

**FACEBOOK COMMUNICATION AND FAITH PROMOTION AMONG
CHRISTIANS IN PENTECOSTAL CHURCHES IN UGANDA: A CASE OF GABA
COMMUNITY CHURCH IN KAMPALA**

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Declaration

I, hereby declare that this is my original work, is not plagiarized and has not been submitted any other institution for any award.

KATENDE FRANCIS

A handwritten signature in black ink, appearing to be 'KATENDE FRANCIS', enclosed in a light gray rectangular box.

Signature:

Date: 23rd - 05 - 2025

Dedication

I dedicate this piece of work to my dear beloved friends and family for their kind and endless love, care, patience and support they always offered me in many different ways. Thank you so much and may the almighty God be with you.

I also dedicate this book to Debbie Abraham my Canadian friend who has supported me in my pursuit for a master's degree. God bless you Debbie

Acknowledgement

First, I give all the glory to God, the source of our strength for granting us both the mental and physical endurance to complete this monumental task.

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Supervisor's Approval

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List of Abbreviations

CMC Communication Management Configuration

FGDG Focus Group Discussion Guide

LGBT Lesbian, Gay, Bi-sexual and Transgender

MJMS Masters in Journalism and Media Studies

NKJV New King James Version

PC Pentecostal Church

SPSS Statistical Package for the Social Sciences

UACE Uganda Advanced Certificate of Education

UCE Uganda Certificate of Education

UCU Uganda Christian University

Abstract

This study examined the influence of Facebook communication on faith promotion among Christians in Pentecostal churches in Uganda, focusing on Gaba Community Church in Kampala. Using a qualitative approach, the study involved 88 participants, including church administrators, elderly members, and youth. Data were collected primarily through Focus Group Discussions and analyzed descriptively. Grounded in Elihu Katz's Uses and Gratifications Theory (1970), the research explored how individuals use media for spiritual enrichment. Findings revealed that Facebook was a valuable tool for sharing biblical teachings and church events, contributing to participants' spiritual growth. Many viewed the platform as an important space for faith-based engagement and community building. However, challenges were also identified, including lack of physical connection, disruptive conversations, and limited accessibility—especially among male youth. The study recommends more frequent updates to the church's Facebook page, ideally daily, to enhance interaction. It also suggests incorporating content on current events, public health updates like COVID-19, and relevant government policies to guide responsible use. These strategies aim to maximize Facebook's potential as a tool for faith promotion while minimizing misuse.

Chapter One

1.0 Introduction

This study examines the effect of Facebook communication on faith promotion among Christians in Pentecostal churches in Uganda. In this study Facebook communication is treated as the independent variable, while Faith promotion among Christians is treated as the dependent variable. This chapter presents the background to the study, statement of the problem, research objectives, research questions, scope, Justification and significance of the study, and definitions of the key terms used.

1.1 Background to the study

1.1.1 Historical perspective

The development of new communication technologies at the beginning of the 21st century just like any other technological advancement has led to Facebook becoming one of the most popular social network sites all over the world (Smith, 2019; Johnson & Miller, 2021). By the first quarter of 2019, Facebook had approximately 2.38 billion active users (Dan, 2019). Facebook has been widely used by people of different ages, status and genders. Facebook is used by its members to fulfill many needs.

According to Wesseling (2012), Facebook users engage in four major activities: Information sharing, which includes receiving and providing information, as well as generating ideas, sharing for educational purposes, such as learning, problem-solving, and sharing work, social purposes, including retrieving personal information about others or themselves, chatting, making appointments, and generally staying in touch, and Leisure activities, such as gaming and relaxing.

Wesseling (2012) revealed that students use social networking sites (e.g. Facebook) for a number of purposes and in different percentages; the percentage of students who use these sites for social purposes is 70.1% and to exchange information 70.2%. The study also showed

that 49.7% of students use Facebook for educational purposes. The percentage of information exchanged by Facebook users reflects the current trend of the users to take the benefits of this tool.

According to Woods (2013) in his book titled *Evangelical Christians and popular culture* (page 309-310), he cited a study conducted by Pew Research Center (The Social Network 2010), the mobile and instantaneous access to one to many and many to many communication modalities has been harnessed by Facebook.

Wood (2014) further elaborates the defining characteristics of evangelical Christians and denominations is the Great Commission. The call to preach the gospel throughout the world, making disciples of all people is the main objective of Christianity. As a result, the evangelicals have had a love/hate relationship with the mainstream media.

On one hand, media technologies are tools that can be used to spread the gospel to many people who need it, on the other hand the most content of the mainstream media is in opposition of the same gospel.

However failed attempts to Christianize the social media tools has not stopped evangelical Christians, churches and Para-church organizations from participating in social media phenomenon. The warm embrace of social media by Christian evangelists reflects their attitude towards media and more specifically social media (Woods, 2013).

1.1.2 Theoretical Framework

This study adapted the Uses and Gratification Theory by Elihu Katz and Jay Blumler in a 1974 collection of essays titled *The Uses of Mass Communication*. The theory explains what people do with the media. This theory proposes that audiences are active participants in the communication process rather than passive. This means that they do not only receive information, but also consciously attempt to make sense of the message in their own context.

People choose media texts to gratify their own needs such as the need for information, personal identity, integration, social interaction or entertainment (Peirce, 2014). Uses and Gratification researchers such as Rubin (1986), Ruggiero (2000), Peirce (2014) and Matei (2014) maintained that the best way to find out about media use is by asking the audience because they are “sufficiently self-aware” to explain their reasons for using media texts. According to this theory, texts are open and audiences are active. In fact, the Uses and Gratification theory suggests that audiences actually have power over the mass media. For example, if they choose not to watch a particular program it won't rate and will be taken off the air (Peirce, 2014).

1.1.3 Conceptual perspective

Before the introduction of Web 2.0, Internet communication was mediated through ‘Web 1.0’. This refers to the first stage in the World Wide Web, which was entirely made up of Web pages connected by hyperlinks (Terra, 2023). Terra (2023) states that features for Web 1.0 gave a little space for a social platform for communication purposes. The development of ‘Web 2.0’ shifted and expanded communication possibilities on the Internet to allow users the ability to send pictures, videos, and other content to as many people at once, and this is what is also known as social media (Constantinides & Fountain 2007 p.232). Social media are Web-based tools for communication that allow users to share content such as photos, videos, and links to resources.

It takes on forms such as magazines, Internet forums, weblogs, social blogs, micro-blogging, wikis, podcasts, photographs or pictures, videos, ratings, and social bookmarking (Baruah, 2012, p.1-3). All social media platforms have the following fundamental characteristics: participation, conversation, connectedness, community, and openness (Mayfield 2008:5). The social media in this regard connect people to make possible diverse forms of communication with little or no restriction on individual views or opinions.

In view of this background on the concept of social media, it will not be far-fetched to assert that just as social media has been significant to businesses, organisations and churches are

increasingly employing social media platforms to engage with members and non-members of their congregations.

Facebook allows instant messaging, blogging, photo sharing and other applications. For the church facebook account People must use their real names to register. So, only people, who use their real names, are accepted to become members. This feature distinguishes our Facebook church from other social networking sites and hence makes it a credible, authentic and real trusted platform for information sharing among a range of stakeholders (Weisgerber, 2013).

1.1.4 Contextual perspective

Gaba Community Church Background. Gaba Community Church (GCC) is located at Church Close off Kawuku Road, Gaba Trading Centre on the shores of Lake Victoria 7km away from the capital of Uganda, Kampala.

Gaba Community Church is a born again Christian bible believing church which was started by Pastor Peter Kasirivu. The church started in a little fishing village of Gaba in a little house in the village of Gaba in home of the Late Mwakwe. Later on they shifted to a papyrus church built by the church members. The church started with 20 members and has now grown to a population of over 2500 members that attend mainly the Sunday service (4 services every Sunday).

Many of the people that come to Gaba community Church are from the neighboring towns of Bunga, Munyonyo, Kansanga, Buziga, Kawuku. Gaba Community Church is close to Pentecostal churches like Kansanga Miracle Center, Watoto Church Kansanga branch and a Tuesday Fellowship by Prophet Elvis Mbonye.

Church Functions. The Church has different functions such as baptism, evangelism through the 4 services held each Sunday. GCC also has Tuesday and Saturday youth fellowships

which attract over 150 students. The Friday overnight prayer services are also attended by some members every Friday.

GCC also has a strong children ministry which has over 300 children, a marrieds' ministry, bible classes etc.

Church Evangelical Approach. Every Sunday there are 4 services where people gather and receive the word of God and each Sunday, there are online services broadcast for the congregation in the diaspora and for the members that can't make it on time to church plus random people. The gospel is preached Facebook live and YouTube.

GCC also has 1-hour airtime on Guggude TV every Sunday at 11am and 30 minutes on UBC TV every Sunday at 6.30pm. This enables the church to evangelize not only through the physical attendances but also the virtual church 70% of the church congregation own smart phones and can connected to a social media platform like Facebook, Instagram and TikTok. This has enabled the online and Facebook followers to grow overtime more so during the Covid 19 induced lockdown when physical church attendance was halted in Uganda. The GCC Facebook and YouTube viewership grew from 5% at least 25% due to the consistency from the media team to post sermons and all church events happening in real-time. Events such as prayer and fasting weeks, Sunday sermons, Friday overnight prayers etc have been recorded live and posted thus the increase in the Facebook and YouTube viewership. (self-study)

The Church also notifies and reminds people to come to church on Sunday but also get involved in other church activities. This is done through facebook posts sent every week. Other church events are also advertised through facebook for example, children's activities, evangelism, community outreaches and open crusades.

Rice and Jesse (2014) in their book "*The Church of Facebook*" break ground into the deep psychological and sociological needs of human beings and how those needs are met.

Although distorted by Facebook from a Christian perspective, these scholars' argument explores the complex ways through which a consumer mentality fostered by social media affects both digital and personal relationships.

In order for a church to proclaim law and gospel to its community through this digital space, it must understand why people of its community are on Facebook in the first place and must recognize the sins that often accompany Facebook usage. This is where The Church of Facebook is invaluable (Rice & Jesse, 2014).

Weisgerber (2013) also emphasized that you have to know the "why" before you get to the "how." Why you, as a church, are establishing yourself on social media should be the first question you ask yourself. What are you trying to accomplish? Who are you trying to reach? Churches can effectively use social media by connecting with other pastors and churches, connecting with the congregation, reaching out to people outside the congregation, and increasing visibility of the church and its programs. People are more likely to interact with photos, videos and quotes posted to sites.

Burnett (2013) noted that pictures combined with announcements have been proven as a powerful way to grab attention, and Facebook is one such medium. On Facebook, churches have the opportunity to post pictures and videos to announce upcoming events and engage followers through a visual post. It is important on Facebook to be unique, to know your audience, and to make the post engaging. Churches can even make it personal by introducing their staff with a picture and a short bio about who they are and what they do.

