

**INFORMATION AND COMMUNICATION TECHNOLOGY
UPTAKE AND USE IN RELIGIOUS INSTITUTIONS IN KENYA: A
STUDY OF CHRIST IS THE ANSWER MINISTRIES**

BY

SIMON KIGAMBA MUNGAI

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DECLARATION

This research project is my original work and has not been presented in part or in whole to any institution of learning for the award of any degree or examination.

Signed.....

Date.....

Simon Kigamba Mungai

Registration Number: K50/87077/2016

This research project has been submitted for examinations with my approval as the university supervisor.

Signed.....**Date**.....

Dr. Martina Mutheu Mulwa.

DEDICATION

To God Almighty be the glory and honor. To my mother, Damaris Wanjiku Mungai. You never gave up even when life proved difficult to you. Mother, you have been a great source of encouragement to all your children. I owe you a great deal.

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ABSTRACT

This study investigated the role of Information and Communication Technologies in Christ Is The Answer Ministries and how the church was coping with the cutting-edge technology. The objectives of this study were to find out the technologies that the church use to reach its respective audience, to investigate the consumption patterns, to establish factors necessitating the use of technologies in the church and to examine their outcome on conventional evangelism. The study used descriptive research design to seek information from registered members of the church. The study adopted mixed methods research approach. Interview guides and questionnaires were used to collect data. Purposive sampling technique was used to select key informants. Stratified random sampling was used to select respondents who were issued with questionnaires. Observation technique of data collection was also applied. Qualitative data was analysed using descriptive analysis and presented in a narrative form. Descriptive statistical was used to analyse quantitative data. The data was presented using percentages, bar charts and pie charts. The ministries utilises intranet for internal communication and the internet to reach wider audience. Findings show that, majority of the respondents used WhatsApp when communicating with other church members. Most of the respondents (80.7%) use soft copy Bible, while 26.9% indicated that they were influenced by ICTs to join CITAM. Technologies improved efficiency in evangelism compared to orthodox evangelism. The study recommends that Christ Is The Answer Ministries should invest in modern ICT infrastructure, good bandwidth for speed and employ technology experts. The government should also invest in Information and Communication Technologies education to create jobs for the youth for economic growth.

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ACRONYMS AND ABBREVIATIONS

ICT	Information and communication technology
CITAM	Christ Is The Answer Ministries
PDQ	Process Data Quickly
PAOC	Pentecostal Assemblies of Canada
NPC	Nairobi Pentecostal Church
PEC	Pentecostal Evangelistic Centre
GDP	Gross Domestic Product
IT	Information Technology
NRI	Networked Readiness Index
LMICs	Low and Middle-Income Countries
INSEAD	European Institute of Business Administration
GSMA	Global System for Mobile Communications
ITU	International Telecommunication Union
ISP	Internet Service Provider
WEF	World Economic Forum
GITR	Global Information Technology Report
MIS	Management information system
CD	Compact Disc
ROM	Read Only Memory
DVD	Digital Optical Disc
ITC	Information Technology and Communications
ICGC	International Central Gospel Church
SPSS	Statistical Package for Social Sciences
ADB	African Development Bank
HOD	Head of Department
N/A	Not Applicable

CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter discusses the background of the study, the rationale and justification of the study. It also discusses the statement of the problem, objectives of the study, significance of the study, scope and operational definitions.

1.1 Background of the Study

Information and communication technologies (ICTs) is an overall term that refers to any communication device or application, comprising of radio, television, cellular phones, computer and network, hardware and software, satellite systems, as well as the various services and applications related to them such as video conferencing and distance learning (Ossai-Ugbah, 2011).

Information technology has its impact on mediated communication in the public sphere; this can be exemplified in the domain of politics and religion. According to (Mral&Khosravini, 2013) in “Global Religions” such as Judaism, Christianity, Islam and Buddhism, digitisation has opened up new spaces for the mediation of religious information.

In their introduction to their ground-breaking book on the intertwinement of religion and new information technologies, Hent de Vries and Samuel Weber (2001) point out that public spheres in many contemporary societies have been invaded by religion. In this colonisation of the public, religious authorities and proselytizers use the new information technologies like the internet, print media, radio and television (KatrienPype, 2015).

The rate at which the internet has been embraced by a majority of diverse individuals within a short span of time of its existence is exceptional in human history (Dawson and Cowan, 2004). Christopher Helland (2004) notes how the internet has still relatively new and uncharted, organized religion was encouraged to secure a presence on the internet or risk losing the chance of keeping in constant touch with its followers.

ICT environment is dynamic and turbulent with constant and fast-paced changes. Some years ago, Phones were not allowed in places of worship and religious leaders were reluctant to use technology in the service. The rise of mobile phone apps and social media trend has changed the way many of the world's Christians worship.

A spot check in a number of churches, CITAM in Nairobi Kenya being one of them, reveals just how churches have kept up with technology to ensure that they meet the needs of all members. The use of mobile money transfer to give tithe and offerings, use of PDQ machines, use of projectors, ipads and tablets are now common practices in places of worship. A good number of worshippers consider carrying a hard copy Bible as tedious, especially for men, and that is why they prefer to use an up-to-date Bible application (The Standard, January 23rd, 2018.p 18). Several churches or faith-based organisations also own TV and radio stations. They use the channels majorly for evangelism.

Christians advocates of internet use for religious purposes; on the other hand, promote it as media brought into being by God for the expansion of His work and the influence of the church (Campbell, 2003). In the words of one African pastor, "All over the world, the Spirit has been moving, and today He is online" (Asamoah-Gyadu, 2015).

Most of what we describe regarding contemporary Pentecostals and their use of internet amounts to "online religion" because they use the internet to serve their own purposes. For example, on the websites of the major African churches, there are not only live church services but also provisions for donations, tithes and offerings. The lines of demarcation between religion online and online religion could be very thin indeed (Asamoah-Gyadu, 2015). This year, CITAM leadership launched online church. According to the senior pastor of CITAM valley road, Reverend Charles Obara, various pastors of various branches of CITAM will generate the content.

The presiding bishop of CITAM, Dr. David Oginde admits that he has not used his physical Bible to preach in years and instead relies on the app on his tablet. "The church is called upon to speak to society and it has to be relevant.

Wherever society goes, the church goes too because it cannot afford to be left behind. That is why it (the Church) has been digitised,” says Oginde.

He adds that there is nothing wrong with the congregation using their phones while in church as long as they are referring to their Bibles. “Some people say you could start looking at other things instead of your digital Bible but that is not the case. The message in the Bible is still the same, only that the means of conveying the message has changed,” he says (The Standard, January 23rd, 2018. p 18)

The constitution of Kenya guarantees freedom of worship and Kenya is home of diverse religions, denominations, sects and subsects. Protestants are estimated to make 45% of the populace, Roman Catholics constitute about 33%, Muslims make 10% whilst other religious conviction sects who include the Hindus and Bahais make about 2%. Estimates for the percentages that adhere to Islam and indigenous beliefs vary widely.

Most religious groups are vibrant throughout the country even though some groups dominate particular regions. The North Eastern province where the population is mostly Somali is predominantly Muslim. They are also predominant in the lower part of the Coastal province, while in the Eastern province they are primarily in the north while Christians are predominant in greater parts of the region (CITAM, 2007).

Christian population around the world is estimated to be more than two billion. Whatever affects the church, affects a significant portion of the world’s population. In Kenya, Christians are estimated to be 80% of the entire population. This makes the study more important in Kenya. The church in Kenya plays a significant role in political, economical and social welfare of the citizens.

1.2 Christ Is The Answer Ministries

Christ Is The Answer Ministries (CITAM) falls under the Evangelical Churches operating under the umbrella of Evangelical Alliance of Kenya. The church history dates back to 1952 when John McBride a PAOC missionary came to Nairobi with the vision of starting a church. The first church services were held at Rahimtulla Hall near Jeevanjee Street. In September 1960, the Church relocated to 28 Valley Road where the current

CITAM Valley Road (then known as NPC Valley Road) is located. The first church premise built by Rev. Richard Bombay was dedicated to God in October 1960. During that time, the church was known as Pentecostal Evangelistic Centre (PEC).

The church was a small gathering of less than thirty members who were largely European and Canadian expatriates. He built the first place of worship that was dedicated to the Lord on October 22nd 1960. During the pastorate of Rev. Mervyn Thomas in the 1970's, the name of the church was changed from Nairobi Evangelistic Centre to Nairobi Pentecostal Church (NPC). There was remarkable growth in the 1980's during the pastorate of Rev. Roy Upton and Rev. Dennis White, who handed over the leadership of the church to Bishop Bonifes Adoyo, NPC's first African leader.

From a small congregation with a morning church service attendance of about 20 to 30 faithful, the church has been in constant growth to the current over 30,000 members in Sunday service attendance in several assemblies.

CITAM focus is on urban population targeting English-speaking people with a cosmopolitan membership. The name of the church was again changed from Nairobi Pentecostal Church (NPC) to Christ is the Answer Ministries (CITAM) in 2003 to reflect more of characteristics of the ministry and the geographical spread, which was beyond the city of Nairobi.

CITAM churches are located in Valley road, Parklands, Buruburu, Embakasi, Thika road, Woodley, Karen, Ngong, Kiserian, Athiriver, Kisumu, Eldoret, Nakuru, Kapsabet, Baltimore USA, and Romania. It also operates media ministry through Hope FM and Hope TV.

1.4 Statement of the Problem

Religion is an important part of the society and religious organisations are usually tasked with the duty of inculcating morals to the people in its society, upholding them and passing them down to various generations. In case of conflict, the church community is usually looked up to as the voice of reason and plays a key role in reconciliation and

integration. The modern technology has seen television, radio and Internet used as a medium of reaching many people and achieving these religious roles (Mokaya, 2015)

We do not know much about how the church utilizes ICTs and the opportunities that are available to develop and improve technology for these consecrated places. Literature review has shown that adequate research on the uptake and use of ICT in churches has not been done in Kenya. More so, the role ICTs are playing in churches. ICT environment is dynamic and turbulent with constant and fast-paced changes. This study will examine how the church is coping with the cutting-edge technology.

ICTs have contributed immensely in breaking barriers of access to excluded segments in society, religion and spirituality is an important component of our society. Use of technology particularly ICTs in reaching faithful out of the traditional church set up is a new invention and studies on the direct impact on evangelisation as well as best combination of platforms for effective replacement of the traditional worship hasn't been done in Kenya.

The study assessed how CITAM as an organisation utilizes ICTs to achieve its goals, and how the target audiences adopt and use ICTs. The church Objectives includes effective evangelism, discipleship, establishing and maintaining places of worship, promotion of Christian fellowship and edification among Christians of like faith.

1.5 Objectives of the Study

1.5.1 General Objective

This study sought to investigate the role ICTs are playing in CITAM in disseminating information to achieve the organisation's goals and objectives.

1.5.2 Specific Objective

- i. To find out the technologies that CITAM use
- ii. To investigate the consumption patterns of ICTs in CITAM
- iii. To find out factors necessitating ICTs use in CITAM
- iv. To examine the outcomes of ICTs use in CITAM

1.6 Significance of the Study

With the uptake of ICTs, the church is reaching more faithful and potential converts through evangelisation without spending so much money. CITAM spreads the Word to those who cannot access the church premises due to limited space and distance barrier. With ICTs, the boundaries of the physical church are not a barrier to effective evangelism. CITAM's core goal is to reach out to the urban populations.

Given land scarcity in the cities, ICTs have become a solution to physical churches. One can access church services at home or any other place where ICTs are available. The ICT sector is one of the six priority sectors in Kenya that is expected to sustain the GDP growth rate of 10% until 2030. The use and adoption of ICTs in churches is a great job creation venture. This study therefore seeks to influence policy decision by the relevant authorities and stakeholders on the need to cultivate a vibrant ICT industry that will employ many young people who will help in disseminating the important information from the church to the masses.

1.3 Rationale and Justification of the Study

According to research, Christian population in Kenya is more than 80%. The church in Kenya plays an important role in all aspects of life like economy, political and social matters. In case of conflict, the church community is usually looked up to as the voice of reason and plays a key role in reconciliation and integration

CITAM is among mega churches in Kenya, which has extensively embraced the use of technology to reach its audience. The mother church is located at Valley road while its headquarters are located at Parklands in Nairobi, which is a cosmopolitan city. CITAM valley road has Twitter handle, Facebook page, Flickr, Instagram and YouTube that one can follow. Church groups such as music team, women and men fellowships, also use WhatsApp for group communications.

CITAM valley road has free Wi-Fi connection during big meetings to enable network accessibility among the congregation. The church has M-pesa and PDQ machines through which worshippers can send tithes and offerings. CITAM has an ICT department

with several media departments in its branches. It also operates media ministry through Hope FM and Hope TV.

CITAM targets urban populations, which are generally endowed with technologies. Most urban dwellers in Kenya can access a variety of ICTs. Besides, mobile networks and the internet are fairly strong and their availability is almost guaranteed as opposed to the rural areas. Since CITAM is among the churches that use a variety of ICTs, it is therefore best suited for this study.

