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Digital Technology Use and Christian Faith Formation Among Catholic Youths in Nyakach Sub-County, Kenya

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Abstract: The aim of the research was to examine the digital technological use and faith formation among Christian youths in the Sub-county of Nyakach. The study was supported by Transformational leadership theory. A cross-sectional study design was employed in the study. The study target population was 10 youth leaders, 15 parishioners and 5 parish priests at Bolo Catholic Parish, Kakach Sub-county. Census was used to sample include 10 youth leaders, 15 parishioners and 5 parish priests in the study. Semi-structured questionnaires were employed in Data collection. The construct and content validity was guaranteed in this research by using pertinent representative questions for the purpose of the investigation. The internal consistency of the research was determined using the Cronbach Alpha coefficient. SPSS (version 25) was used to analyze the quantitative information using descriptive statistics. Data was presented in form of percentages, and figures, using tables. Analysis of qualitative information was done using verbatim quotes. It was found that the Catholic church has engage youths in their technological applications. The Church has improvised technology in the services delivery, offering Computer classes, choir training for youths, Video conferencing, use of projectors, camera security musical instruments. Many youths particularly in Catholic Churches have improvement in working on their faith building through church commitment. The study further revealed Catholic Church needs to improve their working standards by advancing on technological use in worshipping and accessing online resources for youths' faith development. further report showed that it would be important if the Church adopts the use of computers and train youths on the literacy adoption. The Church also needs to provide internet services to aid in social media accessibility including You-tube for choir practices, security provision devices like CCTV and gain of other technological skills. In recommendation, the study suggested that the Catholic leadership, the church development committee and Diocese Bishop should think of computer schools, choir team, video and tape recording as activities that will attract many youths to take part in the Church development.

Key Words: Digital technology, Faith formation, Youths, and Catholic Church.

1.1 Introduction

For everyday tasks, people across the world are becoming more and more reliant on digital and computer technologies. According to Mondejar et al. (2021), Digitalization is the process of transforming knowledge and information that has been physically gathered into a language that can be understood by computers. According to Ceipek et al. (2021), digitalization is the process of integrating the use of computers and internet into day-to-day activities. In this sense, applications pertaining to sustainability, the environment, and religion can be transformed by contemporary technologies.

The relationship between religion and technology has gained momentum (Afolaranmi, 2020). Churches now use online services, live streaming, and virtual prayer meetings to maintain engagement, particularly among youth (Barna Group, 2020). This transition has made religious services more accessible, attracting geographically distant or physically challenged individuals. The engagement of young people is crucial for church growth, as they are often referred to as "digital natives" (Bennett, 2021). Their digital experiences shape their faith and religious participation, with social media playing a significant role. Faith formation is essential for the spiritual development of youth, as emphasized by (Pope Benedict XVI, 2011). However, studies show that young people are increasingly abandoning traditional churches due to perceived irrelevance (White, 2018). Today, millennials are drawn to churches that embrace technology and innovation.

According to Hansen (2018), two important factors that were most associated with millennial attending services in America's Assembly of God churches were the presence of technology and an openness to innovation and change. These factors also explain why millennials are drawn to these churches. Additionally, a 2017 report by the Public Religion Research Institute demonstrates that young Catholics are abandoning their faith at a rate that is higher than that of practically every other religious organization. According to the survey, dissenters, injured people, and drifters are among the young people who quit the Church before the age of 23 (White, 2018). The majority of drifters are young people who feel that the church's "meaningless rules and rituals" don't align with their perception of the actual. Young people in America are abandoning the Church due to boredom; in the rapidly evolving digital world, the Church seems uninspired, outdated, and ugly.

A missional research about the use of social media (Facebook) by certain Pentecostal pastors in Ghana was carried out by White, Tella, and Ampofo (2016). According to the study, followers of Ghanaian pastors come from a variety of social and religious backgrounds. Additionally, Facebook has given pastors and their congregations the chance to build relationships with a varied group of individuals without being restricted by geographic location.

