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**TOPIC**

**The Use and Effects of Social Media on the Youth on faith sharing in Sekondi-Takoradi Catholic Diocese, Ghana.**

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**A long Essay Submitted in Partial Fulfillment of the Requirement for the Diploma in Religious Formation.**

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## **STUDENT'S DECLARATION**

I, the undersigned hereby declare that this research is my original work achieved through my personal reading, research and reflections of my experiences on the uses of mass media in evangelization of faith of the dioceses of sekondi – Takoradi Ghana where I hail from.

This research is submitted in partially fulfillment of the award of diploma in spirituality and religious formation at Tangaza University College. I declare that this work has never been submitted to any college or university for academic credit other than Tangaza University College. All sources of materials for this work have been fully cited and acknowledged.

Signed .....

Name of the student: **Bro Anthony Baba Atimkpere OH**

Date .....

### **Approval**

This long essay has been submitted with my approval as the college supervisor:

Signed .....

Supervisor: **DR FLORENCE GITHUTHU**

Date .....

### **DIDICATION**

I dedicate this work to my parents: Mr. Robert Atimkperere and Regina Ekua Badu Idun who created in me the foundation of my Christian faith .they make me understand that knowing the word of God is not to keep in one but to evangelize it in different ways. It goes to my siblings namely; Catherine, Clara, Francisca, Theresa, Nii and Nana Tandoh through whom my human relationship has been developed and deepened. I also wish to dedicate this work to all the youth in my dioceses (sekondi – Takoradi) for their active massive participation and support in this noble work. God bless you all.

## **ACKNOWLEDGEMENTS**

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Am grateful to the entire congregation of the Hospitaller brothers of St John of God especially the general leadership: bro Jesus ETAYO and his councilors, the provincial superior of st Augustine province of Africa: Bro Bartholomew KAMARA and his councilors and my community superior Bro Leopold GNAMI. I thank all of you for you have greatly contributed to the success of my studies through your support in many and different ways.

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Many special thanks to the entire Institute of Spirituality and Religious Formation (ISRF) staff members: Fr Remigious Ikpe OCD, Fr Patrick OCD Director, Fr Jude CHISANGA, and MS, Christine for their support, availability and for the great help accorded me. Thanks to all my lecturers for their commitments love and, contributions throughout my study period at Tangaza University College. God bless you.

Finally, I am grateful to all my class mates and friends who helped me with the necessary material for my work. Not forgetting my Friend Petronilla, my own brothers from St John of God .Great appreciation to all who in one way or another were of great help to me. To all of you please feel acknowledged and appreciated.

## **ABBREVIATIONS**

cf	Confer/Confirm
ISRF	Institute of Spirituality and Religious Formation
OCD	Ordo Carmelitarumm Discalceatorum; Order of Discalced Carmelites
Pg.	Page
USCCB	United States Conference of Catholic Bishops
EA	Ecclesia in Africa
ICT	Information and Communication Technology
www.	Word-Wide Web
SM	Social Media
GH	Ghana
SNS	Social Networking Sites
SEK-TADI	Sekondi – Takoradi
OH	Order Hospitaller
FB	Facebook
BRO	Brother
REV	Reverend
FIG	Figure
MAT	Mathew



## **General introduction**

This paper explores the uses of the social media among the youth in the Catholic Diocese of sekondi- Takoradi, Ghana and its effects on youth faith sharing. This section of the work presents the background of the study, the purpose, the objectives and justification of the study. Thereafter we shall present the scope and delimitation, difficulties and remedies, additionally our work will extend to the possible research question and methodology that would be implemented. The course outline, the general conclusion and bibliography will summarize the work. This paper will be written for the attainment of a diploma in spirituality. The first chapter of the work explains the general view of social media in the society and in the Roman Catholic Church. , the second chapter reveals the uses of mass media on the youth, furthermore, and the third chapter shows the effects on the mass media influence on the youth faith sharing in the dioceses of sekondi- Takoradi, and finally we shall look at the Observation , General Conclusion and Recommendation.

## **I Background of the Study**

“Social media(SM) has become an increasing phenomenon with many and varied definitions in public and academic use. Generally Social media can be referred to as the media used to facilitate social interaction. Social media integrates digital media including combinations of electronic texts, graphics, images and sound into a structured computerized environment that allows people to interact with the data for appropriate purposes”.<sup>1</sup>

Social media also contains design elements that create virtual social spaces encouraging interaction, thereby broadening the appeal of the technology and promoting transitions back and

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<sup>1</sup> international journal of engineering technology and sciences (ijets) vol.6 (1) dec 2016 doi: <http://dx.doi.org/10.15282/ijets.6.2016.1.12.1062> p.90

forth from the platform to face-to-face engagement. The phrase "social networking sites" (SNS) can be used as an umbrella term for all social media and computer-mediated communication, including but not limited to Facebook, YouTube, Twitter, LinkedIn and We chat. Hence the terms "social media" and "social network sites" are used interchangeably. "Ellison et al. [3](2007)" define social network sites as web-based services that allow individuals to create profiles, display user connections, and search and navigate within that list of connections.

Social media distinct from the communication functions of other online technologies has provided a virtual setting mirroring familiar elements of community as we understood and experienced it prior to the existence of such technologies. Social media technology links people together in ways that resemble traditional

Social media has become a major part of our daily lives and in this way, the boundaries between online and real world communities are rapidly stretching if not completely fading. Particularly, as we consider the generation for whom such social media exchanges have existed their entire lives, there is an unsolidified interchange between digital and physical experiences. For this generation, social media is a primary means of communication and information seeking, and possibly, a central component of their identity and community building.<sup>2</sup>

## **II Purpose and Aim**

The purpose and aim of this study is to examine evangelization in the catholic diocese of sekondi-Takoradi in the advent of social media in the 21<sup>st</sup> century .investigating also the use of mass media among youths to find out what social media the youth are using it and its implication on faith sharing.

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<sup>2</sup> INTERNATIONAL JOURNAL OF ENGINEERING TECHNOLOGY AND SCIENCES (IJETS) Vol.6 (1) Dec 2016 DOI: <http://dx.doi.org/10.15282/ijets.6.2016.1.12.1062> p.90

### **III Problem Statement**

Diocese of Sekondi-Takoradi is one of the dioceses in Ghana that has been facing the problem of how to use social media on the youth faith sharing, and taking up the responsibilities on how to use the social media.

### **IV Study Objectives**

1. To explore the role of social media in society in general and the church.
2. To identify the uses of the social media on the youth.
3. To examine social media on the youths in faith sharing (sekondi – Takoradi Dioceses)

### **V Possible Research Questions**

- 1) What are the benefits with respect to the Social media influence on the youth?
- 2) What are the uses of social media on the youth?
- 3) What are the harmful effects of social media on the youths in faith sharing in sekondi – Takoradi Dioceses?

### **VI Justification of the Study**

It is clearly seen that youth in the dioceses of sekondi- Takoradi Ghana are having the effects of social media, thus this research is important for it will address issues on the social media, and will be of great help to support the youth in the Diocese of Sekondi- Takoradi to live their life's happily according to the teaching of the catholic church.