1.7 Scope of the Study

The scope of this study was limited to CITAM Valley Road in Nairobi County. It assessed what ICTs the church has adopted and those that it has not yet adopted. In addition, the study assessed the use of those ICTs. CITAM valley Road is the mother church of other branches while CITAM Parklands serves as the headquarters.

The sample was drawn from the mother church because it is equipped with ICTs more than the other branches. However, given the context and complexity of religion in Kenya and in the world, a wider study beyond CITAM may be necessary to get better results. In addition, the study was constrained by time hence non-experimental was employed as opposed to an experimental study, which may yield better results in the context of analyzing behavioral issues such as worship.

1.8 Operational Definitions

ICT – Information and communication technologies (ICT) is a further/ extensional term for Information Technology (IT) which emphasizes on the function of and the incorporation of lines and wireless signals, computers as well as essential, storage, and audio-visual systems, which permit users to access, transmit, store, and manipulate information. ICTs refer to projectors, computers, digital television and radio, internet, intranet and mobile networks.

Use – Make ICTs serve their purpose as a medium of evangelical information dissemination.

Adoption – This is a process whereby a person receives, accepts and is receptive of fresh ideas and techniques.

Evangelism – The propagation of the gospel of Jesus Christ with the aim of converting the non-Christians to faith and providing Christian messages to all.

Traditional Evangelism – Conventional way of worship and conveying the gospel of Jesus Christ in a way that is taken as the accepted standard or custom.

Discipleship – The discipline of following the teachings of Jesus Christ.

Mega church – A church having 2,000 or more members.

Faithful – An individual who proclaims to be a Christian and is a member of a church.

Protestant Church – Is a body of Christians that emphasizes on priesthood of all faithfuls, justification by faith alone (rather than by good works) and the utmost authority of the Bible alone (rather than sacred tradition and books) in faith and morality.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This chapter reviews the available literature related to this research. The literature includes the uptake and use of ICTs in the world and in Kenya and ICT use in churches in the world and in Kenya. It also discusses the advantages of ICT use as opposed to conventional methods. The study is anchored on the IT Implementation Process model.

2.1 Uptake and Use of ICTs in the World and Kenya

In first world countries, the remarkable growth of Information and Communication Technology infrastructure and services, has been propelled by increased liberalisation and market competition, along with rising private investments (World Bank, 2006). Within the EU's aid policy frameworks, ICTs are regarded as enablers of economic development and poverty alleviation and are therefore advocated as pertinent growth tools to be engaged by all means, within various areas of the EU development cooperation.

A high level of ICT uptake is not only being experienced in the West, but the uptake of technologies in the African continent has grown to a close to equal measure. There has been an exponential growth and development of ICTs uptake and use in Africa, largely in the area of mobile phones. A research by the World Bank and the African Development Bank (2012) revealed that in the year 2000 there were less than 20 million fixed-line phones in Africa.

The number of fixed-line phones has been increasing little by little, with only the elite and the well-to-do having access to them. However, with the introduction of mobile phones the situation has changed drastically. By 2012, there were more than 500 million mobile phone subscribers in the continent of Africa, which was more than in the United States or the European Union. Consequently, Africa becomes the region where mobile phones use is growing the fastest. For example, the World Bank and the ADB (2012) stated that in several African countries many people have access to mobile phones more than to clean water, bank accounts or even electricity power.

According to the Networked Readiness Index (NRI) rankings of the year 2014, in spite of some very momentous efforts to improve its ICTs infrastructure and ICTs adoption by its populace, Kenya remained stable at 92nd place in the world ranking.

Over the past years, there have been growing opportunities for populace of low and middle-income countries (LMICs) to utilise ICTs. There has been a variation in technology penetration in various countries. As for the mobile phones, it has been amazingly fast and socially prevalent. With the rising of locally developed technology based applications, this observable fact has recently attracted the attention of donors towards technologies and their latent impact on poverty alleviation (Delpontee *et al*, 2015).

Information and Communication Technologies have become a vital component of contemporary life in developed countries and LMICs alike. ICTs have significantly transformed the way people and countries engage in business, obtain knowledge and information, access to a variety of services, communicate, share ideas and work together. However, access to technological benefits and opportunities, is unevenly distributed both across and within nations. Different uptake and use of ICTs reflects country's level of economic growth, as well as technological choices (Delpontee *et al*, 2015).

With the upgrading of ICTs and access to information and communication, technology can help in solving various economic and social problems, including severe poverty. Besides, the benefits of technologies are not uniformly distributed in the countries and social groups. Digital-divide, which comes because of imbalanced access to information, can lead to a broadening of inequality.

Over the past fifteen years, there has been a major increase in the availability of technologies in developing countries. It is estimated that fixed wired broadband internet subscriptions have gone up from 71 to 357 million between 2005 and 2013 (ITU, 2013).

Studies have shown that the uptake and use of technologies between 1990 and 2000 was growing in Africa, despite many hindrances. There is a substantial disparity between different African countries' in uptake and use of these ICTs, ranging from a little higher status of South Africa to the comparatively undeveloped status of Somalia, which is said to have in the recent past introduced her first Internet Service Provider (ISP) (Adeya,

2001). Technologies are progressively adopted, and integrated in research, learning and teaching activities across the globe (Ouma 2003; Agbonlahor, 2005).

Information and communication technology used in religious education environments is the same as ICT-based education in non-religious environments because the technology used takes on a shape unique to its setting. As an example, in Denver USA, within a local church, the size, diversity, and location are influencers to the way technology is used. With suburban church audiences above 800 parishioners, it is common to see video-based announcements, televisions throughout the facility, and automated numbering systems for childcare and projectors for the classroom (Francis, 2011).

Motivated by wireless ICTs, technologies have manifested a fabulous growth in LMICs in the 1990s. Availability of mobile phones and their usage has been a ground-breaking-change aspect for the less privileged and poor people. Simultaneously, the increasing access to broadband services has stretched out the opportunities for convergence between telecommunication, media and computing (World Bank, 2011).

The use of ICTs in agriculture is increasing worldwide. Agricultural institutions are improving their websites, moving beyond providing mere administrative information. The mobile phones are increasingly used to disseminate agricultural information. The Caribbean is among the countries with the highest mobile service penetration rates in the world. According to ITU data releases in 2011, mobile phone subscription rates in some Caribbean States are close to 166%, compared to 128% in Europe, 104% in the US and 76% in China. Information presented in the WEFs, GITR 2013 implies that mobile network coverage in the region averages between 95% and 100%.

In Kenya, one of the goals of Vision 2030 is to make financial services accessible to most of the poor people. In as much as this is long stretch, information and communication technologies based mobile banking models, brings some hope.

The promise relies on the three basic characteristics of ICTs, which are self-expansion, flexibility and recombination (Mulwa, 2012). During the first ten years of the 21st century, ICTs were responsible for the growth of around a quarter of Kenya's gross domestic product (Ogutu, 2015).

Kenya is among the top ten African countries with rapidly growing and developing telecommunication technology infrastructure and mobile money innovation. Mobile telephony has been the force behind the fast growth. Technology plays a very important role in our everyday lives, addressing myriad of challenges facing Kenyans at large. Some sector, for instance; agriculture, education, health and finance are swiftly adopting technology for distribution of information, improvement of delivering of services and to get in touch with their clients more efficiently and effectively (Ogutu, 2015).

For the public to access quality healthcare, health sector uses technology to provide health tips. ICTs are also used to ease procurement and medicine distribution in the country. On the other hand, technology helps in monitoring and encouraging mothers to attend ante-natal and post-natal clinics, and in particular, among pastoralist communities who mostly live in arid and semi-arid areas (Ogutu, 2015).

It is not startling that the same countries that lag behind in ICTs uptake and use are the same countries that lag behind in economic growth. The factors that support overall economic growth are the same factors that make it possible for a country, a population group or an industry to successfully make the most of technological benefits (World bank).

2.2 ICT Use in Churches in the World and in Kenya

ICTs have not been widely adopted by many churches in the contemporary world. Bigger churches are more likely to have a website than smaller congregations. Forty per cent of the churches which have 160 faithful or fewer have websites, compared to 73% of churches with more than 160 faithful in attendance. Similarly, the churches in the suburbs are twice as likely to have a website(s) as rural churches in United States of America (Hearn, 2013).

Contemporary Pentecostals in particular are guided by a dominion religious orientation in which the media are expected to be reclaimed for the purpose of religion. The internet is one of such media that needs “deliverance” from the custody of those believed to be representing the devil on it. Viewers and listeners are invited to visit websites where they can listen to or follow live services, download motivational messages, read church

newsletters, request for special prayers, or fulfill tithing obligations. Contemporary Pentecostal theology is oriented toward physical and spiritual dominance of public space, influence of society, modernity, globalisation, and prosperity in both its spiritual and physical senses.

Spiritually, every power is expected to be brought under the control of the Holy Spirit of Christ, and physically, Pentecostal presence is expected to be felt in education, sports, banking and finance, politics, recreation, and international relations. Its prosperity theology has a very materialistic dimension in addition to whatever may be defined as spiritual prosperity. To that end, the media, especially the internet, which is now available even on cell phones and other devices, offer the means by which these aims and deliberate search for global relevance, material success, upward mobility, and religious empire-building may be realized (Asamoah-Gyadu, 2015).

Ossai-Ugbah (2011) states that, the advent of computers and other modern technologies have improved ministry effectiveness. ICTs such as the internet have led members of the church and their leadership using computer technology to improve and fortify orthodox ministries in the area of education, pastoral care, fellowship, worship and mission.

For the contemporary Pentecostal movement, the media offers something much more than just serving as an instrument for evangelism. This movement believes it has been called to literally dominate or occupy global space. One contemporary Pentecostal pastor in Ghana, for example, identifies completely with the slogan of the sports manufacturing giant Adidas, “Impossible Is Nothing,” which has been adopted by his church (Asamoah-Gyadu, 2015).

Cyberspace opportunities seized by contemporary Pentecostals include the more sophisticated social aspects that the younger generation has embraced with ease. Mensa Otabil, the senior pastor of ICGC church in Ghana, uses Facebook and has a “public figure” page in which he provides inspirational messages to readers. Information from the site indicates that more than 20,000 people have commented on how helpful these devotional messages have been to them. Otabil updates this page regularly, and he offers similar devotional thoughts on Twitter, on which he has more than 500,000 followers.

According to Magezi (2015) who carried out research on usage of ICT in churches in Africa, pastors who embrace ICTs are more concerned on the benefits of technologies. They are generally young, knowledgeable in technology and seen as complicated. These church leaders utilize wholly ICTs in their ministries. They explore a range of ways in which their ministries could be improved by it. They are quite knowledgeable about the benefits of ICTs and they use them in the church freely.

2.3 The Advantages of ICT Use as Opposed to Conventional Methods

The advent of electronic communication, for such evangelically minded Christians as Pentecostals, is as paramount event in human history that offers the ability to transmit the voice and visual image of the preacher in fulfillment of the mandate to reach the farthest parts of the world with the gospel.

Because of modern technological development and the development of the Internet, new highways are being created that provide the church with new opportunities as it conducts its mission of reaching out to the world with the word of God. These opportunities more often than not come with exceptional challenges (Hearn, 2013).

Television transformed the media landscape when it was launched in the early 1960s, but the internet has been revolutionary. The interactive potential of the computer-mediated communication, Dawson (2005) has pointed out, that it is advantageous in mediating religious knowledge over the conventional broadcast media. Indeed, there is no medium that has promoted religious communication, globalization, and pluralism more than the internet has done since its inception in the early 1990s.

The internet had by the beginning of the new millennium facilitated the use of the related mobile devices such as cell phones, Sidekicks, and IP phones. We are living in a technological age in which individuals, companies, corporations, religious figures, and religious communities and their activities have to be represented on the internet for them to count as important.

Whereas the historic mission churches used the internet in a limited way to talk about the historical importance and legacy of their churches, contemporary Pentecostals use the

same medium in very evangelistic ways. At the website of Mensa Otabil's ICGC, for example, one can learn how to be born again and, depending on your location, how to find a place of worship. Two decades ago, most historic church mission websites were nonexistent, out of date, or simply filled with history, lengthy lists of bishops, and pictures of cathedrals and projects.

If you contrast this approach with the fact that it is possible to listen to every single sermon preached by Heward-Mills of Lighthouse Chape or Sunday Adelaja of God Embassy on their websites, then it tells you how slow the older churches have been to realize that media could serve as a powerful instrument of mission. Contemporary Pentecostals regularly use radio and television; they circulate their sermons and programs through the wide distribution of CDs, DVDs, and publications.

In the world of globalisation, the media are a source of empowerment, and this comes from their primary function of communication. The power of communication is also linked to the power of control. Thus, the more people read a charismatic pastor's publications or listen to his or her sermons, the more their life is shaped by the information received. The point is that by seizing the opportunities offered by the media, the new Pentecostal-charismatic churches have been able to take control and exercise the power of religion in public spaces (Asamoah-Gyadu, 2015).