From the studies conducted by Rice et al. (2014), Saunders (2009) and Ellison et al. (2007), it is clear that most of these studies have been from the Western part of the world and limited studies have been covered in the African and non-western societies. Due to the different cross-cultural practices, it is recommended that research which is conducted on western society may be effectively applicable to non-western societies. This study therefore aims at establishing a comprehensive analysis of Facebook communication on faith promotion among

Pentecostal Churches in African societies with specific reference to Gaba Community Church in Kampala, Uganda.

1.2 Problem Statement

The dissemination of information within Pentecostal churches in Uganda has increasingly transitioned from traditional methods to digital platforms, notably Facebook. This shift has facilitated instant messaging, virtual church services, broader audience reach, and enhanced member engagement. As highlighted by The Witness (2024), social media platforms like Facebook enable the mass communication of religious content, thereby extending the church's reach and providing new opportunities for faith promotion in the digital age.

However, this digital transformation presents challenges. In January 2021, the Ugandan government imposed a ban on Facebook, accusing the platform of promoting political propaganda ahead of the presidential elections. This action was taken after Facebook removed accounts linked to the government's campaign efforts, citing inauthentic behavior (Techjaja, 2024). Despite the ban, many Ugandans, including church members, have continued to access Facebook using Virtual Private Networks (VPNs). This workaround, while maintaining connectivity, has led to issues such as miscommunication, exposure to inappropriate content, and potential dilution of religious teachings due to unregulated online interactions, which could affect the authenticity and effectiveness of faith promotion.

Furthermore, Facebook's global efforts to combat inauthentic activity have resulted in the removal of approximately 1.5 billion fake accounts in the third quarter of 2024 alone (Statista, 2024). Despite these measures, legitimate users have reported account suspensions due to perceived violations of community standards, including issues like pseudonym use and content moderation errors (Thorsen, 2024). This lack of transparency in Facebook's moderation processes raises concerns about user rights and the fairness of automated enforcement systems (Meta Transparency Report, 2024). For churches and faith-based organizations, these

suspensions pose a significant risk, as they disrupt faith-related engagements, limit outreach efforts, and hinder the continuity of online ministries.

There is a scarcity of comprehensive data detailing the exact number of legitimate accounts suspended and the long-term impact of these actions on users' digital presence and online engagement. This gap hinders the development of effective strategies to mitigate unjustified account suspensions and restore user trust in content moderation policies. More importantly, it raises questions about how these challenges influence faith promotion and digital evangelism efforts, particularly among Pentecostal churches.

This study aims to assess the nature of Facebook's influence—positive or negative—on faith promotion among Christians in Pentecostal churches in Uganda, focusing on Gaba Community Church in Kampala.

1.3 Objectives of the study

The objectives of the study were categorized into general purpose and specific objectives as follows;

1.3.1 General objective of the study

The objective was to examine how Facebook influences faith promotion among Christians in Pentecostal churches in Uganda.

1.3.2 Specific objectives of the Study

The specific objectives of the study were: -

1. To examine the ways through which Facebook communication enhances faith promotion among Christians in Pentecostal churches in Uganda.
2. To examine the challenges of using Facebook in faith promotion among Christians in Pentecostal Churches in Uganda.
3. To examine remedies to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda.

1.4 Research questions

1. How does Facebook communication enhance faith promotion among Christians among Pentecostal Churches in Uganda?
2. What are the challenges of using Facebook in faith promotion among Christians in Pentecostal Churches in Uganda?
3. What are the remedies to the challenges facing Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda?

1.5 Scope of the study

The study aimed at examining the relationship between Facebook communication and Faith promotion among Christians in Pentecostal churches in Uganda. The study was carried out at Gaba Community Church, Northeastern part of Kampala City in Uganda. This case study was selected because of its suitability to the study given its elite congregation, its accessibility and resource friendliness to the researcher.

The study was carried out with a scholarly scope of six years because it is believed as being a time period in which Facebook communication was fully adopted in the Church through inauguration of its Facebook page and a time scope of three years (2021-2023). This time was speculated to be adequate for the whole research process to be completed.

1.6 Justification

Given the controversial strengths and weaknesses of Facebook platform as observed in the problem statement, the study was carried out to establish justifiable ways through which Facebook platform can be used for enhancing Christianity among Pentecostal churches as well as establishing mitigation measures to the challenges encountered in faith promotion using Facebook communication.

Substantial literature and guided decision-making processes were also sought to be derived from the study to bridge the knowledge gap that exists among stakeholders on the topic under study.

1.7 Significance of the study

To the management of Gaba Community Church in Kampala, the study may act as a self-assessment tool for assessing the level of engagement of its members within and outside the church.

Educational institutions: the research may be of importance to educational institutions through its findings and recommendations by acting as a source of reference in libraries.

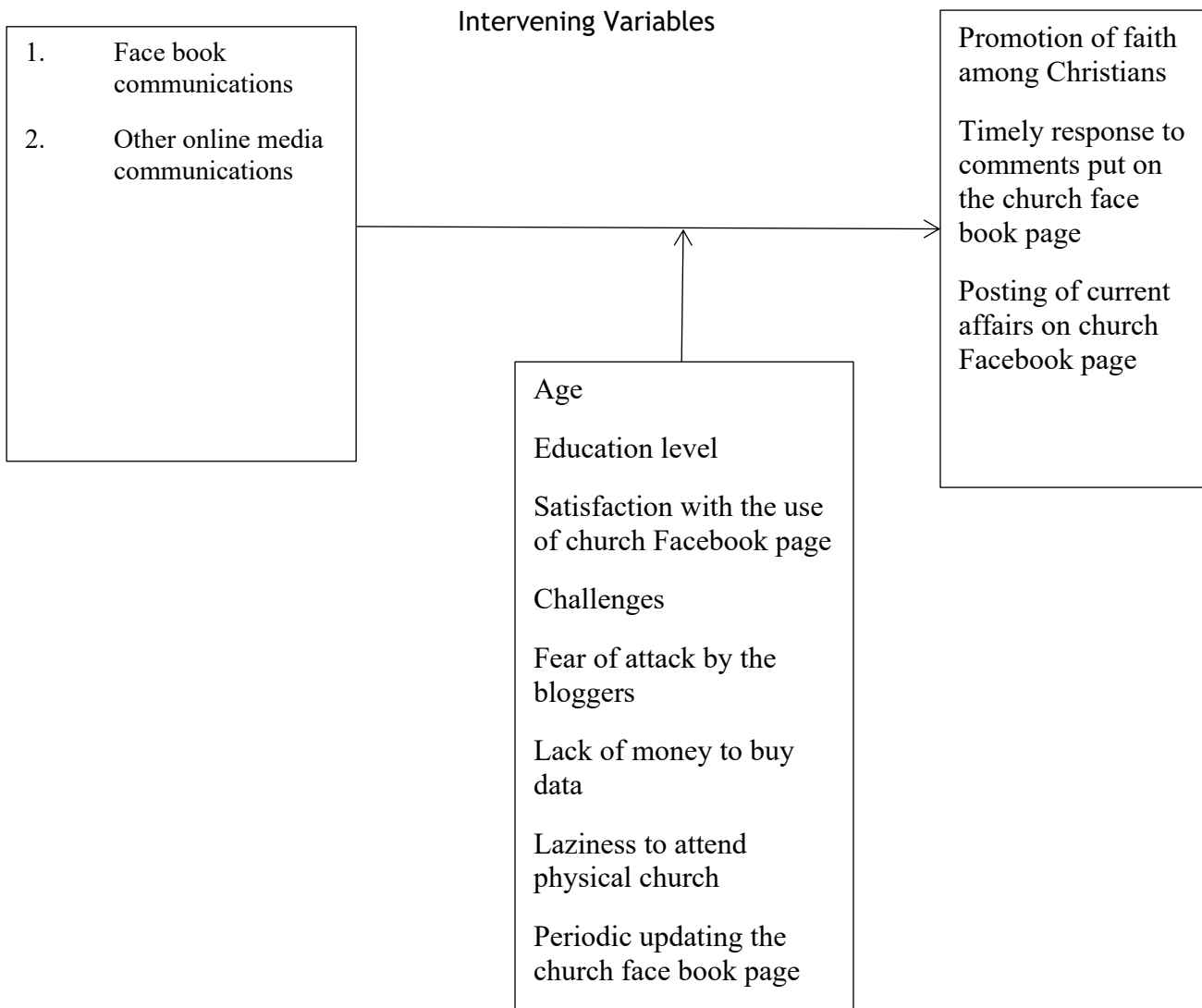
Policy makers: the study may help policy makers such as the ministry of ethics and integrity, religious leaders and councils, among others to provide better understanding and analysis on deriving appropriate policies to regulate and enhance social media platforms (Facebook) in Uganda.

Uganda Christian University management: this study may help Uganda Christian University in acting as an area for reference for students and teaching staff for knowledge creation, acquisition and sharing.

1.8 Conceptual Framework of how Facebook communication influences faith promotion among Christians in Pentecostal churches. Smith, J., & Johnson, A. (2023).

Independent variables

Dependent Variable



Chapter Two

Literature Review

2.0 Introduction

This chapter presents related literature on the topic under study. It explains the views and studies of various authors on the topic under study. The sources include secondary data obtained from published literature such as textbooks, magazines, journals and electronic media among others in relation to the study objectives.

2.1 Theoretical review

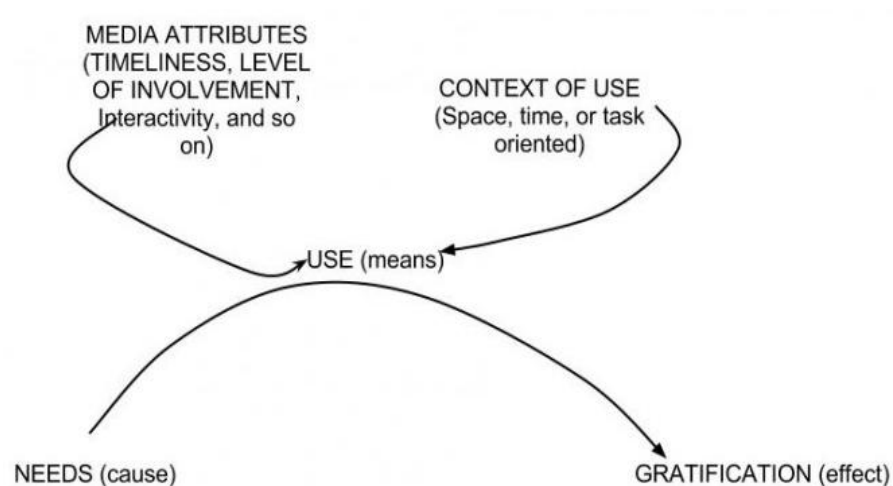
Uses and Gratifications Theory. Elihu Katz and Jay Blumler developed the Uses and Gratification Theory in a (1974) collection of essays titled *The Uses of Mass Communication*. The theory concerns itself with what people do with the media. This theory proposes that audiences are active participants in the communication process rather than passive. This means that they do not only receive information but also consciously attempt to make sense of the message in their context. They choose media texts to gratify their own needs such as the need for information, personal identity, integration, social interaction or entertainment (Peirce, 2014). Uses and Gratification researchers such as Rubin (1986), Ruggiero (2000), Peirce (2014) and Matei (2014) maintained that the best way to find out about media use is by asking the audience because they are “sufficiently self-aware” to explain their reasons for using media texts. According to this theory, texts are open and audiences are active. In fact, the Uses and Gratification theory suggests that audiences actually have power over the mass media. For example, if they choose not to watch a particular program it won't rate and will be taken off the air (Peirce, 2014).

