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# THE ANALYSIS OF THE SOCIAL MEDIA AMONG THE YOUTH IN THE CATHOLIC DIOCESE OF MOSHI AND THE IMPLICATIONS FOR YOUTH FAITH SHARING

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THE ANALYSIS OF THE SOCIAL MEDIA AMONG THE  
YOUTH IN THE CATHOLIC DIOCESE OF MOSHI  
AND THE IMPLICATIONS FOR YOUTH FAITH SHARING

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## ABBREVIATIONS

AMECEA	Association of Member Episcopal Conferences in Eastern Africa
EA	Ecclesia in Africa
ICT	Information and Communications Technology
IRB	Institutional Review Board
Mt.	Matthew
TCRA	Tanzania Communications Regulatory Authority.
TEC	Tanzania Episcopal Conference
TYCS	Tanzania Youth Catholic Student
UMAWATA	Umoja wa Mapadre Wakatoliki Tanzania (Association of Diocesan priests)
USCCB	United States Conference of Catholic Bishops
VIWAJIMO	Vijana Wakatoliki Jimbo Moshi (Catholic youth for the Diocese of Moshi)
www	world-wide web

## Abstract

The purpose of this study is to examine evangelization in the Catholic Diocese of Moshi in the advent of social media in the 21<sup>st</sup> century. It investigates the use of social media among youth to find out what social media young people are using and how they are using it to share their faith. It explores the question of whether the use of social media among youth helps them actively in the use in their faith. A survey of 220 youth was conducted across four Vicariates of the Catholic Diocese of Moshi. The results show the majority of the sampled population use social media with Facebook (i.e., 84.44%) emerging as the leading source. Smartphones were the most popular device used by youth (i.e., 96%). The results suggest that the youth of the Diocese of Moshi access social media regularly and are using it for faith sharing (i.e., 90%). Apart from faith sharing, the youth surveyed interact with friends and families to explore politics, business, entertainment and education. Limitations of the research are provided and suggestions for further research are provided.

*Keywords:* evangelization, social media, faith-participation, Facebook



## **INTRODUCTION**

This introduction part focuses on the background of evangelization and development of social media in the Catholic Diocese of Moshi. This study will provide a primary source of data for understanding the use of social media, how much it is used, and which type is used more among the youth in faith participation in the Catholic Diocese of Moshi. The study was conducted in the Catholic Diocese of Moshi because of the already available network, the diocesan website, a readiness of the diocese to focus on youths, and the present diocesan bishop, Rev. Isaac Amani's interests in social media. For the ten years of my priesthood, I had a passion for working with and influencing the youth. My interest is in how to interact with them and especially with issues of faith.

The study should serve as an aid for the practitioners of communication to pay attention to the youths' preferred media and see how the church can help and benefit from them in the future. It will also help the Diocese of Moshi to see how the use of social media could be implemented to reach the youth who are spending a great deal of their time online.

Finally, I will offer a plan for the diocese of Moshi to enhance its pastoral plans for the youths. This study underscores the fact that social media is readily available and at their fingertips of such a large audience and, thereby, forces us to realize how powerful a tool it can be in providing us with a viable method of reaching young people.

The Catholic Diocese of Moshi, officially inaugurated on March 25, 1953, is situated in the Kilimanjaro region of Tanzania in East Africa. The Diocese stretches along the slopes and low plains of the volcanic mountain, Kilimanjaro, covering an area of 5, 029 square kilometers with a population of approximately 1.4 million, 71.9% of

whom are Catholics. It covers the political districts of Rombo, Moshi Rural, Moshi Urban, Hai and Siha (Catholic Diocese of Moshi, par. 5).

The evangelization in the Catholic Diocese of Moshi emanates directly from its strong and clear mission and vision that: “The Catholic Diocese of Moshi is committed to build a united and responsible family of God by witnessing and proclaiming the Good News, through teaching and provision of socioeconomic service with integrity, commitment and accountability.” (Catholic Diocese of Moshi, Par. 1).

This is followed by its well calculated vision: “The Catholic Diocese of Moshi, guided by the Gospel values envisages a united committed family of God with quality life, spiritually and socially” (Catholic Diocese of Moshi, Par. 2). With such mission and vision, it is clear that the Catholic Diocese of Moshi, as part of the family of God, wants to proclaim the Good News. The Good News is proclaimed to the people of God, regardless of their age or gender.

By its very nature, the Catholic Church communicates herself to the world. She must preach and evangelize through faith sharing. Following the words of Jesus, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teach them all that I have commanded you.” (Mt. 28:19-20).

Following the mandate from Jesus, the evangelization in the Catholic Diocese of Moshi started in 1890 by Holy Ghost missionaries from Zanzibar Islands. From Zanzibar they centered at Bagamoyo (the slave market). From there they evangelized the northeast of Tanzania. Their journey to the mainland was culminated by establishing a mission at

Kilema in Moshi at the foot of Mount Kilimanjaro in 1890 (The Centenary Committee, 1990, p. 38). Since then, evangelization has grown even further.

The first phase of evangelization was by face-to-face communication and was very effective for the first Christians in the area. From 1976 hitherto, the second phase of evangelization was through establishment of small Christian communities in which family visits dominate. To this day, the Church in Moshi continues to use all available resources as a means of evangelization in our modern age.

The third phase is characterized by telecommunication in which in 2010 Radio Maria Tanzania began to broadcast throughout the Diocese in an effort to spread the Gospel. Radio Maria began in 1982 in Milan, Italy. The world family of Radio Maria was formed in 1998 and today has radio stations in 55 countries around the world, including Tanzania (Radio Maria).

Through this broadcast, Catholics in Moshi Diocese are enriched spiritually through prayers and announcement of special events of the Church in Tanzania, such as ordinations to episcopate, priesthood, and diaconate. There are daily Masses from all the dioceses broadcasted by Radio Maria. It also provides weekly catechesis on the Bible that involves Bible sharing and questions directed to the scripture specialists. Bishops and priests are often invited to address issues of faith on various occasions to enrich beliefs of the faithful. Radio Maria has played a great role in new evangelization by presenting basic, fundamental Church teachings through this mainstream media. However, the challenge remains on how to capture the attention of the youth who do not pay attention to mainstream media such as radio. Therefore, it appears that social media, which young

people use constantly, can be used to interact with them and advance their faith by sharing what is happening in their world of faith.

The young and vibrant church in Africa is growing with more churchgoers than in the West. However, this population is older. The challenge is how to engage youth who are becoming less and less interested in the Church. Because youth spend a lot of time online using social media, this study aims at exploring the reality of how social media might contribute to evangelization by encouraging young people to participate in their faith through this modern medium. This has been facilitated by the changes of communication in the 21<sup>st</sup> century, which focus heavily on online communication (Dipio, 2013, p.1).

Social media is emerging as a most vital tool of different kinds of communication, which is equipped with ability to share information, mold opinion, connecting individuals and communities and tools of active participation (Bala, 2014, p. 2). According to Kitzman (2011), Social media is “a group of internet- based applications that are built on the ideological foundation of web 2.0, which allow the creation and exchange of user-generated content.”

While Facebook is a social networking website that connects people with common interests, it enables its users to keep up to date on one another’s activities. Users can send messages to one another and share pictures, videos and interesting websites or articles. It was founded by Mark Zuckerberg, a student at Harvard University in 2004 in his dorm room. Four other students Chris Hughes, Andrew McCollum, Dustin Moskovitz and Eduardo Severin also helped in the creation of a website (Funk & Wagnalls, 2014).

Statistics recorded in 2013; show that 90.7% of all online presence in Tanzania prefers Facebook. Men take the lead at 71%. (TCRA, 2013).

Finally, Jamii Forum is the number one most visited website and most popular destination for Swahili speakers in East Africa and around the world. Since 2006, Jamii forum has provided a discussion platform for the public to signal and discuss issues ignored by the mainstream media (Jamii Forum).

It is true that social media is mediated communication that differs from face-to-face communication, not by being less meaningful, but enabling other forms of disclosing practices, hence having an influence on the character of social ties and networks (Luders, 2009, p. 202). Faith is a new social tie, and with it the youth can build networks with each other.

Therefore, today there is a new dimension that has the potential to reshape personal spirituality, particularly among the younger generation. The advent of the internet and, more recently, social media have significantly changed personal habits. The first and last thing most people do every day is check their cell phones. When they want to know any answer to a question, they “google it” (Mfumbusa, 2014, par. 5). Scrolling through Facebook, Instagram and twitter feeds has become a fixture of leisure activity. Millennials use these outlets also when it comes to their faith experiences and practices (Barna group, 2013, par. 1).

Not much research has been done with regards to the use of social media in the Catholic Church in Moshi, Tanzania. However, the research and literature from the Church authorities has given a new light in the Diocese of Moshi. This research needs to be developed by other scholars in the future. A recent study for the Church in Tanzania

was done by a young theologian, Dr. Fr. Aidan Msafiri, on Cyberspace as a key panacea in spearheading evangelization in Africa/Tanzania today- opportunities and risks which have given some light to my research. In his results he has shown a tremendous growth of internet and data services, from 3, 563, 732 in 2008 to 4, 378, 392 in 2009 and to 4, 856, 296 in 2010. This supports the fact that social media is available for spreading the issues of faith (Msafiri, 2012, p. 8).

The number of youths in Tanzania supports this research, for according to the *world population review*; Tanzania has a very low median age with more than 44.8% of the population under 15, 52% between 15 and 64 and just 3.1% over the age of 64. (Msafiri, 2012, p. 9). The statistics show that the number of youths in Tanzania is the highest percent, and the majority of them use their smartphone and Internet.

In order for this research to be accomplished, I have divided it into four chapters. The next four chapters will help answer the research questions. Chapter one reviews the available literature, beginning with the magisterium teaching over centuries and recent development on social media, including the concept and impact of social media. I will use the global village and audience to advance this research. Chapter two focuses on research and methodology. Chapter three deals with the data presentation, analysis, and interpretation. Chapter four analyses the result and discussion, limitations and future research.

