

Examining the Use of Social Media for Evangelization among Catholic Youth A Case  
of The Catholic Church in Nairobi

by

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APPROVAL

EXAMINING THE USE OF SOCIAL MEDIA FOR EVANGELISATION  
AMONG CATHOLIC YOUTH: A CASE OF THE CATHOLIC CHURCH IN  
NAIROBI

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In accordance with Daystar University policies, this thesis is accepted in partial  
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DECLARATION

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AMONG CATHOLIC YOUTH: A CASE OF THE CATHOLIC CHURCH IN  
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I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit.

Signed: \_\_\_\_\_

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## ACKNOWLEDGEMENTS

I did not complete this work alone. Several people also came on board and gave me a hand. Therefore, I would like to take this chance to thank them. I am greatly indebted to my supervisors: Eric Kadenge, Felix Odhiambo and Hesbon Owino who assisted, advised, and corrected me with a great sense of professionalism, patience and commitment when I was working on this thesis.

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I would also like to thank the Catholic archdiocese of Nairobi youth chaplain and pastoral coordinator who granted me the permission to access the respondents in the two deaneries. A big thank you to the Comboni missionaries working in English speaking Africa (APDESAM) for sponsoring this program of study.

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## LIST OF ABBREVIATIONS AND ACRONYMS

AMECEA	Association of Member Episcopal Conferences in Eastern Africa
APPS	Mobile Applications
CAK	Communication Authority of Kenya
KNBS	Kenya National Bureau of Statistics
SCCs	Small Christian Communities
SDA	Seventh Day Adventists
SM	Social Media
UNDP	United Nations Development Programme
UN	The United Nations

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## ABSTRACT

Today, social media pervades the daily life of many people including the faith of the youth. Consequently, a study on the use of social media among youths in Nairobi for peer evangelization emerged as an imperative. Pegged on the New Media Theory, the objectives of this research were threefold. Firstly, this inquiry sought to explore how Catholic youths in Nairobi used social media. Secondly, the research endeavored to examine the extent to which Catholic youths in Nairobi used social media for peer evangelization. Thirdly, this exploration strove to identify the challenges Catholic youths in Nairobi faced when sharing the gospel message on social media. The research adopted a descriptive design and employed a questionnaire to collect data. The researcher purposively chose the archdiocese of Nairobi due to its cosmopolitan nature. However, the study was limited to Kiambu and Nairobi Central deaneries within the archdiocese of Nairobi. Through a multistage sampling method, a sample size of 267 was randomly sampled. The response rate was 97.3 percent. Data from the respondents was collected. Thereafter, the researcher sorted, coded and analyzed it using the Statistical Package for Social Sciences (SPSS) Microsoft software version 26. The findings indicated that the respondents were active consumers of social media and used social media chiefly to communicate with friends. WhatsApp, Facebook and Instagram in that order appeared as the most popular social media among the respondents. The study also indicated that to a great extent the respondents used social media for peer evangelization. The study recommends that all Catholic youth chaplains in Nairobi should receive formal training in the use of social media. Once trained, they could eventually help the

youth in packaging faith content on social media in a manner that captivates the audience.

#### DEDICATION

I dedicate this work to the Comboni missionaries and the Catholic Church in Africa. Thank you for the love and affection.

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## CHAPTER ONE

### INTRODUCTION AND BACKGROUND TO THE STUDY

#### Introduction

This chapter gives the background to the study, the statement of the problem; purpose of the study, objectives of the study, research questions, justification and significance of the study, assumptions of the study, scope of the study, limitations and delimitations of the study, definition of terms and the chapter summary.

#### Background of the Study

Evangelization or preaching the Gospel is the Church's main task and priority (Dunaetz, 2019). According to Awour (2012) the work of evangelization is not reserved to the clergy alone. Conversely, the scholar observed that evangelization requires the participation of lay people, the youth included. The mandate to carry out this mission was commissioned by Jesus Christ (*English Standard Version*, Mathew 28:16-20). If young people cannot physically be present to be evangelized in a church or a parish, then the church has to adapt its structures to the cyberspace where contemporary youths are found (Ojemen, 2018).

Consequently, the importance of social media in the transmission of the Christian faith to today's youth cannot be overemphasized. Many young people are adversely influenced by content from the internet particularly sexual and violent materials (Kumari & Verma, 2015). Therefore, to counter this negative trend, the church should propagate positive content through the same social media (Mawrie, 2015). The growing influence of social media and its strong

appeal to young people then necessitates a consideration on how Catholic youths can use social media to evangelize their peers.

Against the backdrop of past wars and conflicts, the thrust of the Church's evangelizing mission in Africa is to promote reconciliation, justice, peace and community building (Ihejirika, 2017). Furthermore, the scholar opined that this evangelizing mission can be attained through a spirituality of communion which entails the capacity to negotiate and dialogue. The researcher further suggested that the key characteristics of social media; participation, interactivity and convergence, resonate with a spirituality of communion.

Zsupan-Jerome (2014) argued that from apostolic times, the Church has been preoccupied with how to announce the Gospel. Mawrie (2015), also posited that preceding generations of Christians have used various means to evangelize. The apostles were very much itinerant preachers (Luke 9: 6). St Paul preached in synagogues by word of mouth (Acts 16: 2). Additionally, he employed letters (1 Corinthians 1: 1-3) the medium of the day and communicated the word of God to the Christian communities he founded (Tarimo, 2016).

In the era of the Church fathers, evangelization was carried out in a similar manner (Nwankwo, 2017). They wrote letters to particular churches under their care. With the advent of the printing press by Johann Gutenberg in 1450, the Church saw print media as a tool for evangelization (Borg & Sultana, 2015). Equally, these researchers observed that when broadcast media came into being, the church adopted it for evangelization purposes. In the age of social media, the Church's hierarchy has directly and indirectly encouraged the faithful to use social media for evangelization (Bolu, 2012). This study therefore sought

to find out how young Catholics in the Archdiocese of Nairobi integrate social media in their faith life and peer evangelization.

### Social Media and Evangelism in the Modern Era

Pope Paul VI (1975), recognized then that the church was living in an era marked by the mass media or social communications. He also noted that the work of evangelization could not do without the means of mass media (Section, 45). Furthermore, Pope John Paul II (2005), encouraged the Catholic faithful and its hierarchy not to be afraid of new technologies (Section, 3). In the same breath, Pope Benedict XVI (2008), emphasized the fact that the new media were changing the very face of communication and saw this as an opportunity for the spreading of the Gospel message of justice and solidarity (Section, 2). Put differently and as Ojemen (2018), suggested the Church's documents on social communication appreciate and have a positive outlook on the digital culture.

Olusola (2015), submitted that communication is a human activity. He suggested that human beings are cultural and religious. The researcher also revealed that the Christian mission entails communication of God's word in a given cultural environment. The present cultural milieu he noted, is saturated with various media formats. According to Bridges (2013), down the ages, Catholic Popes have always reiterated the importance of embracing the means of communication. Dyikuk (2019), observed that the Catholic Church's slow inertia in embracing social media is more in its praxis than in its teaching.

On the other hand, Pope Benedict became the first Pope to open a twitter account on 12 December 2012. Pope Francis has basically extended the teaching of Popes John Paul II and Benedict XVI on the importance of social media in the Church's life. He has continued to handle the twitter account, *@Pontifex*. As at

31 March 2021, the Pope's twitter account had 18.9 Million followers. He uses his twitter account among other things to communicate his schedule, disseminate Christian messages and his stance on world events. Going by the sheer number of his followers, Pope Francis' twitter account is a success (Narbona, 2016).

The interactive method of social media not only allows advertisers to share and exchange information with their customers, but it allows customers to share and exchange information with one another as well. Therefore, companies have the opportunity to move relationship with customers from dialogue to triologue, in which customers partake in noteworthy relationship with one another and with the companies (Ohajionu & Mathews, 2015, p.335).

Consequently, Pope Benedict XVI (2011) and the church's hierarchy as such seeing the potential that social media holds for evangelization have repeatedly called upon all the baptized faithful especially today's youth who are predominately on social media to express and share their faith online (Jonveaux, 2013).

Meanwhile, there is plenty of documented evidence on how the Church's hierarchy particularly recent Popes such as Benedict XVI and Francis have used social media to promote the Church's image and to spread the gospel (Woodward & Kimmons, 2018). Similarly, several studies have been conducted on how young people interact with social media. Predominantly, these studies have focused on how young people use social media to access information. Pfeiffer, Kleeb, Mbelwa and Ahorlu (2014) for example, investigated the use of social media among adolescents in Tanzania. Their study suggested that many youths access the internet via mobile phones and that most of them visit the

Facebook site. Their research cited reproduction and sexual health messages as the most searched for content by the youth.

In their study, Davidson and Martellozzo (2013), suggested that young people now do not distinguish between online and offline activities. Equally, these scholars asserted that social network sites (SNS) such as Facebook and twitter have become popular peer to peer communication tools among young people. In the words of Davidson and Martellozzo (2013), SNS have become an integral part of young people's everyday life. According to Woodward and Kimmons (2018), this nearly ubiquitous use of social media among the youth has far reaching implications for the 21<sup>st</sup> Century educators and religious leaders who want to connect with present day youth.

Admittedly, modern means of communication pose challenges to established cultures and religions Olusola (2015). Nonetheless, the scholar opined that social media can be implored to advance Christianity and societal values. Dyikuk (2019), argued that the many nominal Catholics who only attend mass at Christmas, Easter and New Year celebrations can be reached via social media platforms. The researcher suggested that priests can post liturgical readings and their homilies online, for nominal Catholics to use.

Dyikuk (2017), submitted that the church must take to the various social media platforms where modern-day youths are and pass on to them the Christian message plus the Church's teachings. Social media and the current digital culture as such are not a problem but an opportunity for the church to spread the good news of Jesus Christ to the ends of the world today (Ruiz, 2014). In Tanzania, Tarimo (2016), did an analysis of social media among the youth in the Catholic Diocese of Moshi and the implications for youth faith sharing. His

study revealed that there is an extensive use of social media among the youth via smartphones.

Conversely, social mobility poses a big challenge to the traditional method of evangelization in Nairobi which requires the recipients' physical presence in churches (Tutu & Oppong, 2017). If many Catholic youths in the Archdiocese of Nairobi are absent in churches then the values of reconciliation, justice, peace and community building, the content of the church's evangelizing mission are not being inculcated in them (Kunonga, 2015). If this problem is not combated, society may suffer the continuation of conflicts, injustices, violence and underdevelopment. This would be the case since peacebuilding is key to society's social and economic development (Munyua & Mutukaa, 2016). Therefore, it is an urgent need that the current study addressed this gap by examining the use of social media among Catholic youths in Nairobi for youth peer evangelization thereby contributing to society's well-being.

Additionally, Catholic youths in Nairobi, like all other Christian youths have an obligation to minister to their peers since they understand each other better than adult Christians could do (Ragira, Wepukhulu & Angeline, 2017). A chaplain at Kenyatta University for fifteen years underscored the eagerness of African Catholic youths to take on the obligations of evangelization. He also highlighted social networking as the modern Areopagus transforming human life and challenging African youth as potential evangelizers. The sphere of social networking provided the locus for this current study (Nadeau, 2019).

Gibson (2019), put forward the view that modern technology has a strong grip on Kenyan youths and by extension the Catholic youths in the Archdiocese of Nairobi. The scholar also underscored the idea that young people not only

emulate but effectively absorb the value system advocated through social media. It is therefore urgent and imperative at this juncture to examine how young people can use social media for youth peer evangelization in the archdiocese of Nairobi.

### Statement of the Problem

Today, social media and new technologies permeate all facets of our life (Murumba & Omuya, 2017). The use of social media is also a shared experience for the 21<sup>st</sup> century young people (Nduka & McGuire, 2017a). Ojemen (2018), observed that young people who are active users of social media networks make up the largest demographic group of the Christian faithful in Africa. However, previous studies have mainly focused on young people's use of social media for leisure and entertainment activities (Acun, Yücel, Belenkuyu & Keleş, 2017) investigated how youth adults engage politically on social media.

Inevitably, young people's rampant use of social media is shaping their values, practices and essential nature (Elofson, 2014). Reeves and Crowther (2019), pointed out online grooming of young people for sexual exploitation and radicalization as a global issue that needs to be addressed. The adverse influence of social media on young people can be countered if the Church is present Online and disseminates positive content Mawrie (2015).

Compared to Pentecostal Churches, Danaan (2016) observed that the Catholic Church blooms on its numerical muscle and sacramental reserves rather than on the use of mass media. Citing the Arlington SDA Church, Texas in the USA, their study revealed that the Arlington Church's website has dedicated a platform for reaching out to young adults. Amanze and Wogu (2015) studied the inclusion of the internet as an approach for evangelization in Nigeria.

Tarimo (2016) argued that the church's hierarchy in the Diocese of Moshi in Tanzania besides encouraging the youth to become Online evangelizers can take advantage of the youth's extensive use of social media and reach out to them with the gospel message. On the other hand, his study does not tell us how the youth can use social media for peer evangelization.

Wachege and Langat (2019), revealed that the high rate of social mobility in the Archdiocese of Nairobi has adversely affected youth evangelization. Social media has also replaced traditional African society as a transmitter of values to the youth. Similarly, Gibson (2019) suggested that the Catholic Church in the Western Deanery of the Catholic Archdiocese of Nairobi should embrace social media if she has to transmit effectively the Christian faith to the youth.

The Church has no option but to engage with her faithful Online (Dyikuk, 2017). The scholar observed that among these faithful are the youth whom the Church should target because they are the major drivers of the growth of social media. The matter becomes how the Catholic Church in Nairobi can better influence the youth in the use of social media to spread the Christian message to their peers. Ultimately, it is crucial that we examine to what extent Catholic youths in the Archdiocese of Nairobi use social media to announce the gospel to their peers thereby counteracting negative Online content. Consequently, contributing to the building of a better society.

#### Purpose of the Study

The purpose of this study was to examine how Catholic youths in the Archdiocese of Nairobi used social media for peer evangelization. Essentially, underscored by the New Media theory, the study explored and examined the extent and the manner in which young people in the Catholic Archdiocese of

Nairobi used social media to spread the gospel. This study also sought to identify the challenges the youthful demographic of the Catholic Church in Nairobi faced when using social media for peer evangelization.

#### Objectives of the Study

1. To explore how Catholic youths in Nairobi use social media.
2. To examine the extent to which Catholic youths in Nairobi use social media for peer evangelization.
3. To identify the challenges Catholic youths experience in using social media for peer evangelization.

#### Research Questions

1. How do Catholic youths use social media in Nairobi?
2. To what extent do Catholic youths use social media for peer evangelization in Nairobi?
3. What challenges do Catholic youths experience in using social media to evangelize?

#### Rationale of the Study

Most studies have chronicled how pastors and the church's leadership use digital media to communicate with their congregation (Togarasei, 2012). Conversely, there is an urgent need to explore and document the use of social media among the youth for peer evangelization since young people are the major drivers of social media. One other important reason for this study is that social media has brought opportunities as well as challenges for religious and educational institutions (Woodward & Kimmons, 2018). Subsequently, it was crucial that this study identified the challenges Catholic young adults faced when using social media.

In Catalonia Spain, researchers Bosh, Sanz and Gauxahs (2017), indicated that very few (20 percent) young people are using digital tools for religious purposes and by implication evangelization. One might therefore ask: how do Catholic young people in Nairobi incorporate social media into their spiritual lives and the call to evangelize? Another important reason for this study was that in the advent of social media, the church is also expected to move with time regarding the means of evangelization (Fandos, 2018). Consequently, this study was necessary in order to understand how social media can be used for youth peer evangelization as such.

#### Significance of the Study

The findings of this study will contribute to the body of research in this field and also serve as a reference point for future research in this growing field. Additionally, this survey will give an African approach to the New Media theory framework based on researched evidence.

This study's findings could also help the Catholic Church not only in Nairobi but also in Sub-Saharan Africa to plan and maximize on the opportunities of social media for evangelization today. This could ensure that the Church moves with the signs of the time.

Given the fact that many young people in the Archdiocese of Nairobi are absent from Church activities due to various reasons such as employment and school (Wachege & Langat 2019), this study could help the Catholic Church in Nairobi particularly youth chaplains and leaders on how to reach out to today's youths on social media. The Catholic youth's strong affinity towards social media makes social media a viable space for youth ministry (Gibson, 2019).

Crucially, this study will also offer young people alternative platforms to evangelize and acquire spiritual content. Meantime, the Catholic Church acknowledges that the best placed people to evangelize young people today are young people themselves. Thus, the church stands to benefit from a researched conclusion on how youths can use social media for peer evangelization.

#### Assumptions of the Study

The study was conducted under the following assumptions:

1. That Catholic youths in Nairobi are active users of social media. Further, being online they are expected to use social media for evangelization too.
2. Social media aids evangelization just as the advent of traditional media affected the work of evangelization. The task of this study was to unveil how young people can better use social media for peer youth evangelization.
3. The Catholic youths in Nairobi would be honest and volunteer their experience with social media in relation to evangelization.

#### Scope of the Study

This study focused on Catholic youths in the Archdiocese of Nairobi and how they can use social media for peer evangelization which was the conceptual scope. Nairobi is a cosmopolitan city and the epicenter of the Catholic Church in Kenya. It was elevated to the rank of a metropolitan archdiocese on 15<sup>th</sup> March 1953 (Tutu & Oppong, 2017).

The geographical scope of the study focused on Nairobi Central and Kiambu deaneries. The two deaneries provided a fair mix of different ways in which youths from the centre and periphery interact with social media.

This study did not address the entire social media spectrum. Instead, the focus was on Facebook, Instagram, Twitter, WhatsApp and YouTube since these are popular among young people. Lastly, the study was descriptive in nature.

#### Limitations and Delimitations of the Study

One of the major limitations of this study was the scarcity of local researched materials on this subject in Nairobi. The researcher got through this by utilizing findings from other contexts in which social media and youth evangelization have been studied.

Another limitation was that the researcher being a Catholic priest maybe was seen as coming to pass a moral judgment on the respondents regarding their interaction with social media. Young people in the Catholic Church unfortunately, more often than not, view their priests as moralists. To address this limitation, the researcher explained the purpose of the study to the respondents before administering the questionnaires. He stated clearly that this was purely a scientific inquiry whose findings would benefit the church itself and not pass a moral judgement on the respondents. The researcher also assured the respondents of confidentiality and possibility to withdraw from the survey without any ramifications.

The study has a fairly large sample size for the two deaneries (Nairobi Central and Kiambu). However, the eight parishes therein were sampled purposively. This approach has some limitations on the representativeness of the sample. The study mitigated this by having sampled parishes from diverse backgrounds to reflect the population of the respondents. Crucially, the respondents in the eight parishes were sampled through randomization.