## **VII Scope and Delimitation**

The social media effect on the youth in Ghana can be seen in all over the various dioceses in the country; however the research will be limited to Diocese of sekondi- Takoradi. A Dioceses situated in western region of Ghana. The limitations of study open new platforms of research in the future. Social media should not in any way undermine face-to face communication at the expense of virtual communication. Encountering other human being entails enriching one another.

## **VIII Difficulties and How to overcome them**

Since the study is not conducting in one parish, but the whole parish in a Diocese the researcher will encounter some challenges in terms of transportation, language barrier understanding of various culture etc.

## **IX Remedies**

To conduct this successful research clearly, the researcher will be dedicated to make use of the time for the research works. Furthermore, the researcher will make use of materials relevant to the topic, apart from accessing books, the internet sources will help also to respond to the challenges of books, and lastly provision of financial support to convey the work.

## **X Methodology**

To deal with the problem at hand, the research will mainly focus on the documents from the dioceses, questionnaire and collect information from the internet, library and using church documents.

## **CHAPTER ONE**

### **The General view of Social Media in the Society, and in the Catholic Church.**

#### **Introduction**

“The general view focuses on the view of social media in the Catholic Church, other churches’ use of social media, social media in Africa, and social media in Ghana. This view is important as it defines the research through church documents, such as councils, encyclicals and apostolic exhortations of various popes. In social media, there are opportunities and effects addressed at the end of the chapter. Briefly, the available general view from all corners of life has helped the focus on the diocese of Sekondi-Takoradi, to see how the youth assist themselves for faith sharing in response to these various studies.”<sup>3</sup>

#### **1.0 Call to evangelization**

Jesus ‘mandate to go and evangelize all the people in the first step in faith sharing. The apostles were mandated to go and evangelize as it is “Mt.28:19” “Go and make disciples of the entire nation to be my disciple. “Since then, the church has taken the role of preaching the Gospel to the whole world. This shows that communication is the heart of the church “Dipio, 2011, p.1”<sup>4</sup>

Christ commanded the apostles and their successors to “teach all nations” to be ‘the light of the world” and to announce the good news in all the places at all times. during his life on earth , Christ showed himself to be the perfect communicator , while the apostles used whatever means of social communication were available in their time. It is now necessary that the message be carried through social communication methods that are available today “Paul VI, 1963, chapter II, p.334”.<sup>5</sup>

St Paul utilized the latest technology available in his day. He wrote letters to whole congregation of people. He travelled extensively. If Paul were here today, I would imagine him to

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<sup>3</sup> Cf. <http://collected.jcu.edu/masterstheses>,

<sup>4</sup>Cf. <http://collected.jcu.edu/masterstheses>,p8

<sup>5</sup> Cf. Ibid,8

have a smartphone, computers etc. with him at all times “sanders, 2013”. This support and suggests the useful of the recent communication media in evangelization.

### **1.1 Other Churches**

Pew research focuses has it that one in five Americans share their faith online. In a survey conducted in Jan. 8 to Feb. 7, 2019, 30% American said they shared their religious faith on social networking sites or apps (Facebook and Twitter). 50% said they have seen someone else share religious faith online. 27% listern to religious talk Radio. 22 % Listern to Christian rock music. White evangelist and black protestant who have high levels of traditional religious observance also share their faith online. “The survey finds that white evangelicals and black Protestants are far more likely than other religious major US religious groups to share their faith online and listern to a religious program. In this care, the Catholic Church can learn from these religious groups share faith online as nearly six in ten evangelicals shared something about their faith online. PEW RESERCH, 2018/2019”<sup>6</sup>

### **1.2 VATICAN II**

The use of social media has its beginnings from the documents of Vatican II, “inter Mirifica 1963, chapter II, and section B, p. 333”, Decree on the media regarding social communication which made it clear that catholic programs should be promoted in such a way that listeners and viewers can be brought to share the life of the church and learn religious truth. The synod fathers insisted that signs of the time be read. The signs of the time in the 21<sup>st</sup> century are use of interactive media which includes many forms of social media. In paying attention to the signs of the time, the Church in Sekondi-Takoradi is encouraged to use social media to reach and influence young people in ways more comfortable and most responsive to them. <sup>7</sup>

“Vatican II document Inter Mirifica has urged the Church to use tools that will touch man’s spirit and which open new venues of communication for all kinds of news, ideas, and of orientations. Among these are the press, cinema, radio, television and others of a similar nature. These are rightly called “the means of social communication.” “Paul VI, 1963, p. 1”. Inter

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<sup>6</sup>Cf. Pew research (2015). “*Teens, social media & technology overview*”

<sup>7</sup> Cf. Ibid,10

Mirifica, “Chapter 1 section 3”, stated that the Church does not speak and listen to her own members alone; her dialogue is with the whole world. The Church is duty-bound, publicly, to communicate her belief and her way of life. Thus, she is to read the signs of the time. The signs of the time in the 21st century are to adopt new ways of evangelization while we remain doctrinal.”

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

In this case, the Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men’s entertainment and instruction as well as to the spread and support of the kingdom “Paul VI, 1963, p.1”. The Catholic Church is obliged to preach the Gospel and announce the Good News of Salvation with the help of social communication and to instruct men in their proper use “Paul VI, 1963, p. 1”.<sup>9</sup>

### 1.3 Recent Development

“Communication Sunday was established by Paul VI after the second Vatican Council in order to draw attention to the vast and complex phenomenon of modern social communication. On various occasions, the Popes have insisted that the Church must use mass media because the world looks for education, guidance, spirituality, and role models therein “Dipio, 2013, p.1”. The Church has always used regular habits and practices designed to help people worship.”<sup>10</sup>

In 2005 Pope John Paul II, in his message on World Day communication, published an apostolic letter “The Rapid Development to Those Responsible for Communication” affirming the

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<sup>8</sup> Cf. Paul VI.(1963). “Decree on the media of social communication.” *Inter Mirifica*

<sup>9</sup>Cf. Paul VI.(1963). “Decree on the media of social communication.” *Inter Mirifica p.1*

<sup>10</sup> Cf. *Ibid.* p.1

importance of mass media for the Church's mission. The use of techniques and technologies of contemporary communications is an integral part of its mission in the third millennium. "Lucas, 2012, p. 158".<sup>11</sup>

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

"For the World Communication Day 2011, Pope Benedict XVI addressed the phenomena of the internet and social media, stating that the new technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This demands a serious reflection on the significance of communication in the digital age Lucas, 2012, pp. 158-159".<sup>12</sup>

"Pope Francis wrote in the 48th Communications Day message: "The revolution taking place in communications media and in information technologies represents a great thrilling challenge; may we respond to that challenge with fresh energy and imagination as we seek to share with others the beauty of God." "USCCB, 2014, p. 2". A recent development in the church was made by Pope Benedict XVI, showing the importance of media in evangelization when he blessed social networking, stating;"

"Archbishop Socrates, the president of the Catholic Bishops' conference of the Philippines, urges the youth to use social media to evangelize (Pelone, 2014.) He calls on the youths to use "social media" in evangelizing their fellow people. He called it "online evangelization." In his words he said: "We are encouraging the youth to become online missionaries, bringing morality, apostolic zeal and their faith in Jesus Christ as they use social media" "Pelone, 2014". The rationale for this is that social media has a means of connecting people across cultures, time zones and languages "Williams, 2015, p. 375"<sup>13</sup>.