In African Christianity, the internet and the ICTs use in general, as a modern communication medium, places the contemporary Pentecostal on the frontlines of religious expansion and influence.

Regardless of these, laudable uses of technologies, ICTs can be either a service or a disservice. For example, from the ethical perspective, mass media can communicate truthful information or outright lies. To guarantee information and communication technologies' best contribution to Christians and the church in general, Pope Benedict presented important guidance. He affirmed that for the technologies to be beneficial or a blessing to the church, they have to enhance human dignity, and be motivated by charity in the service of the truth, goodness and worldwide fraternity.

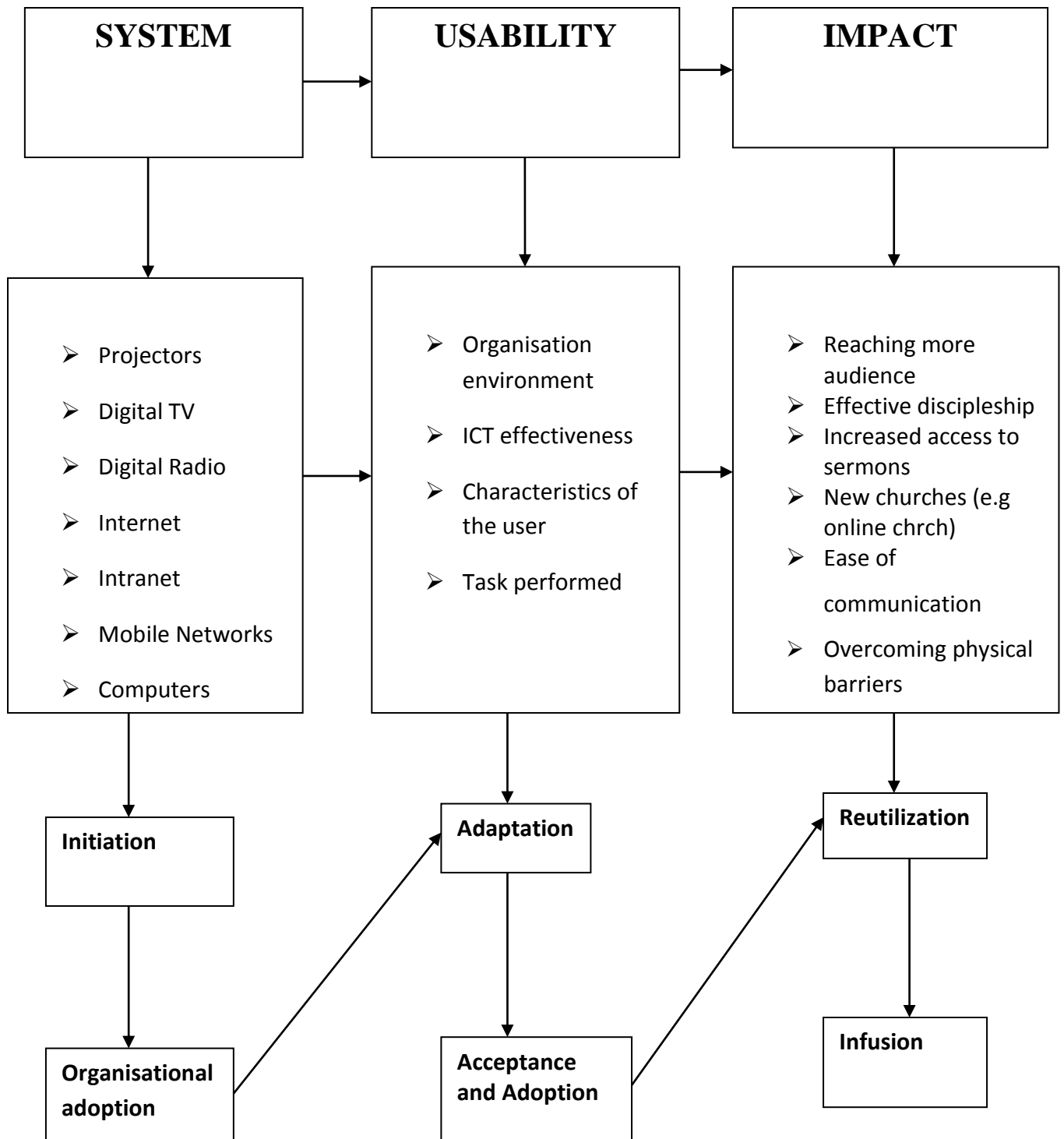
Castells (2012) states that technologies have brought about mass self-communicated networks that are horizontal. Prominent people do not control this communication, but it operates within the ecosystem of the people. He noted that this horizontal communication can spread unmanageable gossip that can threaten and tear down the social fabric of the church members.

2.4 Theoretical Framework

2.4.1 Model of the IT Implementation Process

Cooper and Zmud (1990) took Kwon and Zmud's (1978) model of the IT Implementation Process and developed it further. The model is based on the organisational change, innovation, and technological diffusion literature. The purpose of the model is to offer a directing and organizing framework for ICT implementation research. Kwon and Zmud's (ibid.) stage model comprises six stages, namely initiation, organisational adoption, adaptation, acceptance and adoption, reutilization, and infusion.

Thus, the model covers an implementation process from the scanning of organisational needs to a full and effective use of the technologies in daily practice. The model also identifies five contextual factors, which impact on processes and products in each implementation stage: the distinctiveness of the user community, the organisation, the technologies being adopted, the task, and the organisational environment. The IT IPM captures the three critical elements in adoption of innovations, which are the Systems, Usability and Impact.



Source: Researcher, 2018

Figure 2.1: The IT Implementation Process Model

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

This chapter discusses the proposed research methodology and approach that was used to carry out the research. It also discusses the target population, sampling and the sampling techniques, data collection instruments and data analysis and data presentation. The discussion on how data was analysed and presented is also presented in this chapter. Finally, the chapter discusses how data validity and reliability was achieved through a pilot study and how the researcher observed research ethics.

3.1 Research Methodology

The study used the descriptive design. Descriptive research design is a method of collecting data by interviewing or administering questionnaires to a sample of individuals (Orodho, 2003). It can be used when collecting data about people's opinions, attitudes, habits or any variety of education or social issues (Orodho and Kombo, 2002). This design was therefore chosen because it involved seeking information by asking questions to members of CITAM.

3.2 Research Approach

Mixed method (quantitative and qualitative) approach was applied concurrently. When researchers choose qualitative research, they are taking up the idea of various realities (Creswell, 2007).

The researcher used questionnaires to get quantitative data from 171 respondents at CITAM valley road church. Qualitative data was obtained from seven key informants and observation notes. The data was independently collected and analysed. It was then compared, contrasted and findings documented. This approach enhanced triangulation.

3.3 Target Population

Wimmer & Dominick (2006) define research population as an entire group from which data will be obtained. It is the group from which a sample will be drawn from. The target

population for this study constituted the membership of CITAM Valley road who attended a Sunday service. Membership is confined to confirmed members. The mega church has over 30,000 registered members with over 5,000 faithful attending church service at CITAM valley road on a single Sunday service.

3.4 Sampling Procedure

Sampling is the process of obtaining a subset of the population that is representative of the entire population (Wimmer & Dominick, 2010). Sampling technique was probability and non-probability.

For the category of key informants, purposive sampling technique was used to select seven leaders (5men and 2 women). In this study, key informants included a pastor, an elder, heads of departments and the church caretaker.

For quantitative study, stratified random sampling technique was used. In this technique, subjects are selected in a manner that the existing subgroups in the population are more or less reproduced in the sample (Mugenda and Mugenda, 2003). Questionnaires were issued to male, female both young and old members of these groups through head of departments. This has implication on use as it was possible to ascertain whether any are better users of technology than the others, and inform the church on how to achieve equity.

3.5 Sample Size

The sample size refers to the numbers of items chosen from the population to comprise a sample. The best possible sample is one which achieves the requirements of effectiveness, representativeness and consistency. Some sampling error may occur due to in appropriate sample size, which can be controlled by increase in sample size for high level of precision (Kothari, 2004).

The sample size of the members for which the questionnaires were administered was determined by using the statistical formula as proposed by Kothari (2004). The formula is given as

$$N = \frac{Z^2 p Q}{d^2}$$

Where N is the desired sample size of the population, Z is the standard normal distribution value, which corresponds to 1.96 at 95% confidence level. P (P = 0.8) is the proportion of population, with characteristics of interest. Q is 1- P and d is the allowable margin of error, which is assumed not to exceed 5% as done in numerous studies.

$$N = \frac{(1.96)^2 * 0.8 * 0.2}{(0.05)^2} = \frac{0.614656}{0.0025} = 245.8624$$

From the formula, the sample size for respondents is estimated to be two hundred and forty-six (246) respondents. Purposive sampling technique was used to select seven church leaders (a pastor, an elder, a caretaker and heads of departments) for interview.

3.6 Data Collection Procedures

The tools of data collection were questionnaires, which were issued to the faithful through various group leaders, and interview guides. Observation was also applied to enhance triangulation.

For qualitative data collection, non-standardised interviews were conducted on key informants to get their expert opinions, knowledge and perception of use and adoption of ICTs in CITAM. According to Wimmer and Dominick (2006), Interviews are ideal to collect data from the key informants because they allow a researcher to get detailed background about the subject as well as get elaborate data concerning respondents' opinions, values, motivations and experiences.

For the researcher to achieve the objectives of the study, questionnaires were issued to the faithful to seek information on; (i) Types of ICTs used, (ii) Patterns of ICT use, (iii) ICT preference and (iv) Outcome of ICTs use (v) Factors necessitating the use of ICTs and (vi) Age and gender of the user. Interviews from key informants were conducted to get more information on; (i) Factors necessitating the use and adoption of ICTs, (ii)

Types of ICTs used, (iii) ICT preference, (iii) Factors that limit ICT use and (IV) Outcome of ICT use on conventional evangelism.

3.7 Data Analysis

For the researcher to achieve the objectives of the study, analysis of the data collected forms a key and fundamental part. Analysis of data has to do with classifying, categorising, and summarizing data to get the right answers to the research questions. Classification also helps to trim down the vast data into comprehensible and interpretable forms (Youngman, 1979).

Descriptive data analysis procedure was used. Descriptive analysis illustrates the basic characteristics of the data in the research. The data collected were coded according to the specific objectives and analysed using SPSS software. The package gave quantifiable data with respect to frequency distribution, percentage distribution and cross tabulation.

During the first stage of qualitative data analysis, it is sensible to read the entire data set first, so that the researcher can get the complete picture of the studied phenomenon (Elliott R. and Timulak L, 2005). After the first reading, preliminary editing of the data took place. This involved thorough reading, editing, cleaning up of the interview notes and entry into the computer. Obvious redundancies, repetitions, and unimportant digressions were omitted. Thereafter, the data were organized in themes in respect to the objectives of the study to derive meaning.

3.8 Data Presentation

Quantitative data from the questionnaires was analysed using descriptive and inferential statistics and this information was presented using frequency and percentage tables, pie charts and bar charts. SPSS software was used to analyse statistical data. Qualitative data from the key informants and observation notes was analysed using descriptive analysis along the key thematic areas and presented in a narrative form.

3.9 Data Validity and Reliability

Validity is the degree to which an instrument measures what it purports to measure (Borg and Gall, 1989:249). Reliability is a measure of the degree to which a research instrument yields results after repeated trial, thus the undertaking of a pilot study.

A pilot study was conducted at CITAM Woodley assembly before embarking on full research journey. Ten questionnaires were issued and seven were filled in and returned. One administrator was interviewed. The purpose of this pilot study was aimed to establishing the reliability and validity of the research instruments (Mugenda & Mugenda, 1999). This helps in determining whether the respondents understand the questions. It helped in finding out whether the questions asked would be interpreted correctly and at the same time correct any ambiguous questions. The researcher concluded that the questionnaires and the interview guide questions were correct.

3.10 Ethical Considerations

Before collecting data from the respondents, I formally identified myself using an introductory letter from the University of Nairobi that also stated the purpose of my data collection was purely for academic purposes and not for commercial purposes or any other intention. I had also obtained a certificate of field before embarking on collection of data process (See Appendix IV).

I sought respondents' consent before conducting any interview and informed them about the confidentiality of the information sought. This study also avoided bias by reporting factual information as received from the respondents. From the field, I analysed the data and presented my work for defense. I passed and was issued with certificate of corrections (See Appendix VI) and certificate of originality (See Appendix V).

CHAPTER FOUR

DATA ANALYSIS, INTERPRETATION AND PRESENTATION

4.0 Overview

This chapter deals with the analysis, presentation and interpretation of the collected data with the aim of establishing the role ICTs are playing in CITAM in disseminating information to achieve the organisation's goals and objectives.

Quantitative data obtained from the questionnaires was coded and analysed using the SPSS software. It was sorted out into frequencies, percentages and tabular representations and presented it using bar charts and pie charts.