## Definition of Terms

*Social media:* Flanigan & Obermier (2016) define social media as means of transmitting and/or sharing information electronically with others. In this study, the term social media referred to Facebook, Instagram, Twitter, WhatsApp and YouTube.

*Youth:* The United Nations (UN), defines 'youth', as those persons between the ages of 15 and 24 years while the new Constitution of Kenya defines youth as persons who have reached the age of 18 but not attained 35 (Kimando, Njogu & Kihoro, 2012). However, in this study, a youth is a person between the age of 18 and 30

*Evangelization:* Evangelization is defined in varied ways. Etymologically, evangelization is derived from the Greek word *euagglion* (Gospel or Good news). On the other hand, the term to evangelize in Christian theology and usage is generally understood as having originated from the Latin *evangelizare* which means to spread or to proclaim the Gospel. In this research, evangelization meant the spreading or announcing the gospel of Jesus Christ as stated in (Mathew 28: 16-20) and defined in similar terms by Gazda and Kulla (2013).

*Catholic:* According to (Rabbia & Gatica, 2017), Catholic is the world's largest and oldest continuously functioning international institution and has enhanced development of western civilization. The Pope who is the bishop of Rome is the chief priest of the church. In this study, Catholic referred to a baptized and confirmed person who subscribes to the Christian faith as taught by the Roman Catholic Church under the leadership of the Pope

*Church:* This term can mean a physical building where Christian worship takes place or theologically the body of Christ that is persons who share the same

faith in Jesus Christ (Mendoza, 2016). This study used the term church in its secondly meaning that is a body of believers in Jesus Christ.

#### Summary

This chapter presented the introduction and background to the study, research problem, the objectives, the research questions and the rationale. Moreover, this chapter presented the significance, key assumptions of the study and the possible limitations and the delimitations of the study. Lastly this chapter defined the key terms used in the study.

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## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

This chapter reviewed relevant literature that is related to social media and evangelization in the church. The review also provided a summary of studies that have addressed the issue of social media in the context of evangelization especially among the youth. Besides, this study discussed the New Media Theory, as the theoretical framework on which this study was pegged.

#### Theoretical Framework

This study was guided by the New Media theory. The New Media Theory addresses new developments in the field of communication ignited by new forms of technology and their associated devices.

#### The New Media Theory

The New Media Theory is relatively new and has its roots in Marshall McLuhan's Medium theory. The New Media Theory was constructed to address new developments in the field of communication ignited by new forms of technology and their associated devices. Consequently, new theories were also required to explain human behavior affected by this new paradigm. Mark Poster, the leading theorist in this field, formalized the New Media Theory in the early 1990s (Holmes, 2009).

Mark Poster was an intellectual historian, professor of Film and Media Studies and a critical theorist at the University of California, Irvine. Mark Poster introduced the concept of the Second Media Age to characterize what he and

other social theorists saw as emerging cultures of information and internet-based technologies (Poster, 2007). The Second Media Age began with the advent of the internet in the early 1990s and is increasing marked by interactive social media enabled by Web 2.0 and the emergent Web 3.0 platforms (Macnamara, 2010).

According to Penni (2017) Web 2.0 and virtual world technologies such as Facebook they are web applications based on users' participation. Web 2.0 uses the Web as a social platform for generating data and sharing content. On the other hand, Web 3.0 is anchored on users' co-operation. The underlying assumption here is that the Web is changing and that these changes have an impact on the society as well as on people's beliefs, attitudes and practices (Barassi & Treré, 2012).

The basic thesis and assumption in the New Media Theory is that with the transition from broadcast to networked and interactive communication, the internet has the potential to transform society (Holmes, 2009). Since religion is intertwined with other modes of human behaviour in society. According to Berkwitz & Wallace (2020), it was imperative that this current study examined how internet affordances such as social media are possibly also transforming processes in religion like Christians transmitting gospel messages.

Kgatle (2018), affirmed Holmes (2009) thesis when he suggested that prophetic churches' growth in Southern Africa is linked to the use of social media in particular Facebook. Prophetic churches' founders have a Facebook account where they can easily post the churches' services and reach many people beyond geographical barriers. Facebook offers easy access to these churches' services hence the growth (Kgatle, 2018).

Social media exemplifies the internet's transformative potential since it provides technologies that facilitate interactivity and collaboration among users thereby permitting them to build communities and share content (Kimmerle, Moskaliuk, Oeberst & Cress, 2015). The Arab spring according to Comunello and Anzera (2012), typified the power and role that social media can play in influencing political processes. Today, Kenyan youth have embraced social media to interact with peers for information sharing (Chris, 2016). Could this interaction on social media be a factor in the field of peer evangelization among Catholic youths in Nairobi? This laid down the foundation for this study.

Elsewhere Park (2019) asserted that the power and use of social media for political news facilitates political knowledge. Crucial to this study, Wasserman (2017) suggested that the internet has the potential to influence not only society's political landscape but also other facets of life such as social, cultural, economic and religious. Social media's potential to influence processes in society is pegged on the fact that using social media everyone can access, edit, package and disseminate information in a timely and unrestricted manner. The mainstream media is no longer the sole source of information as was the case in the first electronic media age (Ndonye, Kemunto & Machini, 2014).

The assumptions of the New Media Theory are that through digitalization all media (Television, telephone and computers) will converge on the internet. The internet will be all. Furthermore, as soon as active participation became technically possible in interactive networks and a decentralized medium, audiences and consumers would not tolerate the passivity demanded of them by television. Similarly, the post broadcast age means the end of the traditional audience or mass culture. The Second Media Age will usher in an audience that

is served with personalized content. In the same vein, the theorists of the New Media theory see the internet as an alternative medium to counter the severe technical limitations of the broadcast model. On the contrary, it provides a system that enables multiple producers, distributors and consumers (Holmes, 2009).

Against the backdrop of the first media age characterized by centralized information, one-way communication and a mass audience model, the second media age espouses digital techniques and the democratization and decentralization of the media industries (McQuail, 2010). Therefore, people can redefine themselves, express their personality and share their thoughts with other users on the online virtual space (Zhang, 2017). Social media has also developed into a pivotal arena for young people to encounter religion-related content (Moberg, Sjo, Golo, Erdis, Hart, Cardenas, Benyah, & Jo, 2019). Consequently, the free sharing of thoughts on social media among Catholic youth could lead to the dissemination of Christian content to their peers.

#### A Critique of the New Media theory

The New Media Theory is critiqued mainly for three methodological challenges. The first challenge is that the three elements central to this field; computerization, media and telecommunications are constantly and rapidly changing. The second limitation is that mapping the convergences between these domains is difficult and usually remains in the infancy state. The third critique and challenge is that a vast breadth of interdisciplinary resources is needed to survey the field (Holmes, 2009).

Second media age theorists are also critiqued for pushing the idea that efficiency and control of the medium drives people into communication.

Conversely, critics, particularly, within the ritual approach to communication argue that people are attached to communication mediums and share understandings out of the need for communion, commonality and fraternity. Similarly, television and the print media have not disappeared in the face of digitalization and convergence as envisioned in the New Media theory because attachment to old or new medium provides consumers with a constancy that is hard to find in a face-to-face relationship (Holmes, 2009).

McLuhan (1967) saw the dawn of broadcast media as a phenomenon that eliminated the barriers of space and time. According to Stephens (2019) the medium theory essentially posits that the medium of communication drives the meaning of the message. Put differently, the media shapes society.

However, it was the advent of the internet in the 1990s that made McLuhan's assertions become prophetic. The internet was a sharp and swift shift from McLuhan's world of broadcast to networked and interactive communication. With the inception of the internet, communication became instant and interactive.

Thus, today, the New Media Theory focuses on this second electronic media age based on interactivity. Eventually, Mark Poster (1995) and other media theorists seeing the revolution brought by the internet announced the end of broadcast communication and asserted the rise of interactive networks (Holmes, 2009). In his study on electronic games as a form of media engagement, Cover (2004), revealed that old media theories are inadequate to analyze how methods of communication happen in the era of social and interactive media technologies.

Consequently, he advocates for a New Media Theory. In traditional

media, the author-audience relationship is biased towards the author who controls the narrative. On the other hand, digital media such as electronic gaming offers the audience, the possibility to participate in the construction of the text, its narrative, distribution and use. This is a cultural demand today since the audience is conceived as active (Cover, 2004).

#### Application of the Theory in the Field of Communication

Using the New Media Theory, Bartlet (2014), sees self- online publishing as a crucial component of social and interactive media that will help amateur artists to present themselves. This he asserted is made possible by the absence of gatekeepers as in traditional archives within institutions. According to Gakuna, Juma, Ayiamba and Mwonya (2019), evangelization is a responsibility of all the baptized not only priests and bishops in the hierarchy of the church. Therefore, youth evangelization stands to benefit from the decentralized and interactive characteristics of social media (Indiparambil, 2018).

In the same way, religious digital professionals are using the technology-culture frame derived from the New Media theory to promote the use of social media for religious purposes. Their rationale is that as the internet continues to shape society in new ways, the church is also being shaped by digital technologies and trends. Therefore, embracing technologies such as social media will enable the church to share positive stories about its work and mission, and even reach those outside the church (Campbell, 2016).

The New Media theory was applicable to this study because it appreciated the assertions of Cover (2004). Evangelization demands that there be dialogue between the sender of the gospel message and its recipients (Thomas, 2018). Therefore, the interactive nature of social media makes online

evangelization among the youth possible. In the same vein, Jeffress (2015) adopted the assumptions of the New Media theory to explore the uses and effects of Myspace among Christian teens and young adults in America. His findings were that Christian teens and young adults claim to express their faith on Myspace a popular social networking site prior to Facebook and Twitter. The current study sought to stretch Jeffress's study to how Catholic youths in Nairobi share their faith on today's social media.

Through the lens of New Media theory's tenets, particularly audience fragmentation, Dankasa (2017) examined how members of the Catholic churches in Dallas and Texas participate on church Facebook pages. His findings were that audience fragmentation was key to delivering relevant messages and enhancing interaction for social media evangelization. Otherwise, when users rarely interact with Facebook by commenting on the posts shared, Facebook becomes a one-way communication model. Conversely, the scholar concluded that social media is expected to be interactive. Therefore, he suggests that managers of social media communication in the church must not ignore the need to tailor their messages appropriately such as to the younger audience online. Dankasa's findings gave support to this study as it sought to examine the phenomenon of peer youth evangelization on social media in Nairobi.

## General Literature Review

### Social Media

Scholars have defined and described social media in different ways. Social media can be described as web-based services that allow individuals to create a public or semi-public profile in a bounded system, make a connection between other users with whom they have common connection, and view the

connections and visits of others within the system (Acun et.al. 2017). Social media can also be used “to represent the extent to which users reveal their identities; communicate with others; and share, receive, exchange and distribute information” (Gyampo, 2017). According to Aichner and Jacob (2015) social media takes various forms such as Facebook, Twitter, WhatsApp, blogs, LinkedIn, and Instagram.

Put differently, social media are technologies with a social (networking, interaction) and technical features. On the other hand, social media have different affordances such as social networks (Facebook, LinkedIn), or micro-blogs such as Twitter and media sharing sites such as Instagram (Djerf-Pierre, Ghersetti & Hedman, 2016). YouTube is an online video creation and sharing site. It allows users to view and create video content. YouTube is also the most popular video hosting service within the social media domain (Balakrishnan & Griffiths, 2017).

In broader terms, “Social media refers to the web 2.0 capabilities of producing, sharing, and collaborating on content online (user-generated content, implying a social element). Accordingly, social media use includes a wide range of social applications, such as collaborative projects, weblogs, content communities, social networking sites, virtual game worlds, and virtual social worlds” (Kuss & Griffiths, 2017).

Today, users of social media are in a position of power because of their role as an active audience. Social media users in short make possible the distribution of information throughout digital networks (García-Perdomo, Salaverria, Kilgo & Harlow, 2018). Moreover, Wee (2016) suggested that social

media coupled with the property of convergence give users greater independence, choice, and agency.

It is in this context of the social media era that Catholic youths in Nairobi operate and are expected to evangelize their peers. Moreover, the Christian youths are duty bound to promote other youths' holistic development which includes spiritual needs (Ragira, Wepukhulu & Angeline, 2017). To this end, the current study used the New Media theory to describe the nature of social media evangelization and how the Catholic youths in Nairobi today can evangelize their peers on social media. This study assumed that the Catholic youth in Nairobi were active consumers of social media and therefore their presence online has an influence on their mandate to evangelize. In the context of the current study the Catholic youths through their behavior on social media platforms may be considered content consumers as well as content creators and disseminators and to that extent their overt or inadvertent behaviours may extend the kingdom or otherwise.

Presmanes (2012) revealed that evangelization demands that there be dialogue between the sender of the gospel message and its recipients. Therefore, this study sees the connectivity and interactive nature of social media possibly making online evangelization among the youth a possibility.

#### Characteristics of Social media

The medium era of McLuhan was very much a centralized content production model whereas the social media era is a decentralized content production model. In the centralized content production model, production is localized and aimed at the mass audience. It is structured and limited. On the contrary, the era of social media is characterized by decentralization and

networked communication. There are many producers of content. Production is also tailored towards a targeted audience and is personalized (Macnamara, 2010).

Social media is also identified with hyper textuality, interactivity and multimedia (Aleksić & Stamenković, 2018). Social media is a two-way communication model. Additionally, these scholars revealed that social media provides for the immediate sharing of multimedia, the exchange of information, forums and discussion groups. In this light, the presence of the Catholic youth online may overtly or inadvertently lead to evangelization (Ściańska, Szyszka, Wąsiński & Smołuch, 2014)

According to Normah, Sannusi, Hasan and Saad (2017), social media is characterized by interactivity and flexibility. These scholars affirmed that social media provides the digital space where the audience such as partisan bloggers and citizen journalists can thrive and produce their own version of news. In this sense, Cover (2004), concluded that the social media era defies the linear approach to content production and media communication as such. Moreover, in contrast to traditional media and as Baena and Elmerhaus (2015) suggested, social media makes content communication instantaneous, formless and easier but more emphatic and superficial.

Audiences in the broadcast era were perceived as passive. It was an understanding which was influenced by the Magic Bullet and Hypodermic Needle theories of the 1930s (Miller, 2005). On the other hand, the New Media theory perceives the audience as active (Holmes, 2009). Other attributes of social media are participation, conversation, community and connectivity (Thorsen, 2013).

Similarly, Thureau, Malthouse, Skiera, and Friege (2010) stated that the boom of “new media channels such as Facebook, YouTube, Google, and Twitter, have enabled customers to take a more active role as market players and reach (and be reached by) almost everyone anywhere and anytime”. Social media is also being widely used by almost all and makes it simple for anyone to create and publish their own content (Saravanakumar, Sugantha & Lakshmi, 2012). Therefore, the New Media theory could be the best approach for examining how young Catholics in Nairobi can use social media for peer evangelization.

### The Youth and Social Media

Social media platforms are an integral part of the everyday lives of contemporary youth. Young people engage with social media platforms in complex ways. Convenience and connectivity are some of the reasons why young adults use social media (Gangneux, 2019b). In other terms, social media use has become habitual among young adults. Consequently, their need to seek information on social media and share it with fellow users is becoming increasingly pressing (Lou & Yuan, 2019).

Sunith (2020), did a research on the use and misuse of social media among Indian youths. He submitted that social media has become an inevitable feature of modern life benefiting millions of active users. He also pointed out that young people are the most avid users of social media. In general, the researcher observed that young people use social media as a source of information and sharing information.

In a cross cultural survey (Austria, Belgium, Spain, and South Korea) findings indicated that young people internalize different ideals when using

social media. Facebook use for instance was positively associated with the internalization of social and romantic ideals. Conversely, Instagram was positively related to the internalization of professional, social, sexual and romantic ideals (De Lenne, Vandenbosch, Eggermont, Karsay & Trekels, 2020).

Vromen, Xenos and Loader (2015) asserted that social media is now a household name among young people even for political purposes. These scholars observed that young people have integrated social media in their existing organizations and political communication. Through social media particularly Facebook, the youth are sharing information, mobilizing, organizing group events and actually redefining the political spaces. Meanwhile, the study also noted that Facebook does not replace face to face meetings. However, it has been the platform through which these meetings are organized.

Elsewhere, research indicates that young people's conversation on social media when dealing with facts and values is elaborate, sophisticated and combative (Andersson & Öhman, 2017). Similarly, Wang and Edwards (2016) using an online survey revealed that young people in the United Kingdom use prominent social media tools for socializing and relationship building. Their research further suggested that online engagement through social media can be positive and constructive for the youth.

Migrant youths also use various types of social media for different motivations. They use social media, for instance, to answer questions regarding school, work and to study their own ethnic background (Dekker, Belabas & Scholten, 2015). In Brunei, Darussalam Abdullah and Chan (2016) illustrated the benefits and challenges of social media use among the youth. Their findings revealed social networking as a benefit of social media while cyberbullying as

one of the challenges that social media poses.

Miller, Munday and Hill (2013) hold that young adult Americans' religiosity influences their membership and use of social networks sites (SNS). Their research further revealed that Catholics and Evangelical Protestants youths for example are more likely than those who are not religious to join SNS that promote prosocial values and civic engagement. Okafor (2014), opined that most undergraduate students in Nigeria use social media. Similarly, he suggested that social media is now the mainstream activity and main mode of communication for students.

Bosch (2017) argued that social media is helping young people to participate in political debate. He further discussed that in South Africa, through Twitter, young people are developing a new biography of citizenship increasingly characterized by individualized activism. In the same vein, Lane, Das and Hiaeshutter (2019), observed that during the 2016 United States elections, young people used social media to assess peer opinions and to articulate their political voice.

In Dar es Salaam and Mtwara, South of Tanzania, the majority of the youth access the internet and social media via mobile phones. Facebook is also the most frequented social media platform. Many young people in Tanzania access social media for health and sexual health messages. Besides, they are also interested in updates from youth role models often celebrities such as music stars and actors (Pfeiffer, Kleeb, Mbelwa & Ahorlu, 2014). Lastly, Correa (2016) advanced that there is a pervasive use of social media in all sectors of society particularly among the youth. It was crucial in this study to examine to what extent being on social media Catholic youths in Nairobi are spreading the gospel

to their peers.

### The Youth and Social Media in Kenya

Awiti and Orwa (2019), observed that Kenya is a country of youth. According to the Kenya National Bureau of Statistics (KNBS), in the 2019 Kenya population and housing census, of the 43,739,906 Kenyans, 16, 982 472 are aged between 15-34 that is about 38 percent of the total population (KNBS, 2019). Similarly, the United Nations Development Programme (UNDP) estimates that 75 percent of Kenya's population is below 35 years. This demographic group is not only a source of a vibrant and dynamic workforce but also of creativity (UNDP, 2020).

