

**THE AMELIORATION OF TECHNOLOGY IN EVANGELISM IN NORTH
ANKOLE DIOCESE, PROVINCE OF THE CHURCH OF UGANDA**

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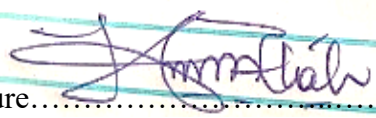


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DECLARATION

I, Muhanguzi Eliah declare that the work presented in this dissertation is original and my own research work to the best of my knowledge and it has never been submitted for any academic award in to any institution of higher learning.

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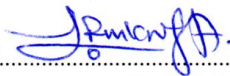
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APPROVAL

This is to certify that this Research by Muhanguzi Eliah titled “Amelioration of Technology in Evangelism in North Ankole Diocese, Province of the Church of Uganda” has been done under my supervision and is now ready for submission with my approval.

Signed.....

REV. CANON EKIRUNGA M.K. ROSE
SUPERVISOR

Date.....

DEDICATION

This dissertation is dedicated to my beloved family members, whose unwavering support, endless patience, and boundless love have carried me through every season of life. You are my greatest champion and my truest companion, and this book exists because of the strength and inspiration you so provide.

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ABSTRACT

This study assessed the amelioration of technology in evangelism in Diocese of North Ankole. It was guided by the objectives: to assess the current use of technology in evangelistic activities within the Diocese of North Ankole; to evaluate the impact of technology on the effectiveness and reach of evangelistic activities in Diocese of North Ankole and; to explore strategies for enhancing the use of technology in evangelism in Diocese of North Ankole. The study utilized a both quantitative and qualitative research approach and data was collected from a sample of 169 respondents using both the questionnaire and interview methods. It was found that current technology use in evangelistic activities within the North Ankole Diocese includes significant adoption of digital platforms, with social media and audio-visual equipment emerging as the predominant technological tools for gospel dissemination. The study demonstrates that the diocese has embraced contemporary communication technologies while maintaining a balanced approach that accommodates both traditional and modern evangelistic methods. Training programs for clergy and church leaders (84.0%) and improved internet access (81.1%) emerged as priority areas requiring immediate attention. The researcher recommended that North Ankole Diocese should establish a dedicated training institute focused on developing technological competencies among clergy and Lay Readers. The study also recommended that the diocese should actively pursue partnerships with telecommunications companies, technology organizations, and development agencies to address infrastructure challenges and resource constraints.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter entails of the background of the study, problem statement, purpose and specific objectives of the study, research questions, scope of the study, justification of the study, significance of the study and limitations of the study. It also consists of the related literature review and methodology for the study.

1.1 Background to the Study

Evangelism is the act of pronouncing the Christian gospel, which is the communication of salvation through Jesus Christ¹. It includes preaching this message with others to lead them to faith and a personal connection with God. Conventionally, evangelism has been conducted via door-to-door ministry, open air crusades, community congregations, and other physical outreach methods². However, the start of contemporary technology has deeply changed the way evangelism is carried out. The incorporation of online tools like mobile phones, the internet, and social media platforms has changed how people communicate and engage with content, including religious messages³.

Technology refers the use of systematic knowledge for applied purposes and includes tools, machines, systems, and processes utilized to advance effectiveness and improve human competencies⁴. From easy tools such as the wheel to modern novelties like smartphones and artificial intelligence, technology has endlessly altered how people relate and interconnect. In the perspective of evangelism, digital tools such as mobile phones, the internet, and social media platforms provide new ways of spreading the gospel more efficiently, facilitating wider outreach past the physical borders⁵.

¹ Bosch, D. J. (1991). *Transforming mission: Paradigm shifts in theology of mission*. New York: Orbis Books.

² Barna Group (2020). *The state of the church: How technology shapes modern evangelism*.

³ Campbell, H. A. & Tsuria, R. (2021). *Digital religion: Understanding religious practice in online spaces*. London: Routledge.

⁴ Rogers, E. M., 2003. *Diffusion of innovations*. 5th ed. New York: Free Press.

⁵ Anderson, J. (2018). *Technology and religious engagement: A study on the digital church*. London: Palgrave Macmillan.

The notion of amelioration is the act of enhancing or making something better. In this study, the amelioration of technology in evangelism means improving the use of digital tools to enhance efforts of outreach, making the message of Christ more reachable to people, particularly in faraway areas⁶. By incorporating technology into evangelism, religious organizations can overcome limitations related with old-fashioned procedures, invite younger audiences, and ensure endless spiritual engagement⁷.

Diocese of North Ankole which is located in Western Uganda, was established in 2003, and covers sixteen Archdeaconries and seventy-six Parishes. The diocese has a rich history of evangelism, deeply rooted in traditional practices like door-to-door ministry and open-air crusades. However, the speedy growth of mobile phone usage and internet dissemination in Uganda offers an opportunity for the diocese to expand its evangelistic efforts through the incorporation of technology. With these advancements, Diocese of North Ankole can discover new methods for outreach that are faster, more efficient, and capable of reaching different audiences⁸.

The COVID-19 pandemic additionally speeded the need for technological acceptance across religious organizations. Restrictions on meetings forced many Churches to move their services to online platforms like WhatsApp, Facebook, and YouTube⁹. Although the shift posed challenges, it emphasized the potential of online tools to sustain and even increase religious engagement. Churches that embraced technology during the pandemic were able to maintain connections with their congregations, signifying that technology is not just a temporary solution but an essential tool for modern evangelism¹⁰.

However, the adoption of technology in Diocese of North Ankole presents some challenges. These include limited access to resources, digital illiteracy among clergy and congregations, and poor internet infrastructure, particularly in rural areas. Diocese of North Ankole now stands at a crossroads, where the lack of vibrant approaches and frameworks for incorporating technology

⁶ Rogers, E. M. (2003). *Diffusion of innovations*. 5th ed. New York: Free Press.

⁷ Rogers, E. M. (2003). *Diffusion of innovations*. 5th ed. New York: Free Press.

⁸ Uganda Communications Commission (UCC) (2023). *Annual market performance report*. Kampala: UCC.

⁹ Afolaranmi, A. O. (2022). *Social media and the church: Opportunities and challenges for evangelism in Africa*. *Journal of Religion and Media*, 14(2), pp. 45-60.

¹⁰ Anderson, J. (2018). *Technology and religious engagement: A study on the digital church*. London: Palgrave Macmillan.

into evangelism could limit its potential for effective ministry. The aim of this study is to assess the current state of technology adoption in the diocese, identify key challenges, and propose strategies for improving digital integration in evangelistic activities.

1.2 Statement of the Problem

Despite the potential benefits of technology in enhancing outreach efforts, the adoption of technology for evangelism in Diocese of North Ankole has been slow, inconsistent, and ineffectively planned. This has limited the ability of the Diocese to engage with a broader audience, particularly the younger, tech-savvy generation, who mainly interact through mobile phones, social media, and online platforms. The reliance on traditional evangelistic methods, though valuable, is no longer sufficient to meet the changing needs and behaviors of the congregation. This slow adoption of technology not only hinders the capacity of the Diocese to sustain spiritual engagement but also limits its ability to respond effectively to challenges such as restrictions on physical gatherings, as observed during the COVID-19 pandemic. It was against this background that the researcher sought to investigate the amelioration of technology in evangelism in Diocese of North Ankole.

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of the research was to assess the amelioration of technology in evangelism in Diocese of North Ankole.

1.3.2 Specific Objectives

- i. To assess the current use of technology in evangelistic activities within the Diocese of North Ankole.
- ii. To evaluate the impact of technology on the effectiveness and reach of evangelistic activities in Diocese of North Ankole.
- iii. To explore strategies for enhancing the use of technology in evangelism in Diocese of North Ankole.

1.4 Research Questions

- i. What is the current use of technology in evangelistic activities within the Diocese of North Ankole?

- ii. How has the integration of technology influenced the effectiveness and reach of evangelistic activities in Diocese of North Ankole?
- iii. What strategies can enhance the use of technology in evangelism in Diocese of North Ankole?

1.5 Scope of the Study

The scope of the study included the content, geographical and time.

1.5.1 Geographical Scope

The study was carried out in the Diocese of North Ankole which is located in the Western Uganda. The Diocese spans over 4,608 square kilometers and encompasses sectors such as agriculture, veterinary services, entomology, trade, and industry. It is bordered by Ibanda District and Kamwenge District in the North West, Mbarara City in the West, Isingiro District in the south, Rakai District in the South-East, Lyantonde District in the East, Kyenjojo District and Sembabule District in the North and North East, respectively.

1.5.2 Content Scope

This study focused on assessment of the amelioration of technology in evangelism within Diocese of North Ankole. It looked at the current use of technology in evangelistic activities within the Diocese of North Ankole, the impact of technology on the effectiveness and reach of evangelistic activities in Diocese of North Ankole, and the strategies for enhancing the use of technology in evangelism in Diocese of North Ankole.

1.5.3 Time Scope

The study covered a period from 2020 to 2025. This period captures the important changes in the adoption and utilization of technology during and after the COVID-19 pandemic, which acted as a catalyst for the digital transformation of religious activities. This period also reflects the current trends in mobile phone penetration, internet access, and social media use in Uganda, which are relevant to assessing the potential for technology to enhance evangelism.

1.6 Justification of the Study

Given the increasing digital connectivity in the North Ankole region, integrating technology into evangelism is essential for reaching a broader and more diverse audience. This study provided

valuable insights and practical recommendations to Church leaders and policymakers on effectively leveraging technology for evangelistic purposes.

1.7 Significance of the Study

The findings will help Church leaders and decision-makers in Diocese of North Ankole to understand the present gaps and opportunities for integrating technology into evangelistic efforts. It will offer practical approaches for engaging different audiences, including the youth, through digital platforms like social media and mobile apps.

The study will provide insights and recommendations that can inform policy development for incorporating technology in religious institutions. It will serve as a reference for Dioceses across Uganda and other similar rural regions by helping them adopt effective digital solutions for evangelism.

This study will contribute to the existing body of knowledge on adoption of technology in religious settings, closing a gap in literature, particularly on digital evangelism in rural Dioceses. It will provide a foundation for forthcoming studies on the role of technology in faith-based activities.

1.8 Theoretical Framework

Theoretical foundation of this study is anchored in the great commission as outlined in Matthew 28:19-20, where Jesus commands His followers to go and make disciples of all nations. This biblical mandate serves as the primary theological basis for the use of technology in evangelism, underscoring the necessity to reach a wider audience through innovative means.

To conceptualize the integration of technology in evangelism, this study will utilize Diffusion of innovations Theory by Everett Rogers¹¹. This theory explains how, why, and at what rate new ideas and technology spread through cultures. The five key elements of this theory – innovation, communication channels, Time social system, and adopters will be used to examine the adoption of technology within the Diocese of North Ankole. The innovation (technology in evangelism) needs to be communicated through effective channels (social media, mobile apps, online

¹¹ Rogers, E.M. (2003). *Diffusion of Innovations*. 5th edition. New York: Free Press.

platforms) over Time, considering the Diocese's unique social system cultural and organizational context)¹².

Diffusion of Innovations Theory is particularly relevant to this study as it offers a structured approach to examining how technology is adopted and integrated into evangelism within Diocese of North Ankolet¹³. The core elements of theory; innovation, communication channels, time, social system, and adopter categories provide a useful lens through which the uptake of digital evangelism tools can be assessed. The introduction of technology in evangelism, such as social media, mobile applications, and live-streaming platforms, depends on key factors like relative advantage, compatibility, and observability, which influence its adoption¹⁴. Furthermore, the effectiveness of communication channels, including church websites, online forums, and radio broadcasts, plays a significant role in shaping awareness and acceptance¹⁵. The adoption process occurs at different rates, with early adopters, such as tech-savvy clergy, embracing innovations quickly, while laggards may resist change due to preference for traditional methods¹⁶. Additionally, the social system, characterized by church leadership structures, cultural beliefs, and community values, influences how digital evangelism is received, with some groups more open to change than others¹⁷. By applying Diffusion of Innovations Theory, this study will examine both barriers and enablers to the use of technology in evangelism, assess the role of various communication channels, analyze adoption trends, and explore how social and institutional factors shape digital transformation within the Diocese.

