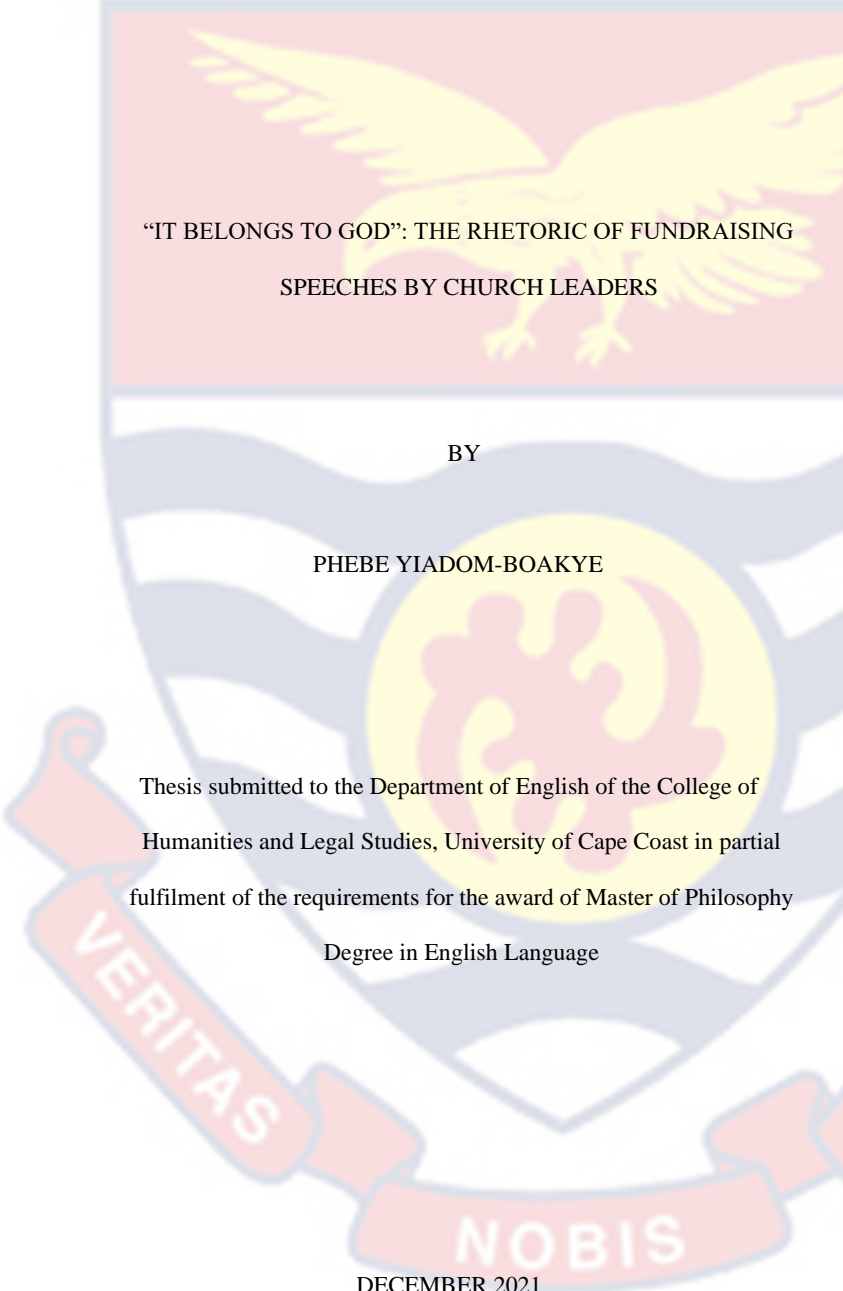


UNIVERSITY OF CAPE COAST



“IT BELONGS TO GOD”: THE RHETORIC OF FUNDRAISING  
SPEECHES BY CHURCH LEADERS

BY

PHEBE YIADOM-BOAKYE

This thesis submitted to the Department of English of the College of  
Humanities and Legal Studies, University of Cape Coast in partial  
fulfilment of the requirements for the award of Master of Philosophy  
Degree in English Language

DECEMBER 2021

**DECLARATION**

**Candidate's Declaration**

I declare that all information produced in this thesis is a result of my own research. Other works cited have been properly acknowledged by means of referencing. No part of this research has been presented elsewhere for another degree.

Candidate's Signature..... Date.....

Name: Phebe Yiadom-Boakye

**Supervisor's Declaration**

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's Signature..... Date.....

Name: Prof. Joseph Benjamin Archibald Afful

### ABSTRACT

Language is the most widely used medium to achieve persuasion. The study of rhetoric in religion aims at identifying the persuasive strategies in speeches of religious leaders. It is against this background that this study was conducted. The current study explored the rhetoric embedded in the speeches of Charismatic church leaders during fundraising in church through the lens of Aristotle's Classical Theory on Rhetoric, (logos, ethos and pathos) and other rhetorical devices such as tropes and schema. The study was grounded in the qualitative research approach, with (26) speeches which constituted the data for the analysis. The analysis revealed that church leaders used the second person pronoun 'you' and active verbs such as 'give', 'bring', 'take' among others to persuade their congregants. The data disclosed that ethos, logos and pathos posited by Aristotle as persuasive technique were one of the effective tools the speakers used to achieve persuasion. The study concludes that the appeal to emotions (that is, pathos) influenced persuasion more than the other modes did. The study contributes to studies on the rhetoric of religious genres, especially, in fundraising that has received inadequate attention.

**KEYWORDS**

Charismatic Church

Fundraising

Giving

Religious Discourse

Sermon



### ACKNOWLEDGEMENTS

Professor Lawrence Owusu Ansah, what can I say? Words cannot express how appreciative I am to you for your support, encouragement and good counsel. I have come this far because of your able tutelage. Professor Joseph Benjamin Archibald Afful, I am grateful for all your hard work, guidance and above all the immensurable time spent to read every page of this work. Prof. Eric Opuku Mensah, thank you for your guidance and all the assistance. I cannot forget to mention Rev. Sr. Dr. Alice of Religion and Human Values of the University of Cape Coast, who gave me some needed materials despite the short notice.

To all my friends who encouraged me to finish the research especially Martin Tete Atweri, Bright Nuhoho, Isaac Afrani, Mrs. Flora Wellington Blay, Catherine Eyiku Amissah, Emmanuel Hector Quartey, Ernest Eshun, and all those who supported me in diverse ways but have not been mentioned, I am most grateful. I thank all the interviewees.

To my Pastors, Bishop Rory Aryee and Lady Pastor Anna Aryee; your encouragement and granting me the permission to do some of the recordings are never taken for granted. My parents, Rev. Peter Yiadom-Boakye and Mrs. Comfort Yiadom-Boakye, and siblings, Eunice, Mark and Peter Jnr., you have given me many reasons to keep moving on. God bless you and thank you Sis for the financial assistance.

The Almighty God has been my backbone since the beginning of this research and I am grateful for His strength and travelling mercies through this journey.

**DEDICATION**

To all those who encouraged me to pursue my dreams



## TABLE OF CONTENTS

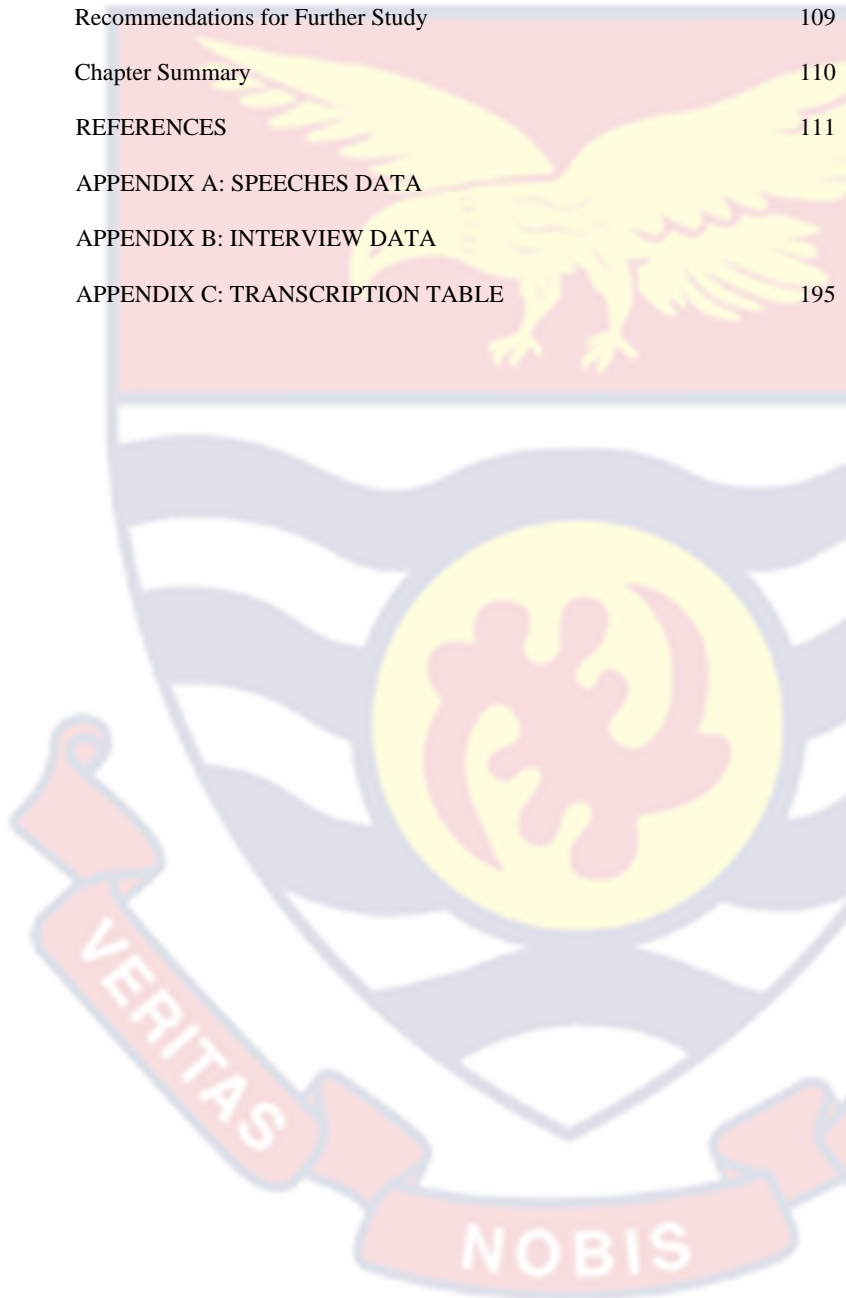
Content	Page
DECLARATION	ii
ABSTRACT	iii
KEYWORDS	iv
ACKNOWLEDGEMENTS	v
DEDICATION	vi
TABLE OF CONTENT	vii
LIST OF TABLES	xi
LIST OF FIGURES	xii
CHAPTER ONE: INTRODUCTION	
Background to the Study	1
Statement of the Problem	3
Research Questions	4
Delimitation of the Study	4
Significance of the Study	5
Organization of the Study	5
Chapter Summary	6
CHAPTER TWO: REVIEW OF RELATED LITERATURE	
Introduction	7
Theoretical Framework	7
Ethos	8
Logos	12
Pathos	14
Key Concepts	19

Religious Discourse, Religious Language	19
Fundraising	22
Giving	26
Rhetorical Devices	28
Empirical Studies	32
Chapter Summary	42
<b>CHAPTER THREE: METHODOLOGY</b>	
Introduction	43
Research Design	43
The Lighthouse Chapel as Research Setting	44
The Charismatic Movement	45
Data Sources	47
Sampling Procedure	48
Data Collection Procedure	49
Data Analysis Procedure	51
Problems Encountered in the Study	53
Ethics, Reliability and Validity	55
Chapter Summary	56
<b>CHAPTER FOUR: ANALYSIS AND DISCUSSION</b>	
Introduction	58
Analysis and Discussion of the Data	58
Lexico -Grammatical Items	58
Pronouns	58
‘You’ and ‘Your’	61
‘I’	65



'It'	67
'We'	69
Lexical Verbs	70
Adjectives	72
Mood System	74
Syntactic Level	76
Rhetorical Devices in Fundrasing Speeches	82
Hyperbole	83
Metaphor	84
Repetition	86
Rhetorical Strategies	89
Ethos	89
Logos	92
Pathos	95
Effects of Rhetorical Tools on the Congregation	100
People Influenced by the Speeches of the Church Leaders	100
People Influenced by the Person Presenting the Message	101
Chapter Summary	103
<b>CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION</b>	
Summary of the Study	104
Key Findings	106
Findings in Relation to Research Question One	106
Findings in Relation to Research Question Two	107
Findings in Relation to Research Question Three	109

Conclusion	109
Recommendations for Further Study	109
Chapter Summary	110
REFERENCES	111
APPENDIX A: SPEECHES DATA	
APPENDIX B: INTERVIEW DATA	
APPENDIX C: TRANSCRIPTION TABLE	195



**LIST OF TABLES**

Table		Page
1	Grouping of Recorded Data of Church Leaders	51
2	Distribution of Pronouns in the Data	60



**LIST OF FIGURES**

Figure		Page
1	Nouns and Adjective Modified	73



## CHAPTER ONE

### INTRODUCTION

#### Introduction

This work is broadly located in the interface between language and religion focusing on fundraising speeches. In this chapter, attention is paid to the background to the study, statement of the problem, research questions, delimitation and significance of the study.

#### Background to the Study

Discourse, a term derived from Medieval Latin *discursus* which means argument, most of the times, is referred to as a form of “language use, in public speeches or generally ways of speaking” (Van Dijk, 1997: 2). It center’s not only on spoken texts, but written texts in the concept of discourse. According to Mills (2004 :1), discourse is “a verbal communication, that is, talk or conversation; a formal treatment of a subject in speech or writing; expressions in the form of a sermon” among others. Cook (1989:1) explains that discourse analysis scrutinizes “how the use of language, considered in their full textual, social and psychological context, become meaningful and unified for their users”. Language is used to perform many activities such as “persuading, dissuading, manipulating others, and forming various ideologies of power and politics” (Mohan, 2014:8). Politicians, advocates, teachers, lawyers, business professionals, and (religious) preachers gain immense power, influence and wealth by using language strategically (ibid). Over the years, language has been used as a medium of communication among people of different cultures, societies, countries, ethnic groups and between religious leaders and their followers.

There have been many studies on religious discourse in Applied Linguistics (Keane, 1997; Rahimi et al., 2011). Most of the research areas center on how religious leaders use language to persuade their followers to accept their views (Mohan, 2014). Researchers like Ugot et al (2013) have studied how language is used in communicating ideologies. Sharif et al (2014) have also drawn attention to some speeches made by Mother Teresa, where she employed rhetorical elements to persuade her followers. Godlove (1999) has explored first person authority as a persuasive strategy. Analyses of some sermons to determine persuasive elements have gained much consideration (Mensah-Asare, 2010; Eldin, 2014). Further, research work carried out showed how some religious leaders use language to enact power in their sermons (Cipriani, 2002). The use of metaphor as a persuasive tool has also gained popularity in studies into religious discourse. Researchers such as Okafor (2014) and Harrison (2007) have investigated the use of metaphors in sermons and how the metaphors talked about religious experience.

In Africa, scholars have researched the use of the English Language in modern day churches such as the Charismatic and the Pentecostal. They concentrated on how the use of the English language has helped to attract many public following of these churches (Dazdarevic, 2012; Ugot et al., 2013; Anyanwu et al., 2016). In these modern-day churches, the speakers use rhetorical strategies to influence their followers to donate generously to support various activities in church.

Giving is described as an act to present something voluntarily without expecting compensation. It is considered an act of worship in Christianity. Prior to the introduction of money as the medium of exchange, people

presented either foodstuffs or animals as their offering according to the Bible.

Presently, most religious organizations accept giving in monetary terms.

Nevertheless, others accept animals or food products, while others combine

the two. This study centers on the language church leaders use during

fundraising appeals in church.

### **Statement of the Problem**

Researchers have shown interest in the language used during church service (Anyanwu et al., 2016; Rahimi et al., 2011; Keane, 1997). Other researchers have conducted studies on the rhetoric of church leaders in their sermons (Adam, 2020; Adam, 2017) but there has been relatively little attention given to the rhetorical strategies that religious leaders use when they ask their congregation to give money at any church service in Ghana and in Africa as a whole. Giving can take place during the regular church service or special occasions like Thanksgiving Day, conventions, and camps. To fill this gap, the researcher seeks to explore how church leaders at this session of the service use language to persuade their congregants and to find out the rhetorical elements that are at work in church. This study will present an opportunity to add to knowledge on the persuasive strategies used to motivate giving in church. By trying to fill this gap, the study can help to find out whether there are similarities or differences in the rhetorical strategies employed in religious fundraising and other related discourses in such institutions as the judiciary, politics and academia.

### Research Questions

To realise the aim of the study, the researcher asked the following research questions:

1. What key linguistic items do church leaders use in their speeches to persuade their congregants to give?
2. What are the rhetorical features church leaders employ in their speeches in persuading their followers to give?
3. How effective are these rhetorical features on the congregation to give?

### Delimitation of the Study

The following delimitations are necessary in order to set the present work in focus and to establish the clear boundaries of the study.

First, the study is restricted to religious discourse, specifically the language of church leaders when they ask their congregation to give money, otherwise known as 'giving', in church. I chose religious discourse on giving because there is inadequate research on the rhetoric of fundraising by church leaders in church (Shaibu, 2021).

Second, the study is limited to a Charismatic church, specifically The Lighthouse Chapel International. This delimitation is informed by the researcher's affiliation to that church and accessibility to data. Further, by using other Charismatic churches for this study, I thought the study would be widened and accessibility to data might be a challenge.

Third, the data is centred mainly on the verbal aspect of communication being aware of the numerous non-verbal features that characterize such a discourse. Such features as clapping, responding to comments from the church leaders, and walking to the front of the church will however occasionally be



considered as such features demonstrate acceptance in religious communication.

### **Significance of the Study**

This study is also important in the following ways. First, the study will contribute to the literature on religious discourse (Adam, 2020) by focusing on a relatively less researched area — fundraising. Research works on the persuasion embedded in fundraising by church leaders have not received adequate attention (Shaibu, 2021). This study will add to the existing knowledge.

Additionally, the study has implications for theory in particular Aristotle's Classic Theory on rhetoric as an analytical tool for oral religious genre. The findings at the end of the study can either support some of the arguments posited by Aristotle or disagree to some of the claims. The findings may indicate which of the three proofs feature dominantly as against the other discourses.

Last but not least, the findings of this study will be useful to other researchers who wish to pursue further research on religious discourse, in general, and fundraising, in particular. Thus, this study will provide an impetus for further studies on fundraising.

### **Organization of the Study**

The study is divided into five chapters. The first chapter begins with the introduction, background to the study, the statement of the problem of the study, the research questions which underpin the study, and the delimitations of the study.

The significance of the study is also fore-grounded in this chapter.

The second chapter is devoted to the literature review. It explicates the theory and key concepts on which the study hinges and presents the empirical literature related to the study.

Chapter three discusses the methodology of the present work. In this chapter, the research design, the research site, data source, data collection procedure, sample size, and sampling technique as well as challenges faced by the researcher during the collection of data are presented and discussed. The penultimate chapter presents the results, analysis and discussion of the data collected in line with the three research questions.

The final chapter provides a conclusion to the research. Here, a summary of the major findings of the study, and recommendations for further research are clearly spelt out.

#### **Chapter Summary**

Chapter one introduced the broad area concept of the study. It presented the background of the study and highlighted the statement of the problem. The research questions were outlined to serve as a guide to achieve the purpose of the study. The delimitation highlighted the specific jurisdiction the study centered on. The last section revealed the overall organization of the thesis.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### Introduction

This chapter reviews literature related to the study. It first examines the theoretical framework that supports the study. Some persuasive devices in rhetoric are discussed in order to enhance understanding of the rhetorical devices employed by church leaders in their speeches. Finally, the language of fundraising appeals, the idea of giving in church and previous study on fundraising speeches will be examined.

#### Theoretical Framework

The term rhetoric comes from the Greek word for “speech” or ‘spoken’ which is “retor”. Aristotle defines rhetoric as the faculty of finding all the means of persuasion on a subject. Also, Cicero explains rhetoric as the art of persuasion, whilst according to Griffin (2001) Quintilian, the Roman rhetorician, sees rhetoric at the art of speaking well. Modern rhetoricians like Burke (1950) and Fisher (1987) have introduced the theories of Dramatism and Narrative Paradigm respectively as forms of new rhetoric. The theory of Dramatism is designed to discover human motives for acts through inquiry into words. It further explains that thoughts and ideas are not free from the language used to frame them, whilst Narrative Paradigm proposed by Fisher (1987) says that communication occurs through storytelling or reporting of events. The theory further explains that stories carry more persuasive effects than arguments.

Aristotle posits that the available means of persuasion are based on three kinds of proofs: *Ethos*, *Pathos* and *Logos*. These three proofs are

essential principles to accomplish persuasion. He refers to them as the modes of persuasion. Aristotle proposed these three means of persuasion because he claims that a speech consists of three things: the speaker, the subject addressed in the speech, and the hearer. The three means of persuasion can be found either in the character of the speaker (*ethos*) or in the argument of the speech (*logos*) or in the emotional state of the hearer (*pathos*). He claims that these three modes of persuasion are indispensable for any orator to influence and persuade his/her audience (Alkhirbash, 2016). Based on the Aristotle's explanation on rhetoric, the researcher chose Aristotle's Classical Theory in order to achieve the research objectives. In the subsequent paragraphs, I discuss *ethos*, *logos*, and *pathos*.

### **Ethos**

*Ethos* refers to a speaker's credibility, how believable she/he is. The more credible the speaker is, the more likely it is that the listeners will believe his/her words, trust him/her, and respond positively to his/her message (Stiff et al., 2003; Beebe et al., 2012). Foss (1996:29) has also explained *ethos* as the trustworthiness and character of the speaker. It deals with the "effects or appeals of the speaker's character". Iivari (2014:112) explains that if a "speaker appears worthy of credence and able to gain his audience confidence, the audience will accept his/her ideas and consider his/her propositions true and credible". The speaker or orator should speak in such a way that his/her trustworthiness would be established as "we believe fair minded and trustworthy people readily and quickly" (Kennedy 2007:38-39). Additionally, *ethos* can be described as the study of human character and the persuasive potential of the speaker's character and personal credibility (Herrick, 2001).

Ethos appeals to ethics and character of the speaker. Ethos seeks to persuade the audience that the speaker can be trusted and believed due to his/her noble character or ethical ways in which he/she is presenting ideas. *Ethos* is developed by the speaker when she/he chooses language that is appropriate for the audience and topic (it also means the speaker chooses the right vocabulary for the audience) and makes himself/herself sound fair or unbiased, introduces his/her expertise on the subject of discussion and uses correct syntax (Alkhirbash, 2016). Further, *ethos* represents the speaker's authority as he/she speaks. Hauser (2002) discusses some thoughts on the nature of authority based on Sigmund Freud's Psychoanalytical School. Freud is of the view that authority results from the ability to satisfy the human need to believe that someone or something is credible.

In *Rhetoric*, Aristotle is of the view that three qualities build a high source of credibility: good sense, good moral character (virtuous character), and goodwill (Griffin, 2000). Good sense primarily is concerned with practical wisdom and shared values. An audience judges good sense by the overlap between their beliefs and the speaker's ideas (Griffin, 2000). Corbett (1999) states that the speaker can achieve his ethical appeal when he is able to make his audience believe that he is a person of sound sense, benevolence and a person of good moral character. The character is centered on the speaker's image as a good and honest person (Griffin, 2000). Good-will is characterized by the positive judgment of the speaker's intention towards the audience. Aristotle envisaged it was possible for an orator to possess remarkable intelligence and sterling character, yet she/he may not have the listener's interest at heart in a few sentences. It was therefore necessary for a speaker to

have good will towards the audience.

Quintilian, a Roman rhetorician and theorist, wrote that the speaker should be the “good man speaking well” (cited in Griffin, 2000). The emphasis on good character meant that the audience and speaker could assume the best intentions and thoughtful search of truth about an issue.

Although Stiff et al. (2003) support the proposition that credibility is an important element of persuasion in every culture, they also believe that the particular characteristics that inspire credibility are probably different across cultures. An illustration of such could be given when, for example, comparing the Ghanaian culture to the British culture. In Ghana, using the left hand to make gestures is seen as a vice even in addressing people, whereas in Britain, it might be considered as a normal practice. In the light of this example, a Ghanaian who uses the left hand may not be regarded as credible in Ghana by his/her fellow citizen whereas if a British citizen tries to use the left hand in a Ghanaian setting, this gesture will not be regarded as credible either. The above example is related to one aspect of the speaker’s credibility, but since scholars have established that source credibility is multidimensional, there are quite a number of other traits that might affect the way a speaker is regarded in relation to his/her *ethos* (Iivari, 2014).

There is a perceptual variable that talks about the audience’s perception of the source. This variable is a blend of the following two factors: source expertise and source trustworthiness (Stiff et al. 2003:105). Source expertise is regarded as the “extent to which a communicator is perceived to be a source of valid assertions” or, in other words, the “extent to which the audience member perceives the source as being well-informed on the topic” (ibid.).

Source trustworthiness, in turn, is seen as the audience member's "degree of confidence in the communicator's intent to communicate the assertions he considers most valid", which means that source trustworthiness symbolizes the perceptions of the audience member that "the source will tell the truth as he/she knows it" (Iivari, 2014:22). Mostly, the source's expertise and trustworthiness depend on the perceiver, since, for example, a primary school teacher might seem very credible to the pupils, although the teacher's colleagues might hold a dissimilar view on his/her trustworthiness (Iivari, 2014:22).

Source similarity is also an excellent way to appeal to one's audience. This can be genuine or perceived similarity, which is often highlighted by the speaker in order to seem credible. A preacher of the gospel, for instance, usually expresses values and opinions that are held by his/her congregants, so that it would thus enrich his/her perceived trustworthiness in the eyes of his audience (Stiff et al., 2003). This is what modern theorists refer to as Source Credibility Theory. Hovland et al. (1953) were the first to explore this theory. This theory was propounded on the basis of Aristotle's statement that ethos, that is credibility, is the most important aspect of persuasion (Stiff & Mongeau, 2003). Hovland et al. (1953) think that source credibility comprises two dimensions as stated earlier: expertise and trustworthiness. A source, which is extremely trustworthy, leads to a more positive attitude toward a message than a source that is less trustworthy or specialized (Houston, 2014). The more a source is credible, the more persuasive it will be considered (McGinnies & Ward, 1980; Craig & McCann, 1978; Sternthal et al., 1978; Miller & Baseheart, 1969; Watts & McGuire, 1964).

Lastly, *ethos* of the speaker is of two kinds: extrinsic and intrinsic. Extrinsic *ethos* concerns the perception of the audience about the speaker outside what the speaker says. In other words, the reputation or the character of the speaker that precedes him/her. The intrinsic *ethos* is the impression the audience gets about the speaker when they listen to the speaker (Houston, 2014). The next discussion focuses on *logos*.

### **Logos**

Aristotle's second persuasion mode is what he refers to as *logos*. *Logos* refers to the logical proof or appeals used to support a claim. In other words, it is the use of logic to persuade the audience. *Logos* can also be the facts, statistics, case studies, experiments, logical reasoning, analogies, anecdotes, authority voices used to support an argument. Beebe et al. (2012) suggest *logos* as how rational and logical arguments the speaker succeeds to present. Iivari (2014) adds that the persuasiveness of rational arguments comes from sound reasoning and quality of evidence. *Logos* is the argument of the speech or writing itself and the explicit reasons the arguer provides to support a position (Houston, 2014).

The success of Aristotle's second persuasive mode depends greatly on the assumption that people have a collective understanding of the formal rules of logic, and that they actually use these rules when making judgments about the source's arguments (Stiff et al., 2003). Perhaps, the audience can allow their already existing opinions on the topic to influence the way they scrutinize the logical validity of the arguments and evidence presented on the case (ibid.).

The speaker in presenting an argument should consider how much recognition will be given to opposing viewpoints. Stiff et al. (2003:139-140)



explain that “this message sidedness is the extent the message tries to refute opposing viewpoints”. Studies conducted indicate that two-sided messages, where opposing viewpoints were rebutted were perceived as more persuasive than one-sided message (ibid.).

An additional factor, which motivates the addressees to analyze the content of the message more carefully is the message’s significance to their lives. The argument is that if the topic is relevant to the addressees’ lives, they will be more concerned about the outcome of the message, and thus give more attention to the message itself (ibid.). This means that if the speaker succeeds in making his/her audience feel involved in the message, they are more likely to listen and analyze what is said.

Concerning rational appeals, they are an effective persuasive technique, especially when people are motivated and able to process the arguments given in the content of the message (Iivari, 2014). The Rational Appeal influences audiences to act by appealing to their sense of reason or logic. In other words, this appeal makes a statement sensible and therefore cannot be argued. The Rational Appeal is effective when speakers use facts, statistics and other information that speak reason to an audience.

Aristotle focused on two forms of logical proofs. The first is deductive syllogism that reasons from a general premise to a specific conclusion or truth; that is what he refers to as enthymeme. Griffin (2000) explains that an enthymeme is an incomplete version of a formal syllogism. This concerns the use of examples to argue or reason inductively by drawing conclusions from these specific examples. He indicates that a typical enthymeme leaves out a premise that is already accepted by the audience. The enthymeme is more

artistic than a stilted syllogistic argument in terms of style. Bitzer (1958, cited in Griffin, 2000) revealed that Aristotle had a greater reason for advising the speakers to suppress the statement of a premise that the addressees believe. He argued that, "Because they are jointly produced by the audience, enthymemes intuitively unite the speaker and his/her audience and provide the strongest possible proof... The audience helps to construct the proof by which it is persuaded" (Bitzer, 1958 cited in Griffin, 2000:278).

### **Pathos**

*Pathos* is the third rhetorical mode of persuasion that Aristotle presented; it appeals to the audience's emotions, identity, and self-interest (Houston, 2014). Pathos is the rhetorical skill of using emotional proof or motivation appeal; vivid language, emotional language and numerous sensory details to persuade. Foss (1996: 29) states that "Pathos concerns appeals designed to generate emotions in the audience. Emotions affect the judgment of the audience" (Kennedy, 2007). Aristotle believed that, for a speaker to achieve a good sense of persuasion, that speaker must know how to stir up various emotions in the audience. People's reaction when they are angry is not the same as when they are happy. If a speaker wants to get the audience in a particular frame of mind by arousing a particular emotion, she/he needs to be aware of all the three aspects of that emotion: the state of mind when people are in a particular emotion, object of emotion and the reasons that produce a particular emotion (Mohan, 2014). For instance, if the speaker wants to make the audience happy as required for persuading them to do something, she/he needs to know what their state of mind will be when they are happy. She/he

needs to know what generally make the people happy and what reasons make the people happy (ibid.).

Several rhetoricians over the years have considered *pathos* the strongest of the appeals; however, this view of persuasion is seldom mentioned without deliberating the power of emotion to change someone's mind (Aristotle, 1991 as cited in Houston, 2014). Beebe et al (2012) argue that moving stories and tangible examples have a way of touching people's emotions, and thus they have the capability to persuade them. Stiff et al., (2003) clarify the process detail and start by dividing emotional appeal into cognitive positive or negative, physiological, and behavioural components.

The cognitive component relates to the person's understanding of the change in the environment, either for the reason of a new event or for the reason that something was said. For instance, a snake can suddenly appear and, thus, the environment changes. What follows next is either a positive or a negative feeling component, which expresses whether the change in the environment was worth it or not. Another component is the physiological component that deals with the bodily reaction to the already mentioned two components. This might be "respiration, adrenaline, pupil dilation or heart palpitation", among others (Iivari, 2014: 34). The last component is perhaps the most relevant to persuasion, which is the behavioural component. An example of these components working together within the snake example could be as follows: When the snake appears and changes the environment, the first response is "this snake is poisonous and deadly". Since the reptile is regarded as poisonous and deadly, it is envisaged that what follows next is a negative feeling, instead of a positive one, saying, "This can bite someone".

Subsequently, the physiological component takes over, which might mean an intensified heart rate, respiration and an adrenaline rush. Finally, the behavioural component kicks in and says: “run!” (Stiff et al. 2003:146). The main notion of appeal to emotions is that “if particular emotions generate a characteristic behavioural response, then persuasive messages might be able to exploit this effect” (Stiff et al. 2003:146).

Some researchers are of the view that an audience can be persuaded in other ways. Rorty (1996) says appeals to a person’s sense of identity and self-interest exploit shared biases; she/he obviously bends in the way to make him or her feel better, what helps his or her interests or the interests of any group s/he considers to belong. The audience mostly finds a speaker to be more persuasive when she/he flatters rather than insults (ibid). Beebe et al (2012) also are of the view that persuasion can be achieved through stimulating the needs of the audience with the intention to win them over. Stimulating the needs of the audience is possible when the speaker is aware of the order in which the needs are arranged. The needs of people, according to Maslow, are in a hierarchical order.