## **CHAPTER ONE: LITERATURE REVIEW**

The following literature review focuses on the review of social media in the Catholic Church, other churches' use of social media, social media in Africa, social media in Tanzania and social media in Moshi. The theories of “global village” and “audience” are used to advance the study. This review is helpful as it explains and gives the meaning to the research through Church documents, such as councils, encyclicals and apostolic exhortations of various Popes. It has also made use of the available secular literature to enrich the study. With social media, there are opportunities and challenges addressed at the end of the chapter. In a nutshell, the available literature review from all walks of life has helped the focus on the Diocese of Moshi, to see how the youth avail themselves for faith sharing in response to these various studies.

### **Universal Call to Evangelize and the Apostles**

Jesus' mandate to go and evangelize all the people is the first step in faith sharing. The apostles were mandated to go and evangelize as it is (Mt. 28:19): “Go and make disciples of the entire nation to be my disciple.” Since then, the Church has taken the role of preaching the Gospel to the whole world. This shows that communication is the heart of the Church (Dipio, 2011, p. 1).

Christ commanded the apostles and their successors to “teach all nations” to be “the light of the world” and to announce the Good News in all places at all times. During his life on earth, Christ showed himself to be the perfect communicator, while the apostles used whatever means of social communication were available in their time. It is now necessary that the message be carried through social communication methods that are available today (Paul VI, 1963, chapter II, p. 334).



St. Paul utilized the latest technology available in his day. He wrote letters to whole congregations of people. He travelled extensively. If Paul were here today, I would imagine him to have a smartphone, iPad and laptop with him at all times (Sanders, 2013). This suggests and supports the use of the recent communication media in evangelization.

### **Other Churches**

Pew research center has it that one in five Americans share their faith online. In a survey conducted in May and June 2014, 20% Americans said they had shared their religious faith on social networking sites or apps (Facebook and Twitter). 46% said they have seen someone else share religious faith online. 23% listen to religious talk radio. 20% listen to Christian rock music. White evangelists and black Protestants who have high levels of traditional religious observance also share their faith online. The survey finds that white evangelicals and black Protestants are far more likely than other religious major US religious groups to share their faith online and listen to a religious program. In this case, the Catholic Church can learn from these religious groups share faith online as nearly six in ten evangelicals shared something about their faith online. (Pew Research, 2014).

From this standpoint, it is not the matter of comparison; it is about staying current, knowledgeable, and appealing to your congregation. Of course, there are fundamental Biblical principles that are far more important than staying current or being appealing to people. But let's face it, if Church A and Church B are the same in most respects, except Church A has a powerful social media presence and Church B has none, a lot of Church hunting folks, especially younger ones, will choose Church A (Christian

Media Magazine, 2014). A Lutheran pastor in Pennsylvania uses social media to engage youth in the ancient teachings of the Church, a reflection of his deep belief that God is everywhere, including online (Anderson, 2009) Thus, we are to learn from other churches.

## **Vatican II**

The use of social media has its beginnings from the documents of Vatican II, (*Inter mirifica* 1963, chapter II, and section B, p. 333), Decree on the Media Regarding Social Communications which made it clear that Catholic programs should be promoted in such a way that listeners and viewers can be brought to share the life of the Church and learn religious truth. The synod fathers insisted the signs of the time be read. The signs of the time in the 21<sup>st</sup> century are the use of interactive media, which includes many forms of social media. In paying attention to the signs of the time, the Church in Moshi is encouraged to use social media to reach and influence young people in ways more comfortable and most responsive to them.

Vatican II council in this document *Inter Mirifica* has urged the Church to use tools that will touch man's spirit and which open new venues of communication for all kinds of news, ideas, and of orientations. Among these are the press, cinema, radio, television and others of a similar nature. These are rightly called "the means of social communication." (Paul VI, 1963, p. 1). *Inter Mirifica*, (Chapter 1 section 3), stated that the Church does not speak and listen to her own members alone; her dialogue is with the whole world. The Church is duty-bound, publicly, to communicate her belief and her way of life. Thus, she is to read the signs of the time. The signs of the time in the 21<sup>st</sup> century are to adopt new ways of evangelization while we remain doctrinal.

The masterpiece of communication are the words of the fathers in Vatican II council, that all the children of the Church, without delay, should participate in this common work to make effective use of the media of social communication in various apostolic endeavors, as circumstances and conditions demand. We live in an age where the media dominate almost every aspect of life. Digital communication is simple and inexpensive. Everyone can now be a publisher and information can be transmitted literally anywhere and instantaneous (Lucas, 2012, p. 167). The demand in the 21<sup>st</sup> century is to use social media to evangelize and share our faith.

In this case, the Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the kingdom (Paul VI, 1963, p.1). The Catholic Church is obliged to preach the Gospel and announce the Good News of Salvation with the help of social communication and to instruct men in their proper use (Paul VI, 1963, p. 1).

### **Recent Development**

Communication Sunday was established by Paul VI after the second Vatican Council in order to draw attention to the vast and complex phenomenon of modern social communication. On various occasions, the Popes have insisted that the Church must use mass media because the world looks for education, guidance, spirituality, and role models therein ((Dipio, 2013, p.1). The Church has always used regular habits and practices designed to help people worship. These habitual practices – such as prayers, scriptural reading, Sabbath observance, gathering every Sunday and more had been part of the church throughout the centuries (Barna group, 2013, par. 3).

In 2005 Pope John Paul II, in his message on World Day communication, published an apostolic letter “The Rapid Development to Those Responsible for Communication” affirming the importance of mass media for the Church’s mission. The use of techniques and technologies of contemporary communications is an integral part of its mission in the third millennium. (Lucas, 2012, p. 158).

The Church can use social media to encourage respect, dialogue, and honest relationships, in other words, true friendship. This was a message for the 43<sup>rd</sup> World Communication Day in 2009 by Pope Benedict XVI. To do so requires the use of social media as a powerful means of evangelization and to consider the Church’s role in providing a Christian perspective on digital literacy (USCCB, 2014, p. 3).

For the World Communication Day 2011, Pope Benedict XVI addressed the phenomena of the internet and social media, stating that the new technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This demands a serious reflection on the significance of communication in the digital age (Lucas, 2012, pp. 158-159).

Pope Francis wrote in the 48<sup>th</sup> Communications Day message: “The revolution taking place in communications media and in information technologies represents a great thrilling challenge; may we respond to that challenge with fresh energy and imagination as we seek to share with others the beauty of God.” (USCCB, 2014, p. 2).

A recent development in the church was made by Pope Benedict XVI, showing the importance of media in evangelization when he blessed social networking, stating;

“I would like social networking sites to invite Christians, confidently and with an informed and responsible creativity, to join the network of relationships which the digital era has made possible” (Graham, 2011, p. 21). In the Pope’s words, it is a network of relationships.

Archbishop Socrates, the president of the Catholic Bishops’ conference of the Philippines, urges the youth to use social media to evangelize (Pelone, 2014). He calls on the youths to use “social media” in evangelizing their fellow people. He called it “online evangelization.” In his words he said: “We are encouraging the youth to become online missionaries, bringing morality, apostolic zeal and their faith in Jesus Christ as they use social media” (Pelone, 2014). The rationale for this is that social media has a means of connecting people across cultures, time zones and languages (Williams, 2015, p. 375).

Social media is fundamentally changing how people communicate. Our Church cannot ignore it. In fact, it is our responsibility as Catholics to bring the Church’s teaching into what Benedict XVI called the “digital continent” (USCCB, 2014, p. 2).

The Vatican’s chief media strategist is of the opinion that the Catholic Church cannot ignore the opportunities for evangelization which the internet offers (Christian century, 2014). Unless the Church engages social media, he said, “We will end up talking to ourselves.” This is clear among the youths, for if we ignore social media we will hardly catch up with the youth; instead we will be talking to ourselves.

Although encouraged, the Church at first did not welcome the use of social media. Some parishes even banned the use of it; but others use it for the betterment of the Church, such as noting or announcing the upcoming events. Even Pope Benedict XVI has his own YouTube channel to connect with young Catholics (Schlumpf, 2011, p. 1).

Hardly known for the speed with which it adopts modern technology, the church is slowly but surely joining the masses on social networking sites like Facebook, Myspace and Twitter. There are now more social network accounts, and thousands belong to Catholic clergy, sisters, parishes, schools, publications and organizations (Schlumpf, 2011, p. 1). With this encouragement, the church in Moshi may use the advantage of the social media to deal with issues of faith among the youths.

The pastoral letter, *Go Tell Everyone*, begins by acknowledging that “we live in an age where the media dominates almost every aspect of society” (Pastoral letter, 2006). Digital communication is simple and inexpensive. Everyone can now be a publisher and information can be transmitted literally anywhere and instantaneously (Lucas, 2012, p. 162).

The recent development on social media in the Church was Pope Francis launching his Franciscus Instagram account. To mark his third anniversary as pope, Francis extended social media reach on Instagram with the caption “pray for me.” Pope Francis expanded his social media presence by joining Instagram, launching the new account with a picture of himself kneeling in worship next to the caption “pray for me.” Pope Francis is already a well-established social media user, tweeting regularly under the handle @pontifex to more than 27 million followers across several accounts in different languages. Upon launching an Instagram page, the pope gained 1 million followers in under 12 hours. This is a good message that the Church has to capitalize on the use of social media for effective communication and especially engaging the youth in their faith in knowing what the pope does for the entire Church (Pope Francis, 2016).

## **In Africa**

The first and the second Special Assemblies for Africa of the Synod of Bishops, held in Rome in 1994 and 2009 respectively, made an urgent appeal to the Church in Africa to employ various media forms of social communication for evangelization and promotion of justice and freedom. The Church in Africa could be enriched by a creative appreciation of the mobile phone as a tool for theological engagement (Goliama, 2010). This facilitates the study of faith sharing among the youth.

The Roman Catholic Church in various parts of Africa uses mobile phones to promote social justice and interconnectedness. (Goliama, 2010). In the words of Van Dijk (2013), the culture of connectivity has evolved to become an intrinsic part of everyday life. The culture of connectivity, which refers to sharing of information beyond the privacy settings of users, can be a very effective tool towards faith sharing.

