

QUALITATIVE STUDY OF THE USE OF SOCIAL MEDIA BY CHURCH PERSONNEL FOR RELIGIOUS ACTIVITIES IN IBADAN, NIGERIA

Kemi OGUNSOLA

Africa Regional Centre for Information Science

University of Ibadan, Nigeria

E-mail: olukemi11@yahoo.com

And

Dare Adisa RAJI

Africa Regional Centre for Information Science

University of Ibadan, Nigeria

Email: dareadisa9@gmail.com

ABSTRACT

With the invention of social media, religious organisations like churches have started to incorporate them into their activities. This is because social media has made information sharing faster and more convenient. This study adopts a qualitative approach and provides answers to six research questions. Data were collected from 20 respondents via one-to-one interviews. The respondents include Pastors, church administrators, and Information Technology (IT) personnel in selected churches in the Ibadan metropolis. WhatsApp was the most commonly used social media platform among the churches for information dissemination and preaching. Social media was found to be a good avenue to reduce physical meetings and gatherings in churches, as meetings and prayers could be held through the various social media platforms. The study among others recommends that Cyber church should be promoted among churches in order to encourage people who might not have opportunity of attending the physical churches, as this will give them a sense of belonging among the Christian community.

Keywords: *Christians, Facebook, Information and Communication technology (ICT), Ibadan, Pastor, Twitter, WhatsApp*

INTRODUCTION

Social media has become important resources for social interactions, surpassing the contributions of many other innovations in the history of communication (Isamuko and Oyekanmi, 2014). The emergence of social media has changed the face of communication all over the world, making human beings the sources, processors and the end users of all information. It has its powerful networks and its transmission is very fast and strongly effective on many people (Isamuko and Oyekanmi, 2014). The entire social media concept is built on what is known as 'Web 2.0'. Kaplan and Haenlein (2010) defines social media as a group of internet based applications that build on the ideological and technological foundations of web 2.0, and that allow the creation and exchange of user-generated content. Web 2.0 is a smart application that is able to capture user's knowledge and deliver services to satisfy their needs. Besides, users can own data on a Web 2.0 site and exercise control over it. Web 2.0 is all about sharing code, content and ideas (Tella 2014). Social media applications include Facebook, Twitter, Instagram, Blogs, YouTube, 2go, WhatsApp, Instagram, BlackBerry Messenger and so on.

All social media platforms have the following fundamental characteristics: provision of opportunities to disseminate information automatically due to high connectivity to their users, promotion of open access knowledge, and provision of multiple opportunities for collaboration,

connectedness, community and openness (Sarafeim, 2012). Social media connect people to make diverse forms of communication with little or no restriction on individual views or opinions. In today's world, social media plays an important role in influencing our cultural, economic and religious affairs. It is an avenue for people to exchange ideas, connect with their friends and families, seek advice and offer guidance (Amedie, 2015). It has the ability to engage its users in a timely and uninterrupted manner at a very low cost, and it is relevant to organisations of different sizes (Kaplan and Haenlein, 2010). In addition, it is a form of word of mouth communication that increases the ability to communicate with large heterogeneous groups of people simultaneously without the distance of time or space (Olawunmi, 2013). It has removed communication barriers and created an avenue for individuals to actively participate in discussions that will benefit them. The developments of social media sites and platforms since the 1990s have greatly affected the world of communication, as the network link remote areas and people all around the world together. It has also become an important channel to exchange ideas and opinions between individuals and groups (Radi, 2003).

With the advent of social media, Christians in Nigeria use various social media sites as tools for sharing information about their faith. Many of the churches in Nigeria now have social media sites through which devotionals are sent, and through which people can watch live broadcast of messages within and outside the church community. As at 2014, Brandpower (2014) ranked the General Overseer of the Redeemed Christian Church of God; Pastor Enoch Adeboye as the Nigeria's religious leader with the highest number of followers on social media with about two million followers on Facebook, Twitter, YouTube and Google+. The study also ranked Senior Pastor of Daystar Christian Centre, Reverend Sam Adeyemi, and Bishop David Oyedepo of the Living Faith Church, as second and third respectively.