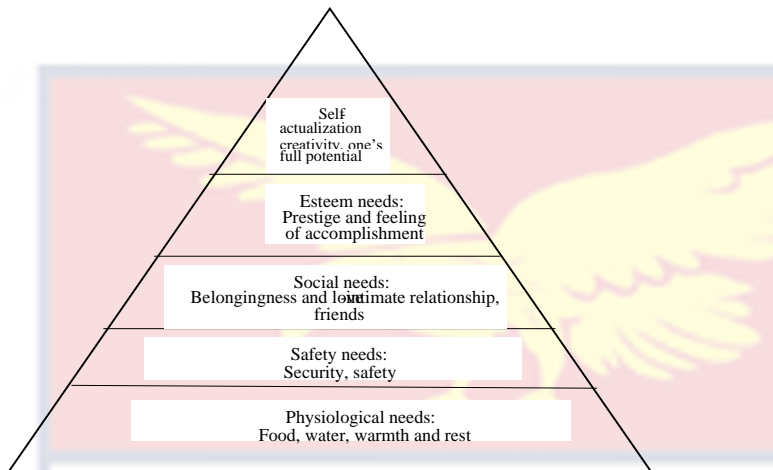


Figure 1: Maslow's hierarchy of needs

Adapted from <https://www.simplyshychology.org>

Maslow categorizes these needs into five different hierarchical stages: in addition, he posits that there is a hierarchy of needs, which motivates the behaviour of everyone (Iivari, 2014). The first stage is the physiological needs (e.g. food, drink, air, shelter, clothing), the second, safety needs (e.g. security in money, protection, job security); the third, social needs (e.g. feeling loved and valued, a sense of belonging, family); up fourth comes self-esteem needs (e.g. thinking well of ourselves, self-respect); and, finally, self-actualization needs (e.g. fully realizing one's potential).

Maslow's theory suggests that in order to persuade the audience to satisfy their needs on the apex of the pyramid, the needs at the bottom need to be met (Beebe et al., 2012). To explain further, if the audience are thirsty, tired or hungry (physiological needs), it will be difficult to persuade them to perform a task, or sign a petition for a specific cause (Iivari, 2014). The same principle is applicable to all categories; a person may argue that if the speaker

wants to encourage, and move his audience to pursue their inner fulfillment, he needs to make that sure the audience feels safe, loved, and their self-esteem is intact (Iivari, 2014).

Despite the acceptance of Aristotle's theory on rhetoric, some scholars have opposing views in relation to how he defined ethos. Scholars like Bruss and Graff (2005) have contended that the way Aristotle defined his ethos and are dissatisfied about the kind of relationship between verbal style and *ethos*, or character, as a means of persuasion. They contended that Aristotle's statement on *Rhetoric* implies a connection between manner of expression and persuasive character, but his ideas in this area are weak. They contended that "Aristotle's stylistic theory, while not demonstrably inconsistent with the technical proof through character, cannot be made to conform neatly with it in most salient respects" (Bruss & Graff, 2005:40). They explained that despite Aristotle's refusal to:

"identify style as a channel through which the speaker may create the impression that he possesses positive intellectual or moral qualities, he does recognize a role for *lexis* in the expression of generic character traits and is aware that an inappropriate style will damage the speaker's credibility" (ibid).

Therefore, in the analysis of the ethos of church leaders' speeches, the style of speaking is taken into consideration in order to establish the speakers' credibility.

Persuasive speeches contain elements of logical, ethical and emotional proofs as propounded by Aristotle. These may not be evident in a single speech or a statement but may be evident in the messages or speeches delivered by church

leaders during the time of giving. Since the present study aims to explore persuasive elements in speeches made by church leaders to promote giving, it is interesting to examine how these different proofs manifest in them. The presence of these persuasive proofs of Aristotle in each of the speeches, therefore, becomes a test of the persuasive means available to all the persuasive speakers, as prescribed by Aristotle.

The theory is important to the study. It can be argued that the credibility of a speaker is a perception formed by the audience. In addition, source credibility, as argued by Hovland et al. (1953), is the most important aspect of persuasion. Since this study is concerned with how church leaders persuade their congregation in church, it will try to find out if truly source credibility has a way of influencing the congregation to give in church.

### **Key Concepts**

This section discusses the key concepts in the study. It focuses on religious discourse, sermons, fundraising, giving, and rhetorical devices, which are relevant in order to get a better understanding of the study.

### **Religious Discourse, Religious Language**

Discourse refers to “ways of constituting knowledge, together with social practices, forms of subjectivity and power relations which inhere in such knowledge and relations between them” (Weedon, 1987:108).

Religious discourse, according to Crystal and Davy (1969), refers to a kind of language a speech community uses for the expression of its beliefs or specific reasons. Religious discourse is embedded with “multi-layered set of different genres, registers and different set of text types” (Adam, 2017:7). Religious discourse is full of narratives described by either religious content

or context. A religious content is possible to stem from “a character presented directly or indirectly as religious or non-religious with respect to his/her identity, character, opinions, experience, emotions, behaviour, personal appearance, social content duties, wishes or intentions” (Finner, 2014:1). The context can be conveyed through communication where there is a message and a receiver. This study discusses the religious discourse of fundraising situated in the context of Christianity.

The term ‘religious language’, as employed in this study, suggests that there is a special ‘religious’ component of natural languages, which is easily differentiated from the normal, secular component of these languages (Harrison, 2007). This, however, is certainly not the case. This is because when worshipers make use of ‘religious language’ they do not use absolutely different words from what their unbelievers use in their speaking or writing. Believers however, may utter certain words more frequently than non-believers; nonetheless, the words that are used in religious language are the same as those words that feature in ‘nonreligious language’. Harrison (2007) explains that ‘God’ that is termed as religious appears in the language of many non-religious people in the context of a variety of commonly used curses. When the Bible or the Qur’an is opened, the words that are found in the pages do not have entirely different meaning from words that are found in ordinary ‘secular’ discourse (ibid).

Religious language is considered as a part of the natural language people use to express their religious talk, such as stating their beliefs and unbelief. It also comprises telling religious stories, giving meanings to their life events religiously, arguing about the meaning of sacred texts, praying,



singing of songs and hymns, performing liturgy, seeking divine forgiveness for sins committed, giving benedictions, conducting weddings and burial services among others. In this paper, I will like to use 'religious language' to suggest the language used by church leaders in their religious discourse.

Sermon is one of the genres under religious discourse. It is a persuasive speech, intended to make people respond to God's word. Preachers pick their sermons from the Bible. Sermons, according to Taiwo (2005) are messages delivered by speakers vested with some spiritual authority with the church or any gathering of Christians. It is a kind of discourse that appears rather like a monologue, still makes use of interrogations, thereby seeking responses from the audience. A sermon is structured in such a way that the words from the sermon touch sensitively on the issue of discussion. The Christian sermon postulates the perspective of the gospel as the basic view out of which the congregation understands the meaning of life.

Taiwo, (2005) has shown interest in the language of sermons by focusing on the use of interrogation in the Charismatic Christian pulpit language. He argued that sermons are not known to be characterised by the use of many interrogatives because the speakers set out to inform the audience with a view to transform their lives through the messages. The preacher controls the discourse and the situation places constraints on the co-interactants to listen while she/he speaks. Sermons are mostly full of declarative sentences. Some preachers, especially Charismatic preachers, sometimes use interrogative forms for specific purposes in their messages. These are the wh-questions, the rhetorical questions and the yes-no questions. Taiwo explains that the three types of interrogatives perform illocutionary acts

(this is where the meaning of the preacher's statement is given a different interpretation). The wh-questions that are mostly used are unambiguous- the answers were in most occasions too obvious.

To explain further, the illocutionary function of the questions is not primarily to elicit responses but to emphasize some points in the discourse.

### **Fundraising**

According to Goering et al (2011), fundraising is an activity that aims at convincing donors to contribute to a worthy cause. They explain that fundraising appeals are intended to persuade individuals or groups of people "to look beyond narrow self-interest toward the greater social good". Research has revealed that direct-mail letter is one of the most commonly used tactics by organizations to raise funds (Goering et al., 2011:4). Abelen et al. (1993: 325) revealed that direct-mail letters are the "most important instrument for communicating the 'good cause' of a non-profit organization to a wide range of prospective donors." Although the use of the internet has become the order of the day where most information is channeled, most non-profit organizations continue to use direct mail. According to Warwick (2000:166), a fundraising method is "the single biggest means used by non-profits to recruit new donors," stating that "research repeatedly confirms that the majority of first time gifts to charity are made by mail."

Since the direct-mail appeal is one of the most commonly used strategies to solicit for funds, some researchers and practitioners alike have conducted studies on factors that lead to the success of direct-mail appeals (Goering et al., 2011). Such researchers can be found in many Communication Studies (Hoeken & Hustinx, 2007). Another study has centred on

personalizing persuasive appeals by mentioning the potential donor's name a number of times in the solicitation (Turner et al., 1994), or attaching a list of other benefactors and the amount of money they have contributed as a strategy for motivating the others to support (Reingen, 1982). There are other researchers such as Stone (1992), Tversky et al (1981) who have studied the impact on those who comply with the ways in which fundraising messages are framed. For instance, Tversky et al (1981) compared the effect of positive and negative frame valence, operationalized as describing outcomes in terms of 'lives saved' versus 'lives lost,' and established that positively framed messages yield greater outcomes.

Further, Connor and Gladkov (2004) researched on persuasive appeals employed in fundraising discourse, where they considered the study conducted by Connor and Lauer (1985) and disclosed that the three appeal categories of Aristotelian persuasion: rational (*logos*), credibility (*ethos*) and affective/emotional (*pathos*) are used in the direct-mail fundraising campaign. They explained that rational arguments are based on the sensible, reasonable aspect of readers' minds, giving evidences and statistics and influencing action by predicting effects, and consequences. Credibility appeals present the writer and organization as trustworthy by "providing information directly from the writer's experiences, thus, establishing the writer's credibility" (Connor & Gladkov, 2004:266) and by "showing the writer's respect for the audience's interests and point of view" (Connor & Gladkov, 2004:267). Affective appeals coerce the audience to demonstrate a sense of sympathy by "appealing to the audience's emotions by addressing the reader's attitudinal and moral values" (Connor & Gladkov, 2004:268).

According to Goering et al. (2011:233), persuasive strategies and giving possibly may be mediated by many factors, which include some aspects of visual design. They argue that “direct mail fundraising letters should use a variety of highlighting techniques to break the monotony of unbroken text, employ boldface or underlining to point out benefits, include a postscript, and make liberal use of numbered and bulleted lists” (ibid). They believe that there are many linguistic elements associated with direct-mail fundraising letters. These include language choice and grammatical construction (Goering et al., 2011).

Most of the literature on how to write effective direct-mail fundraising messages is given in a form of advice on the way to use language in fundraising letters. For instance, writers are advised to “use clear, engaging, and personal language” (ibid). The use of the second person pronoun ‘you’ is expected to be the used word as frequently as possible in fundraising letters. In addition, writers are advised to “use compact powerful words, colloquialisms, and familiar words even clichés” (ibid). There should be the avoidance of “simile and metaphor, highly technical language, adjectives, first-person plural, big words, abbreviations, and foreign phrases” (Goering et al., 2011:233). The grammatical construction of the fundraising letter should be devoid of “semicolons, passive voice, and spelling errors” (Goering et al., 2011:233). One can start sentences with a “conjunctive; dashes, ellipses, and contractions which are all acceptable in fundraising letters” (ibid). One may conclude that fundraising letters are expected to be written in simple language in terms of readability.

Further, Shaibu (2021) has conducted a study on an alternative means that the Church can use to wean itself from the traditional system of generating funds and be receptive to a more sustainable fund generation, which is the Nehemiah fundraising model. The findings indicated that the Church relies mainly on the traditional or the old style of lobbying for funds. The researcher revealed that the overdependence on the traditional system has led to fatigue in giving. In the same vein, Shaibu (2020) has researched on the idea of saving in the New Testament perspective, using Pauline Fundraising Strategy. The study sought to point out that the direction given by Apostle Paul in reference to the Fundraising of the Gentiles Christians, constituted an informal economic theory of savings. The findings indicated that Paul's fundraising was centered on three concepts namely generosity, gratitude and mission.

Ansah et al. (2020) have studied on how fundraisers in some churches in Ghana, use persuasive language to stir the emotions of their members to adhere to their demands and succumb to their instructions. The findings indicated that most fundraisers who solicit funds for the churches under studied were imported. Thus, the speakers were invited to raise funds in the churches to meet their need and also boost their remuneration. It also indicated, based on church members interviewed, that the strategies they use in the fundraising, perhaps, are effective tools to sway the congregation to give their monies out when they are faced with personal challenges.

This present study is centered on fundraising appeals, presented orally in church, and seeks to find out the linguistic and rhetorical elements employed in the messages of the church leaders.

## Giving

Giving one's resources, irrespective of the form it may take, to one's object of worship is an old practice in Christianity. Giving is an act that can be either spontaneous or planned. When giving is planned and within a religious context, it is usually considered as a form of tithing (Boddie et al., 2005). Since the inception of time, giving has been part of worship. According to Walker (2013), a search for the concept of tithing and topics related to money yields more than 2,000 Bible references. In the Old Testament, tithing was the minimum standard of giving 10 percent of a person's annual income. This was paid as a form of tax to support the congregation or the leadership. However, in the New Testament, giving is a reflection of the attitude of the giver. There are instances in the Bible that giving amounts to tithing and there are many reasons that motivate people to give (Boddie et al, 2005). In Genesis 4:3-4, Cain gave his fruit as an offering to God as well as Abel. That is where Christians trace their first account of giving. The Israelites and the early Christians gave their financial resources accordingly as they were instructed by God through the prophets and apostles respectively. Malachi 3:8-10 speaks about why it is important for a person to pay tithes and offerings. In Luke 3:38 Jesus instructs the people to give in good measure and by the measure they give, that is how they will receive it. Therefore, the modern-day Christian sees giving as an obligation to God and believes that enormous blessings await those who obey this commandment (Acts 20:35; 1 Cor. 16:1-2).

Giving can take many forms in church services. It can take the form when church leaders ask their congregants to give money or to give their lives to Jesus Christ or to give items like foodstuffs, footwear, clothes, and

Commented [U1]:

electronic equipment like computers, mobile phones, amongst others. It can also be when church leaders ask their congregation to give their time to serve. The researcher is concerned with the giving that is done when the congregation is asked to part with money.

Church members give money during 'normal' offering; that is, the regular money that is given in church, tithing, special offerings like building a project, annual fundraising, thanksgiving offering, sowing seeds, donating to support orphanage homes, buying equipment, and so forth. The way the congregation is encouraged to give money in church is quite fascinating.

During giving time in church, the clergy or the church leaders quote from these scriptures mentioned above, stressing that all possessions of humans belong to God. Therefore, whatever a person gives is just a portion of what has been entrusted to him/her (Boddie et al, 2005). Most church leaders who quote the above verses emphasize that a person is guilty of robbery if s/he fails to bring a portion of what God has provided for him/her (ibid.). There is also a reminder that a person cuts him/herself off from God's blessings when she/he fails to give to the church.

Despite the instigation of fear, most church leaders prefer to motivate church members to open themselves to God's blessings by giving (Boddie et al, 2005). Basinger (1995:2) posits, "New Testament rationale for giving has shifted from beyond reciprocity and obligation to opportunity to give out of gratitude". Boddie et al. (2005) are of the view that most clergy and the congregation understand tithing and incorporate this teaching into their lives in their own way. They continued with this assertion that the act of giving is a

practice that is encouraged and supported for the benefit of the giver and the beneficiary of their gift- the church.

The above discussion points to the fact that there may be existing studies on giving that goes on in church and in other organizations. Although there have been studies conducted on giving, much attention has not been paid to how church leaders use language to persuade the congregation to give. This gap in the literature is the motivating factor for the present study.

### **Rhetorical Devices**

This section of study discusses rhetorical device focusing on tropes such as metaphor, simile, personification; and schemes such as assonance and alliteration.

'Rhetoric' and 'rhetorical devices' might be considered as couples in relation to persuasive language. Aristotle defines rhetoric as the process of discovering the available means of persuasion in any particular case (Beebe et al. 2012). Rhetorical devices are variations of literal or ordinary form of expressions that make the thought more striking and effective for communication. Rhetorical devices appeal to the imagination, create mental pictures and make the speech or writing vivid, impressive and interesting. The language used is more beautiful that it always adds aesthetic appreciation to the speeches. Dlugan (2008) explains a speech or writing devoid of rhetorical devices is like a painting void of colour. A rhetorical device is a technique of using language that will increase the persuasiveness of a piece of writing. This means that when it comes to oral persuasion, the speaker must endeavour to have knowledge about his/her audience; their beliefs, attitudes, values, and their mood (Iivari, 2014). Therefore, a speaker who knows and understands



his/her audience very well will be able to decide which rhetorical devices are suitable to his/her audience at a particular moment (ibid).

Rhetorical devices are embedded in a speaker's language. Simons (2001) refers to language as a varied resource and it is perhaps the most influential tool for persuasion. In presenting a message, a speaker uses language as his/her tool. A speaker can highlight certain aspects of the message and will not stress on others. In explaining further, the speaker might desire to deliver the message in a way that conceals, reduces, degrades, blurs, divides or simplifies a message (Iivari, 2016). In contrast, a speaker will present a message and may as well use some words to divulge, amplify, elevate, sharpen, link or to complicate some aspects. All these things that speakers do when delivering a message make the message sound good, bad or neutral (Simons, 2001).

A speaker has varied ways to make his/her message more cogent. According to Beebe et al. (2012), there are three key points that a speaker should have in mind as far as effective oral communication is concerned. First, a speaker should know how to use words effectively; another way is that a speaker should adapt a language style to diverse listeners; and lastly a speaker should construct memorable word structures. Speakers always endeavor to use the vast rhetorical devices to grab the audience's attention and interest to establish credibility and trust, to stimulate desire and to motivate the audience to act positively.

Speakers deliberately set out to attract the audience in order to gain their trust and attention and persuade them in the necessary way possible. By

so doing, various rhetorical devices are used to increase the audience acceptance of the speech and arouse their interest in the persuasion.

To be able to create memorable word structures is to employ the use of repetition. Making use of repetition in one's message is unassuming. However, it is an effective way to project one's message to be strong, "and it is broader of a device than it might seem at first since it can refer not only to the regular repetition of the same word or a sentence structure" (Simons, 2001:96-97). Antistrophe is an example of a repetition, as it occurs by repeating a word or phrase at the close of successive clauses: "God make a way for them, a special way for them". On the other hand, if the word or phrase is repeated in the beginning of phrases, sentences or verses, this type of repetition is called an anaphora. Repetition does not necessarily deal with a word or phrase that is repeated as such, but it can also signify that a point is repeated with a varied wording for emphasis (Iivari, 2014). An example is "My God will bless you, He will supply all your needs according to His riches".

There are some rhetorical devices that can appeal to the "heart, others can also appeal to the mind and as well as to the ear" (Tomlinson n.d. cited in Iivari, 2014:37). A type of rhetorical device that appeals to the ear is the repetition of vowel sound known as assonance. Assonance occurs when similar vowel sounds are repeated within words that are found in sentences that start with different consonant sounds: "she moaned and groaned and roared in the room" (Iivari, 2014). Alliteration, however, is the repetition of consonant sounds at the beginning of words in sequences. An example is "some students started singing since sixteen sixty-six".

One cannot talk about memorable word structures without considering figurative images, or figures of speech because they present an outstanding means to one's opinion more realistically and remarkable. Beebe et al. (2012:224) reveal that figures of speech are very useful in persuasive messages because they "often deviate from the original meaning of the words, thus creating a distinctive, memorable and vivid illustration or comparison". Some examples of figures of speech are metaphors, similes, personifications (ibid.). A metaphor is "an implied comparison of two things that are similar in some vital way", whereas a simile connects the two comparable items more directly, often with the word 'like', 'as' (Beebe et al. 2012:224). Personification occurs when human qualities are attributed to an object, an animal or an idea. Some speakers use it to communicate feelings and sensory images to their audience. A speaker can say his 'heart was overjoyed' when the audience gave him a standing ovation when called upon to deliver his speech.

The use of rhetorical devices sometimes suggest that the speaker is just not being straightforward, and that he/she has intentionally moved away from the main point. Speakers sometimes ask their audience to reason like them and if a speaker has power and the courage to urge his/her audience to act or think in a certain way, this may also be an acceptable rhetorical device. There are times church leaders ask their congregants to act according to their wishes, especially in terms of giving. Sometimes church leaders quote an amount of money for their church members to give (Iivari, 2014).

One of the ways in using rhetorical devices is when a speaker has the skill to use appropriate words for a particular audience. To portray a speaker's worth is when s/he knows the kind of words to use before an audience at any

given time. Simons (2001) reveals that when a speaker gets his/her audience to be involved in whatever discussion at hand, makes the audience ponder over the message carefully. There can be ways to get the audience involved in the message, and one such way might be when the speaker makes use of personal pronouns in his/her delivery. Håkansson (2012:1) explains that the way a speaker presents him/herself in his/her speech, “by the way of how he/she refers to him/herself to the audience and the opposition, can be used as a means of persuasion”.

Another key aspect expressed by Beebe et al. (2012) to make a message reasonable is a speaker’s effective use of words. This demonstrates that the speaker has developed the skill of knowing how to adapt his or her language style to the language style common to the audience being addressed (Iivari, 2014). The achievement of persuasion primarily occurs when a persuader adopts identification strategy to persuade. Being persuasive does not only deal with an effective use of personal pronouns in order to create an undisputed atmosphere, but also a skillful use of terms. The audience should be able to identify themselves with the speaker’s argument in any message. Leaders are expected to issue commands, and to make sure that their subjects follow all instructions. However, if the one issuing the command is a subordinate, giving such commands to his/her superiors or leaders may not be as effective as that of the leaders.

### **Empirical Studies**

This section reviews studies in religious discourse highlighting on studies of different genres in the discourse. There have been many works on language and religion (see Mar, 1998; Crystal and Davy, 1969; Dzameshie,

1997; Heather, 2000, Taiwo, 2005, 2006) and evaluation of semantic contents of linguistic forms in sermonic discourse (Ziwu, 2009; Coker, 2010, 2012).

Houston (2014) conducted a study on a comparison of the rhetorical modes of persuasion used by churches in the proselytization of people of lower economic status in South Mississippi. The study was conducted to provide insight into the persuasion techniques used by churches in the Southern Baptist Convention, and also to find out how the people of lower economic status react to the persuasion techniques. Further, the study provided a unique look at persuasive strategies used by a religious organization. The results, according to the findings, indicated that the church members relied on credibility, logical and emotional appeals to need, and appeals to humour to influence. A person of lower economic status accepts persuasion via a peripheral route and is positively affected by the church's credibility. The findings also submitted that Source Credibility Theory and the Elaboration Likelihood Model are major components in the acceptance of persuasion by people of lower economic status. The results of this study provide theoretical insight into our understanding of church persuasion techniques as a whole and strengthen the view that the credibility of practical persuasion tactics that paired with other factors could lead other churches to success in the proselytization of people of lower economic status. Though this study is similar to the current work, in that, it examines how churches persuade their church members using the Aristotelian persuasion mode; it differs from the current work in that it looks at persuasions done by the church leaders during giving in church. Whereas Houston (2014) conducted a study on how church leaders persuaded their members via the Aristotelian persuasion mode to proselyte them, this study

examines how church leaders persuade their members to give in church through the lenses of Aristotle's persuasion modes.

Mohan (2014) researched the use of persuasive strategies in religious oratory. The work aimed at identifying the persuasive strategies that religious orators use to persuade their audience and win huge following. The study revealed that the power of these orators lies not only in shaping suitable religious ideologies but also in tactical use of paralinguistic approaches such as pitch, pause, and pace in their oratory. The study further noted that like politicians, they use certain sociodrama to attract and grasp public attention. The result according to the findings, concluded that religious rhetoric relies more upon *ethos* and *pathos* than upon *logos*. For the speaker to create positive persuasive *ethos* (trustworthiness), religious orators usually adopt strategies like quoting from reliable sources, referring to trustworthy people, and showing religiosity and virtue through their clothes, voice and words.

Steel & Blom (2013) have also explored how oratorical audiences were portrayed in works that were specifically fashioned as a means of practical guidance to the study of rhetoric. They found out that in the context of rhetorical texts, the audience is portrayed as holding power. Alkhirbash et al. (2014) conducted a study on a rhetorical analysis of selected speeches of Mahathir Mohammad, a Muslim and former president of Malaysia, to identify and interpret his language use as a means to persuade his audience to accept or follow a specific course of action. The study explored *logos*, *ethos*, and *pathos* as a means of persuasion demonstrating how they are utilized by Mahathir to influence his audience. The findings revealed that logical, ethical and emotional proofs were used for this purpose. The study, in addition,

revealed that logos and pathos projected Mahathir's ethos; that is, his credibility as a person.

Further, Milian (2006) investigated persuasion in that context using Aristotle's cannons of rhetoric (invention, arrangement, style, memory, and delivery) as the means of persuasion. The findings revealed that a speech adopts the elements of rhetoric to inform, encourage and persuade its audience. The study revealed that the powerful diction and expressions embedded in the speech follows a careful arrangement meant to achieve the objective of rhetoric.

Studies have been conducted on persuasion in sermon, a key religious genre. Adedun and Mekiliuwa (2010) investigated discourse features and patterns in sermonic texts. They used a sermon titled 'Overcoming Your World' as the data for the study which was preached by Pastor Christ Oyakhilome of Christ Embassy, a Pentecostal movement. The analysis of the sermon was structured into clauses, identifying the type of discourse members, the classes of transactions and the classes of acts in the discourse. The analysis revealed that in sermonic discourse four kinds of transactions can be identified as the forms and patterns. These include informing transactions, directing transactions, eliciting transactions and declaring transactions. Different from what pertained in Taiwo (2006), Adedun and Mekiliuwa (2010) explained that an interrogative may not be regarded as elicitation if it does not receive verbal response from an audience but may be interpreted functionally as a directive to carry out non-verbal actions.

Ziwu (2009), however, studied the linguistic content of sermons collected from three charismatic churches on the campus of the University of Cape

Coast (U.C.C), Ghana. The researcher investigated the use of lexico-semantic features; how these features differ in meaning when used as interactive markers and how they affect the participants of the discourse. The study discovered that interrogatives are one of the means to elicit direct responses from the congregation. The responses were grouped into verbal response, action response and contemplation or sober reflection.

Adedun and Mekiliuwa (2010), in another work, examined the rhetorical figures in Nigerian Christian Sermons. They found out that sermons constitute an art that integrates scientific analysis, literature and imaginative composition. Adedun and Mekiliuwa (2010), alluded to the 'imaginative composition' as acknowledged in sermonic discourse and how this imaginative element of sermonic discourse is useful in Nigeria.

Coker and Nartey (2012) studied verbal abuse in sermonic discourse. The researchers explored invectives used by the prophet of God in self-defense of an alleged accusation levelled against him by a rival clergyman. The data constituted a live radio dawn broadcast of the prophet's sermon in Kumasi, Ghana. The data was a spoken text in Asante Twi, and used French's (1992) level 2 longhand transcription method. From the author's point of view, the prophet used high voltage of incentives, threats and profanity to express his revulsion at the conduct of the other clergyman.

Cipriani (2002) who examined two written sermons one in English and the other in Portuguese which were given by a single preacher. The purpose was to find out how a preacher tries to create power when instructing others on how to conduct their lives. He discovered that some of the tactics that the preacher used included assuming a higher position than the audience,



issuing commands, and motivating through fear. The outcome of the work indicated that although proclivities are not distinctive features of sermonic discourse, it can be said that instances of such abuses are not completely absent in sermons.

Garner (2007: 66) identified the heuristic potential of discourse analysis in sermons, emphasizing the collective belief many critical discourse experts share. He stated, “step-by-step analysis of the language used in sermons draws attention to certain features that have traditionally been either ignored or simply taken for granted. But when looked at it carefully can prove to be highly informative to scholars”. He demonstrated this point by examining the connection between the preacher’s linguistic forms and the communicative function revealed in the eighteen posthumously published sermons of a late-sixteenth century Scottish theologian, Robert Rollock. Garner noticed that Rollock’s sermon had a unique “organizational structure and his linguistic choices, such as use of questions, restatements, repetition of an identical syntactic structure, and embedded conversational markers served persuasive purposes” (ibid.).

Another study worth mentioning is Dzameshie’s (1992) ‘Motivation for the use of politeness strategies in Christian organization in Christian sermonic discourse’. The study investigated the linguistic elements in sermonic discourse used as an identification strategy of persuasion in sermons in a Ghanaian Christian church. Dzameshie (1992) paid attention to the first person plural pronoun ‘we’, to discover the sociolinguistic concept of face in sermonic discourse. The work revealed that ‘we’, the first person pronoun, was what preachers preferred to use in order to reduce face threats on the

congregants. Dzameshie (1992) stated again that preachers who use pronominal 'we' to convey the idea that both the pastors and the worshippers are placed on equal grounds and thus, no one is beyond reproach before God. This work has a bit of commonality with the present study in the sense that it tries to find out the linguistic elements embedded in the speeches of church leaders in church.

Additionally, Obeng- Appiah (2015) conducted a study on a comparative analysis on how two Charismatic preachers (Archbishop Duncan Williams and Pastor Mensah Otabil) use the clause as an interactive grammatical unit to create interpersonal relationship between themselves and their congregations. The study revealed that Otabil is more informative than Duncan Williams in the delivery of their sermons but Duncan Williams is more interactive and demanding and hence, more interpersonal, than Mensah Otabil. Duncan Williams uses interrogatives, imperatives and vocatives more than Mensah Otabil does. Otabil, rather, makes more assertions than Duncan in their interaction with their congregations.

Gbedebu (2015) has explored on the personal indexical forms and their semantico-referential functions in Rev. Eastwood Anaba's sermons. The study revealed that the utilization of the pronominals 'you', 'we' and 'I' are for both speaker-inclusion and exclusion referencing. There were three indexical stances of 'we'; that is, the inclusive 'we', exclusive 'we' and the clerical 'we'. The study further discovered that 'we' and 'I' were used to create an identity of self- validation for the speaker and projects others in negative perspective.

Additionally, Adam (2020) has explored Protestant sermons in terms of the employment of humour as a persuasive strategy. The study revealed that humour is capable of building bridges between the preacher and his/her audience, making the message more down to earth and accessible. The researcher concluded that persuasion in sermons is effective when used against the background content.

Con-Nutugah (2010) and Coker (2010), who worked differently, investigated the persuasive language used by pastors in charismatic churches in Ghana. Con-Nutugah's (2010) purpose of the study was to find the persuasive discourse strategies that pastors employ in their sermons. The study revealed that narrative style, argumentation, metaphor and scriptures from the Bible were the strategies the pastors used in their sermons. In relation to the sociolinguistic and pragmatic point of view, Con-Nutugah (2010) postulates that these strategies make sermons interactive.

Coker (2010), however, studied various lexico-semantic resources in addition to emotional and ethical appeals made by a preacher of a charismatic church in Ghana. The study was based on Aristotle's classical theory on persuasion (logos, pathos and ethos). The study highlighted that persuasion in sermonic discourse is mostly logically driven than being emotional. The Calvary Charismatic is the research site for the study. Coker (2010) used the critical discourse analytical tool to identify the three persuasive strategies in the sermons. These include persuading through logical appeal, character and credibility and emotions. He reveals that preachers seldomly resort to prosodic cues a strategy to achieve their intention. The author concluded that in charismatic sermons, persuasion is mostly achieved through logical reasoning

(i.e. logos). The ethical and emotional appeals do not have major effects on the congregants.

Singh & Thuraisingam's (2011) research centered on the role of language in the formation of religious meaning systems by analyzing six religious sermons from three major faiths in Malaysia, that is Islam, Christianity, and Buddhism. They charted the "clergy-language congregation and clergy-language-meaning system based on the principle of contradiction from Engeström's (1999) triangular activity system" (Kim, 2016:60). In their analysis which concentrated on how the religious discourses reconcile the changing needs of the congregation in the postmodern society, they indicated that the sermons used questioning technique to enhance persuasion and employed first person narratives as well as quotations from other texts to form rich intertextuality. They also found that the sermons contained numerous words that were related to entertainment and popular culture.

Szudrowicz-Garstka (2012) identified seven markers such as situationality, emotions, recent history, remote history, general knowledge, juxtaposition and direct intertextuality in Pope John Paul II's speech addressed to young people presented during his last celebration of world youth days.

There have been studies on persuasive strategies in televangelists' speeches. One example is Schmidt and Kess (1986) who observed that some of the features seen in television advertisements, such as coining new terms, violating syntactic and semantic norms, and issuing direct commands, were also used in the Christian televangelists' promotional materials. In the same vein, El Naggar (2012), using the Discourse Historical Approach by (Wodak & Meyer 2009), studied processes of persuasion in a Muslim televangelist by

looking at how the preacher created interdiscursivity and intertextuality by linking to other discourses.

Further, researchers have shown interest in the study of persuasion in church posters. Aikoriogie & Alozie (2021) researched on the role that pronouns play in persuading people to attend the programme or the church. The study discovered that pronouns create easy accessibility and withdrawal of concepts which translate to less cognitive effort. They also reveal that cognitively, pronouns can be used outside the conventional box, that is, there is a cognitive shift of reference as orchestrated by the reader's search for relevance. Tamumobelema & Aikoriogie (2019) have studied the roles that linguistic items, particularly referentials, play in the persuasiveness of church posters. The study indicated that reference elements, that is, definite noun phrase and indefinite noun phrase, create accessibility of mental concepts at the explicit level, which automatically translates to less processing effort, and this has a persuasive effect at the implicit level on the reader of the church posters.

Duah (2006) investigated the strategies in advertisements that persuade the audience in Ghana. The purpose of the study was to analyze elements in the Ghanaian culture that advertisers use to persuade their audience. He indicated that the linguistic clues helped the audience to gain cultural and personal knowledge on advertisement. One of the findings in the study is that advertisers in the Ghanaian society used discourse strategies such as language of identity, specific ideas, intertextuality, repetition, implicature, apposition, among others, to persuade their audience.

The above mentioned research works specify that there are several studies on rhetoric in general but there seems to be little scholarly attention drawn to the rhetoric of fundraising speeches by church leaders. Therefore, the present study seeks to find out the persuasiveness of fundraising speeches by church leaders in a charismatic church, precisely the Lighthouse Chapel International.