Equally, the Communications Authority of Kenya (CAK) indicate that mobile subscriptions in Kenya are on the increase. 2G and 3G networks cover over 90 percent of the population in Kenya (CAK, 2019). Furthermore, as reflected in the 2019 population and housing census, 47 percent of Kenyans own a mobile phone and 22.6 percent have access to the internet. The majority in this measure being people aged 15-34 (KNBS, 2019).

The increase in accessibility to smartphones and mobile internet has led social media in Kenya to be part of everyday life for the youthful demographic. Kenyan youths have appropriated and are using social media to connect, interact, communicate and engage on different issues (Ndlela & Mulwo, 2017). The literature reviewed by Kamaku and Mberia (2014), showed that secondary school students in Kandara Sub County in Kenya are accessing Facebook, twitter, YouTube and other social sites.

In Nairobi County, social capital ranks top as the gratification drive motivating young people's engagement on social media. These young people

want to connect with their peers. The popular social network sites (SNS) they use were identified as namely, Facebook, Twitter, LinkedIn, Google+, and Pinterest (Sikolia & Mberia (2019). In Embu County, Facebook is top on the list of the most used social media among the youth. Their research further reveals that young people in Embu County use social media to interact with their friends and as a source of uplifting their spirits (Nyagah, Asatsa & Mwanja, 2015).

Kamau (2017) holds that the youth in Kenya access social media for political engagement. His study highlighted social media's potential to influence political discourse among young people. He also observed that young adults engage in political discussions by posting political information, commenting on other people's political views. Similarly, they comment on videos and other links on social media. Irungu, Mbugua and Muia (2015) investigated the use of social media among the youth for profitable agriculture. Their findings are that many young people in Kenya obtain information from the internet and use social media. Therefore, the internet and social media could be used to attract young people to agriculture.

The literature reviewed also shows that many young people in Kenya are social media savvy and that they use it to for various motivations. Additionally, internet and social media services have continued to grow in Kenya (Malama, 2019). Therefore, it became reasonable and urgent that a study be conducted to examine how Kenyan Catholic youths in Nairobi could use social media for peer evangelization.

### The Concept of Evangelization

In the early church, evangelization was carried out through proclamation, witness and service. In Christian theology, the person of Jesus, the incarnate

Word of God is the central figure of the Church's evangelizing activity. Evangelization has always been linked to integral human development because the subject to be evangelized has also human social needs (Nwaigbo, 2013).

Generally, evangelization is understood as the core activity of the church. The church itself is the tangible fruit of the evangelization. The church is made up of evangelized people that have received and accepted the Christian message. Simply put evangelization is the transmission of the Christian faith in the world. Meantime, the church is mandated to transmit the message of evangelization through the media that is most accessible to the people in a particular era. The majority of the people today are on social media. Consequently, social media has become a privileged channel for evangelization (Inaku, 2015).

Furthermore, evangelization is not only spiritual but also has a social dimension. Among other things, evangelization advocates for an equal distribution of wealth and inclusion of the poor in society. Similarly, evangelization promotes concern for the vulnerable, peace in society, inter-religious dialogue and the common good (Culas, 2014). In *Evangelii nuntiandi* (Evangelization in the Modern World), Pope Paul VI (1975) lists six agents of evangelization namely; the Pope, the Bishops and Priests, the Religious, the Laity, the Catholic Family and Youth. The current study investigated the youth's work of evangelization on social media.

Evangelization is also understood as spreading the Gospel (faith in Jesus Christ). This gospel in concrete terms implies the living out of human values of justice, fairness and compassion. According to Manjaly (2019), early Christians carried out the work of evangelization in their private homes and households which were seen as the local church. Saldanha (2017) equated evangelization to

missionary activity. Both the ordained ministers and the lay faithful have the duty to evangelize. The scholar further argued that missionary activity can be done in one's own country or abroad. This research saw social media as a missionary space.

Quoting Pope Francis' first apostolic exhortation, *Evangelii Gaudium*, (The Joy of the Gospel), Culas (2014) argued that evangelization aids three groups of people. The first group comprises committed Christians. Evangelization helps this category of people to grow spiritually and to respond to God's love more fully in their lives. The second group of people are lapsed Christians. Evangelization tries to restore the faith of this lapsed Christians. The third group is made up of people who do not know Jesus or have always rejected him. Since these too have a right to hear the gospel, Christians have a duty to transmit the gospel to them (Culas, 2014).

In Eastern Africa, the bishops adopted small Christian communities (SCCs) within the parish setting as channels of evangelization. These SCCs bring together families, adults and young people. As a concept, SCCs create an enabling environment whereby the church's evangelizing activity is integrated in the daily life and concerns of the people where they live (Ojemen, 2013). According to Tutu and Oppong (2017) from the very beginning the mission of evangelization in Nairobi has been carried out through parishes, schools and social services.

This current study transcended the physical settings of the parish and investigated the youth's social media evangelizing activity.

#### Social Media and Evangelization

Since the times of the Apostles, Christians have tried and adopted different methods of preaching the Word of God. According to Gazda and Kulla (2013) the activity of preaching the Word of God in the Christian context is simply termed evangelization. Fandos (2018), underscored the view that the Church is aware that the methodology of evangelization has to be alive to new technologies.

Ruiz (2014) posited that these modern technologies transform people and their culture. Consequently, social media is a productive mission field which has unfasted enormous opportunities for proclamation and evangelism (Indiparambil, 2018). Campbell & Vitullo (2016) revealed that there is a relationship between social media and religion. The researchers further stated that both social media and religion influence each other. Social media enables religious organizations to express their religious identity. Equally, religion spurs the creation of religious versions of popular technologies such as GodTube.com which represents the Christian version of YouTube.

This was corroborated by Olusola (2015) who posited that culture, religion and communication complement each other. He further noted that the synergy among the three can be combined into a force for effective evangelization in today's digital culture.

Similarly, Ratcliff, McCarty and Ritter (2017) demonstrated that social media can be used for religious purposes. Therefore, the interest of the current study was to explore social media use among young adults in Nairobi for peer evangelization. Ultimately, the youth have an interest in social media because of its interactivity properties which permits them to connect with their family and friends (Rahman, 2018). In terms of religiosity, interactivity enables users to

share their beliefs and values. Similarly, social media allows a believer to interact (evangelize) with those who do not step into a church building. Users for instance adopt Facebook, Instagram and Twitter to share and disseminate bible verses (Grant, Sturgill, Chen & Stout, 2019).

Eventually, advances in communication technology necessitate the paradigm shift in the appropriation of new technology for evangelization purposes. Thus, in different eras, the church has packaged the Christian message and utilized various media to deliver it (Mawrie, 2015). Today, there is consensus among Christian leaders that Christians have a duty to bring Christ to internet users (Danaan 2016). This current study went beyond analyzing how Christian leaders perceive the internet as a tool for evangelism instead investigated how young people could use the internet for peer youth evangelization.

Elsewhere, Brubaker and Haigh (2017) explored why Christians use Facebook for religious purposes. Their exploratory factor analysis revealed ministering, spiritual enlightenment, religious information, and entertainment as the four primary motivations for accessing religious Facebook content. The data also revealed that frequent Facebook users who are more religious are likely to minister to others. Similar to these authors' study, the current research pegged on the New Media theory used a survey methodology to answer the proposed exploration questions particularly to what extent Catholic youths in Nairobi used social media for peer evangelization.

Nduka and McGuire (2017) examined American Catholic college students' use of social media and the impact on their faith. Their findings

suggested that these college students felt positive and focused when they consumed religious content online. They also observed that the Catholic Church is failing to program towards the youth. These findings were crucial to the current study. The current study sought to examine how Catholic youths in Nairobi can use social media to meet their peers' needs by sharing religious content. Similarly, the current study identified challenges the respondents faced when using social media to share their faith thereby helping the Catholic Church in Nairobi to make more religious content online and convenient to obtain it.

Meantime, Pope Francis has successfully used twitter for catechetical (training in the Christian and Catholic faith) purposes. His twitter handle @Pontifex has grown in popularity and has over three million followers. Pope Francis tweets regularly almost once every day. He reaches out to his large audience in possible nine languages and Latin. The use of twitter by the Holy Father enhances his capacity to influence society. His tweets are simple in terms of language and quite brief, on average 85 characters per tweet. All this enhances the power and impact of the Pope's message. Lastly, on twitter the Pope through the use of different international languages expresses the universality of the Church which his person embodies (Narbona, 2016).

Rončáková (2011), raised the question of whether it is possible to evangelize through the media. Her study answered in the affirmative. Additionally, her inquiry suggested that a distinction be made between evangelization in the media and evangelization through the media. The former implies making the media environment Christian so to say, hence the comparison between religious media and secular media. The latter (evangelization through the media) instead entails adopting the media with its inherent features as a

suitable means of communication. This current study appreciates the distinction that Rončáková (2011) makes. The media environment in our case are young Catholics who are evangelized to evangelize. On the other hand, the use of social media (secular media) among the youth is taken as an added and suitable channel for evangelization.

Campbell and Vitullo (2016) indicated that religious institutions, the Catholic Church included, recognize the internet as a space for evangelization. In this regard, the influence of the internet on society has propelled the Catholic Church to change its catechetical paradigm so as to communicate better in the language of digital culture. Consequently, the formation of institutional Catholic discourse online and the official Catholic Church online presence (Ojemen, 2018). The question that needed to be investigated was how the unofficial Catholic Church (young people) can use social media to evangelize their peers.

According to Bellar (2016) among Evangelical Christians, the use of social media has also found a home. Evangelical Christians are turning to religious mobile applications (apps) with religious motivations. They are using these apps for religious practices such as studying the sacred texts, meditation and prayer. This study advanced Bellar (2016)'s inquiry by examining how young people in the Catholic Church actually can use social media for peer evangelism purposes.

The Church's leadership epitomized currently by Pope Francis appreciates developments in the digital space. Social media technologies are seen as avenues for spreading authentic human education and the gospel (Narbona, 2016). In Rwanda for instance, the government's introduction of new digital technologies in schools to improve training to labor market has been welcomed

in Catholic schools as a Kairos (a favorable time) for the evangelization of the youth. This is in tandem with Pope Francis' call in his message for the 48<sup>th</sup> World Communication Day. The Pope in this message invites churches and schools to welcome digital technologies and use them creatively as tools for education and evangelization (Mukama, 2018). Meantime, it is imperative to understand how the youth have adopted social media in their evangelism activities.

Amanze and Wogu (2015) studied the inclusion of the internet as an approach for evangelism in Nigeria. These scholars looked at the Seventh-day Adventists (SDA) Church. Their study suggested that harnessing and using the internet as an outreach method may be difficult but has a lot of benefits for evangelism. Among these benefits are low costs and wide outreach since the internet transcends geographical barriers. Santana (2010), a Catholic scholar, argued that although the Catholic Church has been an innovating force in communication, today it is lagging behind in the adoption of social media.

The Church's hierarchy is on social media but their communication is predominately about encouraging the lay people to enter the digital space and share their Catholic faith (Mullan, 2015). What is missing is the active presence of the Catholic lay faithful and in particular young people. Murumba and Omuya (2017), suggested that the presence of lay faithful on social media will apart from enhancing religious practices, also facilitate the creation of and expansion of religious communities. This is in line with the Christian mandate to spread the Gospel message to the ends of the earth (Mathew 28: 16-20).

Danaan (2016) focused on comparing the Catholic Church's usage of social media to that of other churches particularly Pentecostal churches. This

study departed from that approach. The focus of this study was inward looking. It explored Catholic youths' use of social media for peer evangelization in the Archdiocese of Nairobi.

According to Healey (2017) in the Association of Member Episcopal Conferences in Eastern Africa (AMECEA) region (nine countries), the new model of being church is Small Christian Communities (SCCs). There are an approximately 180, 000 SCCs in the region and 45, 000 SCCs in Kenya's 26 Catholic dioceses. Key to the current study is Healey (2017)'s suggestion that social media is an integral part of the SCCs' pastoral model of being church today. The scholar observes that through SCCs and use of social media the Catholic Church can contribute to peacebuilding in Eastern Africa.

#### Empirical Literature Review

Despite the significance of social media use in church, previous research has not focused on the use of social media for evangelization among Catholic Churches in Nairobi County.

According to Olusola (2015) culture, religion and communication complement each other. The synergy among the three can be combined into a force for effective evangelization in today's digital culture.

In Croatia, Lacović, Badurina and Džinić (2018) explored the "Information and Communication Technology in the Work of Catholic Priests". These scholars submitted that priests consult electronic sources on the internet such as church documents and other religious information. Priests use this information to prepare their sermons and in some cases for additional pastoral work online. Usually, it is the younger and well educated priests who use the internet and computers in their pastoral work. These scholars' research also revealed that

many priests are not very familiar with the information and communication technology

Another study conducted by Golan and Martini (2019) in Rome, underscored the importance of social media and live streaming as a medium through which the Church can effectively evangelize contemporary youth in a social media saturated environment. Using the Catholic Church's live streaming activities from the Holy Land, through the Franciscan Order as a case study, these scholars concluded that the Catholic Church is online primarily to reaffirm religious values among the new audience which is predominately youth. These scholars essentially affirmed the importance of social media and live streaming as a medium to evangelize young people in today's digital era. But then, it is imperative to find out how these youths who are reached via social media can use the same social media to reach out to more youths and promote Christian values.

On the other hand, most pastoral agents, that is, people responsible for transmitting the Christian faith in Aragon, Spain are not on social networks or are on those that many youths are leaving such as Facebook. Moreover, those who are on social networks are not using them effectively particularly to meet the youth's demand. This coupled with the fact that many Catholic young people in Aragon, Spain are migrating from Facebook to Instagram has left the Aragonese Catholic youth unsatisfied with the message and Christian commitment (Fandos, 2018).

Elsewhere, Nduka and Mcguire (2017) observed that Pope Benedict's call to keep the Church's work of evangelization alive among young people can be attained through the use of social media. Using a qualitative method, these

scholars' study on the American youths' religious life particularly Catholic college students at Oklahoma State University suggests that the Catholic Church should have a 24-hour presence Online a day. This they argue will help the present-day youth to share and keep their Christian faith.

Within the church, the internet and social media as such are used in different ways. In the Netherlands, for instance, the internet department of the Dutch Catholic channel, broadcasts bimonthly Online the Pope's Wednesday's general audiences and the Angelus prayers on Sunday. Besides, the Dutch Catholic Church tries to communicate the Catholic Church's identity to the youth. This communication in the Catholic youth forum is aimed at making young people confident in the Catholic identity which is under threat from secularization. Due to the mixed audience of adherents and potential converts through the internet, defining and articulating the Catholic identity online has been a challenge (Noomen, Auspers & Houtman, 2011). This study however did not address how Catholic young articulated their religious identity online but how they shared the gospel.

According to Dyikuk (2017) in a study on Christianity and the Digital Age: Sustaining the Online Church in Port Harcourt, Nigeria, the study revealed that the church must not treat social media as polluted. Instead, the church should embrace social media and pass on the message of Christ to present day young people. His study highlights the fact that young people will not shy away from using social media even though adults may do so. Consequently, the scholar suggested that the church should meet the youth on social media where they are. Then and there, he argues the church can entice them with the message of Christ and the teaching of the church in a new way of delivery.

Dankasa (2010) noted the prevalent presence of Catholic young people on Facebook and YouTube. He highlighted young people's heavy presence on social media as an Opportunity for the church to reach out to the youth. However, his study does not tell us how the youth can use social media for peer evangelization.

Moberg, Sjo, Golo, Erdis, Hart, Cardenas, Benyah, and Jo (2019), explored how young adult university students in Ghana, Turkey and Peru use social media for religious purposes. Their study revealed that the students in all the three countries use social media to learn about their religious identity and to inquire critically into religious related issues.

In his study, Obinna (2014) evaluated the perception and use of social media in the spread of the gospel by Christians in Southern Nigeria. White, Tella and Ampofo (2016) explored the Facebook activities of some Ghanaian Pentecostal pastors from a missional perspective. Their study found out that many people from different religious and societal backgrounds follow Ghanaian pastors. Further, their study revealed that through Facebook, the pastors and the congregation are enabled to form diverse relationships with different people without being hindered by geographical limits. These findings relate to the current study since one of the hallmarks and functions of the social media is the ability to transcend geographical boundaries thereby enhancing evangelization.

Another study by Olusola (2015) explored the emergence of a digital Church and an e-Culture in Nigeria. The study used a sample size of about 426,360 Facebook subscribers in Nigeria with 72% between the ages of 18 and 34. His study established a tripartite relationship among religion, culture and communication. Pertinent to this current study was Olusola (2015) finding that

the church in Nigeria could benefit immensely from developments in the digital space for evangelization work. Additionally, the scholar identified the youth as best placed not only to use social media for evangelization but also to offer training to the older generation in parishes.

In Eastern Africa, young people do not normally attend adult Small Christian Communities. These are communities (subsets) that are geographically linked to a parish. Therefore, there is a need to envision different types of Small Christian Communities tailored for the youth that incorporate their affinity to social media. Kenyan Catholic youths for instance can be attracted to the Small Christians Communities through the use of social media since they are active on this space. Subsequently, the suggestion is that social media should be used not superficially as a causal online networking but put at the service God's word and evangelization (Healey, 2011).

Tarimo (2016) analyzed social media use among Catholic youth and its implication on their faith in the diocese of Moshi Tanzania. The target population was 21,348 according to recent statistics for the youths in the Catholic Diocese of Moshi (Msafiri, 2015). An online survey was submitted to the 220 youths between 18 and 35. Primary data was obtained through self-administered online surveys. On the other hand, secondary data were obtained from review of available documents on the topic. Published materials such as journals, books, articles, reports, websites and other sources were consulted to obtain secondary data. His exploration revealed that Catholic young adults in Moshi diocese are very active on social media. Through a survey, the researcher established that Facebook was most used and accessed using smartphones. The current inquiry examined how the Catholic young adults in Nairobi used

Facebook for faith sharing purposes. The New Media theory was employed to examine the extent to which the respondents used social media for peer evangelization.

In his study Chemutai (2017) observed that young people at St Peter Claver's Catholic Parish in the Archdiocese of Nairobi are social media literate. However, except for the priests in charge, many church leaders are not social media savvy. Consequently, they lag behind in the use of social media and fail to reach out to the youth. This scenario Chemutai notes hampers youth evangelization. The current study explored how Catholic youths can use social media to evangelize fellow youths since they are active consumers of social media.

