CHRISTIAN SERVICE UNIVERSITY COLLEGE

ASSESSING THE IMPACT OF SOCIAL MEDIA USE ON CHRISTIAN

EVANGELISM: CASE STUDY OF THE KUMASI DIOCESE OF THE

METHODIST CHURCH, GHANA

BY

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DECLARATION

Candidate's Declaration

I hereby declare that this dissertation is the result of my own original research and that no part of it has been presented for another degree in this University or any other University.

Candidate's Signature …………………..…….   Date ………………………

Name: Daniel Kofi Asante Ennin

Supervisor's Declaration

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of the dissertation laid down by Christian Service University College.

Supervisor's Signature…………………...…….   Date ………………………

Name: Festus Okoh Agyemang

ABSTRACT

Regardless of the importance of social media in enhancing christian evangelism, its utilization is still far stretched for many churches. In regards to this, the study assesses the impact of social media uses on Christian evangelism, looking specifically at the positive influences on evangelism in the Methodist Church of Ghana with Kumasi Diocese as a case study. In designing the study, the researcher used a quantitative (descriptive) research design in assessing the impact of social media on Christian evangelism. Data were collected from some selected leading Circuits within the Kumasi Diocese of the Methodist church Ghana in Ashanti Region. A variety of measurements including purposive and convenience sampling techniques were used in selecting the participants for the study. The questionnaire was the main instrument for gathering data for the study. Then, the Computer statistical package for social scientists (SPSS version 20) was used to process all the quantitative responses from the questionnaire. The results reflect a positive relationship between social media and Christian evangelism. The study found that illiteracy, high cost of accessing the internet, inadequate power supply and low pastoral desires on the part of the people are hindrances to the successful use of social media in communicating pastoral messages especially in the Kumasi Diocese of the Methodist Church Ghana. By applying the empirical and theoretical evidence from the study, the creation of websites, blogs and virtual communities is recommended to the Methodist Church Ghana and others churches to maximise the positive potential of social media in Christian evangelism.

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DEDICATION

I dedicate this study to the Almighty God and special mentioned is to Very Rev. Samuel Opoku the Superintendent Minister of the Kwadaso Circuit of the Methodist Church Ghana and my family for their unconditional support, contribution, and prayers, given to me during the period I undertook this study. I am forever grateful to them. God bless anyone that contributed to the completion of this project. Amen
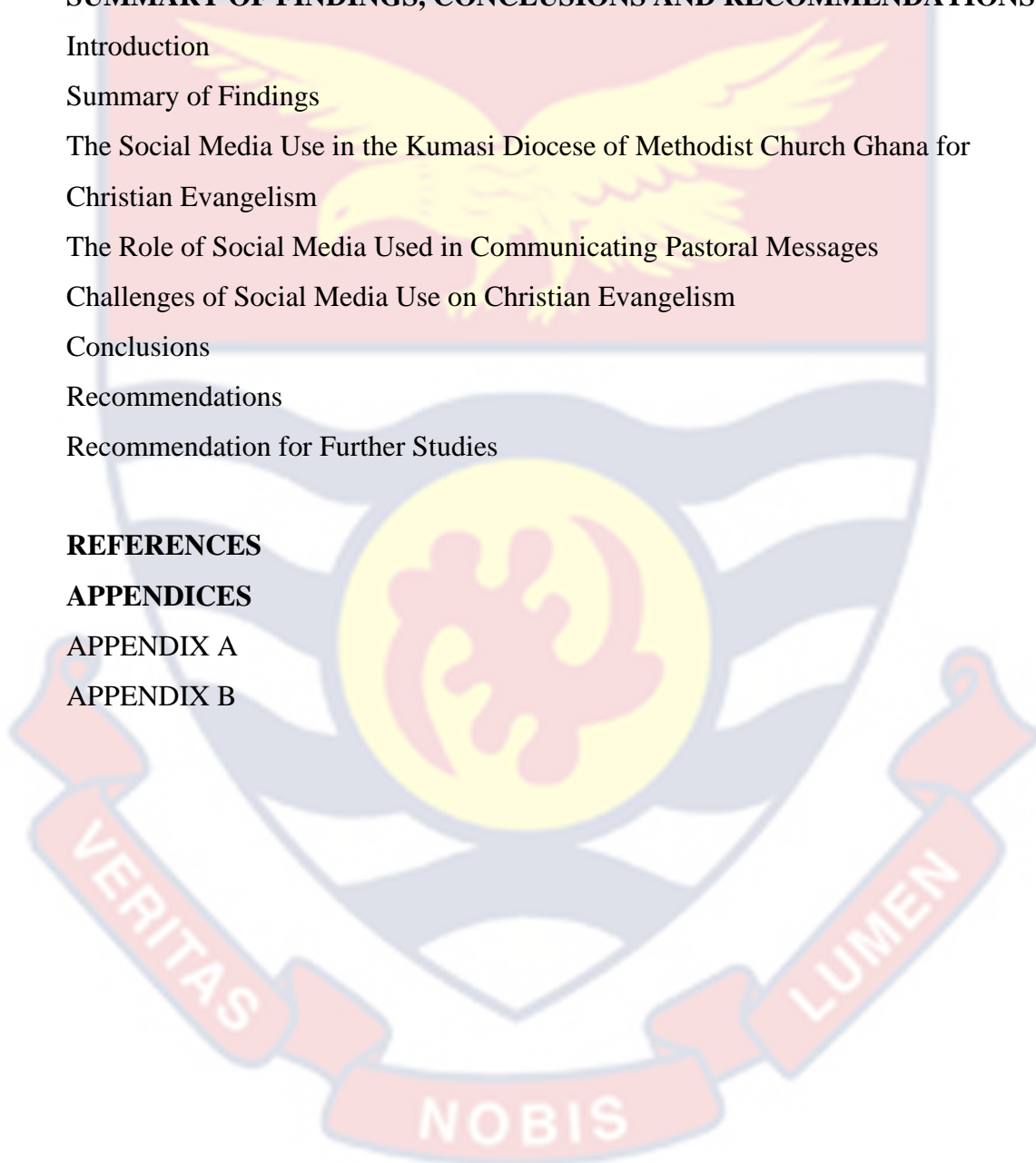
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CHAPTER ONE

INTRODUCTION

Background to the Study

Since the New Testament, technology has been used to spread the gospel. Many evangelical churches and pastors throughout the world have embraced social media as a new phenomenon. Since the advent of new communication channels, individuals, groups, and churches have increasingly used social media to interact with the public and promote religious beliefs. As a result, in the vast majority of cases, social media is used for pastoral communication. Like the majority of churches, the Vatican maintains websites and blogs where people may quickly receive pastoral messages. In many communities, this pastoral connection via digital media has sparked debate. According to Cheong (2017), traditional religious rituals and religious community building, for example, are challenged by religious usage in conjunction with modern media. According to Diri (2019), "social media" refers to digital, multimedia, and network computer-based communication, representation, and expression tools as well as social behaviors, according to Diri (2019). This is how this machine converts work into media such as books, movies, newspapers, magazines, radio, television, and the telephone for basic communication.

McQuail (2016) focuses on two main factors to underline what is new in new media. These concepts include "digitalisation" and "convergence." He described digitisation as the conversion of all texts and symbolic meaning in all encoded and recorded forms to binary code, using the same production, distribution, and storage processes. According to him, convergence is the mixing or merging of all current media forms in terms of structure, distribution, reception, and control in order to communicate ideas to the general public. The new media should be considered as an

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addition to, rather than a replacement for, the existing spectrum of mass communication media.

In both public and academic settings, social media has become a developing trend with many connotations. Social networking, often known as social media, has become fantastic way to connect with those who share the same interests and maybe meet or virtually contact new people (Nicholson, 2019). According to Rice's (2011) research, social media use is an organic component of Christian evangelism for both leaders and congregations, meaning that social media is ingrained in the everyday lives of church members. This study therefore seeks to assess the above assertion by examining how social media has been ingrained in the religious activities of the Methodist Church in the Kwadaso Circuit of Ghana.

Problem Statement

Social Media platforms have advantageously been utilized by most Pentecostal and charismatics churches in Ghana for some time now to communicate pastoral messages and engage their congregations virtually.

A critical comparative analysis and monitoring was undertaken on the social media activities of some Ghanaian renowned pastors, such as, Archbishop Palmer Buckle of Roman Catholic Church, Mensah Otabil of International Central Gospel, Apostle Opoku Onyinah of Church of Pentecost, Rev. Frimpong Manso of the Assemblies of God Church Ghana, Archbishop Nicolas Duncan-Williams of Action Chapel International, Bishop Charles Agyin Asare of Perez Chapel International, Dag Heward-Mills Lighthouse Chapel International among others (Nicholson, 2019). While some pastors in Ghana use social media to promote themselves and their churches, others utilize it for missionary purposes, (Gelfgren 2012). For example,

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Bishop Charles Agyin Asare of Perez Chapel International, shared marriage teachings on his Facebook page in August, 2012 to mark the month he was married (30th August), this move attracted over 197 thousand comments and over 1.1 million engagements within that month as projected by Facebook page algorithm. The talks and activities on Archbishop Nicolas Duncan-Williams' Facebook page between June and October 2015 were all about prayer. Pastor Mensa Otabil, on the other hand, used his Facebook page to address leadership difficulties. Apostle Opuku Onyinah, Chairman of the Church of Pentecost, Bishop Agyen Asare of the Perez Chapel International, and Bishop Dag Haward Mills all received evangelistic sermons. Interestingly, a new social media tsunami is Alpha Hour by Pastor Elvis Agyemang who engages millions of Christians across the globe in a midnight prayer session.

Ironically, in a book authored by the Prof. Asamoah-Gyadu titled Christian & Faith in a Pandemic Era, posited how most orthodox churches including the Kumasi Diocese of the Methodist Church Ghana was been badly affected and exposed by their non-attention to the use of social media especially in the midst of Covid-19 Era. The Kumasi Diocese of the Methodist Church Ghana in May, 2015 at its Synod Meeting passed a resolution to employ a deliberate approach to the use of social media platforms such as Facebook pages, WhatsApp, YouTube, Zooms and other available relevant platforms for Christian evanglism by their respective societies.

Unfortunately, since this resolution more than five years ago, many church members in the Kumasi Diocese of the Methodist Church Ghana believe they are yet to feel its effectiveness and impact in achieving the propagation of the gospel through the use of social media in the Diocese. These are just hearsay and cannot be adequately justifiable for decision unless a more scientific thorough study is done. Besides, despite the application of social media in other sectors have been examined

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(cite some studies), the religious sector is yet to receive much attention.   Against this background, this study is done to assess the role of Social Media Use for christian evangelism and pastoral messages communication in the Kumasi Diocese of the Methodist Church Ghana.

Research Questions

The main question of the study is, what is the impact of social media use for Christian evangelism in the Kumasi Diocese of the Methodist Church Ghana?

The research further seeks answers for the following sub-questions;

1. To what extend is the Kumasi Diocese of the Methodist Church Ghana use social media for Christian evangelism?
2. What is the effect of the use of use social media in communicating pastoral messages in the Kumasi Diocese of the Methodist Church Ghana?
3. What are the challenges of the use of social media for church evangelism?

Aim and Objectives of the Study

The aim of the study is to examine the impact of social media use for Christian evangelism in the Kumasi Diocese of the Methodist Church Ghana.

This study intends to:

1. To examine the social media use in the Kumasi Diocese of Methodist Church Ghana for Christian evangelism.
2. To assess the effect of social media usage in communicating pastoral messages in the Kumasi Diocese of the Methodist Church Ghana.
3. To investigate the challenges of the use of social media for church evangelism.

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Significance of the Study

This study will help scholars and students understand the role of social media use for Christian evangelism and pastoral communication. It will also serve as a resource for scholars who want to do follow-up research on the present subject or on similar themes. This study will help the mission churches especially the Methodist Church Ghana (ministers, pastors, priests, Lay preachers, religious society members, and others) who are stuck to the traditional method of evangelism to utilize the social media to contact Ghanaian Christians and world in general in which John Wesley posited to be "his perish". It will also help individuals who have yet to recognize the importance of using social media to share the gospel of Jesus Christ.