In his Apostolic exhortation, *Ecclesia in Africa* (1995), John Paul II, insisted the use of new devices of news as not only for communicating, but also for the “world that needs to be preached the gospel” by the new ways. With this, he opened a new path to think about the use of new devices and social media.

In our times, modern communication technology, including social media, can enhance the Church’s evangelization ministry. As expressed by John Paul II’s apostolic exhortation, *Ecclesia in Africa*, we now proclaim the Gospel in our mass-media-saturated culture and civilization. Therefore, we cannot but embrace these instruments to facilitate the mission of Christ (EA 71 ; Dipio, 2013).

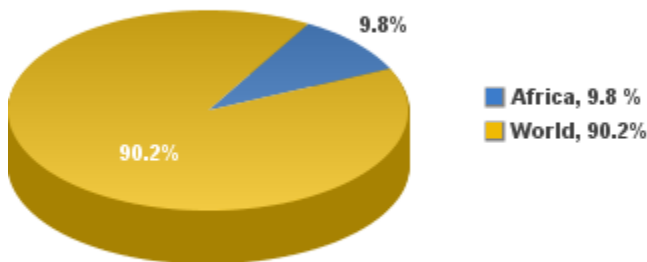
The Church needs to be increasingly present in the media so as to make them not only a tool for the spread of the Gospel but also for educating African peoples to reconcile in truth, and the promotion of justice and peace. (Benedict XVI, 2012, par.



145). In this way, the decision of the First Special Assembly for Africa is to consider communications as a major axis of evangelization (Benedict XVI, 2012, par. 146), thus; in our modern time, utilize social media.

In the Association of Member Episcopal Conferences in Eastern Africa (Association, 2014) Strategic Pastoral Plan 2014-2024, the Association had a special focus on promoting the use of media for evangelization as special emphasis is given in the area of helping the youth to use the media for evangelization purpose. The conferences were urged by the Association to be present online including internet facilities, website and social media. This is an important step in Africa towards communication in the advent of online evangelization.

### **Africa Internet Users November 2015**



Source: Internet World Stats - [www.internetworldstats.com](http://www.internetworldstats.com)  
330,965,359 estimated Internet users in Africa on November 30, 2015 with a 28.6 % penetration.  
Copyright © 2015, Miniwatts Marketing Group

### **In Tanzania**

In Tanzania, mobile and smartphones as well as internet connectivity are becoming the more popular form of personal and community technology. Among others, this entails the Internet, worldwide web, (www), web 2.0, semantic web, clonal

computing, iPad, Twitter, skype, Facebook etc. (Msafiri, 2012, p. 9). Using the above means of communication, the youth can be connected to the Church and share faith with each other.

Large number of the internet users and the owners of smartphones support the research in the Diocese of Moshi. A recent report on Internet and Data Service in Tanzania, by the Tanzanian Communications Regulatory Authority (TCRA) in June 2010 internet users in Tanzania reached 4.8 million people (TCRA, 2010). However, because of internet density and accessibility, the number of Tanzanians having access to the use of the internet is not very high. In 2010 it was approximately 11%. Today, however, there is also a huge interrelationship between mobile phones and access to the internet. Most people, especially the younger generation, use mobile phones for multiple purposes, e.g. calling, chatting, texting, tweeting, emailing, Facebooking etc. The data shows that by April 2010, Internet users had the following access: Cable 269,536; fixed wireless 11, 614,580; and mobile wireless 2,206,408; a report from TCRA by September 2010 (Msafiri, 2012). The speed of internet has changed the way people receive the information (Neelamadar & Chitra, 2009).

Tanzania is one of the top ranking countries in Africa for voice telephone subscribers and very fast growing voice telecommunication companies. These include Voda- Com, Air Tel, Tigo, Zan Tel, TTCL, Benson and SASA tel Companies. With this in mind, networks are available and useful in cities, urban and semi - urban areas and some of the remotest rural areas in Tanzania (Msafiri, 2012, p. 9). We, therefore, must use this advantage to promote faith participation.

A study by Novelli (2012) focused on the use of social media among individuals in Tanzania: in the year 2011, there were about 426,360 Facebook subscribers in Tanzania with 72% between the ages of 18 and 34. The study again found that 70% of the users were male and 30% were female. When such statistics highlighting that the highest percentages of Facebook users are youths, this can then be used to change the outlook in their use and they can use it to share their faith.

According to TCRA, telecom subscriptions in 2015 were as follows: Vodacom 12,520,645; Airtel 10,887,742; Tigo 10,639,610; Zantel 1,567,879 and TTCL 304,214 lead a total of 35,920,090 (TCRA, 2015) which is 70.37% of the total population of 51,045,882 (Internet world stats, 2015). For 70.37% using phones is already a useful tool towards using online presence for faith sharing among youth.

The social communications Department of Tanzania Episcopal Conference coordinates the church mission of evangelization through the use of the media. It acts as a liaison office with other organizations in the media and disseminates about the church activities (social communication, 2015).

The chairman of the social communications department of the Tanzanian Episcopal Conference (TEC) Rt. Rev. Bernadin Mfumbusa, has challenged the Catholic Church to embrace new technologies as a tool for evangelization to avoid being left behind by the people whom we serve. According to him, using new media is no longer optional. To exist in the information age, he said, is to be online. (Mfumbusa, 2014, par. 4). This research aims at holding the youths who are constantly online into participating in the issues concerning faith and share it with others.

Bishop Mfumbusa (2014, par. 5), proposes the following steps in order to remain relevant in the digital era. Number one is to ensure web presence – create virtual parishes and dioceses and enhance digital literacy among agents of evangelization through ongoing formation. He urged the church in Tanzania to use applications such as Facebook, WhatsApp, Viber, skype and the others to evangelize (Mfumbusa, 2014 par. 3).

### **In Moshi**

Using the advantage of the position of the diocese, smartphones and internet cafes help to speed up communication. The diocesan website - <http://www.catholicdioceseofmoshi.org.uk>, a Facebook account for seminarians - the Moshi diocese seminaries (msdf), the youth's Facebook account- Vijana Jimbo Katoliki Moshi (VIWAJIMO), and WhatsApp group for the diocesan priests (UMAWATA – Moshi), are vital in communicating issues of faith, among other things. Most of the youth in the Catholic Diocese of Moshi interact using social media.

Social media can be a blessing to the Diocese as a means for the youth to interact often, and a way for them to organize at the parish level and use their solidarity known as Vijana Wakatoliki Jimbo la Moshi (VIWAJIMO), Catholic Youths- Moshi Diocese for faith sharing. They can also use it in youth formation seminars such as Easter Conferences and Tanzania Youth Catholic Students (TYCS) to organize for their prayer meetings. Social media can be used to remind one another of Sunday obligations, send inspirational scriptural texts, and post the readings for Sunday's Holy Mass. Young people can use social media to ask questions to the diocesan authorities and the guardians of faith. They can also create a group for a parish or institution to communicate concerns

within their parishes and interact with their pastors or other spiritual leaders for both spiritual issues and issues affecting their daily lives. Interaction like this can be very advantageous to them.

### **Global Village and Audience of Social Media**

To advance this research two theories are used, that is “global village” and “audience.” To begin with, “global village” is a term closely associated with Marshal McLuhan, a Canadian philosopher of communication theory, who described how the globe is contracted into a village by electric technology and instantaneous movement of information from every quarter to every point at the same time (McLuhan, 1987).

Therefore, this theory applies in the research in the sense that the youth will interact frequently and will turn the diocese of Moshi into a village of walking distance as they will be connected at their fingertips. In her paper, Sister Dipio (2013) expounded the idea that the Good News and the media - in this case - share the same objective of unifying humanity in a network of “global village” experience.

In expounding this idea of global village, Van Dijck, (2013) has explicitly shown that ICT platforms intertwine into the lives of ordinary people and not only social media enthusiasts - as a single cyberspace or cyber-ecosystem- and lock those people into the new e-universe. The implication is that all participants of this “connectivity” system must follow certain norms of the newly created e-culture; and importantly, must stay constantly connected to remain part of the “community” and not drop out of the rapidly evolving and informatively crowded e-society and e-establishment. This will turn the diocese of Moshi to e-diocese where youths are closely connected and constantly sharing in the issues of faith, thus, make it a global village.

The second theory is audience in which, the audience of the 21<sup>st</sup> century has greatly changed. The notion that the audience members receive passively what is passed onto them is not accepted; rather the audience is active and interactive at any moment. In his thinking, Cutlip (1952) said we communicate with a passing parade, not a standing army. This shows that the audience is always new and has new ideas. This is the audience in the age of social media where they interact at all time, thus the youth will be a new audience in whatever happens in their faith sharing.

Mediated interaction has changed the 21<sup>st</sup> century audience now with an abundance of communication media; mediated interaction has become increasingly important. Thus face-to-face may be the extension of online communication (Luders, 2009, p. 201). In this case, young people do not accept face-to-face communication as superior in all situations since they are attracted to immediate interactions online (Luders, 2009, p.201) which have given the 21<sup>st</sup> century audience a new shape and meaning.

### **Millennials (Generation Y) in the US and Youth in Tanzania**

The millennials were born between 1980s and around 2000; they comprise primarily the children of the baby boomers and are typically perceived as increasingly familiar with digital and electronic technology (Generations X, Y, Z). They do not just embrace technology; for them it is a way of life. The millennials were the first generation to grow up in a world filled with computers, mobile phones, satellite TV, iPods and online social media (Armstrong, 2015, p. 74). They are called digital natives for good reason – millennials certainly stand apart from other generations in terms of their technology savvy (Barna group, 2013, par. 20). The millennials match with the youth in Tanzania. In this study the youths are specified between 18-35 years. As with the millennials in the

United States, they are heavy users of social media. They grew up in the world filled of mobile phones, and computers. They have taken advantage of the technology as Gen Y has in the United States .