Uses and gratifications theory is helpful in analyzing the relationship between religiosity and media related behavior (Albert & Fogenay, 2009). “Uses and gratifications is an audience-centered perspective which assumes individuals take the initiative and are goal-directed in their mass communication behavior, and that alternative sources might be chosen to gratify

needs or motives” (Rubin, 1986 pg. 281). According to Rubin, three relationships construct media use and gratification among audience members. The first relationship is between society and media. Political and economic systems are partially responsible for what people have access to and what socially acceptable use of media is. The second relationship is between the audience and the success of media. If the individual does not find value in a certain kind of media, then the media will not exist for very long. The third and final relationship is the influence between society and the audience. The needs of the audience form from societal norms. “By offering services that might be similar to those of the media, cultural and educational systems can serve as functional alternatives to the media” (Rubin, 1986 pg. 271).

Although these relationships provide a clear direction of uses and gratifications theory, specific reasons as to why people feel gratification remain mysterious. Rubin recognizes the differences in people have an effect on their needs. Therefore, the motivation behind media use is somewhat of an individual fingerprint of each person. This idea does not mean that similarities do not exist and cannot be measured, but rather the researcher must recognize the breadth of variations in human reasoning. “Media use is the selecting, consuming, processing, and interpreting of media and their content” (Rubin, 1986 pg. 272). Just like any other community, the religious community has preferences when it comes to social media. Non-denominational Christian mega churches are composed of people from different cultural, religious, economic and relational origins. So, with its concerns for social, cultural and individual differences, uses and gratifications is a respectable place to begin a study devoted to media and religion.

Figure: 2.2 Components and ideas of the uses and gratifications theory



Source: (Matei, 2013).

The key tenets of this theory according to Oliver and Nabi (2015) are that the audience are viewed as active participants rather than passive, audiences are responsible for linking gratification with their personal media choice, the media has the ability to compete with each other in order to gain audience satisfaction, and the audience is a credible source of information when the media needs to obtain current trends of mass media use. However, Wood (2014) highlighted the key limitation to this theory being that the theory disregards the influence of other stakeholders' power over the mass media such as government interventions by suggesting that only audiences have actual power over the mass media. The theory also overlooks the fact that not all audience give constructive participation in mass media and therefore are not 'sufficiently self-aware' and hence are not a credible source for finding out about current trends of mass media use.

The Uses and Gratification theory is applicable to this study because it highlights how mass media influences stakeholder engagements in terms of diversion or escapism, companionship and development of personal relationships, value reinforcement and exploring personal identity, surveillance or getting information about the world and enhancement of

social integrative needs which are vital requirements of an effective mass media platform in promoting social transformation.

2.2.1 Facebook Usage in Uganda

Global Statistics (2019) revealed that Facebook is the most used platform accounting for 59.58% usage for the month of April (2019), followed by Pinterest at 24.37%, Twitter has 10.33% users, YouTube viewers 3.93%, Instagram 1.05%, and LinkedIn with 0.15%. Majority of the Facebook users (64.76%) access the platform via their mobile phones while 35.24% use desktop computers.

In the African continent, North Africa has the largest number of facebook users (104 Million users), followed by Western and Eastern Africa with around 58 and 43 million users respectively and on the other hand, Central Africa had 16 million facebook accounts (Statista, 2022).

Uganda's internet subscribers have increased spontaneously in recent years, a report by Uganda Communications commission (2019) stated that Uganda's internet penetration has reached 42% with up to 19 million Ugandans now connected to the internet out of the total estimated population of the country that stands at 44.5 million people. According to this report, the increase has been boosted by the penetration of mobile phones in the country that reached about 20 million subscribers in 2019.

According to Uganda Internet Usage and Telecommunications Reports (2019) the number of internet and Facebook subscribers in Uganda is 18,502,166.

2.3 Facebook communication and faith promotion enhancement.

Global Statistics (2019) revealed that Facebook is the most used platform accounting for 59.58% usage for the month of April (2019) followed by Pinterest at 24.37%, Twitter has 10.33% users, YouTube viewers 3.93%, Instagram 1.05%, and LinkedIn with 0.15%. Majority of the Facebook users (64.76%) access the platform via their mobile phones while 35.24% use desktop computers.

Narayanan et al (2012) pointed out that sites like Facebook, Twitter, Instagram, and YouTube have the potential to shape the way the world communicates.

In Uganda, many churches have begun utilizing social media in the evangelism ministry, the churches publicize, pray, encourage, and promote events, all using social media. McKinney, (2014) states that Bible believing churches can effectively use social media sites to communicate to their members by announcing upcoming events, sharing audience specific information.

Wrenn et al, (2015) showed a positive relationship between the money spent on marketing and the support given by church members.

According to Sargeant (2005, p.133-136), churches lack support from government and the private sector, they are totally dependent on their members, which means that they require a high level of member participation in terms of financial contributions

Julian (2009) argues that social media has supercharged the 'for free' revolution engendered by the web. She argues that marketers started out by seeing the Internet as a sales response medium, but now all marketing functions have migrated to the Internet. So the real marketing investment is not in buying space and time but in the energy, culture and imagination of the company (Saunders, 2019). This is great for non-profit organizations and churches.

Data from Buzz plant (2016), a Christian-based digital advertising agency in U.S.A that works closely with churches to teach them how to effectively use social media and have even developed smartphone applications to help missionaries in the field, showed that churches are

divided on the social media platform. They surveyed 250 churches to see how they're using social media within their organization and their findings revealed that more than 30% of churches surveyed said they updated Facebook each day while 15% said they have never used the site. Just under half of those surveyed said Facebook is the most effective method of communication, while about 25% prefer knocking on doors, which is the more traditional method (Pitman, 2012).

Gould (2013) pointed out that Christianity is a religion anchored in community. Jesus declared in the book of Matthew that God is present when two or three are gathered (Matthew 18:20, New International Version). The church always was and remains to be an assembly of believers. The church was not even thought of as a building until at least two centuries after Jesus' crucifixion and resurrection. McKinney (2014) explained that Facebook among other social media platforms provides a means for sharing faith as well as modeling Christian life beyond the building commonly called church.

Lacy (2011, pg. 6) stressed that to market successfully on Facebook you need to know how to use postings. When you repost, you post a message that was previously posted by another user; in other words, you're quoting another user or echoing that person's thoughts. People commonly repost so that they can share content they found valuable". This therefore is in line with Saunders (2009) who agreed that social media has supercharged the "for free" revolution.

Narayanan et al, (2012 pg.73) argued that "a significant contribution in the evolution of news is Facebook's generation of the 'timeline'-a string of contributions from various persons or entities that one 'follows.' The timeline has made news incredibly dynamic by enabling instant sharing of news in a web of connected people". This allows for organizations such as churches to instantly get news or information out to their specific audience. It also allows for churches to have access to instant updates on other churches and Christian organizations. For instance, a popular Christian preacher such as David Platt from The Church at Brook Hills may tweet a verse or an inspirational quote, and it shows up on the churches' Facebook timeline

because they follow him. They can then repost or “like” the post and David Platt’s post can now be seen by all of that particular church’s followers (Narayanan et al, 2012 pg.73).

Cheong, et al (2012) argued that Facebook posts play a constitutive role in religion as micro-bloggers produce and circulate scripture and its interpretations as well as create new religious practices, including memes, prayers, and drama. In this way, micro-blogging practices performed on Facebook on a variety of mobile devices can be understood as micro-blogging rituals. These usually tend to facilitate epiphany and a sense of the sacred, which in turn revitalizes communal sentiments and a higher moral purpose through identification and solidarity with other believers.

Wood (2014) asserted that Facebook is a virtual environment. Users are active daily on Facebook. Some users fulfill their needs within this environment. This situation creates a perception. According to this perception, users satisfy their needs here and they suppose that there are unlimited and unrestricted movement areas on Facebook. But there, actually the dominant party is Facebook. All the terms and conditions, rules, applications and structures are developed by Facebook. When a person becomes a member of Facebook, this person has to accept and agree with the terms and conditions of Facebook. Therefore, Facebook is superior to the users as a representation.

Andrews (2011) who argues that Internet companies are in it for the money - not to change the world, as many of them claim-and that their customers have no idea what happens to their personal information. Users may be getting more choices and controls over their data, but this does not always help as ‘sharing’ information on social media sites is dangerous because privacy is breeched.

The Internet (Facebook), which develops with the help of technology, creates a virtual communication world. This world is not only used to access information but also shapes social relations. Internet does not only allow people to post, receive and share messages, but it also

allows individuals to interact with other individuals, individuals interact with groups and groups interact with individuals (Zhao et al, 2008).

In an Interview survey conducted in China in 2017, 79.1% of the respondents assume different identities online through using the different social media accounts (Maimon & Asanka et'al, 2021, p.2020). Some of the features offered by Facebook are as follows; Finding friends, Advertising, sharing videos, pictures, photographs, music and ideas, playing games, becoming a member of political and non-political corporations, finding partners and sharing religious scriptures and doctrines (Madhavan et al. 2012).

2.4 Challenges of using Facebook in faith promotion among Christians in Pentecostal Churches.

Having discussed the mechanisms through which Facebook communication enhances faith promotion among Christians in Pentecostal churches, Kietzmann et al (2011) pointed out that it is also very important to discuss the church and the negative use of social media (Facebook) as the platform is user generated and empowers users to exercise some independence in the access and dissemination of information.

Perkins (2012) noted that there is a concern within the religious community regarding individualism on social media. The concept of individualism on social media makes users prone to people who through these platforms, subvert established Christian teachings, doctrines and values.

Facebook and its feature of enabling extensive connections among people from different backgrounds, cultures and faiths can serve as a platform for the manipulation of users who use Facebook for religious edification (Perkins, 2012). This is in line with Rice (2012) who posited that this huge network of people from diverse backgrounds expose users to new habits which can have negative consequences on their behavior. Rice asserts that the power and control Facebook places on users create too many choices and links for the user to maintain. On the

other hand, the use of inappropriate images, sexual innuendoes and identity theft on Facebook brings about harassment of users and this challenging situation has made some Christian leaders to avoid Facebook (Brachear, 2011; Reyes-Chow 2009; Brinton, 2010; Badmos, 2014).

