THE EFFECTS OF SOCIAL MEDIA MARKETING ON CHURCHES:
A CASE STUDY OF PCEA EVERGREEN CHURCH, NAIROBI

BY
PERIS GATHONI MUCHUKI

UNITED STATES INTERNATIONAL UNIVERSITY – AFRICA

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UNITED STATES INTERNATIONAL UNIVERSITY – AFRICA

SPRING 2017
STUDENT’S DECLARATION

I, the undersigned, declare that this is my original work and has not been submitted to any other college, institution or university other than the United States International University in Nairobi for academic credit.

Signed: ______________________  Date: ______________________

Peris Gathoni Muchuki (647021)

This project has been presented for examination with my approval as the appointed supervisor.

Signed: ______________________  Date: ______________________

Dr. Peter Kiriri

Signed: ______________________  Date: ______________________

Dean, Chandaria School of Business
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ABSTRACT

The purpose of the study was to investigate the effect of Social Media Marketing on churches. This study sought to answer the following research which guided the study: To what extent does Social media marketing effect churches? To what extent does social media marketing effect brand visibility? and to what extent does social media marketing effect customer/member satisfaction?

To investigate on these questions a cross-sectional descriptive design was used to sample 88 church members, non-members and parish staff from PCEA Evergreen Church in Nairobi. The study population comprised of 875 individuals who attend services at the same church every Sunday. Data was collected by means of a self-administered questionnaire after prior notification. Multistage sampling was used to recruit respondents for the study whereby each member and non-members of the church were required to fill in the questionnaire by themselves. The questionnaire was administered in English language and comprised four major sections. It was simple and easily understood with Likert scales that were used to generate additive indices for the data analysis. Each respondent was allowed 5-10 minus to complete the questionnaire to avoid interference with the church services. Data analysis was carried out using IBM SPSS® version 24 and Microsoft Excel and was presented using tables and figures displayed in data patterns and use of narrative for continuous data. For categorical data frequencies and proportions were used to aid in presentation of the findings. A church growth index was generated from each questionnaire and used to identify the effect of social media marketing on churches using Pearson’s correlation and Multiple Linear Regression. All tests were two-sided and the level of statistical significance was set at p<0.05.

The study established that social media marketing had to some extent brought some growth or improvement. Areas that registered notable growth were church in reach, brand visibility, revenue, and communication as well as member/customer relationships. Other areas seem to have lagged despite adoption and use of internet and social media for a long time and that the rate of internet usage was still low. However, the membership believed that social media and internet had the capacity to increase church membership as well as spiritual growth, church’s revenue although there was some evidence the church revenue increase could be tied to social media use and could suggest there were other means used to improve the church revenue.
In terms of social media and brand visibility there was need to improve on brand revenue which involves improvement on social media evangelism, establish other factors that bring in revenue to the church and pursue them as strategies. Additionally, it would also be imperative to establish other factors that affect member retention or leaving the church. The study also found that social media enhanced communication and brought the church closer to its members and improved social relationships amongst membership. Further to that the findings were that brand loyalty was not influenced by use of social media alone which signified that other factors attracted membership to the PCEA Evergreen church to either stay or leave.

On social media and customer/member satisfaction, the study established that the quality of service was found wanting although it was felt as an appropriate tool that could be used in church and because it was not irreverent and it had improved member involvement and response time of the church to member complaints and queries, there was challenge in the adoption of the various social media platforms to deliver sermons and they still felt that members should be involved more in decision making of church activities. Key to the findings was that adoption of social media marketing had failed to attract young people to church despite some consensus that social media had improved the way the church served its membership and visitors.

From the findings, it can be concluded that social media marketing has positively impacted church growth, brand visibility and customer satisfaction at PCEA Evergreen church. This is similar to other studies that indicate that churches must now take advantage of social media not only for their core business of evangelism but also for growth, visibility in the market and for communication with their members.

Based on the findings it can be recommended that in order to improve on the study, there is need to consider other areas of church growth besides social media particularly on member retention or factors for leaving the church to come up with retention strategies. It is recommended that the use of social media marketing be maintained and enhanced to ensure continued growth, increased brand visibility and customer satisfaction at PCEA Evergreen Church.
ACKNOWLEDGEMENT

I would like to acknowledge my supervisor, Dr. Peter Kiriri, for his tireless and unwavering support in the writing and preparation of this project report. He has been instrumental in providing the feedback and critique that has seen this work to its present stage. I would also like to acknowledge my parents and siblings for their moral support and contribution in one or another way, God bless you all.
DEDICATION

Dedicated to the membership at PCEA Evergreen Church, without whom it would not have been possible.
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LIST OF ABBREVIATIONS

ADRA  Adventist Development and Relief Agency
CCFNRC  Compassion Capital Fund National Resource Center
CRM  Customer Relationship Management
ICT  Information and Communication Technology
PCEA  Presbyterian Church of East Africa
PCMF  Presbyterian Church Men Fellowship
USA  United States of America
CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the Study

Like human beings, organizations go through life stages; and with each phase, there are unique challenges that must be overcome to enable them move on to the next phase with the aim of reaching the prime stage that is the best or the ultimate. It is called prime because once it has been achieved, the next stage would be ageing and it becomes imperative that the organization overcomes the challenges of staying at that phase. At the prime stage, the organization dominates the markets in leadership as well as enjoying above average profitability and growth (Adizes, 2004).

To be able to stay at the top, according to Bhalla et al. (2011) organizations must adopt five crucial principles, namely; leadership, design, people, change management and culture management. On leadership, the authors advice that the firms must have leaders that drive urgency and direction (Bhalla et al., 2011). Folkman (2010) stated that these leaders must be those that inspire to elicit employee satisfaction and commitment to perform. Characteristics of these leaders include being able to; inspire and motivate others, drive results by ensuring the people are focused, be strategic thinkers, collaborate, walk the talk, built trust, develop and support others, build relationships and be courageous (Folkman, 2010).

Other principles for companies to adopt and stay at the top include; the design principle which involves having lean organization structures, for ease of communication and quick decision making, leaders being on top of things and able to interact with customers; provide adequate resources and match individual capabilities to roles to execute the strategic goals (Bhalla et al., 2011).

The third principle as per the authors is the people; where the organization is required to be an employer brand where employees have what they call “benefits beyond compensation” like career advancement, job rotation, prestige, flexibility and autonomy at work. The company must also identify key talents and roles and have programs in place to manage them with care (Bhalla et al., 2011).
The fourth principal is change management; where the organization must be willing to change by focusing on strategy, direction, culture and be flexible enough to adapt quickly to market change. However, key to this, is recognizing the fact that change must start at the top.

Finally, the authors state that the organization must manage its culture; because culture is the way things are done and it affects employees’ attitudes and behaviours to work. The authors then recommend that high performing organizations that wish to stay at the top must purpose to set, manage and monitor culture to achieve strategic goals of the organization (Bhalla et al., 2011).

Goldsmith (2004) asserts that four forces have greatly influenced the current and will continue to influence future trends in marketing because they have permeated all areas of marketing from marketing management, marketing research and marketing theory. The forces include; globalization, technology, personalization and integration. The World Economic Forum (2015) report stated that technology has tremendous power to enhance people’s lives, promote economic growth, and establish opportunities for individuals, businesses, and countries worldwide. Technology has had a colossal change in the last two decades and has affected every aspect of marketing and it is still projected to expand.

In view of this, Arnold (2014) posits that marketing and technology are merging such that e-commerce made essential as part of the company’s marketing strategy. This is supported by existing data on ecommerce. In addition to that Arnold (2014) states that children and teenagers virtually live in the internet and the fact that convenience will be defined electronically thus demanding that future marketers must have practical understanding about technology.

The next trend in marketing, according to Arnold (2014), will be personalization that will do away with mass customization and concentrate on individualization. This trend will see each advert address an individual’s needs in a unique way that is very personal. Olenski (2017) adds that marketing trends that organizations need to know to maximize their profits include; firms having a strong focus on enhancing the clients experience while driving growth and striving to adopt a balanced technique to building client loyalty. This then would require marketing executives to personalize their branding because they are mainly the voices of the company. Experiential Marketing will establish a chance for
clients and prospects to encounter with the organization’s brand, whether in a virtual setting or in person (Olenski, 2017). This will be followed by marketing integration that will combine old methods and new tools such as CRM (Arnold, 2014).

It would be difficult to deny the fact that evolution of media since print to radio followed by television and currently online media has repeatedly influenced mass opinions and perceptions. However, the advent of social media sites like Facebook, Twitter and YouTube, WhatsApp and Instagram, has taken this very concept to more higher levels than could be imagined in shaping the opinions, perception and actions of people all over the world (Kamp, 2016). Social Media includes a range of tools and services that enable direct user interaction on computer mediated environments sites (Lampe, LaRose, Steinfield, and DeMaagd, 2011).

