up by stating that there was no reconciliation between economics and miracles and any attempt to link the two were futile.

The salience of the miracle money case clearly depicts how the media in Zimbabwe can set an agenda for the nation to follow with a keen interest. This is indicated by the involvement of preachers, ministers and the general public in expressing their views of the matter.

4.11 The Media is Justified in the way it Portrays Prophet Emmanuel Makandiwa of the United Family International Church (UFIC)

RESPONSE	PERCENTAGE
STRONGLY AGREE	20 %
AGREE	32 %
DISAGREE	30 %
STRONGLY DISAGREE	20 %

Table 4.5 The Media is Justified in the way it Portrays Prophet Emmanuel Makandiwa of the United Family International Church (UFIC)

The largest number of respondents agreed that the media is not justified in its portrayal of Prophet Emmanuel Makandiwa of the United Family International Church (UFIC). The percentage of those who agree stood at 32%. Those that strongly agreed tallied equally with those who also strongly disagreed.

Pentecostal Prophets like Emmanuel Makandiwa are portrayed as the pioneers of the Gospel of Prosperity. They complement this type of gospel through their lifestyle which is characterized by material wealth. It is this material wealth that has often led them in a collision course with the media.

4.12 The Private and State Media view Prophet Emmanuel Makandiwa Differently

RESPONSE	PERCENTAGE
STRONGLY AGREE	18 %
AGREE	42 %
DISAGREE	24 %
STRONGLY DISAGREE	16 %

Table 4.6 The Private and State Media view Prophet Emmanuel Makandiwa Differently

Respondents were asked to give their opinions on whether private and state media have differing views on similar issues on their portrayal of Prophet Emmanuel Makandiwa. The results from the research show that most respondents agreed at 42% whilst the least number strongly disagreed at 16%.

The above assessment seems to reveal conflicts within the different media houses with one leaning towards praise reporting while the other preferring to be more reserved. This may reveal different interests that the media houses hold with Newsday being privately owned and the Herald being a government owned paper. The Herald's cynicism of Makandiwa may reflect Government opinion on Pentecostal Prophets. Mugabe used the burial of his nephew to remind Zimbabweans about sticking to the traditional church where he still belongs. The statements uttered also seem to reveal a conflict between the mainline churches and Pentecostal Churches. According to McCombes (2000) the power of the news media to set a nation's agenda, to focus public attention on a few key public issues, is an immense and well-documented influence. The Agenda Setting Theory shows us how influential the media can be to people. Front page displays, large headlines. In the year 2013, the media was abuzz with news of "miracle money". These miracles were being performed by Prophet Angel and Prophet Makandiwa in their churches where congregants were reported to have miraculously have extra money in their bank accounts and wallets. For almost a year the media was awash with the idea that this money was fake and a dubious crime was being committed. The miracle became so controversial that other church leaders openly criticized the Prophets in the media. The Newsday of 21 January 2013 published a story carrying the head line "Pastor labels Makandiwa, Uebert Angel cheats ". The church leader was further quoted as remarking:

"There is no God who operates like that because these are old Nigerian tactics to rob people of their cash. That was a stage-managed act just like TB Joshua's. The only difference is that TB Joshua is more sophisticated and smarter: If God wants to bless you, He uses people. There needs to be an investigation to establish where the money that people received came from. From which accounts did the money come? This is nonsense, rubbish,"

The Herald of 22 February 2013 also published an article from Ghanaian Newspaper Daily Guide with the headline "Miracle Money Godfather Speaks Out". The article is interesting because it actually begins with the question "ever wondered why nowadays there are more prophets in Africa?"

The writer then continues to say “some ‘men of God’ actually brag that they possess powers to perform any type of miracle while some boast of being the first The said article is about a powerful “sangoma” who claims to have been consulted by over 1 700 pastors and “men of God” for powers to perform miracles.

The miracle money agenda took centre stage with religious groups, the general public and politicians having their opinion on the issue. The Herald of 4 January 2013 carried a headline stating “Biti dares miracle cash prophets”. In the news article the then Finance Minister ,Tendai Biti challenges Spirit Embassy Founder Prophet Ubert Angel and UFIC Prophet Emmanuel Makandiwa to produce over US10 billion dollars required to liquidate government debt and national programmes. Finance Minister Tendai Biti implored the Prophets to perform the miracle to offset the country’s debts to prove “miracle money” was indeed real.

On January 16 2013, The Newsday carried the headline “Gono Warns on Miracle Money”. The Reserve Bank governor further remarked that the “prophets” were not following the norms of sweat, hard work, honesty, opportunity and perseverance in accumulation of wealth. Gono castigated the Prophets activities and was quoted as further remarking:

If money is ‘faked’ or counterfeited under whatever disguise, various international conventions and protocols to which all member countries, including Zimbabwe, are signatory to, require that we declare such miraculous money ‘proceeds of money laundering’ and continuing to encourage such practices is a very serious offence under the United Nations Convention on Suppression of Financing of Terrorism (1999),and the Convention Against Transnational Organised Crime, otherwise known as the Palermo Convention

Gono warned citizens to be careful not to cause “or invite unnecessary attention and adverse scrutiny upon the country’s financial systems for whatever reasons by sticking to acceptable, universally acknowledged earthly norms of earning money, enriching themselves and others they are privileged to lead.

The Newsday of 14 February 2013 carried the headline “Mutambara takes dig at ‘miracle money’”. The then Deputy Prime Minister Arthur Mutambara warned Zimbabweans against accepting the concept of the so-called miracle money, saying this was a violation of scientific and legal norms that governed earthly life.

CONCLUSION

5.1 Conclusion

The study gathered that the media can play a role in influencing its consumers even by slight distortions of facts. This is evidenced through the differing portrayal of news articles that relate to Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) and also of Pentecostal Prophets in Zimbabwe. One can easily identify different news articles in the media with differing perceptions of the same news that it has differing impact on the consumer. The difference between state owned and private media is also evident as both have different vantage points in which they inform the public on issues relating to Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) and also of Pentecostal Prophets in Zimbabwe.

5.5 Recommendations

Based on the research findings, the following are the recommendations:

- The media has ignored and failed to highlight the challenges that are faced by Pentecostal Prophets from the media. It is therefore recommended that the media refrain from bias.
- The way journalists portray church leaders can ignite religious fundamentalism leading to crises similar to that found in Countries like Nigeria. The research therefore encourages media objectivity so as to observe ethical principles of journalistic practice in order to enhance the function of religion in society
- The media should play a watch dog role as it is the guardian of society.
- It is also recommended that Prophet Emmanuel Makandiwa of the United Family International Church (UFIC) and also Pentecostal Prophets should try by all means to avoid negative publicity. This has the negative effect of attracting the wrong kind of attention from the media. Prophet Emmanuel Makandiwa and other Pentecostal Prophets are public figures who should take care of their public image to avoid unwarranted criticism from the public therefore flaunting their wealth on social media platforms is not a good idea as they risk being portrayed as hypocrites.

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