Qualitative data generated from open ended questions in the questionnaire, interviews and observational notes was categorised into themes in respect with the research objectives and presented in a narrative form. This involved thorough reading, editing, cleaning up of the interview notes and entry into the computer for analysis.

4.1 Response Rate

It took quite some time to get permission to carry out research in CITAM. The researcher had to explain to all levels of leadership - in writing and to some HODs (especially the ushers) in word of mouth and phone calls - what the research was all about. Some groups (Women ministry and Men at work) met once a month and therefore, the researcher had to wait until they met in order to administer the questionnaires. This called for patience.

A sample size of 246 respondents was targeted. The researcher managed to administer 300 questionnaires to the respondents from six departments through their heads of department. From the respondents, 171 filled up questionnaires were returned. This is a response rate of 69.5%. According to Babbie (2013), any response of 50% and above is adequate for analysis.

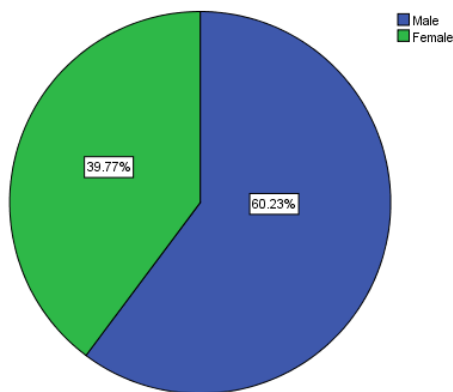
On qualitative data, seven church leaders were interviewed to give their expert opinion on the use and adoption of ICTs in CITAM valley road. The interviewees included a pastor, an elder, heads of departments and the church caretaker. The researcher also observed

whether church attendants used their mobile phones, tablets and other ICT gadgets in the church service as well as the ICT infrastructure that CITAM valley road has put in place.

4.2 Characteristics of the Respondents

The researcher sought to find out the gender and age of the respondents and the responses provided are shown in the pie chart below.

Figure 4.1: The Gender of the respondents



Source: Field survey, 2018

A total of 171 respondents among whom 103 are males and 68 females, filled in the questionnaires. The respondents were drawn from the Music team, Women Ministry, Men at Work group, Ushers, Media team and the Youths of CITAM valley road assembly. The Youth and the Music team were more responsive compared to the other groups. The Ushers were least responsive in filling in the questionnaires. However, all the groups were represented.

Table 4.1: Respondents by Age

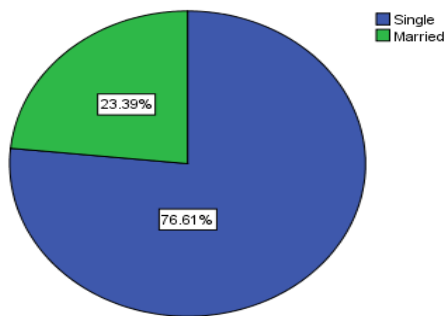
Age	No of respondents	Percentage
18 - 28	97	56.7
29 - 38	39	22.8
39 - 48	22	12.9
48 - 58	10	5.8
Above 58	3	1.8
Total	171	100.0

Source: Field survey, 2018

Most respondents (56.7 %) were aged between 18 – 28 years. Those aged between 29 – 38 years accounted for 22.8%. Those aged 39 – 48 years accounted for 12.9%, while those in the age bracket of 48 – 58 years accounted for 5.8%. The least number of the respondents was those above the age of 58 years, which were 1.8%.

Figure 4.2: Respondents Marital Status

The marital status of the respondents was obtained and the responses were analysed. The results are shown in the figure below.

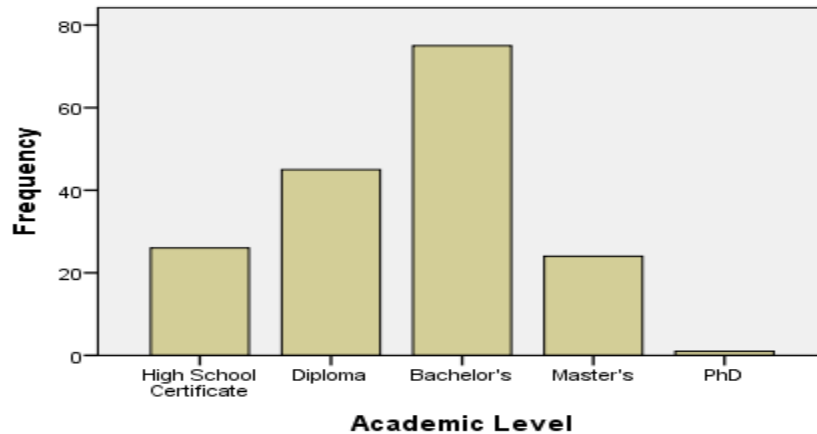


Source: Field survey, 2018

76.6% of the respondents were not married while 23.4% were married. This implies that the church has many young men and women than the old. Generally, the young generation is more conversant with ICTs than the elderly is. This makes CITAM a good choice for research on uptake and use of ICTs.

Figure 4.3: Response by Level of Education

The academic level is the limit to which one has attained in education. The respondents were required by the study to indicate their education level. Responses were obtained and the details are shown in the bar chart below.

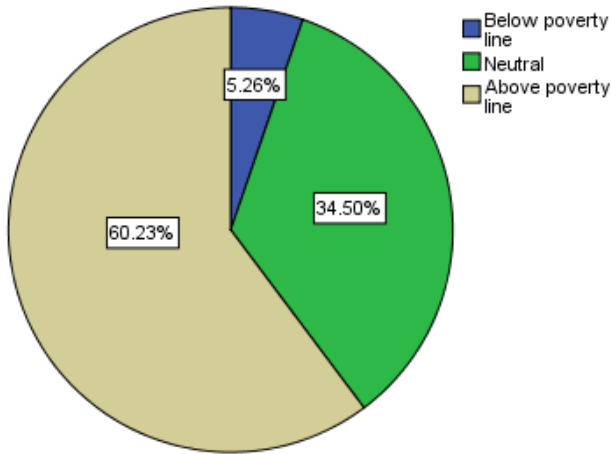


Source: Field survey, 2018

The findings show that 15.2% of the respondents had attained the high school certificate, while 26.3% had attained diploma in their academic pursuit. Majority of the respondents (43.9%) had bachelor's degree while the rest accounts for postgraduate level of education, 14.0% had master's degree and one of the respondents had a PhD degree. This implies that the respondents had adequate education enough to understand the researchers' queries.

The researcher sought to know the economic level of the respondents. In this study, there were three economic levels: Those whose economic level were below the poverty line, spent less than Ksh. 100 per day, those who spent between Ksh. 101 and Ksh. 150 per day, were categorized as neutral, and the respondents who spent Ksh. 151 and above per day, were considered to be above the poverty line category. The results of the responses are shown in the pie chart below.

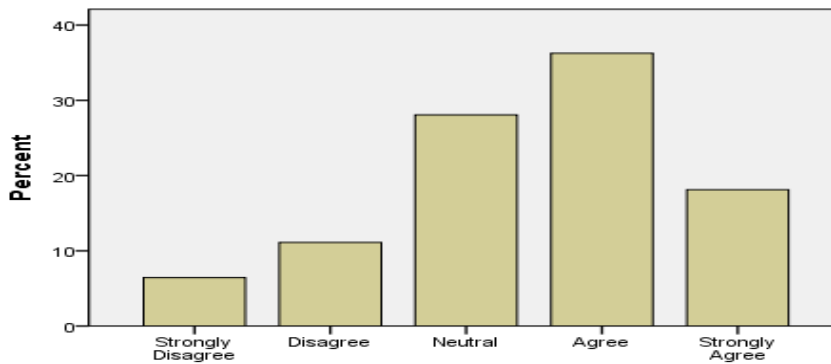
Figure 4.4: Response by Economic Status



Source: Field survey, 2018

From the findings, 5.3% of the respondents lived below the poverty line, while 34.5% spent between Ksh. 101 and Ksh. 150 per day. Majority of the respondents (60.2%) lived above the poverty line. Having known the economic status, the information helped to answer the question as to whether one’s economic status influences ICT use. The results of the responses are shown in the figure below as obtained from a five level likert scale.

Figure 4.5: Economic Status influences ICT Use



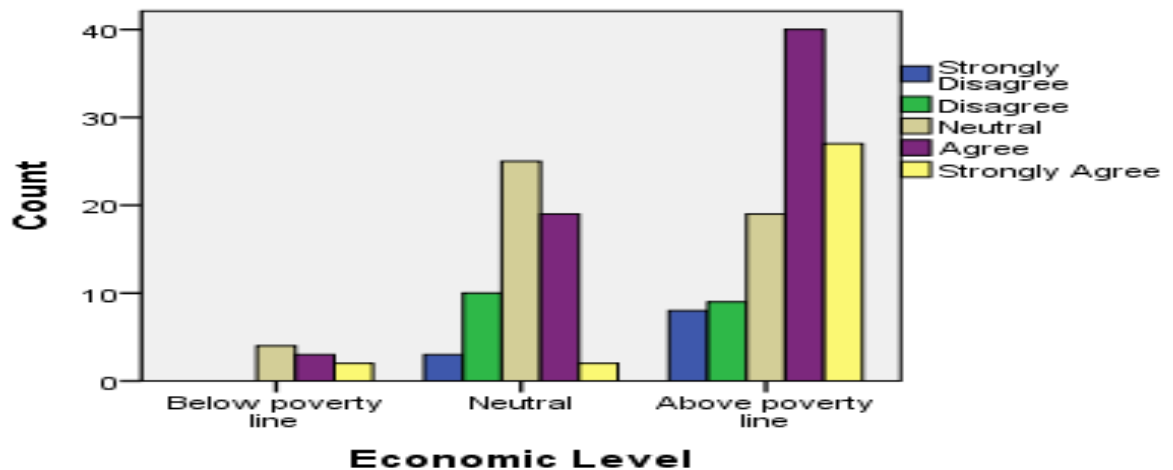
Source: Field survey, 2018

From the table above, 6.4% strongly disagreed that someone’s economic status influences his or her ICT use while 11.1% disagreed. However, 28.1% were neutral on whether economic status influences one’s ICT use.

Majority of the respondents (36.3%) agreed that individual's economic status influences his or her usage of ICTs, while 18.1% strongly agreed on the same. This implies that one's economic status influences his or her use of the ICTs.

A cross tabulation between economic level of the respondents with the results from the likert scale was done and the results recorded in the bar chart below.

Figure 4.5.1: Cross Tabulation of Economic Level with Likert Scale Results



Source: Field survey, 2018

The results confirm that economic level influences ICT use among members of CITAM. 38.8% of respondents who lived above the poverty line agreed that one's economic status influences his or her use of ICTs, while 26.2% strongly agree. This combined, accounts for 65%. Thus in neutral category of economic level, 32.2% agreed, while 3.4% strongly agreed. Although 42.4 were neutral, the scale (35.6%) falls on the side of those who agreed that one's economic level influences his or her ICTs usage.

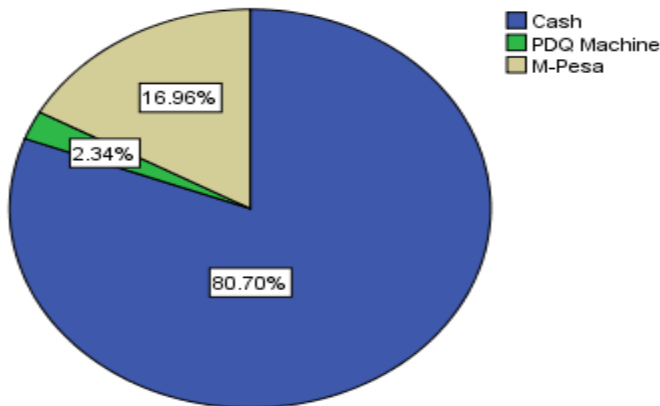
4.3 The Technologies Used in CITAM

The first objective of this study was to find out the technologies that CITAM use to reach its respective audience. The findings indicated that CITAM is endowed with a number of technologies. It has ICT infrastructure of Television, Radio, Internet, Intranet, Computers, mobile phone networks, Screens and projectors.

The internet enables the audience to interact with the sermons through such platforms as the CITAM website (www.citam.org), Online Church, YouTube, Facebook, Twitter and WhatsApp. Findings show that 91.8% of the respondents use WhatsApp and other social media platforms when communicating with other church members. The church also has a mobile phone App that enables the audience to access audio sermons. CITAM App can be downloaded from play store and is easily installed in a smart phone.

The church also has PDQ Machines, which faithful can use to give offerings and tithe. The church also utilizes mobile phone network in the same manner through M-pesa, which is a technology that allows people to send and receive money electronically and withdraw from a mobile phone service provider, in this case Safaricom agent. The figure below indicates the means with which respondents give their offerings and tithe to the church.