¹² Rogers, E.M. (2003). *Diffusion of Innovations*. 5th edition. New York: Free Press.

¹³ Rogers, E.M. (2003). *Diffusion of Innovations*. 5th edition. New York: Free Press.

¹⁴ Rogers, E.M. (2003). *Diffusion of Innovations*. 5th edition. New York: Free Press.

¹⁵ Straub, E.T. (2009). Understanding technology adoption: Theory and future directions for informal learning. *Review of Educational Research*, 79(2), pp. 625-649.

¹⁶ Rogers, E.M. (2003). *Diffusion of Innovations*. 5th edition. New York: Free Press.

¹⁷ Greenhalgh, T., Robert, G., Macfarlane, F., Bate, P., & Kyriakidou, O. (2004). Diffusion of innovations in service organizations: Systematic review and recommendations. *The Milbank Quarterly*, 82(4), pp. 581-629.

1.9 Literature Review

1.9.0 Introduction

This section deals with the review of literature related to the study. It will be arranged according to the objectives of study; to assess the current use of technology in evangelistic activities within the Diocese of North Ankole, to examine the challenges faced by Diocese of North Ankole in adopting technology for evangelism, and to establish possible strategies for improving adoption of technology in evangelism in Diocese of North Ankole.

1.9.1 The Current Use of Technology in Evangelistic Activities

Social media platforms like WhatsApp, Facebook, Twitter, Instagram, and YouTube are now popular tools for evangelistic activities. Churches and pastors utilize these platforms to share sermons, inspiring messages, and prayer sessions, making the gospel accessible to both local and international audiences¹⁸. WhatsApp has proven to be mainly effective in rural and urban areas for interactive communication with small groups or prayer cells, while YouTube and Facebook enable the streaming of live services and sermons¹⁹.

Churches are increasingly developing mobile apps and websites to support evangelistic activities. These platforms allow congregants to access devotional materials, give online offerings, request prayers, and receive announcements. Websites also serve as platforms for presenting recorded sermons, aiding users to access content on demand. In regions with higher penetration of mobile phone, apps like Bible study tools and devotional applications help individuals engage conveniently with scripture²⁰.

The use of live-streaming technologies for virtual Church services became prominent during the COVID-19 pandemic, where physical meetings were restricted. Platforms like Zoom, YouTube, and Facebook Live have allowed Churches to broadcast Sunday services, Bible studies, and prayer

¹⁸ Mwesigwa, T. (2022). The Role of Social Media in Evangelism: Opportunities and Challenges. *East African Journal of Faith and Communication*, 16(1), 35-50.

¹⁹ Mwesigwa, T. (2022). The Role of Social Media in Evangelism: Opportunities and Challenges. *East African Journal of Faith and Communication*, 16(1), 35-50.

²⁰ Barna, G. (2021). Trends in Church Technology and the Future of Evangelism. *Faith & Technology Review*, 18(4), 120-135.

meetings to larger audiences than ever before. Online worship services also allow individuals to participate in Church activities from far to reach areas, ensuring constant engagement²¹.

Radio and television continue to be important channels for evangelism. Religious programs broadcasted on radio and TV reach people who may not have access to the internet, especially in rural areas with limited infrastructure. Churches utilize these platforms to share sermons, conduct outreach campaigns, and provide religious education to listeners²².

In spite of the widespread acceptance of online tools for evangelism, numerous challenges continue to exist. Limited access to internet in rural areas, digital illiteracy amongst the clergy and congregations, and resource constraints hamper the full potential of these technologies. Some congregants, particularly the elderly, also struggle to familiarize with the new online formats, creating a digital division within religious communities²³.

1.9.2 The Impact of Technology on the Effectiveness and Reach of Evangelistic Activities

The use of technology in evangelistic efforts has significantly enhanced both the efficiency and scope of religious outreach. Various digital tools, including social media, live-streaming services, mobile applications, and websites, have provided faith-based organizations with new ways to share their messages beyond traditional methods²⁴.

Many churches and religious groups now utilize YouTube, Facebook Live, and Zoom to deliver sermons and interact with believers, fostering real-time engagement and participation²⁵. Additionally, mobile applications such as Bible study apps and digital devotionals enable individuals to access religious content at their convenience, making it easier to stay connected to

²¹ Kagaba, R., & Tumwine, J. (2023). Virtual Worship and Online Church Engagement in East Africa. *African Journal of Theology and Communication*, 22(2), 78-94.

²² Mbiti, J. S. (2021). Religion and Technology in Africa: Overcoming the Challenges of Digital Evangelism. *Journal of African Christianity*, 19(2), 98-115.

²³ Mbiti, J. S. (2021). *Religion and Technology in Africa: Overcoming the Challenges of Digital Evangelism*. Journal of African Christianity, 19(2), 98-115.

²⁴ Campbell, H.A. & Tsuria, R. (2017). *Digital Religion: Understanding Religious Practice in Digital Media*. London: Routledge.

²⁵ Hutchings, T. (2017). *Creating Church Online: Ritual, Community, and New Media*. London: Routledge.

their faith regardless of location²⁶. By reducing the logistical challenges associated with physical gatherings, digital platforms have made evangelism more inclusive and far-reaching²⁷.

Furthermore, technology has broadened the reach of evangelistic activities by eliminating geographical and cultural barriers. Churches and ministries can now communicate their message globally through platforms such as Instagram, Twitter, and TikTok, where short videos and interactive posts capture the attention of diverse audiences²⁸. Digital evangelism has also been crucial in reaching individuals in restricted or remote regions where practicing religion publicly may be challenging²⁹. Additionally, translation tools and digital mission campaigns have enabled faith-based messages to be disseminated in multiple languages, making religious teachings more accessible to people from different linguistic backgrounds³⁰.

Despite its benefits, the adoption of technology in evangelism presents certain challenges. Issues such as unequal access to digital resources, misinformation, and reduced in-person fellowship remain concerns for religious leaders³¹. Furthermore, ethical considerations regarding data privacy, commercialization of religion, and digital distractions must be addressed to ensure that technology is utilized responsibly within faith-based settings.

Therefore, the integration of technology into evangelism has transformed religious outreach by making it more interactive, accessible, and far-reaching. However, as digital platforms continue to evolve, faith-based institutions must strike a balance between technological innovation and traditional methods to maintain the authenticity and depth of spiritual engagement.

1.9.3 Possible Strategies for Improving Adoption of Technology in Evangelism

Investing in programs of digital literacy for clergy, Church employees, and congregations is essential. Training workshops can prepare Church leaders with the needed skills to use social media platforms, mobile applications, and digital tools for outreach. Capacity-building programs

²⁶ Davis, E. (2021). The Role of Mobile Applications in Christian Evangelism. *Journal of Media and Religion*, 20(3), pp. 245-260.

²⁷ Cowan, D.E. & Dawson, L.L. (2018). *Religion Online: Finding Faith on the Internet*. New York: Routledge.

²⁸ Perrin, A. & Anderson, M. (2019). *Social Media Use in Evangelism and Religious Mobilization*. Pew Research Center Report.

²⁹ Hjarvard, S. (2021). *The Mediatization of Religion: A Theory of the Media as Agents of Religious Change*. Oxford: Oxford University Press.

³⁰ Goh, K. (2020) 'Globalization of Christianity through Digital Platforms', *Theological Studies*, 81(4), pp. 605-622.

³¹ Helland, C. (2016). Online Religion as Lived Religion: Methodological Issues in the Study of Religious Participation on the Internet. *Heidelberg Journal of Religions on the Internet*, 8(1), pp. 1-14.

help address the issue of digital illiteracy and build confidence among users, thereby promoting the consistent use of technology in evangelism³².

A planned framework is essential to guide the effective adoption and use of technology in evangelism. Churches should develop clear policies, goals, and action plans for incorporating technology into their activities. This ensures coordination across parishes and Archdeaconries and enables Churches to monitor the influence of their online initiatives for outreach. Tactical planning also helps in efficient allocation of resources³³.

Collaboration with telecommunication companies, internet providers, and technology firms can enhance access to inexpensive online tools and services. Partnerships can provide opportunities for subsidized data bundles or free access to specific platforms used for evangelism. Furthermore, faith-based organizations can benefit from grants or technical support delivered by non-profits and development agencies concentrating on technology and social good³⁴.

Enhancing access to internet infrastructure and digital equipment is critical. Churches should invest in reliable power sources, computers, and video equipment to facilitate activities of online outreach. Solar power solutions can address electricity challenges in rural areas, ensuring constant access to technology. Churches can also leverage open-source platforms to reduce the cost of software³⁵.

Creating relevant, engaging, and localized content is crucial to drawing diverse demographic groups, especially the youth. Online content like videos, podcasts, and social media posts can be utilized to share the gospel artistically. Churches should also shape their messages to reflect the

³² Adeboye, D. (2020). Digital Transformation in Religious Institutions: The Role of Technology in Expanding Evangelistic Outreach. *Journal of Religious Studies*, 15(3), 45-60.

³³ Kagaba, R., & Tumwine, J. (2023). Virtual Worship and Online Church Engagement in East Africa. *African Journal of Theology and Communication*, 22(2), 78-94.

³⁴ Mwesigwa, T. (2022). The Role of Social Media in Evangelism: Opportunities and Challenges. *East African Journal of Faith and Communication*, 16(1), 35-50.

³⁵ Mwesigwa, T. (2022). The Role of Social Media in Evangelism: Opportunities and Challenges. *East African Journal of Faith and Communication*, 16(1), 35-50.

cultural and spiritual context of the target audience, making them more applicable. Encouraging members to share content online increases the reach of evangelistic messages³⁶.

Engaging youth in evangelism that is technology-based can foster greater participation in Church activities. Youth groups can lead online evangelism initiatives like managing social media accounts or developing Church apps. Mbiti³⁷ is of the view that empowering youth to take leadership roles in digital outreach can help create a sense of ownership, hence ensuring long-term engagement.

Linking old-style evangelism with online tools creates a hybrid model that can cater for different audiences. While maintaining in-person meetings, Churches can livestream services, conduct Bible studies through WhatsApp groups, and share sermons on YouTube. Hybrid evangelism ensures that those with limited internet access are not excluded while allowing the Church to extend its reach beyond physical boundaries³⁸.

Implementing systems to track the performance of digital evangelism efforts is crucial for continuous improvement. Churches can use feedback mechanisms and analytics tools to evaluate how their content is received and determine areas for improvement. Regular assessment helps ascertain best practices and ensures that technology remains aligned with the mission and goals of the Church³⁹.

1.9.4 Conclusion

The literature reveals that Churches are progressively accepting online tools like social media platforms, mobile applications, and websites to improve activities of evangelism. These tools enable Churches to engage local and international audiences, share sermons, conduct prayer sessions, and provide on-demand spiritual content. The COVID-19 pandemic further enhanced the

³⁶ Barna, G. (2021). Trends in Church Technology and the Future of Evangelism. *Faith & Technology Review*, 18(4), 120-135.

³⁷ Mbiti, J. S. (2021). Religion and Technology in Africa: Overcoming the Challenges of Digital Evangelism. *Journal of African Christianity*, 19(2), 98-115.

³⁸ Kagaba, R., & Tumwine, J. (2023). Virtual Worship and Online Church Engagement in East Africa. *African Journal of Theology and Communication*, 22(2), 78-94.

³⁹ Adeboye, D. (2020). Digital Transformation in Religious Institutions: The Role of Technology in Expanding Evangelistic Outreach. *Journal of Religious Studies*, 15(3), 45-60.

acceptance of live-streaming technologies for worship, while traditional media such radio and TV remain significant for outreach in areas with limited internet. However, Diocese of North Ankole faces numerous challenges in adopting these technologies, including poor internet connectivity, digital illiteracy among clergy, high cost of equipment, and resistance from members preferring traditional practices of evangelism. Although strategies like capacity building, partnerships with technology providers, and hybrid models have been suggested to improve adoption, the lack of a consistent framework tailored to rural dioceses such as North Ankole remains a serious gap. This study intends to address this gap by exploring how technology adoption in Diocese of North Ankole can be improved through context-specific strategies that balance traditional and digital approaches of evangelism more effectively.