Archbishop Claudio Maria Celli, the head of the Vatican's communications office, cited a study that made clear that the "millennial generation" of people born after 1982 use Facebook, Twitter and YouTube far more than their parents as primary sources of information, entertainment and sharing political views and community issues (Benedict, XVI, 2013).

### **Opportunities and Challenges**

Social media offer both opportunities and challenges to the Catholic organizations. The following are opportunities:

Social media are vast and are growing at rapid change, which offers excellent forum for the Church's visibility and evangelization. Social media in a sense require constant input and monitoring to make the Church's presence effective (USCCB, 2014, p. 2).

Social media can be a strong and powerful tool for strengthening the community. It connects people with similar interests, sharing information about in-person events and providing ways for people to engage in dialogue. Social media has the ultimate goal of encouraging "an authentic culture of encounter." (USCCB, 2014, p.2)

Users of social media expect site administrators to allow dialogue, to provide information, and to acknowledge mistakes (USCCB, 2014, p. 2). Social media used well informs the audience, at the same time should be accountable for any mistake with the



principle being to tell the truth and tell it all. To admit mistakes is important as it makes it more authentic.

The use of social media helps the youths to stay connected (Morgen, 2012). This leads to the culture of connectivity which refers to sharing information beyond the privacy setting of the user (Van Dijck, 2013, p. 1). In fact, the use of internet adds status to religious organization and affirms an entity's international relevance, thus offering opportunities to stay connected as people want to know and be known and social media allow this to happen (Cooke, 2012, p. 376). The communication of the 21<sup>st</sup> century encourages interconnectedness. (Hackett & Soares, 2015). Through social media, users can connect and share their faith and lives with others through photos, audio message, blogs, prayers, music, causes and so on. (Cheong, 2011, p. 23).

Social media is a place where people can be authentic and open (but authentic today often means a feeling or perception, not necessarily honest). Sometimes in social media people share elements of life that they are not willing to share in a face-to-face setting because they fear how that information will be viewed (Cooke, 2012, p.376). The fact remains that millennials live in era of radical transparency, powered by social and digital tools (Barna group, 2013, par. 21).

Social media is readily and quickly available everywhere, and at the same time allows connection and information flow to happen quickly (Cooke, 2012, p. 376). Used properly, social networking sites can help Catholic communities to build up community (Schlumpf, 2011, p. 1).

The use of social media will help to bridge the gap between online and offline presence (Heckett & Soares, 2015). The adults will use the advantage of the youth to

access issues of faith as in the Moshi Diocese, where most people do possess smartphones. This creates a conducive atmosphere of being online for God's entire family in the Moshi Diocese.

In his pioneering and controversial book, *Understanding Media: the Extension of Man* (1964), Marshall McLuhan proclaimed that "the medium is the message" (p. 7). While there are still debates about what he meant by that phrase, he clearly envisaged that modern electronic communication would dramatically change social life, social norms, our sense of community, and the way in which we experience the world.

There are challenges in the use of the social media for youth to participate in faith. The first challenge is jeopardizing face-to-face interaction (Nielsen, 2012). The Church strongly admits that teaching through social media cannot accomplish everything. For example, confession, Holy Mass, anointing of the sick, and counseling must be done on a face-to-face basis. (McKee and Trapp, 2013).

Merchant (2012) has highlighted some perceived difficulties with the introduction of social networking sites like the perceived "danger" of open and unfiltered access to online interaction, suspicion of popular culture, lack of familiarity with online social networking sites, which are still perceived to be the "province of the young," and also absent of guidance. It is well known that the Catholic Church is conservative in her teachings. The danger has a foundation that if not guided there will be the infiltration of wrong doctrine from the modern world that is contrary to Church teaching.

Addiction is another challenge of social media among the youth. Bala (2014, p. 3), has shown in his research that the desire for self-gratification is leading to peer pressure. The desire of posting and checking comments every moment is making youths

addicted to social media. Study shows that the average person now spends more time each day on their phone and computer than they do sleeping. The average time spent on social media networks per day was 1.72 hours in 2015. The average number of hours a teenager spent online per week was 27 in 2015 (McGillivray, 2015). Facebook can hamper the effect of faith-sharing because of its features, such as uploading pictures, chatting with friends, and playing games that can lead to distraction, procrastination and a significant waste of time (Bala, 2014, p. 3). This challenge calls for the guardians of the faith to be watchful and help youths towards the oriented goal of faith sharing.

In addition to that, another challenge of social media is that it can be a source of distraction (Social Media, 2012). Some authors will suggest that it cannot be used for issues of faith. However, it is an important tool that can bring the youths together for the purpose of evangelization. In this research I will suggest a communication plan for the diocese in which the social media can be guided by our guardians of the faith. These guardians will show the constructive way in which the social media can be used even for issues of faith apart from daily interaction.

Critics have denounced the internet as a “de-humanizing medium” and a threat to “real” community and communication. In fact, there is an inherent and inescapable difference between relating with someone face-to-face and relating to someone via Facebook (Roberts, 2012). That being said, social media is not without challenges, but under proper guidance it will be a pivotal tool in the 21<sup>st</sup> century to help youths participating in sharing their faith.

Although a cheerleader for social networking in ministry, Hendey recognizes that time online can detract from other relationships and personal prayer time. We need to pay

attention to our real world relationship and our faith life. She noted that one should not become so busy with the use of technology that we neglect those relationships or that most important relationship with God (Graham, 2011).

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

Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should guard carefully publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances (Paul VI, 1963, p. 3).

A major challenge for the Church is to educate media practitioners about the hierarchy of Catholic authority. It is commonplace for the media to regard any statement by anyone associated with the Church, especially a cleric, as “official.” Headlines such as, “the church said...” are often nothing more than a private opinion of someone which may or may not be the opinion of others. The multiplicity of websites, blogs and electronic media, and the power of search engines, has meant there is little control on what might be picked up by secular media sources and regarded as “Catholic” (Lucas, 2012).

### **Concluding Remarks**

Social media in the 21<sup>st</sup> century are vital. The teaching of the Church from Vatican II through 2016 incorporates the use of the available technology to preach the Good News and the invitation of the youths to be “online evangelizers.”

The Church in the 21<sup>st</sup> century, more than any other time, needs to be online. This inevitable need emanates from the fact that the literature review has shown the need, necessity and importance of the entire Catholic Church to read the signs of the time. The signs of the time in this century are online evangelization. Thus, the research is perfect timing to know the how to be online by using the available communication facilities. The synods of the African bishops have voiced the use of modern technology to evangelize and especially mobile phones. The research will show in detail how smartphones have shaped the life of the youth and brought the continent into connectivity.

In the digital world, there is no way we can avoid the use of social media. We need to trace and follow what is said about our Catholic faith in the available social media. We need to measure our relationships (Paine, 2011, p. 129) with other denominations and what the others are saying about us. From this point, we can withstand the challenges of the use of social media, especially among the youths.

From this perspective, the Church in Moshi will be an e-diocese and the role of the youth will clearly be identified. The opportunities and challenges, as seen in the literature review, will help the Church in Moshi to be “vigilant” to the use of social media among the youth for the betterment of the entire Church.

## **CHAPTER TWO: RESEARCH METHODS**

This chapter deals with research methodology. This is an important part of the research which justifies the reliability and strength of data that collected. The chapter presents a description of study area, the research design, samples and sampling procedures, type of data and methods used during data collection and analysis both quantitative and qualitative.

### **Description of the Study Area**

The study was conducted in the Diocese of Moshi in Kilimanjaro, Tanzania. It is located in the city of Moshi in the ecclesiastical province of Arusha Tanzania (Free encyclopedia). Being at the foot of Mount Kilimanjaro, it attracts visitors throughout the year. Networking is an important aspect of communication being the reason why most parts of the Diocese enjoy the availability of network. This has prepared a fertile ground for this research. The choice of this study is due to a number of reasons:

The Catholic Church in Moshi wants to invest in youths. As the present bishop insists, youths should take their place in the church of Moshi by using social media to transform our preaching of the Gospel. This will make the church in Moshi more alive.

The Catholic Church world-wide, as Pope Benedict XVI once told the youth, the Church depends on them for this demanding mission, and encouraged them not be discouraged by the difficulties and trials one encounters. (Benedict XIV, 2009). Through this study, we will show the youths that we care for what they do, especially their online missionary activity.

As the first online research, to look specifically at Moshi, it will be a milestone for other researchers.

## **Procedure**

The target population is 21,348 according to recent statistics for the youths in the Catholic Diocese of Moshi (Msafiri, 2015, p. xii). An online survey was submitted to the 220 youths between 18 and 35, whose parental consent was not required. The questionnaires were sent online at <https://johncarroll.az1.qualtrics.com/ControlPanel/>. The online questionnaires at the completion were sent via the link provided. The data was collected anonymously; Respondent's privacy was not invaded and private information was not sought. The research is for the youths of the diocese between 18 and 35 years regardless of their education level. Ethnicity has no place in this research as the inhabitants of the diocese are all Chaggas: Bantu-speaking indigenous Africans and the third largest ethnic group in Tanzania (Levison, 1998), who live in the Kilimanjaro region. The targeted population is above legal age so they do not need parental consent, but can give their own.

On one hand, primary data were obtained through self-administered online surveys. On the other hand, secondary data were obtained from review of available documents on the topic. Published materials such as journals, books, articles, reports, websites and other sources were consulted to obtain secondary data.

## **Sample Size and Sampling Procedures**

The sample size is 218 from 21,348, which is approximately 1% of the youth in the Catholic Diocese of Moshi and which is supported by the sample size rule of thumb, for 10,000+ sampling percentage is 1% (Yount, 2006).



Sample size was randomly selected and there was no coercion to reply to the questionnaire. I sent the survey to youths across the Diocese of Moshi, which consists of four vicariates (Rombo, Moshi, Hai and Vunjo) in an attempt to have broad response from across the diocese. The population sampled is from 54 diocesan parishes, secondary schools, colleges and universities. The data were designed to derive descriptive statistics, frequencies, percentages and testing a null hypothesis of variables to check the relationships, both quantitative and qualitative measures and content analysis of question 14 were used to analyze the content to question 14.