The advancement in technology, particularly in information and communications technology (ICT) has enabled the world to conquer the boundaries of time and space in communication and has impacted on how people do business, communicate and interact with each other in all spheres of life. Social media is now the conduit for social contract and it involves the new web, Facebook, YouTube, Twitter, collection of blocks, Instagram. With its viral nature to connect millions of people in an instant and user driven environment, it enables total strangers to bond over common beliefs, desires or interests and create common winners and losers (Kamp, 2016).

Kamp continues and says that, social media offers platforms that allow inclusiveness, in that everyone can participate without any barriers, and it also enables individuals to reach out to the whole world directly, enable exploration of new ways of cooperation, solicit collective action, give feedback on policies and action taken on issues, allows people to express themselves without reservations, or to vent their anger and frustrations or acceptance on whatever decisions have been made, mobilize people around a common cause and sensitize people on specific issues, telling individuals story or just passing information (Kamp, 2016). For the church besides the above, social media specifically is useful with reduction in administrative activities, connection of parishioners and other church organizations and sharing of the gospel (Hunter, 2013).

Despite the above expose, social media has its challenges because it does not operate in a free environment and it encounters some barriers that include; poor infrastructure low
literacy levels and culture apprehensions to new technology that hinders its use (Kamp, 2016; Lampe et al., 2011). Profit interest that makes it unreachable for use or the fact of overuse because it has no controls, generation gap, where the young embrace it wholly while the old have reservations, regulations to its use and the fact that it can be misused or abused making it offensive (Kamp, 2016). Moreover, the sites may not meet the needs of stakeholders who just choose to do with what they have for lack of choice due to none consultation during design stage and hardware being too difficult to use (Lampe et al., 2011).

Despite the challenges associated with social media, Cruz (2012); Hunter (2013) affirm that it is the future communication and is here to stay taking into accord its exponential expansion. Cruz (2012) posits that since the world is in constant conversation, anyone not active in it will be left behind. It is therefore imperative that all organizations, including churches get involved. However, to do so successfully and to make the use of social media meaningful, certain aspects must be addressed.

First and foremost is that organizations must know their limits in terms of cost outlay for infrastructure (Hunter, 2013). There is need to ensure installation of quality infrastructure for efficiency and expediency of service as well as exploiting the wealth of resources that social media offers (Cruz, 2012). In addition to that, it is important to ensure commitment to the process in terms of time investment, updates for the platforms being used like Facebook page or Twitter and ensure to be consistent, continuous and network (Cruz, 2012; Hunter, 2013).

Other requirements include; knowing the audience for appropriate social media to use which must be done by carrying out a survey from the audience to establish what they are using currently and what would be comfortable for their use (Cruz, 2012). This will save time and resources and serve the purpose. In addition, the aim is to create a relationship by the choice of ministry to upload for interaction (Cruz, 2012). Cruz adds that care should be taken to appoint the content manager to manage the various accounts for various updates because neglect will give the organization a bad image. Furthermore, it is Imperative to note that there are various types of social media for communication and it is advisable to aim at creating brand loyalty and establish a relationship as this will generate interest in the organization (Cruz, 2012; Hunter, 2013). Finally, it is advisable to have a
social media policy in place to manage the risk associated with social media for instance, how the content manager should respond to in appropriate communication (Cruz, 2012).

Badmos (2014) defines the church as a collection of individual Christians who happen to be homogeneous in that between them there is no group of people regarding gender, race, social standing or nationality. This group has a global mission to reach the entire world with the message of the gospel as the use communication as their bedrock (Badmos, 2014).

The existence of the church was and is still crucial in the society. In the beginning, it was only the catholic that everyone belonged to. Sutherland (2009) states that the church in medieval times plays a serious role in the society especially as a center of religious and social life for the society.

Other roles that the church played included centers of education where the people were taught how to read and write in the spaces provided in the monasteries, convents and cathedrals and they also acted as hospitals and places of refuge in times of war. The churches were also libraries where manuscripts were stored. In addition the church provided leadership in challenging times (Sutherland, 2009). Finally, the church provided the spiritual and emotional nourishment as well as being centers from where universities were born (Sutherland, 2009). In addition to that, the early church often supported major social change by influencing policies for the same. After the eighteenth century, the church underwent a revolution that is believed to have been the beginning of democracy in Europe ending slavery (McBride and Giem, 2006).

In the modern and postmodern times, the church’s role has still not changed much in that it still works for spiritual and emotional wellbeing of the members and it endeavors to reach out to the communities and the world through mission work. Besides that, the church serves the society in education matters by having church schools taking care of the sick through health facilities and the needy through humanitarian organizations like World vision, ADRA to mention a few (McBride and Giem, 2006). In essence, the church still has its role to serve the community, however with the advent of divisions and many congregation, there is competition amongst the various churches which has necessitated this study.
PCEA Evergreen is a Presbyterian Church of East Africa parish located in Nairobi Kenya. It was established in 2002 initially as a congregation in PCEA St. Andrews Parish. By 1st August 2005 it had registered an impressive growth and later upgraded to a Deacons’ Court in 2008 and by 15th November 2009, it achieved another major milestone and was upgraded to a fully-fledged Parish. The church has vibrant groups and ministries including; Presbyterian Church Men Fellowship (PCMF), Youth Fellowship, Woman’s Guild, Boy’s Brigade, ICT, Health Ministry and Choir. The core business for the church is Mission and Evangelism in Nairobi County and beyond. The church consists of a team of parish officials and is managed by committed and competent personnel with experience in technology, working towards expanding the kingdom of God (PCEA Evergreen Church, 2017).

1.2 Statement of the Problem

Angheluta et al. (2010) insist that the churches must advertise to remain relevant for modern day individuals, and must create value for their consumers to retain them and grow. This has been made possible by the advent of the internet that totally changed the way of doing business particularly with social media marketing. However, PCEA Evergreen church that started way back in 2005 has remained as a single church with no history of congregations that became churches or are churches in the making, despite having adopted new technology in its service delivery with qualified personnel in the field (PCEA Evergreen Church, 2017).

It was also noted that, the use of social media platforms for PCEA Evergreen has not been embraced well and neither has it been utilized in a manner that it should. In view of this, its mandate is to take the gospel to the whole world, found in Mathew 28: 19-20 which has yet to be achieved (PCEA Evergreen Church, 2017).

The church also lacked brand loyalty because very few people visit the online platforms frequently due to lack of awareness yet the church faced tremendous competition from other churches (PCEA Evergreen Church, 2017). This challenge necessitated this study, to investigate the effect of social media marketing on churches with a view that sought to adopt the best winning strategies that would be applied to PCEA Evergreen church in Nairobi.
The importance of social media marketing to organisations are enormous according to various authors and they include; ability to amplify the word of mouth marketing, market research, general marketing, idea generation and new product development, co-innovation, customer service, public relations, employee communications and reputation management as well to increase product and brand awareness assisting the brand to connect with customers, web traffic, customer loyalty, to improve the company’s Search Engine Optimization and to increase the success of new product launches (Celine, 2012; Neti, 2011; Ramsaran-Fowdar and Fowdar, 2013). In summary, social media uses unconventional methods to achieve conventional goals using creativity, community and relationships and saves on huge budgets to accomplish marketing objectives (Celine, 2012). In view of this, it is imperative that organizations harness it to drive their advertising campaign for growth without hesitation (Celine, 2012; Neti, 2011).

Various studies have been done in the field on social media marketing in Kenya which include studies carried out in Kenya on how social media marketing and its impact namely; Mwendwa (2014), Okinda (2014), Jalang’o (2015), Nyambu (2013), Cherotich (2016), Owino et al. (2016), Mutero (2014), Mwangi (2014), and Ngenga (2015). However, all the above studies did not investigate the effect of Social Media Marketing on churches: A case study of PCEA Evergreen church in Nairobi Kenya.

From the list above, it was noted that none of the studies had addressed the issue of the influence of social media on churches in Nairobi, Kenya and particularly for PCEA Evergreen Church. In view of this gap, the study was chosen to investigate the effect of Social Media Marketing on churches in Kenya. The study sought to address how churches are making use of social media for ministerial activities, keeping up with the latest trends to improve the brands image with a key focus on PCEA Evergreen church, with a view that established the challenges that were faced and addressed the same. The result of the study sought to fulfill the mandate for which they exist; which was to spread the gospel to the whole world.