Delimitations of the Study

This study is geographically delimited to the Kumasi Diocese of the Methodist Church Ghana as a case study. The researcher focused primarily on the five leading Circuits which are Kumasi, Amakom, Bantama, Suame and Kwadaso out of the total of 18 Circuits in the Diocese.

The study focused on evaluating the role of Social Media use on Christian Evangelism and pastoral communication of messages within the Kumasi Diocese of the Methodist Church Ghana.

Limitations of the Study

After an initial informal discussion with the Presbytery leader, it became clear, due to the limited capacity within the municipality that conducting an extensive randomized survey as initially envisaged would not be viable. The research took cognizance of the challenge that limited capacity within the Kumasi diocese resulted in a small sample size and that more data could be generated by including the leader

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and conducting interviews with the church leaders. It must be noted that contact was made with the Reverend Pastor and other presbytery members but due to their unavailability and busy schedules this unfortunately could not be arranged.

Definition of Terms

Digitization; *the conversion of text, pictures, or sound into a digital form that can be processed by a computer.*

Convergence: *The act of converging and especially moving toward union or uniformity the convergence of the three rivers especially: coordinated movement of the two eyes so that the image of a single point is formed on corresponding retinal areas.*

Methodism:

Calvinistic Methodists: Calvinistic Methodists were born out of the 18th-century Welsh Methodist revival and survive as a body of Christians now forming the Presbyterian Church of Wales.

Arminianism:

Sola gratia: Meaning by grace alone, is one of the five solae and consists in the belief that salvation comes by divine grace or "unmerited favor" only, not as something earned.

Sola fide: Is a Latin phrase that means "faith alone." It is one of the five solas of the Protestant Reformation. Sola fide points out that salvation is through faith, not works.

Confirmation: *In the Christian Church, the rate at which a baptized person, especially one baptized as an infant, and rebaptized when they grow.*

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Social Media: social media are interactive technologies and digital channels that facilitate the creation and sharing of information, ideas, interests, and other forms of expression through virtual world.

Twitter: Twitter is a social network and micro-blogging service created by Jack Dorsey in 2006.

YouTube: This is a video-sharing website created Jawed Karim, Steve Chen, and Chad Hurley who were employees of PayPal in 2005 before Google bought it was over in 2006.

Google+ (or Google Plus): This is a social networking project designed by Google to replicate the way people interact offline more closely than is the case in other social networking services.

LinkedIn: LinkedIn is a social network service that focuses on building business or professional relationships.

Instagram: Instagram is an online mobile photo sharing, video-sharing and social networking service that enables its users to take pictures and videos, and share them on other social networking platforms.

Organization of the Study

The research is presented into five chapters Chapter one focused on the introduction, which includes the background of the study, the purpose of study, statement of the research problem The Chapter again highlighted the aims and objectives, significance of the study, scope of study, and the organization of the study. In chapter two, presented the literature review. The chapter reviewed the related History of the Methodist Ghana with special attention on the Kumasi Diocese, described the social media communication in Kumasi Diocese of the Methodist

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Church Ghana. It also elaborated on the conceptual and theoretical framework of study.

Chapter three elaborates on the methodology used in the research for the purpose of data collection and analysis. That is, it highlighted the design, the population sample and sample procedures, data gathering instruments and collection procedures of the study, and methods of data analysis. Chapter four provided an analysis of the research findings and a discussion of the main findings, and chapter five highlighted the summary of the findings, conclusions, recommendations and suggestions for further research.

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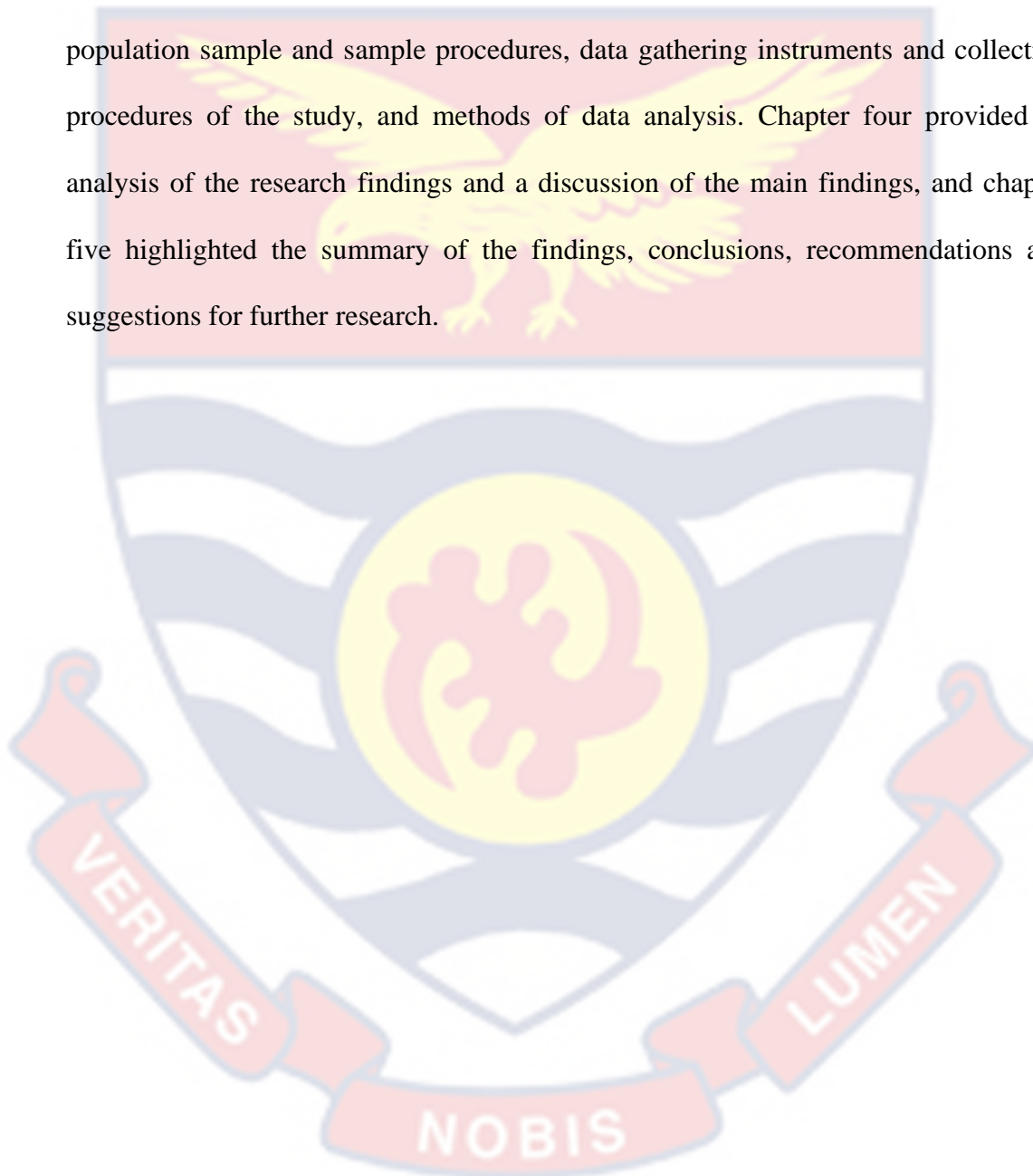
CHAPTER TWO

LITERATURE REVIEW

Introduction

The study was introduced in the preceding chapter, which also emphasized the issue and the objectives that the investigation aims to accomplish. Succeeding that, this chapter discusses relevant literature on monitoring and evaluation. It emphasizes on definition of the concept. In order to better understand the research activity and to provide an exhaustive analysis of the literature in a chronological manner, order, and size that is appropriate for this research, this chapter will evaluate all pertinent literature on the topic under investigation, both directly and indirectly. This chapter again talks about deal with the history of the Methodist Church Ghana in general with some special emphasis on the historical account of the Kumasi Diocese of the Methodist Church Ghana as well as the conceptual and theoretical underpinnings of the research.

Concept of Social Networking and Social Media

The activity of creating and maintaining virtual relationships is referred to as "social networking" (Konetes & McKeague, 2011). Various social networking websites (SNS) operate as communities where individuals from all walks of life may connect and share ideas (Konetes & McKeague, 2011). This interchange of ideas makes it easier to build social bonds, which can lead to the construction of social networks. Participants in social networks can develop relationships through mediated communication, such as social media platforms.

According to Coyle and Vaugn (2018), people who use the internet have wider networks than people who don't. In most cases, social networking sites let people who have met in person keep in touch. Despite the fact that face-to-face encounters offer

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more intimate interpersonal advantages. In most cases, social networking sites help maintain connections between people who have already met in person. While face-to-face contacts give more intimate interpersonal advantages than virtual interactions, they both contribute to the development and maintenance of relationships.

Social Media Platform

Individuals can express their thoughts, beliefs, and facts with others via virtual networks and communities via social media. Social media is an internet-based platform that allows users to share content such as personal information, documents, movies, and photos instantaneously and electronically. Users connect to social media using web-based software or applications on their computer, tablet, or smartphone (DOLLARHIDE, 2021). Although social media originated as a way for friends and family to remain in touch, it was swiftly adopted by companies looking for a new way to communicate with their customers.

One of social media's major features is its ability to connect and exchange information with everyone on the world or a huge group of people at once. It is now being used in churches. Many diverse types of social media exist, with many of them being digitally enhanced. Photo sharing, blogging, social gaming, social networks, video sharing, business networks, virtual worlds, reviews, churches, and other activities are all examples of this (DOLLARHIDE, 2021). For example, Christian organizations use social media to communicate with members and non-members on the other side of the planet. Furthermore, by January 2022 (Kepios, 2022), 17 social media networks will have at least 300 million active users:

- Facebook has a total of 2.910 billion users.
- The total number of people who have seen YouTube is 2.562 billion.

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- WhatsApp has a user base of 2 billion.

- Instagram has a total reach of 1.478 billion people.

- WeChat (which includes Weixin) has 1.263 billion users.

- TikTok has one billion users.

- The number of people who use Facebook Messenger is 988 million.

- Snapchat has a 557 million user base.

- Telegram has a user base of 550 million people.

- The number of people who follow you on Twitter is over 436 million.

However, most churches and other institutions and organizations use the following:

- Facebook

- Instagram

- TikTok

- Facebook Messenger

- LinkedIn

- Snapchat

- Twitter

Brief History of Twitter: Twitter began in 2006 and now has 200 million users (Johnson, 2013). It was made with the intention of initially keeping track of each other via short messages (Lin, Hoffman, and Borengasser, 2013 p. 39). Users can send photos and videos in addition to 140-character messages (tweets). Twitter was the first social media platform to use hashtags to organize posts, images, and videos. A hashtag is a single word or phrase used to identify the topic of a social media post. When you use the hashtag symbol (#) before a sentence, it will take you to a master list of everything that uses that hashtag. If a woman tweets a photo of a dress she

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made, she can use hashtags to get more people to see it, or she can file the photo under whatever category she wants to get more people to see it. Anyone looking at her status can click on any of the hashtags to see more photos from that category. Since the inception of Twitter, hashtags have been used on Facebook.

In contrast to radio and television, however, the impact of these forms of communication has attracted and maintained global attention. Even though radio and television are not social media and are very different from one another, their use and the history of pleasure in the media in general should be considered. "Social surfing" is a passive way to interact on social media when there is nothing interesting to see on Facebook. "Social search" occurs when a participant uses Facebook and Twitter newsfeeds to look for specific information. This is classified as a method of sharing information on Facebook (Wise et al. 2010).

Brief History of Facebook: Facebook was first made available to the public in 2004, and it now has 1.11 billion users (Martelli, 2013; Phillips, 2017). "Facebook.com has become not only a technological phenomenon, but also a study topic for academics interested in the processes and implications of software communication and networking," Wise, Alhabash, and Park (2010) write (Wise, Alhabash and Park, 2010). When Facebook first launched, users were required to have a Harvard.edu e-mail address. As a result, of this strategy, the user base was restricted to a small number of individuals. In 2005, it was first made available to high school students, who were given a generic Facebook profile (Urista, Quinwen, and Day, 2019). Facebook is primarily used to communicate with others through social browsing and social search profiles (Wise, Alhabash, and Park, 2010).