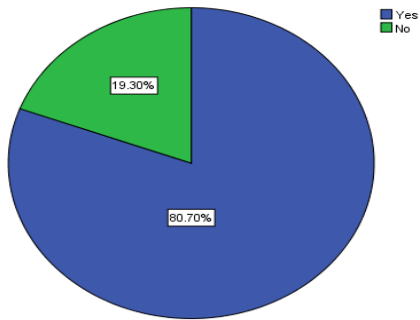
Figure 4.6: Forms of Giving Offerings



Source: Field survey, 2018

Although over 80% of the respondents use cash to give offerings and tithe, most of them use more than one way to give their offerings. From the findings, 17% use M-pesa or cash, whereas 2.3% use PDQ machines and other means. A few also use cheques together with other means of payment.

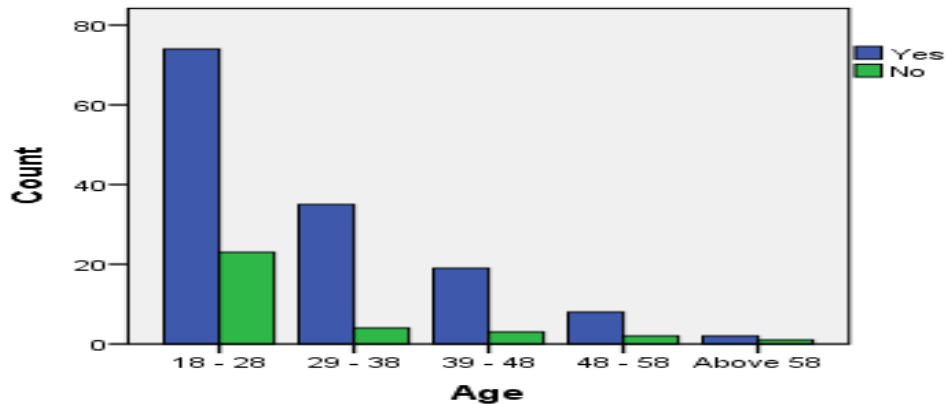
Figure 4.7: Use of Soft Copy bible



Source: Field survey, 2018

From the findings of this study, 80.7% of the respondents use soft copy bible, while 19.1% do not use soft copy bible. A cross tabulation of the use of soft copy bible and the age of the respondents show that, the trend is similar in all the age brackets.

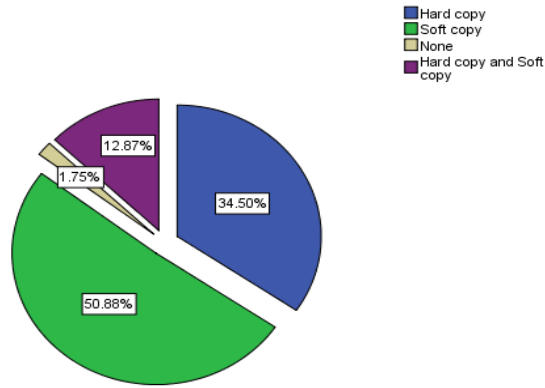
Figure 4.7.1: Cross Tabulation of Use of soft copy bible with Age



Source: Field survey, 2018

From the bar chart above, it is evident that respondents who used soft copy bible were more than those who did not in all age brackets. The respondents were asked a follow-up question to find out the percentage of those who use soft copy bible while in church. The results are shown in the pie chart below.

Figure 4.8: Use of Bible While in Church

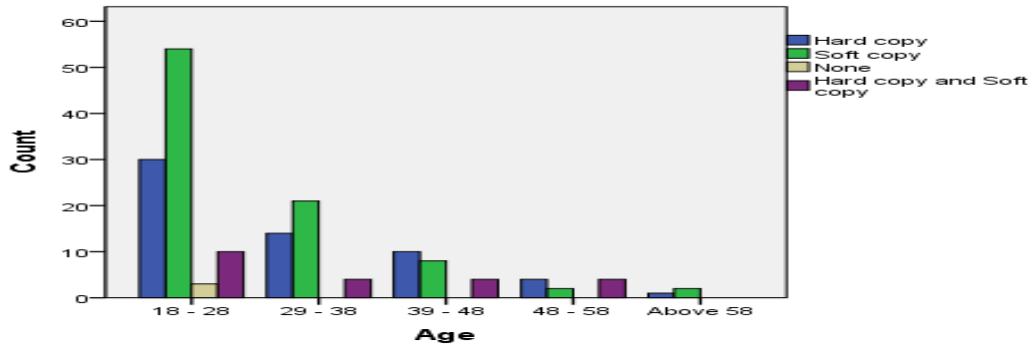


Source: Field survey, 2018

The results indicate that 34.5% of the respondents use hard copy bible when in church, while 50.9% use soft copy bible. This implies that more than a half of the respondents use soft copy bible while in the church. A small percentage (1.8%) do not use bible at all in the church.

This may be explained by the fact that CITAM valley road has screens that are used to project bible readings during the service. Further, the findings indicate that 12.9% of the respondents use both soft and hard copy bible in the church. A cross tabulation of the respondents who used their soft copy bible in church and their age was also done, and the results recorded in the figure below.

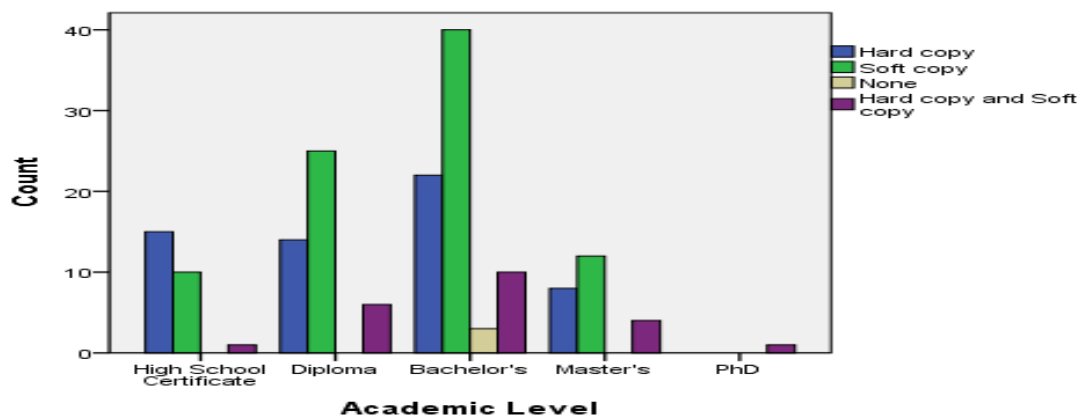
Figure 4.8.1: Cross Tabulation of Use of Bible in Church and Age



Source: Field survey, 2018

The findings revealed that, respondents in the age brackets of 18 – 38 years used soft copy bible when in church, more than respondents in the age brackets of 39 years and above. These findings confirm what Magezi (2015) found out, that the reasons cited for widely using technologies are to reach a wider audience and be relevant to the young generation. A cross tabulation of the respondents who use their soft copy bible in church and their academic level was also done, and the results recorded in the bar chart as shown below.

Figure 4.8.2: Cross Tabulation of Use of Bible in Church and Academic level



Source: Field survey, 2018

The results indicated that the higher the level of education of an individual, the more likely he or she would use a soft copy bible when in church. This implies that education exposes individuals to more ICT knowledge.

4.4 Patterns of ICTs Consumption in CITAM

The second objective of this study was to investigate the consumption patterns of ICTs in CITAM. The study enquired the social media platforms that the respondents were active in. The table below shows the details of the findings.

Table 4.2: Social Media Activity

Social media	Frequency	Percentage
WhatsApp	152	88.9
Facebook	9	5.3
Instagram	2	1.2
Twitter	3	1.8
E-Mail	4	2.3
None	1	0.6
Total	171	100.0

Source: Field survey, 2018

From the findings, Majority of the respondents (88.9%) are more active in WhatsApp among other social media platforms. 5.3% of the respondents are active in Facebook while 1.2% use Instagram a lot of the time. Twitter handlers represent 1.8% of the respondents, while those who mostly use e-mail are accounted for 2.3%.

The study sought to find out the modes of communication that respondents used to get church updates when not in the physical church. The findings were recorded in the table below.

Table 4.3: How Respondents Got Church Updates

Mode of communication	Frequency	Percentage
WhatsApp	139	81.3
Facebook	9	5.3
Instagram	2	1.2
Twitter	3	1.8
E-Mail	4	2.3
SMS	6	3.5
Television	4	2.3
Radio	2	1.2
Online church	1	0.6
YouTube	1	0.6
Total	171	100.0

Source: Field survey, 2018

The findings on the modes of communication that the respondents use to get updates when not in church, indicates that most of them use WhatsApp (18.3%) and Facebook (5.3%). A significant number of respondents used Instagram (1.2%), Twitter (1.8%), E-mail (2.3%), Sms (3.5%), Television (2.3%), Radio (1.2%), Online church (0.6%) and YouTube (0.6%) to get church updates. Others include CITAM App and snapchat.

The study sought to find out the ICTs that members prefer for sermons while not in the physical church. The results were indicated in the table below.

Table 4.4: The Preferred ICTs for Church Sermons

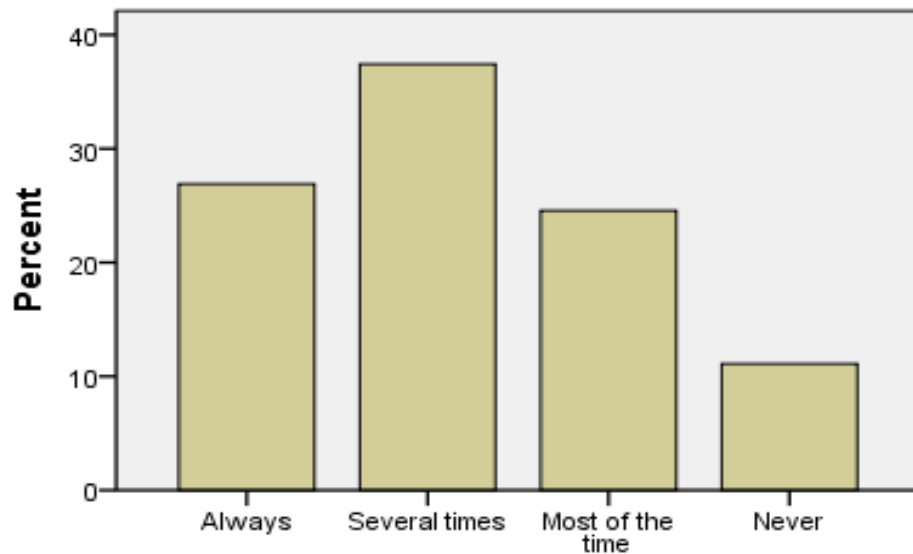
Channels of Communication	Frequency	Percentage
WhatsApp	50	29.2
Facebook	11	6.4
Instagram	1	0.6
Twitter	3	1.8
E-Mail	3	1.8
SMS	2	1.2
Television	50	29.2
Radio	7	4.1
Online church	14	8.2
YouTube	27	15.8
DVDs	3	1.8
Total	171	100.0

Source: Field survey, 2018

The findings show that WhatsApp (29.2%), Television (29.2%) and YouTube (15.8%) are most preferred for sermons. Church online (8.2%) comes third in the order of preference. Others prefer Facebook (6.4%), Instagram (0.6%), Twitter (1.8%), E-mail (1.8%), Sms (1.2%), Radio (4.1%) and DVD (1.8%)

The researcher sought to know how often the respondents used soft copy bible. The results obtained from a four level likert scale are shown in the bar chart below.

Figure 4.9: Rate of Use of Soft Copy Bible



Source: Field survey, 2018

The findings indicate that 26.9% of the respondents always used soft copy bible, while 37.4% used soft copy bible several times. 24.6% used soft copy bible most of the time, while 11.1% never used the soft copy bible.

The researcher sought to know whether the respondents spread the gospel of Jesus Christ. From the findings 91.8% indicated they did spread the gospel, while 8.2% indicated that they did not spread the gospel.

Subsequently, for those who indicated that they spread the gospel, the study sought to know the modes of communication they used.

Table 4.5: Mode of Spreading the Gospel

The results are shown in the table below.

Modes of Communication	Frequency	Percentage
WhatsApp	128	74.9
Facebook	12	7.0
Twitter	2	1.2
E-Mail	2	1.2
SMS	2	1.2
Online church	2	1.2
Verbal	9	5.3
N/A	14	8.2
Total	171	100.0

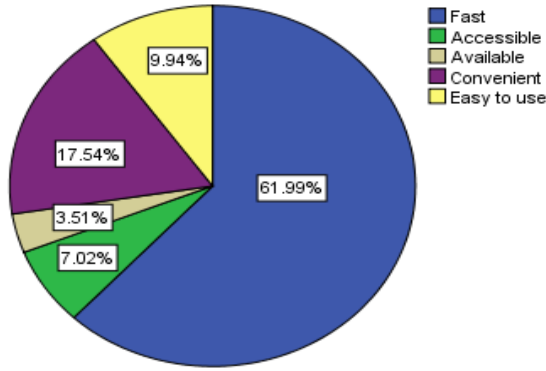
Source: Field survey, 2018

Whereas 8.2% of the respondents did not spread the gospel of Jesus Christ, the findings indicate that majority of the respondents who spread the gospel used WhatsApp (74.9%). Other respondents used Facebook (7.0%), Twitter (1.2%), E-Mail (1.2%), Sms (1.2%), and Online Church (1.2%) to spread the gospel. A significant figure of 5.3% of the respondents used verbal communication to spread the gospel.