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<sup>11</sup>Cf. Ibid,12

<sup>12</sup>Cf. Ibid,12

<sup>13</sup> Cf. Ibid,13

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

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

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

"Hardly known for the speed with which it adopts modern technology, the church is slowly but surely joining the masses on social networking sites like Facebook, MySpace and Twitter. There are now more social network accounts, and thousands belong to Catholic clergy, sisters, parishes, schools, publications and organizations "Schlumpf, 2011, p. 1". With this encouragement, the church in the dioceses of sekondi - Takoradi may use the advantage of the social media to deal with issues of faith among the youths."<sup>14</sup>

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

The recent development on social media in the Church was Pope Francis launching his Franciscus Instagram account. To mark his third anniversary as pope, Francis extended social media reach on Instagram with the caption "pray for me." Pope Francis expanded his social media presence by joining Instagram, launching the new account with a picture of him kneeling in worship next to the caption "pray for me." Pope Francis is already a well-established social media

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<sup>14</sup> Ibid,14

user, tweeting regularly under the handle @pontifex to more than 27 million followers across several accounts in different languages. Upon launching an Instagram page, the pope gained 1 million followers in under 12 hours. This is a good message that the Church has to capitalize on the use of social media for effective communication and especially engaging the youth in their faith in knowing what the pope does for the entire Church “Pope Francis, 2016”.

#### **1.4 In Africa**

The Roman Catholic Church in various parts of Africa uses mobile phones to promote social justice and interconnectedness. “Goliama, 2010”. In the words of “Van Dijck 2013”, the culture of connectivity has evolved to become an intrinsic part of everyday life. The culture of connectivity, which refers to sharing of information beyond the privacy settings of users, can be a very effective tool towards faith sharing.<sup>15</sup>

In his Apostolic exhortation, *Ecclesia in Africa* (1995), John Paul II, insisted the use of new devices of news as not only for communicating, but also for the “world that needs to be preached the gospel” by the new ways. With this, he opened a new path to think about the use of new devices and social media<sup>16</sup>.

“In our times, modern communication technology, including social media, can enhance the Church’s evangelization ministry. As expressed by John Paul II’s apostolic exhortation, *Ecclesia in Africa*, we now proclaim the Gospel in our mass-media-saturated culture and civilization. Therefore, we cannot but embrace these instruments to facilitate the mission of Christ “EA 71; Dipio, 2013”.<sup>17</sup>

The Church needs to be increasingly present in the media so as to make them not only a tool for the spread of the Gospel but also for educating African peoples to reconcile in truth, and the promotion of justice and peace. “Benedict XVI, 2012, par. 16 145”. In this way, the decision

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<sup>15</sup> Ibid,15

<sup>16</sup> John Paul II, *Post Synodal apostolic exhortation Ecclesia in Africa* (14 September 1995, 124: AAS 88(1996), 72-73

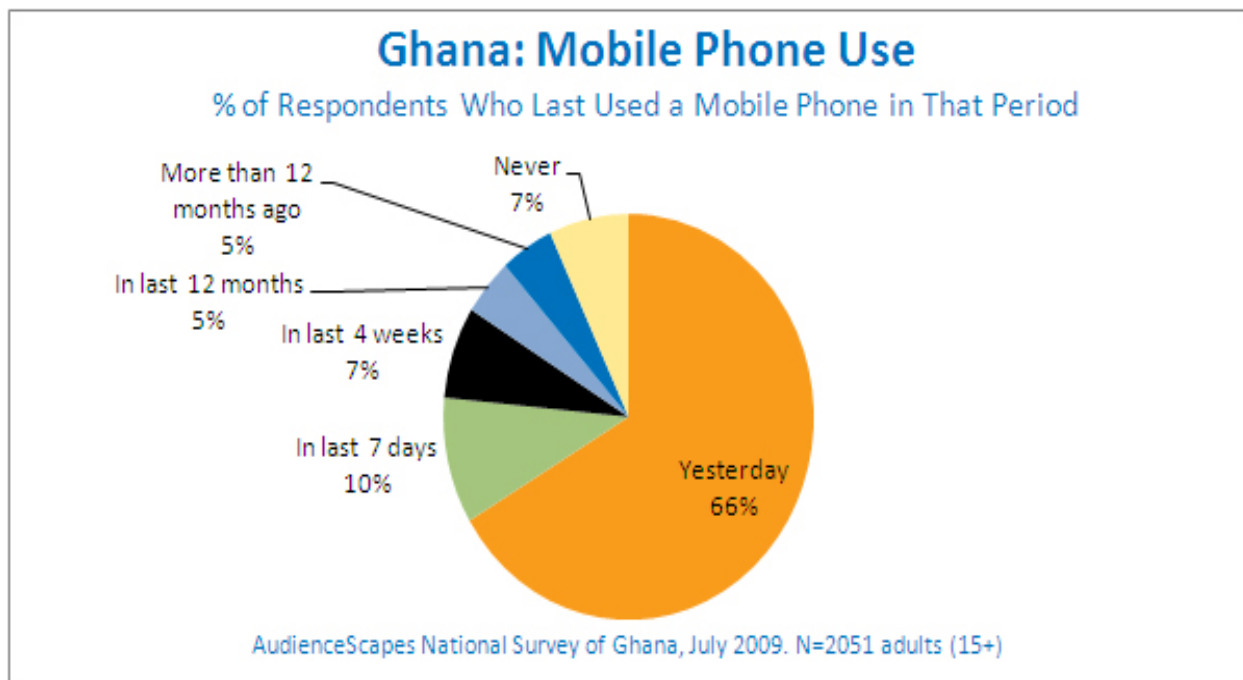
<sup>17</sup> John Paul II, *Post Synodal apostolic exhortation Ecclesia in Africa* (14 September 1995, 124: AAS 88(1996)

of the First Special Assembly for Africa is to consider communications as a major axis of evangelization “Benedict XVI, 2012, par. 146”, thus; in our modern time, utilize social media.