Overall, this literature review suggests that today, social media is a significant factor in the youths' lives and Church's work of evangelization. Similarly, the millennial generation in the Catholic Church by virtue of their baptismal calling and being social media savvy are better placed to evangelize their peers online. Using the New Media Theory, the current study went beyond this literature review and explored how young people themselves can use social media for peer evangelization in Nairobi thereby countering negative content online.

### Conceptual Framework

A conceptual framework describes variables in a study and the relationship that exists between them. The description and relationship between variables is either represented in a graphical or narrative way. In the main, a conceptual framework simplifies the questions and aims of an inquiry. It is a structure that guides the study (Punch, 2005).

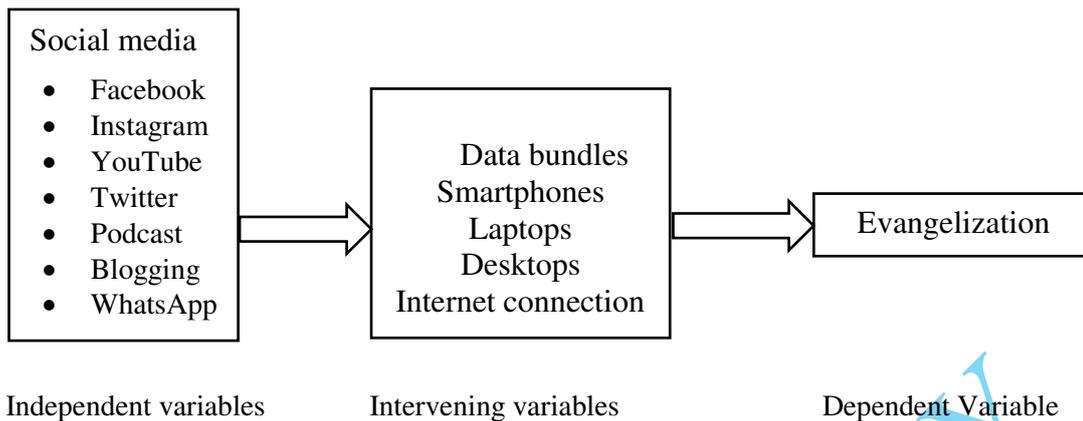


Figure 2. 1: Conceptual Framework

Source: Author (2021)

### Discussion

The conceptual framework proposed in this inquiry consisted of three dimensions that depict young people's social media evangelism. Young people in this study and as suggested by Gangneux (2019) were assumed to be active creators and consumers of social media content. Social media has been treated as the independent variable whereas evangelization as the dependent variable. On the other hand, data bundles, smartphones, laptops, desktops and internet connection are the intervening variables. Importantly, in reference to this study, the New Media theory helped the researcher to explore how Catholic youths can use social media for peer evangelization.

### Summary

This chapter reviewed relevant literature in relation to the use of social media for evangelization among the youth. The New Media theory was also discussed and presented as the theoretical framework for this study. The methods and procedures for data collection and analysis are presented in the next chapter.

DAYSTAR UNIVERSITY

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### Introduction

In this section, the researcher discusses the research design, population, sample size, sampling techniques, data collection instruments, data collection procedures, a data analysis plan and an ethical plan that will be deployed to answer the research problem of the current study. These components not only helped the researcher to address the research issue under study effectively but also coherently and logically.

#### Research Design

This exploration was guided by a descriptive survey research design. Furthermore, a mixed method approach was used to design sampling techniques, data collection instruments and the eventual analysis of both quantitative and qualitative results. The research sought to explore how Catholic youths in the archdiocese of Nairobi can use social media for peer evangelization.

Furthermore, the adopted descriptive survey research design furnished the researcher with a framework in which the present study's objectives were addressed not only appropriately and but also adequately. In other words, as Fuglseth, Grønhaug and Jörnsten (2018) puts it, the descriptive research design helps the researcher to draw a picture of the phenomenon under investigation. The design is further underscored by Mugenda and Mugenda (2019) who asserted that the descriptive research design is ideal for studies where the researcher seeks to determine the extent of a research phenomenon, for instance,

in the current study on the extent to which Catholic youths in Nairobi use social media for peer evangelization.

Similarly, a mixed method approach was used since the present inquiry intended to address the research questions with both quantitative and qualitative answers. Therefore, the need for scientific research methodologies from both approaches. According to Malama (2019), a mixed approach provides better information to comprehend a research issue under examination than a single approach.

#### Target Population

Oladipo, Ikamari, Barasa and Kiplanga'at (2015) posited that a population are the members of a specific group in which research will be conducted. Further, the population can either be homogeneous or heterogeneous. According to the Kenya National Bureau of Statistics (2019), Nairobi city recorded a population of 4, 010, 447 in the 2019 national population census. Approximately 49 percent of this population are young people aged from 15-34. Likewise, of the same age bracket 1,702,662 own a mobile phone and 1,329,562 use the Internet (KNBS, 2019).

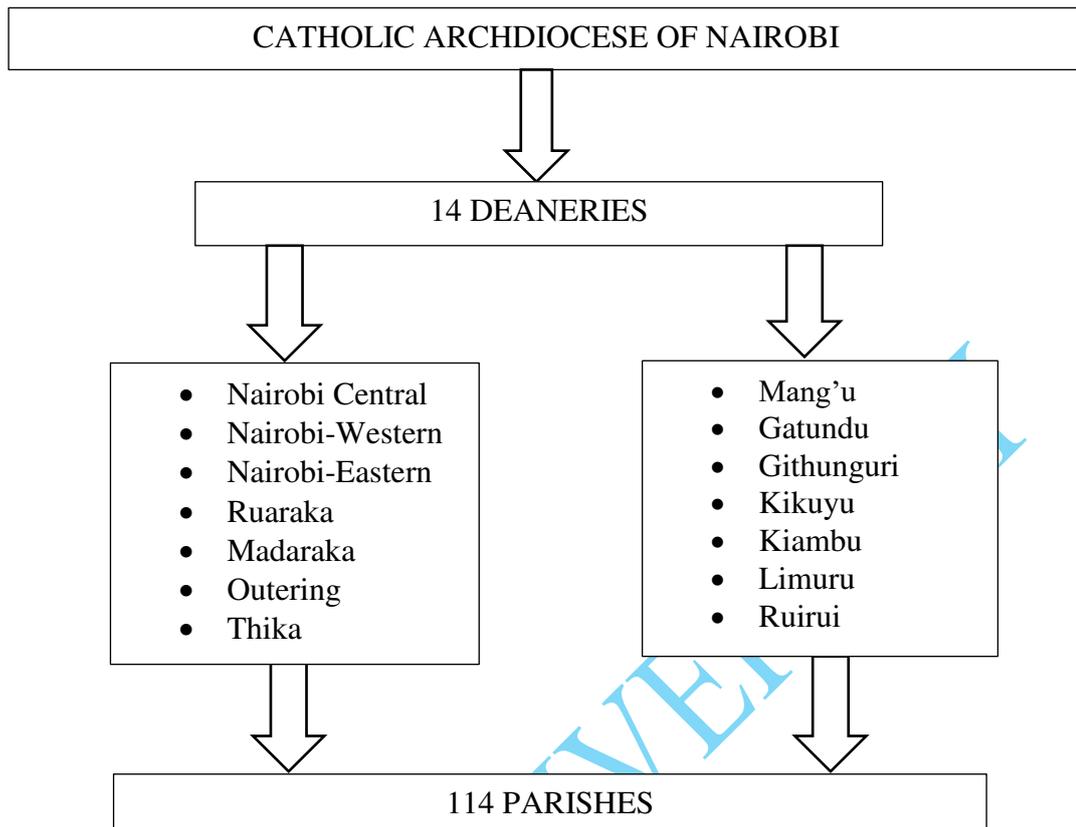
The target population of this research were Catholic youths in Nairobi. According to the Nairobi Catholic Archdiocesan youth office the population of the youths in the Catholic Archdiocese of Nairobi is estimated at 23,000. Besides, due to social mobility necessitated mainly by school and employment, the population of Catholic youths in Nairobi fluctuates (Tutu & Oponng, 2017).

The Catholic Church in Nairobi is currently divided into 14 geographical entities called deaneries. Each deanery is further subdivided into smaller entities called parishes. There are 114 parishes in Nairobi. Catholics who are baptized

and reside in Nairobi belong to one of these parishes. The researcher purposively adopted Nairobi for its metropolitan characteristics and a proliferation of social media use that provided necessary information regarding this study's research questions. The rationale being that purposive sampling permits researchers to select cases and include them into a sample based on their particular settings crucial to a study (Taherdoost, 2016). Additionally, the researcher had easy access to this population.

The Catholic Archdiocese of Nairobi is situated in Nairobi County. It is one of the four ecclesiastical provinces (Archdioceses-Metropolitans) which make up the Catholic Church in Kenya. The other three are: Kisumu Metropolitan, Nyeri Metropolitan and Mombasa Metropolitan. As a Metropolitan district, the Catholic Archdiocese of Nairobi comprises the diocese of Ngong, Machakos, Kitui, Nakuru, Kericho and Military Ordinariate. Each diocese is headed by a bishop. The diocese is further divided into parishes headed by a parish priest (Kimani & Chege, 2017).

Currently, the Catholic Archdiocese of Nairobi is headed by his Eminence John Cardinal Njue. As an entity of its own, the Archdiocese of Nairobi is divided into 14 deaneries each led by a dean and has 114 parishes. It covers an area of 3,721sq. Km and serves a population of over 4 million of which 1.6 million are Catholic.



*Figure 3.1: Archdiocese of Nairobi Organogram*

Source: Archdiocese of Nairobi Head Office (2020)

Lastly, Wachege and Langat (2019) advanced that there is a high rate of social mobility among many Catholic youth in the archdiocese of Nairobi. Most of these youths the scholars underlined have an allegiance to a parish but reside elsewhere as is the case with St Peter Claver's Catholic parish in Nairobi County. Consequently, the present study targeted registered Catholic youths who reside within the parish area. Another specific characteristic was youths who were active on social media.

#### Population

The study population was drawn from the available parish youth registers in these 114 parishes divided into 14 deaneries. Martínez-Mesa, González-Chica, Duquia, Bonamigo and Bastos (2016) suggested that the target population is the

entire set of subjects or cases whose characteristics are of interest to the researcher. The present study specifically targeted youths in Nairobi Central and Kiambu deaneries. These two deaneries and the eight parishes therein were purposively chosen because they are representative enough of the entire population and provided relevant information to this inquiry as Kothari (2004) states on purposive sampling.

Nairobi Central deanery furnished information from a more social media savvy demographic and cosmopolitan part of the archdiocese. Meantime, it was important that this study also captured information from the outskirts of Nairobi to explore how youths in those areas fare regarding the use of social media for youth peer evangelization hence the choice of Kiambu deanery. Ultimately, the four parishes from each deanery in the current inquiry generated a total population of 872 registered youths.

*Table 3.1: Population Matrix*

No	Nairobi Central Deanery-Parishes	Population
1	Our Lady Queen of Peace	76
2	St Catherine of Alexandria	46
3	Shrine of Mary Help of Christians	80
4	Paul Chapel	300
	Total	502
	Kiambu Deanery-Parishes	
5	St Stephen	60
6	St Peter & Paul	150
7	St Martin de Porres	60
8	Our Lady of the Holy Rosary	100
	Total	370
	Overall Total	872

### Sample Size

According to Punch (2005) both quantitative and qualitative studies require sampling because a study cannot embrace everything. Therefore, a representative sample of the population is needed. Consequently, in this study a multi-stage

sample where from the fourteen deaneries two (Nairobi Central and Kiambu) and eight parishes four per deanery was purposively sampled. The total sample size representative of the Catholic youths in this study was 267. It was determined by using Krejcie and Morgan's sample size determination formula.

$$S = \frac{X^2 NP (1-P)}{d^2 (N-1) + X^2 P(1-P)}$$

Or

$$S = \frac{X^2 NP (1-P)}{d^2 (N-1) + X^2 P(1-P)}$$

Where,

S = required sample size

$X^2$  = the table value of chi-square for 1 degree of freedom at the desired confidence level (0.05 = 3.841)

N = the population size

P = the population proportion (assumed to be .50 since this would provide the maximum sample size)

d = the degree of accuracy expressed as a proportion (.05)

Therefore, applying the formula to the target population the sample size is obtained as follows:

$$S = \frac{X^2 NP (1-P)}{d^2 (N-1) + X^2 P(1-P)}$$

$$S = \frac{1.96^2 (872) (0.5) (1-0.5)}{(0.05^2) (872-1) + 1.96^2 (0.5) (1-0.05)}$$

$$S = \frac{837.4688}{2.1775+0.9604}$$

$$S = \frac{837.4688}{3.1379}$$

$$S = 266.8883011$$

$$S = 267 \text{ rounded up to the nearest whole number.}$$

According to Mugenda and Mugenda (2019) when strata differ in sizes but homogeneous within, the sample size is allocated proportionally. Thereafter, elements within each stratum are separately and randomly selected.

The fraction formula that is used for proportional allocation is:

$$n_h = (N_h / N) \times n.$$

Where  $n_h$  is the sample size for stratum  $h$ ,

$N_h$  is the population size for stratum  $h$ ,

$N$  is total population size, and

$n$  is total sample size (Kothari, 2004).

Therefore, when the formula is applied to the two strata of the current study respectively, the proportionate sample sizes are as follows:

*Table 3.2: Sample Size Tabulations*

Nairobi Central Deanery	Kiambu Deanery
$n_h = (N_h / N) \times n$	$n_h = (N_h / N) \times n$
$n_h = (502 / 872) \times 267$	$n_h = (370 / 872) \times 267$
$n_h = (0.5756880733944) \times 267$	$n_h = (0.4243119266055) \times 267$
$n_h = 153.70871559633$	$n_h = 113.29128440366$
$n_h = 154$ rounded up to the nearest integer.	$n_h = 113$ rounded down to the nearest integer.

Then using the proportionate allocation method and its fraction formula;  $n_h = (N_h / N) \times n$ , youths will be sampled through simple random sampling from each of the four parishes sampled in the respective deanery as follows:

*Table 3.3: Proportionate Sample Size Matrix*

No	Nairobi Central Deanery-Parishes	Population	Sample size
1	Our Lady Queen of Peace	76	23
2	St Catherine of Alexandria	46	14
3	Shrine of Mary Help of Christians	80	25
4	Paul Chapel	300	92
	Total	502	154
	Kiambu Deanery-Parishes		
5	St Stephen	60	18
6	St Peter & Paul	150	46
7	St Martin de Porres	60	18
8	Our Lady of the Holy Rosary	100	31
	Total	370	113
	Overall Total	872	267

## Sampling Techniques

This study applied mixed sampling. The use of purposive and stratified random sampling methods as was the case in the current exploration renders itself to mixed sampling (Kothari, 2004). Out of the 14 deaneries (strata), two strata that is Nairobi Central and Kiambu were purposively chosen as sampling units for a stratified sample. Here, the socio-economic variable was used to classify and choose the deaneries (subpopulations) as Mugenda and Mugenda (2019) and Kothari (2004) suggested.

Subsequently, out of the 20 parishes in the two deaneries (Nairobi Central 12 and Kiambu 8) the researcher purposively sampled eight parishes (see Table 3.3) because they would provide relevant information to the present study. These choices are corroborated by Ilker et al., (2016) suggestion that purposive sampling enables a researcher to select individuals or groups for their knowledge and experience on the research problem.

Lastly, the lists of all registered youth members provided by the youth chaplains in the sampled parishes were used as sampling frames. Thereafter, each member of the target population was assigned a unique number. Accordingly, using simple random sampling, from the stratified samples, proportionately allocated to each deanery; 154 and 113 youths were sampled respectively. This simple random sampling was conducted through a lottery draw method in each of the sampled parishes. The researcher later traced the drawn youths and gave them the questionnaire to answer.

Punch (2005) stated that, random sampling helps a researcher to analyze data and generalize the findings to the whole population. This inquiry sought to do the same. As earlier stated, there are no major differences among these

deaneries hence the purposive sampling of just two of the deaneries with a purposive sampling of two different locations to cater for any difference occasioned by the urban and peri-urban demographic.

#### Data Collection Instruments

Mugenda and Mugenda (2019) suggested that in social science research, questionnaires and interview schedules are the commonly used data collection tools. The current study adopted the mentioned instruments to capture both statistical and thematic data. This was also in conformity with Bryman (2012) who argued that quantitative research's findings can be enhanced by using more than one way of measuring a concept.

Consequently, there was a questionnaire and an interview guide to address the objectives of the present study. According to Selvam (2017), survey research provides results that are quantitative and descriptive in nature with the quality of generalizability. Therefore, the instruments adopted and eventual statistical analysis in this study enabled the researcher to generalize the findings to the entire population.

In the same vein, the questionnaire incorporated both open ended and closed ended. Zhou, Wang, Zhang and Guo (2017) revealed that closed questions are easy to answer and ensures a high response rate. The researcher envisaged four sections in the questionnaire. Part one collected the respondents' demographical details. Part two was designed to capture how the respondents use social media. In part three the questionnaire required the respondents to state the extent to which they use social media for peer evangelization. Lastly, in part four of the questionnaire, respondents were asked to state the challenges they faced in using social media for peer evangelization.

In order to enhance the quantitative research findings, the researcher purposively sought qualitative information from youth chaplains and leaders in the sampled parishes plus officials at the Nairobi archdiocesan office. In total thirteen interviews and not the initially designed twenty were conducted. The other interviewees were not available. Therefore, an interview guide was drawn and employed to construct meaning on how Catholic youths in Nairobi could use social media for evangelization among their peers from the interviewees.

#### Data Collection Procedures

The interviews and questionnaires were administered on Sundays after church service in six parishes. Due to the protracted lockdown in 2020, respondents in two parishes: St Paul Chapel and Shrine of Mary Help of Christians (Nairobi-Central deanery) answered an online questionnaire. A link was sent to them through the mediation of their youth chaplains. The researcher had foreseen the need for a research assistant among Daystar University Communication Master's students. However, due to Covid-19, the idea was dropped. Nevertheless, the researcher comfortably managed to collect the data.

The researcher liaised with the church and service leaders to notify the randomly sampled youths in church to stay behind after the service. These youths were then briefed about the study and how they got sampled; and once they consented to be part of the study, the researcher administered the questionnaires to the respondents who were active on social media. Regarding interviews, the researcher took notes and used a recorder to capture verbatim the interviewees' answers.

### Pretesting

To minimize and avoid ambiguity, the questionnaire underwent a pilot testing on respondents from the deaneries outside the sampled population. The researcher purposively selected twelve youths with their consent to answer the questionnaire. This exercise helped the researcher to gauge the suitability of the questionnaire for the intended study. These twelve youths were used in the pilot-test phase because they shared similar characteristics with other Catholic youths who have the same mandate to spread the Christian message. The feedback from these pre-testing respondents enabled the researcher to reframe the questionnaire accordingly thereby making it comprehensive and appropriate (Hilton, 2015).

