

TELETHEOLOGY AND INTERFAITH COMMUNICATIONS

Charles Ogundu Nnaji (PhD)

Synopsis

Inter Faith Communications have been designed to teach different peaceful co existence content messages from different religious scriptures, doctrines, traditions and narratives capable of promoting peaceful co-existence and non- violence between peoples of different faiths; especially, using modern telecommunications (Electronics media) to disseminate and widely spread non- extremist, non-violent and peaceful religious theological messages.

What Is Teletheology

Teletheology And Psychology-Religion

Teletheology and Psychology-Religion primarily identify causes and solutions to violent and extremist religious behaviour by using modern Telecommunications to constantly monitor, cover and report religious and related activities worldwide (le in the process identifying causes and solutions to extremist and violent religious behaviour) which are detrimental to social and economic development. Theology of telecommunications, or Communication Theology, is a theological field that views communication as a central concept in understanding God, revelation, and the Church's mission. It sees God as a communicating being, eternally interacting within the Trinity and revealing himself to humanity through creation and Jesus Christ. This field explores how to effectively communicate the Gospel in the modern media-saturated world, viewing media as a potential gift from God and a vital tool for the Church to foster communion with God and with one another

Objectives

The following are the objectives of Teletheology and Interfaith Communications;

1. To train Inter Faith Communications media experts and interfaith religious affairs journalists who will have the sole duty of writing, publishing and promoting peaceful and non- violent religious messages.
2. These interfaith communications media experts are also trained to creatively develop Radio, Television, Satellite and Social media peaceful and non-violent religious affairs programs on the electronic, print and communications media.

Relationship between Teletheology and Psychology of Religion

As information and Teletheology monitors, reports, writes and analyzes religion and related activities worldwide, it constantly helps Psychology of Religion to identify causes, solutions and developmental consequences of violent and extremist (hostile) religious behaviour and activities worldwide.

Information and Telecommunications theology, ie(Tele Theology or information theology).

Teletheology is thus that type of Mass Communications, which trains expert and specialist on Information and Telecommunications (theologians) who constantly focus on monitoring, reporting, writing and analyzing religion and related activities, worldwide, using modern Telecommunications (internet/satellite) equipment's capable of identifying hostile, extremist and violent religious teachings and related activities worldwide.

Psychology of Religion (Psychology-Religion) is that type of Psychology which identifies causes, solutions and developmental consequences of violent and extremist religious behavior. It thus investigates origins, advantages and disadvantages of Religious behavior. Psychology studies human behavior and mental processes, while Psychology of Religion investigates extra-sensory (i.e. non-physical) human behavior which can be positive or negative behavior.

Definition of Terms

Objectives:

(a) Information (Tele) theology and Psychology Religion has been primarily designed to help drastically reduce violent and extremist religious mentalities and hostile behaviours in all sane human societies; this strongly points out that religiosity must not become senseless, nor by force.

(b) Hence; Psychology of Religion is being lifted out of Christian Studies, so that Psychology-Religion can constantly and primarily identify causes and solutions to violent, extremist, hostile and anti-social religious behavior

(c) Expert Psychology Theologians are to be employed in all sectors of society with, or on the mandate of, proactive pre-emptions/ preventing measures against hostile, fanatical, extremist, repulsive and anti-social violent religious behavior situations which are capable of disrupting industrial, economic and political harmonies. In human societies particularly , Psychology-Religion also teaches that Brainchemicals produce and control religious behaviours. Some origins of human religiosity include.

1. Genetics
2. Brain chemicals
3. Environmental Influences

4. Metaphysical Elements

5. Trauma etc

(d) Psychology of Religion through Psychonomy and socionomy also uses classics (staf and stave) organ-piano music to sedate and reduce violent, extremist and hostile religious behaviours.

Justification and importance

Psychology-Religion is justified as a method of preventing or drastically reducing violent and blood spilling extremist religious behavior activities. The indisputable importance (and Relevance) of Psychology-Religion, is that it utilizes the mental processes tools of cognitive re-orientation to emphasize the fundamental basics of:

- a. Sanctity of Human life and Human Blood
- b. Respect for other people's God(s) and Faiths
- c. Peaceful co-existence of people from different belief systems
- d. Knowledge of other people's religions
- e. And speaking the Truth, no matter the situation etc.