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Brief History of WhatsApp: According to Pahwa (2021), Brian Acton and Jan Koum founded WhatsApp in 2009 after quitting their jobs at Yahoo!. After successfully developing the iOS software, Koum founded "WhatsApp Inc." in California on February 24, 2009. 2021 (Pahwa). He chose the name "WhatsApp" because it sounded like "what's up," which corresponded to the concept of status updates. Because competitors like Blackberry's BBM were exclusive to Blackberry, while Google's GTalk and Skype required users to enter a unique ID to connect with others, customers welcomed this unintended placement and the double-check message received capabilities. As a result, WhatsApp's popularity skyrocketed, reaching 250,000 users in just a few months (Pahwa, 2021; Chowdhry, 2018). WhatsApp launched group audio and video calls in September 2018. 16 months after it was added to the iOS beta version, the "Swipe to Reply" functionality was added to the Android beta version in October. On October 25, 2018, WhatsApp added sticker support. Unlike other platforms, WhatsApp requires the use of third-party apps to add stickers (Chowdhry, 2018).

He went on to say that the goal is to create a set of free online services, similar to an internet 911. A Facebook-like social networking site, a messaging service, possibly search, and other services like weather are all possibilities. People who can now afford data services and phones see no reason to pay for them. As a result, providing a free bundle of goods to customers will act as a gateway drug. According to the hypothesis (Lunden, 2014), this would give consumers some context for why these services are necessary, encouraging them to pay for them.

Brief History of Instagram: Kevin Systrom and Mike Krieger, co-founders of Instagram (Hutchinson, 2019). Instagram's meteoric rise is reminiscent of a Silicon Valley fairy tale, with the company gaining significant traction in just a few months.

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Software engineers worked on the photo and video-sharing social networking program for only eight weeks before it was released in October 2010 on Apple's mobile operating system (BLYSTONE, 2020).

The first feature that set Instagram apart was that it only allowed content to be framed in a square (1:1) aspect ratio of 640 pixels, which was the width of the iPhone at the time. These limitations were removed when the resolution was increased to 1080 pixels in 2015. Chatting, the ability to combine multiple images or videos into a single post, and a stories feature, similar to Snapchat's main competitor, that allows users to publish photos and videos to a sequential feed, with each post viewable to others for 24 hours, are all included in the service. In January of this year, 500 million people used the "stories" feature on a daily basis (Hutchinson, 2019).

The Christian Pastoral Communication

Individual pastoral communication is a type of catechesis in which people are taught about their faith's doctrines. Others see it as theological instruction or a religious communication ritual, a liturgical experience replete with solemn movement, singing, the celebrant's chanting, incense, ancient evocative prayers' poetry, the meditative presentation of God's holy word, and participation in the transcendent mystery of sacrifice and communion. Christian pastoral discussion may also be a community experience, invoking God's presence, because two or three people are gathering in God's name. Many people believe that the truest form of pastoral communication is a peaceful, contemplative fall into the depths of one's soul, maybe guided by a higher power (White, 2012). It's critical to recognize that all pastoral interactions are either direct or indirect relationships with God or are on their way to becoming such. Pastoral communication is simply a link with God, if communication entails a reciprocal exchange of meaning. This idea is constructed on top of all other

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types of pastoral communication. As a result, White (2012), suggests that thinking about pastoral communication in terms of four levels, as, is beneficial.

Social Media in Churches

The "Church" is a group of different Christians. According to New Testament teaching on the Church, there are no racial, gender, national, or social distinctions among Christ's followers (Badmos, 2014). Simply said, the church is a certain Christian denomination or community of Christians.

Christians make up about 40% of the African population. For instance, Nigeria is a leading nation in terms of religion, with 91% of the population routinely participating in offline religious services and 95% of the people praying frequently (BBC, 2004; Emenyonu, 2007; Chiluwa, 2012). Social media is allegedly having an impact on churches. The advantages and disadvantages of using social media in the Church have been discussed by a number of authors. Badmos (2014), revealed that in Church, there is no distinction among Christ's group of people regarding race, gender, nationality, or social standing. There are different aspects of Church life. These include spiritual, social, economic, administrative, evangelization among others."

The majority of churches, whether charismatic or orthodox, are now using web 2.0 tools like Facebook, Twitter, blogs, wikis, RSS feeds, YouTube, etc. in their services due to trends in worldwide information communication. The survival of the majority of churches worldwide depends on their ability to use and understand these platforms (Fogenay & Albert-Leigh, 2013). According to Tella and Ampofo (2016), many televangelists and pastors are now using social media as a tool. For those offering services to churchgoers, it can be a crucial and priceless communication tool.

Nowadays, churches can promote themselves for free via social media. According to Saunders (2009), social media has accelerated the "for free" revolution brought forth by the internet." He contends that although marketers initially saw the Internet as a sales response channel, all marketing activities have since moved online. Consequently, Saunders (2009), mentioned that the main marketing investment is not in purchasing space and time but rather in the company's spirit, culture, and creativity. For non-profit groups like churches, this is fantastic. Saunders (2009) and Fogenay and Albert-Leigh (2013) concur that social media has accelerated the "for free" revolution, but they contend that churches should avoid using the word "marketing" in their initiatives.

Social Media Use for Church Activities

The last decade has seen a rapid growth in what is broadly known as social media. Social media has become an integral part of people's lives, including religious communities and their activities (Muse, 2017). This includes personal weblogs, Facebook, MySpace, Twitter and other web-based formats, some little known, some fading former giants and some new ideas that might become huge in the future. They enable ordinary people to put their own views, opinions or ideas online, or to make links through to other websites. Most of these are based on websites accessed through a computer, but increasingly some (notably Twitter) can be updated from an ordinary mobile phone. At the same time, increasingly powerful mobile phones such as the iPhone enable people to both read and write to these websites on the move or from in a meeting.

According to Earls (2020), Websites such as YouTube and Facebook page also make it easy to share and to view videos and photos free of charge. These are also easily shared amongst social networks through Twitter, Facebook etc. and can be

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viewed on iPhones and other advanced mobile phones. Badmos (2014), revealed that social dimension is based on the premise that people will use it in part to engage with others, whether those are friends or complete strangers. This is mainly done either by responding to other people's ideas on your own site, or by leaving a comment on other people's sites. Most sites give people a degree of control over comments: they can allow or deny comments altogether; they can allow them to be anonymous or require a username; they can choose to allow the comments to appear immediately unedited, or to apply some control over what does or doesn't appear. According to Muse (2017), currently, most churches have several official social media platforms and activities. That is churches and religious organizations have increasingly embraced social media platforms as a means to connect with their congregation, spread their message, and engage with their community in various ways. The churches run YouTube page and Facebook page accounts that uploads pastoral sermons mostly by the Bishop and the Diocesan programmes or events. Church leaders have a Facebook page account but not actively operated. Sermons, inaugural activities photos within the Diocese are occasionally posted on their official social media pages.

White (2012), indicated that many churches now share their sermons or religious teachings through social media platforms. By recording and uploading sermons, churches can extend the reach of their message beyond the physical confines of the building. This practice allows members who may have missed a service to catch up and enables others to discover the church's teachings and engage with them.

Chowdhry (2018), mentioned that social media platforms facilitate community building within religious organizations. Churches can create groups or pages where members can interact, share thoughts, ask questions, and support each other. These

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online communities provide a sense of belonging and encourage connections between members, even outside of regular church activities. Moreover, churches often encourage their congregation to share their needs and concerns on social media platforms, allowing members to offer prayers, encouragement, and practical help. This real-time connection and support can strengthen the bonds within the community and foster a sense of care and compassion.

Many churches rely on volunteers to support their various activities and initiatives. Social media platforms enable efficient coordination and communication with volunteers (Chowdhry, 2018). Church leaders can post volunteer opportunities, recruit helpers, and provide updates on ongoing projects. This streamlines the process of organizing events and ensures that volunteers are well-informed and engaged. Social media has emerged as a powerful fundraising tool for churches. Platforms like Facebook, Twitter, and Instagram offer features that allow churches to collect donations directly from their followers. They can share fundraising campaigns, highlight specific needs, and provide a secure way for people to contribute financially. Social media's reach and sharing capabilities can significantly amplify the impact of these fundraising efforts.

Earls (2020) stated that churches often use social media to share inspirational quotes, scripture verses, devotionals, and other faith-related content. These posts can serve as a source of encouragement, motivation, and spiritual growth for the congregation. By incorporating multimedia elements such as images and videos, churches can create visually appealing and engaging content that resonates with their followers. While social media offers numerous benefits for churches, it's essential to recognize potential challenges and use these platforms responsibly. Acheampong (2014), asserted that church leaders should be mindful of privacy concerns, online

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etiquette, and the need to maintain a balance between digital engagement and in-person fellowship. By leveraging social media effectively, churches can enhance their outreach, strengthen their community, and foster a deeper connection with their members.

Social Media Use among Churches in Ghana

The percentage of Ghanaians who use the internet is 19.6%. In Ghana, there are more than five million internet users (Internet World Statistics, 2015). In a nation where 71.2% of the people identify as Christians, this internet audience is highly important for spreading the Christian message (Ghana Statistical Service, 2012).

Many churches in Ghana place a high importance on using social media, but many also consider marketing and communication as a natural progression of evangelism, one of the central goals of the church (Acheampong, 2014). Many churches are starting to learn from for-profit businesses that using some well-known social media platforms, including Facebook, WhatsApp, Twitter, and Instagram to name a few, may be an efficient way to carry out their mission (Acheampong, 2014).

According to Dunlap, Gaynor, and Roundtree (1983), "churches" in the past were originally reticent to adopt such methods, particularly advertising. The explanations given were that marketing is too "worldly" (Acheampong, 2014) or that there hasn't been enough useful information for a religious organization to use (Cooper & McIlwain, 2000).

Today, the world, including Ghana as a nation, has paid more attention to the use of social media in church administration. Numerous studies show that churches use social media channels to draw in new members and keep existing ones. According to Appiah et al. (2013), churches in Ghana offer products and services and market

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them to their congregation and potential members through social media channels, just like other businesses do. Live preaching, general meetings, crusades, member interaction, keep-fit programs, church gaming activities, health education, visuals during Sunday church services, and other programs are among these services (Appiah et al., 2013).

The Church and the Negative use of Social Media

Acheampong (2014), stated that individualism on social media exposes users to individuals who want to undermine established Christian views, doctrines, and values. He added that the potential of Social Media to connect individuals from many walks of life, races, and religions might be used to influence users who use the site for religious reasons. Appiah et al. (2013), asserted that users are exposed to new behaviors as a result of this vast network of people from various backgrounds, which may have detrimental repercussions for their behavior. In other words, Facebook's power and influence over users overwhelms them by providing them with too many alternatives and connections.

On the other side, inappropriate photographs, sexual innuendos, and identity theft on Facebook have prompted some Christian leaders to quit the social networking platform (Badmos 2014). Christians must utilize social media with caution because of the aforementioned concerns about abuse. As a result, it's critical to comprehend the immediate and long-term implications of our status updates, photographs, comments, and blog posts. Because everything posted on social media is permanent and accessible to anybody, we must also examine the implications of each comment.

How Mega Churches Communicate

Despite growing attendance, membership, and donations across the Commonwealth, religious groups are failing to communicate with their audiences and organizational objectives on social media (Rowley, 2016).