According to a study by Ukah (2020) on the reasons why young people in Nigeria are leaving the Catholic Church, Pentecostals and Evangelicals, who identify as "new generational," place a strong emphasis on youth, innovation, and technology. These denominations have emerged in Nigeria and are drawing people away from mainline and Catholic churches, which are more conservative and traditional in their outlook. According to Danaan (2016), a strong and media-focused approach in Nigeria can strengthen mission. Despite the efforts made, the Catholic media culture on mission has to adapt. For best outcomes, it should expand its media infrastructure. In contrast, Pentecostal churches, which are branches of the Protestant and Catholic churches, have quickly adopted the use of mass media to accomplish their goals and draw in previously unheard-of numbers of followers.

Even though using technology is now the norm in the twenty-first century, social media (SM) sites like Facebook, Instagram, and Twitter appear to have a significant impact on young people's morality, conduct, and educational experiences worldwide. According to Lumun's (2013) research, technology exposes youths to bad attitudes that are at odds with African ideals. This is supported by Bonaya (2015), who explains in his study that social media has played a significant role in Kenyan teenagers' moral decline. However, the core of young Catholics' faith formation is meant to be the integrity of human, moral, and spiritual principles. The investigator notices that many young people are using their

cellphones to check their updates, text, talk, browse, or engage in games while the homily is being shared or the mass is being celebrated.

Technology is one of the factors that is greatly impacting the Church today, both positively and negatively, according to Wakhisi's (2014) research on the enormous youth exodus from the Church in Kenya. People are so distracted and absorbed in their cell phones that they don't bother looking up to see where they are, which makes it difficult for them to prioritize what is essential and what is not (Khurana, 2015). This insensitivity to chat has grown into a common sight in sets of worship. In a similar way mentors who are tasked with educating the youngsters catechism or soft skills worry about lack of attention among many teenagers who typically pay more attention to their smart phones instead of the training. The young people's insatiable fascination with technology is probably going to influence how they learn and pray, which could jeopardize their attention to religious matters. According to Pope Francis, the Church may be able to use social media and online resources as platforms to connect with and engage youth in pastoral projects and activities (Christus Vivit, 2019). Due to technology investment, Pentecostal and Protestant churches will surpass the Catholic church if the pattern of youth church attendance declines further without any suitable countermeasures. By assessing the impact of digital technology on the development of Christian faith among Catholic teenagers in Nyakach Sub-county, this research aims to address the gap.

1.2 Statement of the Problem

As digital technology develops, it has an impact on many facets of society, including religious rituals. The way religious communities, especially churches, function and interact with their members—especially the younger generation—has changed significantly as a result of this transition (Afolaranmi, 2020). Traditional forms of worship and community involvement have changed as a result of the incorporation of technology into church services (Campbell, 2022). Churches are able to keep up appearances thanks to the widespread use of online services, live streaming, virtual prayer gatherings, and digital Bible studies. Churches that successfully use technology have seen an increase in youth involvement and participation (Barna Group, 2020). Nevertheless, the younger population is heavily reliant on technology, and their experiences with it have a big impact on how they relate to faith and religious rituals (Bennett, 2021). According to Hansen (2018), two important factors that were most associated with millennial church attendance in America's Assembly of God worship Centres were the incorporation of technology and a readiness to adapt to innovation and change. These factors also explain why millennials are drawn to these churches. Furthermore, compared to practically every other religious organization, young Catholics are abandoning their faith at higher rates. According to the survey, dissenters, injured people, and drifters are among the young people who quit the Church before the age of 23 (White, 2018). This study was based in industrialized nations rather than Kenya, despite the fact that it examined the state of Catholic institutions. Wakhisi (2014) discovered that technology is one of the factors that is greatly impacting the Church currently, both positively and negatively, as a result of the enormous youth exodus from the Church in Kenya. People are so distracted and absorbed in their phones that they don't even bother to look up to see where they are, which makes it difficult for them to prioritize what is important and what is not (Khurana, 2015). This insensitivity to chat has become a common sight in places of worship. The young people's insatiable fascination with technology is probably going to influence how they learn and pray, which could jeopardize their attention to religious matters. It is on these backdrops that the current study seeks to address by

evaluating the influence of digital technology on Christian faith formation among Catholic youths in Nyakach Sub-county, Kisumu County.