1.3 Purpose of the Study

The purpose of this study was to investigate the effect of Social Media Marketing on churches.
1.4 Research Questions

1.4.1 To what extent does Social media marketing effect church growth?

1.4.2 To what extent does social media marketing effect brand visibility?

1.4.3 To what extent does social media marketing effect customer/member satisfaction?

1.5 Importance of the Study

The findings of this study will be of great use to the following:

1.5.1 Session Clerk Officials

The study will add to the wealth of information for the Session clerk officials who will be obliged to bring it to the attention of the pastor and seek permission to even upload it on the church website for the congregants to see for information and it is hoped that it will impact them positively. In addition to that, once the information reaches the pastorate it is hoped that it will be referred to the church committee for adoption and release of funds for the same.

1.5.2 Parish Ministers

The findings from the study will help the Parish officials in Evergreen to have a deeper understanding on how social media marketing can be used effectively to boost their online visibility and enhance their institutional performance on the cyber space. The findings will also help the church officials to close any gaps that they might encounter while using the social media platforms. This will aid in boosting their evangelism online presence over their competition in terms if visibility, awareness, and relationship cultivation. The study will also make it possible for them to approach members for funding to launch and sustain the project and in the process enable them to meet company objectives.

1.5.3 Congregants

The study findings will enable the use of social media and make them willing participants by way of adopting the use of the same and giving of their resources in kind and monetary terms to sustain the project once it is launched.
1.5.4 Other Religious Organizations

For other religious organizations, the study affirms the use of social media marketing as a tool to enhance their ministry and enable them to grow as well as it can be a basis for competitive advantage. The results will also assist in allaying the myths that use of social media is evil as it is a preserve of the secular world in view of what has been associated with it so far. This will bring more users on board especially the slow laggard.

1.5.5 Marketing and Advertising Agencies

The findings of the study shall aid the marketing and advertising agencies with successful social media marketing strategies or blueprints on how to leverage best on the digital space focusing on growth and creating brand awareness and customer/member satisfaction of their clientele.

1.5.6 Social Media Marketing and ICT Department

The findings of the study will affirm the fact that social media marketing and ICT are partners and none can work in void of the other. This will enable the churches to ensure that robust ICT systems are in place to enjoy the full benefits of this tool. In addition to that, the study will aid the ICT and marketing department in the parish to come up with better blueprints on how to leverage best on the digital space focusing on growth and creating brand awareness and customer/member satisfaction of their clientele.

1.5.7 Academicians and Researchers

The findings of the study will aid the researchers to gain more understanding on the effect of social media and how it influences church growth, brand loyalty and customer satisfaction. It will also form basis for further research.

1.6 Scope of the Study

This study was limited to investigate the effect of social media on churches a case study of PCEA Evergreen parish in Nairobi and it targeted the church members and parish officials who use the cyberspace and social media. The results, however, are applicable to all PCEA churches and other denominations. The data was collected at PCEA Evergreen
Church along Kiambu road between April 15th and April 22nd, 2017. Data analysis was completed on 29th of April 2017.

The population was limited to members, visitors (non-members) and parish staff at PCEA Evergreen. The main limitation experienced in conducting the study was resistance by some respondents as they thought the questionnaire was too long. This was mitigated by explaining to the respondents that the time needed was only 5 to 10 minutes. Additionally, there were concerns on privacy and confidentiality of data; this was mitigated against by use of serial numbers to identify questionnaires, rather than names.

1.7 Definition of Terms

1.7.1 Church Growth

The term church growth refers to adding converts to a church that causes it to increase or develop (Stetzer and Alpharetta, 2006).

1.7.2 Church

Church is a collection of all individual Christians in a gathering (Badmos, 2014).

1.7.3 Brand Loyalty

Brand loyalty is often characterized by a favorable attitude towards a brand and repeated purchases of the same brand over time (Orzan, Platon, Stefănescu, Orzan, and others, 2016).

1.7.4 Customer Satisfaction

Customer satisfaction is defined as the individual’s perception of the performance of the products or services in relation to his or her expectations (Agbor, 2011).

1.7.5 Marketing

Marketing is defined as the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large (Rownd and Heath, 2008).
1.7.6 Social Media

The term “social media” refers to the wide range of internet based and mobile services that allow users to participate in online exchanges, contribute user created content, or join online communities” (Dewing, 2010).

1.7.7 Social Media Marketing

Social media marketing is the use of social media platforms and websites promote a product or service (Juhee, 2017).

1.7.8 Brand Awareness

Brand awareness is defined as the probability that, consumers are familiar about the availability and accessibility of a company’s product and service (Malik et al., 2013).

1.8 Chapter Summary

This chapter gives a background of the study and has looked at the history of social media globally and locally. The main objective of the study was to investigate on the effect of Social Media Marketing on Churches a case study of PCEA Evergreen Church, Nairobi. It has also defined what Social Media Marketing is and how it can assist the Church to leverage on social media platforms to maximize their opportunities online. Chapter 1 has also attempted to justify the significance of the study and defined terms used. The next chapter describes more on the literature review regarding how Social Media Marketing can have a great impact on Church in terms of growth, brand visibility and customer/member satisfaction. Chapter three discusses the research methodology of the project and how it will be conducted. Chapter four analyses the relationship between the dependent and independent variable while chapter five discusses on the findings, conclusion and recommendations of this research study.
CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This chapter discussed diverse elements on the aspect of social media. It begun by looking at key terms in the study namely, church growth, brand visibility and customer/member satisfaction with their related components, vis-à-vis social media. It then gave a summary of the literature review.

2.2 Effects of Social Media Marketing on Church Growth

The current century has seen a great evolution in the way firms market their products and services. According to Smith and Taylor (2004), companies are currently undergoing some unexpected activities and the development of the cyberspace as a communication medium is undoubtedly nearly one of the most dominant factors. The internet has brought about several modern aspects, it has made clients more reachable, it has come up with a modern set of communication tools that make the process of exchanging knowledge and ideas much conveniently and it has pushed companies to rethink how they are communicating with their clients (Jaokar, Jacobs, Moore, and Ahvenainen, 2009).

Bolu (2012) adds that the use of ICT in the church has been noted in the last two decades in contemporary church communications for growth. Contemporary church communications for growth is taking phenomenally great strides. However, adoption levels vary across countries, church groups, church budgets, and with the increasing threat to mass gathering by insurgencies, the rate of adoption will further increase.

2.2.1 Social Media

Social media is a word that describes a range of web based platforms, applications and technologies that people use to interact socially online (Cruz, 2012; Kamp, 2016). They include; Facebook, Twitter, YouTube, Wikis, Wikipedia, Blogs, Social Book Marking, Instagram, Google among others (Badmos, 2014). Hosseinzadeh (2011, p. 6) adds and states that social media is “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”.

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Social Media use is invariably linked to the internet. A survey done in Africa on internet accessibility and availability revealed that Africa has access to internet and since then the same has more than doubled. It was also noted that most people had mobile phones which were digital and could access internet (De Lanerolle, 2013). From the survey, South Africa leads the park with 78%, followed by Kenya at 74.0% while Uganda and Tanzania were at 46% and 35.8% respectively for East Africa. Rwanda had the least penetration with 24.4%, Cameroon 44.5%, Ghana 59.6%, Namibia 56.1% and Nigeria 46.7%. This revealed that there is accessibility and availability of internet in Africa. With it are a new group of users who utilize it to the feel like reading newspaper (De Lanerolle, 2013).

Kenya’s social media accelerated in the last five years since the Africa survey and branded “silicon savannah” in this line, the country at the time of the study was rated second to South Africa, in connection to the internet and social media (Kaigwa, 2013). By 2013, Kenya had 18 million people on Facebook groups, Twitter, and the rest. It is noted that social media platforms have played various roles in the country, the first being in 2013 during the general elections. The other was in the time of adversity when Westgate mall was attacked and the country was unified in the course (Kaigwa, 2013). Social media is projected to impact interactions at all levels like never before in view of its explosive growth particularly in the coming general elections in this year 2017 (Kaigwa, 2013). This is the level at which the social media is in the country to be harnessed by the churches as part of their growth strategy which necessitated this study.

A survey in Africa by Wyche (2008) on the use of ICT in churches revealed that all Christian churches were using ICT to support their faith practices with notable use in the protestant churches as well as tremendous adoption in the mega churches which was a replica of churches in the USA and the world (Wyche, 2008).