Churches have always used radio and television broadcasts to reach out to the general population. Then followed the mass mailing or distribution of printed newsletters with updates and information. Churches have begun to embrace social media as a low-cost means of communicating with their congregations on a more frequent basis. People may use social media to personalize technology and hence self-report how they use it on a daily basis. Megachurches' regular websites serve as a hub for communication, community, and church identity via branding (Kim, 2017; Baab, 2018). Because each church has its own distinct culture, it's critical to figure out how to express that culture to individuals seeking for a home. The way a church is promoted is influenced by others' impressions. Megachurch leaders work hard to develop a well-known brand, despite the fact that no church can suit everyone. "As Christianity grows in popularity, churches and pastors are looking for fresh and creative ways to tap into popular culture" (Butterworth, 2011). These innovative communication techniques may be used through a range of channels, including social media platforms such as Facebook Youtube and Twitter.

People utilize social media and websites to discover more about a church, check out its services, and compare it to other churches. The majority of the time, church leadership is aware of this propensity throughout the trial period before fully committing. The internet offers churches with a wealth of chances to promote their fundamental principles while also taking advantage of the World Wide Web's everyday features (Campbell, 2005; Lindlof, 1998). These media allow the church and

its members to communicate freely, as well as give movie clips, music clips, and other common frames of reference that may be utilized to make a sermon more relevant and enjoyable. Attending non-denominational mega-churches is a different experience than attending established denominations. Smoke machines, video, live bands, electrical instruments, DJs, sophisticated lighting, text voting, hashtags on social media, popular secular songs, and other technologies are used by certain churches. Because they are not commonly recognized, the instruments that are occasionally employed to augment the religious experience are known to stir debate. Some researchers have studied the link between religion and technological use in greater depth.

Most urban Pentecostal Pastors use their church website or an electronic newsletter for mass outreach. Larger churches must learn how to use technology to communicate in mass, since it is one of the most effective ways to spread information, whether it be a recorded sermon or service hours. A significant majority of individuals allow this communication to take place since it fits in with what they already do on a daily basis. The use of technology in spiritual practice is analogous to previous experiences with technology in business and leisure (Wyche, Haye, Harvel & Grinter, 2016). People frequently abandon churches because they do not feel welcome or have a positive relationship with the pastor. This question must be answered consistently by the megachurch (Twitchell, 2014, p. 85). What is the most efficient way to communicate with a large group of people? This difficult endeavor necessitated church leaders immersing themselves in regular interactions. Reaching out to others can take many forms, including social networking, internet preaching, and sending prayer requests.

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To put it another way, mega churches must stay current in the eyes of their viewers by paying attention to social media trends, popular news subjects, important international events, and other current concerns. Pastors could either mention the economy, utilize it as a sermon topic, or spend a few weeks performing a comprehensive series on the matter when the economy is in a slump and many people are losing their jobs at the same time. A series is a compilation of sermons that address multiple biblical topics over a length of time and focus on the same topic for a few weeks. Another example is the use of hashtags by a megachurch during a campaign or large event weekend. As a preacher may advise, post a photo of your favorite Bible passage on Instagram and add the hashtag "# myverse!" Developments in the outside world's media reflect changes in the church's media. Understanding the interplay between this church culture and the outside world is at the core of our research.

History of the Methodist Church Ghana; Kumasi Diocese in Perspective

History of Methodism

The Methodist movement, also referred to as Methodism, is a historical collection of Protestant Christian denominations. It began as a revival movement within the Church of England in the 18th century, but after John Wesley's death, it broke away. He has nearly 80 million followers on social media now. The Methodist Church is noted for its rich musical legacy, and Charles Wesley is credited with authoring most of the hymnody (Abraham & Kirby, 2009). In order to fulfill Christ's charge to proclaim the gospel and serve everyone, these ideals, known as the Social Gospel, are realized through the construction of hospitals, orphanages, soup kitchens, and schools. In terms of liturgical usage, the movement embraces a variety of liturgical forms ranging from high church to Low Church. The Methodist Church is

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known for its rich musical heritage, with Charles Wesley responsible for the majority of hymnody (Abraham & Kirby, 2009).

Ghana Methodism Today

With 800,000 members, 2,905 churches, and 700 pastors, the Methodist Church of Ghana is one of Africa's major Methodist groups as an autonomous body. It is related with the British Methodist and United Methodist churches in the United Kingdom. The Wesleyan Methodist Church began missionary activity in Ghana in 1835, when Joseph Rhodes Dunwell arrived on the Gold Coast (Richard, Foli, 2008). Protestants created the Methodist Church in Ghana, as did the mother church. In the 15th century, Roman Catholic and Anglican missionaries first visited the Gold Coast. During the reign of Philip Quaque, a Ghanaian preacher, the Anglicans established a school in Cape Coast. The Society for the Propagation of Christian Knowledge provided Bible copies and study materials to graduates of this school.

Captain Potter of the ship Congo gave Bibles to one of the resulting Bible study groups, William De-Graft. Along with the Bibles, a Methodist missionary was deployed. During the first eight years of the church's existence, eleven of the church's twenty-one Gold Coast missionaries perished. Thomas Birch Freeman, a pioneer of missionary growth, landed on the Gold Coast in 1838. Between 1838 and 1857, he propagated Methodism from the seaside to Kumasi in the Asante interior of the Gold Coast. With the help of William De-Graft, he established Methodist Societies in Badagry and Abeokuta, Nigeria (Chilcote & Laceye, 2018).

By 1854, the church had been divided into circuits, each with its own district chairman, T. B. Freeman. Captain Potter of the ship Congo sent Bibles to William De-Graft, a member of one of the resulting Bible study groups. Along with the Bibles, a

Methodist missionary was deployed. Eleven of the twenty-one Gold Coast missionaries died in the first eight years of the Church's existence. In 1838, missionary pioneer Thomas Birch Freeman arrived on the Gold Coast. He spread Methodism from the coast to Kumasi in the Asante interior of the Gold Coast between 1838 and 1857. He established Methodist Societies in Badagry and Abeokuta, Nigeria, with the support of William De-Graft (Chilcote & Laceye, 2018).

Kumasi Diocese of the Methodist Church Ghana

The Kumasi Diocese was created as a result of a missionary activities by the Wesleyan Methodists in Ashanti, spearheaded by the Rev. Thomas Birch Freeman, in 1839.

Prior to this, Mr. James Hayford, a representative of the British Merchant Company Administration in Kumasi, had started a Methodist Fellowship of a sort in Kumasi.

Rev. Thomas Birch Freeman encountered several obstacles on his first missionary trip to Kumasi. Notable among these was the long delay he faced in Kusa (his first stop in Ashanti) and Fomena due to the confused notions held concerning the nature of his mission enterprise. Rev. T. B. Freeman was eventually admitted by the King, Nana Kwaku Duah, into Kumasi on 1st April, 1839; after he had waited patiently in Kusa and Fomena for a total of 48 days.

In Kumasi, as Rev. Freeman recounted in his journal, he and his entourage were warmly received by the Asantehene and his Court. The King allowed him to preach in the streets and he was again given the opportunity to conduct two divine services during his stay. At this stage the seed of Methodism in Ashanti and what was to become the Kumasi Diocese had just been sown.

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On April 15th 1839 Rev. T. B. Freeman returned to the Coast. He came back to Kumasi in December, 1841 bearing gifts for the Asantehene. These gifts comprised a carriage, a table, twelve chairs, a table linen, dinner, breakfast and tea sets and a portrait of the Queen. He also returned with the two Asante Princes, John Owusu Ansah and William Owusu Kwantabisa, who had been sent to England to signify Asante's commitment to the 1831 Treaty. By 1842 the Asantehene had permitted, on Rev. Freeman's request, the establishment of the first mission post in Kumasi. The King further provided the mission with land at Krobo Odumase (K.O.) with which they were to establish this post. Interestingly this land houses a number of properties of the Methodist Church Ghana. Significantly this includes the Nana Kwaku Duah I Methodist House which serves as the Diocesan Headquarters.

The historic attainment of Autonomy by the Methodist Church Ghana in July, 1961 saw the birth of five new Districts, with the Kumasi District inclusive. The Subsequent adoption of the biblical pattern of Episcopacy by the Methodist Church Ghana in 1999, transformed the Kumasi District into the KUMASI DIOCESE. According to the Diocesan archivist (Boadi Mensah) there are currently 40 circuits in the Diocese making it the biggest in the whole connexion. As at 2022, the population of the Diocese was estimated to be around 115,936, with 37.9% being males and the remaining 62.1 comprising of females. It is however worthy of note that; three Districts (Now Dioceses), Sunyani, Obuasi and Effiduase were carved out of the then Kumasi District. The Diocese is currently headed by the Diocesan Bishop in the person of Rt. Rev. Stephen Kwaku Owusu, seconded by the Diocesan Lay Chairman, Dr. Christopher Larbi and assisted by Very Rev. Sampson Obeng - Adjei and Very Rev. Solomon Bruce serving as Synod Secretary and Assistant Synod Secretary respectively. The Kumasi Diocese, as it is now known, has been in actual

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existence since 1961 and just like the unrelenting missionary seed that germinated into the Diocese; the Diocese has never rested on its oars in its core business, which is evangelization. The rapid growth of the Diocese and its subsequent divisions testifies to this fact.

Challenges in the Use of Social Media for Church Activities

The utilization of social media platforms has a very good effect on how church activities are conducted. It does, however, provide certain difficulties.

Chukwudi et al. (2016) found out in their study on the "use of ICT and social networking websites as a tool for evangelism that one issue impeding churches' use of social media was the unstable nature of the internet. Akakandelwa (2015), supported that while infrastructure tools like a computer setup or tablet were always accessible, the availability of the internet made it exceedingly challenging to connect with the general public via social media.

Training plays a crucial role in the successful and efficient use of technology in the field of information systems. According to Okyere, et al. (2011), inadequate training is a major reason why church leaders are mismanaging social media platforms. Aduloju et al. (2009), asserted that lack of training on the subject matter may cause members to do things that go contrary to the teachings of the church.

In addition, Andrews (2011), revealed that the demise of privacy can pose threat to the use of social media. That is, consumers may have more choices and controls over their data, these things weren't necessarily beneficial. The article went on to say that because privacy was violated when people "shared" information on social media platforms, it was risky. Asamoah-Gyadu (2007), suggested that churches should use caution when posting anything online, but this does not necessarily imply

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that social media platforms as a whole are unsafe and could harm the institution. When we consider churches that have numerous ministries and cater to vastly different audiences, this becomes a problem.

Empirical Review

Empirical research on the impact of social media on Christian evangelism provides insights, thereby shaping the understanding of how digital platforms influence religious outreach. Studies such as those conducted by McQuail (2016), have focused on quantitative metrics like likes, shares, and comments to measure the engagement levels of evangelistic content on social media platforms. These metrics serve as indicators of the content's reach and effectiveness, offering valuable data for assessing the impact of social media in disseminating the Christian message.

Qualitative investigations, as demonstrated in the works of Harrigan et al. (2021) have delved into the experiences of Christian evangelists using social media. These studies have explored the challenges faced by evangelists online, the strategies they employ, and the outcomes of their efforts. Additionally, comparative analyses by Roy (2021) have compared traditional evangelistic methods with social media-driven approaches, shedding light on the effectiveness of these different strategies.

This body of research collectively provides a nuanced understanding of the multifaceted impact of social media on Christian evangelism. These studies offer valuable insights for religious organizations and practitioners, guiding them in leveraging social media platforms effectively to engage with broader audiences and spread the Christian message in innovative ways. As the digital landscape continues to evolve, these empirical findings remain crucial for informing and adapting evangelistic efforts in the context of contemporary communication technologies.

Theoretical Framework

Several theories underpin the use and impact of social media use on Christianity. First, the Social Cognitive Theory posits that individuals learn and adapt behaviors through observation and imitation, emphasizing the role of social influence in shaping attitudes and beliefs (Roy, 2021). In the context of social media, this theory highlights the potential for online interactions to facilitate the spread of Christian evangelism by encouraging observational learning and peer modeling.

Additionally, the Diffusion of Innovations Theory explores the process through which new ideas, practices, and technologies spread within a social system (Frieman, 2021). By applying this theory, the study examines how social media platforms act as channels for disseminating religious messages and practices, leading to the adoption of evangelistic activities among different social groups.