#### **Chapter Summary**

The chapter has two parts: theoretical framework and review of previous studies. The chapter elaborated on Aristotle's Classical Theory based on the three proofs: ethos, logos and pathos. The chapter examined giving, fundraising religious discourse and religious language as part of the conceptual background. Some empirical studies on persuasion in pertinent genres in religion were amply examined.

## CHAPTER THREE

### METHODOLOGY

#### Introduction

The previous chapter examined related literature addressing the concerns of the current study. It discussed the theoretical framework of the study, some key related concepts and previous studies. In this chapter, the research methodology used in the study is described. The setting, where the study was conducted, the study design and the population and sample are described. The instrument used to collect the data, including methods implemented to ensure ethics, validity and reliability of the instrument, are described.

#### Research Design

The research design is a stated structure and process of conducting research. The present study is grounded in the qualitative research paradigm. Qualitative researchers “stress the socially constructed nature of reality. They seek answers to questions that concern how social experience is created and given meaning” (Denzin & Lincoln, 1998:8). In contrast to quantitative research, where data is recorded numerically, qualitative research represents the world in a more casual manner (Heppner et al., 1999). Qualitative researchers use this method because the researchers “want to study behaviour in context and might even go so far as to contend that it is the interpretation of the context that is the essential process to be studied” (ibid:246). According to Denzin and Lincoln (2003:3), qualitative research “involves an interpretive and naturalistic approach: this means that qualitative researchers study things in their natural settings, attempting to make sense of, or to, interpret

phenomenon, in terms of the meanings people bring to them”. Additionally, Mason (2002:2) posits that “Through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings of our research participants”. This explains why qualitative method is useful when researchers want to understand human experiences.

The choice of the qualitative research design is appropriate since the present study deals with church leaders’ use of language (words, expressions, and other linguistic features) and the emphasis in the present study is on finding out the rhetorical tools that they use in their speeches. In addition, the choice was based on the fact that the study is not straightforward. In other words, it is not based on a stable sequence of events. Rather, it deals with the analysis and clarification of texts, which is likely to involve different shades of meanings, subtle implications or contextual differences (Opoku -Mensah, 2008).

Since this study intends to explore the rhetoric that church leaders use during fundraising in church, the process of allowing the data to speak for itself further supports a qualitative method for research (Houston, 2014). The qualitative method uses context, individual experiences, and subjective interpretation, and not generalization of the results (Heppner et al, 1999).

#### **The Lighthouse Chapel as Research Setting**

This part of the study focuses on the research site and gives a brief history about the emergence of the Charismatic churches in Ghana.

The setting for the research is the premises of a Charismatic church. The researcher chose the Lighthouse Chapel International because, the Church



is one of vibrant Charismatic churches in Ghana with many branches. Over the years, the researcher observed that, before any giving is done, the church leaders made a lot of speeches. Through this observation, the researcher realized that many people gave to support the church leaders' speech. It is with this background that the researcher sought to find out the rhetoric at play in this particular church. The church is mostly the venue Christians gather to worship and commune with their God and it is considered as a sacred place. At the church service, the leaders always stand in front of the congregation to perform many activities. One of such activities is to ask the congregation to give. It is important to state that the church service can be organized in a conference room, a lecture hall or any other place where people can gather. The time for giving is part of the liturgy of the church service. In the churches where there are two types of giving, the first is termed as a seed of faith, which happens before the sermon is preached. The second is done after the sermon and it is considered as a form of thanksgiving to God.

### **The Charismatic Movement**

This section gives a history about the emergence of The Charismatic Churches in Ghana and discusses the Charismatic church for the study. Further, the section gives justification for selecting church leaders as the focus of the study.

The emergence of Charismatic churches in Ghana dates back to the late 1970s and 1980s. The founding fathers include Brother Enoch Agbozo of Ghana Evangelical Society, Archbishop Duncan Williams of Christian Action Faith Chapel, Pastor Mensah Anamoah Otabil of International Central Gospel Church, Reverend Ampiah Kwofie of Global Revival Ministries, Pastor Ransford Obeng of Calvary Charismatic Centre, Bishop Charles Agyin Asare

of Perez Chapel amongst others, Kojok (2017). Charismaticism is a type of worship characterized by a quest for inspired and ecstatic experiences such as healing, prophecy, and speaking in tongues. This is a movement of Christian evangelicals, who uphold the operation of the gift of the Holy Spirit, as narrated in 1 Corinthians 12: 4-11 and Romans 12: 6-8. This group of Christians believes in freedom of worship as the Spirit of God leads and directs; hence, in a Charismatic adoration, there is shouting, dancing, running, jumping, crying or even lying prostrate. Charismatic Christians also have no strict dress code but as each delves into biblical teachings, he or she gradually dresses modestly and decently. Practitioners are referred to as Charismatic Christians or Renewalists.

I discuss briefly The Lighthouse Chapel International. It is a Charismatic church, founded by Bishop Dag Heward-Mills in Ghana, West Africa in 1985 under the name Korle-Bu Christian Centre; it was changed to Lighthouse Chapel International in 1988. The mission of the church is to build twenty-five thousand (25000) churches, to establish churches in 190 countries, to work hard for the advancement of the churches and the Gospel, to produce radical Christians who work tirelessly for God and to go to heaven. Currently, there are about 6,070 branches of the church and it is established in 92 countries. The church's headquarters is in Accra, Ghana. About 80% of the pastors and workers in the church are in what they term as 'lay ministry'. These people work for the church without payment.

In trying to identify the kind of rhetoric that goes on in the church for this study, the researcher chose to use church leaders in the above-mentioned church for a number of reasons which are outlined below. Primarily, the

researcher chose the term/phrase “church leaders” because those who mount the pulpit to perform activities in the church are not necessarily pastors or bishops. Some of the people are ‘shepherds’; that is, they oversee one group or the other in the church and are considered as leaders in the church. Therefore, it is appropriate to use church leaders taking into consideration all the people mandated to perform the activity of fundraising. The second consideration is that on special occasions like fundraising, the church always selects an influential person from the congregation. In some Charismatic churches, a respectable person to chair the programme is chosen. That person may not necessarily be a pastor, but she/he could be an elder, a part of the financial committee of the church, a member of the executive committee, amongst others. The church can also fall on a Master of Ceremony (MC) who has good oratorical skills. It is believed that such a person can persuade the congregation to give. Hence, it will be inappropriate to focus on only pastors, bishops, or reverend ministers for the study.

#### **Data Sources**

The data used in this research was primary. The researcher gathered audio recordings of church leaders delivering speeches during giving time in church at different branches of the same church. There were interviews of some of the members of the congregation where the researcher did audio recordings to find out the effect of the rhetoric on them. Two advantages of using primary data are, first, it gives original research quality, and does not carry bias or opinions of third parties and, second, it is oriented towards specific goals and purpose, cutting out the possibility of wasting resources.

### Sampling Procedure

The researcher recorded forty (40) speeches of church leaders during giving time in church. Averagely, the recording lasted for five minutes. In addition, I recorded interviews of ten members of the congregation from different branches of the church.

The researcher used the purposive sampling specifically, the homogeneous sampling to select the data that is relevant for the study. The purpose of this technique was to target specific attributes that will help to determine the manifestation of the use of linguistic expressions, rhetorical strategies and other elements that were embedded in the persuasive speeches of church leaders. In this sampling technique, I used my knowledge on the study and the purpose of the research to choose the data that will truly help in answering the research questions (Frankel & Wallen, 2000). This type of sampling helps the researcher to exclude any unwanted data and to achieve the targeted results. The primary data for this study were speeches from church leaders in the Lighthouse Chapel International. Some of the speeches were recorded during usual Sunday services, conventions and conferences where fundraising took place.

The researcher used the purposive sampling technique to ensure that only speeches that were made during giving: special appeal for orphanage, offering, paying of tithe, 'sowing seeds' into projects and purchasing items for the church were included. This was done at the time where the researcher thought the speeches contained some aspects of persuasion and those speeches will help the researcher to achieve the research objectives.

The researcher also interviewed some members of the different congregations in order to ascertain the effects of the rhetoric on them. According to Alshenqeeti (2014:40), interview is essential because it does not only “build a holistic snapshot, analyses words, reports detailed views of informants”; but it enables interviewees to “speak in their own voice and express their own thoughts and feelings” (Berg, 2007:96). Interview “seeks to explore and describe the ‘quality’ and ‘nature’ of how people behave, experience, and understand” (Alshenqeeti, 2014:39). The members selected were based on their ages, their employment background, and their willingness to be interviewed. The researcher chose ages from twenty-three to sixty, with the view that these people are in active work.

#### **Data Collection Procedure**

The researcher used an audio recorder as well as her phone to record the speeches made by the church leaders during giving time. I used three months to be able to record enough speeches of the church leaders. I started from November, 2017 and ended in February, 2018. The speeches were recorded, whenever the researcher attended church service and realized there were some forms of persuasion during giving time. Some of the recordings were done in the mornings, others in the afternoons and in the evenings. The morning recordings were largely on Sundays whereas the afternoons and evenings were recorded during special services like conventions and conferences. The Sunday recordings were dominant because church services of the Lighthouse Chapel International are held on Sundays while the conventions are held every quarter of the year. On Sundays, during the church service, there is a time allocated for the first offering to be taken. During such

times, church leaders mount the pulpit and encourage the members to give. I used my phone to record those speeches. There is also a time allocated for second offering and tithe collection. Before these collections, church leaders spoke to the congregation and their speeches were recorded.

At each of the conventions which lasted for about two or three nights, envelopes were shared among the congregation mostly on the second day when the convention lasted for three nights. The church leaders urged the members to come for them. At this point, the researcher I recorded the speeches. The researcher attended two conferences. These conferences were non-denominational. In other words, the people who attended the conferences were not necessarily the regular members of the host but people who came from different denominations and even from foreign countries. At each of these conferences, the host of the conference invited the congregation to give money. It was at the time the host was asking the congregation to donate money that the researcher did some of the recordings.

The researcher also interviewed some selected members from the branches of the church where the recordings were done, that is Mampong, Larteh and Adenta. The researcher first spoke to the selected members about her study and sought their consent. They were made aware of the recording of the interview.

The researcher therefore scheduled a time convenient for them to be interviewed. Some of the interviews were conducted in the church room since that was a convenient place devoid of noise. Others were conducted in a school setting because some of the interviewees were teachers and were willing to be interviewed before going home.

### Data Transcription

First, I transcribed all the recordings; using the Jeffersonian Transcription Notation (2009). This transcription was used in order to obtain the linguistic features and other paralinguistic features of the recorded speeches. Each of the recorded speeches was played over severally before the speeches were put into texts. The transcribed texts were numbered based on the location the speeches were recorded with no special reason but for easy identification.

### Data Analysis Procedure

I would want to emphasize that although there were many grammatical errors in the data, I did not pay attention to them since the focus was on how the church leaders used language to achieve persuasion and not grammatical correctness. Hence, the research did not change expression in the recordings. This was how the researcher grouped the data.

**Table 1: Grouping of Recorded Data of Church Leaders' Speeches**

Name of Branch of Church	Abbreviation	Number of Speeches Recorded at each Branch
Lighthouse Chapel International, Adenta	LCIA	3
Lighthouse Chapel International, Cape Coast	LCIC	7
Lighthouse Chapel International, Larteh	LCIL	9
Lighthouse Chapel International, Mampong	LCIM	5
Lighthouse Chapel Conference	LCICon	2

In Table 1, the various branches of the Lighthouse Chapel International where I collected that data are shown. The first column is the name of the branch, the second column is abbreviation as to how the data was numbered for easy identification and the third column indicates the number of recordings I did in that particular branch.

The second stage was to read all the transcribed texts and select the persuasive ones the researcher thought will help her answer the research questions. The researcher selected twenty-six (26) of the transcribed text out of forty (40) for the study due the research questions. The researcher thought that the selection of twenty-six (26) texts was appropriate for the study since the researcher wanted to do an in-depth study to be able to meet the objectives of the research. The twenty-six (26) texts selected were to find out the linguistic expressions and rhetorical features the church leaders employed in their speeches.

The first thing the researcher did was to study each text to determine the linguistic and rhetorical features in each speech. Second, the researcher tried to find out the nature of the rhetorical features the church leaders used in their speeches. In addition, the researcher tried to find out the source of the rhetorical features embedded in the speeches of the church leaders. The researcher continued to find out which rhetorical feature was used most in the speeches. The researcher went further to identify the differences and similarities in all the texts. The researcher spent about two days to analyse one text to find out about all the things listed above. In all, it took about three months for the researcher and other colleagues who served as assistant researchers to identify all the linguistic and the rhetorical features which had



been used in the selected speeches for the research. The researcher used a pencil and sheets of paper as the tools for the identification of the rhetorical features.

I analysed the transcribed interview texts to find out the effects of the rhetoric on the congregation. I tried to find out how each interviewee was persuaded to give money in one way or the other. The interview data was numbered from INT 1 to INT 10 for easy identification.

#### **Problems Encountered in the Study**

Although I was prepared and had a good orientation about the study, there were some limitations to the research. The researcher was faced with the challenge of data collection, transcription of the data, identification of rhetorical expressions, time and financial constraints.

The first was how I struggled to obtain a good audio recorder that could record the speeches of the church leaders clearly. The difficulty encountered was when I attempted to buy a recorder and realized that it was too expensive; I later bought a substitute, which could not record clearly and resorted to using my phone which was better.

The second challenge in the data collection was how to record the speeches. The researcher struggled before recording the speeches. This was because the researcher had to position herself properly at the church service to be able to record the speeches clearly. There were times when the researcher had to sit at the front where the sound of the microphones was loud enough for the recording to be done. There were instances where the researcher could not record the start of the speeches because some of the speakers had asked the

congregation to do one activity or the other and by the time the researcher was aware of what was happening, the speaker had begun the speech.

Conducting the interview was another challenge. Some of the interviewees did not keep to their appointed time. The researcher had to wait for them for a long time before they showed up. Sometimes, the researcher had to call them and other times some gave excuses. I often had to reschedule the times for meetings.

The data were collected in a verbal form and there was the need to transcribe them into written text to enable the researcher analyse the speeches properly. The Jeffersonian Transcription Notation (JNT) (2009) was used for the transcription of the speeches. It took the researcher more than three hours for a two-minute recording to be transcribed. Where the speeches lasted for more than ten (10) minutes, the researcher had to spend days before such speeches could be transcribed completely. Sometimes, a section of the speech was not clear and the researcher had to play that section about ten (10) to fifteen (15) times.

Another problem the researcher faced concerned identifying some of the rhetorical expressions in the texts. Some of the rhetorical expressions were not so clear and the researcher found it difficult to identify them. The researcher also faced the problem of classifying the speeches into the rhetorical proofs as propounded by Aristotle. The researcher read over severally, which took a considerable amount of time before resolving some of these controversies. I also faced the problem of getting people to play the role as research assistants. I consulted my colleagues but most of them were reluctant to help due to their tight schedules. It took a while before some of them

volunteered to assist in transcribing the data and help in the analysis of the data.

The researcher could not travel to many churches to collect data due to the limited funds and time for the completion of the study. Sometimes before I got to the church premises, some of the church leaders had already taken their offertory. The researcher had to pay another visit. When that happened, it meant time and resources were wasted. The researcher was optimistic and therefore persevered in spite of these challenges. Hence, these challenges did not have any adverse effects on the outcome.

#### **Ethics, Reliability and Validity**

This section discusses the ethics, reliability and validity of the study. Validity and reliability are important fundamental criteria in quantitative and qualitative research (Afful, 2005). According to Joppe (2000) and Punch (1998), reliability involves the consistency of results while validity looks at the ability of the research instrument to measure the subject matter under investigation. Crookes (1986) postulates that an accuracy of a result can be achieved by first, explaining the elements in a practical way for individual raters to simply identify, and second, corroborating their results with a high level of agreement. It can be said that a reliable measure has a tendency to ensure a valid result. Therefore, to ensure validity and reliability in the present study, my personal biases were put aside in recording and transcribing the data.

To achieve this, I made sure I recorded messages from different branches of the Lighthouse Chapel International on different occasions. This was later transcribed using a transcription table.

After transcription, three independent raters (one assistant headmaster, a teacher and one research assistant) were consulted to double-check the data. The choice of these raters centred on interest and availability. Further, the raters were trained on the purpose of the study. They were trained on how to identify the linguistic structures, how to identify the rhetorical devices and how to identify the three modes of persuasion in Aristotle's theory on rhetoric. Additionally, the raters verified with the recorded speeches to ensure that all issues regarding the present study have been captured. The rater checklists were compiled with 78% inter-rater reliability which was considered to be acceptable.

In terms of ethical consideration, the data for the study were speeches from the Lighthouse Chapel International church leaders delivered in the churches. Therefore, access to them was not difficult. The researcher asked permission from the preachers before recording the speeches. However, for reasons of confidentiality, real names that were mentioned in the speeches have been altered. The data collected were natural occurrence because the preachers were not aware of the specific time the speeches would be recorded. Again, the interviewees were consulted weeks before the actual interviews were conducted. They were assured of anonymity and confidentiality.

#### **Chapter Summary**

The chapter has discussed the methodology used for the study. It has described the research design and the approach to data analysis. The data source and data collection procedure were discussed. The justification for choosing church auditorium and church leaders for the research were

preferred. Finally, there was also a discussion on the treatment of data, overall procedure for the analysis of the data, and the limitations of the study.



## CHAPTER FOUR

### ANALYSIS AND DISCUSSION

#### **Introduction**

This chapter provides a thorough analysis and discussion of the speeches recorded from the church leaders in the Lighthouse Chapel International. It analyses and discusses the language of church leaders from both linguistic and rhetorical points of view. The analysis and discussion are followed by how often both resources affect the congregation.

#### **Analysis and Discussion of the Data**

As an answer to research question one, “what key linguistic structures do church leaders use their speeches to influence the congregants to give”? this section is intended to present the linguistic structures in the data. It discusses the lexico-grammatical items, including the mood system of the verbs and syntactic structures in the data.

#### **Lexico -Grammatical Items**

##### **Pronouns**

The data revealed that one of the key linguistic tools that church leaders used to persuade the audience was pronouns. Lyons (1977: 637) says pronouns “owe their origins to the view that there are certain forms or expressions whose function it is to operate as substitute for nouns”. Warriner and Griffith (1973:5) agree to this by adding that pronouns “are words used in place of one or more nouns”. Therefore, one can say that pronouns are linguistic lexemes that function in place of nouns. Pronouns are categorized into first, second and third persons. The first person, according to Quirk and Greebaum (1993:102), “refers to the speaker (I) or the speaker and one or more

others (we)". The first person pronoun include I, me, my, mine, myself, we, us, our(s), ourselves. Quirk and Greebaum (1993:102), say the second person pronoun "refers to the person addressed". Second person includes You, your(s), yourself, and yourselves. The third person pronoun includes *he, she, it, him, her, they, his, and them*. Pronouns of the first and second person: "we", "I" and "you" are pronouns that speakers usually use in speeches. Personal Pronouns are used widely in speeches because they refer to the people involved in the communication. Personal pronouns are words that take the place of a noun and they include I, me, we, us, he, she, it, you, they, them. To be able to analyze and discuss the pronoun, this section will present the frequency of occurrence of the pronouns in the data. This will be done by finding the percentage of the total occurrence of each pronoun and dividing it by the overall of all the occurrences of pronoun in the data. All these are presented in Table 2 for easy identification and analysis.

**Table 2: Distribution of Pronouns in the Data**

Pronouns	Frequency	%	
First person	I	364	16.7
	Me	81	3.7
	My	46	2.1
	We	192	8.8
	Us	49	2.2
	Our	39	1.8
Second person	You	781	36
	Your	219	10
Third Person	She	8	0.4
	He	59	2.7
	It	276	12.7
	Him	4	0.2
	Her	5	0.2
	Them	27	1.2
	Their	21	1
	His	7	0.3
Total	2178	100	

Table 2 presented the occurrence of pronouns found in the data. The columns show the various categories of pronouns, their frequency of occurrence in the data and their percentage average distribution. Each pronoun's occurrence rate was determined by comparing it to the overall total of all the pronouns identified in the data. For instance, 'you' occurred 781



times out of a total of 2178 pronouns in all the speeches or formed 36%, making it the most frequently used pronoun; followed by 'I' which occurred 364 times or 16.7% in the entire data. The pronoun 'you' dominated the frequency partly because charismatic sermons are relatively conversational and the church leaders might want to draw the attention of the congregants to their messages, hence making reference to 'you' more frequently.

Cook (2001:157) points out that the most distinctive feature of speeches of persuasion is the use of pronouns. It is because "you", "we" and "I" help to create a friendly atmosphere to move and persuade an audience. According to Cook (2001:158), "I" means the addresser and "you" is the addressee. Cook further argues that the "you" of speech has a kind of double exophora referring to someone in the speech and to the receiver's own self. Pronouns make the language sound warm and friendly, help to narrow the gap between the speaker and the audience, and make speeches more appealing. Personal pronouns, broadly used in preaching refer to the people involved in the communication.

#### **'You' and 'Your'**

From the data, the researcher observed that the personal pronoun "you" was used extensively to persuade the congregation. 'You' occupied 36% of the total percentage. The speakers sometimes used the personal pronoun 'you' in the singular sense to refer to individual members of the congregation and, at times, to refer to the general congregation. The following are some examples from the data:

*Extract 1*

*ah **you** don't have all the money I have mentioned but **you** have two cedis three cedis four cedis one cedi 50 pesewas (LCIC6)*

*Extract 2*

*God is going to give **you** a blessing somebody here God is going to give **you** a miracle car **you** don't want to go without it (LCIC7)*

*Extract 3*

*If **you** have five ten (pick it) and come (everybody) some of **you** since two years ago every time **you** give two cedis two cedis one cedi two cedis one cedi (LCIC2)*

*Extract 4*

*if **you** are here and **you** are not paying tithe(.) this is the board become a tithe payer today (.) we believe in offerings and tithe we believe that the windows of heaven are opened on our lives, (LCIC1)*

The second person pronoun 'you' was used to address the individual church members to bring their offering. By using the second person pronoun in the singular sense, the speakers were firing an arrow directly to each of the church member's attention, which would help the individual to process the message more consciously. This affirms Quirk and Greebaum (1973) explanation of the second person pronominal 'you'. The second person pronoun is interpreted as an invitation to the addressee, to see him/herself as an important person; it appealed to the addressee's involvement and feelings of empathy. Using the second person pronoun in the singular form, the speakers recognized the congregation as separate individuals; thus, evoking their sense of identity and locating them in their speeches. Extract 1 above showed that the speaker mentioned some amount that was less than the previous ones. This would

make the individuals who could not give the previous amount feel some warmth that the speaker was not only considering the rich people in the church. S/he could be connected to the message, and therefore, be persuaded to give.

In the subsequent sentences, the speaker used the second person plural. He mentioned the fact that some of the congregation had always given a particular amount for two years and it was time they changed. Talking to a group can be very effective because one can change many minds at once. The speaker, in cautioning some of the congregants to change their style of giving, would influence many people to desist from that behaviour and the persuasive effect could affect many people than expected.

The speaker also used the second person addressee 'you' in Extract 4 to shorten the distance between the speaker and the congregation in order to achieve persuasion. With the introduction of the personal pronoun, 'you' **"if you are here and you are not paying tithe"** the speaker was trying to address the congregation directly. Using the exophoric reference "you" creates an impression that the speaker really cares for the congregation by inviting them to become 'tithers. Exophoric pronouns, says Harré & Davies (1990: 6) "are those which are disambiguated for reference only if the hearer is fully apprised of the context of use, for instance by being present on the occasion of utterance" In this situation, the congregation might feel very important that the speaker has addressed them. They might feel that the speaker had their interest at heart because per the speech, those who gave tithe and offering got the opportunity to see the windows of heaven pouring out blessings on them. When people feel that someone has their interest at heart, they are most likely to obey whatever that person says. This could fulfill the congregation's social

and esteem needs by implying intimacy and friendliness. By so doing, the speaker established a contact with the congregation in order to gain their trust, attention, and could persuade them to act accordingly.

Further, in the data, it was discovered that the second person pronoun 'you' referred to God, but not the congregation. The reason could be that Christians believe that God is present in all their services. Therefore, the speakers using the second person addressee to acknowledge God was an indication that He was present in their midst. The speakers praying to God to invoke blessings upon the lives of the congregation could have a major influence on them in connection with their style of giving in the sense that most Christians want to be blessed. The following are some examples from the data:

*Extract 5*

*father thank **you** as we give out our offerings and our tithe  
thank **you** that your blessings will come upon our lives  
(LCIC5)*

*Extract 6*

*father the people have tried **you** according to your own  
words **you** too **you** are faithful (LCIL3)*

'Your', as indicated in the table above, was another pronoun that the speakers utilized in their persuasive speeches. 'Your', taking 10% of total frequency, was used to show possession and could be described as an attributive adjective. The speakers used the pronoun 'your' as adjectives to modify the nouns they used to draw the attention of the members of the congregation to their speech. Considered the following Extracts:

Extract 7

*father thank you for **your power** thank you for **your destiny**  
**changing power**: thank you for **your destiny changing**  
**power**: thank you for **your destiny changing power** release  
 tonight upon **your people** {amen} in the name of Jesus  
 (LCIC6)*

Extract 8

*you are paying **your first and best** you are paying **your**  
**tithe** please come please come it's a good place to clap  
**your hands** for them clap your hands for them  
 (LCILA)*

The speakers used the pronoun 'your' to qualify power. The speakers qualified power with 'your' to notify that the money belongs to God and He (God) has the power to change their destiny. This could motivate the congregation to give because they would realize that God will be the rewarder of their giving. In Extract 8, the speaker created the awareness that the tithe was something that the congregants were expected to pay. Using the phrase *your tithe* meant that it was a personal responsibility for the congregants. Therefore, they might be persuaded to give since they would not want to shirk their responsibilities.

**'I'**

From the data, the personal pronoun 'I' was the second frequent pronoun that the speakers used in their persuasive speeches, occupying 16.7%. The use of the pronoun 'I' suggests power, significance and authority. Speakers use 'I' when they want to relate to their audience as part of them, showing their

commitment and purpose. Speakers could use the first person pronoun in their persuasiveness “to gain the audience’s allegiance, to have them believe that the decisions that are being made are the right ones” (Partington, 2003:14). The pronoun ‘I’ makes the speaker distinguish himself from others and gives him a more personal voice (Håkansson, 2012:10).

The data revealed that, in some speeches of the speakers, ‘I’ had multiple referents (Ansah et al., 2020). Sometimes ‘I’ referred to the speakers and other times referred to the audience. Let us look at the following sentences from the data:

***Extract 9***

*I am just telling you your life will not be the same in Jesus name (LCIL1)*

***Extract 10***

*I was telling you that you must do whatever (.) brings a blessing things that bring blessings are the kind of things you must be doing so God bless you (LCICon1)*

***Extract 11***

*lift up your tithe and pray your prayer speak to God now tell him I brought it to you I know that you are the God of multiplication† multiply it and give it back to me that next month next week I will come again and bless you with the blessings that you (LCIL1)*

From the above, the speakers were referring to themselves as credible, expecting the congregation to believe in their message. In Extract 9, the speaker used the first person pronoun ‘I’ to make the congregation aware that

he (speaker) was optimistic that their 'giving' would generate a transformed life. Mifflin (1988:388) posits that a "a pronoun in the first person shows the one who is speaking". The speaker used 'I' to be emphatic and since the congregation might trust him, they would be persuaded to give in order to enjoy the benefits spoken by the speaker.

Additionally, the speakers used the first person pronoun 'I' to establish their authority. Gbedebu (2015) explains that the pronoun 'I' portrays a leader to have a considerable control over his congregation. 'I' as used in Extract 10, meant that the speaker was in charge of the congregation. The speaker stated, "*I was telling you that you must do whatever brings a blessing*". This demonstrated that the speaker was not suggesting to the congregants to consider accepting his argument but rather insisting that they should follow his command. This indicated that he wanted the congregation to believe in his authority as their leader who desired the best for them by following his instructions. Gbedebu (2015:64) says this "emphasizes the power position of the speaker". The congregation might take into account the credibility of the speaker and therefore might be persuaded to give.

#### 'It'

The third person pronoun 'it' was another pronoun that the speakers used in the data. 'It' had a percentage of 1.7%. The pronoun 'it' is said to be unique because it has a neutral third person. This is useful for speakers to be objective, in that, the speakers used 'it' for non-human things and, hence, can be used with less care.

The pronoun 'it' referred mostly to objects such as the money (tithe, offering, and fundraising), the word of God, the message/speech, and the

blessing the church leaders apportioned to the congregation. Let us consider the following sentences from the data:

*Extract 12*

*bring it a coin any coin KWI we love coins we call  
it booster lift up your hands whether clap your  
hands for them in Jesus name in Jesus name wow is  
that all bring it you are paying first and best please  
come please come please come hurry hurry hurry  
do it for me quickly (LCIL8)*

The third person pronoun 'it' as used in the first line referred to the money the speaker wanted the congregation to give. The speaker used 'it' to reduce the frequent mentioning of the amount he requested. When a particular amount is repeated, others will feel intimidated to give whatever they had. Therefore using third person 'it' has a mild way of reference. In other words, the use of 'it' has a neutral effect since it does not point to a particular item or object. The congregants would be happy to give. In the subsequent sentence, 'it' referred to the grace or the anointing and the speaker, in trying to persuade the congregation, said: "*a supernatural power if you don't believe in it don't come*" (LCICon1). The speaker in using the third person pronoun 'it', reduced the possibility of delivering a boring and unreceptive speech. The reason was that the congregation could be bored and tired if they heard the same expression or word repeated for a long time. Therefore, the third person pronoun 'it' helped the speaker to sustain the interest of the congregation and thereby persuaded them to a give their money.



**‘We’**

The first person pronoun ‘we’ featured in 8.8% of the pronouns found in the data. The first person pronoun ‘we’ in the introduction of a speech aims at an appeal to “the sharing of interest” between speaker and audience (Charteris- Black2005:4). By using the pronoun ‘we’, one is able to create a sense of collectivity and a shared responsibility (Håkansson, 2012). This example from the data can be considered.

*Extract 13*

*We are a tithing church We believe in offerings and tithing we believe that the windows of heaven are opened on our lives, if we tithing if we give our offerings (LCIC1).*

*Extract 14*

*we pray father we give our seed back unto you (.) you said that if we give it shall be given unto us and also it will stop our difficulties this is our substance in support of your work we pray that as we give (LCIC4)*

The pronoun ‘we’ in Extract 11 drew the congregation’s attention to the fact that the speaker and they share a collective responsibility on tithing. This meant that the speaker was also part of the tithing payers. Gbedebu (2015) explains this to be speakers-inclusiveness. The congregation could be persuaded to believe that the payment of tithes is an obligation for all members. This would positively affect their sense of judgment. ‘We’ as used in Extract 11, also referred to an institutional identity (Sacks, 1992). Ekawati (2016) believes that this can be achieved when the speaker speaks on behalf of, or as a representative of an institution. *We are a tithing church*

referred to not only the speaker but also the church. This suggests that the speaker was not seeking her own interest but the church's. This could help the congregation to accept the speaker's message and therefore be persuaded to give.

The speaker said a collective prayer and evoked a blessing on their lives. This demonstrated the speaker was aware of a blessing in store for the congregation for their act of giving. The congregants could be convinced and persuaded to give since the speaker was part of them to give.

From Table 2, the third person pronouns 'he', 'she', 'him' and 'her' did not feature much in the data although there were some instances of their usage. This means that in persuasive speeches, speakers will want to address an audience who will feel part of their messages and thus will be able to persuade such audience. Using the third person will not have influenced the congregation to accept the speeches, since 'he' or 'she' doesn't necessarily connote a direct addressee.

### **Lexical Verbs**

A verb is characteristically the grammatical centre of a predicate and expresses an act, occurrence, or mode of being. Quirk *et al.* (1990) say there are two structures of a verb phrase: finite verb phrase and non-finite verb phrase. The finite verb phrase can be identified when the first or only word is a finite verb (it has the tense contrast, person and number concord with the subject), whilst the non-finite one consists of the infinitive, the 'ing' participle and the 'ed' participle. The non-finite forms of the verb do not have tense distinction as well as person and number concord with the subject.

Verbs have monosyllabic and disyllabic forms. Speakers use these forms in their speeches when addressing an audience. However, in persuasive speeches, speakers use monosyllabic verbs in speeches which are more persuasive, easily understood and can be acted upon. Speakers usually employ simple verbs in their speeches. Such words as 'give', 'pray', 'bless', 'open', and 'take', are found in speeches of persuasion, especially in religious discourse.

An observation from the data revealed that because the speakers wanted the congregation to participate in all the aspects of giving, the speakers were very selective in their choice of verbs. The speakers chose active verbs like 'give', 'take', 'open', 'press', 'pray', 'come', 'pour', and 'plant' in their speeches. The verbs listed above indicated that the speakers were interested in persuading the congregation to commit to paying their tithes and offering. Power (1998) says one of the persuasive strategies that speakers adopt is to call for commitment from the listeners. The speakers used the following verbs in their speeches:

*Extract 15*

*give and it shall be given unto you the good measure **press**  
down and shaken together and running over shall men give,  
into your bosom (LCIC1)*

*Extract 16*

***take** out a good offering (LCIM3)*

*Extract 17*

*when (.) you don't **pay** your tithes it **brings** about a curse (.)  
and bible says that the tenth the tithes belongs to the Lord (.)  
it belongs to the Lord it is not your money? (LCIC5)*

*Extract 18*

*There is somebody here one cedi in your pocket **bring it look**  
in your bag at the right hand side there is one cedi  
somewhere **bring it come and give it to the Lord (LCIC6)***

The verbs in the sentences are active in that the speakers were commanding the congregation to perform an activity. Active verb is a word that is used to describe an action that a subject is performing. The above extract indicated that the speaker wanted the congregation to perform an activity(ies). The moment the speaker said 'give', the congregation had an idea of what was demanded of them. This is the power active verbs have in persuasive speeches. 'Take', 'pay', and 'bring' all have persuasive effects because they are potentially able to influence the congregation to do something.