1.3 Objective of the Study

To evaluate the influence of digital technology on Christian faith formation among Catholic youths in Nyakach Sub-county, Kisumu County Kenya.

1.4 Significance of the Study

The research is justified by the hope that it will assist young Catholics in appreciating the importance of technological advances in media as a means of understanding, sharing, and deepening their religion. They can more effectively employ technology to uphold their faith than any time before, fostering a more comprehensive and productive religious formation. By implementing youth-friendly technologies, the research also aids the Catholic Church in bringing young people back to the religion. Additionally, the research aids the Catholic Church in devising strategies for coordinating the dissemination of God's word through technological and traditional channels. The results of the research might help other researchers gain a broader perspective on issues related to young people's faith without having to pass judgement or hold preconceived notions about them. It might also contribute to the body of literature already in existence, which would aid religious scholars in comprehending the way media can be utilized to uphold faith.

1.5 Literature Review

This section presents the theoretical review and empirical reviews related to this study.

1.5.1 Theoretical Review

The transformational leadership theory, which is in many ways consistent with biblical teachings, explains the study. Transformational leadership theory was developed by James MacGregor Burns (1978) and it was further expanded by Bass (1985), introducing components such as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Bass (1985) asserts that transformational leadership inspires followers to go above and beyond by increasing their understanding the importance and value of clearly stated and idealized goals, convincing people to prioritize the requirements of the group or company over their own, and motivating them to focus on higher-level demands (Northouse & Citation, 2016).

Transformational leadership theory in its strength states that effective leaders foster actions that foster innovation, foster trust, and energize a group's vision. Socialized leadership that prioritizes results for the benefit of everybody is what is meant by authentic leadership that transforms (Northouse & Citation, 2016). In criticism, some researchers contend that transformational leadership has the potential to be misused, as leaders might exploit their influence to serve personal interests instead of advancing organizational objectives (Tourish, 2013). Additionally, an excessive emphasis on charisma could detract from the significance of essential leadership competencies and the effectiveness of organizational structures (Van Knippenberg & Sitkin, 2013).

Christian leaders would be encouraged to accept the concept of the digital church as a Christian community by applying the Theory of Transformation. A digital setting can support many facets of conventional church ministry that take place in physical locations. It may be argued that in a digital

setting, many facets of offline church services can be extended and reach a wider audience. According to Nsereka and Nwanze (2021), "Digital communication is giving us a chance to form new connections and deepen ones that already exist (Smith, 2016)." "The Internet presents an opportunity for psychological connection between churches and members, a chances that the physical church has not properly created." The aforementioned example of digital evangelism can provide some beneficial options for those who would not otherwise interact with a physical church or for those who are already connected offline to have more means to connect that are not limited by time or location. This hypothesis focusses on young people whose involvement in religion has been infused with digital technology. Thus, adopting technology in the church should draw attention, using the example of the Catholic churches in Nyakach Sub-county.

1.5.2 Empirical Review

The role of digital technology in shaping Christian faith formation has been extensively studied in Western countries. Campbell and Tsuria (2019) emphasize that digital platforms have revolutionized the way religious institutions engage with young people by introducing interactive methods such as virtual Bible studies, online worship services, and digital learning experiences. These platforms enable youth to actively participate in faith-based discussions beyond traditional church settings. Hwang et al. (2021) examined how Catholic organizations in the United States leverage social media, including Facebook, Instagram, and YouTube, to enhance catechesis and evangelization efforts. By using a survey-based approach, the study distributed structured questionnaires to 20 Catholic youth groups to assess their engagement with digital faith content. Statistical analysis, particularly regression modeling, was employed to explore the relationship between social media activity and religious commitment levels. The findings revealed a moderate positive correlation ($r = 0.52$, $p < 0.01$) between social media engagement and self-reported religious dedication. Youths who frequently accessed Catholic digital content exhibited greater involvement in church-related activities and a stronger sense of religious identity than those with limited online interaction.