Online evangelism is surfacing as a new methodology to traditional evangelism where members have had to find a church at a specific location for fellowship (Hvass, 2011). However, competition from alternative forms of religious practices and other competing churches working on converting members and the availability of more information where people can seek and find more about competitive groups before commitment leaves the churches no option but to embrace new forms of work methods to remain competitive. Social media therefore, comes as an answer to this new way of doing business in that it has the capacity to meet the requirements for the church (Hvass, 2011).
Internet can enable churches to access the attention of people in new regions thus creating growth and expansion. Other benefits to the church from social media use include; enabling the church to resonate with modern society making it relevant and giving people alternative choices of faith (Hvass, 2011). In view of this, Badmos (2014) adds and says that the church is then able to attract and retain its members because it is in tune with the times. Further to that, Badmos (2014), posits that social media enables the church to achieve its sense of community through its different programs of church life that include; spiritual, social, economic, administration and evangelism.

Besides that, social media enables the churches to pass information faster and cheaper to its members on church activities or upcoming events, programs, and evangelism (Badmos, 2014; Cruz, 2012). Since social media overcomes the barriers of time, space, mobility, boundaries and distance, it brings together strangers and in the process, it is able to form and maintain relationships easily and this is good for the churches’ mission to reach all people (Badmos, 2014; Kamp, 2016). In the process, it connects people with shared values, ideas, faiths, needs, skills and experiences and gives the supportive connections in the community of believers (Badmos, 2014).

In developed countries like America, social media has been adopted by online evangelists with a very huge following of over 3 million followers (O’Connor, 2016). According to Anderson, Vogt, and Groothuis (2011) communication using networking platforms is essential for ministerial activities. Use of technology to communicate and the development of social networking platforms prevail youth activities making it vital that forthcoming preachers need to be conversant with technology and use a combination of different forms of media for effective evangelization. The use of social media platforms can help preachers communicate especially to isolated communities, the objective being to connect all committed people creating a forum for interacting.

Like for all society, challenges of social media exist that are bound to affect the users and they include; time wasting as studies have established that the youth spend too much time with social groups; invasion of privacy as it involves sharing of personal information; minimal face to face interactions which affect interpersonal relationships (Badmos, 2014; Cruz, 2012).
2.2.2 Church Growth

Church growth as Burrill (2010) posits, is first and foremost, about increase in numbers; which he asserts to be critical. One would then make an assumption that growth in numbers signifies growth in revenue, in faith as well as geographical scope (Badmos, 2014; Burrill, 2010; Chiluwa, 2013; Sawyer & Chen, 2012). These will be discussed as follows:

Without membership, there is no church because a church is simply the collection of all individual Christians (Badmos, 2014). However, Hadaway (2011) states that most congregations growth goal is to reach more people with their gospel message, or aim to remain viable. Voas and Watt (2014) assert that there is decline in the church because of failure to replace the older members. The authors then argue that for church growth to happen, the children and the youth must be retained in the church and the decline is happening because half of the children of the church goers are not in church (Voas and Watt, 2014).

In their study on church growth, Voas and Watt (2014) suggest there is no single recipe for church growth but they assert that there are crucial drivers for church growth beside youth retention, namely; good leadership and working with the laity. This is echoed by Burrill (2010) who says that, the pastor must team up with the laity to basically built capacity for soul winning as commissioned in Matthew 28: 19-20 to go out to the whole world, something one pastor or two cannot accomplish. Growth is also a product of good leadership and it requires a charismatic leader who has a vision to inspire the congregation with a good vision. For example, a vision that recognizes that there is a great harvest as indicated in Mathew 28: 18-20 and that this needs laborers (Burrill, 2010). This confirmed by Abu-Tineh, Khasawneh and Al-Omari (2008) when reviewing Kouzes and Posner model stating that a leader must model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart.

The Church Commissioners of England (2014) report lists the qualities of the leader to include; the ability to engage with outsiders and newcomers, intentional about worship style and tradition, have a vision for growth and doing new things to make it happen, prioritize growth, and can develop a vision and goals, have abilities in training people for ministry and mission as well as being ready to self-reflect and learn continually. The
other factors for church growth is that the church must be inclusive and involve the community where the church is based by aiming to be a community church, be a welcoming church and follow up on visitors, have a program to nature the new and existing members (Church Commissioners of England, 2014).

Finally, the demographic context affects church growth. In a study by Church Commissioners of England (2014) it was found that there is a tendency for churches to grow in urban and pre-urban areas as opposed to rural or remote areas. This concurs with the findings by Hadaway (2011) who stated that congregations located in new suburbs are more likely to experience growth, however, second best were those located in the downtown of metropolitan areas.

The other driver for church growth, as suggested by Voas and Watt (2014) is that the church must have the willingness to change and do things differently like changing the type of worship and shift leadership towards the children and youth. Finally, there must be resources available for growth (Voas and Watt, 2014).

Other findings by Hadaway (2011) revealed that churches that have websites and also those that are multi-racial, grow. Other growth factors suggested by Hadaway include, changing of worship style regularly and has more worship services; clarity of mission and purpose for mission driven growth, involving children in worship and attract young families and children and finally churches that grow purpose to do so and have a plan in place to implement the same.

### 2.2.3 Social Media and Church Membership

Church membership growth as noted by Burrill (2010); Voas and Watt (2014) is about numbers in that, they are what form the basis of existence of the church (Badmos, 2014). First and foremost, as suggested by Voas and Watt (2014), numbers are ascertained through the retention of the children and the youth in the church. Once retained they must be engaged in church activities like retreats, conferences or camps as well as having a church school (Church Commissioners of England, 2014). Social media can be used to promote these programs to the children by creating sites for each and involve the children in making decisions on how to make the programs enjoyable. This activity will engage the children’s interest to stay in church which would lead to church growth in
membership. However, care should be taken to avoid overuse and abuse of social media by the church having a policy in place to govern the same (Cruz, 2012).

Parveen, Jaafar, and Ainin (2015) state that, social media is distinguished by content created for the user which has been found to be very effective than traditional marketing communications in terms of influencing attitudes and behaviour of other users. In view of this, social media for adults can be used to engage them as well by using it as a tool for training that posting tips or guidelines on soul winning, creating prayer bands, post sermons to be read at the members’ convenience, create support groups like single parents, ladies, widows, or senior youth to create a sense of belonging. The platforms for social media can be used to pass information about church programs.

According to Schmidt (2014) some Christian officials have their opinion in regard to utilization of social media because they think that it is a waste of time and it’s only for youngsters. In a similar argument, Clark (2012) averted that while there are still many churches thinking about whether they should use social media or not, there are already very many people utilizing these platforms online including individuals from your church and when you decide not to embrace social media especially Facebook you stand to lose a big opportunity to minister to both new and old souls.

2.2.4 Social Media and Faith

On the issue of growth in faith, Chiluwa (2013) contends that the advent of the internet has made religion to maintain a very strong online presence to which people connect.

According to Pilt (2013) social media is for relationships and when people connect, these relationships are strengthened and it exposes the people to the impact of their network of friends. On these sites, Pilt adds, members share their major life experiences or stories about their spiritual journey and these become an instrumental influencer for others on the site who do not know about Christ, get experience of the transformational power of God.

On the various existing platform of social media, Pilt (2013) suggests that faith in Christ and in church increases for instance; Blogs avail information to Christians and enable the members to interact with great thinkers and get sermons from the pastors. YouTube on the other hand, is a source of spiritual teaching by pastors and professors and it offers lots of resources on Christianity that enhances one’s faith (Pilt, 2013).
In addition to that, social media can be used to pastor a church or churches and can be used for viral evangelism where a message can be passed to millions of people in an instant; moreover, social media can be used to point out God in culture. This can be done through twitter which forms a way of enabling new entrants to gain information on the church besides that, social media can be used to bring ministry groups, study groups, and those with same interests together for discussion, debate and events (Pilt, 2013).

Social media is therefore a social exchange tool that churches could use to increase faith in the membership and church. What needs to be done is to guide against risk by instituting a policy for its use (Cruz, 2012).

The adoption of Social media by individuals and organizations and its popularity makes it crucial for the church to embrace it for online evangelism (Wise, 2014). Gould (2015) states that embracing social media is the new way of spreading the gospel. Hansen (2013) asserts that the social network sites assists in enhancing one’s capability to take note of one’s crowd and society, enhancing the people’s ability to affirm God’s word to the society.

2.2.5 Social Media and Revenues

Medcalfe and Sharp (2011) state that a church’s survival depends on numbers and faster growing churches have more members who devote themselves beyond time and worship. The authors posit that the higher the percentage of attendance to the services, the faster the growth of the church; which signified that members contributed more in revenue. During the research, the authors established the above fact to be weak however, it was noted that the members instead contributed in kind in terms of the membership talents (Medcalfe and Sharp, 2011).