The verbs used carry an imperative effect, which drew the attention of the congregation to the speaker's message. This can influence the congregation to act accordingly since they may not want to be considered as disobedient members. When this happens, the speaker has succeeded in persuading the congregation to give.

### **Adjectives**

An adjective is a descriptive word, the main syntactic role of which is to qualify a noun or noun phrase, giving more information about the object signified. Adjectives can also be explained as words that modify nouns or a pronoun by describing, identifying, or quantifying the words they modify. Thus, speakers use adjectives in their speeches to modify nouns that can attract the congregation to their messages. Speakers tend to use emotive adjectives in their speeches in order to appeal to the emotional needs of their audience. Adjectives assist speakers greatly to communicate effectively. This helps the audience to establish positive attitude towards the message and may affect

their emotional senses. The adjectives that speakers choose are often marked by favourable connotations.

Biber *et al.*'s (1999) semantic grouping divides adjectives into two groups: descriptors and classifiers. Descriptors are described as "prototypical adjectives denoting such features as colour, size and weight, chronology and age, emotion and a wide range of other characteristics" (Biber *et al.*, 1999: 508) whereas, in contrast, "the primary function of classifiers is to delimit or restrict a noun's referent, by placing it in a category in relation to other referents" (*ibid.*). While descriptors are adjectives used to describe nouns, the classifiers are used to restrict the meaning of a noun.

The data revealed that the church leaders used adjectives in the descriptors manner. The speakers chose adjectives that modified nouns that would probably appeal to the emotions of the audience. The adjectives used in the data are shown in Fig. 1

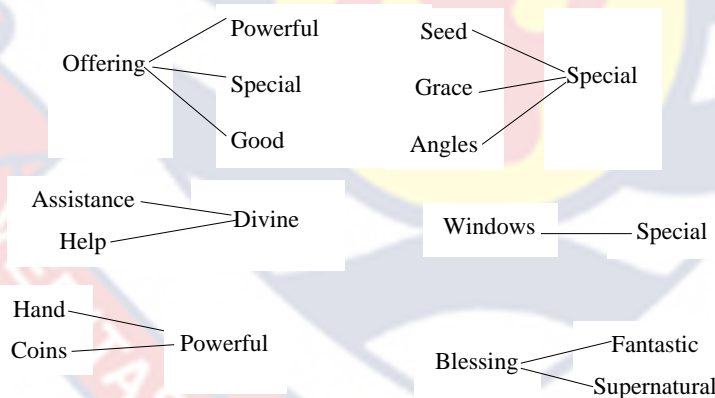


Figure 1: Nouns and Adjective Modified

Figure 1, indicates the nouns and the adjectives that modified them. The noun offering was modified with the adjectives powerful, special and good; assistance and help were modified with divine; hand and coins were

described with powerful; seed, grace and angels were qualified with special; window was modified with special; blessings modified with fantastic and supernatural.

The speakers referred to offering by using attributive adjectives such as 'powerful', 'good', and 'special' to modify it. These adjectives suggest that the speakers expected their congregation to give something substantial that would evoke blessings from God. The congregation upon hearing these attributive adjectives were very excited gave their offering.

The speakers also referred to the offerings as 'seed' and again the attributive adjective 'special' was used to modify the 'seed'. This suggests that the money given will bring forth many benefits because one seed can produce more fruits. This realization motivated the congregants to act in the most suitable way. In addition, the speakers used other adjectives like 'supernatural' and 'fantastic' to modify 'blessing'. These adjectives may have emotional effects on the congregation because, the word 'supernatural' and 'fantastic' connote that something extra-ordinary awaits the congregation should they give their offering. Most Christians desire to have this experience. Hence, their interest was stimulated and gave willingly.

#### **Mood System**

Another point worth mentioning is the mood system of the verbs used in the speeches. The mood of the verb is the form of the verb that shows the mode or the manner in which a thought is expressed. The moods are indicative, imperative, interrogative, conditional, and subjunctive. The indicative mood is the verb form that makes a statement; the imperative mood expresses a

command; the verb interrogative asks a question; the conditional mood of verbs indicates that one thing depends on another.

The data revealed that all the speakers used the indicative and the imperative moods of the verb in their speeches. The following are some examples from the data:

*Extract 19*

*father I **pray** over this envelope (.) in a time of need when all hope is lost when I **turn** left right center and **call** and there is no one to **answer come** to my aid |amen| remember today that every hand that shall take this envelop when that same hand is lifted up one day to say father **help** me quickly **respond** |amen| quickly respond |amen| quickly respond |amen| in Jesus name (LCIL5)*

*Extract 20*

*let's **raise** it above our heads **show** it to your friend and ask him that this offering I am bringing is it nice mercy this is our first offering God can appear any moment from now so when you are giving **give** it to cover your sins pray over it (LCIL7)*

The speaker said a prayer where he commanded God to respond to the needs of the congregants. The verbs 'answer', 'help', and 'respond', as used by the speaker, indicate that he was commanding God to act on behalf of the people. This can make the people realize how lucky they are to have a leader who commands God to be attentive to their needs. The congregation was very excited and were motivated to give.

In the subsequent Extract 20, the speaker commanded the congregants to *show* their offering to a friend. This command has the effect of changing the minds of the people, especially, when one considers his/her

offering to be discouraging. The congregants will wish to impress one another by showing a good amount. In this way, the speaker has succeeded in convincing the congregation to give an offering that they might have not intended to give.

*Extract 21*

*every one of us **has** a day that trouble **will** come to you if you have never seen trouble before please don't wish for one because it is not an easy thing at all to be in trouble go and ask Job in the bible what trouble is in one day a rich man became poor man because of trouble so we want to help the poor today (.) we want to help the orphans today (LCIL5)*

The auxiliaries *has* and *will* were used as a reminder to the congregation. The speaker stated that there was a time of trouble in everyone's life. This statement was meant to draw the attention of the congregation that trouble or suffering was inevitable in a person's life and that when a person is in need of a helping hand, the other should give the necessary assistance. This was because that person you assisted would reciprocate when the need arose. This information can motivate the congregation to give in order to be reciprocated in their times of trouble.

The nouns were not discussed with the reason that most of the nouns used in the data did not connote special meaning.

**Syntactic Level**

The types of sentence structures that may be primarily associated with persuasive speeches are declarative, imperative and exclamatory sentences but there are occasional interrogatives in speeches.



Declarative sentences are sentences “used to convey information or to make/form statements” (Kuswoyo, 2014). Interrogatives are sentences, which are formally marked in one of two ways: yes-no interrogatives (an operator is placed in front of the subject), and wh-interrogatives (an interrogative wh-element is positioned initially and there is generally subject-operator inversion). Imperatives are sentences which normally have no overt grammatical subject, and whose verb has the base form. Exclamative sentences are sentences that have an initial phrase introduced by what or how, usually with subject-verb order (Quirk *et al.*, 1990: 231).

Interrogatives, as used in many speeches, introduce a problem-solution format; that is, the question often intended, raises the “problem” in the reader’s mind. These questions are often used to attract attention by mentioning the matter that concerns the audience the most. They help to arouse the curiosity of the listeners and entice them to act in a desirable manner. Examples of the use of interrogatives in the speeches are seen in the data below:

*Extract 22*

*have you got your coins I told you tonight is coins’ night and currencies have you got all types of currencies (.) take out your different currencies take out your different currencies and take your offerings the baskets are going to come round (LCICon2)*

*Extract 23*

*how many of you have come to church before and your stomach was painning you(.)how many have come to church and your stomach has shaken you yes |noise from congregation| if it hasn’t shaken you it will shake you very soon so we are going to buy how many wants to help me buy the polytank (LCIM2)*

The question the speaker asked was not meant for just a response but to draw the attention of the members who had forgotten about that announcement made previously, to start to act in order not to be left out. As indicated by Taiwo (2005), a question is not primarily to elicit response but to stress or underscore some points in the discourse. Giving coins as legal tender in church is considered a preserve for children and the poor people in church though legal tender. Therefore, the speaker, in asking whether the congregation brought their coins, meant that he expected the rich, poor, children and everybody at the conference to give. Anybody who could not give a coin might feel bad and this influenced almost all the members to find all means possible to obtain some coins to give.

Further, the speaker used the interrogative *how many* as a way of arousing the emotions of the congregation to enable him to solicit money from them to the purchase of a reservoir. The question asked could have an emotional effect in the sense that most people may feel that such a situation could happen to them. The congregants in their response may give to support the project.

Declarative type of sentences simply provides information, stating facts and allowing the reader or listener to know something specific. Declarative sentences can be positive or negative. Quirk *et al.* (1980) posit that a declarative sentence has a subject and it is preceded by a verb. The declarative sentences used in the speeches were simple and less complex sentences. In most cases, speakers preferred to use simple sentences, which would easily be understood by their audience and to sustain the audience's interest in their messages. Speakers believe that complex sentences would not be convincing

enough to persuade their audience. To make a lasting impression that could affect the behaviour of the listeners, speakers try as much as possible to use simple language.

In persuasive speeches, simple sentences are much preferred to compound sentences, because the audience probably would lose concentration on speeches that are full of long sentences with so many conjunctions. Simple sentences have elements that could lay stress on the key words. It would not only reduce the length and complexity, but also disseminate information more effectively since the main goal of those speakers is to persuade their audience to accept their propositions.

It is also important to mention here that the declaratives have been presented in their active voice, as against the passive voice. The use of the active voice seemed to be preferred to the passive by the speakers, as not much data contained a passive construction. The speakers used the positive declarative sentences which could make the congregation have a positive attitude toward their messages. The following are some examples of declarative sentences from the data:

*Extract 24*

*Ghana revenue (text)says this percentage belongs to us if you don't pay we will come after you(.) do you get it just as social security has a portion (.) to take part of your income (.) God? says ten percent of your income belongs to me (LCIC5)*

*Extract 25*

*God bless you God bless you my brother God bless you God bless you God bless you {clapping}wow I am waiting for you clap your hands for them encourage them God bless you God bless you God*

*bless you wow hallelujah point in time that you need one mark that mark can come from God as you give the offering **God will make a way for you as you give the offering God will make a way for you you will not be the same again** «students got up» **YOUR TIME WILL CHANGE PRACTICALLY** your time will change you (LCIL1)*

Extract 26

***God is going to give you a blessing** somebody here **God is going to give you a miracle car** you don't want to go with«» it as part of the offerings you have given to him **he wants to bless you** there is someone from asuom plant that seed one cedi two cedis five cedis come and plant it **God is changing your destiny for that seed you are sowing«»** bring it quickly bring it bring it somebody from amankrom plant that seed the Lord is changing your destiny (LCIC6)*

All the highlighted statements in the Extracts (24-26) demonstrate how the speakers persuaded the congregation. One speaker stated what The Ghana Revenue Authority (GRA) has been mandated to do: that is, to collect taxes from workers and it was obligatory for every worker to pay. In the same vein, it was incumbent on every Christian to pay his/her tithes and offerings. He stated: "God said ten percent of your income belongs to me". In comparing the payment of tax to the payment of tithe and offering, the speaker meant that it was obligatory for all Christians. Just as infringement on tax payment resulted in punished, any Christian's refusal to pay tithe would attract a punishment of a curse. This statement is likely to change the mind -set of the congregation, especially on how they viewed tithe and offering. The congregation upon

hearing this felt the need to pay their tithes and offerings since they did not want to attract a curse from God.

The speakers proclaiming the blessings of God over the lives of the people can give them hope. A blessing, considered as a favour, protection, or benefit that one derives from God, is the greatest thing every Christian desires to have. Christians believe in the superiority of the blessings from God. Blessings, to a Christian, comprises good health, riches, good marriage, owning properties, among others. Therefore, such a statement, “**God bless you**’ made the church members feel excited and they contributed their money to support the speaker’s message.

The exclamation sentences also play a key role in persuasive speeches because they express strong emotions. As rightly put by Biber *et al.* (2002: 457), “exclamative clauses are defined as a type of finite clause used to express strong emotion”. They begin with either “what” or “how” and continue with a subject-verb pattern (*ibid.*, p. 254). The following are examples from the data:

*Extract 27*

*oh that’s beautiful oh that’s beautiful oh that’s beautiful oh that’s beautiful what a blessing (LCICon 2)*

*Extract 28*

*wow! you are bless! you are bless hallelujah!↑ ah! what a blessing! we will receive all today in Jesus name amen (LCIL9)*

The speakers exclaimed in different ways when the congregation gave their offering. The exclamations used complemented the congregation on their style of giving. One speaker exclaimed ‘oh beautiful’ three times when the congregation trouped in with their money. The expression could appeal to the emotions of the church members because they would feel the excitement in

the speaker's tone. This could motivate the congregation to give more than expected.

Further, some of the speakers used the exclamatory wh-form of sentence to associate with the interrogative form 'what', but they did not seek information; rather, the exclamatory wh-form expressed a feel of surprise, excitement or a strong state of amazement. Some speakers' style of delivery was characterized by extravagant and emotional language. *What an influence! what an affluence! what wealth! what riches!* The exclamation sentences showed that the speaker was very particular in his diction as in the way he chose *affluence, wealth* and *riches*. These nouns have strong emotional appeal and are synonymous. The exclamation showed that the speaker was concerned about 'wealth'. The congregation therefore felt persuaded to give in order to become wealthy.

This section analyzed and highlighted lexico-grammatical and syntactic structures employed by church leaders in their speeches. The findings show that declarative, interrogative, imperative and exclamatory sentences with simple declarative and imperative sentences were the most frequent syntactic forms used. This analysis helped the researcher to identify the linguistic features the church leaders used in their persuasive messages.

#### **Rhetorical Devices in Fundrasing Speeches**

To be able to answer research question two; what are the rhetorical features church leaders employ in persuading the followers to give in their speeches?, I discuss the rhetorical devices and rhetorical strategies put forward by Aristotle in the data. The discussion of rhetorical devices will center on tropes and schemes. Tropes and schemes are figures of speech which mainly

center on how language is used in an unusual way. The analysis and discussion provided below are some of the tropes and schemes identified in the data into rubrics. I first discuss tropes.

### Hyperbole

Hyperbole was one of the rhetorical devices used to persuade the congregation. The word 'hyperbole' comes from the Greek language, and means 'excess' or anything that goes beyond normal, believable limits (Terba, 1993:41). In other words, a hyperbole is used when one uses a "very big, extravagant, unbelievable exaggeration to express" oneself (ibid.). "Hyperbole is a figure of speech which contains an exaggeration for emphasis" (Cuddon 1999: 406). According to Wales (2001: 190), hyperboles are often used for humorous purposes as well as to create strong impressions and emotional responses. From the data, hyperbole was used to emphasize the blessing the congregation would receive should they give their money.

Extract 29

*"give and it shall be given unto you **the good measure press down and shaken together and running over shall men give, into your bosom(.)** for with the same measure that you give it shall be given back unto you" (LCICI)*

Extract 29 demonstrates how clearly a hyperbole was used for emphasis. The speaker claimed the dividends of giving an offering is in multiple folds. He stated that the congregants will receive *good measure*, which is *press down and shaken together and running over* the benefits of their giving. This is hyperbolic because nobody knows the measuring instrument of God's blessings. See Luke 6: 38 for the message in Extract 28. The verb phrase used in the speech '*running over*' meant that the blessing from God to the

congregation will be in abundance. This can make the message very appealing and evocative. As Nnamdi-Eruchalu (2015) puts it, figurative expressions such as hyperboles tend to beautify language and make it appealing and evocative. Therefore, the congregation could be influenced to give.

*Extract 30*

*shall receive your own house in Jesus name I am not joking oo Adom  
I am not joking oo you shall receive your own house (LCIM4)*

*Extract 31*

*You are here it will surprise you may be you have not given birth  
your children are in your loins taking this will help your children  
to go to school*

In Extract 30, the speaker exaggerated in his statement in that good health is not something tangible where someone can easily touch it. Good health is a way of life and it cannot be achieved by merely putting money in an envelope to give. In addition, the responsibility of paying school fees becomes possible when that person is gainfully employed. It would be a herculean task to educate children formally if parents do not have any means of employment. Therefore, the speaker used a hyperbole in the speech to appeal to the emotions of the congregants in order to achieve persuasion.

### **Metaphor**

Metaphors played a significant role in the data. Metaphors are usually associated with literary and poetic language. Many people believe that metaphors are used just to beautify a language. However, metaphors are deeply embedded in our language. Lakoff & Johnson (1980:3) say, "Metaphor is pervasive in everyday life, not just in language but in thought and action". Okafor (2014:53) is also of the opinion that, "Metaphor is generally seen as



the mapping of meaning, or transference of properties, from one concept onto another". It is a tool for representing one entity or event in terms of some other related entity without explicitly stating a likeness (Bloor & Bloor, 2007). From Wikberg's (2008:34) point of view a metaphor is "a way of seeing something in terms of something else, a process which involves a linguistic expression referring in an unconventional way to people, animals, things, events, or concepts on the basis of some similarity, correlation, or analogy". The following examples from the data indicate how metaphor was used:

*Extract 32*

*we believe in offerings and tithes we believe that the windows of heaven are opened on our lives (LCICI)*

The speaker compared heaven to a house that has rooms, windows and accommodated people. The speaker said **that the windows of heaven are opened on the lives** of those who gave their tithes and offerings. This is metaphorical because an opened window in a house facilitated uninhibited entry and exit of air in a room. Comparatively, it is in that same way the blessings from God will be uninhibited in the lives of the congregation. This could sway the minds of the congregation and persuasion could be achieved.

The comparison of giving offering and tithes to seed sowing was one of the dominant metaphorical tools employed by the speakers in their persuasive messages. The following are some examples from the data:

*Extract 33*

*I believe I am sowing my seed in this school as I'm leaving I know I have spoilt- some of you you know the things you have spoilt already hahaha hahaha what a blessing it is a blessing to be here (LCICon2)*

*Extract 34*

*I feel in the spirit giving is spiritual and I believe that you are going to sow a seed towards church (.) building you know I am so happy that I have been building the church and I love the church I just don't but I love the church and I love building so right now I want to give an opportunity to build your church you know it is good to build and there are blessings in building the house of the Lord tonight I want you to give an offering I want many of us here to sow a seed of a thousand dollars or a thousand cedis how many people would want to give a thousand dollars or a thousand cedis as a prayer (LCIM4)*

*Extract 35*

*father in the name of Jesus we pray even as we sow our seed may it be according to us Lord (.) according to your word Lord even as we sow Lord may reap a bountiful harvest in Jesus name we have prayed (LCIC7)*

The speakers compared giving to seed sowing. Seed sowing is perhaps the sole prerogative of farmers. When farmers sow seeds, they are optimistic that the seeds will germinate, grow and produce fruits, which demonstrated growth and development. Therefore, the comparison indicated that the speaker wanted the congregation to gain more benefits from giving their money. The congregation were excited to give since they wanted to experience good returns. I discuss scheme.

### **Repetition**

According to Iivari (2014), repetition is very useful to construct memorable word structures and says it is an effective way to intensify one's message. Research has revealed that "repeating persuasive messages yield more favourable attitudes and increase credibility" (Koch & Zerbach,

2013:993). However, another school of thought is of the opinion that when repetition exceeds a certain threshold, it can result in a negative effect (Cacioppo & Petty, 1979). Repetition can take many forms. Repetition can refer not only to the regular repetition of the same word or a sentence structure (Simons, 2001) but also to the repetition of sounds. Anaphora is repeating a word or phrase in the beginning of successive clauses. The following are some examples found in the data:

*Extract 36*

*please let's lift up our offerings lift up right above our heads as we pray hallelujah amen oh I want to see more hands up (.) please lift up the offering as we receive a word of prayer (LCIC7)*

*Extract 37*

*God is going to give you a blessing somebody here God is going to give you a miracle car you don't want to go with«» it as part of the offerings you have given to him he wants to bless you (LCIC6)*

The speakers repeated some commands to emphasize the importance of what he wanted the congregation to do. Any congregant who could not hear the speaker the first time might hear the second time and would do what the speaker commanded him/her to do. In addition, because some congregants might lift their hands in the first command, those who could not might look for money in order not to feel uncomfortable in the repeated command. This can bring about desired attitudinal change (Koch & Zerbach, 2013) and can have persuasive effect.

From the data, the church leaders repeatedly evoked the blessings of God on the congregation. The following are examples from the data:

## Extract 38

*God bless you God bless you my brother God bless you God bless you God bless you God bless you (clapping)wow I am waiting for you clap your hands for them encourage them God bless you God bless you God bless you wow hallelujah {amen} (LCIL4)*

## Extract 39

*God bless you God bless you God bless you >ten< if you have the ten cedis give it right now to them God bless you God bless you <God bless you> (LCIM1)*

## Extract 40

*God bless you God bless you God bless you God bless you special offering only here you see I have said five hundred I have said thousand I have said hundred I have said fi- now I am saying twenty↑ I am saying twenty jack why are you there wherever you are God bless you God bless you this is the offering this is the offering lunch offering and then we take a break and come so this is the end of the offering for the first part of the session God bless you God bless you you (LCIA1)*

## Extract 41

*God bless you God bless you God bless you in the name of Jesus now a week by this time things that we are expecting that we must buy the instruments by force by hook by chance the instruments must come (LCIL6)*

The repeated expression *God bless you* had a motivating effect on the congregation because every Christian wants to experience God's blessings.

From observation, most of the church members got up to give when they heard the speakers repeating that particular expression.

### **Rhetorical Strategies**

In this section, I examine in the data the three modes of proofs put forward in Classical Theory on Rhetoric. Aristotle, the ancient Greek philosopher, suggested that any spoken or written communication intended to persuade contains three key rhetorical elements: **logos**, the logic and reasoning in the message; **ethos**, the character, credibility and trustworthiness of the communicator; and **pathos**, the emotional dimension.

### **Ethos**

According to Lee (1939), the character (*ethos*) of the speaker has a major influence on persuasion. He goes further to argue that the character (*ethos*) of the speaker “is the most potent to all the means of persuasion” (ibid). In the data, ethos, referred to as ethical appeal or source credibility or character, was one of the means of persuasion. Some of these features were identified from the data. The following are some examples from the data:

#### **Extract 42**

*We are a tithe paying church (.) if you are here and you are not paying tithe (.) this is the board become a tithe payer today (.) we believe in offerings and tithe we believe that the windows of heaven are opened on our lives, if we tithe if we give our offerings please take out an offering (LCIC1)*

#### **Extract 43**

*I pay tithe I pay tithe (.) ever since I learnt about tithing in 1990 I have by the grace of God I have tried not to (.) never to (.) not pay tithe*

*(.) amen (.) and I try even to do more than ten percent more than ten percent to honour*

*God so don't joke with your tithe if you joke with your tithe you are actually joking with your life(.) amen (LCIC5)*

*Extract 44*

*listen to me church as you are dropping the envelop say out all the things bishop prayed about is happening to me all that bishop prayed about is my prayer it shall surely surely happen in my life in Jesus name lift it far above your own head four things are important in life that you shall become a wonder that we shall have loyal people that we shall do things without borrowing money ah what a blessing we will receive all today in Jesus name amen (LCIL9)*

*Extract 45*

*I believe that you are going to sow a seed towards church (.) building you know I am so happy that I have been building the church and I love the church I just don't know but I love the church and I love building so right now I want to give an opportunity to build your church you know it is good to build and there are blessings in building the house of the Lord (LCIM4)*

*Extract 46*

*I pray for an open door a special open door upon their lives may you open the heavens upon their lives may you work miracle in their lives may you open special graces special mercies upon their lives in the name of Jesus? Lord cause something that has not unanswered up until now and doors that hasn't opened I command the doors to open upon their lives I command the doors to (super open) upon their lives in the precious? name of Jesus receive supernatural open doors on your lives in Jesus name, amen place it in my hands, (LCIC3)*

From Extract 42, the speaker established her credibility by employing good sense. The speaker said: “**We are a tithe paying church**”. The extract indicated that the speaker adhered to the doctrine of the church. The pronoun ‘we’ indicated that it was a collective responsibility for all the church members to pay tithes and offerings. The congregation could realize that the speaker acted in favour of the church and can enhance the trustworthiness of the speaker. The congregation could perceive the speaker to be trustworthy (Iivari, 2014; Stiff et al., 2003) and thus be persuaded to give their tithes and offerings.

In the subsequent extract 43, the speaker revealed the year he started paying tithe and stressed he paid more than the ten percent required. This revelation could inspire the congregation to consider the speaker to possess good character because, most Christians have difficulties to meet the ten percent requirement. The congregation were thrilled by this revelation, especially those who could not pay one percent of their income. They would see the speaker to be virtuous. This influenced the congregation to give their tithes and offerings.

The speaker expressed good intention towards the congregation. The speaker asked the audience to make a declaration as he pronounced blessings over their lives. This could mean that the congregation might see the speaker to have good will towards them. As Griffin (2000) puts it, goodwill is described as the positive judgment of the speaker’s intention towards the audience. Stiff et al., (2003) explain that the credibility of a speaker makes the listeners to believe in his/her words, trust him/her, and respond positively to his/her messages. Taking into account the character of the speaker, the audience were persuaded to give their money.

The speaker prayed for the congregation in Extract 46. He implored God to act favourably in the lives of the people. The congregation will accept the speaker and see him to be trustworthy. This has connection with Stiff et al., (2003), who explain that source trustworthiness can be achieved when the audience sees the speaker to have good intention in his assertions. The trustworthiness of the speaker can influence the congregation's style of giving. The next section discusses and analyze logos.

### **Logos**

A logical argument usually convinces its audience because of the perceived merit and rationality of the claims and proof offered in support of the overall argument. From the data, I observed that the speakers supported their messages with logical reasons in order to persuade. The logical appeal stemmed from quotes from the Bible and the speakers' personal experiences.

Christians consider the Bible to be a perfect book, written not by ordinary men but by men under the inspiration of the Holy Spirit. Christians believe the Bible is a testament with statutes and commandments from God. The Bible is the final authority for Christians and considered as sacred. The speakers quoted from the Bible to support their messages because, it is the source of truth for Christians. Most Christians believe that any argument backed by the scriptures is worth accepting. These are examples from the data:

#### *Extract 47*

*The bible says in Luke (.) 6 38 Luke 6 38(.) that give and it shall be given unto you the good measure press down and shaken together and running over shall men give, into your bosom(.) for with the same measure that you give it shall be given back unto you (.)*

*(LCICI)*



*Extract 48*

*If we help those who don't have parents God himself will help us  
hallelujah |amen| is it Psalm 41 Palm 41:1 read it for me please  
Psalm 41:4 Psalm 41:1 bless is he that considereth the poor bless  
is he that considereth the poor the Lord will deliver him in time of  
trouble the Lord (.) will deliver him in times of trouble (LCIL5)*

The Extracts (47-48) depicted that the speakers quoted from the Bible as their reference. These quotes suggested that the speakers had facts to support their arguments. The specific quoted scriptures elicited a sense of reasoning as Higgins & Walker, (2012:198) explain logos to appeal to reason which makes “clarity and integrity of an argument” very important. People tend to accept argument they believe to be true. Additionally, the scriptures quoted helped the congregants to gain more knowledge and enhanced their understanding on giving. The awareness of the immense benefits associated with giving will be created and thus the congregation will have reasons to support the speaker’s message.

*Extract 49*

*a time come when we must know that nothing happen to people if  
first they don't do anything to God most of the great such people in  
the bible when you look at what really made them great among all  
the things you will find is that they sacrificed to God what a shock  
hallelujah (LCIM1)*

*Extract 50*

*remember bible says I am the one who gives power to get wealth  
you have provoked that power by your seed may Jesus turn your life  
for you receive it receive (LCIM5)*

The speakers paraphrased some scriptures which gave logical support to their message. Paraphrasing scriptures can bring clarity and give a greater impact to the message. The paraphrased verses added rational appeal to the message and persuasion can be done using “a proof or apparent proof, provided by the words of the speech itself” (Demirdugen, 2010:190).

Some of the speakers used their personal experiences on giving to appeal to logos. These speakers emphasized on the enormous benefits gained from the payment of tithes and offerings to the congregation. Let us consider this example from the data:

*Extract 51*

*reverend ski I have seen this before in my own life one day I went to a meeting and and the man of God said that anything you bring God will multiply it in a thousand I said charley how come that today I just have five Ghana cedis in my pocket I took the five Ghana cedis and went to drop it and I told God that I am expecting five thousand from you like a joke the easter of that year somebody said he was looking for me because he was going to his hometown or something they are charming they are worrying you for prayers you come come come and oh you are travelling let me pray for you no pastor I have to see you before I go so take this envelop and then I will see you when I come when I opened the envelop\ five Ghana cedis notes one bundle exactly five thousand \clapping\ don't- how do they come (LCIM5)*

The Extract 50 explained the speaker’s experience on giving. He presented the processes he went through before he experienced certain blessings. The consistency and clarity given to the message had a rational appeal because the speaker demonstrated to the congregation what he did and the outcome. The

speaker used his experience to give reasons and evidence to his message (Iivari, 2014). This had an influence on the congregation and they willingly supported his message.

### Pathos

Baker (2013:3) explains pathos as an, “appeal to an audience's beliefs, feelings and emotions. An appeal to pathos causes an audience not just to respond emotionally, but also to identify with the communicator's point of view”. The data gathered revealed that most of the speakers appealed to the emotions or feelings of the congregation to achieve persuasion. The speakers appealed to the emotions of the church members through three main sources: the Bible, prayers, and testimonies. The belief system of Christians is structured around the Bible. When church leaders quote from the Bible to support a message, it signifies the speakers respect to the word of God. From the data, I observed that the speakers quoted the scriptures to create fear in the congregation. The following are examples from the data:

#### Extract 52

*In Malachi chapter 3 verse 10 (.) or 8 the bible says will you will a man rob God yet ye have robbed me (.) and because of that a curse has come upon all of you even this whole nation so when (.) you don't pay your tithe it brings about a curse (.) and bible say that the tenth the tithe belongs to the Lord(.) **it belongs to the Lord it is not your money? it is not my money? it belongs to God? it is His portion (LCIC5)***

#### Extract 53

*The way we pay our tithe God is saying that we have  
stolen from him so all of us we are thieves and you can  
change by doing what my brothers are doing and give us  
verse nine verse nine is powerful ye are cursed with a curse  
for ye have robbed me even† this all nation  
Ghana (LCIL6)*

From the two Extracts (52-53), it was evident that speakers quoted the Bible to arouse fear in the congregation. The speakers emphasized that the non-payment of tithes and offering is equivalent to robbing God. The congregants could be scared because no human being would want to be referred to as a thief. The verse stressed that defaulters of tithe and offerings were under a curse. Most Christians are largely informed about cursed people in the Bible. This revelation could stir the emotion of fear in the congregation and this can affect their judgment (Kennedy, 2007). Additionally, the speaker evoked the emotion of fear when he drew the attention of the congregation to the tithe and stated categorically that *it belongs to God* in Extract 52. This statement meant that non-tithe payers have stolen from God and have cheated Him for a long time. Some of the members willing stood up to give their tithe.

Prayer is believed to be an evolving means of interacting with God, most frequently through a spontaneous, individual, unorganized form of petitioning or thanksgiving. Generally, Christians refer to prayer as an expression of one's thought and feelings to God, either audible or inaudible (Constable, 2003). From the data, I noticed that the speakers used prayer to arouse the emotions of the congregation to their speeches. Some examples from the data are presented:

*Extract 54*

*let's lift up our offering as we pray father we give our seed back unto you (.) you said that if we give it shall be given unto us and also it will stop our difficulties this is our substance in support of your work we pray that as we give (.) bless us oh God cause us to be fruitful lift us above any other thing any purpose of the enemy may it never come to us in our lives may we succeed at all times in whatever we set our hands to do in Jesus mighty name we pray with thanks giving amen(LCIC4)*

*Extract 55*

*I pray that sssh= I pray for an open door a special open door upon their lives may you open the heavens upon their lives may you work miracle in their lives may you open special graces special mercies upon their lives in the name of Jesus? Lord cause something that has not unanswered up until now and doors that hasn't opened I command the doors to open upon their lives I command the doors to (super open) upon their lives in the precious? name of Jesus receive supernatural open doors on your lives in Jesus name, amen (LCIC3)*

The tone of the prayer was passionate. The speakers commanded God to open doors for the lives of the people and also asked God to deal with their enemies.

These pronouncements potentially affected the emotions of the congregation.

Corbett and Connors (1999:77) state:

“There is nothing necessarily reprehensible about being moved to action through emotion; in fact, it is perfectly normal. Since it is our will ultimately that moves us to action and since the emotions have a powerful influence on the will,

many of our actions are prompted by the stimulus of our emotions”.

The congregation might feel special because the speakers have earnestly beseeched God to bless them. This could influence them and be persuaded to give.