In Africa, digital evangelization has gained momentum, particularly among Catholic youth. Omenyo and Arthur (2021) report that Catholic dioceses in Ghana and Nigeria have embraced digital tools such as WhatsApp groups, Zoom Bible study sessions, and mobile applications to facilitate faith formation. Their study, employing a descriptive survey design, gathered responses from 240 participants across the two countries using structured questionnaires. The research concluded that digital platforms offer flexible and accessible learning opportunities, especially in areas where in-person church gatherings are restricted due to geographical or logistical challenges.

Kenya has also witnessed significant adoption of digital technology within Catholic faith formation programs. Mungai (2021) conducted a study in the Catholic Diocese of Nakuru, where questionnaires were administered to 98 Catholic youth congregants to examine their engagement with digital religious content. Using chi-square tests, the study assessed the relationship between digital engagement and faith formation participation. The findings suggest that Catholic youth in Kenya favor digital platforms for faith discussions, as they provide a sense of anonymity and encourage openness on sensitive moral and ethical matters. However, the study also raises concerns about the risks of digital distractions, exposure to religious misinformation, and challenges in maintaining personal spiritual discipline in an increasingly digitalized faith environment.

1.6 Research Methods and design

The design of the research was cross-sectional. A societal feature can be described using the study design. It is frequently employed to draw conclusions about potential connections or to collect initial data to aid in future investigation and testing. A cross-sectional design was adopted since it comprises a population sharing similar characteristics, interests, and geographical location. Cross-sectional studies typically allow researchers to gather a lot of data rapidly, and investigators can gather a lot of data from a big number of individuals. The ultimate goal of the study was to gather information on the broader population by surveying a sample of individuals. This research used the design to study a larger sample to carry out a quantitative statistical analysis. Thus, with quantitative data that is, according to McLeod (2019), empirical study provided a thorough understanding of subjects in their natural environments and make an effort to interpret phenomena in terms of the meanings that humans have assigned to them.

The population target for this study was considered from Bolo Catholic parish in Nyakach Sub-County. Information was gathered from 10 youth leaders, 15 parishioners and 5 parish priests. Census was employed to engage the entire population in the study where 30 participants were studied. Data collection instrument for the research was semi-structure questionnaires. Consequently, a questionnaire was used to collect data from the youth representative, parishioners and priests. This was the most suitable method for obtaining information concerning this study because they are directly attached to study problem in Nyakach Sub-county. Statistical Package for Social Sciences (SPSS) version 25 was used to analyze quantitative data using descriptive statistics, including measures of dispersion and central patterns. Bar graphs, pie charts, and tables of frequency distribution was used to display the data that had been analyzed. Informed consent and Voluntary participation; the researcher ensured the respondents were not coerced into participating in the study. The potential research participants were fully informed about the procedures and risks involved in the research and must give their consent to participate. In addition, confidentiality and respect were upheld by the researcher to the participants. any prejudice, which will be healthy for the study process.

1.7 Presentation of the Findings and Discussion

The analysis is presented in this section of the information gathered from the participants using semi-structured questionnaires. The information is in line with the digital technological use and faith formation among Christian young people. The participants were asked to show the degree to which they agree or disagree with the digital technological influence on formation of Christian faith among youths in Nyakach Sub-county, Kisumu County. On a scale of 1-5, where 1= Strongly Disagree and 5= Strongly Agree, findings were presented in Table 1.