## 1.5 In Ghana

“The use of new media in Ghana like elsewhere is growing. The Information and Communications Technologies (ICT) sector, which is based on a free market approach has promoted new media use. Most popular aspects of new media to Ghanaians is the Internet, and its associated mobile and desktop applications for education, health, politics, business, publishing, governance and so on. Also popular is the use of mobile devices like smartphones and tablets and computers”.<sup>18</sup>

**Figure 1.1** frequency of use

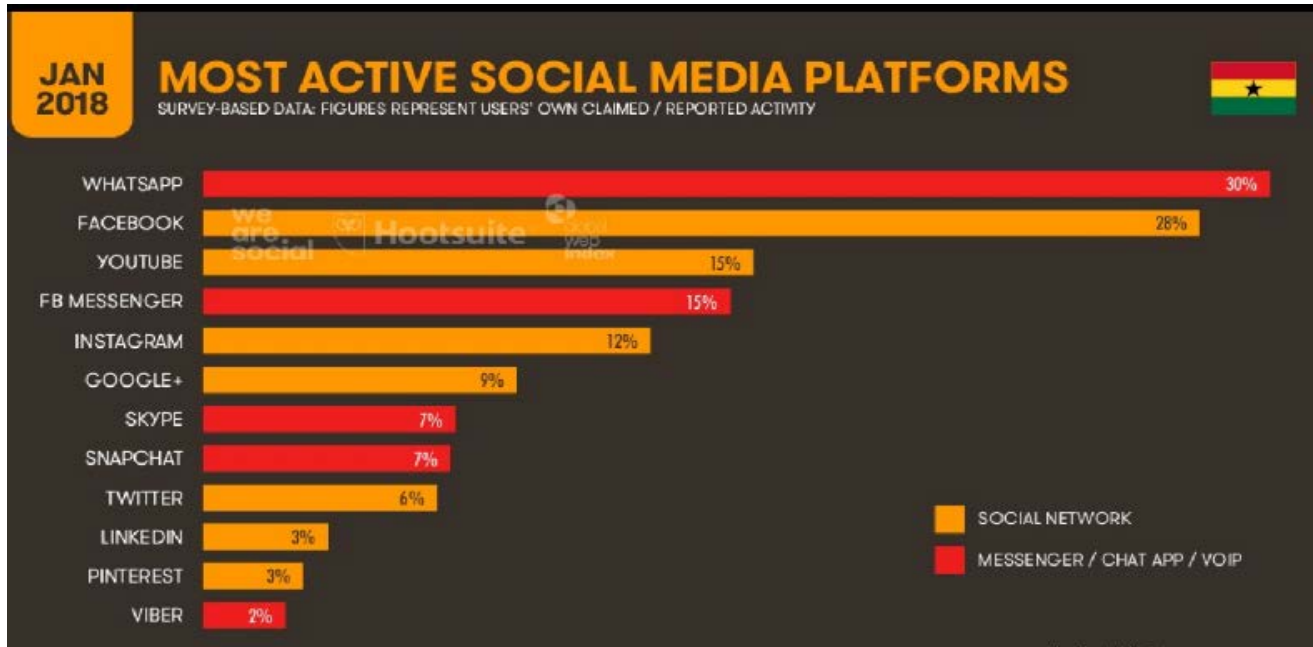


<sup>18</sup> Cf. *Wikipedia, the free encyclopedia, new media in Ghana*

Ghana was among the first countries in sub-Saharan Africa to have Internet access. As of January 2018, about 4.2 million people or roughly 17% of the population used the Internet.

Wireless technologies represent a significant area for expanding telecommunications access.<sup>19</sup>

**Figure 1.2**



Using figure 1.2 means of communication ,the youth can be connected to the church and share faith with each other.<sup>20</sup>

<sup>19</sup> Cf. *Wikipedia, the free encyclopedia, new media in Ghana*

<sup>20</sup> Cf. *Wikipedia, the free encyclopedia, new media in Ghana*

## **Chapter two**

### **The uses of social media on the youth in general**

#### **Introduction**

In the previous chapter, we saw the views of the society and the Roman Catholic Church towards social media. The Roman Catholic Church sees social media as a conduit, meaning social media are perceived as neutral instrument that can be used positive /negative or good or evil. Therefore the Roman Catholic permits its members on how to use social media in an effective way. Chapter 2 will elaborate more about some uses of social media among the youth in general.

Therefore in this chapter one will find out that apart from using social media for communication, there are other uses. The other uses of social media among the youth are as follows:

2.1 A brief description of youth in relation to means of communication

2.2 For communication

2.3 For evangelization

2.4 For educational purposes

2.5 A place where youth can be authentic and open

2.6 For culture of connectivity

2.7 For organizing different activities.

2.8 For storing important information

## 2.9 For Entertainment

### 2.1 A brief description of youth in relation to means of communication

The United Nations, for statistical purposes, defines ‘youth’, as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member States. The Secretary-General first referred to the current definition of youth in 1981 in his report to the General Assembly on International Youth Year “A/36/215, para. 8 of the annex” and endorsed it in ensuing reports “A/40/256, para. 19 of the annex”. However, in both the reports, the Secretary-General also recognized that, apart from that statistical definition, the meaning of the term ‘youth’ varies in different societies around the world.<sup>21</sup>

“Children and adolescents seem to communicate with their peers more electronically than face to face. They chat with their friends through instant messaging, texting, social network sites such as Facebook and email. Often times they are multi-tasking; they may be texting several of their friends while chatting via instant message and at the same time listening to the latest music download”<sup>22</sup>

“Their world is insular, in constant motion and seemingly never ending. There is information sharing in these messages which appear to be slightly exaggerated sound bites. Discussions about homework, sports and the latest trends are shared. Drama and conflict are also included in these conversations, but there is no real means to resolve them”<sup>23</sup>

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<sup>21</sup> Cf. *Secretary-General's Report to the General Assembly, A/36/215, 1981*

<sup>22</sup> Cf. *Bob Livingstone, LCSW*

<sup>23</sup>Cf. *Ibid.*

Their online conversations tend to be short, but the back and forth dialogue with a multitude of friends can last for hours and simultaneously they are playing the latest video game. They also consider playing online games with their friends as meaningful contact and conversation. This seems more like parallel play as opposed to really being engaged with one another

”Many young people prefer to communicate electronically rather than face to face. This is because face to face communication has become foreign to them since they have limited experience communicating live-in person”<sup>24</sup>

Lack of experience talking directly to each other has caused this means of discussion to become threatening. Online chats are communicated through keyboard strokes and can be discontinued at any time. It would be awkward to end a face to face discussion abruptly. It is probably even more uncomfortable for kids to begin a face to face discussion.

“Multi-tasking electronically creates anxiety and diminishes meaningful discussion and relationships. Many children and adolescents feel like their life is empty if they don’t devote an inordinate amount of time each day to multi-tasking. It seems that the absence of moving from one text to another then to an online chat and then to one’s Facebook page creates an alarming boredom. This sense that there is nothing to do eventually creates an anxiety that causes emotional outbursts or increased sadness”<sup>25</sup>

Mastery of face to face or direct communication is important because connecting deeply with others is one of the most rewarding aspects of being alive. It is also an important life skill. It still

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<sup>24</sup> Cf. *Bob Livingstone, LCSW*

<sup>25</sup> Cf. *Bob Livingstone, LCSW*

is not possible to conduct a job interview in a text message. Young folks need to learn how to ask and answer direct questions.<sup>26</sup>

Lack of face to face communication eliminates the process of attempting to problem solve together. Sometimes you have conflicts with those you love that require a real commitment to working through these issues. This process takes time and energy. It is also very fulfilling once you obtain real resolution.

The use of electronics as the main means of communication does not support this intensity or sense of purpose. The reliance on these gadgets causes kids to not have the patience for long, meaningful discussion.

“How do young people communicate face to face if they have limited experience doing so? One of the pitfalls here is that they don’t learn effective listening skills or even the ability to act like they are paying attention to someone else in the room”<sup>27</sup>

They either talk over the other person or they don’t pay attention to anyone else around them. If you enter any family restaurant you will notice the parents talking with each other while their children are either listening to their Ipods, playing on a Gameboy or texting a friend.