Nielsen (2012) highlighted that the first challenge of Facebook communication among other social media sites is jeopardizing face-to-face interaction. This is backed up by McKee and Trapp (2013) who state that the Church strongly admits that teaching through social media cannot accomplish everything. For example, confession, Holy Mass, anointing of the sick, and counseling must be done on a face-to-face basis.

Merchant (2012) highlighted some perceived difficulties with the introduction of Facebook communication site. These difficulties include; perceived “danger” of open and unfiltered access to online interaction, suspicion of popular culture, lack of familiarity with online social networking sites, which are still perceived to be the “province of the young,” as well as absence of guidance. It is well known that the Pentecostal churches are conservative in their teachings. The danger originates from the fact that if not guided, there will be infiltration of wrong doctrine from the modern world that is contrary to Church teaching. This therefore contravenes Hutchings’ study (2014) on Christian chat rooms who established that a pastor’s authority is not compromised online but rather strengthened as a result of spiritual support initiatives such as exhortation and encouragement offered to users. This is in line with Roberts (2012) pronouncement that in fact there is an inherent and inescapable difference between relating with someone face-to-face and relating to someone via Facebook (Roberts, 2012).

Addiction is another challenge of Facebook communication among the youth. Bala (2014) showed in his research that the desire of posting and checking comments every moment is making youths addicted to social media. The study showed that the average person now spends more time each day on their phone and computer than they do while sleeping. The average time spent on social media networks per day was 1.72 hours in 2015. The average number of hours a teenager spent online per week was 27 in 2015 (McGillivray, 2015). Facebook can

hamper the effect of faith-sharing because of its features, such as uploading pictures, chatting with friends, and playing games that can lead to destruction, procrastination and a significant waste of time (Bala, 2014). This challenge calls for the guardians of the faith to be watchful and help youths towards the oriented goal of faith sharing.

Makes (2015) noted that Facebook communication is not effective in the churches because it is implemented and executed poorly. If done right, people will engage, and it can be more successful at keeping people informed than any church bulletin. The youths who spend most of the time online will be the first agents to benefit from it.

Matei (2010) speculated that people die spiritually in seminaries and Bible Colleges (not to mention church) because the relational dimension that is so foundational to Christian experience is submerged, ignored, even spoken against. As a liar, and the father of it (John 8:44c, NKJV), Satan battles his victims in their brain [and heart] through blatant deception, tempts them with sugar-coated lies, and prompts his captors to compromise God, His Word, and His benevolent plan for humanity.

Some Christians are swayed away from faith in Jesus Christ through Satan-initiated information on Facebook. The devil throws his fiery darts in the mind and hearts of Christians through Facebook with the ultimate aim to paralyze their relationship with Jesus Christ. Although Facebook is a very great platform for fruitful Christian life and ministry, Satan programs his deadly armor to entice, deceive, tempt, and shatter the God that initiated the dream for humanity in Christians (Matei, 2010).

The above findings concur with Andrews (2011) who asserted that Facebook-style of communication requires very little of us (Christians). It is a low-commitment and low-accountability type of interaction. Users control—and entirely control—the duration, intensity, and level of contact. At any moment, users can simply stop. But the Christian life and real Christian relationships do not work like this. Burnett (2013) also added that Facebook communication has promulgated deceit. Facebook usage has brought deception into the life of

many Christians. In Facebook environment, it is much easier to tell a lie. In face-to-face conversation, body expression might give a pretender up when telling a lie, unlike online conversation. Facebook usage can corrupt the moral values of some Christians through immorality. As a huge platform containing all sorts of digital data, Facebook medium shares horrible information on sexual promiscuity like pornographic images and LGBT (Lesbian, Gay, Bi-sexual and Transgender) issues. Satan infuses fierce lust in the hearts and minds of Christians who spend time watching such abominable praxis. With time such Christians fall victim to the enemy's deadly trap (James 1:13-15)

2.5 Remedies to Facebook challenges faced by Pentecostal Churches in faith promotion

Wise (2014) submits that with the existing concerns on the abuse of social media [Facebook], it is very important that Christians approach social media in a discerning manner. It is therefore essential to understand the impact our status, photos, comments or blog posts may have now and in the future. We should also bear in mind the ramifications of any statement made on social media since everything written is permanent and viewable by everyone. Furthermore, while maintaining relationships is important and healthy, addiction is not. Limiting the amount of time we devote to these social networking sites is both healthy and wise.

Critics have denounced the internet as a “de-humanizing medium” and a threat to “real” community and communication. In fact, there is an inherent and inescapable difference between relating with someone face-to-face and relating to someone via Facebook (Roberts, 2012). Social media is not without challenges, but under proper guidance. It will be a pivotal tool in the 21st century to help youths participating in sharing their faith. This is in correlation with Hendey's et al (2011) who recognized that time online can detract from other relationships and personal prayer time. We need to pay attention to our real-world relationship and our faith life. She noted that one should not become so busy with the use of technology that we neglect those relationships or that most important relationship with God (Graham, 2011).

Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should guard carefully publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances (Paul VI, 1963).

Black (2010) stresses that churches can also look into setting up their own social media policy for employees to follow. He suggests that there are two approaches to creating a social media policy. You can write one complete social media policy that addresses all currently available social mediums. Or you can write policies as you need them. For example, if your company does not have a social media presence on YouTube you may not need to address YouTube and video usage. But as your business expands you add a YouTube policy later. Social media policies allow for clear expectations on how church employees should conduct themselves online.

2.7 Literature Summary

Effective communication is a vital component of any organization, including churches. While many churches have joined the digital media revolution, the use of Communication Management Configuration (CMC) tends to exceed knowledge of why such tools are a suitable choice for church organizations, how to engage well, and the importance of devoting sufficient resources to such efforts. Research indicates a lack of understanding in how mediated communication tools can help churches in relationship building efforts that help attract new members and retain current ones. In this era of declining emphasis on traditional religious participation, the importance of understanding the use and effectiveness of social media in a religious setting cannot be understated.

As a relationship-oriented medium, the Internet has paved a shift from structures to relationships (Campbell, 2004). Church use of digital communication tools can support the local church, extend ministry opportunities, and communicate the gospel. It can also provide Mediated Communication in Churches, provide information to visitors and improve internal communication (Sturgill, 2004). Research has indicated that the Internet helps build community for religious groups and has the capacity to extend the off-line church to an online environment (Cheong et al, 2009). This sense of community is something that many church attendees are seeking (Newport, 2007).

Chapter Three

Methodology

3.0 Introduction

This chapter presents the methodology part of the research. It covers the research approach and design, methods and procedures that were used for data collection and analysis. The chapter also discusses the targeted population, sample and sampling techniques, instrumentation and research ethics. It gives an overview of the research methodology that was used in this study. The chapter describes the study area and research design adopted. It gives a detailed description of the sample and the sampling procedure used in this study and closes with the techniques used in data collection and the methods of data analysis and the limitations of the study.

3.1 Research Design

This study used a qualitative design in data collection using focus groups. The reason for the using this technique was because the study needed descriptions from the respondents. Creswell (2014) describes the researcher's choice of approach; the qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to social or human problems. The qualitative research approach is grounded in the assumption that features of social environment are constructed as interpretations by individuals and that the interpretations tend to be transitory and situational (Anyango, 2009). The process of this kind of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data (Creswell, 2014).

3.2 Area of the Study

The study was carried out at Gaba Community Church located approximately 10km in the Northwestern direction of Kampala city in Uganda. The researcher collected data from the church administrative staff, elderly church members and youthful church members both male and female. The categories were selected due to desire to exhaustively explore respondents' information about the topic under study.

3.3 Study Population

Khan (2006) defines target population as a group of individuals who have one or more characteristics in common that are of interest to the researcher. The targeted population for this study comprised of a total of 95 respondents out of over 500 usual congregation members from Gaba Community Church.

3.4 Sampling Design and Sampling Size

3.4.1 Sampling Design

In order for the researcher to have had a positive and convenient data from the respondents of the area of study, the researcher used the purposive sampling technique where respondents were selected according to the predetermined categories namely, the church leaders, the elderly, male and female youths.

3.4.2 Sampling size

The research involved a sample of 95 respondents drawn from various strata within the Gaba Community Church (information consumers). The sample was purposefully selected to include ten Church leaders, ten elderly persons, forty male youths, and thirty-five female youths, reflecting the diversity of perspectives within the community. The sample size was determined based on the research goals and the need to achieve rich, diverse insights. This selection was made with the aim of ensuring transferability, allowing the findings to be applied to similar contexts rather than representing the entire population.

Table 3.1: Showing Department, population size, sample size, and sampling methods of the respondents

Department	Population size	Sample size	Sampling Methods
Church leaders	10	10	Purposive sampling
Elderly	10	10	Purposive sampling
Male Youths	40	36	Purposive sampling
Female Youths	35	32	Purposive sampling
Total	95	88	

Source: Primary data (2020).

3.5 Data Collection Methods

The researcher was guided by the use of the Focus Group Discussion (FGD) method in collecting data during the study. According to Kothari (2004) a Focus Group Discussion is a method of collecting data through the selected category of respondents believed to be knowledgeable about the topic of discussion. Krueger (1988) asserted that the size of the FGD is typically around 7-10.

Focus groups are a qualitative research method used to facilitate guided discussions among a small group of participants who share similar characteristics relevant to the study. They allow researchers to gain in-depth insights into participants' perceptions, opinions, and experiences on a given topic (Krueger & Casey, 2015). In this study, focus group discussions (FGDs) were conducted to explore participants' views on Facebook communication and faith promotion among Christians. FGDs encouraged interactive discussions, leading to a richer understanding of the role of social media in religious engagement.

Each focus group consisted of 10 participants, carefully selected based on age, gender, and church role to ensure diversity in perspectives. A structured Focus Group Discussion Guide (FGDG) was used, containing 11 open-ended questions designed to encourage participants to express their thoughts freely. To ensure accuracy, discussions were audio-recorded with participants' consent, and later transcribed for analysis (Morgan, 2019). Thematic content analysis was applied to identify patterns and themes emerging from the discussions, ensuring a comprehensive interpretation of participants' views (Bryman, 2016).

By adopting this methodological approach, the study ensured that focus groups were effectively utilized as a qualitative data collection tool. Their findings provided valuable insights into the influence of digital communication on faith-based interactions while maintaining methodological rigor.

3.6 Data collection tools

The study used the Focus Group Discussion Guide (FGDG) for data collection.

3.6.1 Focus Group Discussion Guide (FGDG)

The researcher was guided by the use of the Focus Group Discussion Guide with 11 open ended questions (FGDG) in collecting data during the study where respondents were grouped in accordance with their various strata, FGD guide administered and responses recorded by the researcher.

The open ended questions allow for qualitative feedback from participants and do not have fixed responses or elicit one word answers (Stewart & Prem 2006, p.75).

3.7 Data Processing and Analysis

3.7.1 Data Processing

The collected data was presented in a descriptive manner presenting all the responses of the respondents in accordance with their strata.