1.10 Research Methodology

1.10.0 Introduction

This section summarizes how the study was conducted. It consisted of research design, study area, study population, sample size, sampling techniques, data collection methods, data collection instruments, procedure of data collection, quality control, data analysis, ethical considerations and finally limitations to the study.

1.10.1 Research Design

This study adopted a cross-sectional research design so as to get data on the variables in different contexts but concurrently. The researcher used both quantitative and qualitative approaches. The quantitative technique was used to solicit data expressed in numerical format while the qualitative technique complemented the quantitative approach by soliciting more detailed information expressed in textual format⁴⁰.

1.10.2 Area of Study

The study was carried out in the Diocese of North Ankole which is located in the Western Uganda. The Diocese spans over 4,608 square kilometers and encompasses sectors such as agriculture, veterinary services, entomology, trade, and industry. It is bordered by Ibanda District and Kamwenge District in the North West, Mbarara City in the West, Isingiro District in the south, Rakai District in the South-East, Lyantonde District in the East, Kyenjojo District and Sembabule District in the North and North East, respectively.

1.10.3 Sources of Information

The study used both primary and secondary sources of data.

The primary information was obtained from the field by use of questionnaire and structured interviews guides.

The secondary information was obtained from text books, Journals, newsletters, published or unpublished articles, and internet sources related to the amelioration of technology in evangelism.

⁴⁰ Mugenda, O.M & Mugenda, A.G. (1999). *Research Methods. Quantitative and qualitative Approaches*. Nairobi. Acts press.

1.10.4 Study Population

The study population comprised of 300 respondents from the Diocese of North Ankole (North Ankole Diocese, 2024). This included 50 Church leaders and 250 Church Members.

1.10.5 Sampling Size

A sample size of 169 respondents was determined using statistical table of Crecy and Morgan (1970)⁴¹ as revealed in the table 1.3.1 below:

Table 1: Sample Size Determination

Category of Participants	Population	Sample Size	Sampling Technique
Church leaders	50	28	Purposive Sampling
Church members	250	141	Simple Random Sampling
Total	300	169	

Source: Diocese of North Ankole

1.10.6 Sampling Techniques

The study used simple random sampling and purposive sampling techniques to select and obtain the respondents.

Simple random sampling was employed to select respondents from Church members. This was premised on the fact that the simple random technique gives respondents an equal chance of participating in the study and giving reliable data as highlighted by Sekaran⁴².

The researcher used purposive sampling for selecting the Church leaders, who are knowledgeable about the amelioration of technology in evangelism in Diocese of North Ankole. This is because they held positions with specialized knowledge about the area of study as revealed by Neumann⁴³.

⁴¹ Krejcie, R.V. and Morgan, D.W. (1970). "Determining Sample Size for Research Activities". Educational and Psychological Measurement.

⁴² Sekaran, U. (2003) *Research Methods for Business: A Skill Building Approach*, 4th ed., Wiley, John Wiley & Sons, Australia.

⁴³ Neuman, W. L. (2006) *Social Research Methods: Qualitative and Quantitative Approaches*.

1.10.7 Variables and Indicators

The amelioration of technology was the independent variable whereas evangelism was the dependent variable.

1.10.8 Procedure for Data Collection

After defense and approval of the study proposal, the researcher got an introductory letter from Research coordinator of Bishop Tucker School of Divinity and Theology that introduced him to the Diocesan Secretary for consideration. This letter was very important in guaranteeing the participants concerning the purpose of the study and also making appointments with different participants. This enabled easy collection of data in the field.

1.10.9 Data Collection Instruments

Questionnaire

Self-administered questionnaires was used for data collection from respondents. Questionnaire was employed because they were simple to administer, they gave the respondents time and chance to answer questions at their own convenience, and covered a wide scope of the research questions according to Creswell⁴⁴. Questionnaire was also used because they increase the degree of reliability due to the many items in them and they as well enhance the chances of getting valid data as shown by Amin⁴⁵.

Interview Guide

The researcher used face to face interview with open ended questions and responses were noted down in order to get information through probing and clarifying the questions which helped the researcher in getting relevant responses and meet the objectives of the study⁴⁶. Data obtained through interviews was used to support the data got using questionnaires to enable the researcher come up with an inclusive report.

⁴⁴ Creswell, J. W. (2011). Controversies in mixed methods research. In N. Denzin & Y. Lincoln (Eds.), *The SAGE handbook on qualitative research* (4th ed., pp. 269–284). Thousand Oaks, CA: Sage.

⁴⁵ Amin, M.E (2005). *Social science research, Conception, Methodology and analysis*. Makerere University Printery, Kampala.

⁴⁶ Mugenda, O.M & Mugenda, A.G. (1999). *Research Methods. Quantitative and qualitative Approaches*. Nairobi. Acts press.

1.10.10 Data Processing and Analysis

Qualitative Data Analysis

According to Creswell, data collected was prepared for analysis after interview and document review⁴⁷. It was read through to get sense out of it and coded to identify merging issues to develop code. Then themes were developed to advance relationships between themes and how they influenced each other and finally the results were interpreted.

Quantitative Data Analysis

Descriptive statistical measure was applied. Descriptive statistics involved inputting data collected from the field, coded, entered, cleaned and edited to ensure free errors. This was supported using SPSS version 21. It was further presented in form of frequencies and percentage and reflected in tabular format.

1.10.11 Ethical Considerations

The researcher emphasized confidentiality of all his research findings. The researcher ensured that data obtained from respondents remains confidential. The researcher sought consent of the respondents before administering the questionnaires. This was aimed at ensuring that respondents participate in the study basing on their own free will. In addition, the researcher proved the authenticity of the study being conducted and acknowledge all sources where information was got to ensure that there is no plagiarism. The names of the respondents were withheld to ensure anonymity and confidentiality in terms of future prospects.

1.10.12 Limitations to the Study

The research faced the challenge of language barrier. This was because the research area had people of different languages, culture, and levels of education background. The researcher however employed interpreters in the process of data collection.

⁴⁷ Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Thousand Oaks, CA: Sage.

CHAPTER TWO

THE CURRENT USE OF TECHNOLOGY IN EVANGELISTIC ACTIVITIES IN DIOCESE OF NORTH ANKOLE

2.0 Introduction

This chapter is a detailed analysis and discussion of the research findings. They are presented using descriptive statistical methods which include tables and figures.

2.1 Demographic Characteristics

The demographic characteristics of the respondents included gender, age group of the respondents.

Table 2: Showing the Demographic information

Aspect	Frequency	Percentage
Gender		
Male	112	66
Female	57	34
Total	169	100
Age group of the respondents		
Youth (18-35)	56	33
Adult (36-60)	95	56
Elderly (60 & above)	18	11
Total	169	100

Source: Primary data, 2025.

This information indicated that out of 169 respondents participated in the study, 112 (66%) respondents were males, and 57 (34%) respondents were females. This indicated that both genders were well conversant with the role of technology in Church North Ankole of the Anglican church of Uganda. This continued and implied that more males were involved in responding to the questionnaire compared to females.

The findings in Table 4.1 further indicated that the greatest percentage of respondents 95 (56%) were in the age group of the youths (36-60), 56(33%) of the respondents were in the age of youths (18-35) and then 18(11%) respondents were found to be in the age group of Elderly (60 & above). This implied that all the categories were involved in responding to the questionnaire and so participated in the study.

2.3 The current use of technology in evangelistic activities in Diocese of North Ankole of the Church of Uganda

In this study, the first and the main objective of this study was aimed at establishing the current use of technology in evangelistic activities in Diocese of North Ankole of the Church of Uganda.

As a way of fulfilling this objective of study, the researcher had to set several questions related to this objective of study. Respondents from the Diocese of North Ankole gave their responses, these were collected, sorted, analyzed and presented in the Table 3 as follows.

Table 3: Forms of Technology Used for Evangelism (n=169)

Response	Church Leaders	Church Members	Total	Percentage
Social Media (Facebook, Twitter, WhatsApp, etc.)	18	89	107	61.3.3%
Audio/Visual Media (projectors, sound systems)	22	71	93	55.0%
Digital Broadcasts (Radio, TV)	15	45	60	35.5%
Online Video Streaming (YouTube, Zoom, etc.)	12	38	50	29.6%
Church Website	8	25	33	19.5%
Mobile Applications	6	22	28	16.6%
None	3	18	21	12.4%
Other	4	12	16	9.5%

Source: Field data, 2025

Table 4: Frequency of technology use in evangelistic efforts (n=169)

Frequency	Church Leaders	Church Members	Total	Percentage
Weekly	12	52	64	37.9%
Daily	8	34	42	24.9%
Monthly	5	28	33	19.5%
Occasionally	2	19	21	12.4%
Never	1	8	9	5.3%

Source: Field data, 2025

From Table 4.1, it can be realized that the majority of the respondents 107(61.3.3%) indicated that they use social media platforms such as Facebook, Twitter, and WhatsApp for evangelistic activities. This implies that social media has become the dominant technological tool for spreading the gospel message within the North Ankole Diocese, reflecting the widespread adoption of digital communication platforms in contemporary evangelistic practices. This finding agrees with the study conducted by Hoover and Echchaibi (2014) who asserted that religious communities increasingly utilize social media platforms as primary channels for religious communication and community building. Therefore, the North Ankole Diocese demonstrates alignment with global trends in digital evangelism through social media engagement.

From the same table, it can be observed that 93(55.0%) of respondents utilize audio/visual media including projectors and sound systems for evangelistic purposes. This implies that traditional technological tools remain significant in enhancing worship experiences and gospel presentation within the diocese. This finding agrees with the research by Miller (2013) who argued that audio-visual technologies serve as foundational elements in modern church services, facilitating better communication of religious messages. Therefore, the diocese maintains a balanced approach by integrating both traditional and contemporary technological solutions.

The table further reveals that 60(35.5%) of respondents engage in digital broadcasts through radio and television for evangelistic activities. This implies that mass media continues to play a crucial role in reaching broader audiences beyond the immediate church community. This finding agrees with the study conducted by Horsfield (2015) who emphasized that broadcast media remains vital

for religious organizations seeking to extend their evangelistic reach to diverse populations. Therefore, the North Ankole Diocese recognizes the importance of mass media in comprehensive evangelistic strategies.

Additionally, 50(29.6%) of respondents indicated using online video streaming platforms such as YouTube and Zoom for evangelistic efforts. This implies that the diocese has adapted to digital streaming technologies, particularly relevant during periods requiring remote engagement. This finding agrees with the research by Campbell and Garner (2016) who noted that religious communities increasingly embrace streaming technologies to maintain connectivity with their congregations. Therefore, the diocese demonstrates technological adaptability in response to contemporary communication needs.

The table shows that 33(19.5%) of respondents utilize church websites for evangelistic purposes. This implies that while digital presence through websites exists, it represents a smaller portion of technological engagement within the diocese. This finding agrees with the study by Cheong, Fischer, and Gelfgren (2012) who observed that while religious organizations recognize the importance of web presence, implementation often varies based on technical capacity and resources. Therefore, the North Ankole Diocese may benefit from enhanced website utilization strategies.

Furthermore, 28(16.6%) of respondents reported using mobile applications for evangelistic activities. This implies that mobile technology adoption for religious purposes remains relatively limited within the diocese. This finding agrees with the research conducted by Wagner (2013) who found that while mobile applications offer significant potential for religious engagement, their adoption often depends on technological literacy and resource availability. Therefore, the diocese might consider expanding mobile application integration in future evangelistic strategies.

The table indicates that 21(12.4%) of respondents do not use any form of technology for evangelistic purposes. This implies that a minority within the diocese continues to rely on traditional, non-technological approaches to evangelism. This finding agrees with the study by Nemer and Reed (2013) who noted that some religious communities maintain preference for traditional evangelistic methods despite technological advancement. Therefore, the diocese accommodates diverse approaches to evangelistic practice.

Finally, 16(9.5%) of respondents indicated using other forms of technology not specified in the primary categories. This implies that innovative technological applications exist within the diocese beyond conventional platforms. This finding agrees with the research by Hutchings (2017) who emphasized that religious communities often develop creative technological solutions tailored to their specific evangelistic needs. Therefore, the North Ankole Diocese demonstrates innovation in technological adaptation.