“Children and adolescents mostly utilize cell phones for their main mode of communicating-text messages. Parents buy their kids cell phones for the false sense of security that they will be able

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<sup>26</sup> Cf. *Bob Livingstone, LCSW*

<sup>27</sup> Cf. *Bob Livingstone, LCSW*

to reach them at all times, but many kids will simply not answer their phones when their parent's caller ID phone number comes up"<sup>28</sup>

## 2.2 For communication

"Social media offers a variety of avenues through which we can communicate with people. In fact, social media is known to have been used widely in educational field also. Over the last 30 years the nature of communication has undergone a substantial change and it is still changing. Email has had a profound effect on the way people keep in touch"<sup>29</sup>

Communications are shorter and more frequent than when letters were the norm and response time has greatly diminished. Instant messaging has created another method of interaction, one where the length of messages is shorter and the style of the interaction is more conversational. Broadcast technologies like Twitter transform these short bursts of communication from one-on-one conversations to little news "or trivia" programs: which we can tune in 'whenever we want an update or have something to say. "Online communication tools also have the potential to increase our awareness of the movements of our professional or social contacts. Twitter, for instance, offers us an update of things people we know happen to be doing at a particular point of time"<sup>30</sup>

This phenomenon has been referred as social proprioception by "Clive Thompson 2007", named after the physical quality of proprioception that tells a creature where its extremities are by the reception of stimuli produced within the organism. Social proprioception tells us where the

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<sup>28</sup> Cf. *Bob Livingstone, LCSW*

<sup>29</sup> Cf. *International Journal of Scientific and Research Publications, Volume 2, Issue 5, May 2012 ISSN 2250-3153*

<sup>30</sup> Cf. *International Journal of Scientific and Research Publications, Volume 2, Issue 5, May 2012*

nodes of our community are and provides a sense of connectedness to and awareness of others without direct communication. Internet is the third place where people connect with friends, build a sense of togetherness. Increasingly, a computer with an Internet connection is the locus of a range of interactions in a variety of media and a gateway to an array of social spaces for work and play.

“Social networking sites like Facebook and MySpace and virtual environments like Second Life and World of Warcraft have become online meeting spaces where users—members, residents, or players—can interact and express themselves. They offer a way to keep in touch with existing communities that users belong to offline, such as social and professional groups. They also make it possible for people who would not normally communicate more than a few times a year to keep in touch—colleagues met at conferences, for instance, or friends met through the online community itself. Sites like YouTube and Flickr represent another forum for online communication that is centered on sharing, preference, and popular culture”<sup>31</sup>

“Visitors can browse movies “in the case of YouTube” or photos “in the case of Flickr”, express personal preferences, add commentary, and upload their own creative work. YouTube is also a repository of popular culture in the form of newscasts, television shows, movies, or music videos that are of current interest. The kinds of interaction that occur on these sites center around shared interests and include not only verbal commentary, but commentary in the form of original or derivative works based on popular pieces. One of the reasons people prefer such form of media is because of the interactions they can have there, both social and professional. Whether it is as simple as checking back to see what other comments have been added to yours or as involved as attending

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<sup>31</sup> Cf. International Journal of Scientific and Research Publications, Volume 2, Issue 5, May 2012 ISSN 2250-3153

a workshop or presentation in a virtual world, the nature of the attraction lies in the connections between people that these online spaces afford”<sup>32</sup>

### **2.3 For evangelization**

In chapter one, we saw that the main aim of the roman catholic church is to proclaimed to the whole world the good news of Christ . Youths are one of the agents of evangelization of faith. The Roman Catholic Church encourages agents of evangelization to embrace the use effectively the advancing technology in order the spread the Gospel of Christ. In 1990,24<sup>th</sup> world day of communication ,saint John Paul II in his message urged the church to embrace the opportunities offered by computers and telecommunication technology to accomplish her mission” In the new computer culture the church can more readily inform the world of her beliefs and explain the reasons for her stance on any given issue or event. She can hear more clearly the voice of public opinion, and enter into a continuous discussion with the world around her, thus involving herself more immediately in the common search for solutions to humanity’s many pressing problems” in our world today social media are more advanced and easily accessed by many people, youth therefore take up this opportunity to share so many things concerning the catholic faith using smartphones.

With the use of smartphones today that have internet, different forms have been adopted in order to evangelize the world as individuals or as a group. As Heidi says, “evangelism takes different forms, from creating websites to inform people about the benefits of Christian faith to individuals visiting chat rooms or joining email list with the aim of presenting a purposeful

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<sup>32</sup> Cf. International Journal of Scientific and Research Publications, Volume 2, Issue 5, May2012

Christian presence in the group.”<sup>33</sup> Youth use website in order to communicate with people and share ideas. Whatsapp ,fb ,twitter and others can be used to inform the users about the good news and the email addresses to share a gospel or Bible quotation with someone who is in need ,and also can be used to create groups and through theses Whatsapp they are able to share ideas among themselves with the good news .

In this same way, youth calls people directly through voice calls to share a verse with that person in situation where face to face communication, email and Facebook communication is not possible. Some use smartphones to send a prayer text message to the faithful or to pray with the sick in distance places. The church leaders encourages the youth to continue downloading the Bible, spiritual books others apps that can help the youth grow in their faith. ”As one of the most updated channel in the world of social media it can be an effective tool in evangelizing people outside of the church especially those who are living in countries where the practice of Christianity is forbidden. This strategy is called Out-reach evangelism.”<sup>34</sup>

## **2.4 For educational purpose**

Today's, students live in social media where they find the instinctual needs to connect with each other. Socializing has been always around in one form or another and the majority of times in the groups of similar harmonious people which different subjects of interests are shared. “Media includes the tools and technologies to make connections such as TV, radio, websites, photos, and drawings. More advanced type of media are internet based websites and applications. An educational social network is a group of people who use media for the purpose of learning. The

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<sup>33</sup> Cf. HEIDA C, *when religion meets new media*, 137.

<sup>34</sup> Cf. *Social Media: An Effective Tool in Evangelism and Discipleship* October 2, 2014

Amount of interaction and participation could differ to a great extent among followers and the members of a network.”<sup>35</sup>

Many of the academic social networking have been approved and established for academic purposes. Members can make profiles, create or join scientific and medical discussion groups and channels, share pictures, audios, voice memos, and videos. Potential of having a profound impact on virtual practices for teaching objectives exists. Social media enables the faculties to facilitate learning for the students to conduct surveys within the members of a group with common goals and/or backgrounds.<sup>36</sup>

It enables users to access unlimited resources. Social platforms are the best retrievable and searchable archives and libraries. Almost every post are saved there for a long period of time, unlike papers, PowerPoint presentations, and audios.