The word ‘testimony’ is sometimes used in few different ways. The word is commonly used in a courtroom where a person is placed under oath to tell, attest to, or give witness to his/her personal knowledge or experience with reference to a case that is being held. However, in the Christian context, testimony is a personal account of experience(s), which one believes to have been divinely orchestrated. Giving testimonies is a common phenomenon in Christianity. Most of the testimonies given in churches are oral. Church leaders, sometimes in their sermonic discourse, use testimonies from their personal experiences and from others to carry out their messages. Christians trace the benefit of testimony from the Bible. The data gathered revealed that the church leaders used testimonies to appeal to the emotions of the congregation. Here are some extracts from the data:

*Extract 56*

*Seven or eight years ago I entered a small church called church K full of students some were boys and girls some of them are here (.) people when you pass here they will pass here (and so I ask them what else) one thing I will say one thing that is a great testimony when we got there it didn't look like a L church it looked like a shrine and >somebody< the person who brought me to the church said ah this church is different we set upon our hearts that the house of God will be nice (.) and to God's glory these small small boys and girls please come around stand up and*

*let them see you I preached about you yesterday apalahala boy hmmm  
today he is a blessed pastor (LCIM3)*

*Extract 57*

*one day I went to a meeting and the man of God said that anything  
you bring God will multiply it in a thousand I said charley how come  
that today I just have five Ghana cedis in my pocket I took the five Ghana  
cedis and went to drop it and I told God that I am expecting five thousand  
from you like a joke the easter of that year somebody said he was looking  
for me because he was going to his hometown or something they are  
charming they are worrying you for prayers you come come come and  
oh you are travelling let me pray for you no pastor I have to see you  
before I go so take this envelop and then I will see you when I come when  
I opened the envelop, five Ghana cedis notes one bundle exactly five  
thousand.(LCIM5)*

The speakers shared their personal testimonies on giving. These speakers were visiting preachers. Their testimonies had to do with sacrifices they made. This is an expected occurrence because from the inception of Christianity, most testimonies on giving had to do with one parting away with something before he or she receives another. In extract 56, the speaker revealed what he did for his church after he was posted to the place. According to him, the church was unattractive. He recounted what he and the congregation did before the outlook of the church changed. The speaker elaborated the enormous blessings received from God afterwards. The speaker brought some members of his congregation and revealed their current employment status to the audience. The outcome of the sacrifice mentioned could arouse and sustain the interest of the congregation (Afful & Tekpetey, 2011).

The above section tried to analyze the speeches of the speakers in the study.

The analysis focused on the linguistic structures and other rhetorical features used by church leaders to influence their congregants to give.

#### **Effects of Rhetorical Tools on the Congregation**

In trying to answer the research question three; how effective are these rhetorical tools on the congregation to give?, an interview was conducted. Ten respondent samples were used for the analyses because a saturation point was reached. The data revealed two categories of congregants: 1) people influenced by the speeches, and 2) people influenced by the person presenting the speech.

#### **People Influenced by the Speeches of the Church Leaders**

This category of congregation agreed that the speeches of church leaders influenced their style of giving. Most of them revealed that their view changed on certain occasions due to the messages from the speakers. Some stated they planned to give an amount of money but per the speakers' speeches, they added to what they planned. The following are some extracts from the data:

Extract 58

*I have had times where per what I heard a church leader say I have given more than what I planned (INT. 7)*

Extract 59

*...on that particular day it was an annual harvest which I planned to give a certain amount but the one chairing the programme said something which changed my perception on giving therefore I changed my mind to give more (INT.8)*

Extract 60



*I was in church when the pastor was just taking an offering and he just said a word and that word had effect on me and that I should give more than what I was expecting (INT. 4)*

*Extract 61*

*there was once a time when I planned to give certain amount of money as offering but we had a visitor in church on that day that preacher spoke in such a way day I was very overwhelmed I quickly changed my money he made to feel I have cheated God in so many ways (INT. 9)*

From the above Extracts (58-61), all the interviewees agreed that the words of the church leaders had an influence on the way they gave. In Extract 61, the interviewee stressed that he was overwhelmed when he heard what the pastor said about giving and had to change the way he gave. He stated, “he made me feel I have cheated God”. This revelation emphasizes the effect of speeches from church leaders on their congregation. One of the most striking observations was that usually, the congregants changed from giving a small amount to a high amount.

In Extract 60, the respondent said a single word from the speaker changed his mind on giving. From the expression, one can notice that the message had a great impact on the respondent. Beebe et al. (2012) explain that when a speaker knows how to use his words, she or he can have effective communication.

#### **People Influenced by the Person Presenting the Message.**

One of the themes discovered in the interviews conducted was that some people gave more in church based on the person presenting the message. One interviewee had this to say:

*Extract 62*

*...yes it has happened it has ever happened my bishop I worship with at this moment he has that charisma he can speak and motivate it got to a point my money I was having I felt it was so small and I wasn't having any money so I have to pick my kente cloth I have in my things to give it out and sell to support what I have given wow because I felt I should have done more*

(INT. 2)

The interviewee saw the pastor to be trustworthy and that was why she sold her cloth. From her speech, one could infer that her decision changed because of that charismatic bishop. His style of delivering his message was perhaps the reason for the change of mind. This means the interviewee perceived the speaker to have a good source of credibility (Griffin, 2000).

Another interviewee spoke about how the person presenting the message had a way of influencing his style of giving

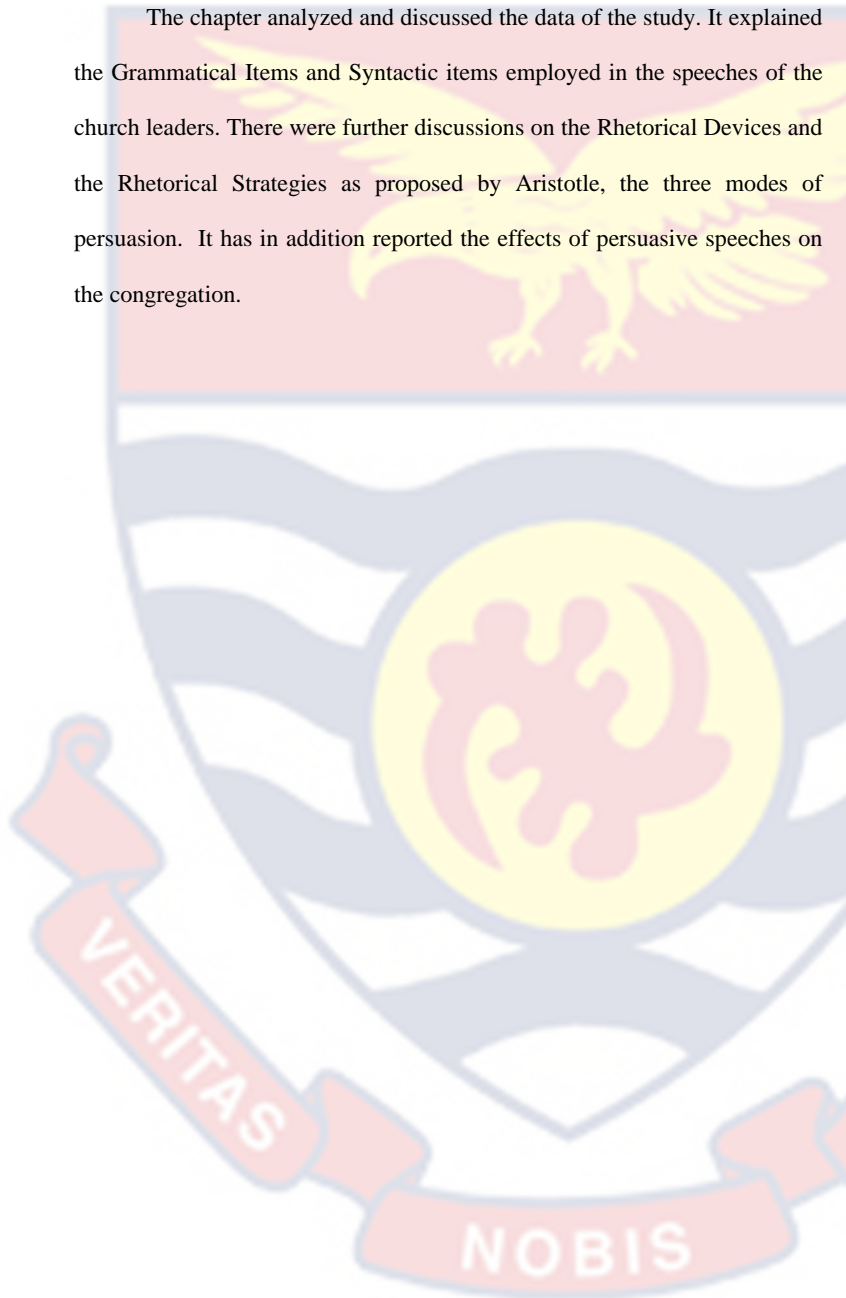
*Extract 63*

*yeah there are times some pastors have charisma and their speeches are so convincing that one has no other choice than to give in to their demands others too are not persuasive enough so at times such pastors are not able to convince many people to give (INT.5)*

The interviewee affirmed that the charisma of church leaders has an influence on the congregation's acceptance of a message(s). The implication is that speakers who have charisma sound convincing and therefore have the capability to win more people to give.

### Chapter Summary

The chapter analyzed and discussed the data of the study. It explained the Grammatical Items and Syntactic items employed in the speeches of the church leaders. There were further discussions on the Rhetorical Devices and the Rhetorical Strategies as proposed by Aristotle, the three modes of persuasion. It has in addition reported the effects of persuasive speeches on the congregation.



## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

There are three parts in this chapter. The first part provides the summary of the study, the second part presents the key findings of study and, the final part gives suggestions for future research.

#### Summary of the Study

The study attempted to find out how church leaders persuaded the congregation to give money in church. The study applied Aristotle's classical theory on rhetoric and the qualitative design approach to discover the linguistic and the rhetorical elements church leaders use in their discourse of fundraising. The study provided answers to the following three research questions: 1) What linguistic items do church leaders use in their speeches to persuade the congregants to give? 2) What are the rhetorical features church leaders employ in their speeches in persuading their followers to give? and 3) How effective are these rhetorical features on the congregation to give?

The major issues raised in the background of the study were that there seems to be relatively little attention paid to the rhetoric of fundraising by church leaders. Again, although many studies have been conducted on persuasion using the three modes of persuasion postulated by Aristotle, there is no study on the rhetoric of fundraising using this theory. These are motivations for the present study.

The analysis and discussion of data were directed by Aristotle's Classical Theory on Rhetoric which centers on the three modes (logos, ethos and pathos) of persuasion. This theory offers analysis and thorough discussion of the data.

Additionally, related studies on religious discourse were reviewed. These studies investigated into issues on religious language, fundraising appeals, giving, persuasive strategies, linguistic structures in sermonic discourse, persuasion in sermonic discourse and interrogatives in sermonic discourse. The studies reviewed indicated that there have been studies on persuasion in sermonic discourse and in religious discourse generally. Therefore, the current study will not replicate any existing work.

To a large extent, the analysis and discussion of the data done to arrive at the findings, were mostly grounded on the researcher's understanding on persuasion. Although the researcher sought some information from existing literature on persuasion in religious discourse, this information had less influence on the current findings. The research design that facilitated the completion of the work was the qualitative research approach, though an aspect of quantitative design was used to analyse the frequency of pronouns.

The research site for the data collection was four branches of the Lighthouse Chapel International: Adenta, Cape Coast, Larteh, and Mampong. Twenty-six recorded speeches of the church leaders were selected for the data analysis. The data were recorded on a phone and later transcribed using the Jeffersonian Transcription Notation. Though there were difficulties in the transcription due to inaudibility of some of the recordings, the data was successfully transcribed for the analysis and discussion of the concerns raised in the study. The linguistic structures and the rhetorical tools in the data were the focus of analysis of the data.

In trying to answer the first research question, the linguistic items in the data were presented. The lexico-grammatical items such as pronouns,

verbs, adjectives, the mood system of the verb and syntactic elements were the linguistic items identified in the study. The pronouns were identified, counted, frequency of occurrence calculated and percentages determined. This was presented in a table form for the analysis. The rhetorical tools were identified using the qualitative analysis approach to discover tropes and schemes in data as well as Aristotle's three proofs: logos, ethos and pathos in order to provide an answer to research question two. The answer to research question three would be discussed in the Key Findings later in chapter five.

Chapter Five was devoted to the conclusion of the whole study. The chapter provided information on the summary of the entire work, stating the main points raised in the study. The key findings that emerged in the study from the analysis and discussions were presented. Further, the chapter offered recommendations for further studies on persuasion in religious, academic, legal and political domains.

### **Key Findings**

This part presents findings that emerged from the present study. Three key findings emerged from the analysis and discussion of the data with reference to the three research questions. Each research question is summarized, followed by the findings.

#### **Findings in Relation to Research Question One**

For the findings of question 1, 'what linguistic items do church leaders use to persuade the congregants to give in their speeches?', the following linguistic structures were identified and analysed. The personal pronouns *I*, *you* and *we*, were used to persuade the congregants. *I* suggested power and authority which was used to establish the speakers' credibility. '*You*' featured

in both singular and plural sense and it created warmth in the addressees to connect to the message. The pronoun *We* was used to solicit a sense of “collectivity and shared responsibility”; in most cases referred to the speakers and the congregation (Håkansson, 2012).

The data revealed that the church leaders used lexical and syntactic items in their persuasive speeches. Of all the lexical items found in the speeches, verbs like *take, give, bring, pay, come, open*, among others, were the most frequently used. The verbs were monosyllabic and active in nature. The speakers used the monosyllabic verbs to make their messages “clear and concise and easy to understand” (Fan, 2013). This moved the congregation to act fast. The indicative and the imperative mood systems of verb like *turn, call, answer, help, respond, raise, and show*, were used to persuade the congregation.

For the syntactic items, the declarative sentences were the most frequently used by the church leaders to achieve persuasion. Simple sentences featured most in the declarative. A sentence like *God bless you* was used extensively. Torto (2019) believes that a short sentence is attractive and straightforward and carries a persuasive effect on the congregation. However, exclamatory sentences used in the speeches expressed strong emotions. The use of the expression *oh that is beautiful!* created excitement and amazement in the congregants.

#### **Findings in Relation to Research Question Two**

For research question 2, ‘what are the rhetorical features church leaders employ in persuading their followers to give in their speeches?’, the findings revealed that rhetorical devices were used extensively to persuade the

congregation to give. Amongst these devices, the use of hyperbole was one of the devices that had a striking effect on the congregation though metaphor and repetition had an effect. The hyperbolic statement: *good measure press down and shaken together and running over shall men give into your bosom*, was what the speakers used most. Nnamdi-Eruchala (2015) explains that hyperbole tends to beautify language and make it appealing and evocative.

Another finding in relation to research question 2 was the use of the three modes of persuasion propounded by Aristotle in his Classical Theory on Rhetoric. Logos appeal to persuasion stemmed from quotes from the Bible that supported giving and personal experience. The most quoted verses were from Luke 6:38 and Malachi 3:8-10. Two major ways established ethos of the speakers: testimonies and source credibility. The testimonies were from the speakers. The intrinsic ethos of the speakers had more effect on the congregation than the extrinsic ethos.

*Pathos* was the most explored appeal the church leaders used to achieve persuasion. Although Lee (1939) believes that the ethos of the speaker has a major influence on persuasion, from the data of both speeches and the interviews, I believe that in fundraising discourse, the appeal to emotion has the most influence. The statement: *“it belongs to God”* evoked the emotion of fear in the congregation. The analysis revealed that the appeal to emotions of the congregants emerged from three sources: the Bible, prayer, and testimonies. The Bible aroused the emotions of fear and amazement, prayer evoked the emotion of passion and testimonies aroused joy and excitement in the congregation.



### **Findings in Relation to Research Question Three**

Finally, the results for research question 3, 'how effective are these rhetorical features on the congregation to give?', the data revealed that the rhetorical features had effects on the congregants. Source expertise and trustworthiness of the speakers were the contributing factors for the change of attitude in the congregation. Iivari (2014) explains that when a speaker appears worthy of credence and able to gain his audience's confidence, the audience will accept his/her ideas and consider his/her propositions true and credible. The congregation accepted the speakers who were able to support their arguments with facts and evidences.

### **Conclusion**

Based on the findings, the study concludes that Aristotle's Classical Theory on rhetoric is still applicable in persuasive discourse. The analysis and discussion reveal that speakers use logos, ethos and pathos in their speeches to persuade their audiences. This implies that all the three proofs are necessary for a speaker to achieve persuasion. One proof cannot be considered to influence an audience more than the other unlike what Coker (2010) suggested, that sermonic discourse is more logically inclined than emotionally laden. I conclude that the strong appeal to logos and ethos motivated pathos in order to achieve persuasion.

### **Recommendations for Further Study**

The results of this study form a foundation for future research to address further aspects of the persuasion techniques of churches in diverse denominations. It is obvious that somewhat similar experiences existed for church members regarding the persuasive appeals that they were exposed to,

not only The Lighthouse Chapel International but in other denominations as well. There may be differences found with different denominations. Further research can be conducted by increasing the variety of the churches, diversity of education, age, and gender, amongst others. This could possibly add to the depth and breath of the findings concerning churches' persuasion technique. This work could also pave way for researchers who want to study persuasion technique in other religious genres.

Moreover, integrating participants in the data analysis procedure by allowing them to review the interview transcripts and summaries could improve the validity and reliability of the findings. This can decrease the potential for researcher bias that may cloud the interpretation of the data.

Finally, broader data could provide divergent views concerning the effects of the rhetoric on the congregation although I reached a saturation point with the ten respondents.

#### **Chapter Summary**

This chapter has reviewed the conclusion of the whole study. It has presented a summary of relevant issues raised in the study. The chapter has also highlighted the key findings and further presented an outline of suggestions for future research.

**REFERENCES**

- Abelen, E., Redeker, G., & Thompson, S. A. (1993). The rhetorical structure of U.S. *American and Dutch fund-raising letters*, 13, 323-350.
- Adam, M. (2020). Persuasion in religious discourse: Employing humour to enhance persuasive effect in sermons. *Persuasion in Specialised Discourse*, 197- 227
- Adam, M. (2017). Persuasion in religious discourse: Enhancing credibility in sermon titles and openings. *Discourse and Interaction*, 10(2), 5-25.
- Adedun, E. A., & Mekiliuwa, O. (2010). Discourse features and patterns in sermonic texts: An analysis of Nigerian Pentecostal Christian sermon. *The Journal of International Social Research*, 10-22.
- Afful, J.B.A., & Tekpetey, B. K. (2011). Oral testimonies among Christians on a university campus in Ghana. *The International Journal of Language Society and Culture*, 32, 1-10.
- Afful, J.B.A. (2005). *A rhetorical analysis of examination essays in three disciplines: The case of Ghanaian undergraduate students*. Unpublished PhD thesis. National University of Singapore
- Aikoriogie, A. M., & Alozie (2021). Pronouns and cognitive shift: A procedural analysis of titles of church posters in Edo State. *Icheke Journal of the Faculty of Humanities*, 441-461.
- Akoto, O. Y. (2020). Individualities in the referents of *I we* and *you* in academic lectures across Disciplines. *Iranian Journal of English for Academic Purpose*, 9(4),1-14.

- Alkhirbash, A. (2016). A proposed framework for analyzing Aristotle's three modes of persuasion. *International Journal of English and Education*, 5(4).
- Alkhirbash, A., Paramasivan, S., & Muati, A. (2014). Aspects of persuasive language in selected speeches of Mahathir Mohamad. *Journal of Language and Communication*, 1(1), 41-56.
- Alshenqeeti, H. (2014). Interviewing as a data collection method: a critical review for English linguistic research. *Newcastle upon Tyne, United Kingdom*, 3(1), 39-45.
- Ansah, O. J., Akoto, O.A., & Anah, R. (2020). The use of persuasive language in Christian fundraising: Coercion or motivation? *E- Journal of Humanities and Social Science*, 1(8), 248-262.
- Anyanwu, E. C., Njemanze, Q. U., & Ononiwu, M. C. (2016). English usage pattern in Nigeria Religious Settings: Perspectives from selected worship centers in Imo State. *Journal of Humanities and Social Science*, 21(6), 1-6.
- Aristotle. (1991). *On rhetoric*. New York, NY: Oxford University Press.
- Baker, M. (2013). *Aristotle's three modes of persuasion*. Department of Management Skills. 1-3 retrieved from <https://mycourses.aalto.fi/>
- Basinger, R. B. (1995). *Growing Givers' Heart: Treating Fundraising as Ministry*. San Francisco: Jossey-Bass.
- Beebe, S. A., & Beebe, S. J. (2012). *Public speaking. An audience-centered approach*. Boston: Pearson/Allyn and Bacon.
- Berg, B. L. (2007). *Qualitative research methods for the social sciences*. London: Pearson.

- Biber, D., Johnsson, S., Leech, G., Conrad, S., & Finegan, E. (1999). *Longman grammar of spoken and written English*. Harlow: Pearson Education.
- Biber, D., Conrad, C., & Leech G. (2002). *Longman student of spoken and written English*. Harlow: Longman/Pearson Education limited.
- Bloor, M., & Bloor, T. (2007). *The practice of critical discourse analysis: An introduction*. London: Hodder Arnold.
- Boddie, S. C., & Thirupathy, P. (2005). *Why we give: A guide to connecting, giving and asset building*. Annie E. Casey Foundation.
- Bruss, K., & Graff, R. (2005). Style, character, and persuasion in Aristotle's Rhetoric. *Advances in the History of Rhetoric*, 8, 39-72.
- Burke, K. (1950). *A rhetoric of motives*. New York. Prentice Hall.
- Cacioppo, J. T., & Petty, R. E. (1989). Effects of message repetition on argument processing, recall, and persuasion. *Basic and Applied Social Psychology*, 10(1), 3 – 12.
- Cacioppo, J. T., Petty, R. E., & Morris, K. (1983). Effects of need for cognition on message evaluation, recall, and persuasion. *Journal of Personality and Social Psychology*, 45, 805-818.
- Charteris-Black, J. (2005). *Politicians and rhetoric: The persuasive power of metaphor*. Basingstoke: Palgrave Macmillan.
- Cipriani, A. C. (2002). *Power in religious discourse: A discourse analysis of two sermons from the Universal Church of the Kingdom of God*. Unpublished Phd. dissertation. Retrieved from

<https://repositorio.ufsc.br/bitstream/handle/123456789/83170/193384.pdf?sequence=1>

- Coker, W., & Nartey, T. (2012). When men of God go wild: A study of flaming in sermonic discourse on a Ghanaian radio Network. *International Journal of Social Science and Education*, 554-561.
- Coker, W. (2010). Persuasion and sermonic discourse: an analysis of a Ghanaian charismatic church. *Drumspeak: International Journal of Research in Humanities*, 52-71.
- Cook, G. (1989). *Discourse. Language teaching: A scheme for teacher education*. Orford university Press, great Clarendon street, oxford. oxfordOX26DP.
- Con-Nutugah, E. A. (2010). *Persuasive language used by pastors in charismatic churches in Ghana, specifically, Accra, Takoradi and Bolgatanga metropolis*. Unpublish Dissertation, B.A.(Arts), Department of English, University of Cape Coast, Ghana.
- Connor, U., & Gladkov, K. (2004). Rhetorical appeals in fundraising direct mail letters. In U. Connor & T. A. Upron (Eds.). *Discourse in the profession: Perspectives from corpus linguistics*. Philadelphia: John Benjamins.
- Connor, U., & Lauer, J. (1985). Understanding persuasive essay writing: Linguistic/rhetorical approach. *Text*, 5, 309-326.
- Constable, T. L. (2003). *Talking to God: what the Bible teaches about prayer*. A Biblical Theology of Prayer. Sonic Light.
- Corbett, E. P.J. (1999). *Classical rhetoric for the modern student*. Oxford University Press, Inc.

- Corbett, E. P. J., & Connors, R. J. (1999). *Classical rhetoric for the modern student* (4<sup>th</sup> ed.), Oxford, New York,
- Craig, C. S., & McCann, J. M. (1978). Assessing communication effects of energy conservation, *Journal of Consumer Research*, 5, 82-88.
- Crooker, G. (1978). Towards a valid analysis of scientific text structure. *Applied Linguistics*, 7, 57-70
- Crookes, G. (1986). *Tasks clarification: A cross -disciplinary review*. Technical report. No. 4. Hondulu: center for second language research.
- Crystal, D., & Davy, D. (1969). *Investigating English style*. London: Longman.
- Cuddon, J. A. (1999). *The penguin dictionary of literary terms and literary theory*. London: Penguin Books Ltd.
- Dazdarevic, S. (2012). *English for religious purposes. Teaching foreign languages for special purposes*. University for Foreigners of Perugia, Italian Language and Culture Faculty, Guerra Edizioni – Perugia.
- Demirdugen, U. D. (2010). The root of research in (political) persuasion: Ethos, pathos, logos and the Yale studies of persuasive communication. *International Journal of Social Inquiry*, 3(1), 189- 201.
- Denzin, K. N., & Lincoln, S. Y., (2003). *Introduction: The discipline and practice of qualitative research*. I N. Thousand Oaks, CA: Sage.
- Denzin, N. K., & Lincoln, Y. S. (1998). *The landscape of qualitative research: Theories and issue*. London: Sage Publication
- Diamond, W. D., & Gooding-Williams, S. (2002). Using advertising constructs and methods to understand direct mail fundraising appeals. *Nonprofit Management and Leadership*, 12, 225-242.

Dlugan, A. (2008). *Speech preparation #6: add impact with rhetorical devices*.

Retrieved from <http://sixminutes.dlugan.com/speech-preparation-6-rhetoricaldevices>.

Duah, S. (2006). *Advertisement as persuasive discourse: A linguistic analysis of advertisement in Ghana*. Unpublished Mphil thesis. University of Cape Coast.

Dzameshie, A. K. (1997). The use of in-group linguistic choice as identification strategy of persuasion in Christian sermonic discourse. *Legon Journal of Humanities*, 127-145.

Dzameshie, A.K. (1992). *Motivation for the use of politeness strategies in Christian sermonic discourse*. PhD Thesis. University of Carolina USA.

Ekawati, R. (2016). *The use of personal pronouns as a rhetorical strategy in Susilo Bambang Yudhoyo's presidential speech text at the United Nations General Assembly*. International Seminar Prasasti 3.

El Naggat, S. (2012). Intertextuality and interdiscursivity in the discourse of Muslim televangelists: The case study of Hamza Husuf. *Critical Approaches to Discourse Analysis Across Disciplines*, 6(1), 76-95.

Eldin, A. A. T. S., (2014). Critical discourse analysis of religious sermons in Egypt- case study of Amr Khalid's sermons. *International Education Studies*, 7(11).

Engeström, Y. (1999). Activity theory and individual and social transformation. In Y. Engeström, R. Miettinen & R. Punamaki (Eds.), *Perspective on Activity Theory*. Cambridge: Cambridge University Press. 19-38.



- Fan, Y. (2013). The lexical features of English. International Conference on the Modern Development of Humanities and Social Science. *Atlantis Press*. 341-343.
- Finner, S. (2014). Narration in Religious Discourse: The example of Christianity. In P. Huhn, (Eds.), *The Living Handbook of Narratology*. Hamburg: Hamburg University.
- Fisher, W. R. (1987). *Human communication as narration: Toward a philosophy of reason, value, and action*. Columbia: university of South Carolina.
- Foss, S. K. (1996). *Rhetorical criticism: exploration and practice*. Prospect Heights, IL Waveland Press.
- Frankel, J. R., & Wallen, N. (2000). *How to design and evaluate research in education* (4th ed.). New York, NY: McGraw-Hill.
- Garner, M. (2007). Preaching as a communicative event. A discourse analysis of sermons by Robert Rollock (1555-1599). *Reformation and Renaissance Review*, 9, 45-70.
- Gbedebu, S. (2015). *Indexicality in sermonic discourse: A case study of Rev. Eastwood Anaba*. An unpublished masters thesis, University of Cape Coast, Ghana.
- Godlove, T.F. (1999). *Religious discourse and first person authority*. The insider/outsider problem in the study of religion. 0304701785
- Goering, E., Connor, U.M., Nagelhout, E., & Steinberg, R. (2011). Persuasion in fundraising letters: An interdisciplinary study. *Nonprofit and Voluntary Sector Quarterly*. *SAGE*, 40(2), 228-246.

- Griffin, C. (2000). *More than simply talk and text: Psychologists as cultural ethnographers: Culture in psychology*. London: Routledge. 17-30
- Håkansson, J. (2012). *The use of personal pronouns in political speeches. A comparative study of the pronominal choices of two American presidents*. Accessed on June 23rd, 2014. Available at <http://nu.divaportal.org/smash/get/diva2:531167/FULLTEXT01.pdf>
- Harré, R., & Davis, B. (1990). Positioning: The discursive of Selves. *Journal for the Theory of Social Behavior*, 20, 43-63
- Harrison, V. S. (2007). Metaphor, religious language and religious experience. *Sophia: International Journal for Philosophy of Religion*, 46(2), 127-145.
- Hauser, G. (2002). *Introduction to rhetorical theory* (2<sup>nd</sup> eds.). Waveland Press, Inc.
- Heather, N. (2000). *Religious language and critical discourse analysis*. Bern, Switzerland: Peter Lang.
- Heppner, P. P., Kivlighan, D. M., Jr., & Wampold, B. E. (1999). *Re-search design in counseling* (2<sup>nd</sup> ed.). Belmont, CA: Wadsworth.
- Herrick, J. A. (2001). *The history and theory of rhetoric: An introduction* (2<sup>nd</sup> ed.). Boston: Allyn and Bacon
- Higgins, C., & Walker, R. (2012). Ethos, logos and pathos: Strategies of persuasion in social/environment reports. *Accounting Forum*, 36, 194-208
- Hoeken, H., & Hustinx, L. (2007). The impact of exemplars on responsibility stereotypes in fund-raising letters. *Communication Research*, 34, 596-617.

- Houston, B. W. (2014) A comparison of the rhetorical modes of persuasion used by churches in the proselytization of peoples of lower economic status in South Mississippi. *Honors Theses*. Paper 275
- Hovland, C., Janis, I., & Kelley, H. (1953). *Communication and persuasion*. New Haven: Yale University Press.
- Iivari, E. (2014). *Salvation from unhappiness by doing one's best: A rhetorical analysis on Joel Osteen's sermons in the light of the US culture and values*. Unpublished Master's thesis. University of Jyväskylä, Jyväskylä.
- Jefferson, G. (1984). Transcription notation. In J. Atkinson & J. Heritage (Eds), *Structures of Social Interaction*, New York: Cambridge University Press.). Applying social psychology to charitable donations: Three experiments on nonprofit fundraising (Final Report). Washington, DC: The Aspen Institute Nonprofit Sector Research Fund.
- Joppe, M. (2000). *The research process*. Retrieved from <http://www.ryerson.ca/mjoppe/RP.htm>.
- Keane, W. (1997b). From fetishism to sincerity: on agency, the speaking subject, their historicity in the context of religious conversion. *Comp. Stud. Soc. Hist.* In press.
- Kennedy, G. A (Trans.) (2007). *Aristotle on rhetoric: A theory of civic discourse*, (2<sup>nd</sup> ed.) Oxford, New York: Oxford University Press.
- Kim, E. Y. J. (2016). *Persuasive strategies in a chauvinistic religious discourse: The case of women's ordination*. Critical approaches to discourse analysis across disciplines.

- Koch, T., & Zerback, T. (2013). Helpful or harmful? How frequent repetition affects perceived statements credibility. *Journal of Communication*, 993-1010.
- Kojok, O. (2017). *The birth and effects of charisticism in Ghana*. 1
- Kuswoyo, H. (2014). Declarative sentence patterns in “Laskcar Pelangi” and “the Rainbow Troops”: A translation study of Indonesian to English. *Advance Language and Literacy Studies*, 5(1) 117-121.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: The University Of Chicago Press.
- Lee, I. (1939). Some Conceptions on emotional appeal in rhetorical theory. *Speech Monograph*, 6(1) 66 -86.
- Lyons, J. (1977). *Semantics*. Cambridge: Cambridge University Press.
- Malmkjaer, K. (2002). Functional linguistics. In K. Malmkjaer. (Eds.) *The Linguistic Encyclopedia*. London: Routledge. 167 – 170
- Mar, J. (1998). *Approaching God: The language of prayer*. Paper presented at the 25th International Systemic Function Institute and Congress, 6th - 10th July, 1998, Cardiff University, Cardiff.
- Mason, J. (2002). *Qualitative research*. (2<sup>nd</sup> ed.) London: Sage.
- McGinnies, E., & Ward, C.D. (1980). Better liked than right: Trustworthiness and expertise as factors in credibility. *Personality and Social Psychology Bulletin*, 6, 467-472.
- Mifflin, H. (1988). *English*. Massachusetts: Miffling Company, One Beacon Street, U.S.A.
- Milian, O. (2006). Persuasion. *Bhatia*, 174-180.

- Miller, G., & Basehart, J. (1969). Source trustworthiness, opinionated statements, and response to persuasive communication. *Speech Monographs*, 36, 1-7.
- Mills, S. (2004). *Discourse*. The new critical idiom published by Routledge New Fetter Lane, EC4P4EE second edition
- Mohan, B. (2014). A study of the use of persuasive strategies in religious oratory. *International Journal of Research (IJR)*, 1(1), 1-9.
- Nnamdi-Eruchalu, G. I. (2015). An analysis of linguistic features of billboard advertisement in Nigeria. *Journal of Modern European Languages and Literature*, 4, 16-31.
- Obeng-Appiah, K. (2015). *A comparative study of the mood choice in sermons of two charismatic teachers*. Retrieved from <http://197.255.68.0.3/handle/13456789/8621>
- Okafor, V. C. (2014). Metaphor as a rhetorical tool in selected Roman Catholic bishops' pastoral letters in Onitsha Ecclesiastical Province, Nigeria. *American Journal of Contemporary Research*, 4(2).
- Opoku-Mensah, E. (2008). *The use of metaphor as a rhetorical device in some selected political speeches of Kwame Nkrumah: A comparative study*. Unpublished Mphil thesis. University of Cape Coast.
- Partington, A. (2003). Politics, power and politeness. In A. Partington (Ed.), *The linguistics of political argument* (pp. 124 - 155). London and New York: Routledge.
- Petty, R.E., & Cacioppo, J.T. (1979). Issue Involvement can increase or decrease persuasion by enhancing message relevant to cognitive processes. *Journal of personality and social psychology*, 37, 1915-1926.