This means that there are other sources of revenue for the churches besides membership contributions and they include; annual or sustained gifts, major gifts, planned gifts, foundation grants, cause-related marketing, corporate giving programs, earned income activities, unrelated business income, in-kind donations, supporting organizations, benefit events, state and local municipalities, churches and denominations, federated funds and online donations (CCFNRC, 2009).
Social media plays a role in revenue generation by offering tools like the web 2.0 both inside and outside the church to raise funds for operations by way of creating networks for various supporters who are physically unreachable to solicit for funds (CCFNRC, 2009). In addition to that, they can enable mini fund raising to cater for certain programs or activities in the church and supporters can also help through the same social media to solicit for funds from their sources in what is called viral fund raising (CCFNRC, 2009). The web 2.0 creates fund raising tools like; Causes on Facebook, Network for Good, Alumni Fidelity, First Giving, Global Giving, and Black baud (CCFNRC, 2009; White, Tella, and Ampofo, 2016) therefore, social media enhances church revenues.

2.2.6 Social Media and Geographical Scope

Social media has now become an increasingly popular component of everyday life in the current global society and has enabled people across the world to communicate, exchange messages, share knowledge and interact with each other; distance separating them notwithstanding. This has led to understanding through interaction creating a new cultural environment that overlooks traditions, beliefs, and norms thus surmounting differences in culture (Sawyer and Chen, 2012).

In addition to that, the use of social network platforms has assisted in developing online groups from different organizations, customers and potential clients to reach out to people with the same opinions (Sawyer and Chen, 2012). These online groups information being looked for and they get helpful feedback that helps market the team in improving their services to fit the needs of the customers Smith and Taylor (2004). The use of social platforms as product development and promotional strategies enables enterprises to think as like-minded individuals in the same field, carry out investigations, join with the online groups and obtain business connections Smith and Taylor (2004).

The fundamental objective of utilizing social networking sites is to build and cultivate rapport to associate with and stay associated with members of the audience (White et al., 2016). According to Asamoah-Gyadu (2007), the usage of social platform allows the community to have a personal relationship with Jesus without being physically in church listening to sermons. Social media as a tool connects and engages people who don’t attend church service or those who rarely attend, creating what is called ‘Social Ecclesia’ (White et al., 2016).
2.2.7 SM and Organizational/Church Growth

Religious institutions, particularly churches are confronted with a dilemma when it comes to marketing of their services because, marketing has been seen as a preserve for the secular business world and monetary value (Angheluta et al., 2010). The authors, however, belief that marketing a tool that enables the churches to fulfill their commission of spreading the gospel and winning souls is the answer to the dilemma of getting lost attention of the people and it has proved so as revealed by various studies (Angheluta et al., 2010). The authors posit that marketing as a tool is applicable to the church and can be used to accomplish its objectives that include; improving the church image, increasing attendance as well as membership loyalty, fundraising for church projects, segment target groups, like volunteers and donors when it comes to fund raising activities or selling certain church products that does not involve certain values and dogma of the church (Angheluta et al., 2010). This is affirmed by Adebayo (2015) who states that communication and marketing are integrated with church in getting attention of the memberships and are therefore inseparable as seen in the brands and mega churches. A study by Newman and Benchener (2011) on marketing and churches in America revealed that membership increased tremendously with church marketing.

Angheluta et al. (2010) therefore insists that the churches have no choice but to advertise to remain relevant for modern day individuals and must create value for their consumers. In doing this, the authors suggest five key elements that must form the basis of the advertising. These include; appreciating the marketing environment as well as customers’ wants, needs and expectations; have a customer driven marketing strategy with actions of positioning, targeting, differentiation and segmentation; have in place strategic marketing plans at all levels, of the church form the highest office to the local church and its departments with each having mission and vision strategic objectives and activities as well as resource allocation to accomplish the objectives.

The other key element to have is a marketing program that yields exceptional value in relations to the 4 Ps of marketing mix of product, price, promotion, and place. As noted in the study by that, the four Ps were evident in the early church. The additional element is building relationships and pleasing the customers and finally, receiving value from the membership as demonstrated by numbers in church attendance of all church programs.
and changed behavior to mirror the values and principles received, transmit positive image of the church and religious organization (Angheluta et al., 2010).

Berger started the idea of marketing by stating that religious information should now go out to willing buyers without making it like a force. This thought progressed to the present day strategic marketing for churches and statistics held for American churches reveal that 91.8% of the churches have mission statements, 70.5% have vision statements and 63.9% have official declaration on their values, philosophy, and doctrines. In addition to that those conducting advertisements were 86.9%, target marketing 75.4%, self-audits, 52.5%, implemented marketing planning 29.5%, market research, 21.3%, market segmentation, 13.1% and positioning 11.5% (Newman and Benchener, 2011). This is in line with Adebayo (2015) who stated that church marketing and communication are entwined and therefore to survive the current competitive environment and register growth, the churches have no choice but to advertise.

2.3 Effects of Social Media Marketing on Brand Visibility

Bornmark, Göransson and Svensson (2006) in quoting the American Marketing Association (AMA) defines the term brand a “name, term, sign, symbol or design, or a combination of them intended to identify the goods or services of one seller or group of sellers and to differentiate them from those of competition” (Bornmark et al., 2006. p. 23). Additionally, the authors say that besides the above, the term brand includes the set of expectations connected with a product or service which exist in the customers mind. In quoting Schmitt (1999) the authors continue and say a brand provides identification as well as delivering experience to the customer of the product or service that enlists the consumers sensory, affective that in the end creates relations and lifestyles with the brand (Bornmark et al., 2006).

Malik et al. (2013) agree to the above and explain that for the businesses to effectively compete, they must by all means create love for their brands in the minds of the buyers. However, the authors add that there are key attributes attached to branding and they include firstly; brand awareness which is the fast step that the customer must know that the product or service exists and is familiar about its availability and accessibility to influence the buying decision; secondly is brand loyalty, to keep the customer coming back taking note that it is cheaper to keep the old customer than to bring on a new one
(Malik et al., 2013). The authors revealed that the two attributes of brand awareness and brand loyalty have compelling positive connection with purchase intentions of the customer (Malik et al., 2013).

Bornmark et al. (2006) adds a third element namely; brand equity which provides value of the product or service both to the company and the customer and its purpose is to attract new buyers or retain the old ones. In another study by (Goldsmith, Flynn and Clark, 2011) it was revealed that the more consumers see brands as a means of expressing self-concept as well as embrace a suite of materialistic value, the more they like shopping (Goldsmith et al., 2011).

Branding has evolved and previously, traditional media was the only way to convey a message to customers. These included non-targeted media like newsletters, TV, Radio, bill boards, magazines which have made targeting audiences challenging (Keller, 2009). For quite some time commercial advertising was used to impart messages designed to develop client’s attitudes and feelings towards a product or service from a company under a certain name. Nowadays, provocative messages are created to bring about and engage the audiences to respond either physically, mentally, or emotionally (Baines, Fill and Page, 2011).

2.3.1 Awareness

Brand awareness refers to the ability of the consumer to recognize the brand under diverse circumstances as reflected by their brand recall and recognition performance and it measures how well the customer knows the brand (Shemila, 2014). Brand awareness according to Bornmark et al. (2006) is the capacity of consumers to identify or recall a brand and there is a connection between the brand and the product class. Arora and Sharma (2013) posit that when a business starts, two issues are critical namely; recognition and success of the business brand. Brand awareness influences the customers buying decision therefore it boosts company sales (Arora and Sharma, 2013; Malik et al., 2013). Brand awareness exists to catch the attention of the customer (Owino et al., 2016).

According to Shemila (2014) for a brand to be strong it must have the following characteristics; it must excellently deliver the benefit desired by consumers, it has to stay relevant, pricing is based on consumer perceives offers value, it has to be properly positioned, it has to be consistent, its brand portfolio and hierarchy make sense, it builds
equity through marketing, brand managers understand value of the brand to the consumers, it gives proper sustained support and the company does continuous monitoring sources of its brand equity (Shemila, 2014).

On the issues of brand awareness, social media as seen so far appears to be more effective compared to the traditional advertising channels although it is implemented with other forms of traditional advertising channels as part of the marketing mix (Arora and Sharma, 2013; Odhiambo, and Adhiambo, 2012).

To create brand awareness, focus on the right groups or individuals in that social media works with the funnel sales model where the bottom has fewer people but the top has a multitude, who can be reached in an instant with the aid of social media like twitter (Odhiambo, and Adhiambo, 2012). Brand awareness is important because it boosts sales (Arora and Sharma, 2013).