Surfing in the academic social media creates more friendly relationships. Online programs enable instructors to feel closer to the learners who are mainly from younger generation and have boundary barriers. Many students are reluctant to ask questions in the classroom environment. Yet, they become more interactive in the social media.<sup>37</sup>

## **2.5 Social media is a place where people can be authentic and open**

“Authentic today often means a feeling or perception, not necessarily honest). Sometimes in social media youth share elements of life that they are not willing to share in a face-to-face setting

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<sup>35</sup> cf. *Iran J Pharm Res. 2018 summer; 17(3): 801–803.*

<sup>36</sup>Cf. *Iran J Pharm Res. 2018 summer; 17(3): 801–803.*

<sup>37</sup>Cf. *Iran J Pharm Res. 2018 summer; 17(3): 801–803.*

because they fear how that information will be viewed “Cooke, 2012, p.376”. The fact remains that millennials live in era of radical transparency, powered by social and digital tools Barna group, 2013, par. 21”.<sup>38</sup>

## **2.6 For culture of connectivity**

Social media helps the youths to stay connected “Morgen, 2012”. This leads to the culture of connectivity which refers to sharing information beyond the Privacy setting of the user “Van Dijck, 2013, p. 1”. In fact, the use of internet adds status to religious organization and affirms an entity’s international relevance, thus offering Opportunities to stay connected as people want to know and be known and social media allow this to happen “Cooke, 2012, p. 376”. The communication of the 21st century Encourages interconnectedness. “Hackett & Soares, 2015”. Through social media, users can connect and share their faith and lives with others through photos, audio message, Blogs, prayers, music, causes and so on. “Cheong, 2011, p. 23.”<sup>39</sup>

## **2.7 For organizing different activities**

Youth are highly involved in organizing different activities that could be in parishes, such as seminars, youth rallies. With the advanced technology of today, especially with the smartphones, it is possible to create groups, folders that can assist in organization, “Technological improvement of telephone device allow creating different types of phone numbers directories, groups or folders and some of them could be created just for religious purposes in a meaning of

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<sup>38</sup> Cf. <http://collected.jcu.edu/masterstheses,p23>

<sup>39</sup> <http://collected.jcu.edu/masterstheses,p23>

organization.”<sup>40</sup> This is very common today with the Whatsapp app and Facebook that can enable people to create groups. These groups can enable the youths to participate at the same time planning and sharing ideas about an occasion. Mobile phones have also been proven to be very useful in coordinating complex situations. This can be confirmed by , “Given all these diverse trajectories, the coordination of the family become increasingly complex. Mette soon saw the convenience of having a mobile phone since it facilitated the coordination of different family errands”<sup>41</sup> This is very true because with voice calls one can easily get in touch or contact with the other person.

They also use mobile phones to call the other peoples from different places in order to plan for when to meet each other for organizing events. Moreover they use mobile phones to call the peoples of the other parishes, community etc. when there are changes with time and venue of meeting. Voice calls are used in situation where the other members cannot easily have access to the internet. R. Ling confirms that this idea of mobile phones played an important role in organization when he says, “Mobile telephone has introduced the ability to call or text to others and change plans when new exigencies arise, using a type of micro coordination of our social interaction.”<sup>42</sup> With the voice calls and internet, this has become very practical.in the same way when the youth are to meet for a youth meetings and are caught in traffic jam, they simply use the social media (mobile phones) to call or text to them the situation at hand.

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<sup>40</sup> cf. L. MARKINKOVA, GSM technology and uses of mobile phones.

<sup>41</sup> Cf. R.LING-J.DONNER, Mobile Connection,78

<sup>42</sup> Cf. R.LING, the Mobile Connection,58.

Furthermore, the youth use mobile phones in organizing parish activities by communicating with the parishioners. Mobile phones are very useful during apostolate, which the youth remind the Christian faithful about certain roles that they are to carry out in the parish activities.

## **2.8 For storing important information**

Nowadays mobile phones are very important for storing information and keeping important memories. Mobile phones have larger memory that can contain and store information. Youths do use this advantage to record conferences, taking videos, taking photo, etc. youths used these mobile phones to store information like class notes, important information about a meeting and information about the their parishes, places, community etc.

## **2.9 For Entertainment**

Most of the entertainment options that were found only in computer are now found in a small portable phone. One internet source confirm that “social networking, web video, user generated content that were found only in computers are downright torrid on the smallest of screens, the cell phone.”<sup>43</sup> Youth plays games, music, with their mobile phones. They do also follow interesting clips online: this could be trough the app of YouTube. In this app the videos can

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<sup>43</sup> Cf. A. NATE, cell phone quickly becoming portable entertainment device, 1.

be educative videos and non-educative videos so the youth can find both the negative and positive videos which can help them and some which can destroy them.

## **Conclusion**

From the above uses of social media on the youth in general ,one may see that we are now in a World where social media plays a vast and vital role in the field of communication. "We were given this opportunity to widen the scope of churches and mission agencies in the field of evangelism and discipleship. It has a link in reaching out the youth in the church. With the use of these tools, youth cannot just read, listen and watch, they have the opportunity to interact, communicate, and share Ideas within each other. There are a lot of testimonies from people all around the world on how they find Christianity online."<sup>44</sup> Now the next chapter will proceed by looking the effects of these social media on the youth faith sharing particularly the catholic youth of sekondi – Takoradi Diocese.

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<sup>44</sup>*Social Media: An Effective Tool in Evangelism and Discipleship October 2, 2014*

### **Chapter three**

#### **The Effects of social media on the youths in faith sharing (sekondi – Takoradi dioceses)**

##### **Introduction**

In this chapter the researcher shall examine the results of the questionnaire sent to the youth in the Sekondi – Takoradi Dioceses. This research exposes to us clearly how the youth in the dioceses of sekondi-Takoradi are conversant with the use of social media and its effects on faith sharing. Before this can be done there is a need to conduct data analysis from the youth of Sekondi – Takoradi - dioceses, these are the responses from the youth about the uses and effects of social media among the youth faith sharing in Sekondi –Takoradi Dioceses.

The data shows that in the year 2020 05, January which the questionnaire were given to the youth in the sekondi – Takoradi dioceses to indicate their names parish, gender. The questionnaire was conducted online through Whatsapp and emails, the respondents of social media among the youth in the dioceses were 43. Out of this figure the most respondents were 24 male (55%) and 19 female (44%) who has the least response.

##### **Table 3.1 Social Media Use.**

Which social media do you use?

Social media	Number of youth using and percentage %
Whatsapp	39 =90%
Facebook	35 =81%
Twitter	8 = 18%
Skype	3 = 6%
Instagram	11 =25%

The (table 3.1) above shows that Whatsapp and Facebook were the media most use communication among some of the youths in sekondi – Takoradi by 90% and 81% respectively. Other social media uses in descending order were: twitter, Skype, Instagram.

**Table 3.2 Opening Account on social media.**

Do you have a social media account?

Social media	number of youth using and percentage%
YouTube	19 = 19%
Text messages	9 = 9%
Email account	38 = 88%

From table 3.2 above the youth were asked if they have social media account and the result shows clearly that some of the youth are having social media account most especially the Email account which carries 88% highest among the rest. So with this another way the youth can propagate the word of God is through email account.

**Table 3.3 The tools Used to connect social Media**

How do you link/means to social media?

Social media	number of youth using and percentage %
Tablet	6 = 13%
Computer	5 = 11%
Smartphone	38 = 88%
Other	-----

The youth were asked what link or means or what devices or tools do they use to access the social media.( table 3.3) The result shows clearly that the youth in sekondi – Takoradi dioceses accessed social media through many technological devices, which include: Tablets (13%), computers (11%), and smartphones (88%). From one may see that the most frequently devices used by the youth in sekondi – Takoradi diocese is smartphones and in descending order Tablet and computers.