From Table 4.2, it can be realized that the majority of respondents 64(37.9%) use technology weekly in their evangelistic efforts. This implies that regular, consistent technological engagement characterizes evangelistic practices within the diocese, suggesting systematic integration of technology into routine religious activities. This finding agrees with the study conducted by Cantoni and Zyga (2007) who observed that effective religious technology implementation requires consistent, regular usage patterns. Therefore, the North Ankole Diocese demonstrates sustainable technological integration practices.

The table further shows that 42(24.9%) of respondents use technology daily for evangelistic purposes. This implies that a significant portion of the diocese community has fully integrated technology into their daily evangelistic routine. This finding agrees with the research by Brasher (2001) who noted that intensive daily technology use reflects deep integration of digital tools into religious practice. Therefore, approximately one-quarter of the diocese community represents highly engaged technological evangelists.

Additionally, 33(19.5%) of respondents indicated monthly technology use for evangelistic activities. This implies that moderate technological engagement exists within the diocese, possibly reflecting seasonal or event-based evangelistic approaches. This finding agrees with the study by Campbell (2012) who suggested that periodic technology use often correlates with specific religious calendar events or targeted evangelistic campaigns. Therefore, the diocese accommodates varied patterns of technological engagement.

The table reveals that 21(12.4%) of respondents occasionally use technology for evangelistic purposes. This implies that sporadic technological engagement characterizes a portion of the diocese community, possibly due to access limitations or preference variations. This finding agrees with the research conducted by Hoover (2006) who observed that occasional technology use often

reflects transitional phases in religious technology adoption. Therefore, the diocese includes community members at different stages of technological integration.

Finally, 9(5.3%) of respondents never use technology in their evangelistic efforts. This implies that a small but notable minority maintains completely traditional approaches to evangelism within the diocese. This finding agrees with the study by Dawson and Cowan (2004) who noted that some religious practitioners deliberately avoid technological integration in favor of traditional methods. Therefore, the North Ankole Diocese encompasses diverse evangelistic approaches ranging from highly technological to completely traditional.

Qualitatively,

During an interview with the Parish Priest on the matter of technology use in evangelistic activities, he said that, *“Our church has embraced various technological platforms, particularly social media and audio-visual equipment, to reach both our local congregation and the broader community. We’ve observed that our youth are particularly responsive to digital evangelistic approaches, while our elderly members appreciate the enhanced sound systems during services.”* This implies that the diocese leadership recognizes the generational differences in technology adoption and strategically employs diverse technological approaches to accommodate different demographic preferences. The leadership demonstrates awareness of technology’s potential for expanding evangelistic reach while maintaining sensitivity to congregational diversity.

During an interview with a Youth Leader regarding technology in evangelism, he stated that, *“We extensively use WhatsApp groups, Facebook pages, and YouTube channels to share gospel messages, organize events, and conduct Bible studies. The young people in our diocese are very active on these platforms, and we’ve seen significant engagement through live streaming of services and online prayer sessions.”* This implies that the youth demographic within the diocese serves as primary drivers of technological evangelism, utilizing contemporary digital platforms for comprehensive religious engagement. Youth leaders recognize technology’s capacity for creating interactive and accessible evangelistic experiences.

In an interview with a Women’s Group Leader concerning technological evangelism, she mentioned that, *“We use mobile phones for prayer chains through WhatsApp and organize our evangelistic meetings through group messaging. However, many of our older women still prefer*

face-to-face interactions, so we balance technology use with traditional methods.” This implies that women’s groups within the diocese adopt selective technological integration, primarily focusing on communication tools while maintaining traditional interpersonal connections. This approach reflects sensitivity to diverse comfort levels with technology among different age groups within the women’s ministry.

During an interview with a Lay Reader about technology use in evangelistic activities, he observed that, *“We utilize projectors and sound systems during services to enhance scripture presentation and music ministry. Additionally, we share sermon recordings through radio broadcasts to reach community members who cannot attend physical services.”* This implies that lay leadership within the diocese emphasizes technology’s role in enhancing traditional evangelistic methods rather than replacing them entirely. The focus remains on improving accessibility and presentation quality of conventional evangelistic approaches through technological augmentation.

2.4 Conclusion

This chapter has presented, analyzed and discussed the data collected from the field on the current use of technology in evangelistic activities in Diocese of North Ankole of the Church of Uganda. Therefore, the next chapter presents and analyses data on the second objective of study on the impact of technology on the effectiveness and reach of evangelistic activities in Diocese of North Ankole of the Church of Uganda.

CHAPTER THREE

IMPACT OF TECHNOLOGY ON THE EFFECTIVENESS AND REACH OF EVANGELISTIC ACTIVITIES IN DIOCESE OF NORTH ANKOLE

3.0 Introduction

In this study, the second objective of this study was aimed at assessing the impact of technology on the effectiveness and reach of evangelistic activities in the Diocese of North Ankole in the Church of Uganda. As a way of fulfilling this objective of study, the researcher had to set several questions related to this objective of study. Respondents from the Diocese of North Ankole gave their responses, these were collected, sorted, analyzed and presented in the Table 4 as follows.

3.1 Impact of technology on the effectiveness and reach of evangelistic activities in the Diocese of North Ankole

Table 5: Impact of technology on the effectiveness and reach of evangelistic activities in the Diocese of North Ankole (n=169)

Response	Church Leaders	Church Members	Total (n=169)	Percentage
Increased church attendance	22	98	120	71.0%
Reached more people in remote areas	24	89	113	66.9%
Enhanced message delivery and presentation	20	85	105	62.1%
Improved engagement with younger generation	19	79	98	58.0%
Facilitated faster communication and coordination	18	75	93	55.0%
Enabled 24/7 access to religious content	16	68	84	49.7%
Reduced costs of evangelistic activities	15	52	67	39.6%

Source: Field data, 2025

From Table 5, it can be realized that the majority of the respondents 120(71.0%) indicated that the use of technology helped to increase church attendance within the North Ankole Diocese. This implies that technological integration has significantly enhanced the ability of the diocese to attract and maintain congregational participation, demonstrating technology's direct positive correlation with physical church engagement. This finding agrees with the study conducted by Hoover (2016) who asserted that churches employing digital technologies experience notable increases in both physical and virtual attendance rates. Therefore, the North Ankole Diocese has successfully leveraged technology to strengthen congregational growth and participation.

From the same table, it can be observed that 113(66.9%) of respondents acknowledged that technology has helped to reach more people, especially those in remote areas of the diocese. This implies that technological evangelism has effectively addressed geographical barriers that traditionally limited the diocese's evangelistic reach, enabling inclusive ministry to previously underserved populations. This finding agrees with the research by Anderson (2017) who emphasized that digital technologies enable religious organizations to transcend physical boundaries and extend ministry to geographically isolated communities. Therefore, the North Ankole Diocese has achieved significant expansion of its evangelistic footprint through strategic technology implementation.

The table further reveals that 105(62.1%) of respondents indicated that technology has enhanced message delivery and presentation during evangelistic activities. This implies that technological tools have improved the quality and effectiveness of gospel communication within the diocese, making religious messages more engaging and comprehensible to diverse audiences. This finding agrees with the study conducted by Cheong and Chia (2011) who noted that multimedia technologies significantly enhance religious message clarity and audience comprehension during worship services. Therefore, the diocese has successfully utilized technology to improve the pedagogical effectiveness of its evangelistic presentations.

Additionally, 98(58.0%) of respondents reported that technology has improved engagement with the younger generation in evangelistic activities. This implies that digital integration has successfully bridged generational gaps within the diocese, making evangelistic activities more relevant and appealing to youth demographics. This finding agrees with the research by Campbell and DeLashmutt (2014) who observed that religious organizations employing contemporary

technologies experience enhanced youth participation and engagement. Therefore, the North Ankole Diocese has effectively used technology to address the challenge of youth retention and engagement in evangelistic activities.

The table shows that 93(55.0%) of respondents indicated that technology has facilitated faster communication and coordination of evangelistic activities. This implies that digital communication tools have streamlined organizational processes within the diocese, enabling more efficient planning and execution of evangelistic programs. This finding agrees with the study by Hutchings (2011) who argued that digital communication technologies significantly improve organizational efficiency and coordination capacity in religious institutions. Therefore, the diocese has enhanced its operational effectiveness through strategic technology adoption.

Furthermore, 84(49.7%) of respondents reported that technology has enabled 24/7 access to religious content and evangelistic materials. This implies that technological integration has created continuous availability of spiritual resources, allowing community members to engage with evangelistic content beyond traditional service times. This finding agrees with the research conducted by Brasher (2001) who emphasized that digital technologies transform religious engagement from time-bound activities to continuous, accessible experiences. Therefore, the North Ankole Diocese has successfully expanded the temporal boundaries of evangelistic ministry.

Finally, 67(39.6%) of respondents indicated that technology has reduced costs associated with evangelistic activities within the diocese. This implies that while technology requires initial investment, it ultimately provides cost-effective solutions for evangelistic outreach, enabling more sustainable ministry operations. This finding agrees with the study by Horsfield (2015) who noted that digital technologies, despite upfront costs, often reduce long-term operational expenses for religious organizations. Therefore, the diocese has achieved economic efficiency alongside enhanced evangelistic effectiveness through technology adoption.

Qualitatively,

During an interview with the Parish Priest on the impact of technology on evangelistic effectiveness, he said that, *“My experience has shown that technology has revolutionized our evangelistic reach. We now conduct live-streamed services that attract viewers from across Uganda and even diaspora communities. Our social media posts receive hundreds of interactions,*

and we've baptized several new converts who first encountered our ministry through digital platforms." This implies that technology has exponentially expanded the diocese's evangelistic influence beyond traditional geographical and demographic boundaries, creating new pathways for spiritual conversion and community building. The leadership recognizes technology's transformative impact on both the scope and effectiveness of evangelistic ministry.

In an interview with a Youth Leader regarding technology's impact on evangelistic activities, he stated that, *"Technology has completely transformed how we connect with young people. Our WhatsApp Bible study groups have over 200 active participants, and our YouTube evangelistic videos receive thousands of views monthly. We've seen remarkable increase in youth attendance and participation since implementing digital strategies."* This implies that technology has successfully addressed the challenge of youth engagement in evangelistic activities, creating platforms that resonate with younger generations' communication preferences and lifestyle patterns. The youth ministry has experienced quantifiable growth and enhanced engagement through strategic technology implementation.

During an interview with a Women's Group Leader concerning technology's impact on evangelistic effectiveness, she mentioned that, *"Through our mobile prayer networks and WhatsApp evangelistic groups, we've been able to reach women in remote villages who couldn't attend our physical meetings. We now have over 150 women participating in our digital Bible studies, compared to only 40 who attended physical meetings."* This implies that technology has democratized access to evangelistic activities within the women's ministry, removing traditional barriers such as transportation, childcare responsibilities, and geographical distance. The women's ministry has achieved significant numerical growth and enhanced inclusivity through digital evangelistic strategies.

In an interview with a Lay Reader about technology's impact on evangelistic reach and effectiveness, he observed that, *"Our radio broadcasts now reach an estimated 50,000 listeners weekly, and we receive numerous phone calls from people requesting prayers and spiritual guidance. The audio recordings of our sermons are shared widely through Bluetooth and memory cards, extending our evangelistic impact far beyond our parish boundaries."* This implies that technology has amplified the diocese's evangelistic voice, creating multiple channels for gospel dissemination and spiritual support that operate continuously beyond traditional service schedules.

The lay ministry has experienced substantial expansion in both audience reach and pastoral impact through technological integration.

3.2 Conclusion

This chapter has presented, analyzed and discussed the data collected from the field on the impact of technology on the effectiveness and reach of evangelistic activities in Diocese of North Ankole of the Church of Uganda. Therefore, the next chapter presents and analyses data on the second objective of study on the Strategies for enhancing the use of technology in evangelism in Diocese of North Ankole of the Church of Uganda

CHAPTER FOUR

THE STRATEGIES FOR ENHANCING THE USE OF TECHNOLOGY IN EVANGELISM IN DIOCESE OF NORTH ANKOLE OF THE CHURCH OF UGANDA

4.0 Introduction

In this study, the third objective of this study was aimed at pointing out providing the Strategies for enhancing the use of technology in evangelism in the Diocese of North Ankole in the Church of Uganda.