The use of ICT including social media is an integral force in worship centres with many benefits (Badmos, 2014). Social media has moved religion from the confines of place of worship to the Web. The use of social media platform has taken worship life beyond the physical limits of the weekly assembly. It now affords Christians opportunity to watch live broadcasts of religious programmes from the comfort of their homes. It also gives Christians the opportunity to receive daily devotionals via phones, and download Bible applications to phones and computers (Omotayo, 2016). Social media can also be used to promote business ideas as well as publicise future events in order to inform and educate church members.

The use of social media has enhanced the relationship between members of the Christian community and society (White, Tella, and Ampofo, 2016). It also allows Christians to use the Internet to find religious and personal information that can enhance their social status and increase their knowledge of the scriptures. Onimhawo, (2005) opines that religion is essentially a relationship between the supernatural and the natural realms and between a divine entity and a human entity. The human entity is man while the divine entity is the Supreme Being; God. The divine entity is the focus of all religions (Onimhawo, 2005). Religion exerts a powerful influence on individuals, and the society. It has proven to be a certain force for social progress, and has helped individuals to develop certain qualities. It is a predominant factor in determining human behaviour as it performs certain functions particularly supportive and prophetic functions (Onimhawo, 2005).

Religion provides encouragement and consolation to man in face of adversity and uncertainty (Okon, 2012). It gives the believers the impression of comfort and guarantees hope for the hopeless and powerless and it also provides an enabling environment for the transfer of human psyche from the terrestrial realm to the celestial realm (Okon, 2012). It is an important factor in cementing social relations among various people. Christianity, which is one of the three main

religions in Nigeria, thus affirms the universal brotherhood of all believers in Jesus Christ (Manus, 2006). Christianity has its fundamental belief in the equality of all people and it has become a liberating force and promoter of development (Manus, 2006). Although there are other two popular religions in Nigeria and they are Islamic and the Traditional religion, this study focuses on Christianity.

There is paucity of studies in the context of Nigeria in relation to the use of social media for religious activities. The study by Omotayo (2016) focused on the adoption and use of ICT by Pentecostal churches in Ibadan, Nigeria. Bolu (2012) examined the adoption of ICT in contemporary church communication for church growth in Nigeria. The study by Bolu (2012) analysed the perception of church leaders on internet usage for church growth programmes and the adoption of electronic mails and telephone for communication as well as ICT deployment for church administration and human capital management. However, the studies by Omotayo (2016) and Bolu (2012) did not show how social media can be used for religious activities by the churches in Nigeria. This study therefore filled the research gap by studying how social media can facilitate church activities.

Furthermore, the study by Williams (2008) on local Baptist Church in USA, found out there is a changing worship experience with the emergence of media technology and contemporary worship in evangelical churches. White, Tella, and Ampofo (2016) in the study of the use of social media (Facebook) by some Ghanaian Pentecostal Pastors revealed that Ghanaian Pentecostals Pastors are using Facebook for missioner purposes. The study established that among the various social media platforms, Facebook is the leading and the most used platform by Ghanaians. This study improved on the study by William (2008), and White, Tella, and Ampofo (2016) by focusing on other aspects of social media such as YouTube, Twitter, blogs, WhatsApp and others and how they can be used to facilitate church activities.

This study, therefore, examined the various religious activities that church personnel use social media for, how often they use and update their social media platforms, their attitude towards the use of social, and if they have phobia for the use of social media. Some researchers stated that the use of social media is linked to the fear of crime, and that the more time people spend on Facebook and Twitter; the less safe they feel (Jacobs, 2017; Intravia, Wolff, Paez, and Gibbs, 2017). O'connor (2013) identified six types of anxieties of social media as follows: fear of personal failure for facebook; fear of missing out for instagram; fear of domestic inadequacy for pinterest; fear of looking dumb for twitter; fear of career failure for linkedin; and fear of bad taste for spotify. According to O'connor (2013), any of this type of fear may affect how people use social media. This study therefore investigates if church personnel have fear of using the social media, and if this actually affects their behaviour towards its use. The study also examines the challenges church personnel are facing in their use of social media for religious activities.

Research Objective and Questions

The main objective of this study is to investigate the use of social media for religious activities by church personnel in Ibadan, Nigeria. The research problem is addressed through the following research questions:

1. What religious activities do church personnel use social media for?
2. How often do church personnel use and update their social media Platforms?
3. Which social media platforms do church personnel use frequently?
4. What factors influence church personnel's attitude towards the use of social media for religious activities?
5. Do church personnel have phobia for using social media platforms?