Furthermore, the Theory of Planned Behavior is employed to analyze the intentions behind social media users' engagement in evangelistic activities (Harrigan et al., 2021). This theory suggests that attitudes, subjective norms, and perceived behavioral control influence individuals' intentions to perform a behavior. In this context, the theory helps assess the factors that drive Christians to utilize social media platforms for evangelism, including their beliefs, the influence of their social networks, and their perceived ability to effectively evangelize online.

These aims to provide a comprehensive understanding of the impact of social media use on Christian evangelism, shedding light on the psychological and social mechanisms that drive evangelistic activities in the digital age.

Conceptual Framework

Conceptual framework describes variables in the study and the links that exist between them. It explains the key variables (dependent and independent) and the relationship that exist between them in order to support the research and help in making meaning of subsequent findings. The description and relationship between variables is either represented in a graphical or narrative manner. This means that a conceptual framework simplifies the questions and objectives of enquiry.

Social Media Use
Facebook
Twitter
Instagram
Youtube

Data bundles
Smartphones
Laptops
Desktop computers
Internet connection

Christian Evangelism
- Preaching
- Teaching
- Testimonies
- Discipleship
- Community
- Engagement

Impact on Outreach
- Engagement with different audiences
- Attracting new believers
- Fostering relationship with interested individuals
- Conversion and discipleship

Figure 1: Conceptual Framework

Source: Author's construct

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Conceptual framework of the study consist of three dimensions that depicts social media Christian evangelism. Modern day Christians in the study and as suggested by Gangneux (2019), were assumed to be active creators and consumers of social media contents. The conceptual framework outlines the key elements and relationships that will be examined in studying the impact of social media use on Christian evangelism. It consists of three main components, Social Media Platforms, Christian Evangelism, and Impact Factors. Social Media Platforms focuses on various social media platforms used for communication and interaction, such as Facebook, Twitter, Instagram, YouTube, etc. It explores the features, functionalities, and reach of these platforms and their potential for facilitating Christian evangelism. This will help to undertake Christian evangelism which represents the practice of sharing the Christian faith and spreading the Gospel message. It includes various activities and strategies employed by Christians to reach out to others, such as preaching, teaching, testimonies, discipleship, and community engagement. The impact of social media use on Christian evangelism include level of interaction and engagement with content (likes, comments, shares). Viral potential and organic reach of the shared content. Number of conversions or individuals expressing interest in Christianity. Effectiveness of social media in facilitating follow-up, discipleship, and nurturing new believers. Long-term impact on individuals' spiritual growth and commitment to the faith. In this framework, social media platforms act as the medium through which Christian evangelism is conducted. The impact factors, consisting of reach and engagement, message effectiveness, and conversion and discipleship, influence the effectiveness and outcomes of evangelistic efforts on social media.

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CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

In order to address the research topics, this chapter goes into detail on the data collection techniques used. To choose the best research approach to use, the methodology makes use of the numerous variables discovered throughout the literature review. It provides information on the study population, sample size calculations, and research procedures, including the research design methodology. It also describes the data gathering tools, data processing, and analysis procedures used to meet the goals of this study. The design chosen for this investigation is explained in the following sections.

Research Design and Approach

The research was done in a descriptive manner. Thus, the study identifies the nature of a phenomenon and reports on them. Descriptive research comprises obtaining data to test hypotheses or answer research questions about the study's subject's current state (Bryman, 2004).

According to Kombo and Tromp (2006), the primary goal of descriptive research is to define the characteristics of the target population, make specific predictions, and assess associational connections.

There are two distinct forms of research approach. A quantitative research technique is typically objective, and it necessitates the use of defined measurements. Its goals are to establish facts, describe phenomena, quantitatively explain phenomena and anticipate phenomena. A quantitative research method is usually objective and requires the use of certain measures. It refers to studies that get their results from

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statistical analysis. In quantitative research, questionnaires are widely used to collect information. The other form of research approach is qualitative which mostly uses interview guides to solicit for narrative information. The study adopts a mix of this in a parallel convergent manner. Thus both, qualitative and quantitative instruments and data was utilized concurrently for data collection and analysis to establish how social media has been applied by the Kumasi Diocese of the Methodist Church of Ghana.

Target Population

A research population is described as a well-defined collection of people or things who have similar features or attributes (Polit et al., 2006). Mugenda and Mugenda (2013) define a target population as the group to whom the researcher aims to apply the findings of the study. The population of this study included church leaders like Ordained Ministers, Lay Preachers, Chapel Steward, Fellowship Leaders and congregants from the Kumasi Diocese of the Methodist Church of Ghana. In all, the total number for the above population was 9783.

Sample/Sampling Technique

The Reverend Ministers, Lay Preachers, Chapel Stewards and fellowship leaders were purposively sampled. According to Creswell (2012), researchers use purposeful sampling to choose individuals and locations in order to learn about or comprehend a phenomenon. Consequently, 35 Reverend Ministers, Evangelist, Lay Preachers and fellowship leaders from the Kwadaso Methodist Church were purposively selected for the study. Congregants, on the other hand, were selected using a convenience sample strategy, which provided participants who were easily available. The poll included 370 participants including the leaders This was done based on Krejcie and Morgan (1970) that If the population is nine thousand seven

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hundred and eighty-three people (9783), the total sample size for the research should be three hundred and seventy (370) people (9783).

Data Collection Sources and Methods

The study included both primary and secondary data. Primary data was used to answer the major research questions like the use, effect and challenges of social media use while secondary data helped in acquiring information on policies and arrangements on social media usage as part of understanding how the Church utilises social media.   In collecting primary data questionnaire was used. Prior to collecting the data permission was sought from the Superintendent Minister In-charge of the Methodist Church of the Kumasi Diocese of Ghana.

During the survey, congregants were given a questionnaire to fill out during church services. The questionnaire was mainly semi-structured. Thus, it included both closed-ended and open-ended items.

The researcher was supposed to pick up the questionnaires on the same day they were distributed. A systematic interview guide was also used to collect data from the church leaders like ordained ministers, lay preachers, chapel Steward and fellowship Leaders (youth and women fellowships).

Secondary data, according to Khothari (2004) is data gathered and examined by a person other than the researcher. Therefore, secondary data was gathered to fill in the identified data gaps in secondary data, serving as a benchmark for subsequent primary data collection. Data on policies of the Methodist Church in general and that of the Kumasi Diocese was mainly obtained here. The researcher used reports, books, the web, and journals in collecting the secondary data.

Data Analysis

In evaluating the field data gathered, descriptive statistics was used as a primary approach of data analysis. The data analysis would begin with the editing and review of the individual pieces of data to discover trivial errors, things that were incorrectly answered, and any blank spaces left unfilled by the respondents. All quantitative responses from the questionnaire would be processed using the computer statistical tool for social scientists (SPSS version 20).

With the use of the relevant software, frequency tables containing the data were integrated, tabulated, and categorized in order to respond to the research questions and achieve the study's goals.

On the other hand, when using the qualitative technique to analysis, deductions and analysis were applied in the form of quotations. The initial research questions served as a guide for the data analysis to see whether there was a relationship between the topic and the findings. The data that was analyzed resulted in significant discoveries and the creation of useful recommendations. A statistical presentation of the actual results of the respondents' input in the form of tables and graphs was used to support the examination of each question.

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CHAPTER FOUR

ANALSIS AND DISCUSSION

Introduction

The previous chapter focused on methodological framework for the investigation. In other words, the chapter detailed about the data collection strategies used to address the study issues. Additionally, it covered the research design and sample size calculation.

Following that, this chapter present results obtained from the survey. It elaborates the respondent's perceptions on the issues contained in the questions. That is, it assessed how social media is used, its policies (if any) for the Kumasi Diocese of the Methodist Church Ghana for Christian Evangelism and pastoral messages communication. It also talked about the impact of social media on Christian evangelism as well as the challenges with regard to the use of social media.

The Usage of Social Media

This section of the chapter elaborates on the forms and nature of social media activities of the Kumasi Diocese of the Methodist Church for its evangelistic and missionary activities.

Online Presence of clergy of the Kwadaso Circuit of the Methodist Church Ghana

As a general convention, the Kumasi Diocese of the Methodist Church Ghana has recommended that clergy maintain an internet presence by having an active social media profile, a blog, or at minimum a bio and contact information on their society's social media platforms. The Diocese also encourage clergy to take advantage of all the positive benefits of social media while remaining aware of potential areas of

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concern. Clergy are employed to use collegiality and discretion; to be respectful of privacy; and to be safe when using social media. Clergy are encouraged to be open to "friend-ing" members of their congregation - preferably accepting an invitation; rather than initiating a friend request.

Stewardship and Boundaries on the Use of Social Media by Kumasi Diocese of Methodist Church Ghana

The Bishop of the Kumasi Diocese of the Methodist, Rt. Rev. Stephen Owusu in an interview with the researcher stated that indicates the key boundaries for the *"the church believe that while Social Media is a gift, our Wesleyan theology reminds us that even good things must be consumed and used in moderation"*. Rtd Rev. Stephen Kwaku Owusua further added *when using social media, please remain attentive to the stewardship of your time and the time of others. Always maintain appropriate boundaries with others and take care to watch for the proverbial "slippery slope." It is important to use care in your language, as meaning and tone are often lost in translation. Knowing this, it is important that we take the time to carefully craft words, especially when dealing with potentially sensitive topics. If you would hesitate to say something in person, it is best not to say it via social media. Remember the Wesleyan commitment to care for others. When using social media, ask yourself the General Rules: Does this do harm? Does this do good? Does this help others to attend to the ordinances of God? Does this reflect love of God, neighbor and self? Ask yourself: What is the purpose of this post?"* Among the boundaries are discussed subsequently:

i.   **Confidentiality on the Use of Social Media**

Key issue is how information is being sent from the Kumasi Diocese of The Methodist Church Ghana to the various circuits. In the Kumasi Diocese the governing body is the Synod, which meets in public (apart from agreed closed sessions.) All of the non-confidential reports are published on the Diocese social media platforms online or to buy in print form beforehand. The media are invited, audio is streamed live in most of the Diocese programmes and events. The Committee on Ministries and some Synod sections are held in camera, but the agenda and non-confidential papers are published online in advance, a press release is issued immediately after and a report written by the Synod Communication and Public Relations office appears in the Methodist Church Ghana Magazine dubbed Methodist Times. The Various Strategic bodies such Ghana Methodist Students Union (GHAMSU) which forms part of the Diocesean organs runs their social media accounts separately from the Diocese's main platforms. In all instances, members of the public visiting the Conference, Crusade, all Diocesan activities are mostly encouraged to use social media to report live from the meeting. They could 'blog' or 'tweet' what is going on. They could change their Facebook status to indicate delight or displeasure with decisions made. They could take and upload photos, audio or video of the meeting or people addressing it.

Speak for yourself and not the Methodist Church

Clergy men in the are encouraged to give their opinions, especially on hotly debated topics, can be construed as making a statement on behalf of the Diocese. However, to be on the safer side they are advised to say nothing at all especially if they are inclined to make a statement on policies or theologies contrary to the Diocesan position as well as the Methodist Church Ghana as a whole.

Even with a disclaimer, by virtue of your position in the community, what you say and do does reflect on your church as well as the denomination. Reverend Ministers are permitted to speak on national issues by stating their personal positions but are required to refer all media interviews regarding a current national event or topic to conference office where the Presiding Bishop is the head.

Pastoral Communication Structure of the Kumasi Diocese of the Methodist Church Ghana

The communication structure in a way defines the caliber of information discussed. Information that has a high gravity of impact on the church's operation will move up higher the communication structure to get the needed discussion. It is in line with West and Turner (2013), who indicated that when it comes to enhancing an organization's production, information is processed, transmitted, and comprehended differently depending on a variety of factors, including managers' personalities, workers' personalities, cultural backgrounds, both managers and employees' exposure, and more.