4.5 Factors Necessitating ICTs Use in CITAM

The third objective of this study was to find out factors necessitating ICTs use in CITAM. The pie chart below shows the response of the respondents.

Figure 4.10: Reasons for Using ICTs



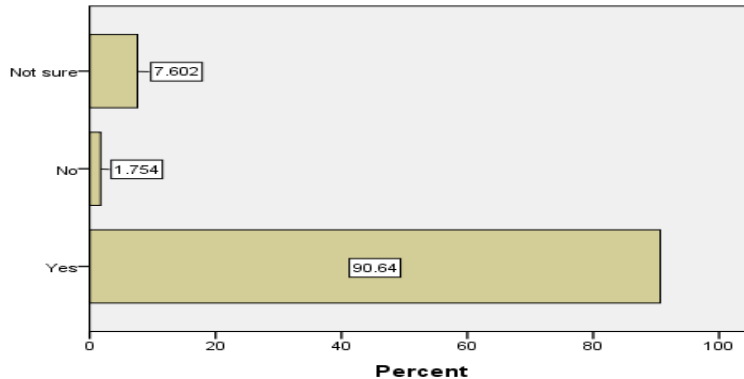
Source: Field survey, 2018

From the findings, 62.0% indicated that the reasons why they used ICTs were because of speed. Majority indicated that ICTs were necessary because the information would reach the receiver(s) within a short time. Accessibility accounted for (7.0%), accessibility (7.0%), availability (3.5%), Convenience (17.5%) and ease of use (9.9%). Other factors included efficiency, affordability, and ability to store and retrieve information, while some respondents indicated that it was enjoyable to use ICTs.

4.6 Outcomes of ICTs use

The fourth specific objective of this study was to examine the effects of ICTs use on conventional evangelism in CITAM. The researcher sought to know whether ICTs had increased awareness of the church. The results are indicated in the bar chart below.

Figure 4.11: Awareness of the Church

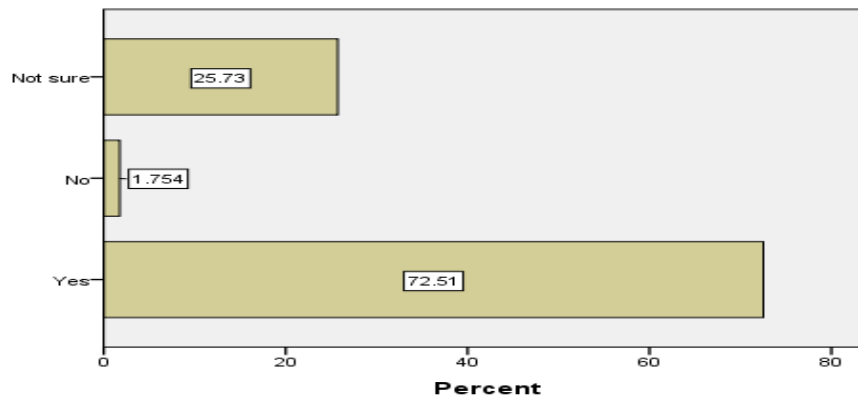


Source: Field survey, 2018

From the findings, 90.6% of the respondents agreed that ICTs had increased awareness of the church, while 1.8% said no. However, 7.6% of the respondents were not sure whether ICTs increased awareness of the church or not.

As to whether ICTs helped in establishment of new places of worship, the responses were captured in the figure below.

Figure 4.12: New Places of Worship

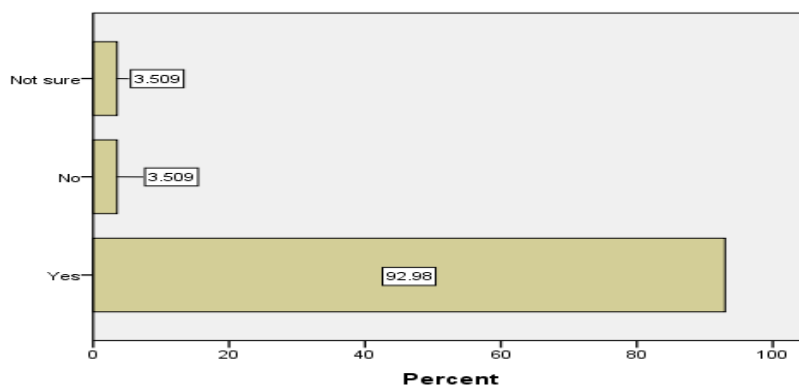


Source: Field survey, 2018

From the findings, 72.5% of the respondents said that ICTs helped to establish new places of worship, while 1.8% said no. 25.7% were not sure.

The researcher also sought to know whether ICTs were necessary for spreading the gospel of Jesus Christ. The results are detailed in the bar chart below.

Figure 4.13: ICTs in Spreading the Gospel



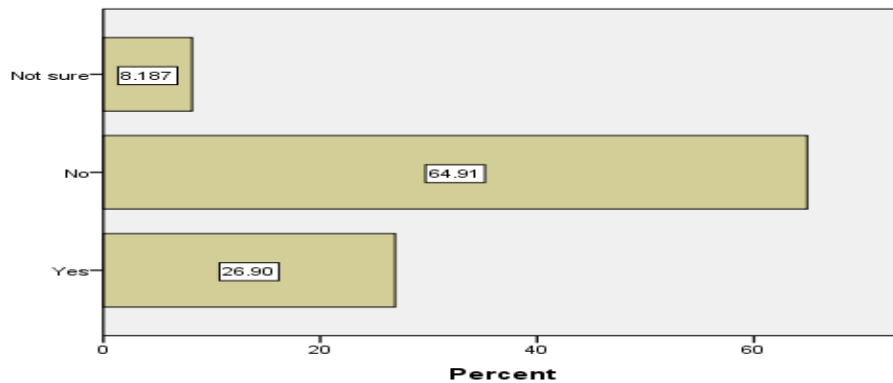
Source: Field survey, 2018

The findings show that 93.0% of the respondents indicated that ICTs are necessary for spreading the gospel, while 3.5% of the respondents did not acknowledge the necessity, and so was the same number of the respondents who were not sure which stood at 3.5%.

Palfrey and Gasser (2008) explains that, we are living in a technological age in which individuals, companies, corporations, religious figures, and religious communities and their activities have to be represented on the internet for them to count as important.

The researcher was also interested in knowing whether ICTs influenced the respondents to join CITAM. The responses were recorded in the figure below.

Figure 4.14: ICTs Influence in Joining CITAM

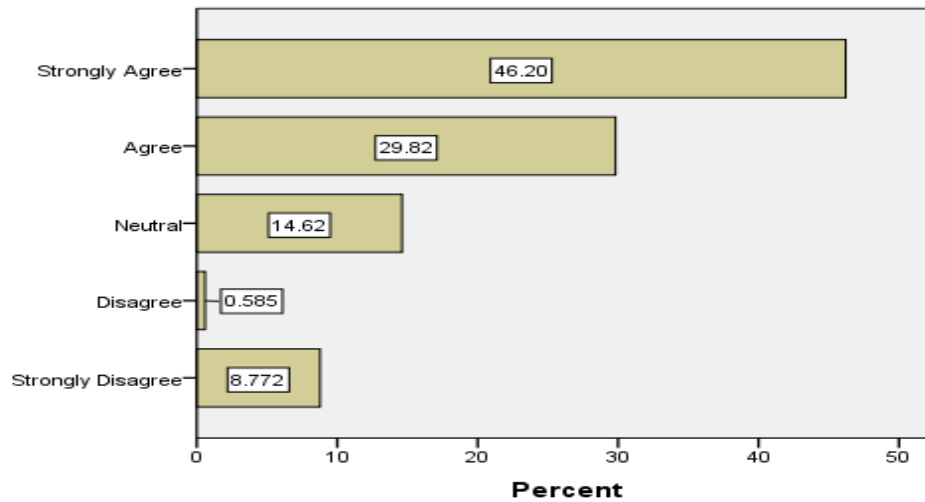


Source: Field survey, 2018

From the findings, 26.9% of the respondents were influenced by ICTs to join CITAM, while 64.9% were not influenced. 8.2% of the respondents were not sure whether they were influenced by ICTs to join CITAM or not.

The study also enquired from the respondents whether ICTs improved efficiency in evangelism. The responses were obtained from a five level likert scale as shown in the bar chart below.

Figure 4.15: Efficiency in Evangelism



Source: Field survey, 2018

From the results, 8.8% of the respondents strongly disagreed that ICTs improved the efficiency in evangelism, while 0.6% disagreed. 14.6% of the respondents were neutral. Respondents who agreed that ICTs improved the efficiency of evangelism were 29.8%, while the majority (46.2%) strongly agreed that ICTs improved efficiency in evangelism. This implies that ICTs have a significant role in improving the way church reaches its audience.

Given that evangelism is the core goal of the church, CITAM should embrace cutting edge technologies in order to achieve the goal.

4.7 Summary of Findings from Key Informants

The following are the findings from key informants who were interviewed. Seven leaders (5 men and 2 women) of CITAM valley road assembly were interviewed to give their expert opinion on the use and adoption of ICTs in CITAM. Among them were a pastor, an elder, heads of various departments as well as the church caretaker. The interviews were conducted separately on one on one session. Notes were taken and analysed based on the themes in respect to the objectives of the study.

4.7.1 Technologies Used in CITAM

The key informants mentioned Television, Radio, Internet, Intranet, Computers, mobile phone networks, two-way radio communication networks, Screens and projectors as the technologies that CITAM used. The internet enabled the audience to interact with the sermons through such platforms as the CITAM Online Church, which is easily accessible on YouTube and Facebook, Twitter and WhatsApp.

The church also has CITAM App from where the audience can download audio sermons. Mobile networks are also used by faithful to give offerings through M-Pesa and PDQ machines. Key informant X explained that,

different levels of leadership use different communication platforms. Top leadership mainly uses E-Mails to communicate. Short messages (Sms) are mostly used in lower level of communication, whereas at the various groups' level, WhatsApp is mostly used among members.

4.7.2 The Use of Technologies in Evangelism

CITAM has taken advantage of ICTS in achieving its goals and objectives. Online church is used as a tool for evangelism. Most people who do not attend church services can be reached through the internet. Hope TV and Hope FM have programs that aim at evangelism. Live broadcasts reach a wider audience than the people who attend the physical church.

4.7.3 Why CITAM Adopts Technology

It was evident from the interviews that the world is moving with innovative technology. The church therefore, could not afford to be left behind. Some informants argued that technology works better for the youth and the people in the Diaspora. Some professionals who are not able to attend church services because of the nature of their jobs are also catered for. Those who are travelling can also follow church services and listen to sermons en-route to their various destinations. ICTs have made it easy to follow series of sermons. One can listen or even download parts of the series that he or she missed.

However, key informant X1 stated categorically that,

technology does not replace the gathering of assemblies. If someone can attend the physical church, he or she is highly encouraged to attend. If you are travelling or you are already in foreign land, ICTs will help you to listen to sermons wherever you are.

This confirms the fears of some church leaders as it was discovered by Hearn who said that churches have a fear that ICTs may replace spirituality and the relationships of humans. Church leaders fear that ICTs will eventually create a technological society (Hearn, 2013). On the other hand, ICTs are necessary to reach people who for one reason or another cannot attend church services. Potential believers outside the church are equally a target audience.

According to key informant X1,

the use of PDQ machines, M-Pesa and bank cheques to give offerings and tithe is convenient. Nowadays some people do not carry cash money to minimize risk of theft. ICTs have reduced the use of papers. Bulk information is loaded online. This has significantly cut the cost of printing materials and at the same time reaches a wider audience within a short time.

The church sells DVDs to generate income. In big meetings, free WiFi is made available to ease communication and enhance immediate feedback. Technology is also safe in reaching out to places where preaching of the gospel of Christ is prohibited.

4.7.4 Factors Limiting Use of ICTs

Some ICT infrastructure is very expensive. CITAM valley road assembly had to ask members to contribute money to buy modern screens and lighting system to enhance the church ambiance. According to the senior pastor, the cost of three screens and the lighting system was Ksh. 13,000,000. The fundraising, which is not a common phenomenon with CITAM valley road, could not raise the entire amount in one occasion.

Vandalism and sabotage of the infrastructure is costly. Cyber security is expensive. Threats of hacking and improper use of the internet, for instance watching and downloading programs that are not in line the doctrines of the bible, are some of the challenges mentioned.