### **Social media familiarity.**

To assess media familiarity, Questions 2, 3 and 4 were used as follows: 2. Which social media do you use? 3. Do you have a social media account? 4. And if yes, check all that apply. The participants were asked to identify the social media they use. The following media were included: Facebook, Twitter, and Jamii Forum. They were restricted to these three social media as they are very common among the youths in the Diocese of Moshi. They were further asked if they have an account with any of the networks. Those who indicated they have accounts were also asked to show their amount of use, which ranged from 15 minutes or less, 15 minutes to 30 minutes, 30 minutes to 1 hour, 1 hour to 2 hours, 2 hours to 3 hours, 3 hours to 4 hours. The frequency of their daily use was also questioned e.g. once, twice, many times. The next question was asked to determine if participants have readily available access to internet. Those who indicated that they had no access were eliminated from the sample and given a note of thanks for participating. The rationale for this was that if they do not have Internet access, the remaining questions would be meaningless for the study.

### **Understanding devices used.**

To understand the devices they used in social media, a question was asked to show where specifically they access social media with the question: where do you get access to social media? The testing devices were smartphone, tablet, computer and other. The rationale for these is that they are most available and used across the Diocese of Moshi.

### **The use of social media in issues of faith.**

The first question in this set of questions is: Have you ever used social media to speak or to share about faith? The next question was to access frequency: How often do you use social media to speak or to share about faith? The options were: never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, or daily. This question of faith is important in our age, but also millennials share most things online. The seminarians share the readings of the day and various issues of the Church in their Facebook account (Moshi Diocese Seminarians).

### **Other uses of social media apart from faith participation.**

The first question in this group was: What other media do you think can be used for faith sharing in evangelization? The other question was to measure the effectiveness of social media in faith sharing. The question was: Do you think social media can be used effectively for faith sharing in evangelization? In addition to faith sharing and personal views about social media in faith, other areas were examined. I will do a content analysis on these findings of question 14.

### **Concluding Remarks**

The questionnaires were adequately answered as a response of the research. It is a timely research as the Diocese wants to use social media for the betterment of the youth.

The familiarity and the devices, using media for the issues of faith and other uses of social media apart from faith sharing, has been the content in this chapter. The subsequent chapter will analyze in details all the questions and the interpretation of the data.

### **CHAPTER 3: DATA PRESENTATION, ANALYSIS, AND INTERPRETATION**

This chapter deals with presentation, analysis and discussion of the study findings. This is the core of the study. The findings show that youth in the diocese of Moshi are familiar with the use of social media. Facebook is the leading social media by 84.44% of the surveyed youth. It is clear that at some point they have already used social media to share faith. The preferred device is smartphone in which 96% of the responded have used it to communicate.

220 youths from the Catholic Diocese of Moshi, Tanzania were sent the survey link. 113 youth, opened the survey which is 51% of the total; 82 started the survey which is 37% of those who responded; and 58 completed the survey which is 26% of those responded. 29 which is 13% of the total, did not go beyond question 3 or beyond question 8.

**Table 1.1 Social Media Use.**

**Which social media do you use?**

Social media	Percentage using
Facebook	84.4% (38)
Twitter	2.22% (1)
Jamii Forum	13.33% (6)

Three of the popular social media (Facebook, Twitter and Jamii Forum) were tested on the percentage of respondents who used each. The highest in the list is Facebook which accounts for 84.4%, followed by Jamii Forum 13.3%; and the last one is Twitter which has 2% (See table 1.1).

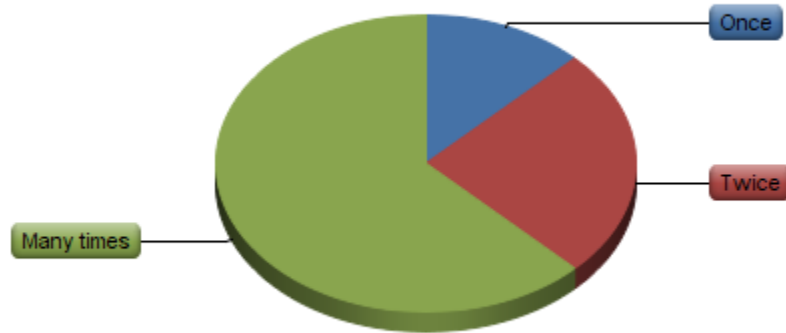
## 1.2 Social Media Accounts

**Do you have a social media account? Check all that apply.**

Social media	Email account	Text message	Instant message	Facebook account	twitter	blogger	YouTube
Frequency	86.36%	50%	22.73%	77.27%	27.27%	6.8%	13.64%
	(38)	(22)	(10)	(34)	(12)	(3)	(6)

Next, the study asked if youths in the diocese have social media. Table 1.2 shows social media account distribution. The results are not surprising as 77.27% are email account users, which is close to Facebook users with 77.27%. The result suggests that most of the youths with emails also have a Facebook account. This suggests that the youths in the Diocese are online. Figure 1.3 suggests that most youths are online as in measuring frequency in a day, the results were many times 58% (29), followed by twice 24% (12) and lastly once 18% (9).

**Figure 1.3 Frequency of Use**



Many times 63%, Twice 25% Once 13%. 63% shows that most of the youth are online most of the time.

**Table 1.4 Comparison between 2010 and 2015 in Internet Use**

Population	Internet users 31 Dec 2010	Internet users 30 Nov 2015	Penetration	Internet	Facebook
51,045,882	115,000	7,590,794	14.9%	2.3%	2,700,000

Comparison between 2010 and 2015 has shown a tremendously increase. It conforms to the findings above.

Source: internet world stats – [www.internetworldstats.com/stats/.html](http://www.internetworldstats.com/stats/.html).

**Table 1.5 Devices Used to Access Social Media**

**Where do you get access to social media?**

Social media	percentage
Smartphone	96% (48)
Tablet	14% (7)
Computer	48% (24)
Other	2% (1)

The above question was to measure which device they use to access social media. Of those surveyed 96% use their smartphone to access social media accounts. This suggests that of those who responded to the survey most of them use smartphones. It was followed by computer at 48% which clearly shows that there are many youths without a computer, yet they can access social media through smartphone. Tablet use totaled 14% and other accounts 2%. This study strongly suggests that youths can use the availability of smartphone to communicate. By 2016, it is estimated that there will be one billion mobile phones in Africa. Mobile Internet usage in Africa is among the highest in the world (Kalan, 2013, p.2). Africa took the lead in the global shift from fixed to mobile telephones, notes a report by UN International Telecommunication Union. Rarely has anyone adopted mobile phones faster and with greater innovation (Essoungou, 2010).

The use of a smartphone among parents and students in Tanzania has increased considerably. According to TCRA, report of December 2014, the number of individuals who own smartphones and subscribe for internet reach 7.72 million. This is due to number of reasons which include the need to use social networks programs such as Facebook, Twitter, Instagram, WhatsApp and other social networking applications. Also the price of smartphone is declining every day especially those imported from China

(Mtali, 2015). Thus, the number of mobile phone subscribers in Tanzania rose by 16% in 2014 to 31.86 million. Marking further growth in the communications sector already ranked the fastest expanding in the economy. (TCRA, 2014). Like the millennials in America, the youths in Moshi diocese read the scripture on screen though not as intensive as the millennials in the US. The research on Christian millennials in the US show that 7 out of 10 of practicing millennials say they read sacred scripture on a phone or online, demonstrating how broadly digital trends are shaping this generation (Barna Group, 2013, par. 1).

**Table 1.6 Social Media in Faith Sharing**

**Have you ever used social media to speak about faith?**

	Percentage
Yes	90% (36)
No	10% (4)

To introduce the use of social media in faith sharing, the testing question was asked to measure if the youths have ever used social media to share faith. 90% of the youths surveyed in the Diocese have indicated they have used social media to share faith. Only 10% acknowledged to have not used social media to communicate issues of faith (Fig 1.7). This suggests that we can use social media in issues of faith as they have started already.

**Table 1.7 Frequency of Using Social Media to Communicate Issues of Faith**

**How often do you use social media to speak or share about faith?**

Never	2% (1)
Less than once a month	19% (8)
Once a month	2% (1)
2-3 times a month	7% (3)
Once a week	21% (9)
2-3 times week	14% (6)
Daily	33% (14)

The surveyed results about using social media for faith are encouraging as 33% of surveyed youth use their social media daily to share faith. This was followed by those who share in the bases of once a week at 21%. The results show that youths in the Diocese of Moshi are eager to share their faith.

**Question 6. Other media for faith sharing**

**What other media do you think can be used for faith sharing in evangelization?**

To measure other media at their disposal for faith sharing amid social media and interactive communication, youth came out with radio, television, WhatsApp, YouTube, and Instagram. The interpretation of this trend is that they are interested in issues of faith. Provided we give them a conducive environment; they will participate in issues of the Church. The rationale of this study is to get to understand the youths who are less and



less interested in issues of the Church. The results are encouraging, because apart from using Facebook, they are also interested in using other media. Radio is the last device valued by the youth. I see many of them in their headphones, using smartphone for music and other issues, including faith.

#### **Question 7. Other things besides faith sharing**

##### **What other things do social media do besides faith sharing?**

This question tests other things youth do with social media besides faith sharing. The most notable activities were politics, entertainment, getting information, chatting with friends, sharing photos, the environment, education, health issues and life challenges. These answers show that youth are very conversant with social media. Thus, it is not difficult to make them use social media for faith sharing. By the fact that they are already using it to share faith, the Church needs to use the given opportunity to expand the horizon. There is already a very prepared ground for faith issues as the study shows that 90% of the youth have used social media in sharing faith online.