As a way of fulfilling this objective of study, the researcher had to set several questions related to this objective of study. Respondents from the Diocese of North Ankole gave their responses, these were collected, sorted, analyzed and presented in the Table 5 as follows.

4.1 Strategies for enhancing the use of technology in evangelism in Diocese of North Ankole

Table 6: Strategies for enhancing the use of technology in evangelism in Diocese of North Ankole (n=169)

Response	Church Leaders	Church Members	Total (n=169)	Percentage
Training programs for clergy and church leaders on technology	24	118	142	84.0%
Improving internet access across the diocese	22	115	137	81.1%
More funding for digital tools and infrastructure	21	108	129	76.3%
Providing access to affordable technology for rural congregations	19	95	114	67.5%
Encouraging the congregation to embrace technology in faith practices	18	89	107	61.3.3%
Establishing technical support teams within churches	16	76	92	54.4%
Creating digital content creation workshops	14	68	82	48.5%

Source: Field data, 2025

From Table 6, it can be realized that the majority of the respondents 142(84.0%) identified training programs for clergy and church leaders on technology as a crucial strategy for enhancing technology use in evangelism. This implies that there is a recognized knowledge gap in technological competency among religious leadership within the North Ankole Diocese, and systematic training interventions are viewed as fundamental for successful technology integration. This finding agrees with the study conducted by Campbell and Vitullo (2016) who asserted that religious leaders require structured technology training to effectively integrate digital tools into their ministerial practices and overcome resistance to technological adoption. Therefore, the diocese should prioritize comprehensive technology training programs as the foundation for enhanced digital evangelism.

From the same table, it can be observed that 137(81.1%) of respondents emphasized improving internet access across the diocese as a critical enhancement strategy. This implies that inadequate internet connectivity represents a significant barrier to effective technology utilization in evangelistic activities within the diocese, particularly affecting rural and remote church communities. This finding agrees with the research by Cheong and Ess (2012) who noted that reliable internet infrastructure serves as a prerequisite for meaningful digital religious engagement, especially in developing regions where connectivity challenges persist. Therefore, the North Ankole Diocese must advocate for improved telecommunications infrastructure to support its digital evangelism initiatives.

The table further reveals that 129(76.3%) of respondents identified more funding for digital tools and infrastructure as essential for enhancing technology use in evangelism. This implies that financial constraints significantly limit the diocese's capacity to acquire and maintain necessary technological equipment for effective evangelistic outreach. This finding agrees with the study conducted by Hoover and Echchaibi (2014) who emphasized that adequate financial resources are fundamental for religious organizations to successfully implement and sustain technology-enhanced ministry programs. Therefore, the diocese should develop strategic funding mechanisms, including partnerships and grants, to support technological advancement in evangelistic activities.

Additionally, 114(67.5%) of respondents highlighted providing access to affordable technology for rural congregations as a vital enhancement strategy. This implies that technological accessibility disparities exist between urban and rural church communities within the diocese,

potentially creating unequal opportunities for digital evangelism engagement. This finding agrees with the research by Horsfield (2015) who observed that rural religious communities often face greater challenges in accessing affordable technology, necessitating targeted intervention strategies to ensure equitable technological participation. Therefore, the North Ankole Diocese should implement specific programs to bridge the rural-urban technology gap in evangelistic capabilities.

The table shows that 107(61.3.3%) of respondents emphasized encouraging the congregation to embrace technology in faith practices as an important enhancement strategy. This implies that congregational resistance or hesitancy toward technology adoption represents a significant challenge that requires deliberate cultural change initiatives within the diocese. This finding agrees with the study by Wagner (2013) who noted that successful religious technology integration depends heavily on congregational acceptance and active participation in digital faith practices. Therefore, the diocese should implement comprehensive awareness and motivation programs to foster positive attitudes toward technology in religious contexts.

Furthermore, 92(54.4%) of respondents identified establishing technical support teams within churches as a necessary enhancement strategy. This implies that ongoing technical assistance and maintenance support are crucial for sustained technology utilization in evangelistic activities within the diocese. This finding agrees with the research conducted by Miller (2013) who argued that religious organizations require dedicated technical support systems to ensure reliable operation of digital tools and address technical challenges promptly. Therefore, the North Ankole Diocese should develop internal technical capacity through trained support personnel in each church or cluster of churches.

Finally, 82(48.5%) of respondents indicated that creating digital content creation workshops would enhance technology use in evangelism. This implies that there is a recognized need for developing local capacity in producing quality digital evangelistic content that resonates with the diocese's cultural and religious context. This finding agrees with the study by Hutchings (2017) who emphasized that effective digital evangelism requires culturally relevant content creation skills that enable religious communities to produce engaging and meaningful digital materials. Therefore, the diocese should invest in training programs that empower clergy and lay leaders to create compelling digital evangelistic content.

Qualitatively,

During an interview with the Parish Priest on strategies for enhancing technology use in evangelism, he said that, “*My clergy colleagues and I recognize that we need comprehensive training on how to effectively use modern technology for evangelistic purposes. Many of us are willing to learn, but we lack structured programs that can guide us through the process of integrating digital tools into our ministry work systematically.*” This implies that the religious leadership within the diocese demonstrates openness to technological advancement but requires institutional support through organized training initiatives to develop necessary competencies. The leadership acknowledges the importance of structured learning approaches rather than informal or ad-hoc technology adoption, indicating readiness for systematic capacity-building programs.

In an interview with a Youth Leader regarding enhancement strategies for technology in evangelism, he stated that, “*We need better internet connectivity and more funding to purchase modern equipment like cameras, laptops, and audio systems for our evangelistic activities. The young people are eager to use technology for spreading the gospel, but we’re limited by poor internet speeds and lack of proper equipment in our rural churches.*” This implies that the youth demographic within the diocese possesses the enthusiasm and basic skills for technological evangelism but faces infrastructural and resource constraints that limit their potential contributions. Youth leaders recognize that addressing fundamental infrastructure and equipment needs is prerequisite to unleashing the evangelistic potential of technologically savvy young church members.

During an interview with a Women’s Group Leader concerning strategies for enhancing technology use in evangelism, she mentioned that, “*We need patient training programs that accommodate different learning speeds, especially for our older women who are interested in using technology but feel intimidated by it. Additionally, we need affordable smartphones and data bundles to participate fully in digital evangelistic activities.*” This implies that women’s ministry within the diocese requires age-appropriate and culturally sensitive training approaches that address both technological literacy and financial accessibility challenges. The women’s leadership recognizes the importance of inclusive training methodologies that build confidence while addressing practical barriers to technology adoption.

In an interview with a Lay Reader about enhancement strategies for technology in evangelism, he observed that, “*We need technical support teams in each church or parish because when our equipment breaks down during services, we don’t know how to fix it quickly. Also, we need workshops on creating digital content that reflects our local context and culture for effective evangelistic communication.*” This implies that lay leadership within the diocese understands the importance of both technical maintenance support and culturally relevant content creation capabilities for sustainable technology integration. The lay leaders recognize that successful technological evangelism requires not only functional equipment but also locally appropriate digital content that resonates with the community’s cultural and religious values.

4.3 Conclusion

This chapter has presented, analyzed and discussed the data collected from the field on the Strategies for enhancing the use of technology in evangelism in Diocese of North Ankole. Therefore, the next chapter presents theological reflection of the study in accordance with the objectives of study.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.0 Introduction

This chapter presents theological reflection of the study on the amelioration of Technology on Evangelism in the Diocese of North Ankole. Theological reflection was done in accordance with the specific objective of study and its conclusion.

5.1 Theological Reflection on the current use of technology in evangelistic activities within the North Ankole Diocese

The Old Testament provides a foundational understanding of God's use of diverse means and instruments to communicate His message to humanity. In Exodus 4:1-17, God employs Moses' staff as a technological tool to demonstrate divine power and authenticate his prophetic mission. The staff, transformed into a serpent and back, serves as a tangible instrument that bridges the gap between the divine and human realms. Similarly, the bronze serpent erected by Moses in Numbers 21:8-9 represents God's willingness to use physical objects as instruments of healing and salvation. These narratives establish the theological principle that God sanctifies and utilizes available tools and technologies to accomplish His redemptive purposes.

The construction of the Tabernacle in Exodus 25-40 demonstrates God's attention to technological innovation and craftsmanship in worship and divine communication. The detailed instructions for creating the Ark of the Covenant, the golden lampstand, and other sacred vessels reveal that technology and skilled craftsmanship serve as vehicles for encountering the divine presence. The prophet Isaiah's vision of God's voice filling the temple (Isaiah 6:1-8) suggests that even architectural and acoustic technologies facilitate divine revelation and commissioning for ministry. This Old Testament foundation supports the contemporary use of technology in evangelistic activities, as it reflects God's historical pattern of employing available tools for spiritual purposes.

The New Testament reveals Jesus Christ as the ultimate communicator who employed diverse methods and contextual approaches to proclaim the Kingdom of God. In Matthew 13:1-58, Jesus utilizes parables—the storytelling technology of His era—to make complex spiritual truths

accessible to diverse audiences. His use of contemporary cultural references, agricultural imagery, and familiar social situations demonstrates the importance of contextualizing the gospel message through available communication technologies. The feeding of the five thousand (Matthew 14:13-21) illustrates Jesus' strategic use of logistics and distribution systems to reach large crowds effectively, paralleling contemporary technology's capacity to multiply evangelistic reach.

The Great Commission in Matthew 28:19-20 mandates disciples to "go into all the world," implying the utilization of available transportation and communication technologies to fulfill this mandate. The Apostle Paul's missionary journeys (Acts 13-28) exemplify strategic use of contemporary infrastructure, including Roman roads, maritime transportation, and urban communication networks, to maximize evangelistic effectiveness. Paul's letter-writing ministry represents the New Testament's embrace of written communication technology to maintain and expand evangelistic influence across geographical boundaries. In 1 Corinthians 9:19-23, Paul articulates the principle of becoming "all things to all people" to win them for Christ, which theologically justifies adapting evangelistic methods, including technology, to effectively reach diverse populations.

The contemporary Church recognizes technology as a divine gift that can be consecrated for evangelistic purposes while maintaining theological integrity and pastoral sensitivity. Pope Francis, in his apostolic exhortation "Evangelii Gaudium" (2013), encourages the Church to embrace new evangelization methods that utilize contemporary communication technologies while preserving the authenticity of the gospel message. The Catholic Church's establishment of Vatican Radio in 1931 and subsequent embrace of digital media platforms demonstrates institutional recognition that technology serves as an extension of the Church's evangelistic mission rather than a departure from traditional ministry.

5.2 Theological Reflection on the impact of technology on the effectiveness and reach of evangelistic activities in North Ankole Diocese

The Old Testament demonstrates God's concern for expanding the reach and effectiveness of His redemptive message through strategic interventions and multiplication principles. In 1 Kings 18:20-40, Elijah's confrontation with the prophets of Baal on Mount Carmel illustrates how God uses dramatic demonstrations to reach large audiences and establish His supremacy over false gods. The fire from heaven serves as a divine technology that authenticates the prophet's message

and converts the hearts of the assembled multitude. This narrative establishes the theological principle that God desires His message to have maximum impact and reach, utilizing extraordinary means when necessary to achieve comprehensive spiritual transformation.

The prophet Habakkuk receives divine instruction to “write the vision and make it plain on tablets, that he may run who reads it” (Habakkuk 2:2), emphasizing the importance of clear communication and accessible presentation of God’s message. This Old Testament principle supports the use of technology to enhance the clarity and accessibility of evangelistic communication. The account of Jonah’s reluctant ministry to Nineveh (Jonah 1-4) demonstrates God’s sovereign concern for reaching diverse populations beyond traditional religious boundaries, suggesting that technological tools that expand evangelistic reach align with God’s heart for universal salvation.

The New Testament reveals the explosive multiplication and far-reaching impact of the gospel message through strategic communication and witness. The Day of Pentecost (Acts 2:1-47) demonstrates the Holy Spirit’s power to overcome communication barriers and reach diverse ethnic and linguistic groups simultaneously, resulting in three thousand conversions in a single day. This supernatural multiplication principle establishes the theological foundation for expecting and pursuing exponential evangelistic impact through available means, including contemporary technology.