Key informant X2 observed that,

ICTs have made some pastors lazy. It is easier to download or copy sermons from other pastors online from across the world. In as much as it is good to compare notes, some doctrines that are found on the internet may not necessarily correspond to the gospel of Christ. Some internet users breach Copyright laws and fail to acknowledge authors hence plagiarism.

4.7.5 Recommendations from Informants

Some of the recommendations suggested by the informants included investing in modern infrastructure. ICTs are dynamic and the church has to upgrade its infrastructure occasionally. Some of the modern infrastructures include day light screens, e-board, virtual school and oral gram.

CITAM is encouraged to employ IT experts whose talents will be used to propagate the gospel of Christ. For example, those who can do web optimization mechanism. Web optimization mechanism is a technology that prompts the user to see CITAM site when he or she tries to use internet search engines such as Google. CITAM site comes on top of the window even though the user may not be necessarily searching for CITAM. One of the key informants strongly recommended that CITAM should invest in good bandwidth for speed. According to him, speed is vital for online communications.

4.8 Observations

Mathews & Ross (2010) defines observation as an act of watching social phenomena in the real world and recording events as they take place.

The focus of the church service observations was to gain access to the social practices of the church attendees. The researcher sat in various locations of the church, at the ground floor and the upper floor. Some, with no bibles, would just read from the screens bible verses as they were projected. The study observed that a number of churchgoers, mostly young, were using their phones and tablets to make notes from the sermons. However, some would switch to social media especially the youth if the preacher were not 'exciting'.

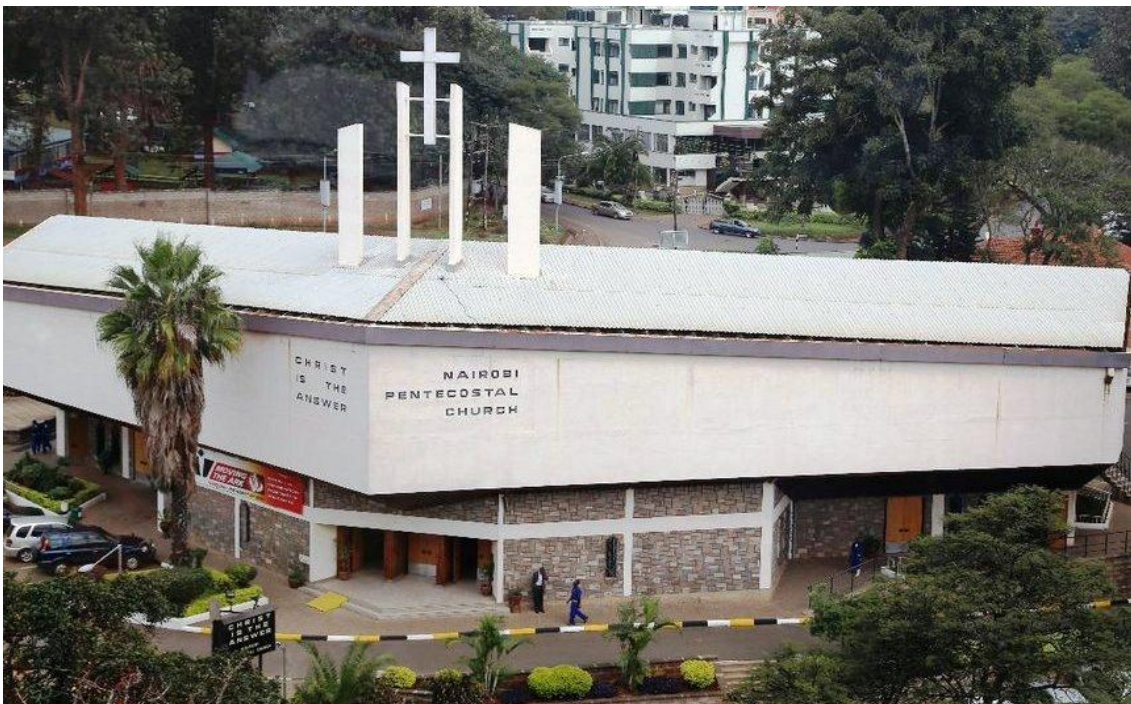
CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Overview

This chapter presents a summary of the findings, discussion, conclusions and recommendations for practice and further research of the problem. The study aimed at investigating the role ICTs were playing in CITAM in disseminating information to achieve the organisation's goals and objectives. The ministry Objectives includes effective evangelism, discipleship, establishing and maintaining places of worship, promotion of Christian fellowship and edification among Christians of like faith.

Figure 5.1: CITAM valley Road church



Source: Picture courtesy

5.1 RO1: To Find Out the Technologies that CITAM Use

The study sought to find out which technologies that CITAM used. The study found out that CITAM is endowed with a number of technologies. The leadership of CITAM is categorical that the church cannot afford to lag behind as far as technology use is concerned.

The presiding bishop Dr. David Oginde once said that, “The church is called upon to speak to society and it has to be relevant. Wherever society goes, the church goes too because it cannot afford to be left behind. That is why it (the Church) has been digitized,” says Oginde.

He adds that there is nothing wrong with the congregation using their phones while in church as long as they are referring to their Bibles. “Some people say you could start looking at other things instead of your digital Bible but that is not the case. The message in the Bible is still the same, only that the means of conveying the message has changed,” he says (The Standard, January 23rd, 2018. p 18)

Christ Is The Answer Ministries has a Media Team that is in charge of the ICTs. It has screens that enable projection of information for audiences to watch inside the church and in other halls extended from the church.

The church runs Hope TV and Hope FM, which are major channels of disseminating the gospel of Christ. It utilises intranet for internal communication and the internet to reach wider audience mainly through the online church and the social media platforms.

The internet enables the audience to interact with the sermons through such platforms as the Online Church, YouTube, Facebook, Twitter and WhatsApp. Findings show that 91.8% of the respondents use WhatsApp and other social media platforms when communicating with other church members. The church also has a mobile phone App that enables the audience to access audio sermons. CITAM App can be downloaded from play store and is easily installed in a smart phone.

The church has PDQ Machines, which faithful can use to give offerings and tithe. The church also utilizes mobile phone network in the same manner through M-pesa, which is a technology that allows people to send and receive money electronically and withdraw from a mobile phone service provider, in this case Safaricom agent. Although findings show that over 80% of the respondents use cash to give offerings and tithe, most of them use more than one means to give their offerings.

5.2 RO2: To Investigate the Consumption Patterns of ICTs in CITAM

Findings of this study shows that majority of the respondents (36.3%) agreed that individual's economic status influences his or her usage of ICTs, while 18.1% strongly agreed on the same. This implies that one's economic status influences his or her use of the ICTs. The more you have money to spend, the more you are likely to use ICTs.

A cross tabulation between economic level of the respondents with results from the likert scale confirmed that economic level influences ICT use among members of CITAM. 38.8% of respondents who lived above the poverty line agreed that one's economic status influences his or her use of ICTs, while 26.2% strongly agree. These combined, accounts for 65%.

The findings of this study indicate that 80.7% of the respondents use soft copy bible, while 19.1% do not use soft copy bible. A cross tabulation of the use of soft copy bible and the age of the respondents show that, the trend is similar in all the age brackets.

The respondents were asked a follow-up question to find out the percentage of those who use soft copy bible while in church. The results indicated that 34.5% of the respondents used hard copy bible when in church, while 50.9% use soft copy bible. This implies that more than a half of the respondents used soft copy bible while in the church. A small percentage (1.8%) do not use bible at all in the church. This may be explained by the fact that CITAM valley road has screens that are used to project bible readings during the service.

This was also confirmed by the researcher's observations, where some church attendees did not carry their bible but depended on the screens mounted on the walls of the church at different points.

Further, the findings indicate that 12.9% of the respondents used both soft and hard copy bible in the church. A cross tabulation of the respondents who used their soft copy bible in church and their age was done. The findings revealed that, respondents in the age brackets of 18 – 38 years used soft copy bible when in church, more than respondents in

the age brackets of 39 years and above. This implied that the young generation adopts technology use more than the older generation.

A cross tabulation of the respondents who use their soft copy bible in church and their academic level was done. The results indicated that the higher the level of education of an individual, the more likely he or she would use a soft copy bible when in church. This implies that education exposes individuals to more ICT knowledge. Since CITAM targets the urban population for evangelism, it has to adopt and use technologies more than the churches in the rural areas.

From the findings, majority of the respondents (88.9%) are more active in WhatsApp among other social media platforms. 5.3% of the respondents are active in Facebook while 1.2% use Instagram a lot of the time. Twitter handlers represent 1.8% of the respondents, while those who mostly use e-mail are accounted for 2.3%.

This study shows that urban dwellers prefer WhatsApp for quick communication to other social media platforms. This was further confirmed by the finding out the modes of communication that respondents used to get church updates when not in the physical church. The findings indicate that most of them use WhatsApp (81.3%) and Facebook (5.3%). When the respondents were asked which ICTs they preferred for sermons while not in the physical church, majority cited WhatsApp and Hope TV. Moreover, 74.9% of the respondents used WhatsApp to spread the gospel.

5.3 RO3: To Find Out Factors Necessitating ICTs Use in CITAM

From the findings, 62.0% indicated that the reason why they used ICTs was because of speed. Majority indicated that ICTs were necessary because the information would reach the receiver(s) within a short time. Accessibility accounted for (7.0%), accessibility (7.0%), availability (3.5%), Convenience (17.5%) and ease of use (9.9%). Other factors included efficiency, affordability, and ability to store and retrieve information, while some respondents indicated that it was enjoyable to use ICTs.

A key informant noted that *Technology works better for the youth and the people in the Diaspora*. Some professionals who are not able to attend church services because of the

nature of their jobs are reached via ICTs. For example, some CITAM members work on Sundays. Those who were travelling could also follow church services and listen to sermons en-route to their various destinations. One respondent indicated that, ICTs have made it easy to follow series of sermons. One can listen or even download parts of the series that he or she missed.

However, another informant cautioned that technology does not replace the gathering of assemblies. The ICTs are necessary to reach people who for one reason or another cannot attend church services. Potential believers outside the church are equally a target audience.

It was found out that, ICTs have reduced the use of papers. Bulk information is loaded online. These have significantly cut the cost of printing materials and at the same time reach a wider audience within a short time. The church sells sermons burned on DVDs to generate income. In big meetings, free WiFi is made available to ease communication and enhance immediate feedback. One of the respondents noted that technology is safe in reaching out to places where preaching of the gospel of Christ is prohibited. It is therefore paramount to acquire the state-of-the-art ICT infrastructure in order to reach such places.

5.4 RO4: To Examine the Outcomes of ICTs Use on Conventional Evangelism in CITAM

From the findings, 90.6% of the respondents agreed that ICTs had increased awareness of the church. 72.5% of the respondents said that ICTs helped to establish new places of worship, citing CITAM online church. On the other hand, majority (93.0%) of the respondents indicated that ICTs are necessary for spreading the gospel.

The contemporary church (especially in the urban centres) is slowly abandoning the conventional way of spreading the gospel or integrating the two. It is important to note that 26.9% of the respondents indicated that they were influenced by ICTs to join CITAM. These are either believers or potential believers, who eventually gave their lives to Christ. One soul that repents is a majority.

The core goal of the church is to fulfil the great commission; “Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you, even to the end of the age.” (Matthew 28: 19 – 20, NKJV). Therefore, the uptake and use of ICTs in CITAM cannot be taken for granted.

The study also enquired from the respondents whether ICTs improved efficiency in evangelism. From the results, 29.8% of the respondents agreed, while the majority (46.2%) strongly agreed that ICTs improved efficiency in evangelism. This implies that ICTs have a significant role in improving the way church reaches its audience.

Figure 5.2: CITAM Valley Road church service in progress



Source: Picture courtesy

5.5 Conclusions

This study has shown that ICTs play a significant role in disseminating information to achieve the CITAM's goals and objectives. The church Objectives includes effective evangelism, discipleship, establishing and maintaining places of worship, promotion of Christian fellowship and edification among Christians of like faith.

Informed by the findings, ICTs have increased the church awareness and have helped in establishing new places of worship. In fact, 26.9% of the respondents were influenced by ICTs to join CITAM. It is also evident that most of the church members used WhatsApp as a means of communication in as far as church communications are concerned. According to Campbell, 2003, Christian advocates of internet use for religious purposes, on the other hand, promote it as media brought into being by God for the expansion of His work and the influence of the church.

CITAM's Hope TV and Hope FM remain to be powerful tools of evangelism. The study established that 29.5% of the respondents preferred to watch Hope TV for sermons while away from church premises. Although abuse of ICTs - especially the internet - is inevitable, advantages outweigh disadvantages by far.

The findings of this study agree with Ossai-Ugbah (2011), who stated that ICTs have increased effectiveness in the ministry.

5.6 Recommendations

The study shows that majority of CITAM members rely on ICTs to communicate and spread the gospel. The bible is the central text that governs the activities of the church. In CITAM, majority use soft copy bible for self-edification and for propagating the Word of God. The level of education of 84.8% of the members, was diploma and above. This implies that a majority of the members had adequate knowledge to work with ICTs. Findings have shown that the more educated the respondent was, the more likely he or she would use ICTs. From the findings, ICTs had helped CITAM to open new places of worship and had attracted new members. Majority cited speed as a major reason for adopting ICTs.