The pastoral communication structure of the Kumasi Diocese is guided by the Constitution and the Standing Orders (SO) of the Methodist Church Ghana. Communications over the years been in descending order of magnitude which is flows from the apex level to the lowest hierarchy of the church. Generally, pastoral communication emanates from the connexional to the diocese, the circuit and then the societies. According to the 2001 Constitution of the Methodist Church Ghana the Methodist Church Ghana has a communication structure that links the highest officer of the organization to the lay member of the church. The flow of communication follows the path of the Connexional Structure, which has the Conference at the top and various departments categorized under four directorates.

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The Connexional Structure has the Conference at the top and is comprised of the General Purposes Council and Registered Trustees. The Presiding Bishop reports to the Conference, Diocesan Bishops reports to Synods, Superintendent Minister's report to Quarterly Meeting, Ministers In-Charge/Caretakers report to Society Meetings. The Presiding Bishop is the Chair of the Council of Bishops and also the Advisory Council. He also oversees internal audit affairs, legal affairs, public relations, ecumenical, international and socio-economic affairs. Reporting to the Presiding Bishop are the Lay President and Administrative Bishop. The Administrative Bishop oversees activities such as planning, research and growth; human resource and administration; history, archives and library; communications and publications; internal affairs; legal affairs; public relations; ecumenical, international and socio-economic affairs; and the Methodist Development and Relief Services (MDRS). Reporting to the Administrative Bishop are four directorates and accompanying advisory teams.

The four directorates include General Directorate for Ministry, General Directorate for Finance and Development, General Directorate for Social Services, and General Directorate for Education and Youth Development. Each of these four Directorates have various departments of focus that they oversee. The General Directorate for Ministry oversees the Ordained Ministry, Lay Ministries, Children's Ministry, and Evangelism, Mission and Renewal Ministry. The General Directorate for Finance and Development oversees Finance, Resource Mobilization, and Property, Procurement and Development. The General Directorate for Social Services oversees Health and Sanitation, Gender and family Issues, and Agriculture and Environment. The General Directorate for Education and Youth Development oversees Pre-Tertiary

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Education, Tertiary Education, Youth Ministry and Development, and Non-Formal Education.

The Connexional Structure links all aspects of the church's hierarchy together. Thus, from the Conference, which is at the national level, the Diocese which is at the regional level, the Circuit which is at the district level and the Society which represent the local churches.

Internally, the communication flows from the Presiding Bishop's office down to the Diocesan Bishop's office and then to the Circuit and to the Societies. There are also the Coordinating offices and Directorates. The communication aspect of the Connexional Structure is under the Presiding Bishop. The Presiding Bishop serves as the mouthpiece of the organization and speaks on behalf of the church whenever there is a matter that demands an opinion from the Methodist Church Ghana.

As a way of using the media as an effective tool in spreading the Gospel, the Diocese through the Renewal and Evangelism Directorate since 2012 begun a traditional mass media communication programme dubbed **ASEMPA DAWURO** on TV and Radio which features teachings by the Bishop and other key personalities/ events organized by the Diocese. This broadcast which begun in 2010 on GTV is still ongoing and currently features on WTV, Kessben TV and Kessben FM. There are records of transformed lives and minds with testimonies even among non- Methodists. As part of the Diocese evangelism programme, what started as Annual Diocesan Camp Meeting by past Bishops has been groomed to a more grand annual revival meeting called Prophetic Convention. This Revival meeting is held annually at Kumasi characterized by sound teachings, prophetic ministrations and prayers. This programme is always broadcasted live on all official social media platforms of the

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Diocese including YouTube, Facebook page, while pictures are shared on WhatsApp, Instagram and other relevant platforms as part of evangelism.

Social Media Platforms accessed by the Kumasi Diocese of the Methodist Church Ghana

Among the key social media platforms used by the Methodist church are as follows:

Blog or Weblog – personal website (sometimes shared with friends) on which regular articles – 'posts' - are published and comments are invited. These posts often include links to other 'blogs' or social media content. The Kumasi Diocese of the Methodist Church currently has an established website run by the church to provide period general information about, the administrative Structure of the Diocese, personalities such as the Bishop, Synod Secretary and other workers for the Diocese. This site was the first social media platform created to provide information to the public and the church somewhere 10 years ago.

Facebook – the most popular social networking website, with over 350 million users worldwide. Build networks of 'friends': it affords people to share what they are up to and keep tabs on what they are doing, leave messages, arrange social events, join in groups, campaigns, etc. The Diocese currently operate a Facebook page accounts with about 6 thousand followers, 90 unique visitors a week with average of 1 post per week. This six thousand Facebook page followers simply represent less than 10 per cent of the total the population of the Diocese is estimated to be around 115,936, with 37.9% being males and the remaining 62.1 comprising of females.

Twitter – Increasingly popular. Sign up for an account and you can upload short messages of 140 characters called 'tweets'. People commonly 'tweet' regularly

throughout the day, often using a mobile phone. People can 'follow' (i.e. view the tweets, or 'twitter stream') of anyone they like.

YouTube – Video sharing website. Free and easy to upload video from your computer or mobile phone. Has caused controversy over copyright infringement. Lots of video is also user-generated, often from cameras on mobile phones.

Respondents Utilisation of Social Media Platform of the Church

The study explored the awareness of respondents' awareness of the existence of social media. The awareness of a particular parameter informs its usage. The study revealed that all the respondents were aware of the existence of social media. That is all the 346 respondents responded in the affirmative that they were aware of the social media platforms adopted by the church. It can be deduced that the majority of church leaders and members were aware of the available social media platforms that the churches use to run their daily activities

Access and Forms of Social Media Platform Used

Accessibility to social media account informs how members access information on social media platforms. From the survey it was realized that majority (98.8%) of the respondents have acquired social media accounts while 1.2% do not have access to social media accounts. This indicates that respondents have high access to information on social media as a result social media evangelism could be accepted by members of the church in the Kwadaso Circuit.

The study further explored the type of social media accounts used the respondents as presented in table 1. This was done to measure the most used social media platform among the members of church. It was realized that the 12% of the respondents accessed social media through email accounts. Text message accounts

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also recorded 12.4%, while 9% also used instant message accounts. Moreover, Facebook accounts recorded the majority that is 22.3%, and Twitter accounts 22%, blogging 10.7% and YouTube account 11.6%.

Table 1: Type of Social Media Account used by Respondents.

Social media account	Number of Respondents	Percentage (%)
Email account	42	12
Text message account	43	12.4
Instant message account	31	9
Facebook account	77	22.3
Twitter account	76	22
Blogger	37	10.7
YouTube account	40	11.6
Total	**346**	**100**

Source: Field Survey, 2023

It was surprising to realize that only 9% of respondents utilize instant messaging programs which is perceived to be one of the most common applications observed in churches is text messages sent from a church smartphone to a member with whom they have a relationship. This could be attributed the fact that, social media has produced an account that allows you to speak with only the people on your contact list. The church only communicates with members on their contact lists on instant messaging applications like WhatsApp, and messages are sent to individuals on their lists, but these apps generate new groups. This implies that, on instant messaging programs like WhatsApp, the church only communicates with members on their contact lists, and messages are sent to individuals on their lists, but these apps create new groups. Despite the large number of respondents having accounts study indicated that that not even half of them 148 (42.8%) post statuses about their faith every day. However, in all, the study indicated that the majority of Church members

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of the Kwadaso Circuit of the Methodist Church Ghana are abreast with the use of social media.

These findings support the works of Chiluwa (2013) who investigated "Community and Social Interaction in the Digital Religious Discourse in Nigeria, Ghana, and Cameroon." However, the findings contradict the works of Lacy (2021) and Burnet (2013) who founded Twitter and Instagram respectively as the most use social media platforms as far as church activities were concerned.

Time Spent in a Typical Session

The study explored how much time the respondents spend on social media per day as shown in figure 2. Majority of the respondents, thus, 91 people representing 26.3% spent 30 minutes to 1 hour in a typical session. Significant number (25%) also spent 15 minutes to 30 minutes on a typical session. 18% also spend 1 hour to 2 hours on social media per day. Additionally, 21 people representing 61% spend 3 hours to 4 hours and 9.1% of the respondent spent more than 4 hours on a typical session on social media. Figure 2 presents the time spent in a typical session.
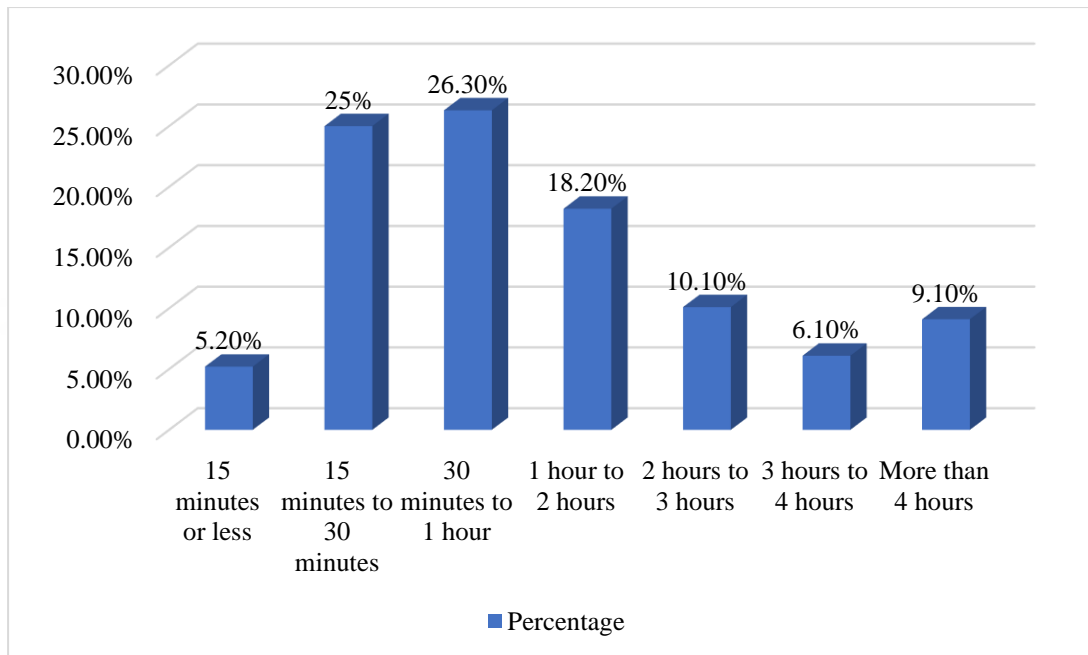
Figure 2: Time Spent in a Typical Session

Source: field survey, (2023)

These findings suggest that the church members in Kumasi Diocese spent considerable amount time on social media. That is majority of the respondents spent at least half an hour and more a day on social media. This suggest that being on social media for the majority of the respondent is part and parcel of their daily routine. This suggest social media could therefore be highly utilized for evangelism and missionary works. This finding conforms to Tarima (2016), who indicated that most Catholic young people in the diocese of Moshi are on social media of the time.

Means of Accessing Social Media

When users become aware of an information system platform, the next important factor is to find out the extent of its use since that will determine its productivity or how fruitful the service would be. Several questions were asked and responses were obtained. Access to a social media platform is one of the critical factors that determine the extent of its uses. In light of this, respondents were asked

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to indicate the devices they used to access the available social media platforms. The responses are captured in Table 2.

Table 2: Means of accessing Social Media

Means of access to social media	Frequency	Percentage (%)
Smartphone	153	44.2
Tablet	129	37.3
Computer	54	15.6
Other	10	2.9
Total	346	100

Source: Field Survey, 2023

From table 2, it can be seen that majority of the respondents 153 (44.2%) accessed social media platforms used by the church through smartphones. Another 129 people forming 37.3% of the respondents use tablets as means to access social media whiles 54 people representing 15.6% also use computer to access social media. This result shows that smartphones are considered a necessary device used widely by the church to access social media. Also, the majority of individuals use their phones to access social media, and smartphone use is widespread among both young and old people. This is to ensure that they are aware of their usage of social media, but only for personal purposes. On their phones, the majority of members have three or two social media accounts. As a consequence, the Methodist church is allowed to teach its members about social media accounts and urge them to follow them.