**Table 3.4 Evangelization of Faith through Social Media**

Have you used social media to evangelize about faith??

Youth YES / NO	Number of youth and Percentage %
YES	34 = 79%
NO	9 = 20%

The youth were asked again also about how they used the social media to evangelize about faith and it was seen clearly from (table 3.4) that the YES (79%) which represent those who use the social media to evangelize about faith and the NO (20%) represent those who don't use the social media to evangelize about the faith. and it can be seen that many of the youth in sekondi – Takoradi dioceses used social media to evangelize about the faith.

**Table 3.5 communicating Using Social Media to Evangelize about Faith**

How many times have you used social media to evangelize about faith?

Times	Number of youth and percentage %
Daily	11 = 25%
2-3 times a week	2 = 4%
Once a week	1 = 2%
2-4 times in a month	3 = 6%
Once in a month	17 = 39%
Never	9 = 20%

Table 3.5 explain clearly how many times the youth in sekondi – Takoradi dioceses used social media to evangelize about faith, it can be seen that the highest times or most frequently times the youth used to evangelize about faith is once in a months which carries 39% and in the descending order is as follows: daily 25%, 2-3 times a week 4%, once in a week 2 %, 2-4 times in a month 6%, never 20%.

### **Question 1 Youth ideas on the uses of social media in evangelize of faith sharing?**

Given that the majority of people in our contemporary time, especially the youth, subscribe to social media, and to one or more social media platforms, social media becomes an important and effective means of evangelization in our time and should be taken advantage of. It would do us a great deal of good in the area of evangelization/ faith sharing if we spend time posting teachings of our faith or the Gospel values on our social media platforms. This would be more than effective when we find attractive ways of packaging or branding what we want to propagate in an attractive way; like designing and post short and also catchy phrases of our faith on our social media platforms, so that being short and catchy, people would want to read it.<sup>45</sup>

Social media is a very good and effective way of sharing the faith among the youth and even many social media users today. It happens that many social media users turn to switch to their

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<sup>45</sup> Cf. Questionnaire answer, sekondi – Takoradi dioceses , January ,2020 (Youth)

phones and computers every second than their Bibles and Books and so sharing the faith on it will widely and easy spread to the whole world in seconds and that may change the lives of many.

The use of social media in evangelization of faith sharing is not bad since most people now focus or direct all their attention on social media but all depends on how the message is being shared or the content of the message.

Through social media we can reach more youths and change their lives since many of them prefer internet. It can help unbelievers know that there is a God who is willing and ready to accept them no matter what has happen.

The use of social media in evangelism of faith sharing is a fruitful and effective way of sharing the word of God or your faith in that youth 'are more closer to their phones then their bible but the other bad side of social media is making faithful youths lose focus on the faith work .such as nude pictures and videos. Social media is an easy way of which we can evangelize the good news to those who are far from us or occupied because of one or two reasons. Example: the patients in the various hospitals. so it is not so bad in the mission of the church to use as a source of evangelization.

It is very good for the usage of social media in the evangelization of faith sharing. Since many faithful are using social media nowadays, it is also good to meet them there with the sharing of the faith by evangelizing them through text messages, Bible text, daily readings and reflections, etc. Since the youth nowadays spend too much time on social media, and finding it very difficult

to carry Bible or any other objects in the streets, in the cars, campus, and lectures halls, It is good to use the media in the evangelization of faith sharing.<sup>46</sup>

I believe social media can be an avenue for evangelization since most youth are on one social media platform or the other. Indeed social media can help in evangelization but cannot replace the former way of evangelizing that is visiting people in their homes to share the word of God face to face. Humans are social being and such as we need to socialize or fraternize with people but social media cannot offer such socialization. It helps people know much about God and help them change certain negative behaviors.

For me there is nothing wrong with the use of social media in evangelization of faith sharing because our world has moved to a state where social media is very important and very much used by our youths. Therefore to be able to get them and bring them the Good News, we have to equip ourselves with the media. Also through this faith sharing we can be able to help them use the social media well since there are many things on the media that can lead them astray, It a good way of bring unbelievers to Christ.<sup>47</sup>

## **Question 2 Youth views on the harmful effects of social media?**

Social media can be very addictive in that, many people cannot do anything without the phone or tablet or computer and it distracts their attention. Some also use it for posting and receiving bad materials that are so attractive to the youth these days.<sup>48</sup>

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<sup>46</sup> Cf. Questionnaire answer, sekondi – Takoradi dioceses , January ,2020 (Youth)

<sup>47</sup> Cf. Questionnaire answer, sekondi – Takoradi dioceses , January ,2020 (Youth)

<sup>48</sup> Cf. Questionnaire answer, sekondi – Takoradi dioceses , January ,2020 (Youth)

As mentioned earlier, Social media has caused some members not to have time for others. They turn to communicate with people far away, even overseas and rather ignore those seated next to them. It makes people look like they are insane especially those using the social media while walking on the street. Social media can also lower productivity since it consumes a lot of time.

I will personally choose both because it can have both positive and negative influence but it all depends on the purposes or functions undertaken with those sites. For instance, some people use that site for academic or educational purposes or business purposes but others use it for bad things (Fraud, Prostitution).

More harmful information about things and pornography video are shown online thus affecting more youths. Most youth use various sites for purposes that are not necessary.

There are so much harmful effects of social media on the youth of today, which affect their life styles, way of dressing, talking and the zeal and vim youth take in doing bad things such as smoking, drinking, and use of drugs. Affects their attitudes towards elderly people and during mass youth lose concentration by whatapping, facebooking, snapping of pictures etc.

“There could be many harmful effects on social media on youth of today. Looking at the way things are moving, it will come to a day where socialization, such as, table discussions, recreation in the community or in the family, paying a visit to someone, talking or verbal discussion with someone you are sharing the same room with, etc., will be something of the past. The uses of social media have also ruined most of the modern marriages”.<sup>49</sup>

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<sup>49</sup> Cf. Questionnaire answer, sekondi – Takoradi dioceses , January ,2020 (Youth)

The youth are now relying on the media for everything, such as academic research which is making them to be lazy in finding out the real truth, challenging the older generations, disrespecting authorities, and influencing them not to real to themselves as they wish to be or change their physical appearance by comparing themselves to some celebrities or people they see in the social media.

There is a lot of ungodly information posted on most social media. It also makes innocent youth gullible. The social media always introduces new things and most youths are influenced to copy blindly from other people.

Yes of course. Too much of everything is bad. It is now controlling our mind especially, during the moment of evangelization; we could see some kinds of unnecessary messages which always take our attentions from what we supposed to do at that particular moment. However, if care is not taken, it will collapse the good work.

There are many harmful effects of social media on the youths and the most common one is addiction. The youth can easily get addicted to the social media which can prevent them from studying and that can lead to poor performance or even failure in their education. Especially Whatsapp, Facebook, twitter and Instagram.<sup>50</sup>

Also there are some sites which display nude images and pornographic materials. Youth can easily get addicted to these sites which can destroy their moral life. That's why we need to help them to be able to use social media positively, rather than focusing the negative use of social media.