### Validity and Reliability

Validity and reliability are concepts that are used to establish accuracy and the quality of the research. Reliability refers to the consistency of a measure internally and over time. The question here is whether under the same conditions significant results can be replicated by other researchers. Validity answers the question of whether the measuring instrument is actually measuring what it is meant to measure (Mugenda and Mugenda, 2019). Put differently, validity wants to know whether the researcher adhered to the scientific research methods (Jordan, 2018). In this study, to establish validity, the questionnaire was framed around the research questions and then there was randomization of the sample group. The pretesting exercise also helped the researcher to refine the questionnaire and remove inconsistencies thereby making it reliable.

### Data Analysis and Presentation

Kothari (2004) suggests that computers are ideal for data analysis. Therefore, in the current study, the researcher cleaned, coded, processed and

analyzed quantitative data using IBM's Statistical Package for the Social Scientists (SPSS) version 26. The cleaned questionnaires were individually serialized and each question was assigned a unique numerical code in SPSS. Thereafter, data was entered into the SPSS software. Based on the objectives, different reports were then generated. Later, these reports were presented in the form of figures, charts and frequency distribution tables. This was applied to both categorical and numerical variables (Mugenda & Mugenda, 2019).

Subsequently, the researcher summarized and analyzed data at three levels of descriptive, explanatory and interpretive in relation to the objectives and research questions of this inquiry. On the other hand, interviews were analyzed based on the emergent themes in the transcripts and meaning gleaned from them (Creswell, 2007). The researcher also added relevant quotes to the narratives of the themes in the findings reported in chapter four.

#### Ethical Considerations

The researcher explained the purpose of the study to the respondents before administering the questionnaires. The researcher also indicated that participation was on voluntary basis. The researcher also guaranteed confidentiality regarding the responses of the respondents. To this effect, the research first sought and obtained consent from the respondents. Therefore, the researcher also allowed the respondents to ask questions so as to address their potential apprehensions before starting the survey. The researcher also explicitly asked respondents if they were going to participate in the study. The researcher also availed a participant information sheet to the participants.

Additionally, the researcher sought and obtained permission and ethical clearance from relevant authorities to conduct the research. The authorities in

question were the Government of Kenya (National Commission for Science, Technology and Innovation), Daystar University (DU Review Board) and the Catholic Church youth office in Nairobi and from the respective parishes where the respondents were registered. This information was shared with the respondents. The researcher also assured the respondents of accessibility to the findings of the study at the Daystar University library. The respondents were assured by the researcher that their responses would be treated with utmost confidentiality and that any information gathered during the study would not be availed to anyone who was not part of this study. The researcher ensured that any data related to this study was kept safely.

Lastly, although the researcher is a Catholic priest, he does not work in any parish in Nairobi and has no direct link with the sampled population. Therefore, there were no issues of biasness. The researcher used a code sheet whereby each of the eight parishes was assigned a unique number. Questionnaires were therefore coded and identified with the unique number of the parish.

#### Summary

This chapter presented the research design of this study. In order to answer appropriately the research questions of this study, this chapter adopted a descriptive design. Besides, this chapter discussed these topics: relevant populations of the study, the sampling method that was used in the study, the data collection instruments and the procedures for data analysis. Ethical issues of the study were also presented in this chapter. The next chapter will be dedicated to matters of data presentation, analysis and interpretation.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND INTERPRETATION

#### Introduction

This study sought to describe the use of social media among Catholic young people in the archdiocese of Nairobi for peer evangelization. The New Media Theory guided this inquiry. The research objectives endeavored to look at the use of social media among Catholic young people in Nairobi. Additionally, the study also sought to ascertain the extent to which they use social media and the challenges they face while evangelizing. In this section, the researcher will present the findings, analysis and interpretations of data from the respondents. The findings have been presented in the form of tables, figures and their resultant narratives that seek to explain and interpret these findings in the light of the literature reviewed in chapter two.

#### Response Rate

The study targeted a total sample size of 267 drawn from Nairobi Central and Kiambu deaneries. However, after a thorough sorting and analysis, it was discovered that six questionnaires were incomplete in essential variables such as gender. In other cases, respondents left many questions unanswered thereby rendering these six questionnaires unusable. Consequently, these were eliminated and the remaining 261 were analyzed hence the response rate of 97.8 percent. According to Mugenda and Mugenda (2003), a response rate of 50 percent of the population is adequate for analysis and inference, 60 percent is good and a response rate of 70 percent and over is excellent. Therefore, the response of 97.8 percent in this study was excellent.

## Analysis and Interpretation

### Gender of the Respondents

The study sought to find out the gender of the respondents. Out of the total 261 respondents analyzed, 54.8 percent of the respondents were female and 45.2 percent of the respondents were male as shown in Table 4.1.

*Table 4. 1: Gender of the Respondents*

	Frequency	Percent
Male	118	45.2
Female	143	54.8
Total	261	100

The results in Table 4.1 indicate that the majority of the respondents were female. The finding was indicative of a representative study population.

### Deanery Membership of the Respondents

The researcher targeted two deaneries in the archdiocese of Nairobi namely Nairobi Central and Kiambu deanery. The study sought to find out the deanery membership of the targeted respondents. The results are shown in Table 4.2.

*Table 4. 2: Respondents by Deaneries*

	Frequency	Percent
Nairobi Central	149	57.1
Kiambu	112	42.9
Total	261	100

The research established that Nairobi Central deanery accounted for 57.1 percent of the respondents while Kiambu deanery posted 42.9 percent of the total sample size analyzed. More than half of the respondents were drawn from Nairobi Central deanery.

### Social Status of the Respondents

The researcher targeted Catholic youths aged between 18 and 30 registered in the sampled parishes within Nairobi-Central and Kiambu deaneries. The

research sought to investigate the social status of the targeted respondents. Table 4.3 presents the social status of the respondents.

*Table 4.3: Respondents by Social Status*

	Frequency	Percent
Employed	55	21.1
Self-employed	25	9.6
Unemployed	30	11.5
Out of work and looking for work	21	8.0
Out of work but not currently looking for work	11	4.2
A student	119	45.6
Total	261	100

The study found out that most of the respondents (45.6 percent) were students. Those in employment accounted for 21.1 percent of the respondents and the unemployed were 11.5 percent of the respondents. The higher number of student respondents was expected. The finding is reflective of the age bracket (18-30) of the respondents.

#### Educational Level of the Respondents

The study also sought to capture the educational level of the respondents.

Table 4.4 shows the responses to this question.

*Table 4.4: Educational Level of Respondents*

	Frequency	Percent
Primary	1	0.4
Secondary	28	10.7
Undergraduate	192	73.6
Postgraduate	32	12.3
Others	8	3.1
Total	261	100.1

In terms of educational level, the study established that the overwhelming majority of the respondents at 73.6 percent have attained undergraduate studies. The second category was occupied by 12.3 percent of the respondents who have reached postgraduate level and in third place were respondents who reached secondary education level. The secondary education level respondents registered

10.7 percent of the total respondents as indicated in Table 4.7. These findings are indicative of a representative study population. The higher number of undergraduate respondents was expected given the age bracket of the respondents. From Table 4.7 it may also be construed that the majority of catholic youths in the archdiocese of Nairobi are literate and therefore capable of interacting with social media.

#### Use of Social Media among Catholic Youths

In order to explore how catholic youths in Nairobi use social media, the researcher asked the respondents questions around social media use and interaction. The findings indicate that the respondents are computer and social media savvy. The study established that 70.1 percent of the respondents reported that they owned a smartphone, 12.3 percent of the respondents used internet regularly and 6.9 percent of the respondents noted that they have social media accounts as shown in Figure 4.1.

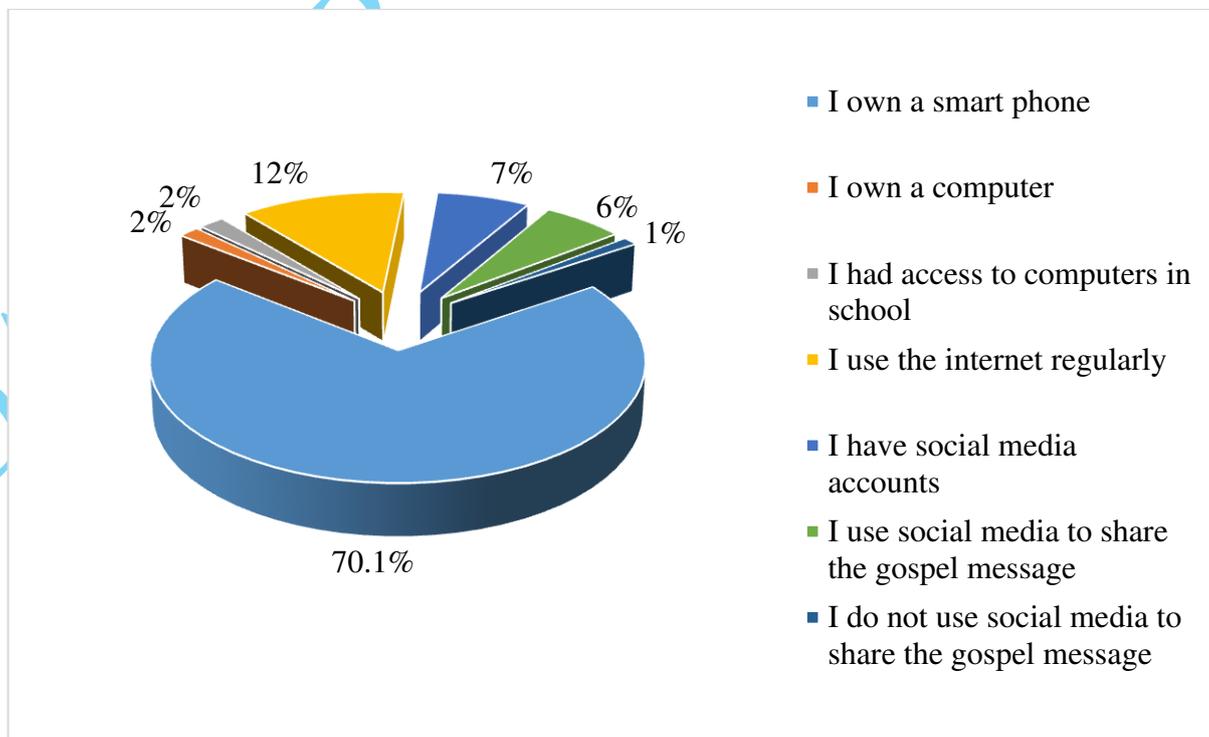


Figure 4.1: Use of Technology

These findings seem to indicate that majority of Catholic young people in the archdiocese of Nairobi access internet through their smartphones. Consequently, even the sharing of faith content with their peers on social media appear to happen on their smartphones. This affirms one of the basic thesis and assumption in the New Media Theory that through digitalization all media (Television, telephone and computers) will converge on the internet (Holmes, 2009). These findings also agree with those of Ndlela and Mulwo (2017) whose study indicates that the increase in accessibility to smartphones and mobile internet has led social media in Kenya to be part of everyday life for the youthful demographic.

#### Respondents mostly Used Social Media Platforms

The study also sought to explore the respondents' social media platform affiliations. This was to measure the most used social media among Catholic youths in Nairobi. WhatsApp emerged as the most used social media among catholic youths in Nairobi. Respondents had to tick more than one option on a list of Facebook, Instagram, Twitter, WhatsApp, YouTube, Skype and others. Figure 4.2 shows the analysis.

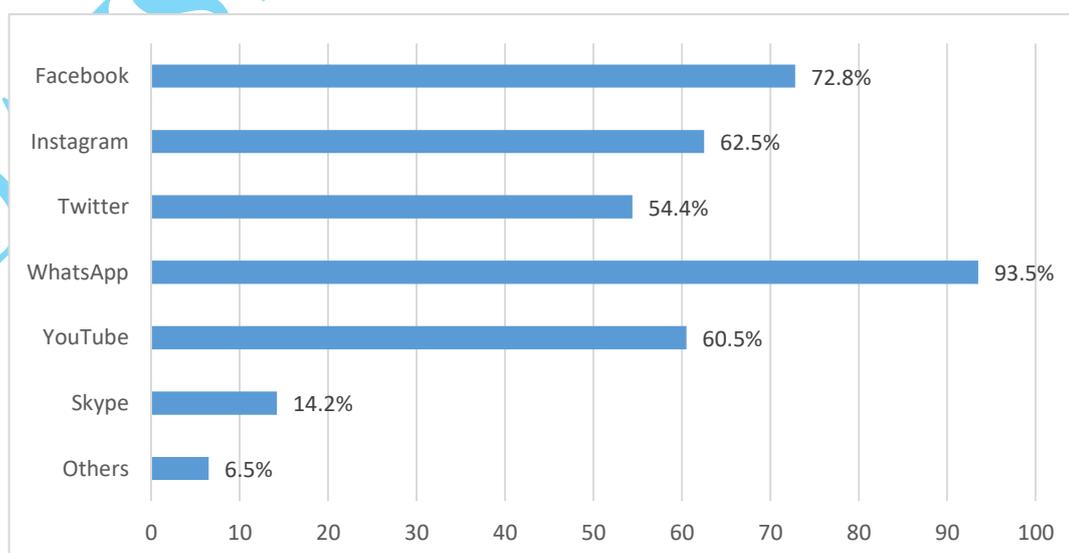


Figure 4.2: Respondents mostly Used Social Media Platforms

The study revealed that 93.5 percent of the respondents are on WhatsApp. While 72.8 percent of the respondents are on Facebook and 62.5 percent of the respondents are on Instagram. These results suggest that most Catholic youths in the archdiocese of Nairobi are active users of WhatsApp. It also suggests that WhatsApp, Facebook and Instagram are the most popular social media platforms among Catholic youths and by extension for peer evangelization. However, Tarimo (2016) indicated in his study that Facebook and not WhatsApp is top on the list of the most used social media among the youth in Moshi, Tanzania. Besides being in a different country, this difference in results may be attributed to the fact that Tarimo (2016) carried his study four years before the present study. In the interim, social media preferences among youths may have changed.

#### Number of Social Media Groups to which Respondents belong to

The research sought to find out the number of social media groups to which the respondents belong. It is evident from the findings of the study that belonging to a social media group is a practice that is prevalent among the respondents. Additionally, the findings suggest that groups enhance interactive on social media networks. Table 4.8 presents the distribution of the respondents by the number of social media groups to which they belong.

*Table 4.5: Respondents Social Media Groups*

	Frequency	Percent
1 group	9	3.4
2 groups	16	6.1
3 groups	31	11.9
4 groups	26	10.0
5 groups	28	10.7
More than 5 groups	151	57.9
Total	261	100

The study established that more than half of the respondents (57.9 percent) reported that they belong to more than five social media groups. The findings

also show that 11.9 percent of the respondents belong to three social media groups. Respondents who have membership in five social media groups accounted for 10.7 percent. These findings shown in Table 4.8 indicated that overall 96.6 percent of the respondents belong to more than one social media group. This is against the backdrop of a mere 3.4 percent of the respondents who reported that they belong to one social media group only. This evidence would also make the respondents' belonging to more than one social media group appear as part of their social interaction with peers.

#### Time Respondents spend on Social Media per Day

Next the study measured how much time the respondents spent on social media per day. Most young people surveyed, 49.4 percent said that they spent three hours and above on social media per day. On the other hand, 20.7 percent of the respondents indicated that they spent one to two hours per day on social media. The third group (14.6 percent) revealed that they spent two to three hours per day on social media as indicated in table 4.9.

*Table 4.6: Time spent on Social Media*

	Frequency	Percent
Less than 30 Minutes	11	4.2
30-60 Minutes	29	11.1
1-2 Hours	54	20.7
2-3 Hours	38	14.6
3 Hours and above	129	49.4
Total	261	100

These findings suggest that catholic youths in the archdiocese of Nairobi spent a considerable amount of time on social media. Overall, a majority (95.8 percent) of the respondents spent at least half an hour and more a day on social media. This may suggest that being on social media for the majority of the respondents is part and parcel of their daily routine. The current study's findings confirm Tarimo (2016) who analyzed social media use among Catholic youth

and its implication on their faith in the diocese of Moshi in Tanzania. His study indicated that most Catholic young people in the diocese of Moshi are on social media most of the time.

#### The Respondents' Social Media Usage

The researcher in the current study also posed a direct question on how the respondents used social media. A list of options was provided and the respondents had to tick more than one option. The findings indicate that the respondents use social media for a variety of reasons. Apparently, the respondents hardly use social media for political engagement as only 4.6 percent indicated that they used social media for politics. Overwhelmingly, communication with friends, appears to be the main motivation for consuming social media among the respondents. Figure 4.3 gives the graphical responses to this question.

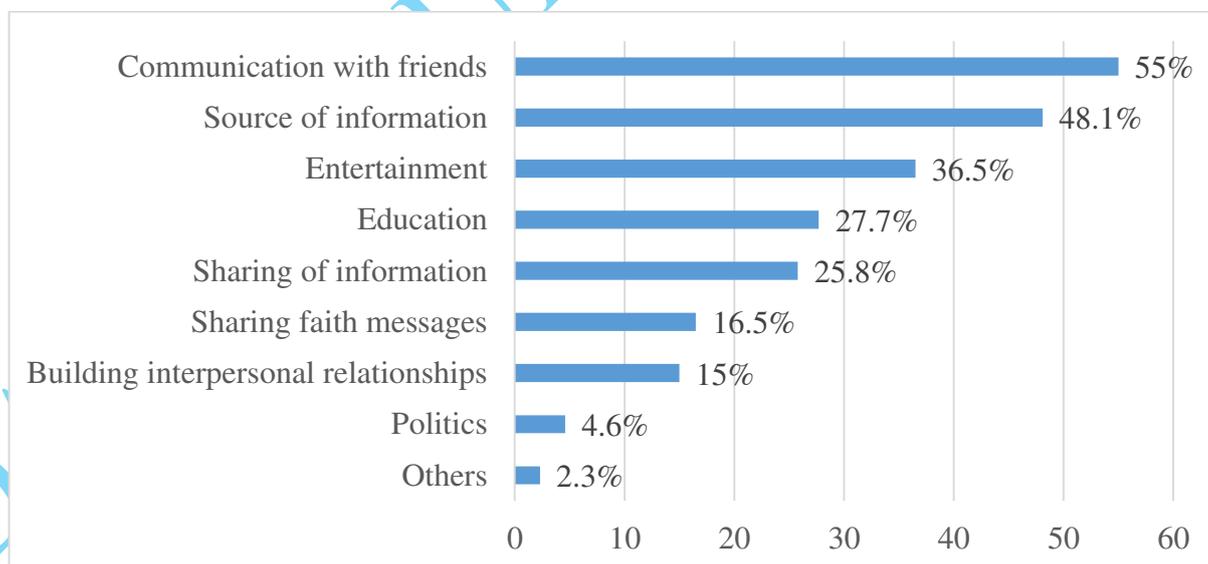


Figure 4.3: How Respondents Use Social Media

The study established that most of the respondents (55 percent) use social media for communication with friends. The second highest group was 48.1 percent of the respondents who indicated that they used social media as a source of information. In the third place, 36.5 percent of the respondents noted that they

use social media for entertainment. These usage preferences seem to suggest that a majority of more than half of the respondents adopted social media primarily as a communication tool. Later, they employ it for other purposes too. These findings corroborate with Rahman (2018) who argued that ultimately young people have an interest in social media because of its interactivity properties which permits them to connect with their family and friends.