- Power, M. (1998). *Persuasion, structure and language devices*. Working Through Communication. Publications @ bond
- Punch, K. F. (1998). *Introduction to social research*. London: Sage
- Quirk, R., & Greenbaum, S. (1993). *University grammar of English*. England: Pearson education limited; Edinburgh.
- Quirk, R., & Greenbaum, S. (1990). *A student's Grammar of the English Language*. London: Longman.
- Rahimi, A., & Hematiyan, N. (2011). *Language and religion: Linguistic religion or religious language*. Department of English, university of Kashan
- Reingen, P. (1982). Test of a list procedure for inducing compliance with a request to donate money. *Journal of Applied Psychology*, 67, 110-118.
- Rorty, A. O. (1996). *Essays on Aristotle's rhetoric*. Berkeley and Los Angeles, CA: University of California Press.
- Sacks, H. (1992). *Lectures on conversations*. Oxford: Blackwell. 1-
- Schmidt, R., & J. F. Kess (1986). *Television Advertising and Televangelism: Discourse Analysis of Persuasive Language*. Amsterdam/Philadelphia: John Benjamins.
- Shaibu, I. A. (2021). Nehemiah fundraising strategy: A model for the Ghanaian church. *E- Journal of Religion and Theological Studies*, 7(2) 30-36.
- Shaibu, I. A. (2020). Apostle Paul's fundraising economic theory of savings and social change. *E- Journal of Religion and Theological Studies*, 6(6), 74-80.

- Sharif, A., & Abdullah, F. S. (2014). Persuasive discourse in ceremonial speeches of Mother Teresa: A critical review. *International Journal of Education and Research*, 2(12).
- Simons, W. H. (2001). *Persuasion in society*. California, USA: Sage Publications, Inc.
- Singh, P. K. H., & T. Thuraisingam (2011). Language for reconciliation in religious discourse: A critical discourse analysis of contradictions in sermons explored through the activity theory framework. *Multilingua: Journal of Cross-Cultural and Interlanguage Communication*, 30(34), 391–404.
- Steel, C., & Blom, H. (2013). *The orator and his audience: The rhetorical perspective in art of deliberation*. Community and Communication of Republican Rome. Doi:10.1093/acprof:050/9780199641895.001.0001
- Stiff, J., & Mongeau, P. (2003). *Persuasive communication* (2<sup>nd</sup> ed.). New York, NY: The Guilford Press.
- Stone, R. A. (1992). The mass plaintiff: Public interest law, direct mail fundraising and the donor/client. *Columbia Journal of Law and Social Problems*, 25, 197-241.
- Szudrowicz-Garstka, M. (2012). A glimpse into the analysis of religious discourse-On the basis of a speech addressed to young people by Pope John Paul II. *Styles of Communication*, 4(1), 119-136.
- Tamumobelem, I., & Aikoriogbe, A. M. (2019). Reference and persuasion: A relevance- theoretic study of church posters in Nigeria. *Journal for Studies in Humanities and Social Science*, 80-100.
- Taiwo, R. (2006). Response elicitation in English-medium Christian pulpit

- discourse (ECPD). *Linguistik Online* 26, 1-6.
- Taiwo, R. (2005). Forms and function of interrogation in Christian pulpit discourse. *Nebula*, 177-131.
- Terba, M. (1993). *It figures! Fun figures of speech*. Boston, Ma, USA: Houghton Mifflin Harcourt.
- Turner, T., & Yeakel, A. R. (1994). The University of Texas Law School Foundation: Small shop, big results. *Fund Raising Management*, 25, 24-28.
- Torto, R. (2019). The use of grammatical elements to achieve persuasion in advertisement in print media. *New Media and Mass Communication*, 39-52.
- Tversky, A., & Kahneman, D. (1981). The framing of decisions and the psychology of choice. *Science*, 211, 453-458.
- Ugot, M. I., & Offiong, O. A. (2013). Language and communication in the Pentecostal church of Nigeria; The Calabar Axis. *Theory and Practice in Language Studies*, 8(1), 148-154
- Van Dijk, T. A. (1997). *Discourse Studies: A multidisciplinary introduction*. SAGE publication volume 1. London: Thousand Oaks. New Delhi
- Wales, K. (2001). *A dictionary of stylistics*. England: Harlow
- Walker, K. (2003). *Tithing: What should the church teach its members about giving?* Nashville: The Baptist Press.
- Warwick, M. (2000). *The five strategies for fundraising success: A mission-based guide to achieving your goals*. San Francisco: Jossey-Bass.



- Watts, W., & McGuire, W. (1964). Persistence of induced opinion change and retention of the inducing message contents. *Journal of Abnormal and Social Psychology*, 68, 233-41.
- Warriner, J. E., & Griffith, J. F (1973). *Warriner's English grammar and composition*. Complete course: teacher's manual with answer keys. Harcourt Brace. Jovanovich, page 320.
- Weedon, C. (1987). *Feminist practice and poststructuralist theory*. Cambridge, MA: Blackwell.
- Weyant, J. M., & Smith, S. L. (1987). Getting more by asking for less: The effects of request size on donations of charity. *Journal of Applied Social Psychology*, 17, 392-400.
- Wikberg, K. (2008). *The role of corpus studies in metaphor research*. In N-L. Johanesson D.C . Minugh. Stockholm: Stockholm University. 33-48
- Wodak, R., & M. Meyer (2009). Critical discourse analysis: History, agenda, theory, and methodology. In R. Wodak and M. Meyer (Eds.), *Methods of Critical Discourse Analysis*. London: Sage Publications. 87-121.
- Ziwu, P. (2009). *A linguistic analysis of sermons of some selected charismatic churches in Ghana*. (B.A). Dissertation. Department of English. University of Cape Coast, Ghana.  
[http://w.faculty.umkc.edu/williamsgh/dialogues/255\\_rhetorical.appeals.html](http://w.faculty.umkc.edu/williamsgh/dialogues/255_rhetorical.appeals.html)  
[http://w.web.umkc.edu/williamsgh/dialogues/255\\_rhetorical.appeals.html](http://w.web.umkc.edu/williamsgh/dialogues/255_rhetorical.appeals.html) <http://www.ghanaweb.com/GhanaHomepage/NewsArchives>  
<http://www.tedxgundelddingen.com/speakers.html>

**APPENDIX A****SPEECHES DATA****LCIC 1**

We are a tithe paying church (.) if you are here and you are not paying tithe (.) this is the board become a tithe payer today (.) we believe in offerings and tithe we believe that the windows of heaven are opened on our lives, if we tithe if we give our offerings please take out an offering (.) the bible says in Luke (.) 6 38 Luke 6 38(.) that give and it shall be given unto you the good measure press down and shaken together and running over shall men give, into your bosom(.) for with the same measure that you give it shall be given back unto you hallelujah(.) if you want to give(.) give big so that if you are receiving you receive big(.) shall we pray take out a good offering please and let's pray over our offerings our Lord and our master Jesus behold thy offerings father bless us according to your word we give bless oh

Lord in Jesus name

**LCIC 2**

If you have five ten (pick it) and come ( everybody say) some of you since two years ago every time you give two cedis two cedis one cedi two cedis one cedi (.) upgrade your faith amen (.) and God is going to bless you mightily (.) amen(.) so that out a good offering this morning as I pray over every bodies offering all those here I am waiting for you to take out your offering take out a good offering° go deeper in pockets and take some° powerful offerings thank you dear Lord for your power that changes thank you that our money is not a stone but it is a seed Lord your word tells us to give and it will be given back to us (.) in good measure press down shaken together running over measure I

pray over every seed today Lord abundantly bless abundantly bless amen  
abundantly bless in Jesus name amen amen ushers receive the offerings ushers  
receive

### LCIC 3

(Which you have) and plant that seed come right here put it in my hand (.) God  
bless you God bless you come right now five people to give this morning God  
bless you may God touch your life may God (value) I pray that sssh= I pray  
for an open door a special open door upon their lives may you open the  
heavens upon their lives may you work miracle in their lives may you open  
special graces special mercies upon their lives in the name of Jesus? Lord  
cause something that has not unanswered up until now and doors that hasn't  
opened I command the doors to open upon their lives I command the doors to  
(super open) upon their lives in the precious? name of Jesus receive  
supernatural open doors on your lives in Jesus name, amen place it in my  
hands, God bless you God bless you God bless you God bless you God bless  
you God bless you God bless you God bless you God bless you God bless you  
God bless you (.) yes be blessed be blessed be blessed in the name of Jesus (.)  
receive(.) a divine help divine help in the name of Jesus father thank you for  
your blood (.) hallelujah(.) hallelujah amen hallelujah amen hallelujah amen  
(I sense) there are a number of people here get up and come ten cedis twenty  
come and put them in my hands Lord I pray for anybody here coming at this  
call let there be divine help let there be an angelic help at this call I pray send  
angels send supernatural angels to stand by them (.) to support them (.) to help  
them let an increase come upon their lives let special grace come upon their  
lives let special come upon their lives release special angels ministering angels

to minister to them specially in↑ the name of Jesus bless↑ them oh Lord (.)  
remember↑ them oh Lord(.) be↑ gracious unto them oh Lord(.) give ↑them  
divine↑ assistance(.) divine assistance divine assistance (.) may↑ something  
change in your life this week(.) may↑ something change in your life this week  
(.) may ↑ the Lord change something about your life this week may favour  
come upon you this week in the name of Jesus  
Christ of Nazareth our saviour amen put them here on the floor put them here  
put (them here) (.) may God bless you may God honour you may God bless  
you may God honour you in the name of Jesus hallelujah hallelujah hallelujah  
(.) listen if you want to be part of this (.) special blessing as it were but you  
don't have any of the amount that I have mentioned whatever is on your heart  
you have five cedis get up and come you have two cedis get up and come one  
cedi fifty pesewas whatever get up and come(.) (gratefully) come  
(early)father I pray I pray for special windows open heavens I pray for special  
dreams I pray for special breakthroughs Lord favour them answer their needs  
favour them let special grace come upon their lives like never before I pray  
↑open certain doors I pray ↑open certain doors I pray open certain doors I  
pray↑ open certain doors may certain  
↑iron gates be touched and open supernaturally may help↑ come from above  
may ↑help come from above may help ↑ come from above may the strength of  
God be their portion may the mercy of God surround them may the mercy of  
God surround them may the hand of  
Jehovah be upon their lives may the spirit of God favour them in the name of  
Jesus

**LCIC 4**

that blessing father(.) the Lord has done a lot for us(.) protected us (.) (focusing on us) helping us (.) divine escapes (.) taking↑ initiatives↑ in the mighty name of Jesus (.) no one can do that except the most high God (.) so take out your offering and our scripture is Luke 6 38 and it says give and it shall be given unto you good measure press down and shaking together and running over (four years Lord) shall men give into your bosom for the same measure that ye met the Lord it shall be meted to you hallelujah (.) [amen] so as you give it shall be given back to you not in small quantities but in greater quantities and you see as you give (.) give cheerfully not under compulsion is like you are being forced (.) no (.) because° if you are giving you have to give cheerfully hallelujah [amen] let's lift up our offering as we pray father we give our seed back unto you (.) you said that if we give it shall be given unto us and also it will stop our difficulties this is our substance in support of your work we pray that as we give (.) bless us oh God cause as to be fruitful lift us above any other thing any purpose of the enemy may it never come to us in our lives may we succeed at all times in whatever we set our hands to do in Jesus mighty name we pray with thanks giving amen

**LCIC 5**

(money) the Lord has given you see(.) In Malachi chapter 3 verse 10 (.) or 8 the bible says will you will a *man rob God yet ye have robbed me (.) and because of that a curse has come upon all of you even this whole nation* so when (.) you don't pay your tithe it brings about a curse (.) and bible say that the tenth the tithe belongs to the Lord (.) it belongs to the Lord it is not your money? it is not my money? it belongs to God? it is His portion? It is His? (.)

ei pastor it is my salary yes(.) just as IRS has a portion of your money that belongs to you Ghana revenue (text)says this percentage belongs to us if you don't pay we will come after you(.) do you get it just as social security has a portion (.) to take part of your income (.) God? says ten percent of your income belongs to me and don't take it (.) if you take it (.) it will provoke a certain reaction from me that is the tithe and in the book of Malachi it states it out clearly (.) and I don't want anybody in this church to be a cursed person (.) you cannot be a robber and cursed person by eating your tithe have faith (.)ei pastor if I pay the ten percent how will I survive if you cannot survive by paying ten percent you cannot survive at all (.) but when you obey God and you are faithful with your tithing you obey God you involve God(.) God becomes involved in your finances in your situations and a supernatural blessing comes upon you believe these things don't walk as an ordinary- walk as a spiritually minded (.) spiritually minded person and God will bless you (.) I pay tithe I pay tithe (.) ever since I learnt about tithing in 1990 I have by the grace of God I have tried not to (.) never to (.) not pay tithe (.) amen (.) and I try even to do more than ten percent more than ten percent to honour God so don't joke with your tithe if you joke with your tithe you are actually joking with your life(.) amen (.) so anybody here who is not a tithe payer (.) recently checked the records so many people don't pay tithe so many people don't pay tithe sometimes they pay when you talk about tithing they respond and after that then they stop >don< don't behave like that(.) be faithful(.) be regular (.) if God decides to allow your heart to beat when you talk about (parts) when he makes your heart beat normally and then at a point He forgets that your heart must beat then >he< he removes the heart beat (.) will you be happy (.)

yeh but God has allowed your heart to be beating like that aa all throughout (.) that is how tithing must be (.) amen. So anybody here who has not paid tithe last month (.) repent? from your sins and return ::: to God's house the money that belongs to him and then the blessing will come upon you verse ten says bring ye all the tithes and the offerings into my house amen into my store house that there might be meat and prove me now herewith if I will not open up the windows of heaven and pour you out a blessing that there not be enough room to store(.) so everybody is entitled to this blessing when you become a tithe payer amen(.) amen(.) tell your neighbour make sure you are a tithe payer make sure you are a tithe payer = and you must pay the whole tithe and not a representation of the tithe (.) yeh God wants what is ten percent (.) so be faithful and God will bless you father thank you as give out our offerings and our tithe thank you that your blessings will come upon our lives in Jesus name amen alright so if you brought your tithe please bring it

#### **LCIL1**

God bless you auntie Kate right (.) God bless you God bless you brother God bless you hallelujah {amen} ah you don't have all the money I have mentioned but you have two cedis three cedis four cedis one cedi 50 pesewas students don't like giving offerings they only eat waakye(.) but students please listen to me there is a point in time that you need one mark that mark can come from God as you give the offering God will make a way for you as you give the offering God will make a way for you you will not be the same again «students got up» YOUR TIME WILL CHANGE PRACTICALLY your time will change you will know that it true that God will (change your story) no one with God has ever remained the same in Jesus name now believe God I am

just telling you your life will not be the same in Jesus name ah you don't have one cedi but you have some 50 pesewas 20 pesewas 10 pesewas any coin please bring it bring it bring it any coin any coin you know in our church we take coins we like coins we like coins we like it we like it wow God bless you sister yeah wow in KWI we believe in giving our tenth to God any blessing that comes to you divide it into ten bring one to God you bring one to church and bible says when you do that God will rebuke the devourer for your sake what a shock this is the secret of being rich but people don't know this that if you can give your tenth to God you are on your road of blessing you be surprised that things will turn around for you your business that is finished can bounce back again you will be shocked believe in tithes and do it and you shall be blessed if your tithe is here please bring it come forward please come forward we said that these days we want to understand tithing such that all::: here the back will all be giving our tithe every one of us hallelujah {amen} don't think that we are collecting your money to chop you are giving it to God and he will bless you in Jesus name lift up your tithe and pray your prayer speak to God now him I brought it to you I know that you are the God of multiplication↑ multiply it and give it back to me that next month next week I will come again and bless you with the blessings that you (threatening me) in Jesus name father as I give you this tithe today may the eyes of the enemy be blind to me oh God upon my job↑ upon↑ my children upon everything of mine in Jesus name they shall never succeed they will try but we shall be the (final) persons to laugh in Jesus name amen {amen} father I thank you for the life of these ones they heard your word and they honoured it not



even with their presence but also with their money bless them richly in Jesus mighty name I pray amen( lasted four minutes fifty-seven seconds)

#### LCIC6

There is somebody here one cedi in your pocket bring it look in your bag at the right hand side there is one cedi somewhere bring it come and give it to the Lord alright MK two cedis in your purse bring it onto Jesus God needs it tonight eh her Akosua open your bag there is two cedis somewhere bring it come right now somebody from Gaman (.) there is one cedi two cedis in your back pocket take it and come and give it to the Lord God is going to give you a blessing somebody here God is going to give you a miracle car you don't want to go with«» it as part of the offerings you have given to him he wants to bless you there is someone from asuom plant that seed one cedi two cedis five cedis come and plant it God is changing your destiny for that seed you are sowing«» bring it quickly bring it bring it somebody from amankakrom plant that seed the Lord is changing your destiny hurry up and bring it kofikrom another person from more plant that seed there is someone from nanakrom plant that seed plant that seed somebody from kotoko(.) kotoko plant that seed ok I don't know where you hiding but still bring it the blessing is coming to you in the name of Jesus father thank you for your power thank you for your destiny changing power: thank you for your destiny changing power: thank you for your destiny changing power release tonight upon your people {amen} in the name of Jesus three people from manase bring your seed quickly bring it the Lord is changing your destiny (2:20)

**LCIC7**

And let us sow bountifully shall we take out our offering hundred cedis is givable five hundred cedis is givable one thousand Ghana cedis is givable please let's lift up our offerings up right above our heads as we pray hallelujah amen oh I want to see more hands up (.) please lift up the offering as we receive a word of prayer (5) father in the name of Jesus we pray even as we sow our seed may it be according to us Lord (.) according to your word Lord even as we sow Lord may we reap a bountiful harvest in Jesus name we have prayed amen{amen}

**LCIL2**

If you are here and you want to give 20 cedis 10 cedis 5 cedis to support God's work please come {congregation clapping} (5) as we give offerings you should also look out ten twenty ten twenty ten twenty God bless you my dear brother {clapping} who is coming (.) wow clap your hands for sister S (.) in fact she has saved the people she has saved the white white people {hahaha the pastor laughs}

(.) God bless you brother Y who is coming who else is coming alright you don't have five you don't have ten you don't have twenty but you have three four two one please come three four two one {clapping} God bless you my brother God bless you God bless you God bless you God bless you God bless you God bless you God bless you those of us who didn't give the first offering you must make the offering two {yeah yeah} you can't cheat God wow clap your hands for amanse church by the grace of God we are understanding the message and we will surprise other people hallelujah amen ok time for boosters in Glory church{name changed}we call boosters coins

remove remove remove one and share with a friend (.) everybody must give me a booster today yeahhh::

everybody must give me a booster(.) everybody /2:39/

### LCIL3

First and best before the envelop if you are here and you want to pay your tithe there are several envelops to collect is it not true several several of them (.) bring your first and best {clapping}clap your hands for them {clapping oh wow}is going to work hallelujah {amen} this is the secrete of being blessed amen I said the day you took your card put the date down if you honour your tithing one year assess your life you will be surprised how far good has brought you did you know that there are some people they don't sweat to get what you are struggling to get God just help them coolly↑ but you and I we have workedaaah:: until we are tired before we get what to eat is because we are cursed as you do this God will remove the curse amen this is the power of the Christian to be rich it is very very true people will take goat sheep and go and sacrifice something but you wouldn't do that but you are blessed that is all lift your own tithe up as for God he doesn't change his mind it is only us that do that God said let's test him with our tithe and he is going to open the windows of heaven and pour out much you will be seeing a change in your life as you begin to tithe I am telling you and satan will make it difficult for you do it don't stop just continue things will get better in Jesus name father the people have tried you according to your own words you too you are faithful honour your part so that we and they shall rejoice because you are mightily blessed them in Jesus' name I have prayed amen {amen}/3:17/

**LCIL4**

God bless you God bless you my brother God bless you God bless you God bless you {clapping}wow I am waiting for you clap your hands for them encourage them God bless you God bless you God bless you wow hallelujah {amen} you don't have all the money I have mentioned but you have two you have one you have some 50 pesewas walk↑ boldly to the front ah clap your hands for them clap your hands for them wow God bless you God should make you great god bless you God should make you do well one day when they mention the first one you will join them to your surprise in Jesus name one day you will be surprised that when they mention you will wonder why are they mentioning small small money ah in Jesus name wow wow you are paying your first and best you are paying your tithe please come please come is a good place to clap your hands for them clap your hands for them in this church we believe in paying tithes so if you want to identify with us get this envelop whatever God has blessed you with divide it into ten bring one to God it is a magic it is the secrete of doing well hallelujah {amen} believe it and it will work for you lift your tithe up father we pray for our sisters and brothers use them as a point of contact to encourage all of us to understand and to honour you with our tenth father when we do it may our lives never be the same take us oh God deliver us from all the things that happen to us in the name of Jesus it shall not be that we will die poor even though our beginning is small we shall do well in Jesus name by the time we are about dying we will see that we are blessed father open the heavenly windows and pour the blessings according to your words in Jesus name I pray amen {amen}

**LCIM1**

You are here it will surprise you may be you have not given birth your children are in your loins taking this will help your children to go to school you will be surprised that your own health is in this envelop ei to wake up in the morning is not a joke you will be surprised that your joy is in this envelop you will be surprised that your peace of mind is in this envelop your very future is in this envelop take it your marriage is in this envelop hallelujah{amen} believe God(.) a time come when we must know that nothing happen to people if first they don't do anything to God most of the greatest people in the bible when you look at what really made them great among all the things you will find is that they sacrificed to God what a shock hallelujah {amen}fifteen million Ghana cedis no thousand five hundred Ghana cedis old Ghana fifteen million to buy this to buy this it is not easy at all yeah where shall I start from (5) ok fifty cedis wow let me mention it if if you are blessed you just bring it alright I want to start with one hundred Ghana cedis if you are blessed and you are touched come for one of these envelops one hundred Ghana cedis one hundred clap for brother Y God bless you brother who is coming – hallelujah {amen}I know that all of us don't have strength and cannot give hundred but some can give me fifty Ghana we are collecting it three weekstime but if yours is ready you can bring it please do not take this envelop and don't return it even when it takes you one month bring it we will still collect it hallelujah fifty please come wow {pastor they are coming pastor they are coming pastor they are coming they are coming} please clap for them God bless you fifty fifty Ghana wow hallelujah {amen}

**LCICon1**

Father we thank you for the mighty move of the spirit here right now if you are here and you want to give (.) ah thousand cedis or thousand dollars as a special offering yeah (.) I want you to come and take the envelop from my hand because we are just taking this is the last but one offering we are going to have the last session just a short session in the evening then we are closing this is the last but one opportunity to give if you feel in your heart that you want to be part of that

God bless you a thousand dollars or a thousand cedis come for my envelop  
God bless you now you remember I was telling you that you must do whatever (.) brings a blessing things that bring blessings are the kind of things you must be doing so God bless you what are you doing thousand (5) thousand dollars or thousand cedis (5) you can give offering for yourself for your church or whatever I am giving you this envelopes the only chance you have to pay is by tonight come and God bless you° there are seven more people come I am calling you in the spirit come for my envelops come God bless you come and take it my envelops I am calling you to prosper come (.) come (.) come come come come come come come and prosper (5) Jesus come and prosper I am calling you from the top of a tree and I say come and prosper a thousand cedis or a thousand dollars or whatever it is be blessed beautiful° (.) have all the seven people come seven five more to come two more people come I feel you should come I am calling you to prosper yes° I am calling you out to prosper (.) now I didn't give you an envelope I gave you something else receive it° [clapping] receive it be blessed° I am you to prosper receive it° receive it° be blessed a thoudand cedis or a thousand dollars give me an oil°

Jesus sent me and he is sending you but he is not sending you without supernaturally providing for you and I want to help you to open the miracle windows in Jesus name amen |amen| now you have not thousand but you want to give five hundred cedis or dollars any currency five hundred come because I'm going to go down very quickly and so you need to come now beautiful you need to do it now and you will receive a great blessing thank you be bless be bless be bless be bless be bless be bless a supernatural power if you don't believe in it do not come and if you've come for the envelop and your faith is finished you don't believe it just bring the envelop back don't worry there is no pressure at all don't feel stressed when you take an envelope from me may be something ju just feel free it's a blessing you are supporting the work of God give me but it is supernatural you see I am not just taking one no no weee there is a blessing there is power here the power that has built this place the power that has made us who you are beautiful Jesus° francophone man are you here please come all francophone be bless do you speak English (5)beautiful° this is we are getting to the end of the super na- when we close you see of course once that God has shown us to like birds we just enter suddenly through the (atmosphere) it has been more be bless be bless wow I am ending one with be bless are you coming or not if you are an usher then out of my sight please don't do that don't do that I don't want to say something bad if you are coming to give give don't walk around at this time please now you can't five hundred but hundred this is the the big one like this is the opportunity for you too hundred cedis hundred dollars hundred euros hundred pounds hundreds of anything come come and stand here come and stand here and let me it's a last special gift you have for the Lord can I have some people

to give me envelopes hundreds of anything but it is to make you a part of don't touch me please don't touch me at all don't touch me please receive the envelopes they are all anointed to give you envelopes and I will pray don't go back to your seats I will pray for you I will pray for you all I will pray for you all just receive your envelopes father I thank you pray for all those people that are receiving the envelopes let it include them also in this blessing in Jesus name amen if you have received the envelop you can go back if you have your money you can put it in it's a special offering for a hundred cedis a hundred dollar beautiful please if you are giving anything less than a hundred what not this is not your offering I will the opportunity to give but this at this moment is not for you beautiful° (5) hundreds of anything (7) please allow people who are coming to quickly to come out and come closely (10) hundred cedis hundred dollars how much is hundred naira what can we do with hundred naira to pay for pure water thirty cent thirty cent (6) this is just for hundred please don't come forward offering unless you are given hundred dollars or something or whatever hundred naira to something similar quickly if you have the mobile money you come and take the numbers now if you don't have hundred cedis but you can give fifty cedis come come I want you to be part of this blessing and then after that we are going receive a general offering that the baskets are going to come out but this fifty cedis is to include as many people as possible in this great blessings but any this is the last but one offering when we come back this evening it is a short service and we are done we have closed and the conference is over so this is the last chance virtually the last chance to be an opportunity to be blessed we hope that next year God willing the facilities will be bigger and will be able to more people can stay every



people can stay here so that you can have the time to linger in the presence of the Lord amen beautiful° (15) fifty cedis is the is the I'm giving this opportunity for this blessing lunch is next please come very quickly everybody take out something beautiful and nice offering it's also part of this supernatural blessing if you took envelopes you must make sure that you are bringing it back↑ don't keep any of my envelopes or travel with it (6) take out your offering(7) life it up(5) father thanks a million for giving us this opportunity to be a blessing bless every one as we receive this offering amen |amen| recorded on 6 october 2017 at a conference in mampong at 16:24 the recording lasted for 14:49a male spoke .

#### LCIM2

Five years yeah to build a toilet it has taken us five years “nnyefe”/meaning it is not nice/tell your neighbour “nnyefe” congregation responds “nnyefe” how many of you have come to church before and your stomach was paining you(.)|response from the congregation| yeah, yeah, if it hasn't happened to you then you are you are new you are new let me ask the question how many have come to church and your stomach has shaken you yes |noise from congregation| if it hasn't shaken you it will shake you very soon amen, but listen to me (.) we have done a lot of work over there and the next face we have two more faces to go but I want to start the next face today amen I'm coming to collect money from you because I have done a lot of work I didn't ask you do you understand I went to look for my own money but I want us to buy a polytank do you understand do you know a polytank how many have polytanks in your houses yeah you are blessed (.) the polytank we are to buy is shhhh shhhhh all of you are going to pay for the polytank (.) |congregation

laughs| everyone is going to pay because one day as you are there when you flash ah my polytank |congregation laughs| (.) how many will flash one day ((*congregation raises hands*)) yeah (.) amen one day I went to the bank (.) to do what we have been doing just when I entered the bank ((*speaker whispers*)) what can I see something on the ground fresh, fresh, and house flies were house flies were having a field's day they were having a party they were having a funfair that is why when you are eating that is why when you are eating and you see one house fly on the food throw it away (.) one house fly one (I am telling you) you don't believe me don't don't don't believe me when when the flies comes and then you break that part and throw it away |shouts from congregation| when it's about to land like that it shakes the body so the place it land you broke it away but it has shaken other things onto the food (.) I am telling you I preach but one of the things I will tell is that when you see one one house fly on your food give it as an offering to the dog or the pussy cat or to the (dustbin) is an offering throw it away why because the house fly that just landed on the food may be coming from somewhere eish (5) fresh fresh yeah anyway >anyway< so we are going to buy how many wants to help me buy the polytank (( *not many people raised their hands*)) eeh wow I am surprised anyway whether you help or you don't help we will buy it amen as part of our thanksgiving we want to buy a polytank it is going to cost eight hundred and twenty where is my phone eight hundred and twenty Ghana cedis (.) amen (.) I got the message just this afternoon eight hundred and twenty so if you are there and you can help me quickly I don't want to waste time if you can help me buy a polytank eerh envelops (5) you can help me buy a polytank amen (.) you can help me buy a polytank eight hundred and twenty so how

much do you want to give me two hundred cedis hundred cedis come and pick one envelope and bring me the money tomorrow or Sunday amen° do you have oil it's a convention (.) gracious Lord thank you as I anoint these envelopes give everyone who will buy who will help me a personal house |amen| in Jesus name so you can give two hundred cedis( kindly) take my envelop God bless you you shall receive your house two hundred cedis or hundred Ghana cedis just to buy and I am not joking if you can't pay don't come hundred cedit or two hundred cedis to help me buy a polytank before the year ends so you see polytank black on top of the building hundred cedis or two hundred cedis come for my envelopes quickly (.) Richard I feel you should come for my envelope oo I think that is the feeling I have please when are you bringing my envelopes please jot the names down (.) for me Friday God bless you hundred or two hundred you shall receive your own house in Jesus name I am not joking oo Ad I am not joking oo you shall receive your own house (.) fast when are you bringing it tomorrow hundred or two hundred one of them (.) any other person (5) I want to close hundred or two hundred Ghana cedis (5) you will call me wherever I am shhhh wherever I am you will call me and come dedicate your house wherever I am send for me you may have a different pastor may be but where just- my number will not change 660 it will not change search for me I will dedicate your house God bless you hundred or two hundred last person wow God will surprise you God will show↓ you mercies God will give you more than you can carry |amen| and when you stand and say wow this is it God bless you alright you don't have hundred you don't have two hundred but you have fifty cedis we are we are buying polytank POLYTANK all of you is not that show LASTEST SUNDAY I am not joking at all I am not- LASTEST

Sunday we are writing your names↑ are you writing the names we are writing-  
 we will call you (.) I will dedicate your house↓ I will dedicate your house↓ you  
 dea you don't have anywhere going you know it you and I dea huhh I shall  
 dedicate your house↓ I shall dedicate your house↓ I shall dedicate your house↓  
 I shall dedicate your house so all of you fifty↑ all of you fifty or hundred I  
 shall dedicate your house↓ I shall dedicate your house↓ I shall dedicate your  
 house↓ I shall come again I have come before but I will come again I shall  
 dedicate your house any other person you want to give fifty cedis we want to  
 buy it polytank should be over there by Christmas after Christmas you will  
 see it BLACK is there (holy spirit) I shall dedicate your house° I shall dedicate  
 your house° are you my church member no but still you shall build a house  
 God bless you any other person any other person POLYTANK and you know  
 you will see it ok you can give me you can give me twenty you want to join  
 people who are receiving houses this evening twenty cedis quickly twenty  
 cedis please keep writing the names oo if this not the the :: convention  
 envelops that we take this is practical cash (.) where will you build your house  
 in asitinapa(.) asitinapa I will come if you call me I will come Kwakye you  
 are keeping long you will have to call me to dedicate your house very soon  
 powerful I shall dedicate your house I shall dedicate your house Johnson I  
 need more envelops I shall dedicate your house I shall dedicate your house  
 where will you build Volta Region or volt or mountains Volta two places I  
 will come I shall dedicate your house I shall dedicate your house twenty cedis  
 I shall dedicate your house I shall dedicate your house your house shall be  
 dedicated your house shall be dedicated unless? you don't call me since I  
 became a pastor I have dedicated more than ten houses more oh yeah are you

coming I shall dedicate your house your house shall be dedicated your house shall be dedicated your house shall be dedicated your house shall be dedicated is not a joke your house shall be dedicated one day B I |name change| told me build a house he said KNEEL DOWN in his office and I knelt down and he prayed for me it has happened practically yeah yeah amen alright so tomorrow one of the anointings that will come into this room is pregnancies husbands wives do you understand me shhh |clapping| children and then broken relationships you are there but |apea| meaning there is separation of relationship you get it apea errh agyigon |meaning the relationship is broken| ebegon|meaning it will work again| |laughter from the congregation| we will gon it tomorrow by the power of the holy spirit |congregation respond amen| amen may be you want to support with ten cedis you can't give hundred you can't fifty you can't give twenty but ten you want to give ten come I am just trying to allow you but ten is part of the thing ten cedis for a house you don't like it (.) may God give you a house |amen| may God give you a house the Lord give you a house uncle A the Lord give you a house you don't have envelops errh (5) you have envelops for the convention (.) beautiful gracious things you have extended the grace disappoint them not you shall build a house (.) please if you can't give don't collect it because we are writing your names hmmm God bless you God bless you God bless you >ten< if you have the ten cedis give it right now to them God bless you God bless you <God bless you> alright↑take out your second offering and let's give quickly then we go home second offering don't you appreciate God(.) fulfill ye may joy that ye be like minded (.) like thinking in a certain way thinking in a certain way (.) let us pray Father we sow these with great pain give as another day come to come

and celebrate thanks giving in Jesus name amen|amen|. Thirteen minutes, sixteen seconds. Recorded on 20<sup>th</sup> DEC 2017 in mampong during a thanksgiving convention at 9:36pm.