Table 1: Digital Technology and Faith Formation

Statement	1		2		3		4		5	
	f	%	f	%	f	%	F	%	f	%
Modernizing prayers and worships in the church attracts many young people to attend the services in Nyakach Sub-county.	0	00	0	00	2	6.7	10	33.3	18	60
The increased use of social media among youths affects their active engagement in the church activities.	0	00	6	20	4	13.3	12	40	8	26.7
Majority of the youths engage in the church practices where they run the devices.	2	6.7	4	13.3	2	6.7	16	53.3	6	20
The use of projectors in the presentation of services in the church encourages the participation of young people.	0	00	6	20	0	00	14	46.7	10	33.3
The church organizes trainings for youths in the use of digital technology such as keyboards, guitars and computer literacy in promoting evangelism.	4	13.3	8	26.7	14	46.7	3	10	1	3.3
Many youths abandon Catholic church for protestant churches due to unimproved technological utilization in the worship.	5	16.7	12	40	1	3.3	8	26.7	4	13.3
The church priests conduct special meetings with young people using digital platforms to address their relationship with church.	0	00	2	6.7	8	26.7	15	50	5	16.7
The Catholic church have youth programmes such as choir practice through technological application for church unity.	1	3.3	3	10	0	00	6	20	20	66.7
Young people have the tendency of phone use during the church processions, thus affecting their faith.	4	13.3	16	53.3	3	10	5	16.7	2	6.7
The church use of technology motivates young people to take church leadership positions in Nyakach Sub-county.	2	6.7	2	6.7	1	3.3	21	70	4	13.3

Source: Field Data (2024)

Table 1 presents the results of the analysis on the degree to which the respondents are in agreement with the statements on how youths embrace digital technology in building their Christian faith. According to the majority of the participants (60%), they strongly agreed with the idea that modernizing prayers and worships in the church attracts many young people to attend the services in Nyakach Sub-county. Further, (33.3%) of the respondents agreed with the same assertion while (6.7%) of the participants were undecided. The study therefore affirmed that the modernity in conducting prayers and worshiping in the Christian churches has influence on the faith formation among youths in Kenya. This finding was affirmed by Barna Group (2020), stating that youth participation and engagement have increased in churches that effectively integrate technology.

The outcome of the examination of the assertion of whether the increased use of social media among youths affects their active engagement in the church activities shows that (40%) confirmed they are in agreement, (26.7%) strongly agreed with the same statement while (20%) disagreed with the same statement and (13.3%) took no side. It is clear therefore that much engagement in the social media consumption has negatively impacted the youths’ activeness in the church practices, which would

further hinder their Christian faith. According to Pope Francis, the Church may be able to use social media and online resources as platforms to connect with and engage youth in pastoral projects and activities (Christus Vivit, 2019).

The study further revealed that majority of the participants (53.3%) agreed with the idea stating that majority of the youths engage in the church practices where they run the devices. This was followed by (20%) who were in strong agreement with the idea, (13.3%) disagreed, while an even distribution was presented between those who strongly agreed and neutral minds, each indicated (6.7%). The researcher concluded that there is active engagement of the young people in running the church devices. This opportunity by the church to youths motivate them in developing as individuals and the church as a whole.

More analysis revealed that (46.7%) of the Participants concurred that the utilizing projectors in the presentation of services in the church encourages the participation of young people, (33.3%) strongly agreed with the statement and (20%) disagreed. From the study's result, it can be stated that introducing the use of projectors in offering church services motivates the young people to be part of the institution and actively partake roles in the church just like any other congregants. Results showed that most of the participants (46.7%) were neutral that the church organizes training for youths in the use of digital technology such as keyboards, guitars and computer literacy in promoting evangelism. Further, (26.7%) disagreed with the assertion, while (13.3%) of the respondents strongly disagreed with the same statement, (10%) indicated agree and (3.3%) strongly agreed. The study therefore revealed that out of the investigated individuals; parish priests, parishioners and youths, a significant population never took any side on matter technological use training for youths in Nyakach Sub-county.

On the statement that Many youths abandon Catholic church for protestant churches due to unimproved technological utilization in the worship, the statement was disputed by the majority of respondents (40%). Next in line were those who expressed disagreement with the claim (26.7%). Furthermore, (16.7%) strongly disagreed, whereas (13.3%) of those surveyed were strongly agreed and (3.3%) were undecided. The researcher can affirm that the tendency of youths migrating to join other churches purposely to access improved technological services is not in record since Catholic churches are technologically stable. The finding of the study concurs with that of Vivit (2019) who stated that due to technology investment, Pentecostal and Protestant churches will surpass the Catholic church if the pattern of youth church attendance declines further without any suitable countermeasures.