Relevance: Because of the its relevance, justification and importance of Psychology-Religion has been lifted out of Christian Religious studies, since being submerged in Religious studies will not allow it achieve it's Psychological duties of Psychonomy; this means approaching psychology from its root etymology of the Greek "Psuxe" (Psyche, i.e Soul or Mind) from an older Hebrew root "Nephesh and Nepso" which also means "Soul" or the Inner-Man. Thus, the Psychology from psyche (i.e soul, mind, mental or conscience and consciousness etc) is not mean't to be sensory, but extra sensory, in order to be capable of addressing human religious violence and excesses. Difficult subconscious processes remains difficult to explain:i.e why should people attack and kill other peoples on the basis of Faith, Spirituality and Believe in

God(s), being deities who have not commanded their worshipers to kill anyone.

Career Prospects: As Theistic-Psychologists, and Teletheologians experts fit into all sectors of the Nigerian society as transformation agents. They are equipped to work on religious mental processes and orientations of people in industrial and political work places, to curtail religious behavior excesses detrimental to social, political, educational and industrial progress etc.

The programme is also designed to produce religious affairs journalist who are the only journalists qualified to handle religion and related cultural issues on the electronic and print media etc. Of equal importance is that B.sc in Interfaith Communications should receive many students so that more people can be trained in the art and act of promoting peaceful and non-violent religious preachings, teachings and discussions in our communal interactions etc.

Conclusion

Teletheology coined by Charles Ogundu -Nnaji (2023) is from the words Telecommunications and Theology, and it means using tools of modern Telecommunications Media to constantly monitor, cover, collect, collate, report and analyze religious practice and related activities Worldwide; In the process, Teletheology helps to identify causes and solutions to extremist and violent religious behaviors and mentalities which are often detrimental to human and society development. This is also called studies in Psychology of Religion. Nnaji (2018) defined Inter-Faith Communications as consistent interactions and dialogue between peoples of different Religions in continuous exchanges of religious ideas and ideals capable of fostering and maintaining peaceful co-existence between peoples of different faiths.

Interfaith communication, more commonly known as interfaith dialogue, is a positive and constructive interaction between individuals and communities of different religions and spiritual beliefs, aimed at fostering mutual understanding, respect, and cooperation. It involves open and honest conversation about shared and differing beliefs, rituals, and ethics, with the goals of building relationships, promoting peace, and finding common ground on issues of shared concern.

Added to the objectives, Inter faith Communications studies is also designed to be introduced as a nationwide General Studies subject (and course unit) at all levels of our educational system, from primary to university levels in order to consistently inculcate peaceful co-existence and tolerance psyche in the mind of our youths etc. This programme, if properly handled, may not be a magic wand to non-violence in religious practice, but it will surely promote peaceful and non-violence practice of religion related cultural (and language) biases in societies

Teletheology and interfaith communications, discovered from data and information Theology that interfaith and communications gaps between peoples of different faiths constantly opens up the human psyche to negative doctrinal religions indoctrinations which ends up producing extremist, hostile and violent religious behaviours in gullible religious adherents. Teletheology and Interfaith Communications can help fill in these negative gaps in human religiosities and consequently reduce extremist and violent religious behaviours in Human Societies.

References

- Bruce Metzger (2001), Greek New Testament Lexicon (Illinois:Baker)
- James strong (2025 online), Strong's Biblical Greek and Hebrew Lexicon
- Kurt Aland and Barclay Newman (1983), The Greek New Testament and Lexicon; (Stuttgart Michigan Zondervan)
- Nestle; The Greek New Testament and Lexicon cited by Brown and Comfort 1990 etc
- Nnaji Charles Ogundu (2012 and 2015), "Introduction to Psychonomy and Socionomy" OJPP-Online open Journal of philosophy
- Nnaji Charles Ogundu (2023), Unpublished Stachistics, Lecture (FCT – Abuja; University of Abuja)
- Oniro (2025), "Dictionaries of Banking Finance, Economics; Theology, Biblical Studies etc."
- On-line (2025), "Dictionaries of Telecommunication, Theology and Psychology of Religion"
- Philip Brown and Bryan smith (2008), The Readers Hebrew Old Testament;
- Robert K. Brown Philip Comfort and J.D Douglas (1990), Greek English interlinear New Testament (Illinois; Tyndal)
- Thom Blair (2014), The Hebrew English Interlinear Old Testament: Biblical – Hebraica Stuttgar (Illinois ; Cross Way)