3.7.2 Data Analysis

After collecting primary data with a phone recording, the researcher transcribed the data, analyzed the information in the response sheets and presented the findings in a descriptive manner. Cross-comparisons were also made from the transcribed material in the secondary data during analysis in a manner that yielded answers to the research questions.

The researcher then used narrative analysis to interpret the core narratives from the study group's personal stories. The researcher had to analyze the objectives of the study and followed each one of them to get to the findings.

3.8 Data Quality Control measurement

3.8.1 Data Reliability

Reliability of an instrument is defined as the consistence of the instrument in picking the needed information (Khan, 2006). The researcher tested the inter-item consistency reliability in the data collection tool to ensure that there was consistency of respondents' answers to all items in the instrument.

This was ensured by consulting the relevant and reliable sources and resources at the premises of the case study area. In order to get accurate and first-hand information, Focus Group Discussion guiding questions were designed and passed to the supervisor for approval.

3.8.2 Data Validity

Validity of an instrument as defined by Khan (2006) is the ability to an instrument to measure what it is intended to measure. In this study, the validity of the instruments was established by a panel of experts through an assessment of selected items or questions in the instruments that ensured that the instrument measured to the expectations. This was done by pre-testing the data collection instruments that was used in the study. The instrument was pre-tested with specific people who were not allowed to participate in the actual study.

3.9 Research Procedure

Upon research proposal approval by the supervisor, the researcher was subjected to face the UCU university's Research Ethics Committee (REC) for research proposal approval. Upon REC's approval, the researcher obtained an introductory letter from the University research coordinator's office that was presented to the management of the case study area seeking permission to carry out the study. Upon granting of permission, interview appointments were made with the respective sampled respondents and were explained and affirmed of the ethical research principles including the aspects of confidentiality, consent, anonymity, integrity and voluntary participation during the research process.

3.10 Ethical Considerations

Principles of research demand that in the pursuit of knowledge, researchers should uphold the values and moral standards of professional conduct and take due consideration to protect the welfare of participants (Kvaie and Brinkman, 2009). Taking the above into consideration, the researcher ensured and assured the respondents of their ethical rights in relation to the study which included; right to privacy, voluntary participation, anonymity and confidentiality. The respondents were informed that the information that they were required to provide would only be used for academic purposes and would be treated with utmost confidentiality.

3.11 Limitations of the Study and Counteracting Measures

The researcher experienced some constraints during the study, but later certain solutions were provided and the study was able to proceed.

The researcher found it hard to deal with some respondents who did not want to disclose information voluntarily. They suspected the researcher of being a spy of their confidential information hence creating a worry among them. However, the researcher successfully convinced the respondents by showing them his student's identity card, a letter of introduction from the university and research acceptance letter from the church.

The researcher was faced with the financial constraint. This was because of the many travel expenses to reach respondents who were sometimes away from church and also stationery costs plus welfare, among other miscellaneous expenses. This was overcome by sticking on the set budget and lobbying for further assistance from friends and relatives.

There was a language barrier challenge since not all the respondents were not well conversant with English which was to be the neutral language of communication by the researcher who did not fully understand all their mother tongue languages. This was however overcome by using various translators who translated the FGDC questions and responses to such respondents as well as the researcher using their best understood languages.

The time allocated for the research was not fully adequate as the study involved collection of data, editing, analyzing, and final presentation of the report among others. The researcher however overcame this by sticking on the set work plan.

Chapter Four

Presentation of Findings

4.0 Introduction

This chapter looks at the presentation, analysis and interpretation of the findings from the study in relation to the objectives of the study as outlined in Chapter 1, Literature Review and the research questions. The data is presented descriptively for easy interpretation and analysis. Data analyzed was from 2021 to 2023

4.1 Overview of General findings

This section presents an in-depth exploration of the personal data collected from the participants in the study. The respondents, all members of Gaba Community Church in Kampala, were drawn from a variety of backgrounds. The group consisted of church leaders, elderly individuals, and youths, with a near equal distribution between males and females. Most of the participants were within the 25 to 30 age range, with a smaller proportion in their late 30s and 40s, and no respondents fell within the younger or older age groups typically associated with young adulthood or seniority.

In terms of educational background, the participants represented a wide range of academic experiences. Many had completed undergraduate degrees, with a smaller group possessing diplomas and master's degrees. Some participants mentioned other forms of education, indicating a diversity in the educational journeys that shaped their perspectives.

The primary method for gathering data was through Focus Group Discussions (FGDs), where participants shared their insights and reflections in response to the research's guiding questions. These discussions provided rich, nuanced perspectives that are detailed below, in alignment with the study's research objectives.

4.2 Facebook communication and faith promotion among Christians in Pentecostal churches in Uganda.

4.2.1 Faith Promotion among Christians (congregants)

According to the data collected from the 88 respondents who the interview guide was administered to for this study, majority stated YES that their church used Facebook social media platform for promoting faith among its congregants and minority stated it did not.

However, many of those who stated that their church did not use Facebook social media platform were quick to note that they were more comfortable with other social media platforms like WhatsApp, Twitter and Instagram than Facebook itself per say.

Table 4.2 shows the respondents opinion on whether Facebook promotes faith among the congregants and the findings imply that majority of the respondents agree that Facebook promotes faith among the congregants and minority disagree that Facebook promotes faith among the congregants.

This finding was backed up by such statements from the different respondents' categories such as the Church leaders and the elderly who acknowledged that: "Yes, it's used for adverts, broadcasting sermons and events"

The youth, both female and male affirmed the same stressing that;

Facebook is used for clarity of the sermons preached in the church, advertisement and reminding members of the upcoming events in the church. Some people don't come to church, they decide to watch the Sunday sermon on Facebook live. (Respondent X)

4.2.2 The information shared on the church's Facebook page was helpful in Christians' faith promotion

The findings revealed that several respondents attested that the information shared on the church's Facebook page was helpful to members' faith promotion and a few noted that it did not. The vast difference in percentages of respondents who said the information shared on

the church's Facebook page was helpful and those who stated it was not, is majorly due to the relational benefits of the platform including ease of posting, access, sharing and receiving content by the users.

This world is not only used to access information but also shapes social relations. Internet does not only allow people to post, receive and share messages, but it also allows individuals to interact with other individuals, individuals interact with groups and groups interact with individuals.

Facebook page is helpful in the promotion of the congregants' faith and majority of the respondents think it is helpful while the minority think the information is not helpful in the promotion of the congregants' faith.

The above findings are also in agreement with the comments of some of the respondents from different categories for example; Church leaders and the elderly who sighted that;

The sermons broadcasted every Sunday and the posts on the page are encouraging. Constant viewing of posts strengthens our faith and help in moral transformation. The page reaches out to many Christians in Uganda and abroad and even non-Christians, it enables the Christians that work on Sunday to access the sermons as well as update them of every church activity. (Respondent Y)

The variation in the findings is attributed to the different approaches Christians use for modeling their faith and relationship with their God including direct intercession, face to face interaction with church leaders, traditional letter/prayer request writing, emails among other social media platforms such as Imo, WhatsApp and Snapchat among others.

The following direct testimonies from the church leaders and the elderly are also an added reinforcement:

The change in technology has brought in the advancement factor. Many people have smart phones and are connected to social media. Facebook gives people a constant engagement and enables believers to access sermons and teachings at any time of the day.

The members meditate on some of the Facebook posts from church. Some posts speak into our lives and help us when life is tough. Posts motivate, inspire the members, and encourage them through life situations. (Noted Respondent Y in agreement of the other members.)

On the other hand, for the minority group, some members in the youths' category contravened the above response, pointing out that;

On the other side, there is a lot of distraction from other posts on social media, especially from other content that seem more interesting than church posts. However, church posts also impact lives of many followers as witnessed from the feedback from other followers. (Remarked Respondent X)

Another quick controversial response from the church leaders' respondents' category pointed out that;

Majority of the church believers are not on Facebook, and for those who are, there is no physical connection on Facebook which makes it hard for people to maintain their facial interaction.

4.2.3 Changes needed on the church's Facebook page to better make Christians feel more connected to the church.

The study established that several of the respondents noted that there were changes needed on their church's Facebook page to make them feel more connected to the church while minority of the respondents declined to the same. Among the concerns raised by respondents who needed changes on the platform include better implementation and execution of the platform by the church administration to include timelines, content shared, network stability

and sharing of easily downloadable pictures. Negative posts and habits such as posting of nude pictures, immoral and distracting messages by users was also pronounced to be restricted and accounted for by victims.

This was vividly reflected by the respondents from the church leaders' category who observed that:

There should be frequent live broadcasts on the church's Facebook page like talk shows on certain issues. There is a need for the social media managers to be more creative and the platform should not only broadcast sermons and posters, it should be more engaging and exciting. (Respondent T)

The elders' category was also with no exception. They noted that;

Facebook has to be more interactive, discuss vital topics and receive opinions from believers. The page needs to be advertised, promoted to reach more people and should cater for the different age groups and not only post information that interests the youths. The posts ought to be intentional. (Respondent K)

The youths also submitted their comments in regard to the question agreeing that:

Happening events should be given more coverage on Facebook like more pictures posted, videos about that event etc. There is a need to have more short videos segments from Sunday sermons. (Respondent U)

Respondent Y from the male category stressed that:

The Facebook managers should post information suiting specific target age groups in church and the posts should be balanced on Facebook. (respondent Y)

The female youth category also submitted their comments regarding the question agreeing that:

There is a need to have more short videos segments from Sunday sermons. Happening events at church should be given more coverage on Facebook like; more pictures posted, videos about that event etc. (Respondent W)

Respondent F of the male category explained that:

The posts posted on the church's Facebook account should be balanced and the platform's account managers should post information suiting all age groups in church. (Respondent F)

4.2.4 Other social media communication platforms the church used for promoting faith among Christians.

The study findings show that the church uses other online media communication platforms for promoting faith among its Christians. Out of the 88 respondents interviewed in the FGDs, minority stated that the church used WhatsApp platform for promoting faith among its Christians, Instagram, X (former Twitter) and majority use Facebook as the online media communication platforms used by Gaba Community church for promoting faith among its Christians.

4.2.5 Respondents' level of satisfaction with the church's use of the Facebook page.

Respondents' level of satisfaction with the church's use of the Facebook page was noted to be the largest and while those who expressed dissatisfaction with the church's Facebook page were few. Among the reasons for dissatisfaction among the dissatisfied respondents was a lot of time that the platform demanded of the members to keep engaged in it as well as the limited number of audience it reaches since all respondents are not literate to read, write and operate smart phones.

This was affirmed by the male youthful category respondent who stated that;

The church members get tired of posters about church events all the time and engaging information should also be given a thought.

From the finding it was also acknowledged that the information posted on the Facebook page does not favor the non-believers and the page needs to be promoted so as to cover a wider audience.