Analysis further showed that the vast majority of those surveyed (50%) agreed that the church priests conduct special meetings with young people using digital platforms to address their relationship with church. Further, (26.7%) reported undecided. Moreover, (16.7%) strongly agreed while (6.7%) of the respondents were disagreed. Therefore, the Catholic Church has embraced the change in technology to run the church activities.

Moreover, analysis revealed that majority of the participants (66.7%) strongly agreed with the claim that Catholic church have youth programmes such as choir practice through technological application for church unity. It was also shown that (20%) reported disagree to the same statement, (10%) disagreed, while (3.3%) of the respondents strongly disagreed. The result thus affirmed, youth

programmes are considered in the Catholic Church for their individual and communal growth, as reflected in Nyakach Sub-county.

The analysis also indicated that (53.3%) of respondents disagreed with the idea that young people have the tendency of phone use during the church processions, thus affecting their faith. The same statement was supported by (16.7%) who reported agreed, (13.3%) of those surveyed were unsure, (6.7%) said they strongly agreed, and 10% said they strongly disagreed. The reality in the study is that some issues revolving around youths for phone use during the Church service are hypothetical this may not be a tendency in the Catholic Churches particularly in the Nyakach area. The findings differ that people are so distracted and absorbed in their cell phones that they don't bother looking up to see where they are, which makes it difficult for them to prioritize what is essential and what is not (Khurana, 2015).

In addition, analysis shown that majority of the participants (70%) concurred that the church use of technology motivates young people to take church leadership positions in Nyakach Sub-county, (13.3%) strongly agreed with the argument while an even distribution of respondents was recorded in those who disagreed and those who said strongly disagree, each presented (6.7%) and (3.3%) were neutral. The findings thus indicated that many youths have been motivated to secure various leadership positions in the Church due to increased technological information.

The researcher sought to understand how the Church enhances the available technologies towards faith formation. Responds were as provided.

“In my opinion, I would encourage the Catholic Church to consider youths in matter technological application through job engagements to enable the church activities be successfully accomplished through Video conferencing and fellowship” (Respondent 3, 2025).

Another participant said,

“The Church leadership as whole needs to work as a team and ensure that the institutional resources should be protected and categorically for the intended purposes. The Church can further use technology as means of financial sources like computer trainings and other learning activities” (Respondent 4, 2025).

Indicate the extent to which the use of technology in the Church contributes to the faith formation among young people. Taking a Likert scale of 1-5, where 1 = To no extent and 5 = To very great extent. The findings are presented in the Table 2.

Table 2: Rate of Technological Use in the Church

Rate of technological adoption	To no extent		To low extent		Undecided		To a great extent		To very great extent	
	f	%	f	%	f	%	F	%	f	%
Projectors	2	6.7	3	10	1	3.3	5	16.7	19	63.3
White smart boards	2	6.7	8	26.7	0	00	17	56.7	3	10
Video conferencing	4	13.3	2	6.7	4	13.3	17	56.7	3	10
Social media	4	13.3	12	40	2	6.7	7	23.3	5	16.7
Musical instruments	0	00	1	3.3	1	3.3	2	6.7	24	80

Source: Field Data (2024)

The Table 2 provides analysis on the understanding of the respondents based on the rate to which the Church embraces technology. It was found that majority of the participants (63.3%) reported to very great extent to the use of projectors, followed by (16.7%) who said to a great extent while (6.7%) affirmed to no extent. Therefore, it is clear that projectors are very important in the display of Church services. Further analysis shows that the use of white smart board in the Church was supported by the majority of the participants (56.7%) who affirmed to a great extent, (26.7%) said to low extent, (10%) to very great extent while (6.7%) reported to no extent to same statement. The study clearly revealed that the Catholic Church use the white boards to deliver message to the congregants and this may positively influence the Christian faith among youths.