Access to Networking

The study further explored the readily available access to networking of the respondents. As indicated in figure 3, it was revealed that majority thus, 332 people representing 96% of the respondents indicated that they have readily available access to networking whiles 14 people (14%) do not have access to readily available

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network. Figure 3 shows the percentage of the respondent with readily available access to networking.
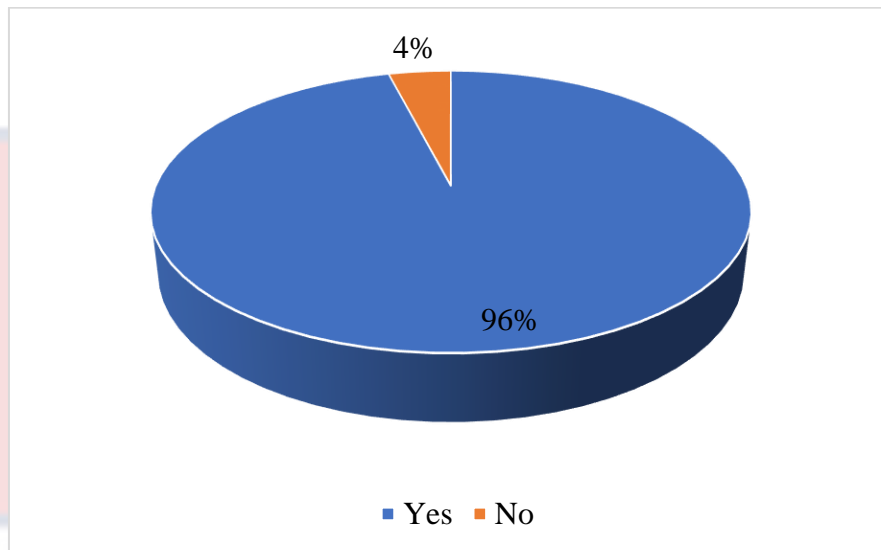
Figure 3: Readily Available Access to Networking

Source: Field Survey, 2023

The Role of Social Media on Pastoral Messages Communication in the Kwadaso Circuit of the Methodist Church

The majority consisting of 67.6% of participants agreed that the effective use of social media enables them to pray regularly (mean score of 3.69); believe Jesus is the Son of God (mean score of 3.67); feel like they have a personal relationship with Jesus (mean score of 3.65), and learn the Bible as an important part of their life (mean score of 3.64). Other details indicating the role of social media is presented in Table 3.

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Table 3: Role of social media on Pastoral Message

S/N	Statement	1	2	3 N (%)	4 N (%)	5 N (%)	Mean X	SD
1	It is a great tool especially to reach across vast miles and deepen faith	0	0	10 (2.9)	253 (73.1)	83 (24)	4.78	1.23
2	It can be an effective way of communicating faith sharing			13 (3.8)	220 (63.6)	113 (32.7)	4.67	1.34
3	It can be used in; preaching, strengthening people spiritually, civilization, cover the gap between rural and urban you can access much youths whose majority do not attend mass	0	0	12 (3.5)	164 (47.4)	170 (49.1)	4.56	1.35
4	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 these days.	0	0	15 (4.3)	225 (65)	106 (30.6)	4.48	1.36
5	It can help spread the faith to a majority of people, especially youths.	0	0	18 (5.2)	238 (68.8)	90 (26)	4.32	1.37
6	Social media is universal. Through them, faith doctrines and documents are spread all over the world within a short period.	0	0	12 (3.5)	244 (70.5)	90 (26)	4.25	1.38
7	Social media is the most effective tool in faith sharing since it is accessible to most people nowadays and in many places	0	0	14 (4)	242 (69.9)	90 (26)	3.89	1.39
8	It is very good because of the effect the technology has in reaching a huge number of people in minutes as a matter of sharing.	0	0	10 (2.9)	211 (61)	125 (36.1)	3.76	1.41
9	People are somehow aware of their faith through social media	0	0	18 (5.2)	141 (40.8)	187 (54)	3.72	1.43
10	They are among the effective way of sharing faith because through social media you get access to many youths and it's even easier to make them share whatever you want them to share with others as it's simple to share through social media	0	0	11 (3.2)	166 (48)	169 (48.8)	3.61	1.44
11	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 sin, by following the commandment of God.	0	0	15 (4.3)	111 (32.1)	220 (63.6)	3.39	1.45

12	Since many uses it, it should be used effectively to spread the gospel.	0	0	18 (5.2)	238 (68.8)	90 (26)	3.28	1.46
3	It has been of great importance since it has made many learn and know God. People learn about different religions and sects. Some have to know the truth and choose true faith.	0	0	12 (3.5)	244 (70.5)	90 (26)	3.25	1.47

Source: Field survey, 2023

The study reveals that 253 respondents (73.1%) agreed to social media is a great tool especially for reaching several miles and deepening faith (mean score of 4.78, SD - 1.23). The study results showed that 220 (63.6%) agreed that social media use can be an effective way of communicating faith sharing (mean score of 4.67, SD - 1.34). Moreover, 170 (49.1%) strongly agreed that social media use can be used in; preaching, strengthening people spiritually, civilization, reducing the gap between the rural and urban settings; hence, reaching out to many youths who do not attend mass (mean score of 4.56, SD - 1.35).

Furthermore, 255 (65%) agreed that the use of social media with faith sharing in evangelization is of vital importance, especially in this century. This is because most young men and women have easy access to social media these days (mean score of 4.48, SD - 1.36). In addition, 238 (68.8%) agreed that social media use can help spread the faith to the majority of people, especially; the youth (mean score of 4.32, SD - 1.37). Also, 244 (70.5%) agreed that social media is universal. Through these, faith doctrines and documents are spread all over the world within a short period (mean score of 4.25, SD - 1.38). Moreover, 242 respondents (69.9%) agreed that social media is the most effective tool in faith sharing since it is easily accessible to most people and universal in recent times (mean score of 3.89, SD- 1.39). Moreover, 211 (61%) agreed that social media use is very important because the internet makes

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it easier to reach out to a large number of people within minutes of sharing information (mean score of 3.76, SD - 1.41)

Additionally, 169 (48.8%) strongly agreed that social media is among the most effective ways of sharing faith because through that, one can get access to many youths and it's even easier to make them share their faith (mean score of 3.61, SD - 1.44). The study results indicate that majority of the respondents, 220 (63.6%) strongly agreed that people use it in preaching the word of God; which aims at reducing crimes such as robbery, rape, theft, prostitution and drug abuse (mean score of 3.39, SD - 1.45). Also, 244 (70.5%) agreed that it has been of great importance since it has made many learn and know God; people learn about different religions and sects. Some have to know the truth and choose true faith (mean score of 3.25, SD - 1.47).

According to the findings, the majority of respondents to question three of the survey believe that this can assist in transmitting messages to young people who do not attend mass on a regular basis or at all. To put it another way, social media should only be used in current church activities if a significant amount of education is provided to individuals who are unfamiliar with the social media revolution or the internet in general. Point 12 raises the question of whether it should be utilized to successfully propagate the gospel. This is to remind you that there is still a lot to learn about communicating using social media. The way social media is utilized in the church perplexes many churchgoers. Depending on this, the young may be antagonistic towards it, whereas the aged may be unaware of it. It's also conceivable that the kids would object since it would interfere with their internet usage. However, 90 people (26%) believe that Christian teachings may be disseminated through social media.

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Challenges of Social Media Use on Christian Evangelism

There were several challenges identified with the use of social media in Christian evangelism. Identifying the challenges hindering the effective operations of social media evangelism is crucial since it will inform future decisions. Respondents were questioned about the difficulties they encountered when using social media to manage the daily operations of their church. This section highlights some of the challenges faced in utilization of social media platforms in Christian evangelism.

First, the study identified that illiteracy is a major challenge that hinder the use of media in the activities of the church. Social media mainly involves reading, as a result it is difficult for people who cannot read or write to use. The study results revealed that an average of 68.6% of the respondent affirmed that illiteracy is a barrier to them in the use of social media platforms. This confirms what White et al. (2016), established. They revealed that social media is being used by four out of every five people with due to their inability to read or write. Mr. Akwaboah said that "*sometime, some of us cannot read the messages sent to use by the church leaders and sometime when we are able to read, the understanding would not be clear.*"

Secondly, high cost of internet access and slow internet connectivity was identified as another challenge facing the utilization of social media in evangelism. One of the essential components for using any social networking platform is the internet. Because churches may stream live programming on social media, this is one of the main factors in their decision. The study observed that the cost of internet in the circuit was very high as 86% of the respondents mentioned it as a problem they face in the use of social media. According to this study, one of the deterrents was slow internet connectivity. As previously mentioned, the most expensive and quickest internet networks were depleting their financial resources. This result backs up the

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findings of Chukwudi, Ogu, and Monday (2016), who conducted research on the use of "ICT and social networking websites as a tool for evangelism" and found that "slow internet connectivity was one of the critical inhibiting factors to the use of social media" platform. The studies by Andrews (2011), Appiah, Dwomoh, and Kyire (2013), and Akakandelwa (2015) all came to similar conclusions.

Further probe revealed that lack of pastoral goals is all hurdles to the successful use of social media in communicating pastoral messages. It was observed from the study, that in the quest for information, one may fall on the false pastoral message online which will harm the faith of such believers and can lead many astray from their faith. Also observed is that Christians engage in social media with much caution.

In furtherance, the research identified power outages and fluctuations as a problem that occasionally prevents users from comfortably using social media platforms. This result confirms the findings of Adomi (2007), who discovered that power fluctuations were a significant obstacle for churches attempting to become digital in order to spread the gospel in the majority of African nations.

The research revealed that, 87 people (25.1%) claimed they use the internet twice a day. This demonstrates that people may develop or have developed an internet addiction, and that it is linked to the following behaviors:

1. Internet addiction
2. It is getting increasingly difficult to keep track of how much time you spend online.
3. You're melancholy or irritable for no obvious reason when you're not online.
4. On-line deception

5. Forming virtual personal ties with other Internet users.

6. Insufficient sleep

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CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The former chapter presented discussion and analyzes of data. The most significant discoveries made during the course of the study are then summarized in this chapter, together with the conclusions and recommendations derived from the empirical data reported in the chapter that came before it. It then makes practical recommendations based on the difficulties discovered (challenges).   Finally, the chapter concludes with a discussion of how the study's objectives were met.

Summary of Findings

The Social Media Use in the Kumasi Diocese of Methodist Church Ghana for

Christian Evangelism

The study revealed that all the respondents were aware of the existence of social media. This finding conforms to Darko-Adjei et al. (2021), who found out that all the 152 respondents responded in the affirmative that" they were aware of the social media platforms adopted by the church. The study sought to explore the respondents' social media platform used. the study results indicate that majority of the respondents, thus, 309 (89.3%) affirmed that they use Facebook for information while a minority consisting of 37 respondents (10.7%) said that they used Twitter. Adding to that, 153 (44.2%) often use Facebook and Twitter several times a day. Most of the respondents 93 (26.9%) have more than 1000 followers on Facebook and Twitter. The respondents affirmed that they know almost all their friends in the church through Facebook and Twitter. Also, 94 (27.2%) indicated that they often post statuses about the church every day. Furthermore, 148 (42.8%) revealed that they post statuses about their faith every day. These findings support the works of Chiluwa (2013) who

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investigated "Community and Social Interaction in the Digital Religious Discourse in Nigeria, Ghana, and Cameroon." Additionally, Majority of the respondents, thus, 91 people representing 26.3% spent 30 minutes to 1 hour in a typical session. Significant number (25%) also spent 15 minutes to 30 minutes on a typical session. 18% also spend 1 hour to 2 hours on social media per day. Additionally, 21 people representing 61% spend 3 hours to 4 hours and 9.1% of the respondent spent more than 4 hours on a typical session on social media.