However, the satisfied respondents pointed out reasons such as reliability in information deliver, convenient and flexibility, relatively cheap in data consumption and stability in network accessibility. This was reinforced by insightful comments from the elders' category;

Yes, Facebook updates us about what's happening at church, we can view the entire Sunday service from wherever we are without necessarily going to church. (Respondent X)

4.3 Challenges of using Facebook for promoting faith among Christians.

The second research question of the study sought to establish the challenges of using Facebook in faith promotion among Christians in Pentecostal Churches in Uganda. The data showed that few respondents expressed having challenges while using Facebook social media platform for enhancing their faith in their church while majority of the respondents stated they did not face any challenge while using the platform in their church.

4.3.1 Fear of attack by unknown social media users.

Among the challenges raised by the respondents while using the Facebook platform included fear of attack by unknown social media users and bloggers, lack of money to purchase gadgets and data, lack of face-to-face interaction with church leaders, boredom and inadequate time to stream the whole mass/service on phone or computer and illiteracy rates by some of the Christians who do not understand English which is often the major communication language used.

4.3.2 Laziness of attending church services physically

From the Male and female youth categories, responses revealed that among the challenges faced by Christians in using Facebook communication for faith promotion in Gaba community church were that, the members tend to become lazy about going to church because they know sermons will be broadcast on Facebook live. There is no physical contact to promote the spirit of fellowship due to Facebook and that there are so many distractive videos and posts from other sources on Facebook which divert the members away from focusing on their faith.

4.3.3 Lack of finances to purchase data

This is further explained by some of the statements raised by respondents from different categories including the church leaders who posited that;

There is lack of finances to purchase ample data to enable one view the entire Sunday sermon online and, ignorance among some church members on how to use social media and the new gadgets like smart phones is still a big problem. (Respondent Y)

A respondent in the elderly category further added that there is cyberbullying on the church's Facebook page. People online open up Facebook accounts in the same names like for Gaba Community Church. (Respondent Z)

A respondent still in this category also added that the spiritual posts are boring to some church members and therefore, they get less likes and viewership. Network issues such as slow internet also discourage some viewers. (Respondent T)

4.3.4 The causes of the challenges faced by Christians in using Facebook.

Findings on the causes of the challenges faced by Christians in using Facebook communication for faith promotion in Gaba Community Church revealed that a small number of the respondents disclosed that they did not like to use the church's Facebook account because of the enormous cyber bullying where some known and unknown bloggers tease, intimidate, setup, dup and confront some users on unknown reasons, a few expressed cut off

of physical contact with their spiritual leaders which prohibits anointment and sacramental proceedings from being attained and maintained, another lesser number of respondents acknowledged distraction and sharing of negative and offensive posts and blogs that are unchristian and against the way of Christ while others pointed out expensiveness of the platform in purchasing gadgets and data and expressed general dislike in using the Facebook social media platform while many did not state any challenge faced in using Facebook platform for promoting their faith in their church.

These findings were backed by expressions from the respondents in different categories who were quoted stating:

When scriptures and spiritual messages are posted, they usually demand that believers change their ways, however, some members in the church hate condemnation and messages that rebuke their actions. Members in church enjoy funny and happy pictures than viewing messages requiring them to change at heart, pointed out two of the respondents from the elderly category

Furthermore, one of the respondents remarked that Social media has simplified life a lot. People no longer need to attend church to listen to sermons. They can access them at any one time. (Respondent V)

A respondent in the female youth category on the other hand clarified that the youths are church goers and don't really know Jesus. Members believe that there is sufficient grace from Jesus that covers all their sins. (Respondent R)

4.4 Remedies to the challenges faced by Christians in using Facebook

communication.

The third research question of the study sought to establish the remedies to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal churches in Uganda. Findings to this were ascertained by finding out whether church leaders often & timely responded to Christians' comments left on Facebook page, how often the page

was always updated and general comments & recommendations the respondents had about the church's Facebook page in relation to their faith promotion.

4.4.1 Timely Response to the Comments left on the church's Facebook page.

The data collected on this revealed that most of the respondents stated that the Church leaders often and timely responded to Christians' comments left on Facebook page while few of the respondents stated that the Church leaders did not often and timely responded to their comments left on Facebook page. This was responded to by Respondent T on the church leaders' category and Respondent R on the male youth category among other categories who pointed out that:

Respondent W said that comments are always not responded to immediately. Responses are rarely responded to and sometimes no one responds to the comments at all. (Respondent W)

4.4.2 Updating the church Facebook page.

Of the many respondents who stated that the Church leaders often and timely responded to Christians' comments left on Facebook page, a small number stated that the church's Facebook page was often updated sometimes on a daily basis and majority stated that at times the page was updated on weekly (Sundays) only when there is a service.

The male Youth categories in response to the above mentioned that all church activities should be posted on Facebook without leaving out any. The Facebook page is more informative, challenging and engaging. (Observed Respondent T).

4.4.3 Editing of the content before being posted on the social media pages.

In the other comments respondents wanted to add about their church's Facebook page in relation to their faith promotion, minority of the respondents stated that whatever goes on into the platform needs to be given close attention too before being posted.

These responses were reinforced by direct comments from some respondents in different categories who noted that;

Facebook is for the millennials and access is everywhere. Therefore, whatever goes on the platform needs to be given attention too before being posted” one of the church leaders category. (Respondent J)

4.4.4 A need to develop a spiritual culture

A smaller number of respondents expressed that there is need to develop a spiritual culture on social media which has to be practiced by all church members such as service hours, thanks giving platforms, among others, a few stated that all church activities should be posted on Facebook without leaving out any. Respondent D from the elderly category also commented that;

There is a need to develop a spiritual culture on social media which has to be practiced by all church members. This can be cultivated by believers reposting spiritual messages on their church platforms. (Respondent L)

4.4.5 Reflection of the currents Affairs on the social media page

There was an affirmation by minority respondents that the page should comment and notify members on some of the current affairs happening in the country and how they are affecting or likely to affect the members at church. Respondent B on the same category suggested:

The page should comment on some of the current affairs happening in the country and affecting the members at the church. The page should also be more interactive on livestream and the live streaming should be shorter at least 30 minutes but not for 2 hours in recording. (Respondent B)

4.4.6 Church Facebook page ought to be interactive

There was an acknowledgement by minority of the respondents that the page should also be more interactive on live stream and the live streaming should be shorter at least 30 minutes but not for 2 hours in recording. This was backed up by, Respondent G still in the elderly category who declared that:

Facebook is helpful, the long-distance believers can access their church, now it's a privilege to enjoy their church without necessarily commuting from far places.
(Respondent G)

4.4.6 There is a need for a social media manager

A small number of the respondents expressed that the church should get a Facebook manager to update the page frequently. More platforms like YouTube, twitter, snapchat should be joined by the church. On the female youth category, one of the respondents suggested:

The church should get a Facebook manager to update the page frequently. More platforms like YouTube, twitter, snapchat the church should join as well to cater for those who don't like Facebook. (Respondent H)

Chapter Five

Discussion of Results

5.0 Introduction

This chapter gives a summary, conclusion, recommendation of the study in relation to the literature review and the assumptions of the theory and presents areas for further research. It basically summarizes the data which was interpreted in chapter 4 basing on Gaba Community Church in Kampala-Uganda as the only source for primary data.

Data was collected by use of Focus Group Discussion Guide (FGDG) as a tool for data collection.

The research was guided by three major objectives and they included: to establish the ways through which Facebook communication enhances faith promotion among Christians in Pentecostal churches in Uganda, to establish the challenges of using Facebook in faith promotion among Christians in Pentecostal Churches in Uganda and to establish remedies to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda.

5.1 Ways through which Facebook communication enhanced faith promotion among Christians.

The study findings from respondents stated that the platform was instrumental in enhancing their faith by offering courage, transformation, wide spread message outreach and multi-tasking denoted by majority of the respondents.

The study findings align with the Uses and Gratifications Theory (Katz, Blumler, & Gurevitch, 1973), which suggests that individuals actively seek media platforms that meet their specific needs. Respondents indicated that the platform significantly contributed to enhancing their faith by offering courage, transformation, widespread message outreach, and the ability

to multitask, which echoes the theory's premise of active user engagement with media that fulfills both emotional and practical needs

As Narayanan et al (2012) observe in the study '*Social media and business*', sites like Facebook, Twitter, Instagram, and YouTube have the potential to shape the way the world communicates. Many churches have even begun utilizing social media in their ministry efforts. They publicize, pray, encourage, and promote events, all using social media. They argue that Bible believing churches can effectively use Facebook and other social media sites to communicate to their members by announcing upcoming events, sharing audience specific information, and knowing the best time to post on these sites.

There is a striking resemblance with Elihu Katz (1974) uses and gratification theory which states that members do not only receive information but also consciously make sense out of the information received in their own context.

My study findings revealed that majority respondents attested that the information shared on the church's Facebook page was helpful to members' faith promotion noting that, Facebook enhanced faith promotion in the church by acting as an informative platform through which members virtually got sensitized and enriched on biblical teachings and events taking place around their church and spiritual lives. This was manifested by the female youth category responses who confirmed that the information posted on Facebook is relevant and helpful as it made them aware of what's happening around church.

This also is in line with Ruben (1986) who added to uses and gratification theory and stated that the best way to find out the use of media is by doing inquiries from the audience to explain their reasons for using media.

Meanwhile, Gould (2013) pointed out that Christianity is a religion anchored in community. The church always was and remains to be an assembly of believers. The church was not even thought of as a building until at least two centuries after Jesus' crucifixion and resurrection. Today, people gather online. Facebook among other social media platforms

provides a means for sharing faith as well as modeling Christian life beyond the building commonly called church. This emulates Cheong et al (2009) findings who stated that church leaders perceive the Internet as a communication medium suitable for information dissemination.

The study findings revealed that the platform made the members meditate on some of the Facebook posts from church. They added that some posts spoke into their lives and helped them when life is tough. Posts motivated, inspired the members and encouraged them through life situations. Majority of the respondents' who expressed satisfaction on the level of the church's use of the Facebook page.

This correlates with Narayanan et al (2012 pg.73) who argued that "a significant contribution in the evolution of news is Facebook's generation of the 'timeline'-a string of contributions from various persons or entities that one 'follows.' The timeline has made news incredibly dynamic by enabling instant sharing of news in a web of connected people". This allows for organizations such as churches to instantly get news or information out to their specific audience. It also allows churches to have access to instant updates on other churches and Christian organizations. For instance, a popular Christian preacher such as David Platt from the Church at Brook Hills may tweet a verse or an inspirational quote, and it shows up on the church's Facebook timeline because they follow him. They can then repost or "like" the post and David Platt's post can now be seen by all of that particular church's followers (Narayanan et al, 2012 pg.73).

These arguments also fall in line with the *Uses and Gratification* Theory applied in this study which states that the audiences are active participants in the communication process rather than passive. This means that they do not only receive information, but also consciously attempt to make sense of the message in their own context. They choose media texts to gratify their own needs such as the need for information, personal identity, integration, social interaction or entertainment (Peirce, 2014).