The Ethiopian eunuch’s encounter with Philip (Acts 8:26-40) illustrates how the Holy Spirit orchestrates divine appointments and uses available transportation technology (the chariot) to facilitate gospel encounters that impact entire regions through influential individuals. Paul’s strategic focus on urban centers and major transportation hubs (Acts 16-20) demonstrates the apostolic understanding that effective evangelism requires maximizing reach and impact through strategic positioning and communication networks. The rapid spread of Christianity throughout the Roman Empire, as documented in Acts and the epistles, occurred through the utilization of existing communication and transportation technologies, establishing the theological precedent for embracing contemporary technological tools to enhance evangelistic effectiveness.

Contemporary theological reflection recognizes that the Great Commission’s mandate to reach “all nations” (Matthew 28:19) requires the Church to evaluate and maximize its evangelistic

effectiveness through available means, including technology. Missiologist Ralph Winter's concept of "unreached people groups" emphasizes the Church's responsibility to utilize all available resources and methods to fulfill the evangelistic mandate comprehensively. Contemporary mission theology embraces the use of radio, television, internet, and social media as legitimate and necessary tools for cross-cultural evangelism and church planting in the 21st century.

The World Council of Churches' document "Together Towards Life" (2013) affirms that mission effectiveness requires contextual adaptation and the utilization of contemporary communication technologies while maintaining theological authenticity. Contemporary evangelical theology, represented by scholars like John Stott and Christopher Wright, emphasizes that the Church's evangelistic impact must be measurable and strategic, utilizing available analytical tools and technologies to assess and improve ministry effectiveness. However, contemporary theological reflection also warns against reducing evangelism to mere numerical metrics, emphasizing that true effectiveness includes spiritual transformation, community formation, and holistic human development that technology can facilitate but cannot replace.

5.3 Theological Reflection on the Strategies for enhancing the use of technology in evangelism in North Ankole Diocese

The Old Testament provides numerous examples of strategic planning, resource mobilization, and capacity building for accomplishing God's purposes. The construction of Solomon's Temple (1 Kings 5-8) demonstrates comprehensive strategic planning that includes international partnerships, skilled labor acquisition, resource procurement, and technological innovation. Solomon's collaboration with Hiram of Tyre illustrates the principle of leveraging external expertise and resources to enhance religious infrastructure and worship capacity. This Old Testament model supports strategic planning for enhancing technological capacity in contemporary evangelistic activities.

The account of Nehemiah's wall reconstruction (Nehemiah 1-6) exemplifies systematic assessment, strategic planning, resource mobilization, and collaborative implementation of infrastructure projects that serve spiritual purposes. Nehemiah's careful survey of Jerusalem's walls, his strategic approach to securing royal support, and his organized deployment of workers according to their skills and locations provide a biblical model for enhancing technological infrastructure in evangelistic ministry. The priestly and Levitical training systems described in 1

Chronicles 23-26 demonstrate the importance of systematic education and capacity building for effective religious service, supporting contemporary emphasis on technology training for clergy and church leaders.

The New Testament reveals Jesus' strategic approach to disciple development and ministry expansion through systematic training and progressive responsibility assignment. In Luke 9:1-6 and 10:1-24, Jesus sends out the twelve and the seventy with specific instructions, resources, and authority, demonstrating the importance of systematic preparation and strategic deployment in evangelistic ministry. This New Testament model supports contemporary strategies for training church leaders and members in effective technology utilization for evangelistic purposes.

The Apostle Paul's strategic church planting methodology, evident throughout Acts and his epistles, emphasizes the importance of establishing sustainable leadership structures, providing ongoing training and support, and maintaining communication networks across geographical distances. Paul's instructions to Timothy and Titus regarding church leadership development (1 Timothy 3:1-13, Titus 1:5-9) establish the principle of systematic leadership preparation that includes practical skills and strategic thinking. The early Church's commitment to "the apostles' teaching" (Acts 2:42) and Paul's emphasis on "rightly dividing the word of truth" (2 Timothy 2:15) support contemporary emphasis on proper training and strategic enhancement of ministry capabilities, including technological competencies.

Contemporary missional theology emphasizes the Church's responsibility to continuously adapt and enhance its evangelistic strategies to effectively engage changing cultural and technological contexts. The Church Growth Movement, pioneered by Donald McGavran and further developed by C. Peter Wagner, emphasizes the importance of strategic assessment, systematic planning, and measurable enhancement of evangelistic effectiveness through available resources and methods. Contemporary mission strategists like Ralph Winter and Patrick Johnstone advocate for comprehensive strategic planning that includes technological enhancement as essential for fulfilling the Great Commission in the 21st century.

The contemporary Church's theological understanding recognizes that faithful stewardship requires maximizing the effectiveness of God-given resources, including technological capabilities, for evangelistic purposes. Liberation theologian Gustavo Gutiérrez's emphasis on the

“preferential option for the poor” supports strategies that ensure technological accessibility and inclusion of marginalized communities in digital evangelistic activities. Contemporary evangelical theology, represented by scholars like John Stott and Christopher Wright, emphasizes that the Church’s evangelistic strategies must be both biblically faithful and contextually relevant, requiring ongoing assessment and enhancement of ministry methods, including technological integration.

The World Evangelical Alliance’s theological framework for mission in the 21st century emphasizes the importance of partnership, capacity building, and strategic resource deployment to enhance global evangelistic effectiveness. Contemporary theological reflection recognizes that the Holy Spirit, who guides the Church into all truth (John 16:13), continues to inspire and direct strategic enhancements of evangelistic methods, including the sanctified use of emerging technologies for kingdom purposes. However, contemporary theology also emphasizes that all strategic enhancements must serve the ultimate goal of authentic spiritual transformation and community formation rather than merely institutional expansion or technological sophistication.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

The study examined the amelioration of Technology on Evangelism in the Diocese of North Ankole. Therefore, this chapter presents Conclusions, Recommendations and Areas for further research based on the study findings.

6.1 Conclusion

The assessment of current technology use in evangelistic activities within the North Ankole Diocese reveals significant adoption of digital platforms, with social media (61.3.3%) and audio-visual equipment (55.0%) emerging as the predominant technological tools for gospel dissemination. The study demonstrates that the diocese has embraced contemporary communication technologies while maintaining a balanced approach that accommodates both traditional and modern evangelistic methods. However, the findings indicate varying levels of technological engagement across different demographic groups, with youth showing higher digital proficiency while older congregants prefer traditional approaches.

The evaluation of technology's impact on evangelistic effectiveness reveals substantial positive outcomes in terms of reach expansion, engagement enhancement, and communication efficiency within the North Ankole Diocese. Technology has significantly broadened the geographical scope of evangelistic activities, enabling the diocese to transcend traditional physical boundaries and connect with diaspora communities and remote congregations.

The exploration of enhancement strategies demonstrates strong consensus among respondents regarding the need for systematic capacity building, infrastructure development, and strategic resource allocation to optimize technology use in evangelism. Training programs for clergy and church leaders (84.0%) and improved internet access (81.1%) emerged as priority areas requiring immediate attention. The study reveals that while enthusiasm for technological advancement exists across all demographic categories, successful implementation requires comprehensive support

systems including technical assistance, financial resources, and culturally appropriate training methodologies.

6.2 Recommendations

6.2.1 General Recommendations

The researcher recommends that North Ankole Diocese should establish a dedicated training institute focused on developing technological competencies among clergy and lay leaders. This institute should offer structured programs ranging from basic digital literacy to advanced content creation and digital ministry management.

The study also recommends that the diocese should actively pursue partnerships with telecommunications companies, technology organizations, and development agencies to address infrastructure challenges and resource constraints. These partnerships should focus on improving internet connectivity in rural areas, securing affordable technology equipment, and establishing sustainable funding mechanisms for ongoing technological advancement.

Finally, it is recommended that the diocese should develop a comprehensive framework that strategically integrates digital and traditional evangelistic methods to maximize reach and effectiveness while respecting diverse congregational preferences.

6.2.2 Recommendations for Further Study

An assessment of technology integration on spiritual formation and Church growth. Future research should investigate the long-term effects of technology integration on individual spiritual development, community formation, and overall church growth within the North Ankole Diocese.

An analysis of technology adoption patterns across different cultural and socioeconomic contexts. Another research should be conducted to examine how cultural factors, socioeconomic status, educational levels, and geographical locations influence technology adoption patterns in evangelistic activities across different parishes within the diocese.

An evaluation of emerging technologies and their potential applications in African Anglican evangelism. Future studies should explore the potential applications of emerging technologies such as artificial intelligence, virtual reality, augmented reality, and block chain technology in African Anglican evangelistic contexts.

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APPENDICES

APPENDIX A: SAMPLE SIZE DETERMINATION TABLE

Table 3.1									
<i>Table for Determining Sample Size of a Known Population</i>									
N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	1000000	384

Note: N is Population Size; S is Sample Size *Source: Krejcie & Morgan, 1970*

APPENDIX B: INTRODUCTORY LETTER



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

15th March 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you MUHANGUZI ELIAH a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

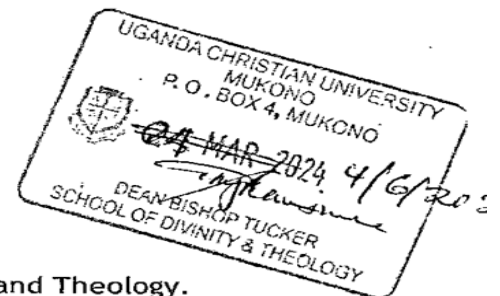
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Prof. Elly Kansime

Research coordinator, Bishop Tucker School of Divinity and Theology.

ekansiime@ucu.ac.ug, 0772621182



APPENDIX C: QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am Muhanguzi Eliah, a student of Master of Divinity at Uganda Christian University. I am currently carrying out a Research entitled “An Assessment of the Amelioration of Technology in Evangelism in Diocese of North Ankole of the Church of Uganda.” You have been selected to participate in this research exercise and any information given will be treated with utmost confidentiality. It will be used for academic purposes only. Thank you very much for cooperation.

Section A: Demographic Information

Please answer the following questions to help us better understand the participants in this study.

Name:.....

- 1. Age Group
 - 18–30
 - 31–50
 - 51–70
 - Above 70

- 2. Gender
 - Male
 - Female

- 3. Occupation
 - Student
 - Clergy
 - Church Leader
 - Teacher
 - Other (please specify): _____

- 4. How long have you been a member of the Diocese of North Ankole?
 - Less than 1 year
 - 1–5 years
 - 6–10 years
 - More than 10 years

Section B: Use of Technology in Evangelism

5. Which forms of technology do you use for evangelism in your church or ministry?
(Select all that apply)
- Social Media (Facebook, Twitter, WhatsApp, etc.)
 - Church Website
 - Mobile Applications
 - Digital Broadcasts (Radio, TV)
 - Online Video Streaming (YouTube, Zoom, etc.)
 - Audio/Visual Media (projectors, sound systems)
 - None
 - Other (please specify): _____
6. How often do you use technology in your evangelistic efforts?
- Daily
 - Weekly
 - Monthly
 - Occasionally
 - Never
7. Do you think technology has improved the outreach of evangelism in Diocese of North Ankole?
- Yes
 - No
 - Not sure
- If yes, in what ways? _____
8. Have you encountered any challenges in using technology for evangelism? (Select all that apply)
- Lack of access to technology
 - Lack of technical skills or training
 - Poor internet connectivity
 - Limited financial resources
 - Resistance to new technology among the congregation
 - None
 - Other (please specify): _____

Section C: Impact of Technology on Evangelism

9. Has the use of technology helped to increase attendance or participation in church services or events?
- Yes, significantly
 - Yes, to some extent
 - No
 - Not sure
- If yes, how? _____
10. Do you believe that technology can help reach more people, especially those in remote areas of the diocese?
- Yes
 - No
 - Not sure
11. What impact has technology had on your spiritual growth and engagement with church activities?
- Positive impact
 - No impact
 - Negative impact
 - Not sure
- If positive, in what way? _____

Section D: Suggestions for Improvement

12. What additional technologies or tools do you think could be used to enhance evangelism in Diocese of North Ankoale?
- Mobile apps for Bible study
 - Online Bible classes or webinars
 - Digital platforms for prayer groups
 - Online Church Services
 - Better internet and data connectivity for remote areas
 - Other (please specify): _____
13. What do you think should be done to improve the use of technology in evangelism within the diocese? (Select all that apply)
- Training programs for clergy and church leaders on technology
 - Providing access to affordable technology for rural congregations
 - More funding for digital tools and infrastructure
 - Encouraging the congregation to embrace technology in faith practices

- Improving internet access across the diocese
- Other (please specify): _____

14. How important do you think it is for the Diocese of North Ankole to invest in modern technology for evangelism?

- Very important
- Somewhat important
- Not important
- Not sure

15. Would you be interested in participating in training sessions on the use of technology for evangelism?

- Yes
- No
- Maybe

Section E: Final Thoughts

16. Please share any other comments, suggestions, or concerns you may have regarding the use of technology in evangelism in Diocese of North Ankole.