6. What are the major challenges affecting church personnel's use of social media for religious activities?

LITERATURE REVIEW

Concept of Social Media

The emergence of social media in the last decades has made it a subject of discussion among scholars in the field of communication and information science. Social media is emerging as one of the most vital of the different kinds of communication. It is equipped with the ability to share information, build opinion, and connect individuals and communities (Kiran, 2014). Social media is a broad term that encompasses different services and ways of interacting with various users. Each service has particular strengths and weaknesses, develops a particular user community and has a distinct style of interaction. Each media service is used for different types of communication and each type of content such as videos, pictures has direct users to the platform.

Patrut (2013) considers social media as a sense making instrument because sharing the same piece of information with many people has enhanced its social importance. Thus, social media is more than a new way to communicate. It is a new way of thinking and interacting with the world. Social media sites are not broadcast media, rather they are meant for engaging in conversations with others. In social media, users are expected to be involved in dialogue and a steady stream of content. Using social media platforms like Whatsapp, Twitter, blogs, YouTube, Instagram, LinkedIn and Facebook helps to promote sharing of religious information as well as improve interaction between church personnel and the members (Badmos, 2014).

Benefits of Social Media to the Christians Community

The Internet is a part of human civilisation. It is becoming more and more difficult for a person in developing or developed world not to have an online presence, given the drive of the society towards e-commerce/banking, e-learning, and many more (Asaolu, 2014). The social media which are a veritable resource for networking and communication could also serve as a channel for evangelism, church growth, charity, building personal image and others (Asaolu, 2014). It helps to connect church personnel with members of the congregation, and serves as tools for sharing information about the Christian faith without being physically present at the location of a religious service. It allows Christians to make use of new ways of exploring the Christian faith. Church personnel are now able to chat and exchange information online on various faith related issues. It also enhances edification and benevolence. In addition, it is a brilliant way to reach users and attract new followers who may be entirely outside the church community. It is equally an important tool to enhance church growth and identify with missions through effective, heart changing messages that can benefit the viewing audience.

Christian's community can interact with their church leaders and people whom they may not have the chance of meeting face to face. Also, some Christians have retained their relationship with old friends in the high schools and colleges as a result of social media platforms such as Facebook and LinkedIn. Social media also help to build personal image, self-esteem and business network among the church community and in addition to aiding sales especially of software, e-books and even physical products. Some of the sites where religious items can be procured are preacherfiles.com, apologeticspress.org, lajosint.com/download/faith, christembassyonlinestore.org.

Amedie (2015) notes that social media allows easy connection of friends and family around the globe thereby bringing an end to communication and cultural barriers. People can now

communicate speedily and efficiently through the social media. It has become a popular way for family and friends who live far away from one another to keep up with what is going on in each other's lives, without the expensive cost of long-distance calling (Amedie 2015).

Misuse of Social Media among Christians Community in Nigeria

Despite the benefits of social media to Christians, it also possesses certain dangers to the Christian community. Such dangers include digital manipulation of images on the Internet which negate the Christian standard and principles (Asaolu 2014). Some Christians tend to be exposed to video and information that negates their faith. In the account of Ononogbu and Chiroma (2018), the use of social media by young people may leave a trail: a digital footprint, that may make them become victims of sexting, pornography, and cyber-bullying, or may be recruited for terrorist cells and other anti-social behaviours and groups.

Amedie (2015) asserts that social media has a negative impact on the lives of individuals because of the combination of isolation and global reach that has eroded people's cultures. Other possible negative outcomes include a lack of privacy, reduced capacity for learning and in writing skills, reduction in real human contact, higher vulnerability to crime, emotional distress and anxiety, and which may lead to depression and suicide (Ononogbu and Chiroma, 2018). Social media has robbed people of trust and comfort in addition to replacing the human fellowship and emotional support with virtual connection (Amedie 2015). Therefore, some Christians have taken advantage of social media not to attend church services again as they believe they can view the services from the comfort of their homes. This reduces face-to-face socialisation and negates the principle of the scripture which says Christian should not forsake the assembly of Christians as the manner of some is but exhorting one another: (Hebrews 10:25).