Controversially the study also revealed that Facebook communication hardly enhanced faith promotion among Christians in the church by acting as an informative platform as pointed by a small number of the respondents who responded in controversy to the question in the FGD and who were quick to note that majority of the church believers were not on Facebook. For the members of GCC who use Facebook, there was no physical connection through Facebook which made it hard for people to maintain their facial interaction. While other respondents on the other side, pointed out that Facebook page often was full of disruptive conversations, absence of physical connection, and not easily accessible and used by everyone.

These literally concur with Andrews (2011), who also contended that Internet companies are in it for money - not to change the world, as many of them claim and that their customers have no idea what happens to their personal information. Users may be getting more choices and controls over their data, but this does not always help as 'sharing' information on social media sites which is dangerous because privacy is breached. This further correlates with Makes (2015), who notes that Facebook communication is not effective in the churches because it is implemented and executed poorly. If done right, people will engage, and it can be more successful at keeping people informed than any church bulletin. The youths who spend most of the time online will be the first agents to benefit from it. In the same way, Cheong, et al (2012) also presented that Facebook posts play a constitutive role in religion as micro-bloggers produce and circulate scripture and its interpretations as well as create new religious practices, including memes, prayers, and drama. In this way, micro-blogging practices performed on Facebook on a variety of mobile devices can be understood as micro-blogging rituals. These usually tend to facilitate epiphany and a sense of the sacred, which in turn revitalizes communal sentiments and a higher moral purpose through identification and solidarity with other believers.

However conclusively, comparing the majority Vs minority this implied a greater efficiency in the ability of Facebook to enhance faith promotion among Christians justified by

some of the satisfied respondents who pointed out reasons such as reliability in information delivery, convenient and flexibility, relatively cheap in data consumption and stability in network accessibility as enabling factors for Facebook in promoting their faith.

The findings relate to the Uses and gratifications theory which is an audience-centered perspective helpful in analyzing the relationship between media and religiosity related behavior which assumes individuals take the initiative and are goal-directed in their mass communication behavior, and that alternative sources might be chosen to gratify needs or motives” (Rubin, 1986 pg. 281).

5.2 Findings on the challenges of using Facebook in faith promotion among Christians in Pentecostal Churches in Uganda

In a bid to better understand responses to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda, the second question asked about the challenges faced by Christians in using Facebook communication. There were many responses regarding the use of Facebook for Church services, including promotion of laziness among members about going to church, no physical contact between the believers and their spiritual leaders, posting of many distractive and negative videos and posts from other sources and users, expensiveness in terms of buying gadgets (smart phones and data), high illiteracy rates, cyber bullying, social media taxes, addiction, and deceit among others.

Some of these responses correlate with Nielsen (2012) who stated that the first challenge of Facebook communication among other social media sites is jeopardizing face-to-face interaction. This was backed up by McKee and Trapp (2013) who state that the Church strongly admits that teaching through social media cannot accomplish everything. For example, confession, Holy Mass, anointing of the sick, and counseling must be done on a face-to-face basis. Merchant (2012) also added some perceived difficulties with the introduction of Facebook

communication site which included perceived “danger” of open and unfiltered access to online interaction, suspicion of popular culture, lack of familiarity with online social networking sites, which are still perceived to be the “province of the young,” as well as absence of guidance.

As a huge platform containing all sorts of digital data, Facebook medium shares horrible information on sexual promiscuity like pornographic images and LGBT (Lesbian, Gay, Bi-sexual and Transgender) issues. “Satan infuses fierce lust in the hearts and minds of Christians who spend time watching such abominable praxis. With time such Christians fall victim to the enemy’s deadly trap (James 1:13-15) concludes Burnett (2013).

This directly correlate to the Uses and Gratification theory scholar Rubin (1986 pg. 272) who posited; “Media use is the selecting, consuming, processing, and interpreting of media and their content and just like any other community, the religious community has preferences when it comes to social media” (Rubin, 1986 pg. 272).

Makes (2015), on this also noted that Facebook communication is not effective in the churches because it is implemented and executed poorly. If done right, people will engage, and it can be more successful at keeping people informed than any church bulletin. The youths who spend most of the time online will be the first agents to benefit from it. His argument relatively concurs with Andrews (2011), who argued that Internet companies are in it for the money- not to change the world, as many of them claim-and that their customers have no idea what happens to their personal information. Users may be getting more choices and controls over their data, but this does not always help as ‘sharing’ information on social media sites is dangerous because privacy is breached. Rice (2012) also posited that this huge network of people from diverse backgrounds exposes users to new habits which can have negative consequences on their behavior.

These arguments also correlate to Nielsen (2012) study, who highlighted that the first challenge of Facebook communication among other social media sites is jeopardizing face-to-

face interaction. Perkins, (2012) also notes that there is a concern within the religious community regarding individualism on social media. The concept of individualism on social media makes users prone to people who through these platforms, subvert established Christian teachings, doctrines and values. “Facebook and its feature of enabling extensive connections among people from different backgrounds, cultures and faiths can serve as a platform for the manipulation of users who use Facebook for religious edification” adds Perkins, (2012).

The study further established that many of the respondents denoted that there were changes needed on their church’s Facebook page to make them feel more connected to the church while few declined to the same. Among the concerns raised by respondents who needed changes on the platform include better implementation and execution of the platform the church administration to include timelines, content shared, network stability and sharing of light pictures easy to download. Negative posts and habits such as posting of nude pictures, immoral and distracting messages and advances by users was also pronounced to be restricted and accounted for by victims.

From a theoretical perspective, the findings can be understood through Uses and Gratifications Theory (UGT), which posits that individuals actively seek out media platforms that can meet their specific needs. In this case, churchgoers may turn to the church’s Facebook page to fulfill various needs such as seeking community connection, spiritual guidance, and a sense of belonging. However, when the platform does not meet these needs—due to issues like unstable networks or inappropriate content—it can hinder their engagement and connection to the church. According to UGT, users may expect platforms to provide value that aligns with their desires for information, social interaction, and a safe online environment (Katz, Blumler, & Gurevitch, 1973). The need for the church’s Facebook page to evolve in response to these concerns aligns with the users’ active role in selecting and using media to fulfill their social and emotional needs.

It was further exposed that due to the convenience members found on the Facebook page, members became lazy and discouraged to go to church physically and rather preferred worshipping at home or at their workplaces since sermons were broadcast live on the church's Facebook page something that distracted physical congregations, facial communication, sharing and fellowshiping. The members while on the Facebook page also attested of easily being distracted from their faith by the videos, posts, popups and messages being posted by other sources on the page or even other sites.

The study also discovered that among the causes for the challenges Christians faced on using Facebook communication was the too much simplicity of life that the platforms has brought. Some members no longer need to attend church sermons and hence miss out on fellowship doctrine interpretations, clarifications and guidance which leaves them virtually gospel empty and take Christianity for granted.

Addiction was another challenge revealed of the Facebook communication platform especially among the youth. As Bala (2014) showed in his study, the desire of posting and checking comments every moment is making youths addicted to social media. The study showed that the average person now spends more time each day on their phone and computer than they do while sleeping. The average time spent on social media networks per day was 1.72 hours in 2015. The average number of hours a teenager spent online per week was 27 in 2015 (McGillivray, 2015). Facebook can hamper the effect of faith- sharing because of its features, such as uploading pictures, chatting with friends, and playing games that can lead to destruction, procrastination and a significant waste of time (Bala, 2014). This challenge calls for the guardians of the faith to be watchful and help youths towards the oriented goal of faith sharing. Burnett (2013) also added that Facebook communication has promulgated deceit. Facebook usage has brought deception into the life of many Christians. In Facebook environment, it is much easier to tell a lie. In face to face conversation, body expression might

give a pretender up when telling a lie, unlike online conversation. Facebook usage can corrupt the moral values of some Christians through immorality.

These discussions concur and call for the adaptation and application of the Uses and Gratification theory & researchers principles such as Rubin (1986), Ruggiero (2000), Peirce (2014) and Matei (2014) who maintain that the best way to find out about media use is by asking the audience because they are “sufficiently self-aware” to explain their reasons for using media texts. According to this theory, texts are open and audiences are active. In fact, the Uses and Gratification theory suggests that audiences actually have power over the mass media. For example, if they choose not to watch a particular program it won't rate and will be taken off the air (Peirce, 2014).

5.3 Findings on the remedies to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda.

The third question in this study sought to establish remedies to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda. The data suggested that there was a need to inculcate a spiritual culture for church members on the page where believers are encouraged to repost spiritual messages on their church's platform to ensure wide replication of the messages, the church should post and comment on some of the current affairs happening in the country and beyond and their likely implications to believers, ensure frequent and continuous update of the Facebook page, and need to intensify the inauguration and exploitation of more other platforms like YouTube, twitter, snapchat by the church to cater for those members who didn't like the Facebook page.

The findings established that Gaba Community church rarely updated its Facebook account and often only updated it once a week especially on Sunday when there was a service. The respondents hence argued for frequent and continuous update of church transpiring events on the page to keep all members updated and informed.

This is in line with the study made by Buzz plant (2016) a Christian-based digital advertising agency in the USA that works closely with churches to teach them how to effectively use social media and have even developed smartphone applications to help missionaries in the field observed that churches are divided on the social media platform. They surveyed 250 churches to see how they're using social media within their organization and their findings revealed that more than 30% of churches surveyed said they updated Facebook each day while 15% said they have never used the site. Just under half of those surveyed said Facebook is the most effective method of communication, while about 25% prefer knocking on doors, which is the more traditional method.

Lacy (2011, pg. 6) stressed that “to market successfully on Facebook you need to know how to use postings. When you repost, you post a message that was previously posted by another user; in other words, you’re quoting another user or echoing that person’s thoughts. People commonly repost so that they can share content they found valuable”. This therefore is in line with Saunders (2019) who agreed that social media has supercharged the “for free” revolution.

The study also established that there was a need to restrict on the content of information, posts and images shared and posted by users of the church’s Facebook page. This was due to the free entry and exit of members into and out of the page without any permission of control from the church’s administration or account managers. This led to most member being bullied, intimidated, duped, misled and corrupted within the page which hindered their engagement and faith enhancement in the platform.

The study still established that there was need to intensify the inauguration and exploitation of more other platforms like YouTube, twitter, snapchat by the church to cater for those members who didn’t like Facebook.

The findings in this study widely agree with the literature and the Uses and Gratification theory. The findings concur with Wood (2014) that Facebook is a virtual environment. Users are active daily on Facebook. Some users fulfill their needs within this environment. This situation

creates a perception. According to this perception, user satisfy their needs here and they suppose that there are unlimited and unrestricted movement areas on Facebook. But here, actually the dominant party is Facebook. All the terms and conditions, rules, applications and structures are developed by Facebook. When a person becomes a member of Facebook, this person has to accept and agree with the terms and conditions of Facebook. Therefore, Facebook is superior to the users as a representation.