#### Most Used Social Media Platforms for Evangelism

Furthermore, the study sought to find out the most used social media platform for faith sharing among the respondents. Table 4.10 shows that the majority of respondents surveyed (41 percent) used WhatsApp to share their faith. Facebook comes in the second place at 38.3 percent followed by Instagram at 11.9 percent. The least used social media at 0.4 percent were blogs.

*Table 4.7: Social Media Sites Mostly Used for Evangelism*

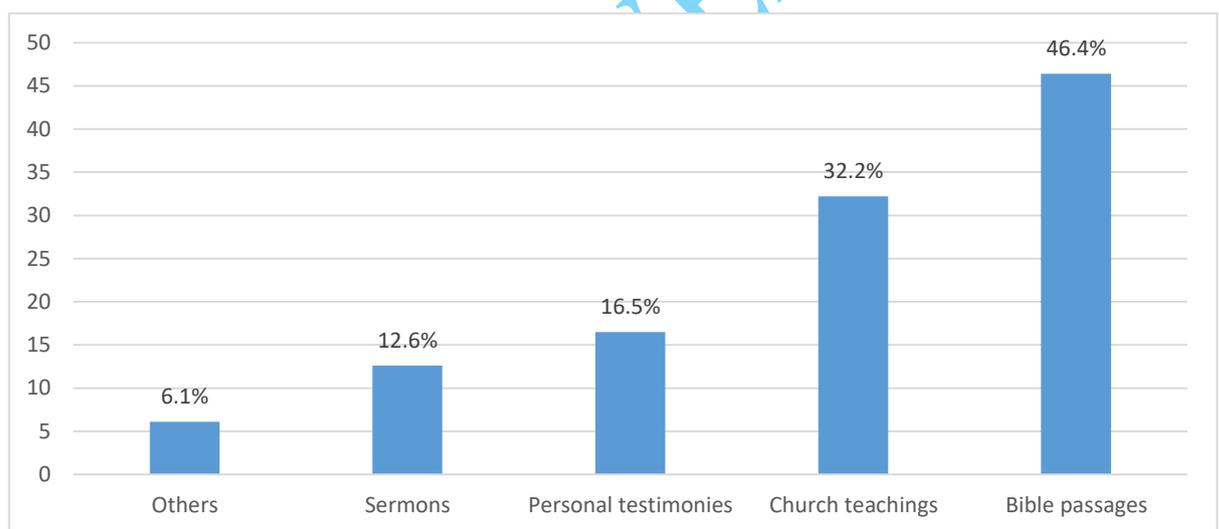
	Frequency	Percent
Facebook	100	38.3
Instagram	31	11.9
Twitter	8	3.1
Blog	1	0.4
Website	7	2.7
WhatsApp	107	41.0
Others	7	2.7
Total	261	100

The above findings in Table 4.10 indicate that WhatsApp is the most popular social media platform for sharing faith among the respondents. This seems to imply and point at WhatsApp's user friendly and convenient affordances such as forwarding of messages to peers in a group. This result confirms also the current study's other findings that most of the respondents belong to more than one social media group. These social media groups are usually formed in and associated with WhatsApp. These findings also agree with

those of Golan and Martini (2019) who highlighted the relevance of social media in transmitting religious values to young people in a media-saturated environment.

#### The Type of Faith Content by Respondents on SM

The study sought to determine the kind of faith content that the respondents posted on social media. The findings indicate that bible passages, church teachings and personal testimonies are the prevalent faith content that the respondents shared on social media. The researcher provided a list from which the respondents had to choose more than one option. Figure 4.4 shows the results to this question.



*Figure 4.4: Content Posted on SM by the Respondents*

The above findings revealed that most of the respondents (46.4) percent reported that they posted Bible passages on social media. While 32.2 percent of the respondents shared church teachings and 16.5 percent of the respondents shared personal testimonies. Bible passages appear to be the most accessible faith content to share among the respondents. It appears that bible passages are accessed from online bibles. The findings seem also to suggest that sermons given by the priests on Sundays in church are not readily available to the

respondents as only 12.6 percent of the respondents indicated that they shared sermons on social media. Similarly, this may be evidence that priests or youth chaplains do not use social media as they should in reaching out to the respondents. Generally, these findings align with those of Grant, Sturgill, Chen and Stout (2019) who suggested that users adopt social media such as Facebook, Instagram and Twitter to share bible verses.

#### Formats Used most by the Respondents to Share the Gospel Message on SM

The study also sought to find out the most used formats the respondents employed to share the gospel message on social media. In order to achieve this the respondents were asked to pick more than one option on a list of text, audio pictures, videos, live chatting and a combination of formats. The results indicate that the most preferred format is text. The findings are summarized in Table 4.8.

*Table 4.8: Formats Used by Youths to Evangelize on SM*

	Frequency	Percent
Text	161	61.7
Audio	15	5.7
Pictures	50	19.2
Videos	44	16.9
Live chatting	7	2.7
A combination	40	15.3
Grand Total	317	210.1

The findings in Table 4.8 indicate that at 61.7 percent, the majority of the respondents used text format to share the gospel message on social media. The picture format came in second at 19.2 percent and in third place was the video format at 16.9 percent. Live chatting scored the least at 2.7 percent. These results appear to suggest that when it comes to sharing the gospel message on social media, the text format is the preferred format among the respondents. Additionally, the least preferred format seems to be live chatting. These results are agreeing with the current study's findings that bible passages are the most

shared faith content on social media by the respondents. The assumption is that bible passages are in text format. Respondents seem to find it easier to copy and paste bible passages from online Bibles than creating, packaging and sharing faith content in other formats.

#### The Respondents' Keeness while talking about Jesus Christ on SM

The respondents were also asked to state their level of keenness to talk about Jesus Christ on social media. The responses were to fall under three categories: very keen, fairly keen and not keen. The results are shown in Figure 4.5.

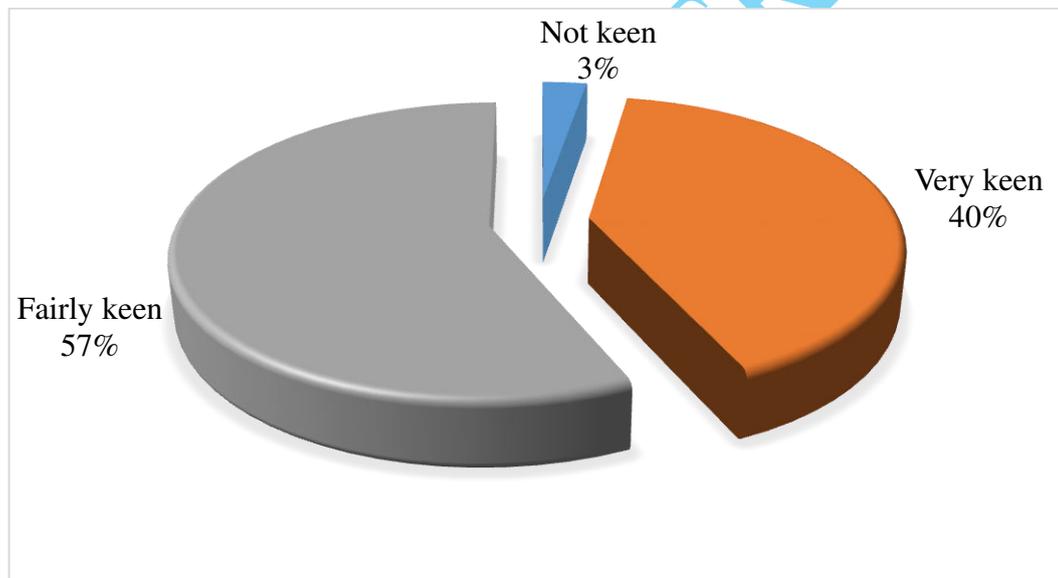


Figure 4.5: Keeness while Talking of Jesus Christ on SM

The study indicated that more than half (56.7 percent) of the respondents are fairly keen on talking about Jesus Christ on social media. Meantime, 40.6 percent of the respondents are very keen while 2.7 percent of the respondents said that they are not keen on talking about Jesus Christ on social media as shown in Figure 4.7. Taken as a block fairly keen and very keen imply that an overwhelming majority (97.3 percent) of the respondents are keen on talking about Jesus Christ on social media. This maybe alluded to the missionary

mandated of every baptized Christian which includes the youth (Ragira, Wepukhulu & Angeline, 2017).

#### Whether Social Media Improved/Deteriorated Faith Sharing

The study also sought to establish whether social media had improved or deteriorated the way the respondents share their faith. The results indicate that overall social media had improved the way the respondents share their faith. The study revealed that 43.7 percent of the respondents acknowledged that social media had somewhat improved the way they shared their faith. On the other hand, 36.4 percent of the respondents revealed that social media has improved a lot the way they shared their faith. On the other hand, 11.1 percent of the respondents indicated that social media has not changed the way they shared their faith as shown in Table 4.9.

*Table 4.9: How SM Improves/Deteriorates Evangelism*

	Frequency	Percent
Improved a lot	95	36.4
Somewhat improved	114	43.7
Has not changed	29	11.1
Somewhat deteriorated	17	6.5
Deteriorated a lot	6	2.3
Total	261	100

Based on the results in Table 4.9, the combined percent of the respondents who reported that social media had somewhat deteriorated and deteriorated a lot the way they shared their faith is 8.8 percent. Conversely, the combined percent of the respondents who noted that social media had somewhat improved and improved a lot the way they shared their faith is 80.1 percent. Therefore, it can be safely deduced from the results that social media has improved the way the majority of the respondents shared their faith. It may also imply that social media's characteristics of being fast, interactive, immediacy and unrestricted by physical limits favors the sharing of faith content among the respondents.

### Whether Social Media Helped in Evangelism

Similarly, the study sought to determine whether social media had helped the respondents to share their faith in Jesus Christ. In general, the findings indicate that social media had helped the respondents to share their faith in Jesus Christ. Table 4.10 presents the results.

*Table 4.10: How Social Media Aids in Evangelism (SM)*

	Frequency	Percent
Helped very much	121	46.4
Helped somewhat	85	32.6
Helped a little	52	19.6
Has not helped at all	3	1.1
Total	261	100

It is evident from the findings in Table 4.10 that 46.6 percent of the respondents found social media very helpful in sharing their faith. Meanwhile, 32.6 percent of the respondents indicated that social media somewhat helped them to share their faith in Jesus Christ. In the third place, 19.6 percent of the respondents stated that social media had helped them a little to share their faith in Jesus Christ. Though negligible, it was interesting that 1.1 percent of the respondents indicated that social media had not helped them at all to share their faith Jesus Christ. This could be attributed to a negative mentality towards social media among the 1.1 percent of the respondents who appear to see social media as a problem and unsuitable for spreading faith in Jesus Christ (Ruiz, 2014)

Similarly, Dyikuk (2017) suggested that some Christians have a negative outlook on social media. Consequently, the scholar argued that the church must not treat social media as polluted. Instead, the church should embrace social media as an opportunity and a channel for transmitting the message of Christ to contemporary youths. Overall, the findings suggest that social media has helped the majority of the respondents to share their faith in Jesus Christ.

### The Importance of SM as a Channel for Evangelism

The findings presented in Table 4.11 capture the responses to the question of the importance of social media as a channel for sharing the gospel message. Largely, the findings seem to suggest that among the respondents, social media is an important channel for sharing the gospel.

*Table 4.11: Importance of SM as Channel for Evangelism*

	Frequency	Percent
Extremely important	75	28.7
Very important	137	52.5
Somewhat important	40	15.3
Little important	4	1.5
Don't know	4	1.5
Total	261	100

The findings established that 52.5 percent of the respondents considered social media as a very important channel for sharing the gospel. 28.7 percent of the respondents found social media extremely important as a channel for sharing the gospel. On the other hand, 15.3 percent of the respondents stated that social media was somewhat important as a channel for sharing the gospel. These findings show that most of the respondents considered social media as an important tool for sharing the gospel message. We can also conclude from the above evidence that social media seems to be the most efficient channel for youth peer evangelization.

#### Number of Times in a Week Respondents Evangelize on SM

The study also sought to measure the frequency with which the respondents shared the gospel message on social media in a week. A combined total of 58.2 percent of the respondents indicated that they shared the gospel message two times and more in a week on social media. Overall, this evidence seems to suggest that the respondents spend a fairly significant number of times in a week to share the gospel message on social media. This should be read in the

context of the majority of the respondents being students who perhaps maybe busy with studies during the week. Table 4.12 presents the results.

*Table 4.12: Number of Times in a Week Respondents Evangelize on SM*

	Frequency	Percent
Never	18	6.9
1 time	91	34.9
2-5 times	118	45.2
5-10 times	23	8.8
More than 10 times	11	4.2
Total	261	100

The research indicated that the majority of the respondents surveyed at 45.2 percent spent at least two to five times in a week sharing the gospel message on social media. Meanwhile, 34.9 percent of the respondents shared once in a week and 8.8 percent of the respondents spent five to ten times in a week sharing matters of faith on social media. In general, these results suggest that most catholic youths in the archdiocese of Nairobi actively shared their faith on social media during the week.

#### Number of Friends that Engage with Respondents on SM

To measure the respondents' reach regarding faith sharing on social media, a testing question was asked on how many of the respondents friends engaged with the respondents on faith content on social media. The results indicated that the respondents engaged with a relatively significant number of friends on social media. The findings are presented in Table 4.13.

*Table 4.13: Number of Friends that Engage with the Respondents on SM*

	Frequency	Percent
None	9	3.4
1-10	160	61.3
11-20	35	13.4

21-30	12	4.6
31-40	12	4.6
41-50	6	2.3
More than 50	27	10.3
Total	261	100

The study showed that of those surveyed 61.3 percent have between one to ten friends, 13.4 percent of the respondents indicated that they have eleven to twenty friends and 10.3 percent of the respondents stated that they have more than fifty friends. These findings seem to suggest that catholic youths in the archdiocese of Nairobi have widespread engagement with their peers on faith issues on social media.

#### How Respondents Rate the Reaction of Their Peers on SM

The study also sought to establish how the respondents rated their peers' reaction whenever they shared faith content on social media. On a scale of five, one being the least and 5 being the highest, the respondents rated their peers' feedback using the categories of likes, shares and comments. Generally, the feedback was more in terms of likes. The responses to this question are presented in Table 4.14.

*Table 4.14: Respondents Rating their Peers' Feedback on SM*

	Likes		Shares		Comments	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Least	24	9.7	60	24.0	58	23.3
2 <sup>nd</sup> Choice	48	19.4	61	24.4	60	24.1
3 <sup>rd</sup> Choice	92	37.1	72	28.8	62	24.9
4 <sup>th</sup> Choice	43	17.3	34	13.6	38	15.3
Highest	41	16.5	23	9.2	31	12.4
Total	248	100.0	250	100	249	100
Missing	13		11		12	
Grand Total	261		261		261	

The findings in Table 4.14 indicate that the highest scores were on likes, the third choice. The responses were; Likes 37.1 percent, Shares 28.8 percent and

Comments 24.9 percent respectively. Even though these are the highest frequencies in all categories, they are all well below the half mark of the responses. These findings were not expected based on the assumption that young people are active on social media. In general, these results seem to suggest that the reaction or feedback of the respondents' peers is low. This may imply that the messages of faith posted are not interesting or poorly packaged. Consequently, failing to provoke reaction from the audience.

#### How Respondents Rate the Overall Quality of their Peers' Feedback on SM

The study also tested the overall quality of the feedback that the respondents received from their peers whenever they posted gospel messages on social media. The findings indicate that the respondents generally received positive feedback from their peers whenever they shared gospel messages on social media. The responses to this question are presented in Table 4.15.

*Table 4.15: How Respondents Rate their Peers' Feedback*

	Frequency	Percent
Very positive	53	20.3
Somewhat positive	83	31.8
Neutral	109	41.8
Somewhat negative	13	5.0
Very negative	3	1.1
Total	261	100

The study revealed that the majority, 41.1 percent of the respondents rated their peer's feedback as neutral. 31.8 percent of the respondents reported that their peers' feedback was somewhat positive and 20.3 percent of the respondents noted that their peers' feedback was very positive. The findings also indicate that the combined total of somewhat negative and very negative was at 6.1 percent whereas very positive and somewhat positive posted 52.1 percent. Therefore, we

can conclude that a combined total at 52.1 percent of very positive and somewhat positive implies that overall, the respondents received positive feedback from their peers whenever they shared faith messages on social media.

#### Whether Youths Evangelize on SM the Church's preaching

To introduce the use of social media for peer evangelization, the testing question was asked to measure whether the respondents have ever shared on social media with their peers and friends a message of faith preached or taught in church. The findings suggest that the majority of the respondents have engaged in peer evangelization on social media. The results are shown in Table 4.16.

*Table 4.16: Whether Youths Evangelize via SM the Church's preaching*

	Frequency	Percent
Yes	202	77.4
No	59	22.6
Total	261	100

The findings show that 77.4 percent of the respondents surveyed indicated that they have ever shared a faith message with their peers and friends on social media. Only 22.6 percent acknowledged that they never ever shared a faith message with their peers and friends on social media. These findings suggest that to a large extent, Catholic young people in the archdiocese of Nairobi use social media for peer evangelization. This may also imply that through sharing actively Christian content on social media, the majority of the respondents are counteracting immoral content and challenges of social media such as cyberbullying (Abdullah & Chan, 2016).

#### Respondents' Frequency in Evangelizing on SM

Table 4.17 gives the findings of the respondents' frequency in sharing faith messages with their peers on social media. Since, the respondents belong and are registered in a specific parish, frequency here was linked to an occasion such as

attending a church service. The findings appear to suggest that the respondents shared their faith regardless of church attendance.