It has also been noted that with social media, people can assume pseudo identities and pretense in the name of being a Christian, thereby deceiving unsuspecting members of the public. This is common among some Facebook users who post scriptures and motivational words whereas their lifestyles are not in line with their posts. Many people have fallen victim of this fraud and identity theft. Most times, high usage of the social media may lead one to be a victim of cyber-crimes (Badmos, 2014). Furthermore, it is generally believed by some religious institutions that usage of social media increases time wastage and that sometimes the users are prone to people who use the platforms to subvert established Christian's teachings and standards (Clark, 2012).

White, Tella, and Ampofo (2016) corroborate that it is very important that Christians approach social media in a discerning manner because they are the light of the world and they must walk as children of the light. Many posts on social media can have a lasting influence on the mind of the users. Therefore, limiting the time devoted to social networking platforms can enhance spiritual states and boost the chance of healthy living. It also gives the opportunity to channel the remaining time to other activities in the church.

Theoretical Framework

The theory that is considered relevant to this research is the uses and gratification theory. According to Sorin, (2012) Uses and gratification theory proposes that media users are actively choosing specific media content according to their needs. It is applicable to the core aspects of this study, in that all media uses can be understood in terms of people's effort to fill their needs in a way that satisfies or gratifies them. The theory posits that media users are active in choosing their preferred channels and messages in order to satisfy their needs and interests.

Furthermore, it attempts to explain the uses and functions of social media for individuals, groups and society in general. There are three objectives in developing uses and gratification theory. First, it explains how individuals and churches use social media to satisfy their needs. Second, it helps to discover underlying motives for individual's media use. Third, social media have positive and negative consequences on individual's use. This theory is considered relevant to this study because church personnel are responsible for actively choosing the media that meet their needs and desires in order to achieve gratification.

METHODOLOGY

The study was conducted in Ibadan, Oyo state, Nigeria. Ibadan was selected for this study because of its long history of Christianity within the South-Western Nigeria. It was recorded that the first Christian missionaries from Europe came into Ibadan in 1850s (Mabogunje and Omer-Cooper, 1971). The study therefore adopted survey research design; meant to elicit information from the sample population about their use of social media for religious activities. The sample population was obtained from five local government areas which are Ibadan North, Ibadan North East, Ibadan North West, Ibadan South West, and Ibadan South East. Fifty percent of the 36 churches registered under Christian Association of Nigeria (CAN) were purposively selected for the study. This was to ensure a good representation among the churches in Ibadan. However, 17 churches instead of the sampled 18 churches participated in the study.

This study adopted the interpretative approach, employing structured interview to investigate use of social media for religious activities among church personnel in Ibadan, Nigeria. An interview schedule was developed, and used by the researchers to collect qualitative data. Information was collected from 20 church personnel consisting of Pastors, church administrators and personnel working in the IT department of the 17 selected churches. Although the study set out to interview two respondents per church but many were not interested in participating at survey because of their fear of insurgence against places of worship in Nigeria, as at the time of this study. However, churches within the four out of the five blocs represented under CAN participated in the study (see Appendix 1). These are; Christian Council of Nigerian (CCN) Catholic Secretariat of Nigeria (CSN), Pentecostal Fellowship of Nigeria (PFN), Organisation of Africa Instituted Churches (OAIC). Interviews were conducted and recorded after which they were transcribed and analysed using content analysis.

Research Designs and Data Collection

A trial interview session was conducted with six respondents in order to be more specific and check the reliability of the instruments. The questions were open ended to allow the respondent express themselves and share their experience about the use of social media for religious activities. Interviews were thereafter conducted with 20 key informants; Pastors, church administrators, and IT personnel. A total of 7 Pastors, six 6 administrative officers and 7 IT officers were interviewed in the study. The age of the respondents ranged from 26 to 50 years; two females were represented, while 18 other respondents were males. This is probably because more males are found as Pastors and IT officers within the population. Table 1 below shows the demographics of the respondents:

Table 1: Demographics of Respondents

Respondents	Position	Sex	Age
Respondent 1	Pastor	male	50
Respondent 2	Pastor	male	27
Respondent 3	Administrative officer	female	26
Respondent 4	Administrative officer	male	40
Respondent 5	Pastor	male	40
Respondent 6	Administrative officer	male	27
Respondent 7	IT officer	male	24
Respondent 8	IT officer	male	25
Respondent 9	IT officer	male	30
Respondent 10	Pastor	male	30
Respondent 11	Pastor	male	30
Respondent 12	Administrative officer	female	26
Respondent 13	Administrative officer	male	30
Respondent 14	Pastor	Male	32
Respondent 15	Pastor	Male	32
Respondent 16	IT officer	Male	30
Respondent 17	IT officer	Male	30
Respondent 18	IT officer	Male	35
Respondent 19	IT officer	male	30
Respondent 20	Administrative officer	male	36

Analysis

1. Research question 1: What religious activities do church personnel use social media for?

They use it mostly to preach, counsel and motivate people through scriptural and inspirational messages. According to the respondents, life- touching inspirational messages by the can help to strengthen the faith of the church members, and live streaming of sermons should be encouraged among churches so that those who are busy or far away from church locations can have opportunity to watch sermons and various church programmes from the comfort of their homes and work place. A respondent had this to say:

Live streaming of message should be encouraged among churches so that those who are at work can partake in activities like prayer meetings, bible



study from the comfort of their working place to enhance their spiritual state (Pastor, male, 27 years old).

Social media is a good avenue to reduce physical meetings and gatherings in churches. This is because meetings and prayers sessions can be held through the various social media platforms.

One of the respondents asserted this:

It is an avenue to reduce physical gatherings and meetings in churches. It can be used for online meetings for prayers and bible study (IT Personnel, male, 25 years old).

Research question 2: How often do church personnel use and update their social media platforms?

Responses obtained from the respondents revealed that 75% of the respondents use the social media platform daily and updated their post for religious activities weekly and frequently. One of them asserted thus:

I use it regularly and update it twice or thrice a week (IT Personnel, male, 30 years old).

Another respondent said the following:

I use it daily and update my messages frequently (Pastor, male, 50 years old).

Research question 3: Which social media platforms do church personnel frequently use?

WhatsApp was the most commonly used social media platform among churches in Ibadan. A total of 90% of the respondents used WhatsApp because it can be used to send long prayer points. The voice call is also good to call church members who need to be prayed for at intervals. Besides, and it is more confidential than Facebook and other social media platforms because its messages and calls are secured with end-to-end encryption. Also, people tend to focus on their WhatsApp messages than any other social platforms. One of the respondents noted thus:

I used WhatsApp frequently because I can easily check my messages and status and its closer to people than Facebook because Facebook page requires logging in to check updates (Administrative officer, male, 40 years old).

Another respondent said the following:

I mostly use Whatsapp (Administrative officer, female, 26 years old).

Research question 4: What factors influence church personnel's attitude towards the use of social media for religious activities?

As shown in Table 2, 75% of the respondents were motivated by their desire to reach a large number of people with faith based information. It was also used as a medium to disseminate information and knowledge to enlighten people about their church activities.

Table 2: Factors Influencing the Respondents' Attitude towards the use of Social Media for Religious Activities

Number of respondents	Percentage	Results
15	75%	Desire to reach a large number of people with the gospel
5	25%	Availability of time and attitude of the respondents

The Excerpts below buttressed this:

Social media platform is an avenue to reach a large number of people simultaneously, and it has turned the world into a global village (Administrative officer, male, 40 years old).

Another respondent asserted that

I use it to search more of Biblical knowledge and to understand more of God's word. With Internet there is no barrier to searching of knowledge. (Administrative Officer, Male, 30 years old)

Furthermore, 25% of the respondents cited availability of time and schedule as factors influencing their attitude towards the use of social media.

A respondent asserted that:

It depends on my time and schedule, and the responses I get from my viewers and target audience. This always motivate me to use social media platform for religious activities (IT personnel, male 25 years old)

Research question 5: Do church personnel have phobia for using social media platforms?

The results revealed that 90% of the respondents did not have phobia for using social media for religious activities while the remaining 10% respondents have some sought of fear in using social media. Some respondents argued thus:

No, I don't have any phobia for it. (IT Personnel, female, 27 years).

I don't have phobia using social media only that I don't have much time for it because other important things need my attention (Pastor, Male, 40 years old).

Conversely, 10% of the respondents noted that they have some sought of fear when using social media for religious activities. The excerpt below buttresses this:

Yes, when I post some message sometimes especially on Facebook, I am always careful of what I post through social media (Pastor, male, 27 years old).