#### **Question 8. What are your personal thought/ views on the use of social media with faith sharing in evangelization?**

A content analysis is applied on question 14 which asked personal views on the use of social media with faith sharing in evangelization. The youth came out with strong views noting that social media is an effective way of sharing faith. Some noted that it is easy to use, given the blessings of the smartphone. They may learn the truth through asking the questions that disturb their lives, and they think that social media can bridge the gap between rural and urban, and strengthening the faith of the youth. The youth have agreed that social media is a great tool to reach vast miles to access Church

documents and Church doctrines. They have noted this can go viral to access more youth groups. Some of them use it to have Bible study. It helps to draw awareness in issues of faith and can be a tool by which evils can be regulated in society. They also cautions that the youth are to be educated properly in as it may lead them to waste time and may lead to moral decadence. As the youths are doubtful of their ministers, they urge them to be ready to use social media. I am not surprised at this comment as most religious leaders may find social media dangerous for faith. One of the respondents noted these recommendations are very useful for future research in the Catholic Diocese of Moshi, the church in Tanzania and the universal Church. This is seen in question 14 in the Appendix 2.

#### **9. Correlation between Questions 5 and 10**

**Based on your response above how much time do you spend in a typical session? And How often do you use social media to speak or to share about faith?**

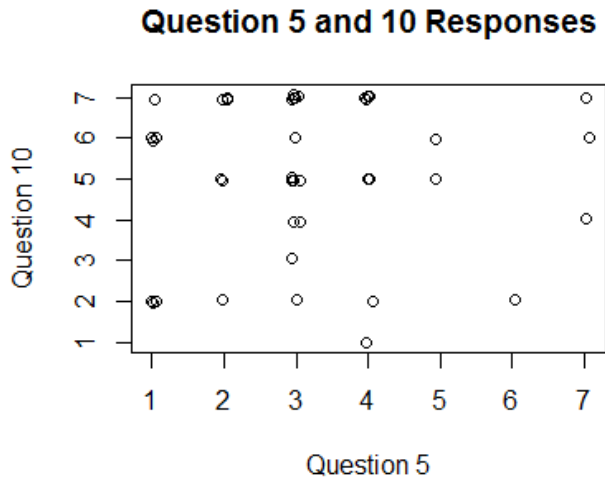
An appropriate test for this correlation is to verify a relationship between the time used in social media with the time used to speak or share faith. The test would be Gamma and Kendall's tau test.

Null hypothesis: No association between Question 5 and Question 10

Alternative: There is an association between Question 5 and Question 10

Yes, there is an association between the use of social media and faith sharing. The null hypothesis says that there is no association between the two variables, and due to the small p-values, approximate significance (.00) the null hypothesis is rejected.

**Fig. 1.9 Question 5 and 10 responses**



The darker spots indicate there are more overlapping answers; so, for Question 5, many answered a 3 and also answered a 7 for Question 10, hence the darker circle/dot.

**Table 1.10**

**Symmetric Measures<sup>c</sup>**

		Value	Asymptotic Standardized Error <sup>a</sup>	Approximate T <sup>b</sup>	Approximate Significance
Nominal by Nominal	Phi	1.122			.000
	Cramer's V	.648			.000
Ordinal by Ordinal	Kendall's tau b	.276	.168	1.536	.125
	Kendall's tau c	.146	.095	1.536	.125
	Gamma	.489	.279	1.536	.125
N of Valid Cases		56			

- a. Not assuming the null hypothesis.
- b. Using the asymptotic standard error assuming the null hypothesis.
- c. Correlation statistics are available for numeric data only.

There is certainly a correlation between questions 5 and 10. In question 5 the time spent in using social media displays 32% in 30 minutes to 1 hour, which matches the time used by faith sharing which accounts for 33% daily. Many youth answered a 3 level in question 5 and 7 level for question 10. This shows that those with a social media account, their intensive use of social media matches with their use in evangelism. This rejects a no hypothesis. Thus, the results show a significant relationship between the amount spent in social media and the time spent to share faith.

### **Concluding Remarks**

As a Diocese we must capitalize on social media. According to the findings, Facebook is the priority. Availability of smartphones had given a new change in the use of social media. Youth in the Diocese have used social media in issues of faith. This has given a new outlook for the diocese especially to preaching the Gospel. The research has answered the question that we can use social media among the youth in faith sharing, which they are already accustomed to using. The Church in Moshi will turn into a global village where dissemination of information conforms to the 21<sup>st</sup> century challenges of information.

This study is significant for practical pursuits. Social media have become a common phenomenon. It is a pivot towards contributing knowledge to the stakeholders for both the local Church and the universal Church. Finally, it acts as a primary source and can be used as a reference point to scholars who are interested in media studies.

## **CHAPTER 4: DISCUSSION, LIMITATION, AND FUTURE RESEARCH**

### **Discussion**

The results show clearly that social media can be used by the Catholic Diocese of Moshi for faith participation among the youth. The preferred and recommended social medium is Facebook with 84.44%. The result is not surprising since youths prefer Facebook to other social media. This is supported by the most recent report. The most used social network in Tanzania is Facebook with the usage of about 92.43%. Twitter ranks the second with 4.3%. Pinterest ranks third with 1.38%, Google+ ranks fourth with 0.79% and the remaining social networks holds 1.01% using mobile internet. (Tanzania Social Media Statistics, 2015).

It is easier for youths in the Diocese to use Facebook and Jamii Forum in their smart phones. It is not surprising that Twitter is the last one, as most of the youths are not very familiar with this medium. Thus, Facebook is suggested by the results as a very good strategy in faith sharing among the youths in the Diocese of Moshi. This is one of the most powerful participatory medium in communication (Bala, 2014, p. 2).

Facebook takes advantage of the other media as the message can be posted for the consumption of more people. Facebook, as recommended by the youths, is the preferred strategy. It is followed by Jamii Forum, but it wasn't recommended for faith sharing. It is not surprising since there are more political and social issues and sometimes used for immoral purpose. Twitter is the last one and is used mostly by the people in the cities and the Diocese of Moshi covers both urban and rural areas. The results reflect the reality. In this case the question of which media is most utilized by the youths in the diocese is answered and this suggests that it can be utilized in evangelism in faith sharing

among them. This may lead more youth to be interested in issues of the Church. This will change the present trend in which older people affiliate with the Church more than do youths.

The youth who make up a large part of the population are engaging on social media. This has been shown by the question: Do you use social media? The surveyed youths agreed that they use social media and have experience in the use, which is reflected in the highest percentage of 94%. The computers may be personal or in internet cafes. The availability of network through cells phones (smartphones) is a unique issue in our diocese. There are networks at every corner of the diocese and the size of the diocese can also act as a strategy towards the good accessibility of networking.

The results have revealed the use of social media in the issues of faith as they answer the question: Have you ever used social media to share faith? 90% of the youths who responded to the survey have used social media to share faith. This indicates that the youths in the Diocese are ready to share and involve social media in preaching the Gospel. Their online presence is not only for business, politics, education, entertainment or news, but they are ready to use social media for faith sharing. In this case, the youths have commended the use of social media as timely in the 21<sup>st</sup> century.

In faith sharing one needs at least to be online once a day to see the world of faith. For example the Mass readings of the day are posted the day prior of the Mass through seminarians Facebook account. Thus, at any time youth come online they can access the reading, schedule for meetings, or anything of interest in the issue of faith. This will increase access and interaction between clergy and congregation in new ways and will unfold “Church without walls” or Church life beyond Sunday (Cheong, 2011, p. 23). The

youth in the Diocese rarely use Blogs and YouTube, as seen in the results. It is not surprising, as they have started to use social media with intensity recently. This strongly suggests that social media can be used among the youths in the Diocese as they frequent their social media accounts. The Diocese can post or discuss some spiritual issues among the youths.

The respondent recommended WhatsApp, a recent technology since 2010, now available, as used by most youth. This can be used for different social media groups, but it cannot reach as many people as Facebook, which is more public. Posting of any information on Facebook will reach more people in a short time; and one can view the number of people who liked it.

The Diocese of Moshi will become a village of walking distance, where the youths will participate in parish activities, youth clubs, Easter conferences, seminars and the VIWAJIMO. The Diocese will benefit from these youth who are ready for the use of faith sharing.

The results help in implementing a five-year plan for the Diocese of Moshi.

### **Tentative Plan**

- Implement the use of Facebook in our Diocese. The findings of this research have unveiled that Facebook is the most used social medium. In this case we will link Facebook in our diocesan website, posting Mass readings a day before and opening Facebook accounts for all the diocesan parishes and institutions.

- Smartphone is the technology most used by the youth. In this plan we can capitalize on the use of smartphone. Thus we can connect the smartphone with the diocese, parishes and all the institutions.
- Create social media groups. Youth have an interest of sharing faith. Thus, each parish and institution at the diocesan level can create social media groups to speed up communication among the youth in their various activities.
- The bishop should have a Facebook account known by the youths for interaction. In sharing faith the youth would like to join and access the bishop for their various issues.
- Five sensible and responsible guardians of faith are needed to censor, monitor, and filter the social media use. These guardians, headed by the director of the diocesan department of communication, will insure the safety in the use of social media.

There are also other social media which can be used for faith sharing. These are WhatsApp, and Viber. Therefore, the Catholic Diocese of Moshi should see to it that they use every available opportunity for communication.

On the practical side, when a church decides to use social media for discipleship purposes, then Cooke (2012) suggests the following guidelines:

- i) Be a good host
- ii) Do not treat social media like other communication
- iii) Do not do everything at once
- iv) Do not sanitize the space (cleaning up negative comments)
- v) Be intentional about one's responses.



Finally, Robyn Bridgeo, social media chaplain for the Salvation Army, says the use of social media for discipleship has as its goal to inspire and encourage people in a non-church way. With this in mind, Bridgeo suggests the following five points to consider when posting on social media (Cooke interview posted on philcooke.com: 9/13/2013):

- i) Know your audience before you post.
- ii) Do you want to encourage people to share or want to encourage people who are lost and searching for answers?
- iii) Keep the message positive and encouraging, short, simple and memorable.
- iv) Think channel surfing – radio, TV, and internet have less than 5 seconds to impress.
- v) Pay attention to what grabs your attention, create a folder on your desktop and start collecting resources to share and have fun.

### **Limitations and Suggestions for Future Research**

Social media is growing so fast and it takes only seconds to come out with new social media. There are so many new social media that I have only limited them to Facebook, Jamii Forum and Twitter. The study is limited in the sense that it does not encompass all social media available. The purpose reflects my diocese where these are mostly used, although WhatsApp and Viber are developing very fast, but are not included in this research.