The Role of Social Media Used in Communicating Pastoral Messages

The study reveals that 253 respondents (73.1%) agreed to social media is a great tool especially for reaching several miles and deepening faith (mean score of 4.78, SD - 1.23). The study results showed that 220 (63.6%) agreed that social media use can be an effective way of communicating faith sharing (mean score of 4.67, SD - 1.34). Moreover, 170 (49.1%) strongly agreed that social media use can be used in; preaching, strengthening people spiritually, civilization, reducing the gap between the rural and urban settings; hence, reaching out to many youths who do not attend mass (mean score of 4.56, SD - 1.35).

The study also demonstrates that social media has both positive and harmful aspects. This could include members being distracted by other advertisements and being addicted to social media, which takes away their real-time from the cyber congregation or cyber world

Challenges of Social Media Use on Christian Evangelism

The main problems associated with the use of social media in Christian evangelism included illiteracy. The study results revealed that an average of 68.6% of the respondent affirmed that illiteracy is a barrier to them in the use of social media

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platforms. High cost of internet access and slow internet connectivity was identified as another challenge facing the utilization of social media in evangelism. Further probe revealed that lack of pastoral goals is all hurdles to the successful use of social media in communicating pastoral messages.

Conclusions

The introduction of social media has changed the mode of communication drastically, making it easier and convenient. Members of the Kwadaso Circuit of the Methodist Church have adopted the use of social media and they have developed personal accounts for so many social media handles. Where some even encourage the use of social media to relay Pastoral messages and other forms communications within the church and the organizational levels.

The introduction of social media platforms have enable the church to reach more people to spread the gospel to them. It was discovered that messages that are shared on social media would help to save a lot of the church youth and the youth that follow them on social media. Social media is used for preaching, strengthening people spiritually, civilization, reducing the gap between the rural and urban settings; hence, reaching out to many youths who do not attend mass.

Despite the successes accrued to the use of social media, some still held the perception that pastoral messages should not be spread on social media. Additionally, the use of social media was faced with the challenge of high cost of internet access and slow internet connectivity, lack of pastoral goals is all hurdles to the successful use of social media in communicating pastoral messages. Therefore, there should be proper handling of the church's social media handles, good messages and a good cautious mind about what the wrong message post can mean on the internet.

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Recommendations

In light of the results of the study and the conclusion that was reached, the following recommendations were made to enhance the effectiveness in the use of social media for Christian evangelism:

1. Efforts should be made by The Methodist Church Ghana and other orthodox churches and ministers to create their websites and blogs, and even virtual communities where they can connect with their members and send them gospel messages. This is one of the ways churches other mega churches have adopted to maximize the potential of social media in Christian pastoral communication because times are fast-changing and most people have changed their means of accessing information and their means of communication.

2. Churches and ministries should make sure that the content they post on their Webpages and cable networks is constantly improved, repackaged, replaced and edited to give spice and variety to readers who access them. When people find out that the same message, they saw on their previous visit is what is still on their social media wall, they will not be moved to visit it again. This constant touch and re-touch of content will help improve and promote pastoral communication.

3. It is recommended that The Methodist Church Ghana, Ministers and other churches should know that the cell phone is another viable social media communication tool that can be used to communicate pastoral messages. The realization of this will help churches and ministers to know that pastoral messages can be packaged in a concise form and sent as bulk SMS to the people as means of communication. Apart from individuals using their phones

to surf for pastoral content, churches can reach their members and a majority of the people through this means.

4. Churches and Reverend Ministers should make sure they improve the aesthetics and quality of their web pages and content as a way to attract people to their websites and content. Most people do not like a poorly designed website and can only be attracted when the quality of design is rich.

5. The congregants should see Christian evangelism through social media as a new trend or form of communication precisely packaged for their benefit, and pre-dispose their minds to embrace it by using the same social media outfit to access information on pastoral communication.

6. Congregants should be encouraged to use social media as means of communication to promote Christian evangelism and not just restrict their usage to only entertainment and recreational purposes. This will enable them to enrich the quality of their lives and still have the opportunity to access other information and feel entertained.

7. Also, it is recommended that the people of "like minds" should create for themselves a virtual community online, and get it connected to any or some of the pastoral websites/blogs whereas, in a virtual group, they can access pastoral messages any time: or ministries can send messages to these virtual websites from time-to-time.

Recommendation for Further Studies

This study was only conducted in the Kumasi Diocese of the Methodist Church. Other studies should be conducted in other diocese of the Methodist Church, Ghana.

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APPENDICES

APPENDIX A

QUESTIONNAIRE FOR RESPONDENTS

The researcher is a Postgraduate student of Christian Service University, Kumasi Campus conducting a piece of research to assess **THE IMPACT OF SOCIAL MEDIA USE ON CHRISTIAN EVANGELISM: CASE STUDY OF THE KUMASI DIOCESE OF THE METHODIST CHURCH OF GHANA.** I respectfully request that you form part of this research by completing the attached questionnaire. Anonymity and non-traceability are assured. It is my fervent hope that you participate in the study. May I thank you for your valuable cooperation.

INSTRUCTION: Please tick where applicable and supply details where required.

Section A: History of the Kumasi Diocese; Demographic Information of the Respondents

1. Gender:

Male [ ] Female [ ]

2. Age of respondent:

26-35 years [ ] 36-45 years [ ] 46-55 years　[ ] 56-65 years [ ] Above 66 years [ ]

3. Academic attainment:

Bachelor's degree [ ] Master's degree [ ] PhD [ ] Others [ ]

Please specify ………………………...

What is your current marital status?

Single [ ] Married [ ] Separated [ ] Divorced [ ] Widowed [ ]

Which of the following categories best describes your employment status?

Retired [ ] Employed [ ] Not employed

1.　　Section B: Examining the Social Media Use for Christian Evangelism in the Kumasi Diocese of Methodist Church Ghana.
Which social media do you use?

Facebook [ ] Twitter [ ]

Do you have a social media account?

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Yes [ ] No [ ]

If yes, please check all that apply:

Email account [ ] Text message account [ ] Instant message account [ ] Facebook account [ ] Twitter

account [ ] Blogger [ ] Youtube account [ ]

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

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 [ ] more than 4 hours [ ]

Where do you get access to social media?

Smartphone [ ] Tablet [ ] Computer [ ] Other [ ]

How many times a day do you access social media?

Once [ ] Twice [ ] Many times [ ] Statistic Value

Do you have readily available access to networking?

#Yes [ ] No [ ]

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

Yes [ ] No [ ]

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

Never [ ] Less than Once a Month [ ] Once a Month [ ] 2-3 Times a Month [ ] Once a

Week [ ] 2-3 Times a Week [ ] Daily [ ]

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

Newspaper [ ] News letter [ ] whatsapp direct short messages [ ] YouTube [ ] radio, [ ] Tv [ ] Fliers [ ] brochures [ ] Magazines and articles [ ] booklets [ ] Instagram [ ] snapchat [ ]

Do you think social media can be used effectively for faith sharing in

evangelization?

Yes [ ] No [ ]

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

Where; 1= strongly disagree, 2= disagree, 3= not sure, 4= agree, 5= strongly agree

Statement(s)	1	2	3	4	5
It is a great tool especially to reach across vast miles					
It will deepen Faith					
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 gets 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 these days.					
It can be helpful in spreading faith to the majority of people, especially, the youth.					
Social media is universal. Through these, faith doctrines and documents are spread all over the world within a short period of time.					
It is the new medium essential for the youths' evangelization.					
Social media is the most effective tool in faith sharing since it is accessible to most people nowadays and at many places.					
It has been of great importance since it has made many to learn and know God; people learn different religions and sects. Some have to know the truth and choose true faith.					
It is very important due to its impact in reaching out to large number of people within minutes of sharing.					
People are somehow aware about their faith through social media.					
It is among the most effective ways of sharing faith because through social media, one can access many youths and it's even easier to make them share their faith with each other.					
If people use it in preaching the word of God, it will reduce crimes such as robbery, rape, theft, prostitution and drug abuse; since they will be afraid to commit sin when following the commandments of God.					
Social media should be used effectively to spread the gospel.					

1.   **Section C: The impact of social media used in communicating pastoral messages in the Kumasi Diocese of Methodist Church Ghana**.

How long have you been coming to this church?

Several months or less [ ] About a year [ ] 2 to 4 years [ ] 5 to 7 years [ ] 8 to 10 years [ ] More than 10 years [ ]

How often do you attend services at this church?

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Never [ ] Several times a year [ ] About once a month Every week [ ] More than once a week [ ]

How often do you use Facebook and Twitter?

Never [ ] Less than once a week [ ] About once a week [ ] Several times a week [ ] At least every day [ ] Several times a day [ ]

How many Facebook and Twitter friends do you have?

0 to 299 [ ] 300 to 499 [ ] 500 to 699 [ ] 700 to 999 [ ] 1,000 or more [ ]

How many Facebook and Twitter friends do you know through this church?

None [ ] Less than half [ ] About half [ ] More than half [ ] Almost all [ ]

How often do you post statuses about this church?

Never [ ] Less than once a week [ ] About once a week [ ] Several times a week [ ] At least every day [ ] Several times a day [ ]

How often do you post statuses about your faith?

Never [ ] Less than once a week [ ] About once a week [ ] Several times a week [ ] At least every day [ ]

Have you "liked" this church's Facebook page?

No [ ] I didn't know this church had a Facebook and Twitter page [ ] I'm not sure [ ] Yes [ ]

Please rate yourself according to your Facebook and Twitter social media usage by selecting one of the following for each of the uses: Strongly disagree, Disagree, Not sure, Agree or Strongly agree. "I use Facebook and Twitter…"

Where; 1= strongly disagree, 2= disagree, 3= not sure, 4= agree, 5= strongly agree

I use Facebook and Twitter…	1	2	3	4	5
For christian evangelism					
for spiritual guidance					
for entertainment					
to feel close to God					
for moral support					
for companionship					
to pass the time					
out of habit					
as an escape					
to relax					
for social interaction					
to get information					

Please answer the following questions by rating yourself with a Strongly disagree, Disagree, Not sure, Agree or Strongly agree.

Where; 1= strongly disagree, 2= disagree, 3= not sure, 4= agree, 5= strongly agree

Statement(s)	1	2	3	4	5
Going to this church's Facebook and Twitter page is one of the most important things I do each day					
If this church's Facebook and Twitter page wasn't working, I would really miss it					
Reading Facebook and Twitter posts from this church is very important in my life					
I could easily do without this church's Facebook and Twitter page for several days					
I would feel lost without this church's Facebook and Twitter page					

How many Twitter followers do you have

0 to 299 [ ] 300 to 499 [ ] 500 to 699 [ ] 700 to 999 [ ] 1,000 or more [ ]

If you do not have a Twitter account SKIP to question 21.

How many Twitter followers do you know through this church?

None [ ] Less than half [ ] About half [ ] More than half [ ] Almost all [ ]

How often do you use Twitter

Never [ ] Less than once a week [ ] About once a week [ ] Several times a week [ ] At least every day [ ] Several times a day [ ]

How often do you tweet about this church?

Never [ ] Less than once a week [ ] About once a week [ ] Several times a week [ ] At least every day [ ] Several times a day [ ]

How often do you tweet about your faith?

Never [ ] Less than once a week [ ] About once a week [ ] Several times a week [ ] At least every day [ ] Several times a day [ ]

Do you follow this church on Twitter?

No [ ] I didn't know this church was on Twitter [ ] I'm not sure [ ] Yes [ ]

Please select the answer that best describes your faith and commitments with either a Strongly disagree, Disagree, Not sure, Agree or Strongly agree.

Where; 1= strongly disagree, 2= disagree, 3= not sure, 4= agree, 5= strongly agree

Statement(s)	1	2	3	4	5
I pray regularly					
I believe Jesus is the Son of God					
I feel like I have a personal relationship with Jesus					
Reading the Bible is an important part of my life					

Thanks for your cooperation.

APPENDIX B

INTERVIEW GUIDE

1. What is the history of KuMASI Diocese of the Methodist Church Ghana?

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2. To what extend is the Kumasi Diocese of the Methodist Church Ghana use
social media for Christian evangelism?

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3. What is the impact of the use of use social media in communicating pastoral
messages in the Kumasi Diocese of Methodist Church Ghana?

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