Research question 6: What are the major challenges affecting church personnel's use of social media for religious activities?

Table 3: Challenges Affecting the Respondents' Use of Social Media for Religious Activities

Number of respondents	Percentage	Results
15	75%	Insufficient mobile data for internet use
5	25%	Inadequate power supply

Table 3 indicates that 75% of the respondents cited insufficient mobile data for internet use and lack of power supply as the major factors affecting their use of social media. One respondent complained of the high cost of purchasing mobile data from mobile network providers:

My constraint in using the social media is insufficient data because the recurrent high cost of data when using my phone affects my use of social media platform (IT/Media Personnel, male, 24 years old).

Furthermore, 25% of the respondents cited inadequate power supply as a major problem to accessing the Internet, as they had to depend on generators to charge their mobile phones. According to the respondents, they missed vital information which could enhance the growth of their ministries because of the country's inadequate power supply.

Inadequate power supply limits my use of social media and the cost of purchasing of mobile data is high (Administrative Officer, male, 30 years old).

Furthermore, respondents were asked about other things which they will like to discuss on the use of social media by church personnel for religious activities in Ibadan. churches in Ibadan? The result showed that 95% of the respondents generally opined that social media platforms should be used to preach inspiring messages and not for pornographic or heresy sermons that can discourage people who have the desire of knowing more about Christianity. It was revealed that social media should be used cautiously among Christians as there is influx of audio and video files that can corrupt the mind on the internet.

"I admonish for moderate use among Christians and churches because misuses can lead to addiction which may eventually affect Christian living and standard (IT officer, male, 30 years old)"

DISCUSSION OF FINDINGS

This study found that social media is mostly used as a means for information dissemination and preaching, counselling. One activity that predominantly facilitates the use of social media platform as stated by the church personnel includes Preaching and Information dissemination with higher percentage of the respondent attesting to the fact that they use it for counseling and WhatsApp is the most common social media platforms used for religious activities. These findings corroborate the study by Omotayo (2016) that majority of the churches used ICT to attract new members to the church and to communicate to the congregation about upcoming services and events. The study also revealed that social media is a good avenue to reduce physical meetings and gatherings in churches, as meetings and prayers can be held through the various social media platform. This finding agrees with Asaolu (2014) who avers that social media is a veritable resource for networking and communication and could serve as a tool for evangelism, church growth, charity, building personal image and many others.

The study also found out that high cost of data and lack of power supply are a major factor affecting the use of social media for religious activities. On the frequency of use, the result showed that majority of the churches used more of social media daily and weekly to post scriptural materials and articles on their various platforms for the benefits of their followers. It was also discovered that respondents between 21-40 years used more of the social media frequently; daily and weekly for religious activities. This finding corroborates Abodunrin (2017), who stated that students of the University of Ibadan used WhatsApp to share knowledge, as the majority of the students used it daily.

The findings also showed the importance of cyber church as source of encouragement to people who might not have opportunity of attending the physical church. This is in tandem with White, Tella, and Ampofo (2016) who note that social media can be used to propagate the gospel, making interaction easy and helping people to connect to God through devotionals.

Conclusion and Recommendations

The study has contributed to the existing body of knowledge by providing empirical data on the use of social media by church personnel in Ibadan. The study established that among the various social media platforms, WhatsApp is the most commonly used platform suitable for preaching and information dissemination among churches in Ibadan.

The study recommends that cyber church should be encouraged among churches so that people who might not have the opportunity of attending the physical churches may still participate in religious activities of the churches. The study further recommends that there should also be regular seminars and training among church personnel to promote the use of social media for church activities.