### LCIM3

Seven or eight years ago I entered a small church called church K full of students some were boys and girls some of them are here (.) people when you pass here they will pass here (and so I ask them what else) one thing I will say one thing that is a great testimony when we got there it didn't look like a L church it looked like a shrine and >somebody< the person who brought me to the church said ah this church is different we set upon our hearts that the house of God will be nice (.) and to God's glory these small small boys and girls please come around stand up and let them see you I preached about you yesterday apalahala boy hmmm today he is a blessed pastor |clapping room the congregation| please sit down I told them about the international award the day he said he won't go for evangelism and I said you will go I told them yesterday that you went and you came and passed the exams and you got a prize in addition that you are a lecturer I am saying that this story errh many of you it is your portion |amen| one-one major thing I want to leave here I hear the last time I came, some things happened more will happen |amen| what I am leaving with you is the blessing of making God's house nice |amen clapping| yesterday I was lead to your white house it's nice put your hands together for yourselves |clapping| now taking all of you I don't want to take you to I mean you will spend time in five star hotels |amen| when you get there you didn't understand, pastor thank you I will say it again he is the pastor whatever he says must be obeyed he said some didn't understand I said the

Lord wants to open a way for you that you will go and sleep in a five star hotel  
[shouting and clapping amen] when you get there you will ask where am I I  
remember the first time a took a lift (.) I was walking with my mother then  
suddenly I realized we had entered the front of the building then the door  
closed and all of a sudden I saw myself moving up I shouted and said eei (.)  
it will happen to you in the name of Jesus whatever nice is- that is why you  
must make the house of God nice no I am telling you I have seen that (correct)  
i don't know what it is but as we make the house of God nice we will become  
nice today if I look at my car park I say eii are these my church members and  
I am telling you nobody came from anywhere oo these people those who are  
standing here and those sitting it is you we will even be wondering where to  
pack the cars should we make a double packing [clapping] ok will pack you  
can even carry some (mystery) around you | I receive it prophesy| listen I  
should say it again errh hmm I am saying you have been here for- I am saying  
that as we make God's house one of the beautiful ways and we feel that aah  
and sometimes it is as if we are pulling money from a rock don't worry what  
makes rich erh is not the lot God can use one day I told you about the erh  
testimony of somebody he got a contract and he got confused he got confused  
John I lie real testimony this man he was struggling I knew about it one day  
one call one recommendation I don't even know the opportunity it is called a  
life changing experience (.) it's not it's that we are mad oo when you believe  
you will be very- I told reverend yesterday and he said that - and take it nicely  
he is looking for some nice tiles for here and some will continue to the back  
he's a he's a master tielar (he told me five boxes I will buy five boxes) me  
too I will buy six no problem me too I will buy one box me today when you

come around you will see that everybody has risen to a certain level I look at my people and I said hei God you are powerful I can't explain it and I am surprised at what God is doing super attractive blessings reverend P people will come and tell you they don't understand today somebody called and no I don't understand it no I don't understand means that there is meanings that will be your story |amen| I was just telling you that me I said I don't want to work with you again I will not step foot here again politely don't worry even if you don't work with us full time we will call you once in a while to come and just give us your mind and we will pay you even though you are working with that company I say receive a blessing |I receive it| and listen as we do the work of God these blessings shall be common in your life if you do it do it well you don't become rich by keeping money it can be a whole message but tomorrow we will finish I am excited about tomorrow because the last portion of psalm contains the goodies |clapping| goodies and you will understand why you are put to rest but tonight I want to give out some envelops (.) please give me some oil and let me just pray over them (.) the man is a walking anointing vessel envelops on one side oil on one side father these are symbols these are instruments I sow into the lives of the people in this church super natural talents creativity the ability Lord to make fantastic blessings upon their lives Lord as they give out of their hearts bless them with blessings which cannot be explained bless them with things they did not work for as your house prospers may they prosper may favour fall upon them may may somebody important like them as in what they will do in their lives in Jesus name we've prayed |amen| charley very quickly I want ten people who can give me two hundred Ghana to stand up please come don't go away please come no don't



go away Recorded in mampong on 22<sup>nd</sup> February 2018 at 22:38 proton convention ten minutes thirty-eight seconds.

#### LCIL5

If we help those who don't have parents God himself will help us hallelujah |amen| is it Psalm 41 Palm 41:1 read it for me please Psalm 41:4 Psalm 41:1 bless is he that considereth the poor bless is he that considereth the poor the Lord will deliver him in time of trouble the Lord (.) will deliver him in ↑times of trouble every one of us have a day that trouble will come to you if you have never seen trouble before please don't wish for one because it is not an easy thing at all to be in trouble go and ask Job in the bible what trouble is in one day a rich man became poor man because of trouble so we want to help the poor today (.) we want to help the orphans today father I pray over this envelope (.) in a time of need when all hope is lost when I turn left right center and call and there is no one to answer come to my aid |amen| remember today that every hand that shall take this envelop when that same hand is lifted up one day to say father help me quickly respond |amen| quickly respond |amen| quickly respond |amen| in Jesus name I pray |amen| father on their sick ↑ bed be with them on their hospital bed be with them |amen| in their dying day days let them receive help |amen| because when you are sick and you are thirsty and you cannot get up and you are not lucky to get somebody to fetch water for you thirst will kill you |oh yes| thirst will kill you |oh yes| what I am praying about is that it shall never be that your children will desert you |amen| it shall never be that they will leave you to rot of your sick bed |amen| something will touch their hearts |amen| they will look at you |yes| you will die comforted |amen| not sad because you helped those who are in need today let it be that

Lord↑ when we travel and we are to be involved in an accident and die save us let it be that Lord the day↑ that a bad wind shall blow and diseases shall attack people all around us may we find safety |amen| in the name of Jesus I pray father you told us clearly that those that support the needy you shall help them° help us in every way possible and we will give you thanks in Jesus mighty name I pray amen |amen| now when you take the envelop today you are returning it to me on Sunday so that we send it to the orphanage and the rest is left to God he will do it because he told me that he will the things his words shall never return void meaning that anything he says shall come to pass ↓ do you believe it |yeah| do you believe it |yeah I believe| do you believe it | yeah|

rise up and come for one of these envelops HOW MUCH ARE YOU PUTTING INSIDE twenty cedis ten cedis twenty cedis ten cedis twenty cedis ten cedis twenty cedis ten cedis twenty cedis te cedis twenty cedis ten cedis very very good when you can support somebody with ten cedis and be blessed ah come on then then you are blessed already twenty↑ cedis twenty because you are so darling that is why I am keeping (5) do you want to go because you are nice I want you to be around small so that people will look at you and see how beautiful you people are supporting me you looking good wow TWENTY cedis ten cedis TWENTY cedis ten cedis I have more↑ if you have the money here you can bring it if yours is ready you can bring it now sharp sharp sharp (.) I have more |wow| who doesn't get but you would want to give me ok who want to support with five five cedis fife five cedis come come herr I have a sickness that I have observed in the church that the day we share envelops people don't come to church the next Sunday (.) my friend don't try to do that

continue to come to church until you are blessed to put your money inside and come that is all why must you runaway because of ten cedis my wife said he will not share envelop again in his in her church when I asked why she said no↑ when I share envelops I can't hear myself next week people don't come to church then I thought that it is only in this church oo not knowing it's everywhere please don't allow this thing to disturb you at all you don't have today↑ BELIEVE

GOD for next week NEXT WEEK YOU DON'T HAVE NEXT WEEK YOU DON'T HAVE CONTINUE TO BE HERE after all God wants you first before your money can you give me five cedis come for the envelop same blessing same blessing same blessing no matter how you put in same blessing come eii some people are thinking every day you people are collecting money in church thank God it is not for me for the church and to help other people are you coming for it five cedis put five cedis inside it and bring it for a blessing I am waiting for the last person (.) last person God bless you may you be the light to your family |amen| may they ( be happy)when it comes to the things of God in Jesus name amen

|amen| recorded on Sunday 17<sup>th</sup> June, 2018 in Larteh at church auditorium. Special appeal to support an orphanage of the church. Recording lasted for eight minutes thirtyeight seconds.

#### **LCIA 1**

there are times when you get to some airports you meet a long queue from teller A to teller B to teller 3 is so long that you will have to start to walk in those airports so start coming start coming start when I said airports eii people want to travel it shall come to pass in the name of Jesus God bless you God

bless you God bless you God bless you special offering only here you see I have said five hundred

I have said thousand I have said hundred I have said fi- now I am saying twenty↑ I am saying twenty jack why are you there wherever you are God bless you God bless you this is the offering this is the offering lunch offering and then we take a break and come so this is the end of the offering for the first part of the session God bless you God bless you you want to join the ten Ghana cedis special- tell your friend that please let's go and tap into this anointing please turn to your friend and tell your friend let's go and join ourselves to this anointing ok now take your ten cedis and come and drop in the offering baskets and God bless you at the back in front where ever you are outside where ever you are and you can hear my voice come and tap into the anointing ten cedis ten cedis offering this is affordable just take a normal offering of ten cedis ten Ghana cedis ten Ghana cedis may you find it so easy to give an offering of hundred cedis in thirty times situation in the name of Jesus |amen| oh you won't say amen |amen| God bless you God bless you God bles you you want to give a special offering of five Ghana ok ten Ghana cedis they are still coming ten cedis they are still coming you want to join with five Ghana cedis wherever you are and to day you should give an offering you are the reason why I am taking this offering you are in particular of this offering so ten sorry five Ghana cedis wherever you are the back I am still looking at you oo not many people are coming from the back well I think a lot of people are coming from the front rather the front guys have given fifty and twenties five Ghana cedis God bless you God bless you God bless you listen don't leave here without giving an offering don't leave here without giving an offering

this is first part anointing before it departs you need to be part of the blessing that I came with any offering you got two cedis three cedis one cedi four cedis any offering you got start walking and come now you cannot say what you mentioned I didn't have it because you came with an offering come and put it in the offering basket there is a reason why I am asking you to stand and come because wherever God is going to promote you to you will need to know how to walk in public you will have to walk in front of so many people where God is promoting you to so stand and come don't say that I am shy PLEASE YOU HAVE TO RECEIVE THAT BLESSING because where God is taking you to you can't be shy you cannot start with these issues so come come let your shyness overcome come so that you can walk through those airports you can walk through those companies and sit behind those desks in the name of Jesus God bless you God bless you God bless you God bless you God bless you God bless you all those who want to buy the books make sure you finish your part and take it home in the name of Jesus God bless you God bless you angels are bringing good things into your life you thought you were just putting in an offering you didn't know you were coming to receive a blessing you'll take your blessings as you go in the name of Jesus God bless you God bless you God bless you please your reward is not in the bag so don't take anything out of the bag just leave it and your reward will follow you God bless you recorded on 31<sup>st</sup> January 2018 at a conference in adenta at 14:22pm . it lasted for four minutes twenty-three seconds.

#### **LCICon 2**

I want us to just be generous amen it's a parting gift you want to bless the campus we are building on the other side and we believe that next time

everybody can stay here thousand and over |wow shouting and clapping|  
hallelujah this is for pastors we are not I mean interested we have a lot of  
members to come to programmes but this is for a pastor's conference amen  
|amen| beautiful |beautiful| give me a basket now father thank you for the  
blessing of your children as we bless this campus please hold it I believe that  
there are many people here who want to still give a hundred cedis as your last  
take it for the last ASY campus we are blessing to repair all the things we have  
spoilt here amen |amen| and your house will be built and be repaired in Jesus  
name |amen| anyone who bought I know what I said earlier anyone who wants  
to be part of this special offering come right now and put it in this basket it is  
a blessing if you have mobile money you can put it right here this is my- I am  
giving a hundred cedis to the campus or whatever you want to give receive  
just come and put it as a blessing and say we know we have spoilt a lot of  
things here but here is something small to buy some of the things that we have  
spoilt toilets toilet seats plumbing repairs eiii from next week so come and sow  
your special seed to say thank you ASY campus we are also going to have a  
nice house one day in Jesus name |amen| come all the way come all the way  
come all the way come all the way God is blessing God is blessing God is  
blessing God is blessing  
God is blessing (.) oh that's beautiful oh that's beautiful oh that's beautiful oh  
that's beautiful right you don't have a hundred cedis but you want say mister  
YK man I want to give Fifty cedis to the campus be blessed with some  
whatever come quickly and just be part of this man of God I believe I am  
sowing my seed in this school as I'm leaving I know I have spoilt- some of  
you you know the things you have spoilt already hahaha hahaha what a

blessing it is a blessing to be here |yes| do you know this place was a forest  
high tress we have killed so many snakes yeah they have bind them because  
we are here every devil in your life is dying today in Jesus name |amen|  
beautiful come↑ all the way quickly quickly quickly quickly quickly have got  
your coins I told you tonight is coins' night and currencies have you got all  
types of currencies (.) take out your different currencies take out your different  
currencies and take your offerings the baskets are going to come round what a  
blessing↑ what a blessing what a blessing what a blessing (19) now lift up your  
offering everybody (5) father now lift your offering with your your right hand  
now take your coins in your left hand the fact that I said it's coins night doesn't  
mean it should only be in coins | laughing| the coin is for something special is  
not that we don't want your offering we just want coins the coins is like  
something special ok now lift your offering with your right hand and your  
coins in your left hand your currencies everything up in the air father thank  
you as we present our blessing offering to you today in Jesus name amen  
|amen| God bless you Recorded at a conference in mampong. This conference  
is organized for pastors and all church leaders from different denominations.  
There were foreigners at the conference. It was a male speaking. Recorded on  
Friday 6th October 2017 at 22:2 lasted for five minutes fifty-three seconds.

#### **LCIC 8**

Whenever you learn and it doesn't stick beloved use this one as a point of  
contact it shall work for you |amen| it has worked for us this is where we have  
come far if you are not- let see those raise your hands up the ushers will come  
to you and give you the envelop you will go in the week if you want to fast  
fast pray over it that it is not just a mere instruments that we are buying (.) but

you are using it as a moment that when things are on when you fire it things must happen that wherever that wherever the gpa is even struggling it will be increased but at tim- you know you write exams and you don't know what you have writing but when the results come you have A that is a power of God (.) you are there you receive a call from nowhere they just send you some money some foolish money into your accounts somebody who has not even called you before but by the time you sleep and wake up the call is there that oh brother today I am inviting you at times we do things that we don't know in the realms of the spirit but it carries on forth God bless you God bless you God bless you in the name of Jesus now a week by this time things that we are expecting that we must buy the instruments by force by hook by chance the instruments must come the recording lasted for one minute twenty seconds on Sunday the 8<sup>th</sup> of July 2018 at 8:54 am. Male sandwich service

#### **LCIL 6**

The way we pay our tithe God is saying that we have stolen from him so all of us we are thieves and you can change by doing what my brothers are doing and give us verse nine verse nine is powerful ye are cursed with a curse for ye have robbed me even↑ this all nation Ghana Ghana a whole nation have stolen from God and he has cursed us ten bring ye all the tithe into the store house that there may be meat in my house and prove me know here with prove hallelujah↑ prove you cannot say somebody should prove you if you know you cannot do anything god know that he can do it that is why he is saying that prove me and I will do it you cannot tell your girlfriend to prove you no or your wife you lie you cannot do it but God can do it wow (.) sayeth the Lord of host if I will not open the windows of heaven and pour you out a blessing



that there shall not be room enough to receive it the reason why most of us don't have so much things is that we don't pay our tithe it is true the reason most of us don't have so many things is that we don't pay our tithes the reason why most of us lack certain things is that we don't pay our tithes start today forget about the money you have stolen already you cannot pay that one but start God will bless you in Jesus name amen |amen| father bless these ones with your word that you will open tithe blessings in Jesus name we pray amen |amen| recorded on the sunday 24<sup>th</sup> of june 2018. Lasted for three minutes twelve seconds.

Male

#### **LCIL 7**

One of the things God can use to bless us is our giving he said we shouldn't be tired of giving anytime we give believe in your heart that as I'm giving God is also giving me something and I will be blessed with it amen |amen| let's raise it above our heads show it to your friend and ask him that this offering I am bringing is it nice mercy this is our first offering God can appeal any moment from now so when you are giving give it cover your sins pray over it (7) aba father king of kings Lord we thank you for this offering as we are giving this thing oh Lord turn it to be a key for our building let it be a car key let it be a plot of land that we are planning to buy |amen| let it be a key that will open the windows of heaven let it be the key that will open our mind that whatever they will teach us in the class room we will exceed let it be a business key as we are giving it out may we never get accident this year as we are giving this token may everything that the enemy will against us because we are giving this offering let it be far away anybody who will plan evil things against

us this year because we are giving let the person be blindfold before getting to us may the person fall into an endless pit as we are giving this token unto you bless it increase it and let it be a monument in your house as we are giving in the name of Jesus we've prayed amen |amen| recorded on Sunday 21st January 2018 at 10:33am. It lasted for two minutes seventeen seconds.

### LCIL 8

If you want to support God's work with fifty cedis ten cedis twenty cedis quickly run to the front quickly quickly do it for me do it for me God bless you maa God bless you brother ten twenty come come come are you coming you don't have twenty you don't have fifty you don't have ten but you have five come come match it for me God bless you as you give to support the Lord God bless you brother God bless you my brother alright you don't have five but you have two you have three you have one please come four three four two one come come come quickly come start clapping three four two one three four two one three four two one yeah God bless you God bless you God bless you God bless you three four two one wow God bless you three four two one alright now look into your pocket and see if you can find fifty pesewas ten pesewas one pesewa bring it a coin any coin KWI we love coins we call it booster lift up your hands whether clap your hands for them in Jesus name in Jesus name wow is that all bring it you are paying first and best please come please come please come hurry hurry hurry do it for me quickly God bless you° (12) are you coming alright lift it far above your own head father your word is true your word is honoured by your people my brothers and sisters bless them according to your word in Jesus name we pray amen |amen| recorded on Sunday

12 nov at 11:26 lasted for three minutes thirty-six seconds.

### LCIL9

May whatever God has said about you come to pass in our lives may we see happen PRACTICALLY in our lives that remember that we came to church and they prayed for us and from that day our lives have changed in Jesus name |amen| in Jesus name↑ God bless you as you give↑ God bless you as you give in Jesus name you are bless wow you don't have five but you have two you have one you have fifty pesewas some coins somewhere please come come come come come come run run run wow God bless you sister God bless you God bless you God bless you God bless you God Bless you God bless you God bless you God bless you wow::: as for today one Ghana cedi is more eii you are blessed wow you are bless you are bless hallelujah↑|amen| wow now time for most important thing if your envelop is ready just lift it up and PLEASE stay on your seats eh listen to me church as you are dropping the envelop say out all the things bishop prayed about is happening to me all that bishop prayed about is my prayer it shall surely surely happen in my life in Jesus name lift it far above your own head four things are important in life that you shall become a wonder that we shall have loyal people that we shall do things without borrowing money ah what a blessing we will receive all today in Jesus name amen |amen| please if you didn't write your name on the envelop please do that before you bring it Lasted for two minutes thirty seven seconds . recorded on Sunday 1<sup>st</sup> October 2017 at 11: 28am male

### LCICon 2

A great hand a powerful hand have save you and tonight we want to appreciate that powerful hand by showing that indeed we are enjoying our milk and we

are enjoying our honey and we want to say thank you to God hallelujah |amen| did you bring a very powerful offering |yes| ah those of us with the bag you can change the offering because you still have some err ah I know that people have purse there is one person with the purse one cedi is there two cedi is there three cedi is no do you have three cedi no five cedi then then there is another aspect of the purse that's fifty Ghana in the back then that place the smallest part of the purse it holds the money away wow ok (5) amen |amen| do you know why they gave us a good :: offering basket like that big one ours is bigger than some people's church do you know why because ours should be bigger hahaha I brought the offering basket so there are some churches they have small↑ one we have big one↑ means that charley our money should be big yeah so this big bag if you put one one cedi inside how can it be full (.) it cannot be full amen |amen| wow you have preach on Wednesday because you are free to say anything |yeah| nobody will be angry with you |not at all| nobody will be saying hmmm |laughing| lasted for one minute forty-four seconds recorded on Wednesday 16 august 2018 at 20:44pm male.

#### **LCIM 4**

I want you to believe that you are going to receive some money {amen clapping} to build something I may not be able to come for the dedications (.) because there will be so many dedications {shouting amen and clapping} (this is true) and I want us I feel in the spirit giving is spiritual and I believe that you are going to sow a seed towards church (.) building you know I am so happy that I have been building the church and I love the church I just don't but I love the church and I love building so right now I want to give an opportunity to build your church you know it is good to build and there are

blessings in building the house of the Lord tonight I want you to give an offering I want many of us here to sow a seed of a thousand dollars or a thousand cedis how many people would want to give a thousand dollars or a thousand cedis as a prayer it's a prayer when you do it the bible says Cornelius arms and prayers has reached unto God not only his prayer but his arms or his giving also went up into heaven towards you will be built a church you will be a church

#### LCIM 5

What is it you are sowing a seed of one thousand dollars take your time otherwise you will have blood pressure laughs listen he says that the changing of that money will happen now when you drop this seed he will multiply this seed in a number that you cannot count {one that you bring} multiplied in a number you cannot count reverend ski I have seen this before in my own life one day I went to a meeting and and the man of God said that anything you bring God will multiply it in a thousand I said charley how come that today I just have five Ghana cedis in my pocket I took the five Ghana cedis and went to drop it and I told God that I am expecting five thousand from you like a joke the easter of that year somebody said he was looking for me because he was going to his hometown or something they are charming they are worrying you for prayers you come come come and oh you are travelling let me pray for you no pastor I have to see you before I go so take this envelop and then I will see you when I come when I opened the envelop ↓ five Ghana cedis notes one bundle exactly five thousand |clapping| don't- how do they come I don't know ↑ I don't even care how it comes ↑ all that I know is that he finds a way to do it listen if you are the one come thousand dollars thousands is four thousand four hundred

Ghana cedis anybody in this building who can do that come to me (.) thousand dollars° you will say pastor we don't have thousand dollars in mampong who told you do you know what God is doing here (.) come quickly please four thousand four hundred multiplication in a number that cannot be numbered is what will come to you° you know I don't have a lot of time five minutes but I want to run out I want to run out of this place but if I run out I may run out with somebody's miracle who wants to travel I don't why I am mentioning dollars you know you he said I should so you will come four thousand four hundred cedis if you can do it just come forward very good very good so I can promise I am waiting for you I will leave in five minutes what I also don't like is that don't come and see me after the atmosphere is gone no this atmosphere is the atmosphere that will create whatever when I finish and I step down the atmosphere will go off and when it goes off that is it even if I haven't closed and I see the thing has lifted I will close so so come now if I step out I won't mind you I won't mind you who is coming five seconds one two (.) number three number (.) four (.) five° (10) give me more envelops (8) somebody in this room in this place you can give one thousand Ghana cedis come (.) one thousand Ghana cedis if don't leave this dream about it dream about it now my daughter has grown and now this one I have pulled her years for so many times (5) your state will change into something else ° believe it oo what I have experienced is what I am telling you in my life I don't buy fuel I don't buy there are things I don't buy in my life number one is soap no no but one of things is soap I don't buy car battery I don't buy car I don't car I don't soap I don't buy car battery what else ahh I don't buy suit what else shoes they brought them and they brought in quantities that is mind blowing look

yesterday I was somewhere yesterday was Tuesday isn't it yesterday I was somewhere and a gentleman met me and he said ahh what you came to do in my church actually when I went to his church I prayed for somebody the person was struggling to pass his exams two papers the person was struggling every time the person writes the person fails and when I prayed for the person the person passed do you know what he said he said we can't forget oo do you know what he did he went to a shop and bought me ten shirts ten yes he bought as much as ten about two thousand and something he entered the shop and bought me ten shirts just like that ten it doesn't make sense another one also bought me suits different colours and when he finished he needed car to put in you are here you will receive a lot of miracles in your life as you sit here God can change your life and you will not be able to understand why won't you release it for something that God can change your life (.) take it I am giving you that anointing who else is coming bring the chair bring it this one too she is my daughter she cannot say she is not my daughter come and sit down (6) I use to have that fellowship with her I went to her school and I have seen what God is doing there listen because you are sitting here on my chair the grace I walk in that grace will work for you |amen| the favour that grace can bring the same favour ↑ will come to you hahaha the protection that grace brings to me from today receive it may the grace fall believe that from today where you sit will change everybody has a seat in life everybody has it today by the force of this offering I change her place the seat she sits on in Jesus name take it and make it watch that seat I am giving you a seat watch it watch it you will not need to rely on an organization to prosper this is the sign you will see your seed multiplying don't be alarmed you will see your life

multiplying and this multiplying will not be because of organization or what you can do no there is grace your life will not depend on your salary it is the supernatural grace of God remember bible says I am the one who gives power↑ to get wealth you have provoked that power by your seed may Jesus turn your life for you receive it receive it it is changed listen I am closing in the next five minutes if you can give five hundred Ghana cedis come you can sacrifice↑ five hundred Ghana cedis come↑ come come five if you are not interested in your life forget it even if you have it keep it you can buy kebab with it hei are you sleeping hahaha he said no sharp sharp sharp sharp (8) you were keeping long (.) we would have taken off and left you listen get it take it (.) listen if if you can do this and you are sitting down you are hating yourself(.) because you may not when this grace will manifest this again yes and well it's supernatural it's supernatural it's supernatural reverend sk can you believe it it's like ravings God sends men everyday↑ with meat every day when you think about it you won't understand it° so let me give you the last chance if you are sitting down and can do this five hundred° join us you have five seconds if you come after the five seconds I will sack I you this is not fund raising number one number two number three number four number five (.) come and sit down↓ come and sit down° it is my chair when you come to church you can't come and sit here if you come and sit there somebody may mistakenly give you a knock and they will say sorry they didn't know it was you auntie you are not supposed to be sitting here is that not correct |yes| but today I have opened the door for you to sit on the seat that hither to you would never would have access to si ton therefore I prophesy today by reason of this let the grace that works on the one who occupy↑ this seat let that grace work for you right now |speaks



in tongues| the same financial grace he has let that grace cover you like a carpet  
[amen] in the NAME OF JESUS hahaha this seed will multiply without number  
in the name of Jesus ok God bless you please come and sit down(.) sit  
comfortably with your back resting sit comfortably because you are blessed  
give me oil today as I as I you are sitting on my chair you cannot sit on my  
chair with burdens burdens on your shoulders and and yokes on your neck  
burdens that lower your speed in life today as I touch your shoulders  
with this let ANY BURDEN PLACED ON YOUR SHOULDRES  
SPIRITUALLY TO SLOW DOWN YOUR PACE IN LIFE LET THOSE  
BURDENS BE LIFTED in the name of Jesus ANY YOKES BROKEN that  
from today no force will control WHAT happens in your life today you are  
free I prophesy divine speed you will run FASTER financially than you are  
today now may God bless you listen listen thank you father sit with your back  
father this flow in the wisdom brings supernatural blessing the holy spirit is  
the spirit of the Lord the spirit of wisdom the spirit of understanding the spirit  
of counsel the spirit of knowledge the spirit of might and the spirit of the fear  
of the Lord hahaha in this receive this wisdom to do mighty works mighty  
works by this this mighty man today let the power of God FILL this one in the  
NAME of Jesus that from today mighty works will be a normal ordinance what  
will amaze people what will cause people to wonder↑ it will be A NORMAL  
OCCURANCE in your life BECAUSE of this seed your seat will change your  
seat is changing the power to release the anointing is here in Jesus name° God  
bless you° God bless you (8) Jesus hold it don't leave it now father I pray for  
this one as she sits here represent all the eggs from her womb any egg that is  
fell from your womb ANY egg that is fell from your court today I use you

because you are one of them let superior wisdom invade their lives ↑  
uncommon understanding father it does not come by doing just anything grant  
it look upon this seed they carry wild dreams but today by your grace make oh  
Jesus wisdom that will make them different that their lives will reflect you in  
the name of Jesus you are bless you are blessed recorded in mampong on  
26/10/2017at 12:00 am. At a convention. Lasted for 20 minutes fiftysix  
seconds.