This same model can be applied to the church and according to an empirical study by Clark (2012) social media’s role cannot be ignored currently when it comes to continuation of spreading the gospel and reaching out to a large target audience. White et al. (2016) state that some individuals go online to seek different spiritual connection therefore the church must acknowledge, engage, and invite them to be part of the Kingdom of God. Online platforms therefore improve user participation with the local church in view of that, none can separate the social media and online world hence it is a powerful tool for creating brand awareness (Arora and Sharma, 2013).

2.3.2 Social Media and Brand Equity

Brand equity refers to the non-monetary net worth of a brand associated with its name and symbol provided by a product to customers and its components include; the brand equity elements assessed were perceived quality, awareness and loyalty (Aaker, 2014). When it comes to branding, there are certain elements that the organization must consider and they include; brand equity which is ensuring high value of the product or service in the market place (Aaker, 2014). To do so, the author recommends that an organization must first and foremost, have a vision about the brand and be able to sell it to the employees and customers for them to care (Aaker, 2014). The other elements include; ensuring that the brand has personality and is unique enough to stand out and must have
room for improvement. In addition to that, to differentiate the product for unique customer experience, know the purpose of the brand (Aaker, 2014).

When a product or service is referred to as high equity brand, it means it is has a high worth in the marketplace which translates to the brand having the ability to create some sort of positive differential response in the marketplace; meaning that the brand is easily recognized, it is the first to be remembered and customers are willing to pay a premium price for it and is the first to be recommended by others (Pullig, 2008). In essence, brand equity is the value attached to the brand and it resides in the mind of the customer (Pullig, 2008). To ensure that branding succeeds, pullig says that some branding elements must be taken care of and they include; branding elements, brand name, slogans, logo, symbols, or pictures, marketing messages and the markets served (Pullig, 2008).

The church can borrow from the above knowledge on how to build a winning brand whose basis is having a vision and there must be a strategy (Aaker, 2014). In addition to that, brand equity has elements of brand loyalty, brand awareness, perceived value and other brand association which is what the church is looking for the face of competition. A study by Krishnan and Hartline (2001) established that brand equity is important for both products and services.

A study by Karman (2015) revealed that social media marketing has a significant impact toward the purchase intention of Starbucks Indonesia as well as a significant impact toward brand equity of Starbucks Indonesia and that social media marketing has significant impact toward the purchase intention, mediated by the brand equity of Starbucks Indonesia. Finally, that social media marketing dimensions for instance online communities, interaction, sharing of content, accessibility, and credibility has significant impact toward the purchase intention of Starbucks Indonesia (Karman, 2015). Another study carried in Jordan by As’ ad and Alhadid (2014) revealed that brand equity items are very important in social media as well as for the company to achieve a high return on marketing investment in their social networks (As’ ad and Alhadid, 2014).

### 2.3.3 Social Media and Brand Loyalty

The ability of the brand to attract and keep customers overtime, change them to become company spokespeople and it reveals the degree of consumer attachment to the brand...
developed through loyalty develops due to consumer’s positive involvement with the beliefs held due to marketing, brand and communications (Owino et al., 2016).

Brand loyalty is a subset of brand equity and it is, customers’ loyalty key to commercial success (Mehrabi, Islami, and Aghajani, 2014). In marketing, social media marketing is used as a tool that companies use for their marketing activities, centralized about six dimensions: Online Communities, Interaction, Sharing of Content, Accessibility, and credibility (As’ ad and Alhadid, 2014). Brand loyalty is a preoccupation for marketers in that they work very hard to build and maintain it using various means including social media (As’ ad and Alhadid, 2014).

The results of the study by As’ ad and Alhadid (2014) showed that brand loyalty of the customers is positively affected when the brand offers advantageous campaigns, offers relevant content, offers popular contents and appears on various platforms and offers applications on social media (As’ ad and Alhadid, 2014). Mehrabi, Islami and Aghajani, (2014) echoed from their study that indicated that there was a positive significant relationship between social media marketing and customers’ brand loyalty. The study also confirmed that there was a positive significant relationship between the dimensions of social media marketing and brand loyalty (Mehrabi et al., 2014).

2.4 Effects of Social Media Marketing on Customer/Member Satisfaction

Rootman (2016) defines customer satisfaction as the clients’ approach or behaviour to a company, or an emotional response to the difference between what the client expects and what they get from the product or service to fulfil their want or need. Customer/member satisfaction, leads to customer retention which is the action of repetitive buying of the product (Rootman, 2016). To achieve customer/member satisfaction, an organization must purpose to adopt a customer/member oriented strategy that covers aspects of customer/member directed vision clearly defined and communicated as well as culture that encompasses customer/member satisfaction all through organizational procedures; total customer/member experience as well as service ideals and responsibility, plus conducting surveys on the same to ensure improvement (Center for the Study of Social Policy, 2007). A study by (Owino et al., 2016) revealed that social media avails an enormous opportunity for creating brand awareness and attracting and keeping customers.
2.4.1 Social Media and Customer Service

Business exists because of the customers and the activity of customer service is the meeting of customer needs as defined by the customer or as per customer’s expectations of the service (Fogli, 2006). Therefore, to be able to succeed “companies must identify their potential customers, determine their needs and wants, develop products and services to meet those needs, produce them efficiently enough to sell them at a profit, and reach out to the customer to make the sale” (Fogli, 2006, p. 34).

According to Stern (2010) social media impacts customer service in five ways namely; provision of level playing field between the customer and the company in that the customer is not held at ransom in the event cut of communication services, due to availability of the many options social media offers. Other ways include; availability of plenty of information to make informed purchasing choices, less frustration to customer due to swift response to queries or complaints in the social media, authenticity in customer experience in view of the personalized experience and giving the customer priority as the key driver of the business (Stern, 2010).

Sinha (2015) adds other ways social media impacts customer service include; enabling the company to connect with the customer on a personal level, it manages and influences customer experience, offers convenience through online purchasing, gives customers plenty of options, enables the organization to deal with multiple customers simultaneously, allows the company to take advantage of social media influence to leverage their brand experience and social media enables the customers to support each other (Sinha, 2015). According to Malthouse, Haenlein, Skiera, Wege, and Zhang (2013) the researchers established that social media and other new technologies have empowered consumers. However, Sinha (2015) states that social media has its flip side in that it can make or break a brand very easily. Additionally, companies are put under pressure to address customer queries within an hour or shortest time possible or the customers look to the competition which can ruin the company and band reputation (Sinha, 2015).

In addition to that a study by Gunarathne, Rui and Seidmann (2015) revealed that social media enables the businesses to engage their customers on a real-time basis and also, assists them to respond to their complaints and complements (Gunarathne et al., 2015).
2.4.2 Social Media and Service Delivery

Customers, according to Woodruff (1997) include end user customers as well as industrial customers and intermediary customers in a channel distribution. The author contents that the next competitive advantage will come from outside or outward orientation towards customers. The reason Woodruff gives for this is because of the many urgings for companies to compete using customer value delivery as opposed to the management tools like quality management, downsizing, restructuring and reengineering that bring about “lean and mean” organizations but not the desired bottom lines. Woodruff asserts that it is the customer value delivery that will manage the organizations for the next decade and beyond (Woodruff, 1997).

Susman et al. (2006); Reinartz and Ulaga (2008) concur by saying that customer delivery service can provide significant growth opportunities, greater stability, and higher profit margins to SMEs in that they enable a firm to predict sales and profitability, focus on core competence, consolidate and protect core product as well as adding to increased customer satisfaction and loyalty. Susman et. al (2006) in quoting (Reinartz and Ulaga, 2006), concur and say that customer delivery service can provide significant growth opportunities, greater stability and higher profit margins to churches, in that, they enable a firm to predict sales and profitability, focus on core competence, consolidate and protect core product as well as adding to increased customer satisfaction and loyalty.

Lopez (2014) states that Social Media presence ensures that a company reaches their wide audience of customers and also ensures the company has a direct dialogue with them and engages them in a conversation and hear their opinions and issues in such a direct manner because current business needs to listen, engage and react to customer requirements both currently and in the future. Lopez concluded that social media enhances service delivery (Lopez, 2014).

Agbor (2011) asserts that customers are the first aspect to be considered by management before placement of strategies and the organizational structure. Agbor continues and says that when buying, customer seek to achieve maximum satisfaction and it is the imperative that the management satisfies them (Agbor, 2011).
Social media is used to create customer satisfaction by way of micromarketing (Esu and Anyadighibe, 2014). However, social media is not the most effective customer relationship management tool, nevertheless a weak relationship was found and thus social media can be used in addition to the companies’ already established Customer Relationship Management (CRM) activities (Buss and Begorgis, 2015). Another study by (Rootman, 2016) on social media channels and the influence thereof on banks’ performance, revealed that significant relationships between both benefits and trustworthy content and customer satisfaction, as well as between customer satisfaction and retention (Rootman, 2016).