This study focuses on youths. There also could be interesting research on the adults. Using the parish and institutions may be a problem, as the pastors and the associates (as adults) see no need for social media. A new study might be undertaken to research the perception of social media among the adults in faith sharing. Some people

consider social media as unreliable for serious issues. How can we change this notion for future study? A new study might focus on reliability in the use of social media. Some consider it a distraction. A future study could explore some of the ideas that make this a distraction, including how the opportunity for change may be employed. Some youth who are committed to religious values think that Facebook is an inappropriate way of communicating. A future research might look at this particular contention.

Other areas for research are: how important is faith sharing to youths? What type of faith sharing? This study has laid a serious background for other researchers in the Diocese of Moshi.

### **Concluding Remarks**

The results have revealed the extensive use of social media among the youth. The technology used is the smartphones and social media used is Facebook. The Diocese will capitalize on the use of social media using the advantage of the youth who own the smartphone. The tentative communication plan will be used by the Diocese to reach out to the youth for preaching the Gospel. In this case, there will be more communication network to attract more youth to the Church.

The diocese will be more connected to the faithful by sending the daily reading of the Mass and a short refectio to enrich their spiritual life. The youth may use this platform for discussions and meetings to make them knowledgeable and familiar with their Church.

The findings of the results match with the diocesan strategic plan (2016-2011). The Church in Moshi is determined to invest in the youth. The Church wants to use their various talents, technology and devices they have for communication.

This research opens the door for the other researches as they can capitalize on the limitations of this study. The limitations are an opportunity for other researches as this research was not able to cover everything about social media.

Social media cannot be ignored in our modern times. The answer to the question as to which social media do youth use to communicate was addressed adequately in the sense that the youth have shown without hesitation that they use Facebook and are ready to use it for the issues of faith.

The use of smartphone has emerged as the number one device. This makes it easier to share faith as it would have been difficult if someone has to travel to find internet cafes in order to access internet. That the internet is in their fingertips, the youth will make use of these devices to share and become online evangelizers.

The various documents in the literature review have shown that the Catholic Church from Vatican II has opened the doors for various use of social communication. It is worthwhile noting here that previously the Catholic Church perceived “dangers” in science and technology. Pope Benedict XVI, more than other popes, was more opened to the new ways of communicating. Pope Francis by his Twitter and Instagram has opened more doors for the Church to embrace new technologies in communication.

The Bishops in Tanzania have recently opened the doors to allow the seminarians to use computers in the seminary. They are encouraging both the seminarians and priests to embrace new ways of communicating in the Church of Tanzania. Many bishops are training their priests in communication programs so that they may improve the communication in their various dioceses.

Furthermore, each diocese has a communication department. The directors of the department are trying to accommodate new ways of social communication in order to match with the digital world.

The limitations of the study open new platforms of research in the future. There are so many things that can be done to enrich the teaching of the Church on social media and survive in the digital world.

The concern of the Church to the youth is world-wide. We need to motivate them in the ways that appeal to them, while we remain firm in the teaching of the Church.

The Diocese of Moshi is to learn from other churches, the Church in America, the millennials and from various writings of the popes.

Social media should not in any way undermine face-to-face communication at the expense of virtual communication. Encountering other human beings entails enriching one another.

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## Appendix 1

The questions are numbered 1-14.

1. Do you consent?
2. Which social media do you use?
3. Do you have a social media account?
4. If you said yes to #3, check all that apply.
5. Based on your response above, how much time do you spend in a typical session?
6. How many times a day do you access social media?
7. Where do you get access to social media?
8. Do you have readily available access to networking?
9. Have you ever used social media to speak or to share about faith?
10. How often do you use social media to speak or to share about faith?
11. What other media do you think can be used for faith sharing in evangelization?
12. Do you think social media can be used effectively for faith sharing in evangelization?
13. What other things do use social media for besides faith sharing?
14. What are your personal thoughts/views on the use of social media with faith sharing in evangelization.

## Appendix 2

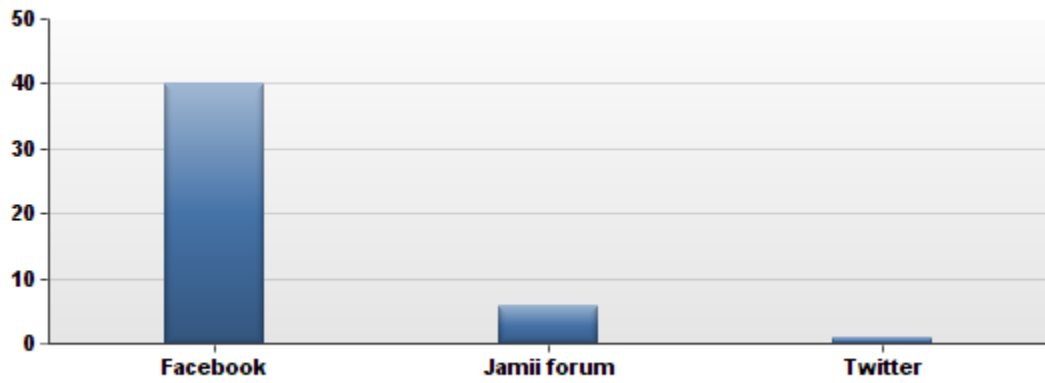
### 1. Informed Consent

Statistic	Value
Min Value	1
Max Value	2
Mean	1.03
Variance	0.03
Standard Deviation	0.18
Total Responses	58

#	Answer	Response	%
1	I Agree	56	97%
2	I Disagree	2	3%
	Total	58	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.03
Variance	0.03
Standard Deviation	0.18
Total Responses	58

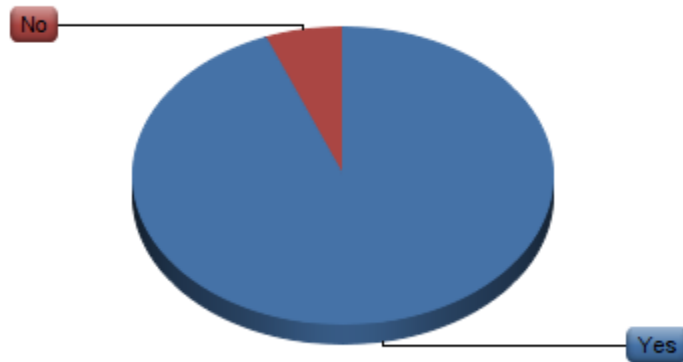
## 2. Which social media do you use?



#	Answer	Response	%
1	Facebook	40	85%
2	Jamii forum	6	13%
3	Twitter	1	2%
	Total	47	100%

Statistic	Value
Min Value	1
Max Value	3
Mean	1.17
Variance	0.19
Standard Deviation	0.43
Total Responses	47

### 3. Do you have a social media account?

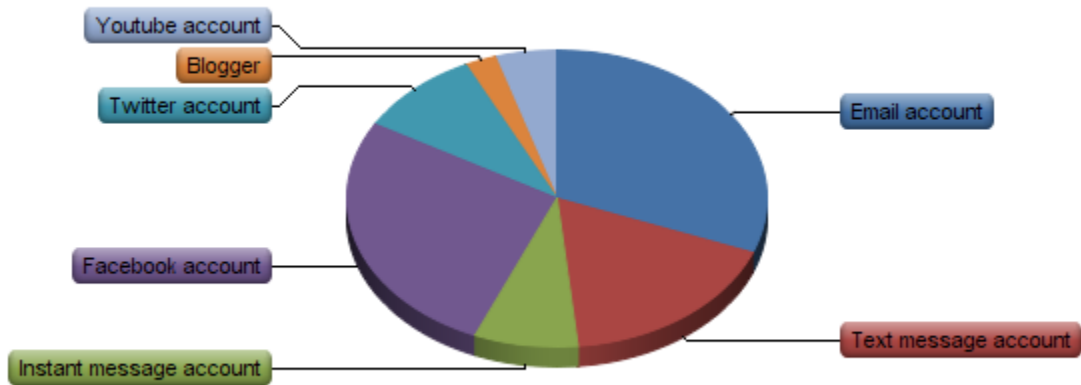


#	Answer	Response	%
1	Yes	47	94%
2	No	3	6%
	Total	50	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.06
Variance	0.06
Standard Deviation	0.24
Total Responses	50

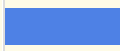

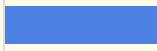






**4. If yes, please check all that apply:**



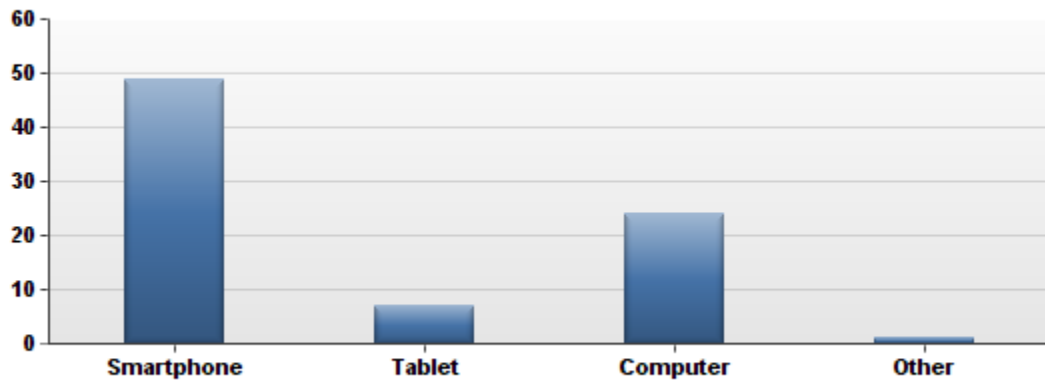
#	Answer	Response	%
1	Email account	39	87%
2	Text message account	22	49%
3	Instant message account	10	22%
4	Facebook account	34	76%
5	Twitter account	12	27%
6	Blogger	3	7%
7	Youtube account	6	13%