**REFERENCES**

- Amedie, J. (2015). The Impacts of Social Media on Society. Advanced Writings: Pop Culture Intersections. Paper 2. Retrieved on 15 September 2017 from http://scholarcommons.scu.edu/engl_176/2
- Asaolu, O. (2014). Effects of the Social Media on Christian Youth. A Presentation at the Indoor lectureship Bariga. Lagos, Nigeria. 1-2
- Badmos, K. (2014). Effect of Social Media on the Church. A Paper Presented at the 2014 Annual Conference of Theological Friends and Fellows. A Conference Organised by the Redeemed Christian Bible College, Lagos, Nigeria.
- Bolu, C.A. (2012). The Church in the Contemporary world: Information and Communication Technology in Church Communication for Growth: A Case Study. *Journal of Communication and media studies*, 4 (4), 80-94. DOI: 10.5897/JMCS11.087 Retrieved on 17 February, 2017 from <http://www.academicjournals.org/JMCS>.
- Brandpower (2014). Nigerian Churches most active on Social Media. Retrieved on 20 October, 2019 from <https://www.brandpowerng.com/nigerian-churches-most-active-on-social-media/>
- Clark, J. (2012). Facebook for Churches. Church Juice/ Reframe, Illinois
- Intravia J., Wolff K. T., Paez R., and Gibbs B. R. (2017). Investigating the Relationship between Social Media Consumption and Fear of Crime: a Partial Analysis of Mostly Young Adults. *Computers in Human Behavior*, 77, 158 - 168
- Isamuko, B.J., and Oyekanmi M.O. (2014). Impacts of Social Media on Freedom of Expression and Freedom of the Press. *Journal of Information and Communication Technology*, 5 (1), 104-110.
- Jacobs T. (2017). Social Media Use is linked to a Fear of Crime. Retrieved on 28 November, 2019 from <https://psmag.com/news/social-media-use-is-linked-to-a-fear-of-crime>
- Kaplan A.M., and Haenlein M. (2010). Users of the world, Unite! The Challenges and Opportunities of Social Media Business Horizons, 53 (1), 59-68.
- Kiran, B. (2014). Social Media and the Changing Communications Patterns. *Global Media Journal- Indian Edition*. 5(1), 1-6.
- Mabogunje A. L. and Omer-Cooper J. (1971). *Owu in Yoruba History*, Ibadan: Ibadan University Press
- Manus, U.C.(2006). Religion and politics in a Multi-ethnic Society, Nigeria; Reflections of a Christian Theologian. *Orita Ibadan Journal of Religious Studies*, 38(1&2), 1-26.
- Miller, R.J. (2011) Social Media and Religion. [Web log post]. Retrieved from http://www.huffingtonpost.com/rabbi-jason-miller/social-media-and-religion_b_949686.html
- O'Connor (2013). The Six Major Anxieties of Social Media. Retrieved on 28 November, 2019 from <https://www.thecut.com/2013/05/six-major-anxieties-of-social-media.html>
- Okon, E.E.(2012). Religion as Instrument of Socialisation and Socio Control. *European Scientific Journal*, (8), 1, 136-142.
- Olawunmi, B. (2013). "Citizen Journalism: a by Product of the New Media": Lecture Iwo: Bowen University
- Omotayo, F.O. (2016). Adoption and Use of Information and Communication Technologies by Pentecostal churches in Ibadan, Nigeria. *Journal of Librarianship and Information Science*, 1-12.
- Onimhawo, J.A.(2005). Role of Religion towards Peaceful Co-existence in Nigeria. *Journal of Dharma: Dharmaram Journal of Religions and Philosophies*, 30, (2), 261-270.
- Ononogbu D. C. and Chiroma N. (2018). Social Media and Youth Ministry in Nigeria: Implications and Christological Thrust. *International Journal of Humanities Social Sciences and Education*. 5 (1), 48-54
- Ruggiero, T.E.(2000).Uses and gratification theory in the 21st century. *Mass Communication & Society*, 3 (1), 3-37.



Sorin, A. M. (2012) Contemporary Social/Mass Media Theory: Purdue University

Tella, A. (2014). Web 2.0: Applications and Developments in Library and Information Science. In: Olatokun, W.M. (ed.) ARCIS Book of Readings in Information Science and Technology Volume II. Ibadan: Africa Regional Centre for Information Science, pp.29-51. White, P., Tella, F. and Ampofo., M.D. (2016). A Missional study on the Use of Social Media (Facebook) by Some Ghanaian Pentecostal Pastors. KOER Bulletin for Christian scholarship, 81(2), 1-8 Available at <http://dx.doi.org/10.19108/koers.81.2.225>. Retrieved 13 March, 2017.

Williams T. C. (2008). A Changing Worship experience: the Emergence Of Media Technology and Contemporary Worship in an Evangelical Church, (Master of Arts Thesis), Florida State University.