2.4.3 Social Media and Customer/Member Focus

One of the winning strategies recommended for organization to adapt in winning and retaining a customer/member is having a customer/member focused strategy. This strategy addresses four aspects namely; service orientation, service-focused organizational structure, emphasizing customer orientation (Gebauer and Kowalkowski, 2009). Service orientation involves four service aspects namely; service encounter practices, leadership practices, human factor practices and service system practices that involve regulation, procedures regulations and structure (Solnet and Kandampully, 2008). These practices, according to the authors involve, encounter between the customer and employees at the frontline of the organization.

Customer focus according to Solnet and Kandampully (2008), is about delivery of a promise, going the extra mile for the customer, providing a personal touch and dealing well with problems and queries and it seeks to establish long term relationships the key being that the customer must perceive the value. Service focused structure on the other hand, demands that the organization is required to be proactive to support the behaviour of excellence (Solnet and Kandampully, 2008). Additionally, it involves the rules regulations practices, procedures which are designed to prevent failure, avoid double disappointment by recovery of service, use latest technology to enhance service and have standards in place and communicate the same (Solnet and Kandampully, 2008). Sinha (2015) adds that social media allows the company to focus on the type of customers desired.
In view of these factors the authors recommend that organizations must keep in view their strategic and service initiative that forms the internal initiative shaped by the external factors that are the customers and recommend that they should not lose sight of their outcome which is loyalty, the market place, and the competition. In addition, firms must take advantage of customer information to come up with appropriate orientation, as well as keep monitoring the service orientation for relevance and final, managers must ensure that the employees have the right attitudes toward work because the orientation will not exist if the employees don’t perceive it as existing.

A study by Gebauer and Kowalkowski (2009) confirms that this is the structure that organization must now adapt to gain a competitive advantage. This strategy resonates well with social media in that it requires the latest technology. According to Rodriguez, Ajjan and Peterson (2014) social media positively influences customer orientation activities, which in turn positively impact sales performance.

Yaacob (2014) revealed from a study that customer focus is a significant predictor of customer satisfaction, has both direct and indirect effects on customer satisfaction and practice of it will lead to improved performance of the organization. The author adds that customer service has been adopted by many companies as total quality management (TQM) and for it to succeed there must be continuous improvement in all aspects in the organization like; adequate attention across to the whole supply chain operations, get qualified suppliers, designing products in accordance with customer expectation, timely deliver to the customer, reasonably priced products and effective after sales service (Yaacob, 2014).

The direct benefits from customer focus include; employee satisfaction, innovation, and cost benefits which demonstrates that customer focus goes beyond customer satisfaction (Yaacob, 2014). According to (Said, Hui, Taylor and Othman, 2009) customer focus succeeds when an organization purposes to have customer focus strategies in place.

### 2.5 Chapter Summary

Social Media has positive impact on church growth and it is the answer to the growth dilemma in churches in terms of numbers, revenue, geographical spread, and fulfilling the great commission which is the mandate that the church exists to execute. Specific
strategies are required to make sure social media marketing for churches succeed and they include; brand visibility; that covers brand equity, brand awareness, and brand loyalty. Others include; customer satisfaction with the key issue being that the customer must perceive the value to exist. This is then enhanced by customer service; service delivery and having in place a strategy strictly for customer focus. This will then address salient issues of internal and external capabilities that will bring out a balanced result of competitive advantage for growth. The above is driven by the marketing tools especially the 4 Ps of marketing namely, product, price, promotion and place.

The next chapter deals with the methodology and looked at the tools that were used to carry out the study. It looked at the following: the research design, study population, sample size and sampling procedure, data collection procedures and instruments, data analysis and presentation as well as ethical considerations.
CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This chapter elucidates the methodological approach that was taken to achieve the objectives of this research study described in the prior chapters. The chapter covers the research design, study population, sample size and sampling procedure, data collection procedures and instruments. Additionally, the statistical analysis of the data that was collected during this study was also described.

3.2 Research Design

The purpose of the research design was to ensure that the results obtained in the study addressed the research problem effectively, logically and as clearly as possible (Labaree, 2009). This study used a cross-sectional descriptive study design. The study design is cross sectional because it either uses the whole population or a subsection of it after which data is collected concerning the selected sample to assist in answering the research questions (Olsen, 2004). It is called cross-sectional because the information about X and Y that is gathered represents what is going on at only one point in time.

Descriptive research is used to obtain information concerning the status of the phenomena to describe what exists with respect to variables or conditions in a situation (Cooper and Schindler, 2013). The study data was collected at one time point on the independent and dependent variables. That was, data on church growth (dependent variable) and socio-demographic, brand visibility and customer satisfaction (independent variables) which were collected from respondents at the same time (Levin, 2006).

3.3 Population and Sampling Design

3.3.1 Population

Mugenda. O. M and Mugenda A, G (2003) define target population as the members of a real or hypothetical set of people, events or objects the researcher wishes to generalize the results of the research. The study population comprised of church members, non-members attending services and parish staff at PCEA Evergreen Church, in Nairobi
Kenya. There were 875 individuals who met these criteria, and attended services at the church every Sunday.

**Table 3.1 Population Distribution**

<table>
<thead>
<tr>
<th>Respondent Category</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>656</td>
<td>75.0</td>
</tr>
<tr>
<td>Non-Members</td>
<td>146</td>
<td>16.7</td>
</tr>
<tr>
<td>Parish Staff</td>
<td>73</td>
<td>8.3</td>
</tr>
<tr>
<td>Total</td>
<td>875</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: PCEA Evergreen Church (2017).

### 3.3.2 Sampling Design

#### 3.3.2.1 Sampling Frame

According to Mugenda, O. M and Mugenda A, G, (2003) a sample frame is a set of information used to identify a sample population for statistical treatment. The sampling frame for this study comprised 875 church members, non-members and parish staff of PCEA Evergreen Church, as shown in Table 3.1.

#### 3.3.2.2 Sampling Technique

Sampling techniques is the method of choosing the sample for the research and it is divided in two namely, probability and non-probability where the probability is used in quantitatively oriented studies and involve “selecting a relatively large number of units from a population, or from specific subgroups (strata) of a population, in a random manner where the probability of inclusion for every member of the population is determinable” (Teddlie and Yu, 2007, p. 77). Its aim is a representation where the chosen sample accurately represents the entire population (Teddlie and Yu, 2007).

Multistage sampling was used to recruit respondents for the study. Respondent category formed the strata for the study sample. For example, if non-members attending services at PCEA Evergreen Church comprised 15% of the study population, 15% of the study
Sample would be drawn from non-members attending services at PCEA Evergreen Church and so on. Once the numbers of people in each stratum is known, convenience sampling would be used to recruit that number. Attendees of the church services were all invited to participate as per the required numbers in each stratum until the minimum sample size was reached. That was the most feasible approach due to the nature and location of the study. According to Gravetter and Forzano (2011) a convenience sample comprises respondents who are available and willing to respond. Therefore, given the time and logistical constraints that was the most feasible approach.

3.3.2.2 Sample Size

Sample size refers to the fraction of the total population in the study (Mugenda. O. M and Mugenda A, G, 2003). The sample size for this study was estimated based on the 10% condition, which is a statistical rule stating that “the sample size, n, must be no larger than 10% of the population” (Berry and Lindgren, 1995).

Therefore, given a population of 875 church members:

\[
n \leq \frac{10 \times N}{100}
\]

Where,

\[
n=\text{desired sample size}
\]

\[
N=\text{Population size}
\]

Therefore,

\[
n \leq \frac{10 \times 875}{100} = 87.5
\]

Given the above parameters, the maximum sample size for this study was 88 respondents due to rounding off in proportionate assignation of the sample size. The distribution of the study sample can be seen on Table 3.2. below.
## Table 3.2: Sample Size Distribution

<table>
<thead>
<tr>
<th>Respondent Category</th>
<th>Frequency (n)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>66</td>
<td>75.0</td>
</tr>
<tr>
<td>Non-Members</td>
<td>15</td>
<td>17.0</td>
</tr>
<tr>
<td>Parish Staff</td>
<td>7</td>
<td>8.0</td>
</tr>
<tr>
<td>Total</td>
<td>88</td>
<td>100.0</td>
</tr>
</tbody>
</table>

### 3.4 Data Collection Methods

This refers to the procedures followed to acquire the data that is used in a study. The data was collected using a questionnaire that allowed access to large databases and the use of advanced statistical techniques, since this study was quantitative in nature (Gall, Gall, and Borg, 2006). The questionnaire was self-administered after prior notification. Each respondent was required to fill in the questionnaire by themselves. The questionnaire was administered in English language and comprised four major sections. These sections were: socio-demographic data, church growth, brand visibility and customer/member satisfaction factors. Except for the socio-demographic questions, the other sections of the questionnaire comprised Likert scales with five possible answers ranging from “Strongly Disagree, Disagree, Unsure, Agree and Strongly Agree”. These Likert scales were used to generate additive indices for the data analysis.