*Table 4.17: Respondents' Frequency in Evangelizing on SM*

	Frequency	Percent
Every time after church or church gatherings	18	6.9
Every time I feel the message is relevant to my friends	184	70.5
Do not share	59	22.6
Total	261	100

The findings show that the majority of the respondents 70.5 percent tended to share faith messages every time they felt the message was relevant to them. 22.6 percent of the respondents said that they do not share faith messages with their peers on social media. Meantime, 6.9 percent of the respondents indicated that they shared faith message with their peers on social media every time after church or church gatherings.

The evidence in Table 4.17 seems to suggest that most of the respondents are inclined to share faith messages when the message is relevant to them. It may also appear that going to church and attending church gatherings as such do not necessarily provoke the respondents to share faith messages. This seems to cement the idea that social media transcends geographical barriers (Kgatle, 2018).

#### Challenges Respondents Face while Evangelizing on SM

The study sought to identify the main challenges Catholic youths experience in using social media for peer evangelization. The respondents were given an option to choose more than one answer from the provided list of possible answers. The research indicated that the respondents faced a variety of challenges when sharing their faith on social media. Only 8.5 percent of the respondent indicated that limited social media skills was a challenge. This

percentage being the least suggests that the respondents appear to be social media savvy. The findings are shown in Table 4.18.

*Table 4.18 Challenges Respondents Face while Evangelizing on SM*

	Frequency	Percent
Lack of content to share	49	24.6
Limited time due to other commitments	55	27.6
Lack of data bundles	55	28.6
Poor biblical and theological preparation	61	30.7
Lack of feedback	81	40.7
No support from the priests	8	4.0
Limited social media skills	17	8.5
Poor and irregular internet access	40	20.1
Sometimes lack of inspiration	96	48.2
Total	464	233.2

The study established that 48.2 percent of the respondents pointed at lack of inspiration as a main challenge. While 40.7 percent of the respondents identified lack of feedback from their peers as a challenge. Then 30.7 percent of the respondents acknowledged poor biblical and theological preparation as a challenge when they use social media for peer evangelization. These findings as presented in Table 4.21 seem to suggest that the main challenges which the respondents face when sharing faith on social media are lack of inspiration, lack of feedback and poor biblical and theological preparations. These challenges appear to be interconnected. Without solid preparation one may not be inspired to share their faith. This could influence negatively the packaging of the content.

Ultimately, lack of feedback could be attributed to poor packaging of the content or both.

### Summary of Key Findings

The purpose of the current study was to examine how Catholic youths in the Archdiocese of Nairobi used social media for peer evangelization against the backdrop of the New Media theory. The analyzed data presented in this chapter indicates that there are nine key findings on how Catholic youths in the Archdiocese of Nairobi used social media in the context peer evangelization:

Generally, most Catholic youths in Nairobi are computer literate and social media savvy. They seem to use social media for varied purposes but primarily as a communication avenue with friends. More than half of the respondents (55.0 percent) seemed to use social media to communicate with their friends. The study also indicated that 48.1 percent of the respondents were found to have adopted social media as a source of information.

WhatsApp, Facebook and Instagram in that order seemed to be the most popular and used social media among Catholic youths in the Archdiocese of Nairobi. Essentially, these are social media technologies with the affordances of social networking and micro-blogging (Djerf-Pierre, Ghersetti & Hedman 2016). A total of 93.5 percent of the respondents indicated that they are on WhatsApp. Facebook came in second as 72.8 percent of the respondents reported using the platform. Instagram at 62.5 percent of the respondents took the third place.

Catholic youths in Nairobi spent a significant amount of time on social media daily. Almost half (49.4 percent) of the respondents spent three hours and more on social media per day. The analyzed data tended to project Catholic youths in the archdiocese of Nairobi as actively consuming social media. A

further 20.7 percent of the respondents seemed to spend one to two hours per day on social media and 14.6 percent of the respondents indicated that they spend two to three hours per day on social media.

An overwhelming majority of the respondents (77.4 percent) surveyed indicated that they had used social media for peer evangelization on social media. Since only 22.6 percent of the respondents seemed not to have used social media for peer evangelization, this should broadly be understood that, to a large extent Catholic youths in the archdiocese of Nairobi used social media for peer evangelization.

Although Catholic youths in the archdiocese of Nairobi used other social media tools for peer evangelization, the overall trend seemed to indicate that WhatsApp is the most used social media for peer evangelization. This is against the backdrop of 41 percent of the respondents who indicated that they used WhatsApp to share their faith. On the other hand, 38.3 percent of respondents reported that they used Facebook to share their faith 11.9 percent indicated that they used Instagram to share their faith. In essence, Catholic youths in the archdiocese of Nairobi seemed to have adopted WhatsApp for its ability to facilitate the sharing of content in multiple ways. Most parishes as indicated by the youth chaplains interviewed have WhatsApp groups for the youth hence the frequent use of WhatsApp for peer evangelization.

In terms of content for peer evangelization, most of the surveyed Catholic youths in the archdiocese of Nairobi seemed to have shared bible passages with their peers on social media. 46.4 percent of them and being the majority, said that they shared bible passages with their peers on social media. These were followed by the 32.2 percent who tended to post church teachings. The sharing

of church teachings is significant. The church's teachings translate scriptures into practical implementation such as fighting for justice, peace, reconciliation and building communion in society (Ihejirika, 2017). Meanwhile, 16.5 percent of the respondents seemed to have shared personal testimonies.

The majority of the respondents appear to have found social media helpful as they endeavored to share their faith in Jesus Christ. The majority, 46.6 percent of the respondents tended to see social media as having helped them very much to share their faith in Jesus Christ. Meantime, 32.6 percent of the respondents seemed to suggest that social media somewhat helped them to share their faith in Jesus Christ. Interestingly, 1.1 percent of the respondents indicated that social media has not helped them at all to share their faith.

Overall, most Catholic youths in the archdiocese of Nairobi rated their peers' feedback as positive. However, a combined total of 51.4 percent of a positive orientation should be seen against a single majority of 41.1 who rated their peers' feedback as neutral. It appears that either the content or the packaging if not both are failing to capture the audiences' interest hence less or neutral feedback.

Lack of inspiration was identified as the biggest challenge Catholic youths in the archdiocese of Nairobi encountered when they shared their faith on social media. The majority of the respondents 48.2 percent seemed to have been discouraged not to post matters of faith on social media because they were not inspired enough to do so. A total of 40.7 percent of the respondents indicated lack of feedback from their peers as a challenge. On the other hand, 30.7 percent of the respondents found poor biblical and theological preparation as a challenge when they use social media for peer evangelization.

## Summary

This chapter presented, analysed and interpreted the findings of the current study whose purpose was to examine how Catholic youths in the Archdiocese of Nairobi use social media for peer evangelization anchored on the New Media theory. The findings were presented in the form of tables and figures. The tables and graphical presentations were accompanied by descriptions and explanations of the findings. The chapter also gave a summary of the key findings of the study. The next chapter, also gave a summary of the key findings of the study. In the next chapter the researcher presented a discussion of these key findings, conclusions and recommendations.

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## CHAPTER FIVE

### DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

#### Introduction

This final chapter presented a summary of the findings on the use of social media among Catholic youths in the Archdiocese of Nairobi for peer evangelisation against the backdrop of the New Media Theory. The chapter went ahead and discussed the findings, gave conclusions and recommendations.

#### Discussions of Key Findings

##### Objective 1: To Explore how Catholic Youths in Nairobi Use Social Media

The first objective of the current study sought to explore how Catholic youths in Nairobi use social media. The findings of this study indicated that most Catholic youths in Nairobi used social media to communicate with friends. A significant proportion of the respondents, 55.0 percent stated that they used social media to communicate with their friends. On the other hand, the study established that besides communicating with friends, the respondents adopted social media for other purposes too. There were 48.1 percent of the respondents who indicated that they used social media as a source of information. Other respondents, 36.5 percent reported that they consumed social media for entertainment purposes.

The current study seems to be in agreement with Rahman (2018) who opined that social media's interactivity properties allow young people to connect with their friends. These findings also corroborate Ndlela and Mulwo (2017) who suggested that Kenyan young people have adopted and are using social media to connect, interact, communicate and engage on different issues. The use

of social media among the respondents for various motivations suggests that the respondents are computer and social media savvy. Therefore, it is expected that the respondents would be capable of using social media peer evangelisation as assumed in the current study.

Furthermore, this study revealed that WhatsApp is the most used social media among Catholic youths in Nairobi followed by Facebook and Instagram. This ranking is supported by 93.5 percent of the respondents who stated that they are on WhatsApp. 72.8 percent of the respondents indicated that they are using Facebook and in the third place 62.5 percent of the respondents noted that they used Instagram. Other social media platforms are rarely used and had paltry percentages. These findings stand in contrast to Tarimo (2016) who established that Facebook was the most frequented and used social media among young people. The difference could be for the simple reason that Tarimo (2016) did his survey among Catholic youths in Moshi diocese in Tanzania. Therefore, it can be construed that, in relation to Kenyan youths, Tanzania youths have a different preference towards the appropriation of social media platforms. There is also a considerable time lapse between the current study and that of Tarimo (2016). It is likely that WhatsApp has in the meantime developed properties that attract today's young people.

The results from this study also seem to show that Catholic youths in Nairobi spent a significant amount of time on social media. Nearly half (49.4 percent) of the respondents indicated that they spent three hours and more on social media daily. A further 20.7 percent of the respondents appear to have spent one to two hours per day on social media. Meanwhile, a total of 14.6 percent of the respondents stated that they spent two to three hours per day on

social media. The research indicated that the respondents seem to have accessed the internet and therefore social media through smartphones. These findings seem to suggest that most Catholic young people in Nairobi are heavy consumers of social media thereby exposing themselves to both the negative and positive aspects of social media. Overall, these findings corroborate with those of Ndlela and Mulwo (2017) who revealed that the increase in accessibility to smartphones and mobile internet has led social media in Kenya to be part of everyday life for the youthful demographic.

Objective 2: To Examine the Extent to which Catholic Youths in Nairobi Use  
Social Media for Peer Evangelization

Objective two sought to examine the extent to which Catholic youths in Nairobi used social media for peer evangelization. The findings of this study suggest that, to a significant extent Catholic youths in Nairobi used social media for peer evangelization as a total of 77.4 percent indicated that they used social media for peer evangelization. Only 22.6 percent of the respondents seemed not to have used social media for peer evangelization. The higher majority of the respondents who used social media for peer evangelization was expected since according to the findings of the current study, most of the respondents spent a considerable amount of time on social media daily. Therefore, the respondents could have consciously or inadvertently used social media for peer evangelization. Above, it is in line with the Church's expectation that young people too have the duty to promote other youths' holistic development which includes spiritual needs (Ragira, Wepukhulu & Angeline, 2017). Essentially, these findings agree with Ratcliff, McCarty and Ritter (2017) whose research suggested that social media can be used for religious purposes.

Additionally, findings of the present study indicated that WhatsApp is the most used social media platform among Catholic youths in Nairobi for faith sharing. The popularity of WhatsApp for faith sharing was attested by a majority of 41 percent of the respondents. Other respondents 38.3 percent indicated that they used Facebook while 11.9 percent of the respondents stated that they used Instagram to share their faith. WhatsApp's versatility, convenience, connectivity and the possibility to transmit messages in multimedia format could explain its popularity among Catholic youths in Nairobi. All in all, the findings are in conformity with Indiparambil (2018) whose research results seem to suggest that social media is a productive mission field which has unfastened enormous opportunities for proclamation and evangelism.

When it comes to content, the study indicated that Catholic youths in Nairobi mostly shared Bible passages with their peers. Almost half (47.3 percent) seemed to have shared bible passages on social media with their peers. A total of 32.8 of the respondents appeared to be inclined towards posting church teachings. The importance of sharing the church's teachings cannot be overstressed here. These teachings are the practical aspect of the scriptures whereby the church stipulates for its members how to apply the gospel in their daily lives. The church's teachings hinge on the promotion of justice, peace, reconciliation and community building (Ihejirika, 2017). Consequently, by sharing this type of content, the respondents are actively counteracting negative content on some media and contributing to a better society. A further 16.8 percent of the respondents stated that they shared personal testimonies on social media with their peers.

One possible explanation for the prevalence of bible passages as content is that most Catholic youth chaplains in Nairobi tended to share scriptural readings of the day with the youths in their WhatsApp groups. It does appear that the youths in turn found it easier to forward these bible passages to their peers. The several available and easily accessed online bibles could also have influenced the respondents to share bible passages more than other content. The findings are in line with Grant, Sturgill, Chen and Stout (2019) who argued in their study that users adopt social media to share and disseminate bible verses. The results of the current study are also in agreement with the finding that embracing technologies such as social media will enable the church to share positive stories about its work and mission, and even reach those outside the church (Campbell, 2016).

Apparently, social media has significantly helped the respondents to share their faith in Jesus Christ. 46.4 percent of the respondents were inclined to see social media as having helped them very much to share their faith in Jesus Christ. In second place, 32.6 percent of the respondents indicated that social helped them somewhat to share their faith in Jesus Christ. In contrast, 1.1 percent of the respondents indicated that social media had not helped them at all to share their faith in Jesus Christ.

Overall, these results are consistent with the basic thesis and assumption in the New Media Theory. The New Media Theory postulates that with the transition from broadcast to networked and interactive communication, the internet has the potential to transform society (Holmes, 2009). Similarly, the internet has the capacity to transform processes in church such as faith transmission since religion is interweaved with other modes of human behavior

in society (Berkwitz & Wallace, 2020). The study agrees with another research which suggests that social media has also developed into a pivotal arena for young people to encounter religion-related content (Moberg, Sjo, Golo, Erdis, Hart, Cardenas, Benyah, & Jo, 2019).

### Objective 3: To Identify the Challenges Catholic Youths Experience in Using Social Media for Peer Evangelization

Objective three endeavored to identify the challenges Catholic youths experience in using social media for peer evangelization. The findings of the current study are that; lack of inspiration, lack of feedback and poor biblical and theological preparation are the main challenges that Catholic youths encountered when using social media for peer evangelization. The majority of the respondents at 48.2 percent indicated that lack of inspiration was their main challenge they experienced when using social media for peer evangelization. A significant 40.7 percent of the respondents meanwhile stated that they found lack of feedback from their peers as a challenge. Meantime, 30.7 percent of the respondents cited poor biblical and theological preparation as a challenge they faced in the course of using social media for peer evangelization. It seems that the three challenges are intertwined. Poor training in matters of faith coupled with lack of feedback could engender lack of inspiration to share one's faith. The role of the youth chaplains maybe key here to mitigate these challenges.

These results are in line with the findings of Nduka and McGuire (2017) who examined American Catholic college students' use of social media and the impact on their faith. Their findings suggest that the Catholic Church is failing to program towards the youth. On the other hand, lack of feedback if unchecked could hamper the sharing of faith on social media. The process would lack

interactivity which is inherent in social media. Consequently, it could become a one-way communication model as Dankasa (2017) suggests in his study.

### Report from the Interviews

The results from the interviewed youth chaplains and leaders also greatly reflected the views obtained from the questionnaires. All of them indicated that they had social media platforms in place as structures for evangelization. One of the respondents put it this way, *“we do bulky SMS for a simple message every day and then at the same time each of the groups have their groups mainly WhatsApp groups where we place information that guides them for their spiritual nourishment.”*

The respondents also pointed out that the youths were main actors in setting up and running these social media platforms. One respondent for instance reported that, *“during the time of the closure of the churches, the youths were aggressive in terms of livestreaming of our masses.”* Additionally, the respondents cited the convenience of social media which has significantly facilitated easy and quick communication with the youth.

They also indicated that social media enabled them to continue ministering to the youth when churches were closed during the prolonged lockdown occasioned by Covid-19 in 2020. *“During the COVID-19 times actually that is the time we expanded our use for social media,”* said one respondent. Similarly, another respondent said that, *“we have a parish Facebook page so that is what we used to share the word, daily readings and reflections and then we opened YouTube channel.”*

The study also found out that most youth chaplains and leaders appreciated social media's role in youth evangelization. However, youth chaplains reported that it is not always easy to measure if the youths are assimilating the messages which they share with them on social media. This seem to suggest the absence of quality feedback or limited feedback. Some also think that social media in some cases has negatively affected the youth. One respondent suggested this when he said, *"we have been able to reach to them but we also have challenges with the social media where it is very permissive."* Another respondent, cited the youths' addiction to the rampant use of social media which exposes them to inappropriate material.

Lastly, the report from the interviewed youth chaplains shows that most of them have limited social media skills. They bemoaned the lack of deliberate training in this field. *"I have not had special training apart from basic knowledge that I have and personal interest,"* said one respondent. Consequently, they feel that they are not meeting fully the youths' demands in this sector. These views could be related to Chemutai's (2017) study which indicated that young people at St Peter Claver's Catholic Parish in the Archdiocese of Nairobi are social media literate. However, many church leaders are not social media savvy. Subsequently, they lag behind in the use of social media and fail to reach out to the youth.

Therefore, *"the church should be ready to equip morally, ethically and otherwise whatever way it will be, the ministers to be able to stand firm and the ones to guide young people in the use of social media,"* said one respondent.

## Conclusion

The findings reflect the basic tenets of the Second Media Age enshrined in the New Media Theory. One of these tenets is that social media exemplifies the Internet's transformative potential since it provides technologies that facilitate interactivity and collaboration among users thereby permitting them to build communities and share content (Kimmerle, Moskaliuk, Oeberst & Cress, 2015). In the current study, this seems to be at play when Catholic youths in Nairobi use social media predominately WhatsApp to communicate with their friends.

The study also concludes that to a large extent, Catholic youths in Nairobi seem to use social media for peer evangelisation. The majority of the youths (45.2 percent) appear to spend two to five times per week on social media sharing their faith mainly bible passages. Generally, the study also concludes that social media appears to have helped the respondents to share their faith in Jesus Christ.

However, there seems to be challenges that are hampering Catholic youths' efforts in Nairobi as the endeavour to evangelize their peers. The study shows that top on the list is lack of inspiration to share faith on social media with their peers. As explained earlier, this challenge seems to be linked to the other two identified main challenges namely lack of feedback and poor biblical and theological preparation.

Therefore, there is an urgent need for the Catholic youth chaplaincy in Nairobi to organise basic trainings in bible and theology for the youth. Empowered youths can then be inspired to share their acquired faith knowledge on social media. Eventually good content could also stir up interest and

feedback. Thereby, making the experience what Ściańska, Szyszka, Wąsiński and Smołuch (2014) called a two-way communicate model as envisioned in social media communication.