Thank you very much for your participation! Your responses will help improve the use of technology in evangelism within Diocese of North Ankole. May God bless you.

APPENDIX D: QUESTIONNAIRE (VERNACULAR VERSION)

OKUBUUSA/OKUCONDOOZA/ QUESTIONNAIRE

Ahari okugarikamu

Nyowe Muhanguzi Eliah, omwegi wa Ishomo ryakabiri aha Itendekyero rya Mukono erylwe ediini (Uganda Christian University) obwahati ninkora okucondooza oku twakukozesa zakanyabwengye omukuburira engiri omuri Diocese of North Ankole obureberezi bweitu bwoona omukanisa ya Uganda sebo,/ Nyabo, watoranwa kwejumbira omukucondooza oku Kandi ekyorahabure kyoona nikijja kuguma neitwe tituri kwija kukishohoza heeru buzima kureka nitukitwara nkeishomo.

Yebare munonga ahabwokukwatanisa neitwe.

Okubanza / Section A

Sebo/Nyabo garukamu ebibuzo ebi kitubasise kumanya abejumbiire omukucondooza oku.

Iziina.....

1. Emyako

18 – 30

31 – 50

51 – 70

Okukira 70

2. Omushejja / Omukazi

Omushejja

Omukazi

3. Omurimo

Omwaana weishomero

Omurisa / Omuhereza

Omwebembezi we ekanisa / Omunyakakiko

Abandi (yoreka ekirikyo buzima).....

4. Omazire bweireki omubureberezi bwa North Ankole

Tinkahikize mwaka

1 – 5

6 – 10

Okukira aha myaka 10.

5. Nimuringo ki / Bwengye ki oburikukozesibwa omuku burira engiri omu Kanisa?

Nokukozesa emikutu

Ninga kurabira aha mukutu gwe ekanisa omuhango.

- Ninga zakanyabwengye ezindi
 - Ninga Radiyo na Terevijoni
 - Ninga ebirikworeka aha masimu
 - Ninga ebindi yoreke omuringo
6. Nibunaku ki oburikukozesibwa omukuburira engiri?
- Buri izooba
 - Omu sande
 - Omu kwezi
 - Obumwe na bumwe
 - Ninga Tiburiho
7. Nataka Teka ngu ebya kanyabwengye bine eki byongyeire aha kuburira engiri Namunonga engiri kuhika hoona omuri Diocese of North Ankole?
- Ego
 - Ngaha
 - Timunonga
 - Kwerabe eri ego Yoreka.....
8. Nibuzibuki obukizire kubuganwa omukukozesa kanya bwengye omu kuburira engiri?
- Obukugu tibwingi omukozesa za kanyabwengye omu bureberezi bweitu
 - Obwegyese bwa kanyabwengye nibukye omubahereza
 - Emikutu neburabura ninkye poor internet connectivity
 - Okubura esente zokutunga za kanyabwengye nyingi buri kanisa
9. Omugasho gwa kanyabwengye aha ngiri; okukozesa kanyabwengye omukuburira engiri kiyambire okwongyera aha muhendo gwa Abantu omukanisa?
- Ego kiyambire munonga
 - Ego kiyambire mpora
 - Tikiyambire
 - Tinkuhamya okukiyambire
 - Kwerabe eri ego kiyambire kita?.....
10. Noikiriza ngu okukozesa zakanyabwengye kiyambire engiri kuhika abantu boona nabomubyaro hare na obureberezi.
- Ego kiyambire
 - Tikiyambire
 - Tinkuhamya ngu kiyambire

11. Nogira ngu nimugashoki ugu kanyabwengye eyambire aha mwoyo wawe n'okwikiriza kwaawe na aha mirimo ye ekanisa?
- Omugasho gwamani kandi murungi
 - Teine mugasho
 - Omugasho gwa kanyabwengye nimubi aha mwoyo wokwikiriza
 - Tinkuhamya ngu eine omugasho
 - Kanyabwengye ku erabe eine omugasho, tugambire nogwamuringoki?

SECTION D: TUHEREZE OKUTUNGUKA KURIGA AHARIWE

12. Nogira ngu nizakanyabwengyeiki ezorikutekateka ngu tikakozesa kuburira engiri omubureberezi bwa North Ankole?
- Niza Beiburi zokugyenda nazo omungaro nokwegyesakwishoma.
 - Nokuza aha mikutu eyempurizana omubibina byekushoma Beiburi?
 - Nokwigura ebigombe aha masumu kukunganiraho.
 - Okutaho no kwigura omukutu gwekanisa abantu bakasha bari aha zakanyabwengye.
 - Kukozeza zakanyabwengye kureba ngu emyanya etakuhikwa mpurizana yahikwagye.
 - Kandi kokuba oine obundi bwengye oshoborore.
13. Notekateka ngu hakakorwaki kutunguura enkozesa ya zakanyabwengye omukubirira engiri omu bureberezi?
- Okwegyesa abariisa na bebembezi be Kanisa kubegyesa kanyabwengye.
 - Kuronda omutindo gwe byakanyabwengye omubyaro (omumakanisa)
 - Nitwetenga okwongyeramu sente omubyakabwengye omubureberezi
 - Okwangyera kwehanangiriza aba christayo kwikiriza zakanyabwengye omumasanisa omubureberezi.
 - Okutunguura omutindo gwe mikutu yempurizana omubureberezi
 - Kuwakuba oine ekindi kituhe okishoborore.....
14. Niburungi ki obu orikushubira omuri North Ankole obureberezi kukozeza kanyabwengye omukuburira engiri?
- Nikirungi munonga
 - Nikirungi mporampora timunonga
 - Tikirungi
 - Tinkuhamya

15. Nka omu christayo, Nohurira noyenda ngu oyetabe omukutendekwa ninga kushoma kukozeza zakanyabwengye omukuburira engir?

- Ninkikunda
- Tinkukikunda
- Hakiri

SECTION E: EKYAHAMUHERU OMUBITEKATEKO BYAWE

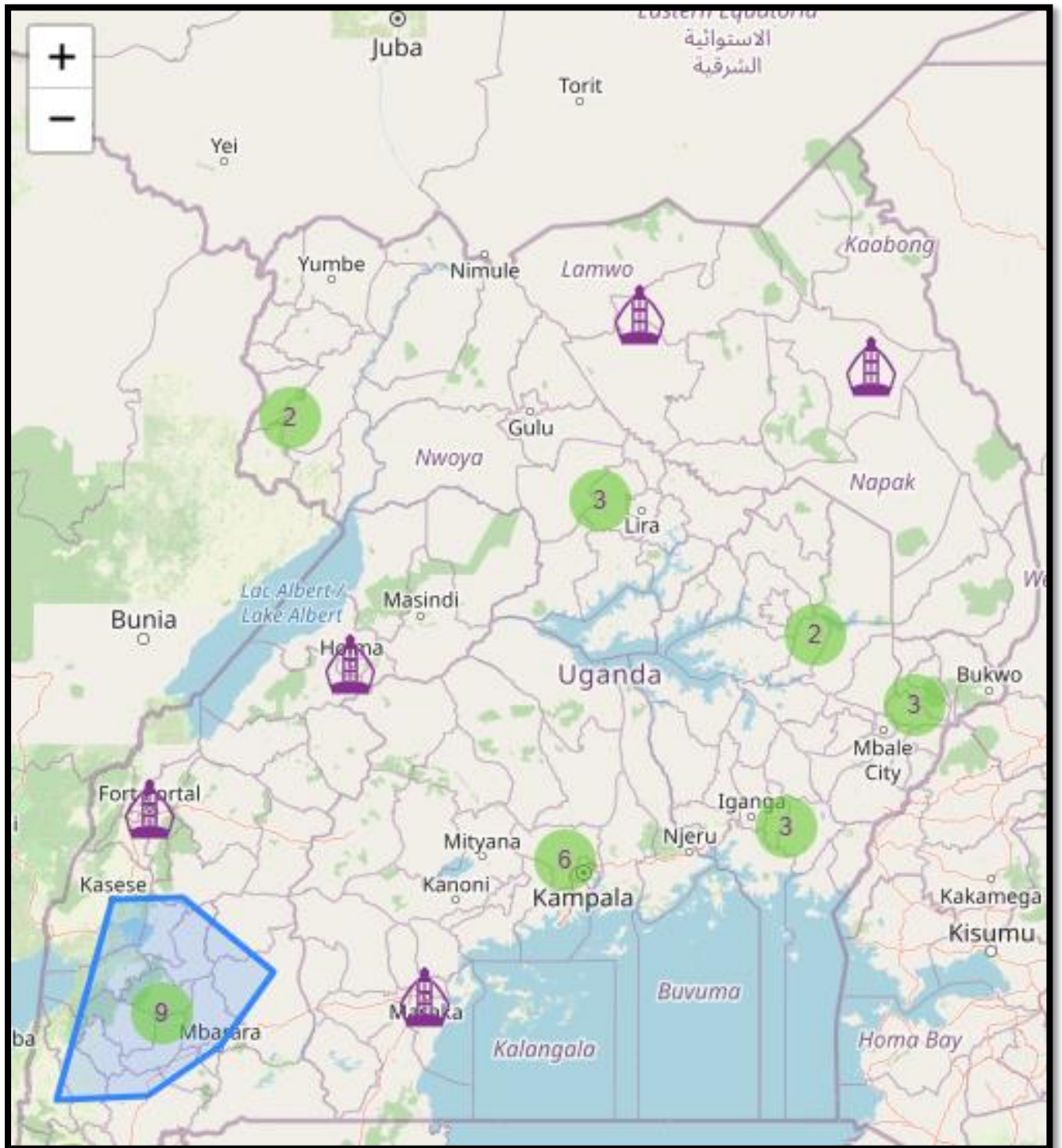
16. Bambe munywani wangye, ikiriza kutuhereza entekateka yawe, oba ekitekateko kyona, ninga obuhabuzi bwona, ninga ekirungi kyona ekyokukozeza ebyakanyabwengye omu kuburira engiri omuri North Ankole nka obureberezi Bweitu.