**APPENDIX B****INTERVIEW DATA****INT 1**

We've just gathered here to find out your views on how giving is done in church. so please can you tell me your age I am 34years oh ok What is your level of education ermm I am a graduate from the University Of Ghana oh ok What work do you do now I work with at the GT Bank and I am an IT person there ok What is your salary I don't need a specific amount but what is your salary range I take between ghc 1500 to 2000 you think it is sufficient for you not much. I am working out on one or two courses so that I can get it from there how do you understand giving giving in terms of normal life style sometimes we give sometimes in Africa we have superstition that when we give things to people some of them normally will take it to other places will do to go and bring down they will go and then do some things about the money and then you will be bankrupt at the end of it so not everybody that I give to oh well but in church so let's bring it down to the church room do you believe in giving in church that one yeah sure.why do you believe it because that one err in my church for instance I believe my pastors, my superiors, my bishop use the money for a good thing so when I am giving the in church, I give it wholly so you think it is right to give in church yeah so you think that it is right to give in church and you understand that giving is not a bad thing not at all ok so in church what are some of the things that people give in church tithes offerings we help the needy and sometimes somebody will come to you and say oh this week I didn't have anything on me can you borrow me if I have I give it mostly, but if I don't and the person I can see eh the person can

pay me back I will give it to the person so you think that giving is not only about money that is collected let's say the offering and tithe no no no not all so anything at all apart from tithe sometimes offering is not that compulsory you can give to one on one person may be the person doesn't have anything to feed on° but apart from tithe offering can be you can give to the church or somebody around you that you think the person might need of it but what thing do people really give in church so why do people why do you think people give especially in church why do people give especially in church everybody and his motives but but what do you think is the brain behind people giving in church give and it shall be given unto you because the scripture says that yeah so you think that when you give it shall be given unto you some way somehow you will get it back your motive of giving what is your motive of giving just to bless somebody and then (.5) my motives give↑ and it shall be given you believe that when you give God will give it back to you by all means some way somehow it will come yeah ok so when we come in the context of the church do you think giving clothes giving (.) all the other things are important do you think that it should only be money that we should give in church nno I can say no and then yes mmm why↑ why no and then why yes no because sometimes emm it is not only money that we need mmm somebody will come to you in the church the whole day you can see that the person the way he or she is talking doesn't have a shoe or dress in the church you can look at that person and then you can give like material things to the person at the end of the day it can be food or other things and then yes because the church need the money to run its administrative work so you think that there should be more than money yeah giving encompasses money so do you believe in the scripture

which says give and it shall be given unto you yeah why how explain° I have a friend somewhere emm and erm (.3) he once told me that he has eer like the person is not err an orphan and sometimes any times he will give five cedis or ten cedis to the the person the person is an orphan or not an orphan not an orphan but the person is just struggling in life just to make ends meet but any time he will give money to that person automatically within that week some blessings will come to him I see like the boss can call him let's go out for this project let's go and do this let's go let's go and do this so I believe not in particularly only in church but outside the church and the giving and it shall be given to you back that one is real Personally have you had any experience where you have given in church and you have received something or you have – plenty plenty yeah you believe that you believe the scripture that says if – you give it shall be given unto you {interviewer and interviewee said together} ok that's good then we have spoken about tithing already and you have given me your thoughts on it and you are saying that you believe that all the kinds of giving let's say tithing offering giving to the orphanage and all that do you is necessary to give in church offering is not much necessary giving to the orphan and your tithing is very good why do you think offering is not necessary I give tithe fine the offering sometimes instead of giving out the offering you can give it to somebody you think might need the money with in because once you given out your tithe normally somebody will bring out offering who doesn't understand the meaning of offering so that is it ok ok if you realize that you have been giving in church and I don't know whether your church accounts to you how the money is being spent but in case where there is no accountability you don't know how the money is spent and all that would

you still continue to give having been to church I don't see the use of my offering the church I have been too has been a blessing but I am just saying that if it happens that there are no accountability for the you are giving will you still give base on the fact that you believe give and it shall be given unto you or because you don't see the money being used you are not going to give I'll I'll I will give↑ why there is no- nobody is accounting for it yeah but I know I am doing what God has asked me to do so in other words you think that giving is a commandment or a command from God yeh yeah oh I see so do you think the way money is collected in church is the right way let me explain myself let say erm you come to church and somebody comes and says that oh today we want to give money and they just say it is time for offering and just come and stand there and give but somebody will come there and will say certain words oh give and it shall be given unto you erm erm if you give that is the same measure God is going to give to you back do you think it is important to say all these things (5) yeah sometimes erm we Africans like to understand certain things more than any other thing before we act if you come to them and say give and it shall be given that one every day we have been hearing it aa so sometimes they need to the congregation we need hear something like give testimony about giving that this person gave and this thing happened to him and a whole lot of you need to convince me for instance I have been convinced a whole lot of times depending↑ upon the situation then I will give you think that the leaders or the pastors are aware that when they use words they will be able to convince the people the congregation more to give do you think so yeah you think so what are some of the experiences you have had about the way they convince people if you have one just share it (7)

erm (5) I have watched this video and it is about my church the church that I attend they go to other countries villages to preach the word of God and the expenses they pay over there wasn't easy so when they showed the video I realized oh ok meaning where I can't go the gospel is going there and it is saving lives so at the end of the day they asked that we should help and willingly people err gave themselves that they are going to help physically, some of them were saying they will go there personally to go and then help them in the driving others said oh I can do the thing I can do this I can do but so do you think that all these things that came it was as a result of the vi-the video↑ yeah the video yeah that you watched because I remember a week or two before my pastor came and said it but nobody uttered out give anything but when we watched the video some were I was just sitting by people some were just shedding tears at the end of the day they came out and said they want to give they want to sacrifice for God° small so you think that the way talking about the offering has a way of influencing people to give yeah yeah but you also think that showing videos or giving testimonies yeah giving testimonies in church yeah have a way of influencing people yeah yeah to give oh ok so what are some of the words that that they used that influenced you to give (6) emm the give and shall be giving that one we have been hearing it and then testimony like this person was in need of this because the person was working in the church the person gave out this amount of money and at the end of the day he got promoted in the office and emm a church in a village needed roofing windows and other things this person sacrificed himself meanwhile he hasn't built a house and he gave it out at the end of the day like a year he he received a huge sum of money from the office and he was able to buy his land and then

he started something you think that testimonies have a kind of influence yeah  
yeah so when the church leaders come and stand there and they influence  
people they are able to tell give testimonies about what people have done yeah  
yeah and they have received it also motivate other people to give yeah ok  
you↑ what motivate you to give the word of God the word of God moves you  
to give yeah so is it after the preaching or because you know it or during the  
time of giving if a pastor is able to bring out a word from the bible that is really  
strong or that has clear understanding to you you opt to give what really moves  
you to give you know giving everybody and his understanding but to me it is  
the word of God sometimes you make up your mind that when I go to church  
this is my tithe this is my offering and this is the what I use for other things  
like miscellaneous things but emm(4) when you understand the word more  
you give freely without thinking you give without whether-ok everybody and  
his understanding but I'm talking about you what what really moves you to  
give that's the word of God sometimes the preacher or the church leader who  
will come and stand and take the offering also moves me how (4)emm the way  
sometimes testimonies will come and I will be moved to give more than what  
I have planned to give out ↓ok what other things apart from testimonies is there  
any other thing that moves you to give yeah sometimes somebody must be in  
need of something I have to give it to the person not, very day that I give  
offering it is not every day that you give offering no no it's not every day  
sometimes instead of giving the offering I give it out to another person yeah  
ok do you believe that church leaders do a lot of persuasion during giving time  
hmm sometimes it is frustrating they persuade too much hmm yeah why  
sometimes you can see that what you are saying what the person will bring he



has already brought it out ok(.) my church for instance we take two offerings the first one and the second one and after that that all but last evening I went to a programme somewhere the pastor after preaching he will go and bring some eh envelopes- even no apart from the envelopes err he brought out some things like handkerchief that this handkerchief when you buy it and you put it somewhere it is going to help you I was sitting down with a friend and I said ah what kind of life is this and before then I forgot there was it was ministration programme the one who was singing just came he grabbed the mic he sang one or two songs and he said the pastor should stand up and come and stand in front of the pulpit when he was standing there he said anybody who will drop something on the feet of the pastor is going to receive a blessing bi so everybody was just sitting down one girl stood up and when she was going to give the money this guy asked are you married and she said no then err (.) ten he told the lady next year by May that was somewhere around last year November next year by May you are going to get married and give birth then I was sitting down with the friend and he said this guy what was wrong with him this girl that err he asked the lady are you working the lady said no are you ready for marriage the lady said no but this guy because he wanted the money and he wanted some people to give the money the way he was saying the thing I realized charlie the thing it is not about how you will so you think he was being persuasive KORAA he wanted to say certain things that would move peo-le to come and give yeah that is what you think yeah so you think persuasion play a lot of role- a lot of role in giving yeah

**INT 2**

Good evening today we have gathered here and I just want to find your views on giving and then to find out whether words have any kind of influence on the way we give so please can you tell me your age I'm 43 oh ok please what is your background of education I mean educational background first degree and please are you gainfully employed yes I am oh ok so salary range GH 1500-2000 ok how do you understand giving mmmm my understanding in giving is biblical God instructs his people to give especially in his church that we shouldn't allow food to run short in his church we should provide food for his workers that he has set apart to work towards his work oh ok so why do you think people give especially in church I think they do because they are carrying out instructions given by God ok so is purely because of the instructions they know God has also made us to understand that if we give it is also going to be given back to us and he first demonstrate that act of giving by giving himself as a ransom as a sacrifice and so as we emulate his examples then we also have to give give and we give in his church to promote the gospel ok emm in church what do you think is appropriate should it be money should it be foodstuff what do you think is appropriate to give in church you know Christianity somehow somehow is dynamic gone are the days you can give food you can give any item especially depending on the type of activities that is going on at the moment sometimes it is a construction of a church building project you could buy a bag of cement iron rods materials that you think it could be a new pastor posted to a station and he has nothing it could be foodstuffs to the mission house to support it could communal labour in the church youth are doing something and you want to support it could be food it

could be any kind so I believe yes you can give anything to support the work the work of God ok so you don't believe in just only money yes ok there is a scripture that says give and it shall be given onto you do you believe in that scripture yes I do why I do because it seems I have already made mention of it god himself gave himself as a ransom and then when we give it is biblical we believe in the word of God which says that we should give and it should be given we take God by his word and he honours his word because that is what he has said onto us wow you think that it is true bible says when we give it has be given back to us do you believe in let say tithing offerings and those stuffs I do and I do it as well ok let say you are in church and you have been giving and there is no accountability let say they don't account for the way money is used it church or money is being used in church do you think that it is appropriate to give I think it is appropriate to give because I know each and every Christian is a steward and a steward is someone who has been ordained to certain things in church so my stewardship it to give somebody's stewardship is to use that money that I have given judiciously so do my role if I play my role and somebody fail to play his or her role he is going to account for whatever he has wow so I do believe that whether they account for or not account for I am exercising my duty ok so do you think the way money is collected in church is the right way in the sense that sometimes before money is collected you will see that pastors or church leaders will come and stand there and they will take about it they are saying some things before the money is collected do you think it the right thing I think it is individual level of Christianity some have gone to the state that whatever you say they believe that even if it is a penny and they should give they know the benefit of it they

know the outcome that they are going to receive and some need to be persuaded to a certain level before they can be move to give hmm so for me I don't rely on what the pastor is saying or what somebody is saying because I know what if I give the outcome of it I know what I will receive ok but then somebody coming on board because you know we have stages in Christianity some have just come in some are about to get a certain level so probably the faith hasn't got to point that he says come and give this and he doesn't see why he should give such amount so it depend on each individual oh ok so do you think erm do the words of church leaders have any influence on the way people give yes they do hmm because just as I said most people are motivated by what the pastors are saying before it will move them to give for me as a person it doesn't matter it doesnt matter if I made up my mind to give I don't listen to what you are saying or I don't look at who is talking and I will do to the glory of God oh ok so what really moves you to give it is the word of God is it your understanding what really moves you to give the word of God the word of God is it when they are about to give the offering the word of God the words or let say they quote from scripture is it what moves you or because of your understanding I make my mind to give before entering church it could be that changes may come because I might not be aware of a programme that is going on yes that way you could you could let say I've been to the church and there is an appeal for funds you might not even be aware of it because for me by the beginning of the year I know how much I am going to receive in terms of the salary and so I have calculated in my mind how much I am going to pay as tithes and before I get to church I know how much I am going to give as offertory so probably it is outside these things that something will crop up and

it will move me to give other than that I take decisions before giving ok do you believe that church leaders do a lot of persuasions yes they do because these days when you look at activities that happens in church is more or less every day today we want to do this the next day you want to do this sometimes as human as we are people grumble murmur sometimes they COMPLAIN so if you see such attitude you need to persuade the people you need to encourage then you need to motivate them for them to know the need for them to give ok that is fine has there been any situation where you planned to give money just the normal offering that in case today you said you were going to give money and then you went to church and per what the pastor said you have changed your mind that you were giving a different amount has it ever happened yes but in my case the different amount did not mean I reduced the amount of what I was going to give but rather increased it what happened I felt per what the pastor is saying and what I am going to do is too small because based on the testimonies and the experience and then the motivation that is given then if I do much it is glorifying God you think that sometimes per what they say let say the persuasions that go around sometimes the source comes from testimonies when they are able to testify that this is what has happened you think that it also moves you to give it really moves it really moves testimonies testimonies those kind of persuasions really moves because sometimes you see my church for instance somebody will come and probably lead the the appeal for funds but at the end of it all you will see that the amount realized compared to if this person would have done iot we would have gone higher because the kind of persuasive words the person will use quotations and combination of of words encourages motivtes people to give much so it is really true that

persuasive words help people to give ok will you give in church if anybody mounts the pulpit to collect money will you give may be the person you don't know but for the fact that the person comes to stand there you will give hmm difficult question you see sometimes there are people wearing coat skin in a sheep cloth what is that I can't quote it a wolves skin in a sheep's cloth so some are deceptive I will look at the biblical quotations linking it with the situation we are in then I see is he really a man of God or he is hungry for money so I will look at those things and say or sometimes as you said you might know him and you have heard about this person is like this that way I will find it to give because if I give I am giving it outwardly and it is not from inwardly and that sin I try to avoid because I don't to give to please people I will try to give to please God but do you think that if you know a person outside that you know that this person is you have a question mark about this person may be his personal life you don't believe in and then he comes to stand in front of you and said you should give will give that is what I was saying it is sometimes difficult because looking at the person yes you can monitor the person because I believe in people changing I believe in people changing but being conscious of myself to know that really this is how this person is and probably who has even asked him to do that work because in my case nobody can just get up and do that unless it passes through the leaders meeting or the minister himself has asked so before somebody like that come or may be I've been to a programme I know this person moving with ladies and those kind of things and tomorrow you is leading the church and collecting money and I know what the person can do it will be difficult to give wow that is nice ok you are saying that the person collecting money has a way either—has it ever

happened to you that there was particular pastor or there is a particular church leader that came and you gave more than what you wanted to give may be there a particular leader that came to collect offering come to do an appeal for funds and you gave more than what you thought you were going to give has it ever happened yes it has happened it has ever happened my bishop I worship at this moment with he is that charisma he can speak and motivate it got to a point my money I was having I felt it was so small and I wasn't having any money so I have to pick my kente cloth I have in my things to give it out and sell to support what I have given wow because I felt I should have done more it is because of it because he is a bishop no not that because prior to the harvest I felt that oh this is how much I can give but then we had a week long programme so the teachings and how he taught I was moved and I felt that this is too small towards this so I had to support material things so in the nut shell you just want to say that sometimes the way a church leader is has a way of influencing us to give it is really true it is true and that there persuasions that go on in church it is true people persuade pastors persuade to motivate church members church leaders congregation to give ok thank you very much it has been a wonderful time with you.

**INT 3**

good afternoon good afternoon I just want to find your views on giving oh to find out what really motivates people to give in church so can you tell me your age I am forty years of age wow what is your educational background at the university level ok that is my highest point now I am a banker what is your salary range I don't normally disclose my salary range but I will say let say between two thousand and three thousand between that range ok well thank

you you are welcome how do you understand giving as in arms giving or at church service level giving in general how do you understand it in general oh as in it's a blessing to give and sometimes if someone is in need you have to give to the person so that the person will be ok in everything he or she is doing you believe that giving is just donating to people or it is not necessarily donating giving is a broad something we normal life giving to people the poor and also offering at church even you can build a whole a church as a gift so to you giving is a form of gift or what it's a form of gift ok fine why do you think people give especially in church the reasons are a lot ok give me some of the reasons alright some time base on even the sermon the pastor will preach that particular Sunday and the tonation or the way the person will present the message to the people some people will base on that to give at church what are some that is the first point secondly let say the person in tragedy something happened in the house and may be the person his/her daughter was knocked by a car and the pastor preached on how to save lives even if you are broke or you have nothing and you are in danger or a situation of let say a sad moment you still have to give to God so that God will know that not base on that sadness or those tragedy that happened to you you have ignored to give you can give such a motivation to a person who is in danger or in that situation can give more at the church that is the first instance secondly people plan in the house what they will give before coming to church some people will plan that today if I go to church no matter what I will pay a money of let say twenty Ghana cedis to the church I just want to find out is because people have an understanding of that is why they give or because of what is being preached in church that is why people give people give base on the blessings they have



attached to giving in the bible that is why they give so the blessing that has been attached in the bible that is why people give yes that is the first instance some people too give that they are helping the church to progress or to develop in what they do ok that is the two things I know<sup>o</sup> ok in church what do you think is the appropriate thing to give let say is it money it is items what do you think is appropriate thing to give as they say offering if you offer there is a blessing attach to it the Lord does not look at what you offer to the church to give the blessing either you build the church a whole building for the church or buy instrument to the church you have given to the church you pay offering for the church you have offered do you believe in the scripture that says give and it shall be given unto you I believe in that how why even in the normal circumstance if you help someone who is in need or let say if you need something at a particular time and you provide for the person that normal person at normal circumstance may be you will go and that person somewhere that person will just help you to do something not necessarily paying it back what you give to him or her but will help you that know this guy help me someone where so I have to do something for him and when you come to this spiritual life even the bible testify many people give in the bible and they have given them and there was a blessing attached to what they give so base on what the bible is saying so you believe in the bible where it is said give and it shall be given unto and in normal life too we can attach this oh do you believe in all kinds of giving let say tithing offering I believe in all kinds of giving no matter what you have given in church where there is no accountability where people and the pastor doesn't account to you what the money is used for do you still think it is appropriate to give yes under normal circumstance it is

based the personality he or she is attending church some people go to church not looking at people before go to the church but they go to church that they are serving the Lord so no matter what happens to the church they will still provide or they will still give others also go to the church that no he is going to the church because there is a new pastor around here so if the pastor is messing up he will withdraw all his assets to the church because the pastor is messing up so these are two situations here there are people who will not give because they do not account to them and there people who will give if they account or do not account I am talking about you personally if they don't account will you give me personally if they account or don't account I will still give so it doesn't matter whether they account or not yeah do you think the way money is collected in church is the right way let say some times emm sometimes before the offering instead of they just saying that today is offering so we just want you to give or donate but people will have to come and stand there talk about it before we give that is what I want to find out I think with this one is not good how they take money these days is not good at all sometimes someone will plan that this is what I will do at church today this is the money I am using for church service today so you have planned that you will pay tithes you will give offering even when there is an appeal you will go like let say twenty Ghana cedis but sometimes even the time you will go and give or you have finished giving all the money you have to give that very Sunday the appeal time they can even go and pick one of the kids to the front that they are appealing for all the children in church so today after the prayer they will say that for you to come for your kid you must pay some money but the person had budgeted that this is what he will pay at church so this will

make the person go extra mile to find money so you think the way money is collected in church is not the right way yes do the words of church leaders have any influence on the way you give haha yes it has influence let say today the sermon that came hit some situation I am facing in the house but I have not disclosed to anyone but let say the sermon was very good and it hit on it and it gave me advices to solve that problem in the house with this I will give more than what I have planned to give yes so you also think that sermons before the offering is taken have an influence what about the moment where the church leader is taking the money and uses certain words or say certain things that you think have a kind of influence or is able to change your way of giving are you referring to his or her utterances during the offering yes sometimes they give testimonies that he gave this and that happened oh sometimes if the testimony the person gives or the words the person use match up to what I have experienced before I will see that what the person is saying is true so it will influence my giving I will give more if he talks and does not match up to anything of mine what I have planned to give is what I will give ok but what really moves you to give is it because you understand scripture or you look at the person who has come who is collecting the offering or you look at the sermon that was preached that is why you give my giving I have a prime motive of giving that is the blessing according to scriptures my secondary motive is what may be so in this scenario I will still give the primary motive why I give the offering I will offer the secondary one will come attach to it is increasing of what I give normally will base on the sermon that I will give but not the personality that one does not influence what I give ok oh no matter what the person is or how the person look like does not influence what I give

but the words that will come out of the person mouth can change things the words is it the words at a particular time or let say the person preached before is it the preaching or during the offering time the words that are used that influence you me I base on the preaching the preaching fine do you believe that church leaders do a lot of persuasions during the time of offering I will say yes let's say you are in a local circuit and that local circuit as they went to national haven been given a budget that this is what this local needs to bringing and this local too will bring this so that they will just accumulate it at the circuit level so let say there is a harvest annual harvest and you have finished with it and they have not hit that target that they have giving to the church or the local sometime the will persuade people that this what (its) the will give no matter what they will try and hit the target before the take it to the circuit level so they do a lot of persuasions yeah has there been any situation where you planned of giving certain amount in church but later on you changed your mind and you gave more let's say when you were going to church on Sunday you planned to give five cedis that was what you budgeted oh on several occasions on several occasions what happened I think the first scenario it was about after the offering they came out and informed as that our pastor had got a flat tyre so we should give and help to fix that tire before he can go back to the house so we came out and gave another money to help for us to fix the flat tire back home so what other instance the second one was a sermon a man came to give I have heard that sermon always but the way and manner that very moment that pastor preached influenced my giving was it about giving or it wasn't about giving it wasn't about giving but looking at the way he preached to my understanding he allowed me to understand the very scripture very very well

that day so it influenced my giving so that changed your style and it influenced me to give more ok will you give in church if anybody at all mounts the pulpit to collect money he mounts the pulpit anybody lets say you are in the congregation and then somebody gets up and comes to you and says that today I am collecting offering will you give to the person no no no I will not give to the person why because may a person you don't know come to the front and says that today he is collecting offering will give offering for the church or for the church whilst the elders recognize the person to be part of the church I will give so it doesn't matter who the person is no no whilst we are giving to help the church I will give it means that the person collecting the money has no influence in my giving what if it is a child that comes to stand in front and says that today I am taking the offering in my opinion anybody that will mount the pulpit and it's been recognized by the church

I will give to the person so when you are giving you are saying that you don't look at the personality but has it happened that a particular pastor may be you have a local pastor in your church but one pastor came from somewhere and based on may be how he spoke or may be how he presented himself what you normally give in church you didn't give like that oh I had one occasion when it was a change of pulpit in our circuit so our pastor went to another local and a different pastor came to our place it influenced my giving how why because that day the sermon the man gave I have heard it from my pastor at the same particular church but my understanding of that sermon was low and it was different from the new pastor that came he explained it to my understanding that was why I gave more so this one it was about the person in particular no no it was about the choice of words he used in explaining ok

**INT 4**

Welcome gentleman welcome I want you to tell me your age I am twenty three years of age what is your educational background I have finished my diploma I have a diploma certificate are you gainfully employed yes I am employed in Larteh Anglican Junior High School is your salary quite good yeah by the grace of God I am earning thousand two hundred a month and it is not bad how do you understand giving giving we have so many form of giving but the definition of giving is giving is a righteousness the act of righteousness erm it is part of our daily lives that we can use to help other people giving is also called charity so why do you think people give in church when we talk about giving sometimes in my ideas I will say that giving sometimes is sacrifice you are sacrificing something to gain something certain things because in the bible first God gave us the son in John 3 16 it is said for God so love the world that he gave his only be gotten son that who so ever believe in him should not perish you see God himself give so we as we are following him we are supposed to give so you because God gave his son that is why people also give money in church yes but in church what is the appropriate thing to give is it money is it items yeah actually in the olden days they were giving items they were using gold and food stuffs as giving but now a days the form of giving is money ok so you think that the appropriate thing to give in church is money yeah money do you believe in the scripture which says give and it shall be given unto you yes I believe why give and it shall be given unto to you I believe so much that in this world given is very important than receiving it if you give there is more blessing in giving than you receiving it yes have had any experience with that where you have given and have received it yes I have

had so many experience and that when I was buying forms to tertiary I just gave my all unto God and it helped me ok do you believe in all kinds of giving let say tithing offerings supporting the orphanage and whatever yes I believe in tithing I believe as God said in Hebrew chapter er proverbs chapter three verse ten he said bring all the tithe in my store room and I will just summarize it if I will not open the bible said we should give our tithing and whatever yes in a church where they don't account for the money you give there is no accountability you don't see what the money you are giving are used for will you still give yes I will still give why because I understand the word giving because they said we should give and when you give you will receive that is why you give yes I understand it whether they are going to eat it they are going to spend it people think that may be when the give they are going to enrich the church or they are to the pastor to it but here is not the case the reason why people don't receive financial breakthrough and other stuff they don't understand the giving because they think that when they give the pastor is going to eat or what but it is a command a command from God that we should give so do you think the way money is collected in church is the right way yeah some it depends because other churches they have so many ways to collect their offering and the tithe so may be some church in I will just take one church in I will say may be some church the pastor will just take the bag and just collect the offering and sometimes some churches too the offering box will be at the entrance of the church so as soon as you enter you just put the money so you think the way money is collected is the right way yes do the words of church leaders have any influence on the way we give the words yes it has influence how err sometimes as soon as when the person may be you are

not you go church like as soon as may be you have planned that you will not give offering but the way in which and manner and the ways the person will just aah the tonation the person will use it will influence you to give meanwhile you are not prepared to give so you think that some of the things the pastors say during their offering time influence people to give yes ok what really moves you to give yeah sometimes I am moved by the spirit and what again and sometimes I am by their actions what actions sometimes it depends you see someone will come and give testimonies about giving so due to that may be I gave things amount of offering and I have received this so that thing will just give you the moral that me too I will just go and try and give whether I will receive that what do think testimonies also words of pastors have influence on the way people give yeah do you believe that church leaders do a lot of persuasions during offering time yes the persuade one thing is that err hmm like for example if may be I am going to just give an offering err I don't know how to put it some way somehow the amount in which I am going to give or I have planned to give the words the pastor will use may be I will just add something to it or maybe I will just give the thing in me all everything it is just any person who will mount the pulpit to say that he is collecting offering that you will give or you look at the personality of the person or you know the person or whatever that will make you give yeah sometimes knowing the person is on factor yeah knowing the person as in which way may be if you compare two things a pastor is coming to just collect the offering and an ordinary church member is coming to collect an offering me I will just they are all worshipping God but the manner in will say will be different from the church member because he understands the thing well so you think that the



pastors really understand things well do you also believe that they are credible that is why yes yes that is why you see sometimes a church member will come and collect offering the people will not give as compared to the pastor why is it so the reason being that the way the personality too counts the dignity of the person too counts the way the person has dressed the stature and sometimes the posture the person is using to collect the offering too counts may be the words the person will say will influence you to come and give has there been any situation where you planned to give something and as you planned the thing when you were coming to church you planned that you were going to give this particular amount but you later changed your mind and gave a bigger or a higher amount than what you planned to give yes it has happened to me before what happened I was in church when the pastor was just taking an offering and he just said a word and that word had effect on me and that I should give more than what I was expecting to give was it a testimony was he just quoting from the bible or what did he say that really moved you to give yeah sometimes that one he quoted from the bible and sometimes he used the personal experience ok so by giving the testimony of what he had gone through yeah and also quoting from the bible will you give in church if anybody at all mounts the pulpit to collect offering yes since I understand the word of giving it doesn't matter whether the person is a pastor or whoever I will give does the person collecting the money have any influence in the way you give yes it has influence let say if a church leader mounts a pulpit and then a pastor may be an ordinary church person mounts the pulpit and also the pastor between the two I am going to give more when the pastor mounts the pulpit why would want to give more to the pastor the reason why I am going to give more when

the pastor mounts the pulpit is that now the pastor first everyone is a child of God and secondly erm the pastor will use his or her personal experience what about if the church leader also uses his personal experience yes the church members also have personal experience but since he is the leader of the church not necessarily that because that is a pastor that is why I am giving more because he is the pastor and he is mounting the pulpit and his words influences are more than just ordinary church members is it because that he leads and you think that he has a kind of or you trust him that is why you give or because I just want to know yes I trust the pastor more than the church member because he is the one leading not because he is the one leading you see he is our pastor and he gives us the word of god day in and day out so he knows he understand the word giving so if he comes and mounts the pulpit and he is saying it he means what he is saying oh ok so you think that per the background per the way the person is per the fact that he leads you and you believe him you would want to give more than the ordinary church member ok wow that is nice you also believe that the words of church leaders have influence in the way we give in church yes

#### INT 5

Can I know your age I am twenty –seven years are you gainfully employed yes can you tell me your salary range three thousand to four thousand five hundred Ghana cedis level of education first degree ok how do you understand giving giving is offering something from your heart to someone in church what do you think is the appropriate thing to give is it money, foodstuff or what I think looking at how money is used to purchase everything that one needs, I strongly believe money is the appropriate thing to give why do you

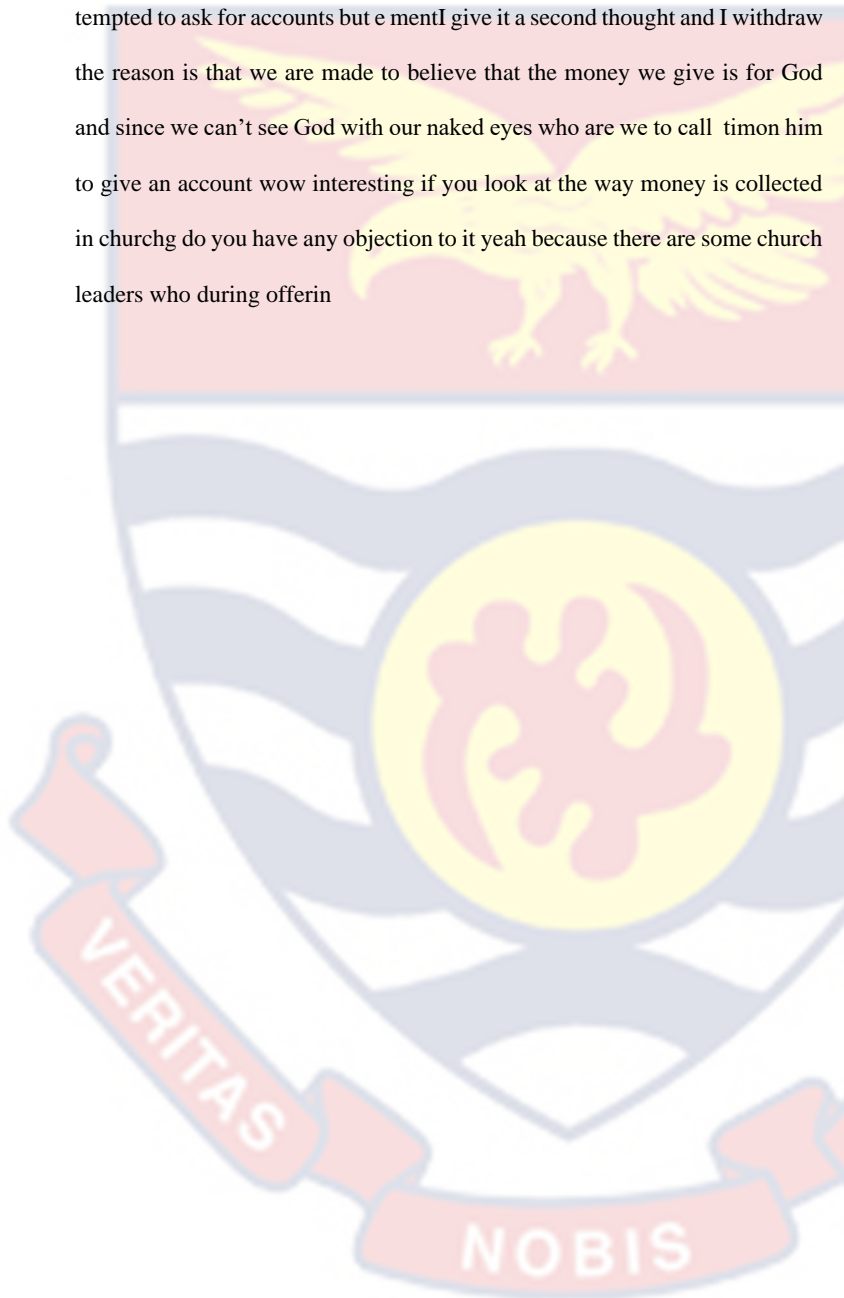
thing people give money in church people give money because they feel it is their way of showing gratitude to God it is stated in the bible that we shouldn't go to the house of God with an empty hand it is just an obedience to God do you believe in the scripture that says give and it shall be given unto you yes why this is because there has been instances where I have given money or done something that I have gain many benefits out of that I remember one day I came to church and I had just a small amount on me during church service I gave almost all the money and before the dsy ended I received a mobile money alert from someone whom I have forgotten for a long time that is good to hear do you believe in tithing, offering, giving to support others I do tithing is something God commanded us to do in the scriptures I also believe in offerings it is a way to say thank you to for all his goodness I see let me find out in the case of lack accountability in church will you still want to give let me break it down I mean when you give your offering and nobody tells how the money is used will you still give yes because I see giving is an act of worship it doesn't matter whether the church leaders spend the money anyhow all that I know is that I do what is expected of me as a Christian oh ok do you like the way money is collected in church let say before money is collected the church leaders come forward to talk about it before the money is taken do you have any objection to it I think it is the right way because there are some people if you don't talk they will not give I see do the words of church leaders influence have any influence on the way you give yeah please explain there are times when I come to church I make up my mind to give a certain amount as my offering but before the offering is taken certain words the church leaders use make me change my mind and give more oh that is good to know can you tell

me what really influence you give testimonies how there have been times before the offering is taken the church leader collecting the offering narrates incidents where he had given money and the outcome of that when I hear such things I am challenged more to give so that I can also experience such results wow interesting do you believe that church leaders do a lot of persuasions during the time of giving yes I do most at times I have realized that the more they talk the more people are moved to give therefore most of them used the bible and personal experience to persuade the people to give has there ever been a situation when you planned to give a certain amount but you changed your mind to give more during the offering time yeah on several occasions what really happened I remember one day during an evening service I planned to give five Ghana cedis as my offering but before the offering was taken the pastor told us a story about a friend who was in such much debt and he was at a point of bankruptcy but during a church programme he challenged God and instead of the five cedis he gave his last twenty Ghana cedis and that was a turning point in his business I also said I would try it and I gave far more than what I planned to give on that day I see would you give money if anybody at all mounts the pulpit to collect money in church I will because so far as the person is standing in church I don't consider that person all that I know is that I am giving it to God does the person collecting the money has any influence in the way you give yeah there are times some pastors have charisma and their speeches are so convincing that one has no other choice than to give in to their demands others too are not persuasive enough so at times such pastors are not able to convince many people to give oh I see that is an interesting revelation

**INT 6**

Hello I just want you to share your thought with me on giving in church can you tell me your age I am thirty-four years ok any educational background diploma in accounting are you employed yeah I work with a financial institution are you paid well yeah that is good to hear when we say giving how to you understand it giving is something one presents to another to show appreciation of something done to him or her and it is also a way of showing kindness oh I see let us narrow it to the church why do you think people give in church I think people give in church for so many reasons some people give in church to say thank you to God for his goodness and mercies others give out of compassion to support God's work while others give to show off their wealth I like your reasons what do you think is appropriate to give in church should it be money, equipment, food stuff among others I think money is appropriate because these days money is what we use to transact an form of business oh ok you think foodstuff and others are not a good choice no in this modern dispensation I think money is the best oh ok do you believe in the scripture that says give and it shall be given unto youc yes I do believe what I know is that when you give you receive a blessing sometimes the blessing may not come in the form of money but it might come in different ways because of giving I may escape from an accident my children can also be healthy so I definitely believe in that do believe in tithing offerings annual harvest and all that yes I do but sometimes I feel all these things should not be forced under our throats I see why is that there may be times one is broke and is not able to do some of these things but some pastors make it look as if one has coion mmitted the worst crime I see when you give and nobody renders accounts to

you will you see give hmm this is a bit dicey because there are times I am tempted to ask for accounts but e mentI give it a second thought and I withdraw the reason is that we are made to believe that the money we give is for God and since we can't see God with our naked eyes who are we to call timon him to give an account wow interesting if you look at the way money is collected in churchg do you have any objection to it yeah because there are some church leaders who during offerin



## APPENDIX C

## TRANSCRIPTION TABLE

COGS102B \* Cognitive Ethnography \* Winter 2009

## TRANSCRIPTION

Jeffersonian Transcription Notation includes the following symbols

Symbol	Name	Use
[ text ]	Brackets	Indicates the start and end points of overlapping speech.
=	Equal Sign	Indicates the break and subsequent continuation of a single interrupted utterance.
(# of seconds)	Timed Pause	A number in parentheses indicates the time, in seconds, of a pause in speech.
(.)	Micropause	A brief pause, usually less than 0.2 seconds.
. or ▢	Period or Down Arrow	Indicates falling pitch.
? or ▢	Question Mark or Up Arrow	Indicates rising pitch.
,	Comma	Indicates a temporary rise or fall in intonation.
-	Hyphen	Indicates an abrupt halt or interruption in utterance.

>text<	Greater than / symbols	Indicates that the enclosed speech was Less than delivered more rapidly than usual for the speaker.
<text>	Less than / Greater than symbols	Indicates that the enclosed speech was delivered more slowly than usual for the speaker.
°	Degree symbol	Indicates whisper or reduced volume speech.
ALL CAPS	Capitalized text	Indicates shouted or increased volume speech.
underline	Underlined text	Indicates the speaker is emphasizing or stressing the speech.
:::	Colon(s)	Indicates prolongation of an utterance.
(hhh)		Audible exhalation
? or (.hhh)	High Dot	Audible inhalation
( text )	Parentheses	Speech which is unclear or in doubt in the transcript.
(( italic text ))	Double Parentheses	Annotation of non-verbal activity.