Appendix 1: Blocs under Christian Association of Nigeria (CAN)

1. Christian Council of Nigerian (CCN)
2. Catholic Secretariat of Nigeria (CSN)
3. Pentecostal Fellowship of Nigeria (PFN)
4. Organisation of Africa Instituted Churches (OAIC)
5. Evangelical Church Winning All (ECWA)

S/N	Respondents' Church	Blocs under CAN	Respondents Interviewed
1.	Anglican Church, Diocese of Ibadan.	CCN	2
2.	Methodist Church Nigeria, Diocese of Ibadan	CCN	2
3.	Chapel of the Resurrection, University of Ibadan, Ibadan	CCN	1
4.	The African Church Cathedral, Anfani, Ibadan	CCN	1
5.	Christ Apostolic Church, Sango District Headquarter	CCN	1
6.	Catholic Church, Ibadan Archdiocese	CSN	1
7.	Gethsemane Prayer Ministries, Eleyele Ibadan	PFN	
8.	Christ Gospel Mission International, Ibadan	PFN	2
9.	The New Church of the Redeemed Soul, Challenge Ibadan	PFN	1
10.	Grace point Church, Bodija	PFN	1
11.	Christ Embassy, Ibadan	PFN	2
12.	House of Wonders, Old Bodija, Ibadan	PFN	1
13.	Levites Christian Assembly, Ibadan	PFN	1
14.	Breakforth Church, Osuntokun Ibadan	PFN	1
15.	Foursquare Gospel Church, Ibadan	PFN	1
16.	Redeemed Christian Church of God, Bolumole Ibadan	PFN	1
17.	The New Eden Light of Jesus Church, Mokola Ibadan	OAIC	1

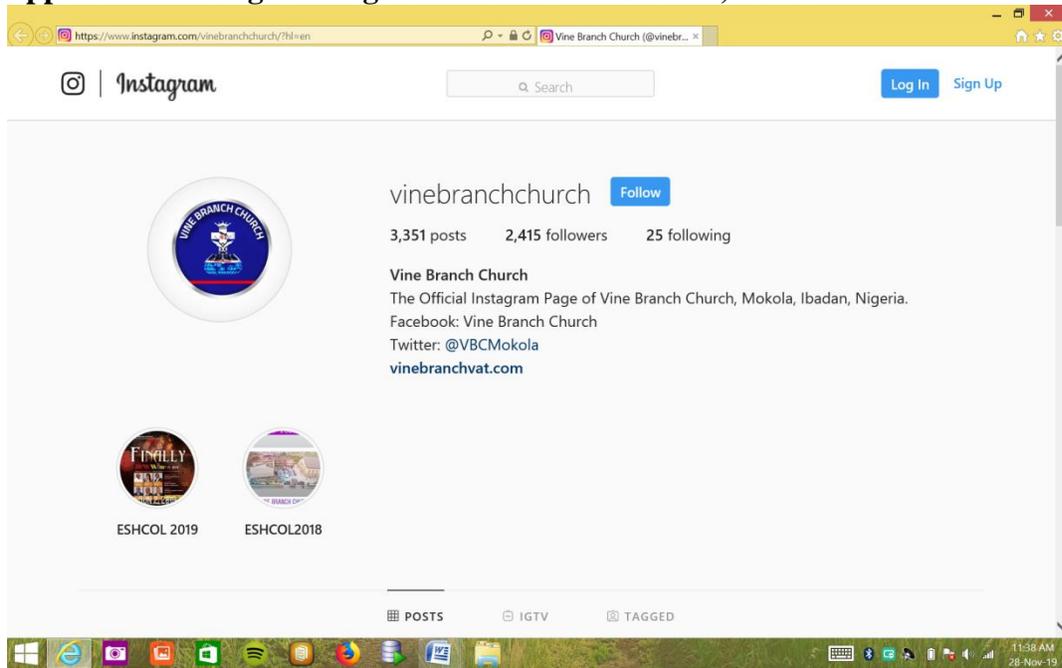
Appendix 2: Facebook Page of the Levites Christian Assembly, Ibadan



Appendix 3: Twitter Page of Winners Chapel, Ring Road, Ibadan



Appendix 4: Instagram Page of Vine Branch Church, Ibadan



Appendix 5: WhatsApp Page of Methodist Church, Nigeria