The responses also reaffirm Wise (2014) assertion that, with the existing concerns on the abuse of social media [Facebook], it is very important that Christians approach social media in a discerning manner. It is therefore essential to understand the impact our status, photos, comments or blog posts may have now and in the future. We should also bear in mind the ramifications of any statement made on social media since everything written is permanent and viewable by everyone. Furthermore, while maintaining relationships is important and healthy, addiction is not. Limiting the amount of time, we devote to these social networking sites is both healthy and wise.

Likewise, Black (2010) asserts that churches can also look into setting up their own social media policy for employees to follow. He suggests that there are two approaches to creating a social media policy. You can write one complete social media policy that addresses all currently available social mediums. Or you can write policies as you need them. For example, if your company does not have a social media presence on YouTube you may not need to address YouTube and video usage. But as your business expands you add a YouTube policy later. Social media policies allow for clear expectations on how church employees should conduct themselves online.

This study showed that 81% of the respondents attested that the information shared on the church's Facebook page was helpful to members' faith promotion and 84.1% of the respondents acknowledged that the church's Facebook communication platform was very important in enhancing Christians' faith. The study has filled the gaps on the modes through

which Facebook communication enhances faith promotion among Christians in Pentecostal churches in Uganda; the challenges of using Facebook in faith promotion among Christians in Pentecostal Churches in Uganda, and remedies to the challenges faced by Christians in using Facebook communication for faith promotion among Pentecostal Churches in Uganda.

Chapter Six

Conclusion and Recommendations of the Study

6.0 Conclusions arising from the study.

The above discussions have a number of revelations about Facebook Communication and Faith Promotion among Christians in Pentecostal Churches in Uganda. Responses and challenges from the respondents are presented as in the main findings below:

What has clearly come out in this study is that the church's Facebook account was helpful to the members because it helped the members meditate on some of the Facebook posts from church. Some posts spoke into their lives and helped them through when life was tough. The posts motivated, inspired the members and encourage them through life situations. However, some respondents noted dissatisfaction over the usage of the Face book page noting concerns of creating a face-to-face disconnect between Christians and their spiritual leaders which hindered such aspects as anointing impartment, sacramental conversion, among others. Other pointed out concerns of laziness from engaging in church activities, disruption form negative and deterring posts from other outside members, among others.

However, as noted by majority of respondents who attested that the information shared on the church's Facebook page was helpful to members' faith promotion, Facebook communication played a greater role in faith promotion among its members.

This study set out to investigate Facebook Communication and Faith Promotion among Christians in Pentecostal Churches in Uganda. According to the study findings, it was concluded that among the challenges faced by Christians while using Facebook platform included fear off attack by unknown social media users and bloggers, inadequate finances to purchase gadgets and data, cyber bullying and intimidation, lack of face to face interaction with church leaders, boredom and inadequate time to stream the whole mass/service on phone or computer and illiteracy rates by some of the Christians who did not understand English which is often the major communication language used in the page.

On the remedies to the challenges faced by Christians in using Facebook communication in the church, it was deduced that there was need to give close attention whatever goes on into the platform page before being posted by either church administration or posters themselves, good timelines on streaming of church programs on the page needed to be developed, the page also need to comment and notify members on some of the current affairs happening within and outside the country and how they are affecting or likely to affect the members at church, posting of medium size videos and recordings running for at least 30 minutes but not for 2 hours in recording be ensured and that the church should get a Facebook manager to update and manage the page frequently.

6.1 Recommendations

Respondents in this study made several recommendations on how to address the challenges faced by Christians in using Facebook communication for promoting faith among Christians in Pentecostal churches. These include adaptation and use of other social media platforms, shorter recordings and videos be shared on the page to save time and expenses, holding social media usage trainings for church members, reduction or removal of social media taxes by the government, restriction of content posted on the page, among other measures. The intention of the recommendations is to improve processes and standards as well as empower Christians on the use and application of the Facebook platform in the church as explained in the examples below:

6.1.1 Better implementation and execution of the Facebook platform by the church administration

Respondents recommended that better implementation and execution of the Facebook platform by the church administration to include timelines, content shared, network stability and sharing of medium size pictures that are easy to download be ensured. Negative posts and habits such as posting of nude pictures, immoral and distracting messages and advances by users was also pronounced to be restricted and accounted for by perpetrators.

6.1.2 Posting of current affairs happening within and outside the country.

The church should post and comment on some of the current affairs happening in the country and beyond, affecting the members at church including its precautionary measure such as the current COVID-19 pandemic, political incidents, weather changes, among others. This will better inform and make members feel more connected, cared for and part of not only the spiritual part of the church but also significant agents of change and development.

6.1.3 Regular update of the church's Facebook page.

The church's Facebook account be updated on regular or daily basis as opposed to the current weekly basis to ensure more updated, inspired and engaged Christian membership. This was more stated by ensuring that the church gets its Facebook account manager to update the page frequently. This is believed to among others keep the members on real time alert and informed of all incidences, events and programs happening in church in relation to their faith promotion.

6.1.4 Church's Facebook page be more interactive.

It's also recommended that the Church's Facebook page should be more interactive on livestream. Images and messages that are inspirational, descent and lesson teaching should be posted on the page as opposed to destructive and biasing posts. The live streaming should be shorter at least 30 minutes but not for 1 hour avoid boredom, discouragement and getting fatigued by views as well as minimize on the expense of data that arise due to heavy and long recordings and videos posted by the church.

6.1.5 More platforms be adopted and utilized.

It's also suggested that more platforms like YouTube, Twitter, Instagram, Snapchat should be joined by the church as well to cater for those who don't like Facebook. This is so to cater for the different needs and preferences of members who may have some biases of dislikes on the Facebook platform.

6.1.6 Ensure online social media trainings.

The study further recommends that the Church should support its members with online social media trainings to enhance its online visibility and information consumption. Some members of the church were illiterate and had inadequate knowledge on technology especially social media usage, smart phone expiration among other aspects.

6.1.7 Abolition of daily social media tax.

It's also recommended that the government revises or abolishes the daily social media tariff of Ugx. 200 imposed on citizens by the parliament in 2018. This is in the verge to enhance wide and easy and cheap access and utilization of the platform by Christians. The social media tariff was imposed by the government to citizens as a means to enhance tax collection but partly as a means to regulate citizens from "idling" on social media and engage in more developmental engagements. This has since affected social media usage in the county especially among the majority unemployed youth making them unable to easily and frequently utilize the platforms alongside other expenses which include data bundles, phone charging and airtime.

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Appendix i: Focus Group Discussion Guide

Dear Respondent, My name is **Katende Francis** a student of Uganda Christian University pursuing a Master’s Degree in Journalism and Media Studies and in my final year.

I am conducting an academic study report on the topic; “Facebook Communication and Faith Promotion among Christians in Pentecostal Churches in Uganda” a Case Study of Gaba Community Church in Kampala in Uganda. This is in partial fulfillment of the requirements for the award of a Master’s Degree in Journalism and Media studies of Uganda Christian University.

You have been therefore selected to help in this research exercise.

The information given shall be treated with total confidentiality. Your response will highly be appreciated.

.....

Katende Francis

Researcher.

Focus Group Question Guide

1. Does your church use Facebook social media platform for promoting faith among its Christians?
2. How helpful is the information shared on your church's Facebook page in your faith promotion?
3. How important is your church's Facebook communication platform in enhancing your faith promotion?
4. What changes do you think there are needed on your church's Facebook page to make it you feel more connected your church?
5. What types online media communication platforms does your church use for promoting faith among Christians?
6. How satisfied are you with your church's use of the Facebook page?
7. What challenges have you faced by as Christians through using Facebook communication for faith promotion in your church?
8. What do you think are the causes of such challenges?
9. Do your Church leaders or staff timely respond to questions or comments left on the church's Facebook page? If Yes, how often?
10. How often is your church's Facebook page updated and what is usually posted?
11. What other comments you would like to add about your church's Facebook page in relation to your faith promotion?



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SCHOOL OF RESEARCH & POSTGRADUATE STUDIES

DISSERTATION CORRECTION COMPLIANCE REPORT BY THE CANDIDATE (POST VIVA FORM)

Date: 20th - May - 2025

Name of Candidate: KATENDE FRANCIS Reg. No: RS17M42/003

Title of Dissertation: Facebook Communication and Faith Promotion Among Christians in Pentecostal Churches in Uganda: A Case of Gaba Community Church in Kampala

SN	COMMENTS BY EXTERNAL EXAMINER	ACTION TAKEN	INDICATOR
1	Thesis wasn't signed	Will be signed when submitting final draft towards completion.	Supervisor's approval and
2	The abstract is unclear from the study methods and sample to findings	Abstract was corrected and study methods well defined with the sample sizes	Page 12, Abstract corrected

3	The are some disjointed thoughts between paragraphs (see page 37)	Disjointed thoughts corrected	Page 37
4	Design is of qualitative nature yet the method chosen from arriving at a sample is of quantitative designs.	Qualitative table eliminated and methodology research design rectified	Chapter three
5	Qualitative data are never presented in quantitative language such as %, as presented here.	Percentages were eliminated and data was presented qualitatively	Chapter four
6	I liked the connection of findings to scholarly works however the presentations in numeric and percentile is still problematic for a qualitative research.	Percentiles and numerics were eliminated in chapter four	Chapter 5

SN	COMMENTS BY INTERNAL EXAMINER	ACTION TAKEN	INDICATOR
1	Abstract is too long should be less than 200 words	Abstract shortened	Page 12, Abstract
2	Following the APA style, indenting paragraphs	Work formatted according to the APA Style 7 th Edition and well indented	All through from Chapter 1 to chapter 6
3	Clearly state the tool for data collection	Methodology was corrected. The research was qualitative and purposive sampling technique was used	Chapter 3
4	References have to be in APA style with DOI	All references aligned in APA style with DOI numbers indicated on those that had.	References
5	Remove tables from chapter four, tables aren' t for qualitative research.	Removed all tables and did narrative descriptions of correspondents	Chapter 4

SN	COMMENTS BY VIVA VOCE PANNEL	ACTION TAKEN	INDICATOR
1	Avoid using vague terms like “some,” “few,” or “more” without specifying what they mean in numerical terms.	Terms eliminated and corrected	Chapter four
2	Ensure that the study is thoroughly cleaned and structured to meet the standards of qualitative research.	Study was reviewed again by researcher and cleaned	Chapter one to Six
3	When conducting focus group discussions, avoid yes/no questions.	Questions were restructured in the study although the responses from the correspondents were descriptive.	Chapter four
4	Maintain consistency in language and tone throughout the study.	Study was reviewed once more to ensure consistency, where inconsistency in language was noticed, corrections were made.	Chapter two and chapter four
5	Make sure you have a solid understanding of your methodology.	The methodology was checked and confirmed that the research is purely qualitative, focus group discussions was used to collect data and presented narratively.	Chapter three and four

KATENDE FRANCIS



Professor James Kiwanuka-Tondo



.....
Candidate's Name

.....
Signature

.....
Supervisor's Name

.....
Signature