Since ICTs had increased awareness of the church and improved efficiency in evangelism, the uptake and use of ICTs in the contemporary world is essential. The church is in the world although it is not of the world. Its core mandate is to reach out to the world; "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of

the earth.” (Acts 1: 8, NKJV). In order to reach all parts of the world, the church has to embrace innovative technology, which has turned the world into a global village.

Consequently, the study recommends the church to invest in modern ICT infrastructure. ICTs are dynamic and the church has to upgrade its infrastructure occasionally. Some of the modern infrastructures include day light screens, e-board, virtual school and oral gram. Christopher Helland (2004) notes how the internet has still relatively new and uncharted, organized religion was encouraged to secure a presence on the internet or risk losing the chance of keeping in constant touch with its followers.

The study recommends that, the church should employ ICT experts and provide refresher courses to continually sharpen the skills of the experts. It is important to invest in good bandwidth for speed. The most cited reason as to why respondents used ICTs was speed, which stood at 62.0%.

It is recommended that, the government should also invest in ICTs education to create jobs for the youth for economic growth. The world has gone digital, and online jobs are always advertised. Without the technical know-how, the young people will not fit in the competitive job market. Different use and penetration of ICT reflects country’s level of economic growth, and technological choices (Delponte, et al, 2015).

During the very first ten years of the 21st century, ICTs were responsible for the growth of close to a quarter of Kenya's gross domestic product (Ogutu, 2015).

5.7 Suggestion for Further Research

The researcher suggests a longitudinal research on the impact of information and communication technologies adoption and use in religious institutions in Kenya.

Another further research suggestion is how technology has changed the way of worship in Kenya. Televangelism has made some people not to go to church at all, but rely on their TV sets at home for church services. Pre-determined topical sermons are very common nowadays. Could this affect church attendance when the laity is aware of the next sermon on the series?

Other research indicates that 80% of Kenyans are Christians. However, it is ironical that there are so many evils in Kenya. Many culprits and accomplices of social injustices, corruption, murder, tribalism, rape, prostitution, and dangerous driving bear Christian names. Has the church failed to achieve its mandate? Is Christianity a name and not a lifestyle? Further research can reveal this irony.

Given that religion is complex and people worship Supreme Being, extraterrestrial beings, human beings, other creatures and objects, a wider study is necessary to get better results.

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APPENDICES

Appendix I: Questionnaire

QUESTIONNAIRE

Dear Respondent,

I am Simon Kigamba, a postgraduate student in the University of Nairobi, carrying out a research on “**Information and communication technology adoption and use in religious institutions in Kenya: A study of Christ Is The Answer Ministries (CITAM)**” for the award of a master’s degree in Communication Studies. I shall be grateful for your kind assistance and participation in making this study a success. This study is strictly for academic purpose and will be treated with high degree of confidentiality.

DEMOGRAPHICS

- 1. Gender:** Male [] Female []
- 2. Age:** (i) 18 – 28 [] (ii) 29-38 [] (iii) 39-48 [] (iv) 49-58 [] (v) Above 58 []
- 3. What is your marital status?** (i) Single [] (ii) Married []

SOCIAL ECONOMIC INFORMATION

4. Academic level

- (i) High School Certificate [] (ii) Diploma [] (iii) Bachelor’s [] (iv) Master’s []
(v) Ph.D. []

5. Economic Level (Below the poverty line is spending less than Ksh. 100 per day, Neutral is between Ksh. 101 and Ksh. 150. Above poverty line is Ksh. 151 and above)

- (i) Below the poverty line [] (ii) Neutral [] (iii) Above poverty line []

6. Ones economic status influences his/her ICT use

- (i) Strongly Disagree [] (ii) Disagree [] (iii) Neutral [] (iv) Agree []
(v) Strongly Agree []

TECHNOLOGIES USED

7. Do you use soft copy bible?

- (i) Yes [] (ii) No []

8. Which bible do you use in church?

- (i) Hard copy [] (ii) Soft copy [] (iii) None []

9. Which ICTs does CITAM use?

- (i) Television [] (ii) Radio [] (iii) Internet [] (iv) Intranet [] (v) Computers []
- (vi) Projectors []
- (vii) Others.....

10. How do you give your offerings and/or tithes?

- (i) Cash [] (ii) PDQ machine [] (iii) M-pesa [] (iv) Cheque [] (v) Others.....

11. Which communication platform(s) do you use to communicate with fellow church members?

- (i) Whatsapp [] (ii) Facebook [] (iii) Instagram [] (iv) Twitter [] (v) E-Mail []
- (vi) Sms [] (vii) MMS []
- (viii) None [] (ix) Others.....

PATTERNS OF ICTs CONSUMPTION

12. Which social media platform(s) are you active in?

- (i) Whatsapp [] (ii) Facebook [] (iii) Instagram [] (iv) Twitter [] (v) E-Mail []
- (vi) Youtube [] (vii) None []
- (viii) Others

13. When not in church, which mode(s) of communication do you use to get updates?

- (i) Whatsapp [] (ii) Facebook [] (iii) Instagram [] (iv) Twitter [] (v) E-Mail []
- (vi) Sms [] (vii) MMS [] (viii) Television [] (ix) Radio [] (x) Online church []
- (xi) Youtube [] (xii) DVDs []
- (xiii) Others.....

14. Which of the following do you prefer for sermons while away from the church?

- (i) Whatsapp [] (ii) Facebook [] (iii) Instagram [] (iv) Twitter [] (v) E-Mail []
- (vi) Sms [] (vii) MMS [] (viii) Television [] (ix) Radio [] (x) Online church []
- (xi) Youtube [] (xii) DVDs []
- (xiii) Others.....

15. How often do you use your soft copy bible?

- (i) Always [] (ii) Several times [] (iii) Most of the time [] (iv) Never []

16. Do you spread the gospel?

- (i) Yes [] (ii) No []

17. If Yes, Which mode(s) of communication do you use to spread the gospel ?

- (i) Whatsapp [] (ii) Facebook [] (iii) Instagram [] (iv) Twitter [] (v) E-Mail []
(vi) Sms [] (vii) MMS [] (viii) Television [] (ix) Radio [] (x) Online church []
(xi) Youtube [] (xii) DVDs []
(xiii) Others.....

FACTORS NECESSITATING ICTs USE

18. (If Yes in 14 above) What are the reasons for using ICTs?

EFFECTS OF ICTs USE

19. Has ICTs increased awareness of the church

- (i) Yes [] (ii) No [] (iii) Not sure []

20. Has ICTS helped CITAM to establish new churches?

- (i) Yes [] (ii) No [] (iii) Not sure []

21. Are ICTs necessary for spreading the gospel?

- (i) Yes [] (ii) No [] (iii) Not sure []

22. Did ICTs influence you to join CITAM?

- (i) Yes [] (ii) No [] (iii) Not sure []

23. ICTs have improved efficiency in evangelism

- (i) Strongly Disagree [] (ii) Disagree [] (iii) Neutral [] (iv) Agree [] (v) Strongly Agree []

Thank You.

Appendix II: Interview Guide

INTERVIEW GUIDE FOR KEY INFORMANTS

Dear Respondent,

I am Simon Kigamba, a postgraduate student in the University of Nairobi, carrying out a research on **“Information and communication technology adoption and use in religious institutions in Kenya: A study of Christ Is The Answer Ministries (CITAM)”** for the award of a master’s degree in Communication Studies. I shall be grateful for your kind assistance and participation in making this study a success. This study is strictly for academic purpose and will be treated with high degree of confidentiality.

Exploring ICTs use and adoption in CITAM

1. Which leadership position do you hold in CITAM?
2. Which technologies does CITAM use to reach its respective audience?
3. How does the church use these technologies in evangelism?
4. Why does the church adopt and use technologies?
5. How does ICTs help in establishing new places of worship?
6. Which factors have necessitated ICTs use in CITAM
7. What are the effects of ICTs use on conventional evangelism in CITAM
8. Which ICTs do you prefer to be used in the church?
9. What are the likely benefits of ICTs in CITAM?
10. Which factors do you think limit use of ICTs in CITAM?
11. What recommendations would you suggest for ICTs adoption and use in CITAM?

Thank You.

Appendix III: Letter of Introduction from UoN



UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-334244, 332986, 226451 Ext. 28080, 28061
Director's Office: 254-02-229168 (Direct Line)
Telex: 22095 Fax: 254-02-229168
Email: director-soj@uonbi.ac.ke

P.O. Box 30197
Nairobi,
Kenya

OUR REF:
YOUR REF:

DATE: 16 July, 2018

TO WHOM IT MAY CONCERN

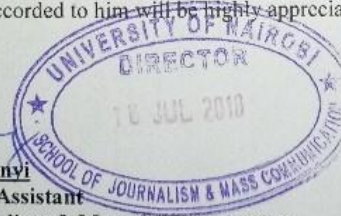
RE: KIGAMBA, SIMON MUNGAI - K50/87077/2016

This is to confirm that the above named is a bona fide student at the University of Nairobi's School of Journalism and Mass Communication registered for Master of Arts degree in Communication Studies.

Mr. Kigamba has completed his course work and is currently going to collect data for his research project leading to a Master of Arts Degree in Communication Studies.

Any assistance accorded to him will be highly appreciated.

Immaculate Akinyi
Administrative Assistant
School of Journalism & Mass Communication



/dm

Appendix IV: Certificate of Fieldwork



UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318762 Ext. 26080, 26061
Director's Office: +254-204913208 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF FIELDWORK

This is to certify that all corrections proposed at the Board of Examiners meeting held on 22/06/2018 in respect of M.A/PhD. Project/Thesis Proposal defence have been effected to my/our satisfaction and the project can be allowed to proceed for fieldwork.

Reg. No: K50/87077/2016

Name: SIMON KIGAMBA MUNGAI

Title: INFORMATION AND COMMUNICATION TECHNOLOGY ADOPTION AND USE

IN RELIGIOUS INSTITUTIONS IN KENYA: A STUDY OF CITAM

Dr. Masha Molwa
SUPERVISOR

[Signature]
SIGNATURE

23/07/2018
DATE

Dr. Samuel Siringi
ASSOCIATE DIRECTOR

[Signature]
SIGNATURE

23/07/2018

Dr. Neeti Ndlovu
DIRECTOR

[Signature]
SIGNATURE/STAMP

23/07/2018
DATE 2018



Appendix V: Certificate of originality

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Submitted to University Der Es Salaam on 2016-02-29

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Appendix VI: Certificate of Corrections



**UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION**

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318262, Ext. 28080, 28061
Director's Office: +254-204913208 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF CORRECTIONS

This is to certify that all corrections proposed at the Board of Examiners meeting held on 24/10/2018 in respect of M.A/PhD. Project/Thesis defence have been effected to my/our satisfaction and the project/thesis can be allowed to proceed for binding.

Reg. No: KSD/87077/2016

Name: SIMON KIGAMBA MUNGAI

Title: INFORMATION AND COMMUNICATION TECHNOLOGY UPTAKE AND
USE IN RELIGIOUS INSTITUTIONS IN KENYA; A STUDY OF CITAM

Dr. Machinga Mwangi
SUPERVISOR

[Signature]
SIGNATURE

30/10/2018
DATE

Dr. Samuel Siringi
ASSOCIATE DIRECTOR

[Signature]
SIGNATURE

12/11/2018
DATE

Dr. Nethi Nethi
DIRECTOR



12.11.18
DATE

Appendix VII: Letter of Permission to Carry Out Pilot Study at CITAM Woodley

Jul 24, 2018, 9:44 AM

Jesse Mwai <jessemwai@citam.org
to citamwoodly@citam.org, Florence, Janice, me

Dear Simon,

Thank you for your email. You can proceed with the research on Sunday. I have copied our admin staff on this email so that when you come you can report to them for further direction and assistance.

Jesse



P.O. Box 42254-00100 NAIROBI, Kenya | +254 709 861 000

| www.citam.org | www.hopemediakenya.org | www.arkpropertiesltd.com

Appendix VIII: Letter of Permission to Carry Out Research at CITAM Valley Road

Simon Mungai <smkigamba@gmail.com>

Permission to carry out Research

Thu, Aug 16, 2018 at 9:59 AM

CITAM Admin <admin@citam.org>

To: Simon Mungai <smkigamba@gmail.com>

Cc: Elias Mwaura Githuka <egithuka@citam.org>

Dear Simon,

Good morning!

Thank you for showing interest in CITAM for your research work.

This is agreed upon but after liaising with the Senior pastor or his deputy at Valley Road on modalities of accomplishing the request.

We would need you to make a commitment to give us a copy of your work for purposes of learning for a better tomorrow.

Kind Regards,

Sarah Njuguna

For: DFA



P.O. Box 42254-00100 NAIROBI, Kenya | +254 709 861 000 | www.citam.org | www.hopemediakenya.org