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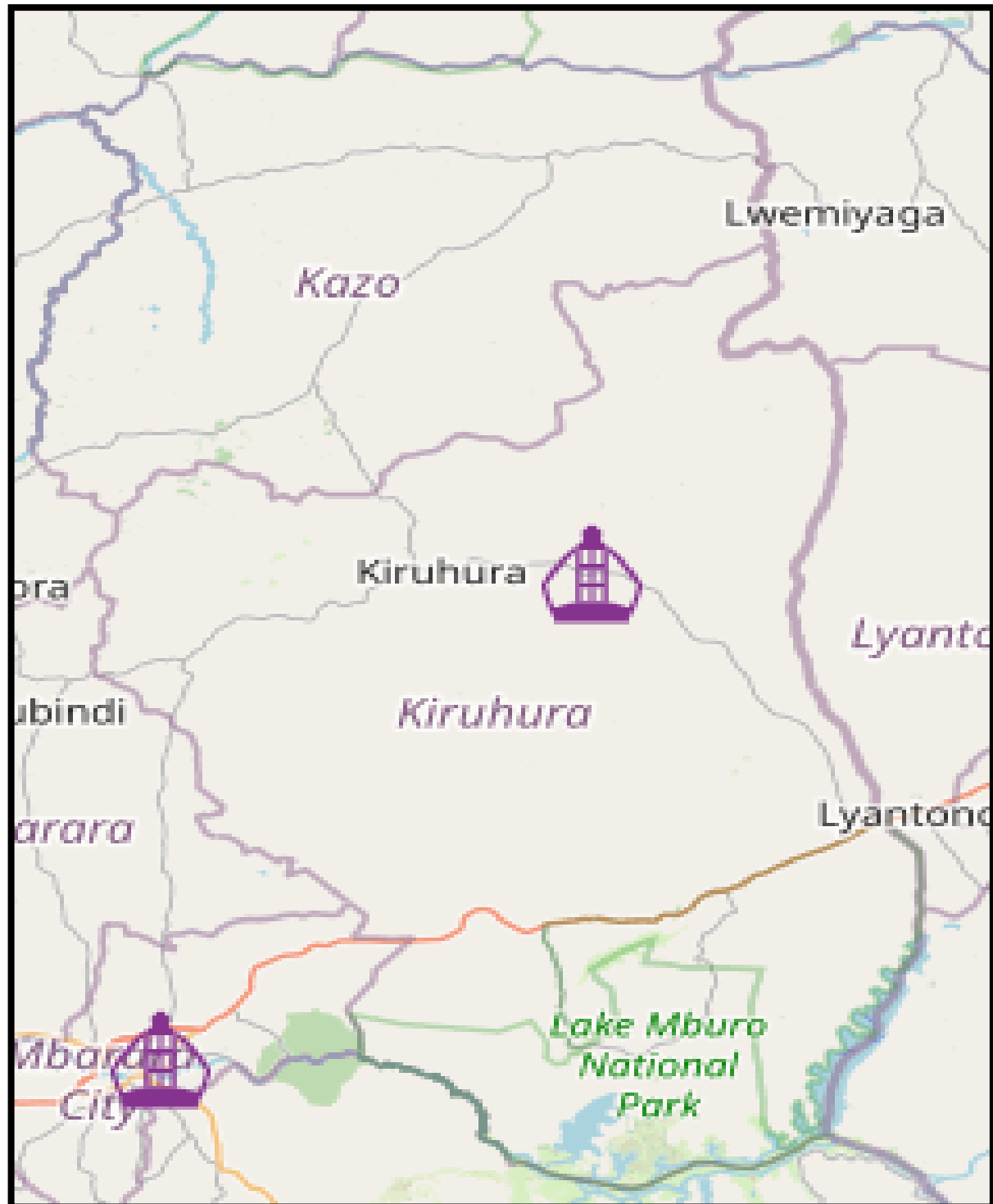
Yebare munonga okwetaba no kugarikamugye kwawe nibija kutuyamba omu kutunguura omurimo gwokuburira engiri obwo Nitukozeza Zakanyabwengye. Omubureberezi bwa North Ankole.

Mukama Omurungi Akuhe Omugisha

APPENDIX E: MAP OF THE PROVINCE OF THE CHURCH OF UGANDA SHOWING NORTH ANKOLE DIOCESE



APPENDIX F: MAP OF NORTH ANKOLE DIOCESE



APPENDIX G: LIST OF RESPONDENTS

SN	NAME	ADDRESS (CHURCH)	TYPE
1	REV. ROBERT ABAHO	ST PETERS' KANYARYERU COU	INTERVIEW
2	RWAMASINDI STEPHEN	ST PETERS' KANYARYERU COU	INTERVIEW
3	JOVIET KEBIRUNGI	ST PETERS' KANYARYERU COU	INTERVIEW
4	JOY MBOGO	ST PETERS' KANYARYERU COU	INTERVIEW
5	FRIDAH BWERERE	ST PETERS' KANYARYERU COU	INTERVIEW
6	NABASA FLAVIA	ST PETERS' KANYARYERU COU	INTERVIEW
7	KASHURE FRED	ST PETERS' KANYARYERU COU	INTERVIEW
8	MWESIGYE SAM	ST PETERS' KANYARYERU COU	INTERVIEW
9	ANYINE BABRAH	ST PETERS' KANYARYERU COU	INTERVIEW
10	RWAMASINDI STEPHEN	ST PETERS' KANYARYERU COU	INTERVIEW
11	MUHAIRWE WILSON	ST PETERS' KANYARYERU COU	INTERVIEW
12	KEIJUGO SAMUEL	ST PETERS' KANYARYERU COU	INTERVIEW
13	KIRIBANZA ROBERT	AKAKU COU SANGA	QUESTIONNAIRE
14	BAGIRE PHIONAH	AKAKU COU SANGA	QUESTIONNAIRE
15	NAMANYA TIMOTHY	AKAKU COU SANGA	QUESTIONNAIRE
16	NUWAGABA PISON	AKAKU COU SANGA	QUESTIONNAIRE
17	NDYAMUBA EPHRAIM	AKAKU COU SANGA	QUESTIONNAIRE
18	MUHUMUZA JUNIOR	AKAKU COU SANGA	QUESTIONNAIRE
19	KANSHABE MOLLEN	AKAKU COU SANGA	QUESTIONNAIRE
20	TUMWESIGYE NOAH	AKAKU COU SANGA	QUESTIONNAIRE
21	MUOKORE GODFREY	AKAKU COU SANGA	QUESTIONNAIRE
22	ORUBARUHO JUSTUS	AKAKU COU SANGA	QUESTIONNAIRE
23	KABAGAYA MILLY	AKAKU COU SANGA	QUESTIONNAIRE
24	ARIHO BRUCE	RWAMURANDA COU	QUESTIONNAIRE

25	KAMUHANDA SAMMUEL	RWAMURANDA COU	QUESTIONNAIRE
26	AHIMBISIBWE	ST PETERS' KANYARYERU COU	QUESTIONNAIRE
27	MWEBESA MARK	ST PETERS' KANYARYERU COU	QUESTIONNAIRE
28	MUHEREZA DAVID	ST PETERS' KANYARYERU COU	QUESTIONNAIRE
29	KATUSHABE AMURI	ST PETERS' KANYARYERU COU	QUESTIONNAIRE
30	KASIRABO COLLS	ST PETERS' KANYARYERU COU	QUESTIONNAIRE
31	BARANTA EMMANUEL	ST PETERS' KANYARYERU COU	QUESTIONNAIRE
32	BYENSI DAVID KAGONDE	SANGA ARCHEDICONARY	QUESTIONNAIRE
33	ARINAITWE SETH MWETWARE	SANGA ARCHEDICONARY	QUESTIONNAIRE
34	MATSIKO ABEL RWAKANA	SANGA ARCHEDICONARY	QUESTIONNAIRE
35	NUWAMANYA WILSON	SANGA ARCHEDICONARY	QUESTIONNAIRE
36	NKABAHWEZA BOAZ	SANGA ARCHEDICONARY	QUESTIONNAIRE
37	AYESIGA EDIGAR	SANGA ARCHEDICONARY	QUESTIONNAIRE
38	TURYAMUHABWA WILBERT	SANGA ARCHEDICONARY	QUESTIONNAIRE
39	MUGISHA FRED	KIBEGA COU	QUESTIONNAIRE
40	MWESIGWA SAIDI	KIBEGA COU	QUESTIONNAIRE
41	TUKUNDANE RONALD	KIBEGA COU	QUESTIONNAIRE
42	BIKORWARUHANGA HAPPIER ALLAN	KIBEGA COU	QUESTIONNAIRE
43	TAREMWA RODGERS	KIBEGA COU	QUESTIONNAIRE
44	NKAMUHEBWA EMMANUEL	KIBEGA COU	QUESTIONNAIRE
45	TUMUSIIME DAPHINE	KIBEGA COU	QUESTIONNAIRE
46	NATUKUNDA EMMACULATE	KIBEGA COU	QUESTIONNAIRE
47	NINSIIMA PENLOPE	KIBEGA COU	QUESTIONNAIRE

48	AKANGUMAHO MISHERCH	KIBEGA COU	QUESTIONNAIRE
49	AKANDINDA DANIEL	RWENSHEKO COU	QUESTIONNAIRE
50	AKANYIJUKA AARON	RWENSHEKO COU	QUESTIONNAIRE
51	TAREMWA KENETH	RWENSHEKO COU	QUESTIONNAIRE
52	TAREMWA JOHN	RWENSHEKO COU	QUESTIONNAIRE
53	ATAMBA NELSON	RWENSHEKO COU	QUESTIONNAIRE
54	ABINDABYAMU DERRICK	RWENSHEKO COU	QUESTIONNAIRE
55	TASHORORA GODSON	RWENSHEKO COU	QUESTIONNAIRE
56	AMPUMUZA SEITH	RWENSHEKO COU	QUESTIONNAIRE
57	ATAMBA JOSHUA BARANTA	RWENSHEKO COU	QUESTIONNAIRE
58	AKATUHURIRA ISAAC	RWENSHEKO COU	QUESTIONNAIRE
59	RWAKASHOZI BENON	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
60	TUBORUGANDA JOSEPH	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
61	ATAMBA JOSHUA BARANTA	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
62	MIREMBE CAROLINE	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
63	KYOHAIWE LILIAN	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
64	NAKALIZA HALIIMA	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
65	TUSHEMEREIRWE BABRA	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE
66	KATUSIIME WINE	RWABARATA COU NORTH ANKOLE DIOCESE	QUESTIONNAIRE

APPENDIX H: RESEARCH ETHICS COMMITTEE CERTIFICATE



**UGANDA CHRISTIAN
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Office of the Vice Chancellor
Research Ethics Committee UG-026



16th April 2025

MUHANGUZI ELIA
Uganda Christian University
+256 775266798
emuhanguzi22@gmail.com

UG-REC-026 APPROVAL NOTICE

To: Muhanguzi Elia Principal Investigator

Re: UCU-REC Application titled: *An Assessment of the Amelioration of Technology in Evangelism in North Ankole Diocese.*

Application Number: UCUREC-2025-1661

Version: 4.1

Type: INITIAL REVIEW
 Protocol Amendment
 Letter of Amendment (LOA)
 Continuing Review
 Material Transfer Agreement
 Other, Specify:



I am pleased to inform you that the UG-REC-026; UCUREC under expedited review approved the above referenced application.

Approval of the research is for the period from 16th April, 2025, to 16th April 2026
This research is considered minimal risk category.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and additions to the protocol or the consent form must be submitted to the REC for re-review and approval prior to the activation of the changes. The REC application number assigned to the research should be cited in any correspondence.
3. Reports of unanticipated problems involving risks to participants or other must be submitted to the REC. New information that becomes available which could change the risk: benefit ratio must be submitted promptly for REC review.

Research and Ethics

P.O. Box 4, Mukono, Uganda, Plot 67-173, Bishop Tucker Road, Mukono Hill
Tel: +256 (0) 312 350 885 Fax: +256 (0) 4142 90 800 Email: rec@ucu.ac.ug Web: www.ucu.ac.ug
UCUREC is accredited by Uganda National Council for Science & Technology, FDA, and National Institutes for Health of the United States of America



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Research Ethics Committee UG-026



4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by subjects and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Regulations require review of an approved study not less than once per 12-month period. Therefore, a continuing review application must be submitted to the REC eight weeks prior to the above expiration date of 16th April, 2026 in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study, at which point new participants may not be enrolled and currently enrolled participants must be taken off the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. Your research details have been shared with the Executive secretary of Uganda National Council for Science and Technology (UNCST) and you are not required to get clearance since you are a Master's Degree research. Refer to UNCST Research registration and clearance Policy and guidelines (July 2016) in Uganda section 6(e).

The following is the list of all documents approved in this application by UG-REC _026:

	Document Title	Language	Version	Version Date
1.	Protocol	English	1.0	2025-04-07
2.	Budget	English	1.0	2025-04-07
3.	Study work plan	English	1.0	2025-04-07
4.	Questionnaire	English	1.0	2025-04-07
5.	Questionnaire	Runyakore -Rukiga	1.0	2025-04-07

Signed and Stamped

Prof. Peter Waiswa.
UCUREC Chairperson,
pwaiswa@musph.ac.ug



Research and Ethics

APPENDIX I: TURNITIN CERTIFICATE



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Top Sources

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- 6% Publications
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Matches that have quotation marks, but no in-text citation
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Matches with in-text citation present, but no quotation marks

Top Sources

- 13% Internet sources
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