It was also found that majority of the respondents who took part in the surveys (56.7%) reported that the use of video conferencing in the Church is of great extent, (13.3%) represented those who said to no extent and undecided spontaneously (10%) to very great extent while (6.7%) reported to no extent. This is an indication that youths must be very active when it comes to the application of video conferencing in the Church since the younger generation are more modernized.

In addition, the analysis of the information on social media use in the church affirmed that majority of the respondents (40%) said to low extent, (23.3%) of the participants reported to great extent. An even distribution between those who said to low extent and undecided each presented (16.7%) confirmed to very great extent while (13.3%) said to no extent and (6.7%) were undecided to same statement. The finding shown that majority opposed the view that social media consumption is in rise in the church to an extent that it may not hinder the manner in which services are delivered. According to Pope Francis, the Church may be able to use social media and online resources as platforms to connect with and engage youth in pastoral projects and activities (Vivit, 2019).

Further, Iyora (2018) revealed why young people in Nigeria are leaving the Catholic Church, Pentecostals and Evangelicals, who identify as "new generational," place a strong emphasis on youth, innovation, and technology. These denominations have emerged in Nigeria and are drawing people away from mainline and Catholic churches, which are more conservative and traditional in their outlook.

The analysis further indicated that majority of the respondents (80%) reported that the Catholic Church to a very great extent use musical instruments, (24%) said to a great extent while an even distribution between those who said to low extent and undecided each presented (3.3%). From the findings, the musical instrument had a very high score and this reveals how much young people today have ventured into choir practice with the support of the Church.

The analysis on the qualitative data on the technology adopted by the Church Parish for faith formation among youths, the findings are as presented.

“Since the world digitally changes rapidly, it would be important to invest in the musical instruments in the church as the means to motivate young people in taking part in the church services. Availing all the equipment like the key boards, guitars, drum set and others can control the migration of youths from the Catholic Church to other denominations” (Respondent 1, 2025).

In addition,

“It would be important if the Church adopts the use of computers and train youths on the literacy adoption. The Church further needs to provide internet services to aid in social media accessibility including You-tube for choir practices, security provision devices like CCTV and gain of other technological skills” (Respondent 2, 2025).

This finding was supported by White, Tella, and Ampofo (2016) who alluded that social media utilization such as Facebook has given pastors and their congregations the chance to build relationships with a varied group of individuals without being restricted by geographic location. In analyzing the question on the strategies to promoting faith formation, findings are as addressed.

“From my understanding, the Catholic Church leadership should have the initiative of taking youths for benchmarking from other Churches like the protestants without any discrimination. This will motivate youths in learning and becoming creative in faith building” (Participant 5, 2025).

It was further affirmed by 6th respondent,

“The Catholic Church should also improve their standards of operation by advancing on technological use in worshiping and accessing online prayer materials such as books, Church magazines, and other valuable materials. In addition, the Church needs to prioritize recording and production works including Video shooting, photography for choir tapes.”

1.8 Conclusion

In conclusion, The Catholic church has confirmed to be in close relationship with youths in their technological applications. The Church has improvised technology in the services delivery, offering Computer classes, choir training for youths, Video conferencing, use of projectors, camera security musical instruments. Many youths particularly in Catholic Churches of Nykach Sub-county have shown improvement in terms of working on their faith building in the Christ. Catholic Church needs to improve their working standards by advancing on technological use in worshiping and accessing online resources.

1.9 Recommendations

In recommendation, the Catholic Church priests, youths and all leaders in the Church should have a systematical way of working and vastly consult on the programs that would bring youths together and motivate them in assisting in the run of Church activities. Youths need to be involved in the decision making process in order to help the management of the institution understand where there is a gap in faith formation among youths. The study further suggests that the Catholic leadership, the church development committee and Diocese Bishop should think of computer schools, choir team, video and tape recording as activities that will attract many youths to take part in the Church development.

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