### Recommendations

The study made the following recommendations:

The study revealed that most Catholic youths in Nairobi use social media to communicate with their friends. Furthermore, WhatsApp is the most popular social media platform among Catholic youths in Nairobi followed by Facebook and Instagram. Other findings by different scholars agree with the current study on the use of social media among young people for communication with their peers. However, other findings seem to suggest that Facebook is the most frequented social media among the youth. It seems social media's popularity depends on different variables other than age. Audience research could be the way to go here. In the context of networked and interactive communication such as social media, the traditional mass audience as envisioned in the New Media Theory is not sustainable (Holmes, 2009). Therefore, as Dankasa (2017) suggested, the present study also recommends an audience and evidence based approach that should see the church in Nairobi adopt social media according to the needs of its members particularly the youthful demographic.

Furthermore, the current study found out that to a large extent Catholic youths in Nairobi use social media for peer evangelisation. A significant total of 77.4 percent of the respondents surveyed that is more half indicated that they have used social media for peer evangelization. Only 22.6 percent of the respondents seemed not to have used social media for peer evangelization. At the

same time, the respondents pointed out lack of feedback as one of the challenges they faced when sharing their faith on social media.

Although lack of feedback was second on the list of challenges, it could hamper youth peer evangelization on social media if not addressed. Without sufficient feedback it could be difficult to measure the impact of the messages shared. Social media by nature is meant to be interactive. To this end, the current study recommends the incorporation of feedback mechanisms such as follow up questions on the faith messages shared on social media. Ultimately and importantly, the content of evangelization should be packaged in an interesting and appealing manner.

Lastly, this study recommends that all Catholic youth chaplains in Nairobi should receive formal training in the use of social media. Once trained, they could eventually help the youth in packaging faith content on social media in a manner that captivates the audience. Formal training in the use of social media could also enable youth chaplains in the archdiocese of Nairobi to be effective in ministering to the youth who are generally social media savvy.

#### Recommendations for Further Research

The findings of this study have several implications for future research. This study contributes to knowledge on how Catholic youths in Nairobi use social media for peer evangelisation. Future research could investigate the effectiveness of WhatsApp use among Catholic youths in Nairobi for peer evangelisation.

The current study revealed that the respondents used various formats to share their faith on social media, consequently, another study should do a content analysis of these formats and content therein. The present study suggests that

Catholic youths in Nairobi are predominately students and heavy consumers of social media, accordingly, a longitudinal study should examine the impact of social media on the academic life of Catholic youths in Nairobi. Lastly, the present study was quantitative. Therefore, other areas of studies could be qualitative so as to obtain opinions and an in-depth understanding from the Catholic youth in Nairobi on the integration of social media in their faith life.

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## APPENDICES

## Appendix A: Questionnaire

EXAMINING THE USE OF SOCIAL MEDIA AMONG CATHOLIC  
YOUTH FOR EVANGELISATION

## A CASE OF THE CATHOLIC CHURCH IN NAIROBI

Thesis Proposal by Andrew Bwalya (June 2020)

Date

## Section A: Profile

1. What is your  
gender?
  

Male  
Female

2. How old are you?

18-24 years old  
25-34 years old  
35 years old and above3. What is your marital status?  
level?
  
  
  
  

Single  
Married  
Separated  
Divorced  
Widowed

4. What is your educational

Primary  
Secondary  
Undergraduate  
Postgraduate  
Others

5. What are you currently?

Employed  
Self-employed  
Unemployed  
Out of work and looking for work  
Out of work but not currently looking for work  
A student

6. Use of Technology (please choose one)

I own a smart phone  
I own a computer

<input type="checkbox"/>	My family owns a computer
<input type="checkbox"/>	I had access to computers in school
<input type="checkbox"/>	I use the Internet regularly
<input type="checkbox"/>	I have social media accounts
<input type="checkbox"/>	I use social media to share the gospel message
<input type="checkbox"/>	I do not use social media to share the gospel message

Section B: Social Media and Use

7 Which social media platforms are you on?

<input type="checkbox"/>	Facebook
<input type="checkbox"/>	Instagram
<input type="checkbox"/>	Twitter
<input type="checkbox"/>	WhatsApp
<input type="checkbox"/>	YouTube
<input type="checkbox"/>	Skype
<input type="checkbox"/>	Others (specify)

---

8 How many social media groups are you in?

<input type="checkbox"/>	1
<input type="checkbox"/>	2
<input type="checkbox"/>	3
<input type="checkbox"/>	4
<input type="checkbox"/>	5
<input type="checkbox"/>	More than 5

9 How much time do you spend on social media per day?

<input type="checkbox"/>	Less than 30 minutes
<input type="checkbox"/>	30-60 minutes
<input type="checkbox"/>	1-2 hours
<input type="checkbox"/>	2-3 hours
<input type="checkbox"/>	3 hours +

10 How do you use social media?

<input type="checkbox"/>	To communicate with friends
<input type="checkbox"/>	For entertainment
<input type="checkbox"/>	Source of information
<input type="checkbox"/>	Sharing of information
<input type="checkbox"/>	To share messages of faith
<input type="checkbox"/>	Building interpersonal relationships

<input type="checkbox"/>	For education
<input type="checkbox"/>	For politics
<input type="checkbox"/>	Others (specify)

---

11 Which social media platform do you use most to share your faith?

<input type="checkbox"/>	Facebook
<input type="checkbox"/>	Instagram
<input type="checkbox"/>	Twitter
<input type="checkbox"/>	Blog
<input type="checkbox"/>	Website
<input type="checkbox"/>	Skype
<input type="checkbox"/>	Others (specify)

---

12 What type of faith content do you post on social media?

<input type="checkbox"/>	Bible passages
<input type="checkbox"/>	Church teachings
<input type="checkbox"/>	Personal testimonies
<input type="checkbox"/>	Sermons
<input type="checkbox"/>	Others (specify)

---

13 What formats do you use the most to share gospel messages on social media?

<input type="checkbox"/>	Text
<input type="checkbox"/>	Audio
<input type="checkbox"/>	Pictures
<input type="checkbox"/>	Videos
<input type="checkbox"/>	Live chatting
<input type="checkbox"/>	A combination

Section C: Social media and faith sharing

14 How keen are you to talk about Jesus Christ online?

<input type="checkbox"/>	Very keen
<input type="checkbox"/>	Fairly keen
<input type="checkbox"/>	Not keen

15 Do you think the use of social media has improved or deteriorated the way you share your faith?

<input type="checkbox"/>	Improved a lot
<input type="checkbox"/>	Somewhat improved
<input type="checkbox"/>	has not changed
<input type="checkbox"/>	Somewhat deteriorated
<input type="checkbox"/>	Deteriorated a lot

16 How much has social media helped you to share your faith in Jesus Christ?

<input type="checkbox"/>	Helped very much
<input type="checkbox"/>	Helped somewhat
<input type="checkbox"/>	Helped a little
<input type="checkbox"/>	Has not helped at all

17 How important is social media as a channel for sharing the gospel message?

<input type="checkbox"/>	Extremely important
<input type="checkbox"/>	Very important
<input type="checkbox"/>	Somewhat important
<input type="checkbox"/>	Little important
<input type="checkbox"/>	Unimportant
<input type="checkbox"/>	Don't know

18 How many times in a week do you share the gospel message on social media?

<input type="checkbox"/>	Never
<input type="checkbox"/>	1 time
<input type="checkbox"/>	2-5 times
<input type="checkbox"/>	5-10 times
<input type="checkbox"/>	More 10 times

19 How many of your friends engage with you on Christian content on social media?

<input type="checkbox"/>	None
<input type="checkbox"/>	1-10 friends
<input type="checkbox"/>	11-20 friends
<input type="checkbox"/>	21-30 friends
<input type="checkbox"/>	31-40 friends
<input type="checkbox"/>	41-50 friends
<input type="checkbox"/>	More than 50 friends

20 On a scale of 1 to 5 (1 being the least and 5 the most). How would you rate your peers' reaction when you share the gospel of Christ on social media?

	1	2	3	4	5
Likes					
Shares					
Comments					

21 Over all how would you rate the quality of your peers' feedback when you post gospel messages on social media?

- Very positive
- Somewhat positive
- Neutral
- Somewhat negative
- Very negative

22 Do you ever share the message preached or taught in church with your peers and friends on social media?

- Yes
- No If No go to question 25

23 If your answer in question 22 is yes, how often do you share messages with your peers?

- Every time after church or church gatherings
- Every time I feel the message is relevant to my friends

Section D: Challenges

24 What challenges do face with regards sharing your faith online? (You can tick more than one option)

- Lack of content to share
- Limited time due to other commitments
- Lack of data bundles
- Poor biblical and theological preparation
- Lack of feedback
- No support from the priests
- Limited social media skills
- Poor and irregular internet access
- Sometimes lack of inspiration
- Others (specify)

25 Comment on the use of social media with faith sharing in evangelization

.....  
.....  
.....

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## Appendix B: Interview Guide

Today, many young people are on social media. As a leader in the Catholic Church:

1. What structures do you have in place for evangelization through social media?
2. How engaged are the youths in the church's social media groups if any?
3. To what extent has social media affected evangelization among the youth in Nairobi?
4. Would you say that social media evangelization has made a difference in how the youths in your parish relate to their peers? Explain how?
5. What would you say is the major development that social media has brought in your work with the youth as a priest?
6. What are some of the major challenges are with regards reaching out to the youth on social media?
7. What can the church do to support youth online evangelization?

## Appendix C: Consent Form

## Research Participants Consent Form

Name of the Participant:(Optional)  
\_\_\_\_\_**Title of the Research Project:** Examining the use of social media for evangelization among Catholic youth: A case of the Catholic Church in Nairobi**Purpose of the Research:** The primary purpose of this quantitative study is to examine how Catholic youths in the Archdiocese of Nairobi use social media for peer evangelization. Achieving the general objective will hopefully lead to recommendations that could help the Catholic Church not only in Nairobi but also in Sub-Saharan Africa to plan and maximize on the opportunities of social media for evangelization today. This could ensure that the Church moves with the signs of the time and reach out to young people who are predominantly on social media.**Researcher:** Andrew Bwalya (reg. no. 17-0962)**Contacts of the Researcher:** +254 706222581, [bwalya77@gmail.com](mailto:bwalya77@gmail.com)**Supervisors:** Hesbon Hansen Owilla; Eric Kadenge

Department of Film and Media Studies

Daystar University

**Participant's Consent and Declaration**

1. I accept to take part in the above research having read the participant's information sheet. I further declare that I understand my role and my rights fully in this research and that all my concerns have been adequately addressed by the researcher.
2. It has been made clear to me that I can withdraw from the research at any time I choose to do so without giving any reason.
3. I have been assured of utmost confidentiality and that the information I provide shall be safeguarded.
4. It is my right to ask any question at any time before, during and even after the research.
5. I have been shown the research permit granted by the relevant authorities of the Country in which the research is being conducted.
6. I have also been provided with a copy of this consent form and the participant information sheet.

**Data Protection:** I declare that I have allowed Daystar University to process personal data which I have provided. I further allow the University to process such data for academic purposes as it has been clearly explained to me.

Participant's Signature \_\_\_\_\_ Date \_\_\_\_\_

-----  
*Cut along the line***Withdrawal from Research***If you wish to withdraw from the research project, kindly complete and sign the brief form below. Submit the duly signed form to the researcher you have been assisting with information.***Title of the Research Project:** Examining the use of social media for evangelization among Catholic youth: A case of the Catholic Church in NairobiDear Sir,  
I wish to withdraw from your research due to personal reasons.  
Thanks for the collaboration so far.

Name of Participant (optional) \_\_\_\_\_

Participant's Signature \_\_\_\_\_ Date \_\_\_\_\_

## Appendix D: Permission from the Archdiocese of Nairobi

**ARCHDIOCESE OF NAIROBI**  
Office of the Youth Chaplain



Your Ref:  
Our Ref:

Tel: 0714 335652  
Direct line: 020 4950816  
Email: youth@archdioceseofnairobi.org

19<sup>th</sup> February 2020

**TO THE FR- INCHARGE  
PARISHES WITHIN THE ARCHDIOCESE OF NAIROBI.**

**RE: INTRODUCTION OF FR. ANDREW BWALYA (STUDENT NO: 17-0962).**

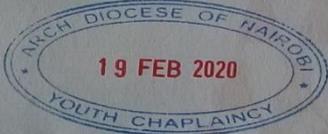
Receive cordial greetings from the Archdiocesan Youth Office.

The above priest is a student at Daystar University pursuing his Master's degree in Communication with a special interest in Media Studies. He is working on thesis, *'The use of social media for Evangelization among the Youth: A Case of Catholic Church in Nairobi.'*

Kindly accord him the assistance needed.

Yours in Christ Service,

  
for  
Rev. Fr. Edwin Hanja  
Archdiocesan Youth Chaplain



P.O. Box 27043 - 00100 Nairobi - Kenya. Cardinal Otunga Plaza, 7th and 8th Floor, Kaunda Street.  
Phone: +254 020 4950000 Cell Phone: 0717 118293 Website: www.archdioceseofnairobi.org.

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## Appendix E: Ethical Clearance

**VERDICT – APPROVAL WITH COMMENTS**  
Daystar University Ethics Review Board

Our Ref: **DU-ERB/09/08/2020/000441**

Date: 9<sup>th</sup> August 2020

To: Andrew Bwalya

Dear Andrew,

**RE: EXAMINING THE USE OF SOCIAL MEDIA FOR EVANGELIZATION AMONG CATHOLIC YOUTH: A CASE OF THE CATHOLIC CHURCH IN NAIROBI**

Reference is made to your ERB application reference no. 070720-01 dated 7<sup>th</sup> July 2020 in which you requested for ethical approval of your proposal by Daystar University Ethics Review Board.

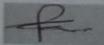
We are pleased to inform you that ethical review has been done and the verdict is to revise to the satisfaction of your Supervisors and Head of Department before proceeding to the next stage. As guidance, ensure that the attached comments are addressed. Please be advised that it is an offence to proceed to collect data without addressing the concerns of Ethics Review board. Your application approval number is **DU-ERB-000441**. The approval period for the research is between **9<sup>th</sup> August 2020 to 8<sup>th</sup> August 2021** after which the ethical approval lapses. Should you wish to continue with the research after the lapse you will be required to apply for an extension from DU-ERB at half the review charges.

This approval is subject to compliance with the following requirements;

- Only approved documents including (informed consents, study instruments, MTA) will be used.
- All changes including (amendments, deviations, and violations) are submitted for review and approval by Daystar University Ethics Review Board.
- Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to Daystar University Ethics Review Board within 72 hours of notification.
- Any changes anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to Daystar University Ethics Review Board within 72 hours.
- Clearance for export of biological specimens must be obtained from relevant institutions.
- Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- Submission of a signed one-page executive summary report and a closure report within 90 days upon completion of the study to Daystar University Ethics Review Board via email [duerb@daystar.ac.ke].

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and other clearances needed.

Yours sincerely,

  
Mrs. Purity Kiambi,  
Secretary, Daystar University Ethics Review Board

Encl. Review Report

**DAYSTAR UNIVERSITY**  
University of Faith, Hope and Charity

**Adhi River Campus**  
P.O. Box 17 - 90145  
Daystar University, Kenya  
Tel: 045 6622651 (2) (3)  
Fax: 045 6622420  
E-mail: admissions@daystar.ac.ke

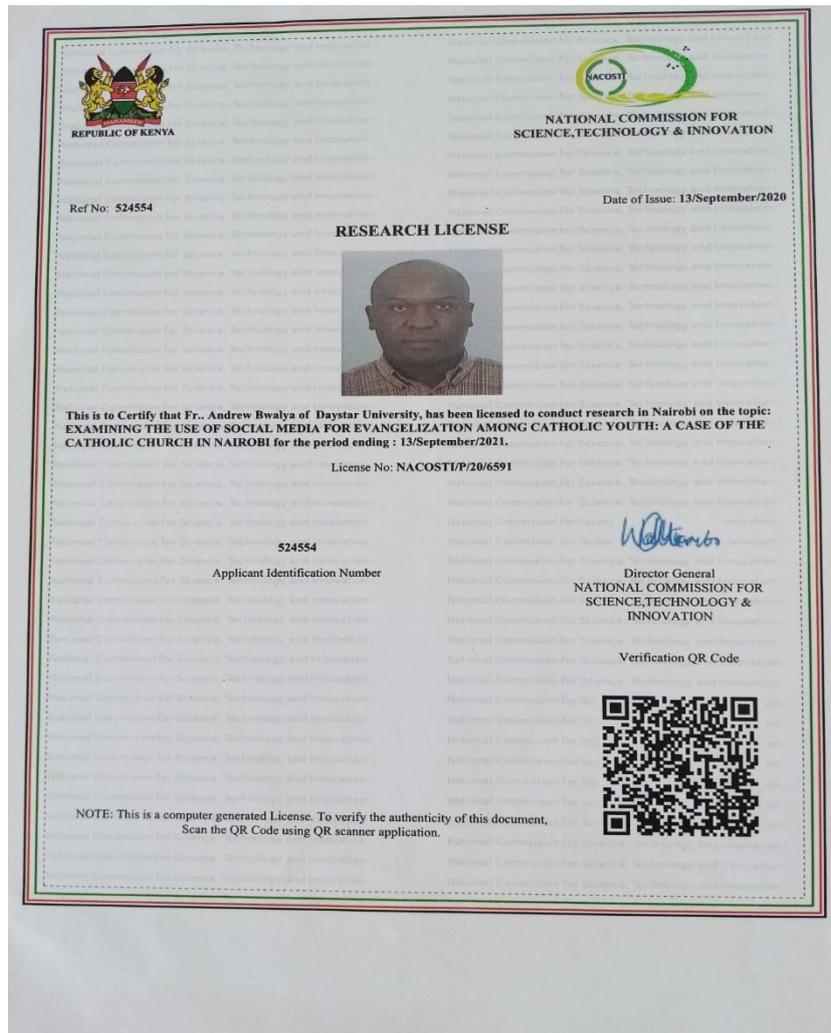
**Nairobi Campus**  
P.O. Box 44400 - 00100,  
Nairobi, Kenya  
Tel: 020 2723 002 (3) (4)  
Fax: 020 2728338  
E-mail: admissions@daystar.ac.ke

**Mombasa Campus**  
Apollo House, Moi Avenue  
P.O. Box 99483 - 80107,  
Elimbini Mombasa  
Tel: 020 2416916  
E-mail: mombasa@daystar.ac.ke

[www.daystar.ac.ke](http://www.daystar.ac.ke)

*\*...until the day dawn and the daystar  
arise in your hearts\*  
2 Peter 1.19 KJV*

Appendix F: Research License



## Appendix G: Plagiarism Report

## Andrew Bwalya Thesis - 25th October 2021

## ORIGINALITY REPORT

<b>17</b> %	<b>14</b> %	<b>8</b> %	<b>5</b> %
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

## PRIMARY SOURCES

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