**5. Based on your responses above, how much time do you spend in a typical session?**

#	Answer		Response	%
1	15 minutes or less		13	25%
2	15 minutes to 30 minutes		9	17%
3	30 minutes to 1 hour		17	32%
4	1 hour to 2 hours		8	15%
5	2 hours to 3 hours		2	4%
6	3 hours to 4 hours		1	2%
7	more than 4 hours		3	6%
	Total		53	100%

Statistic	Value
Min Value	1
Max Value	7
Mean	2.85
Variance	2.55
Standard Deviation	1.60
Total Responses	53

## 6. Where do you get access to social media?



#	Answer	Response	%
1	Smartphone	49	96%
2	Tablet	7	14%
3	Computer	24	47%
4	Other	1	2%

Statistic	Value
Min Value	1
Max Value	4
Total Responses	51

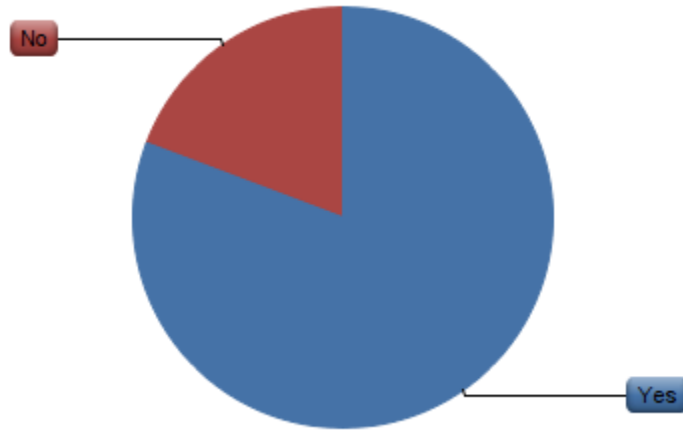
**7. How many times a day do you access social media?**



#	Answer	Response	%
1	Once	12	24%
2	Twice	9	18%
3	Many times	29	58%
	Total	50	100%

Statistic	Value
Min Value	1
Max Value	3
Mean	2.34
Variance	0.72
Standard Deviation	0.85
Total Responses	50

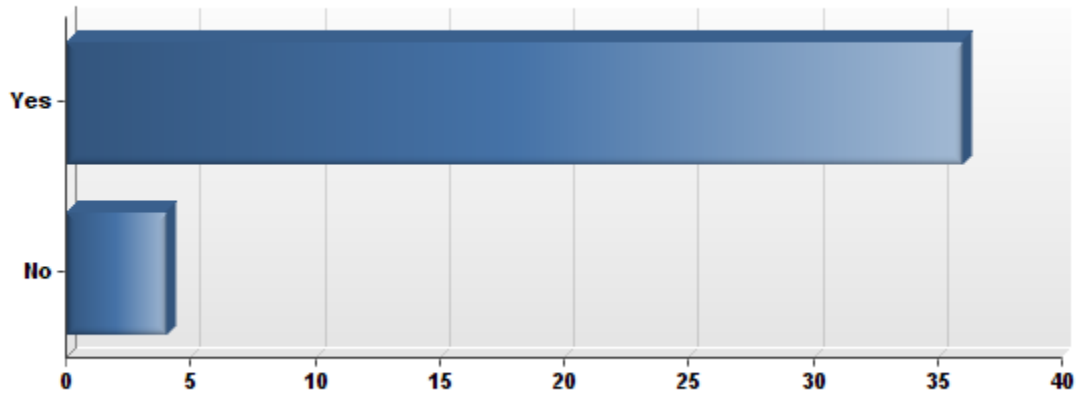
**8. Do you have readily available access to networking?**



#	Answer	Response	%
1	Yes	42	81%
2	No	10	19%
	Total	52	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.19
Variance	0.16
Standard Deviation	0.40
Total Responses	52

**9. Have you ever used social media to speak or to share about faith?**



#	Answer	Response	%
1	Yes	36	90%
2	No	4	10%
	Total	40	100%

Statistic	Value
Min Value	1
Max Value	2
Mean	1.10
Variance	0.09
Standard Deviation	0.30
Total Responses	40

**10. How often do you use social media to communicate issues of faith in evangelization?**

#	Answer	Response	%
1	Never	1	2%
2	Less than Once a Month	8	19%
3	Once a Month	1	2%
4	2-3 Times a Month	3	7%
5	Once a Week	9	21%
6	2-3 Times a Week	6	14%
7	Daily	14	33%
	Total	42	100%

**11. What other media do you think can be used for faith sharing in evangelization?**

**Text Response**

newspaper

News letter

whatsapp

direct short messages

whatsApp

YouTube

whatsapp

radio, Tv

Fliers, brochures

radio, newspaper, magazines

radio,television

Magazines and articles

whatsup

Tv and radio

facebook

television and radio

booklets, magazines

Television

whatsapp

WhatsApp

whatsup

Whatsapp and facebook

radio

faith magazine and Tv stations about faith issues

Television

Instagram and whatsapp

Whatsap

radio and TVs

whatsup,twiter and blogs

WhatsApp, Facebook, Instagram, Twitter

Radio, Televisions,

radio, television and newsletters

Instagram, Newspapers

television

snapchat

instagram

Instagram

YouTube

whatsapp messenger



**12. Do you think social media can be used effectively for faith sharing in evangelization?**

Text Response
yes
Yes
definetly
yes
Yes
yes
yes
yes
YES
yes
yes. very much
It depends on the user but often yes
yes
Yes
yes
yes
Yes. Due to the fact through social media information reaches manya people in a very short time.
Yes
yes, i think so
yes, it can
yes
Yes
YES
yes
yes
Yes
Yes
Yes
yes
yes,because most of youth spend much time in social media
yes
Yes, very effective
yes
Yes
yes
yes
Yes
Yes
yes
Yes
yes

yes

if we can use it effectively,,,,can be useful

### **13. What other things do use social media for besides faith sharing?**

#### **Text Response**

business and friendship

Classroom and social interaction

learning

current affairs

Education, Politics, among others

politics

life challenges

chatting

Morals, jokes

telling stories, reporting sport news academic discussion

teaching, learning, entertaining and even leisure

Academics and Watching movies

charting

Getting to know what friends normally do

providing social news

chatting, information sharing

learning new technologies, giving information about keeping environment in good condition, getting news about health and daily news from my country and other places of the world.

Advertising, Businesses

i use to post different funn photo, charting with friends, having world news also to archive knowledge

communicating with my friends and relatives and getting different information

business

Sharing funny ideas

Chatting with Friends, Discussing other issues pertaining to Education, Politics, Entertainments

giving out greetngz, news,

Education

To get different news.

Social, political and economical life

spreading information and chatting with friends

sharing learning materials and information

communication

Education, Entertainments, Reports/News, Dialogues and debates on different issues

business advertising and socialising

Business

information

spreading information

Politics and humors

Normal communications with friends, official communications, videos, news

news; learning & entertainment

Inspiration

entertainments

for issues of studying, mind refreshment and getting information

#### **14. What are your personal thoughts/views on the use of social media with faith sharing in evangelization?**

Text Response

it is a great tool especially to reach across vast miles

It will deepen Faith

good

It can be an effective way of communicating faith sharing

It can be used in; preaching, strengthening people spiritually, civilised, cover the gap between rural and urban

you can access many youth whose majority do not attend mass

Its the best ever tool for evangelization in our world today, which is fast growing in social media.

It is very effective as it goes to many groups especially the youth

The use of social media with faith sharing in evangelization is of vital importance especially in this century because most young men and women have at least access to social media in these days. But there is a need of educating youths on the right and moderate use of social media as they seem to use much of their time in social media in funny and immoral issues that are found there in.

it can be helpful in spreading faith to majority of people especially youths. majority of them are available in network more than in church. also always are busy in searching network centres than looking for places of worship.

Mass media are universal. Through them faith doctrines and documents are spread all over the world within short period. It depends on the user.

it is the new means proper for the youths' evangelization. there is enough access to bible reading

The religious leaders should accept the positive influence of social media on faith by teaching the faithful on how to use the properly

to reduce plagiarism

the social media are the most effective in faith sharing since they accessible to most people nowadays and in many places

it has been of great importance since it has made many to learn, know God. People learn different religions and sects. Some have to know the truth and choose true faith. We encourage the use of social media in spreading faith.

It very good because of the effect of technology with help to reach a huge number of people in a minute is just a matter of sharing.

it very nice if it will be given more priority by youth

it is the simplest way of reaching youths

Some how hard when it comes to the case of youths

1. The use of the social media for that end is comparatively minute; 2. Groups for Faith sharing are to be encouraged in the social media; 3. People, and especially the youth, are to be instructed on the possibility and the benefits of faith sharing via social media; 4.

There are more attention-capturing stuffs in the social media which draw the interests of the youth than the faith sharing activity;

i think they help most people yo be realistic to faith

It's the best and should be encouraged and supported

Is very important to use it because its very easy to access it especially for the youth.

People are somehow aware about their faith through social media

they are among the effective way of sharing faith because through social media you get access to many youths and its even easier to make them share whatever you want them to share with others as it's kinda simple to share through social media

if people use it in preaching the word of God,it will reduce the crimes such as robbery, rape,theft,prostitution,and drug abuse,since they will afraid to commit sin,by following the commandment of God.

it will reach many since many of we youth have access to media especially social networks

If not well used the message of the evangelists may be distorted by journalists, no immediate response of the receiver of the message, at times it may become superficial.

If drama, plays and educational comedies relating to faith can be used to evangelise as far as most of the youth will be interested on them and hence they learn

With recent developments in ICT the use is inevitable to capture many youths

negative vision

effectiveness in such an aspect simply matters with the recepients

A very effective way, to those who are interested

Since it is used by many it should be used effectively to spread the gospel. Many gets comfort through sharing of faith related issues.

Its most effective and efficiency way to spread a message

Since most youth are addicted to social media, then it is the best way of faith sharing in evangelization

media should be used more often because most of youth do use social media most of their time

is good because can help people to get prophets without going directly to worship area