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<sup>50</sup> Cf. Questionnaire answer, sekondi – Takoradi dioceses , January ,2020 (Youth)

Certainly, there could be harmful effects of social media use on the youth if the only content available to them on social media is harmful. This is why much must be done to counteract the negative contents that the youth access on social media. It is therefore incumbent upon us as people of the Gospel to use social media (as an effective means of evangelization) to propagate good and praiseworthy values.

## Conclusion

According to the research findings whatsapp is the priority and the available of smartphones is mostly gadget use in social media. The data is clearly seen that the effects of social media on the youth faith sharing in the dioceses are very positive that the youth in the dioceses used effectively (positive) social media to evangelize or share the faith aside its harmful effects. The research has answered the question that we can use social media in spreading or preach the Gospel.

## Observation

The researcher observe that the church documents which talks about social media urges its members or the congregation on how to use social media in a positive way that is using it to preach the gospel which our faith is based upon and not in negative way. The church documents teaches its members how to use social media effectively and urging them not to use or visit sites which are not beneficial. “The church urges them also to use tools that will touch the man’s spirit that will open all kinds of communication such as television, radio; press etc. that is the means of communication.it was stated that communication is the heart of the church, “Dipio,2011,p.1”

The uses of social media can be done in different ways such communication, evangelization, educational purposes, and a place where youth can be authentic and open, culture of connectivity, grumbling, stealing from others, business, etc. it can be seen that usage of social media is in both positive and negative .

The researcher also observe that after conducting the findings of his dioceses (sekondi – Takoradi) about the uses and effect of social media on youth faith sharing, the youth, most of them use social media to evangelize the gospel to where is needed, and it was done through Whatsapp which was having the highest percentage of youth using, Facebook, twitter and the tools were smartphones and computers. They also use social media account like email account, text messages, etc. to preach the gospel 2-4 times in a months which the majority was doing.

Last but not the least, I saw also the perceptions from the youth about how effective we can use of social media in evangelization of faith which was very interesting in the sense that financial resource sometimes doesn't permit them to do evangelization which before the faith sharing was very low but now social media has invaded the spreading of the gospel is very easy, fast and convenient, Now everybody can get access. They said also that social media has brought unbelievers to know more about God .With this there was an argument also which rises that some people don't appreciate or accepts the word of God if is done through social media according to them it doesn't sound ok, because it should be done physical and not distance.

Finally the researchers observe also that there could be harmful effect of social media on the youth. The youth answered tremendously by saying that social media has caused the youth a big challenge in their daily lives, some of those challenges are laziness, dependents, drug addict, arm robbers, sex workers, mentally sick, etc.

## **General conclusion**

The results have revealed the many of the youth use of social media; most of the youth use smartphones and Whatsapp. Sekondi – Takoradi Diocese will center on how to use social media and the youth who has the Smartphone. The tentative communication policies will be used by the sekondi – Takoradi Diocese to reach out to the youth for preaching the Gospel. In this case, there will be more communication network to attract more youth to the Church.

The sekondi – Takoradi diocese will be more connected to the faithful by sending the daily reading of The Mass and a short reflection and meditation to enrich their spiritual life, example posting the readings of the day. The youth may use this platform which includes the dioceses Whatsapp group for asking questions, discussions, suggestions, sharing, etc. to make them knowledgeable and familiar with the Church.

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

The use of smartphone has emerged as the number one device. This makes it easier to share faith as it would have been difficult if someone has to travel to find internet cafes in order to access internet. They will make use of these devices fruitfully.

The Catholic Church documents in the general view have shown that the Catholic Church from Vatican II has opened the way for various uses of social media. Pope Benedict XVI was more opened to the new ways of communicating. Pope Francis by his Twitter and Instagram has opened more room for the Church to embrace new tools in communication.

## **Recommendation**

In order to help the youth in Sekondi – Takoradi Dioceses to overcome the negative impact of social media, the researcher outline the necessary recommendations. . The listed recommendations will bring positively effects of social media. The recommendations are as follows:

In order to enhance and build the Diocese among the youth, the youth in the dioceses and in the world at large need to avoid using social media (facebooking and whatapping) during Eucharistic celebration. To better say they should avoid bringing their smartphones to the church.

These recommendations are not for the youth in the dioceses of sekondi – Takoradi. It the duty and responsibility of each and everyone one of us to use the social media positively or in the proper way. Here the researcher is trying to say that the church hierarchy which includes: the Pope, cardinals, bishops, priest, religious brothers and sisters should stand on their feet and educate its congregation or members about how social media can be positively used.

The work opens an avenue for more analysis on youth concerning social media. This is very real that the social media is becoming a threat to society and the church life today. Therefore care must be taken in order that the teachings in the church should not be theoretical but practical.

Allowing the youth in the dioceses to involve themselves in the gospel media proclamation of faith and the Catholic Church should see social media as means or ways to guide the youth. The social media proclamation of faith not to be seen as a means of conveying the gospel from one to another without physically coming to the receiver's house.

The researcher recommend also that creating of social media groups should continue to be effective, because most youth have the interest in sharing the faith, parishes should create this

social media groups to facilitate the communication among the youth in their work or duties in the church.

The church hierarchy which includes; the Pope, cardinals, bishop, arch bishops, priest deacons, religious men and women catholicist ,should not see the only negative side of social media but to know that social media is also a means to evangelize or spread the Gospel.

Since sex, nude pictures, prostitution messages are being spread online, the bishops, priest, pastors, elders, deacons, catchiest, lecturers, teachers etc. should come out strongly and vigorously to evangelize the Gospel to the youth, to put in them the gospel as their center in their various lives to switch off their mind of this evil deeds and channel their mind in the Gospel. In other words their daily lives should be filled with the Gospel.

Finally to conclude is that this paragraph of recommendations has presented to my observations concerning the whole research work. It has presented the summary of the whole work and some concrete recommendations to the youth in the dioceses of sekondi Takoradi. Though the aim of this work was to go into deep the uses of social media and its effects on youth faith sharing, all of this uses outlined in this research are so important to any other youth or person from different church. The effects experienced by the youth in the dioceses of sekondi – Takoradi are also experienced by any other youth or person in one way or the other.

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## Appendix

NAME .....

SEX (male-female) .....

AGE .....

PARISH .....

## Questionnaires

### The Effects of social media on the youths in faith sharing (sekondi – Takoradi dioceses)

#### 3.1 social media use.

Which social media do you use?

Social media	Tick
Whatsapp	✓
Facebook	
Twitter	
Skype	
Instagram	

#### 3.2 opening account on social media

Do you have a social media account?

Social media	Tick
YouTube	✓
Text messages	

Email account	
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### 3.3 The Tools Used to link social Media

How do you link to social media?

Social media	Tick ✓
Tablet	
Computer	
Smartphone	
Other	

### 3.4 Evangelization of Faith through Social Media

Have you used social media to evangelize about faith??

Youth	Yes or No

### 3.5 Communicating Using Social Media to Evangelize About Faith

How many times have you used social media to evangelize about faith?

Times	✓ Tick
Daily	
2-3 times a week	
Once a week	
2-4 times in a month	