The questionnaires were issued to the respondents at the entrance as they came in for the service and during offering time then, they were collected at the end of the service. To improve the response rate, this process was explained the previous week and was also included in the church bulletin requesting the members to participate as part of the church development initiative. This was in addition to an announcement from the pulpit during announcement highlight time, to sensitize the members on the importance of completing the questionnaire. This helped increase response rate from the membership.

### 3.5 Research Procedures

Research procedures are the actual steps that were taken to carry out the study and meet its objectives (Mugenda, O. M and Mugenda A, G, 2003). A pre-test of the questionnaire was carried to ensure the validity of the research instrument. The views of these
respondents on matters of clarity, relevance of questions, ease of understanding and experiences of the respondents when filling the research instruments were sought. Once gathered, these views were then incorporated in the development of the final research instrument before adaptation and adoption. Additionally, Cronbach’s alpha ($\alpha$) was used to assess the reliability of the questionnaire.

Prior to data collection, potential respondents had the study explained to them and they were given an opportunity to ask questions. After they gave informed consent to participate in the study, each respondent recruited for the study was assigned a serialized questionnaire, and given at least 5-10 minutes to complete the survey. This was to ensure minimal interference with the church services on the day of data collection. Additionally, to ensure that the response rate was high, the researcher was standby to address any questions and provide clarifications as needed to the study respondents. Further, the data collection process was announced in the church a week prior to collection and reminders were sent to members to ensure a high response rate for the data collection.

3.6 Data Analysis Methods

Data analysis refers to the use of various statistical techniques to process the data for a study and provide empirical answers to the research questions. It employs both descriptive and inferential analysis to provide robust conclusions for the research questions. Descriptive statistics include summary measures such as means and frequencies. Inferential statistics on the other hand include the results of various statistical tests such as correlations or regressions (Rosner, 2010).

Data analysis was carried out using IBM SPSS® version 24 and Microsoft Excel. In the case of discrete variables, frequency tables with single or multiple cross-classification criteria were provided to give a good description of the variables. Tables and Figures were also provided to display data patterns. Each member had a church growth index generated based on their responses to the questionnaire. At the level of bi-variate analysis, Pearson’s product-moment correlation co-efficient ($r$) was used to establish the effect of social media marketing on churches: A case study of PCEA Evergreen. The effect of the other independent variables on church growth was also assessed using Pearson’s correlation. Sampling and measurement errors were provided. To adjust for confounding, all independent variables that significantly correlated with the dependent variable at bi-
variate analysis were considered together using multiple linear regression, all tests were two-sided. A value of $p<0.05$ was considered statistically significant.

3.7 Chapter Summary

This chapter covered the study design which was cross-sectional descriptive design. The study was carried out at PCEA Evergreen Church. A total of 88 respondents were selected through multistage sampling to form the sample for the study. Data was collected by means of a self-administered questionnaire and each respondent was allowed 5-10 minutes to complete the questionnaire, so that the data collection process did not interfere with the church services. A church index was generated from each questionnaire and used to identify the effect of social media marketing on churches: A case study of PCEA Evergreen using Pearson’s correlation and Multiple Linear Regression. The next chapter describes the presentation of the findings and analysis of the data collected.
CHAPTER FOUR

4.0 RESULTS AND FINDINGS

4.1 Introduction

This chapter presented the results and findings of the study under various subheadings. The first section describes the general information about the study population, including the description of the dependent variable in the study, that is, Social Media Marketing. Other key sections were the description of the findings per the study objectives, namely: Effect of Social Media Marketing on Church Growth, Effect of Social Media Marketing on Brand Visibility and the Effect of Social Media Marketing on Customer/Members Satisfaction at PCEA Evergreen Church, in Nairobi, Kenya.

4.2 General Information

4.2.1 Response Rate

A total of 93 questionnaires were handed out by the researcher i.e. sample size of 88 plus an additional 5 to mitigate against attrition or non-response. A total of 88 questionnaires were returned, resulting in a response rate of 94.6% (See Table 4.1). Since, this number was equivalent to the study sample calculation; the study was sufficiently powered to answer the research questions.

Table 4.1 Response Rate by Categories

<table>
<thead>
<tr>
<th>Respondent Category</th>
<th>Expected n (%)</th>
<th>Handed Out n (%)</th>
<th>Received n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Members</td>
<td>66 (75.0)</td>
<td>73 (78.5)</td>
<td>71 (80.7)</td>
</tr>
<tr>
<td>Non-Members</td>
<td>15 (17.0)</td>
<td>15 (16.1)</td>
<td>14 (15.9)</td>
</tr>
<tr>
<td>Parish Staff</td>
<td>7 (8.0)</td>
<td>5 (5.4)</td>
<td>3 (3.4)</td>
</tr>
<tr>
<td>Total</td>
<td>88 (100.0)</td>
<td>93 (100.0)</td>
<td>88 (100.0)</td>
</tr>
</tbody>
</table>
4.2.2 Socio-Demographic Characteristics and Use of Social Media

4.2.2.1 Age of Respondents

Pertaining to the study population, the respondents were aged between below 20 and above 51 years. Those aged above 51 years formed the largest group of respondents (24.1%), while those aged less than 20 years were the least populous, accounting for 14.9% of the study sample. The distribution of respondent age is shown in Figure 4.1. Based on these findings, the sample structure is congruent with the structure if PCEA church in that the target population was high between age 30 and 50 and above.

![Figure 4.1: Age of Respondents](image)

4.2.2.2 Gender of Respondents

Figure 4.2 reveals that males accounted for almost two thirds of the sample (60.9%) while the females were fewer accounting for 39.1%.
4.2.2.3 Marital Status

Majority (59.1%) of the respondents were married, followed by those who were single with 37.5%. Those that were divorced involved one person accounting for 1.1% of the sample while two people (2.3%) indicated that they were widowed as shown in Table 4.2

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>33</td>
<td>37.5%</td>
</tr>
<tr>
<td>Married</td>
<td>52</td>
<td>59.1%</td>
</tr>
<tr>
<td>Divorced</td>
<td>1</td>
<td>1.1%</td>
</tr>
<tr>
<td>Widow/Widower</td>
<td>2</td>
<td>2.3%</td>
</tr>
</tbody>
</table>

4.2.2.4 Education Level

The respondent’s education ranged from a minimum of Primary to Postgraduate with Postgraduate being more with 39.8% followed by Undergraduate at 23.9%, followed by Certificate/Diploma at 19.3%, followed by Secondary at 13.6% then finally, Primary level the list at 3.4% of the study sample, as shown in Figure 4.3.
Figure 4.3: Education Level of Respondents

4.2.2.5 Membership Status

Respondents in the study were drawn from three categories that involved church members, employees of the parish and non-church members. Church members accounted for four-fifths (80.7%) as shown in Figure 4.4.

Figure 4.4 Membership Status of Respondents
4.2.3 Social Media

4.2.3.1 Most Accessible Social Media Platform

Facebook was the most accessible social media platform for respondents at PCEA Evergreen church with 67.1% of members indicating so. Snapchat was the least accessible as shown in Table 4.3.

Table 4.3. Most Accessible Social Media Platform

<table>
<thead>
<tr>
<th>Social Media Platform</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook</td>
<td>55</td>
<td>67.1%</td>
</tr>
<tr>
<td>Twitter</td>
<td>12</td>
<td>14.6%</td>
</tr>
<tr>
<td>LinkedIn</td>
<td>14</td>
<td>17.1%</td>
</tr>
<tr>
<td>Instagram</td>
<td>14</td>
<td>17.1%</td>
</tr>
<tr>
<td>Snapchat</td>
<td>4</td>
<td>4.9%</td>
</tr>
<tr>
<td>WhatsApp</td>
<td>8</td>
<td>9.8%</td>
</tr>
</tbody>
</table>

4.2.3.2 Means of Access to Social Media

The vast majority (94.0%) of the members of PCEA Evergreen Church access social media via their phones most of the time and the remaining 6% access it through their computers. However, the respondents use more than one means to access social media as shown in the Figure 4.5 below.
Figure 4.5 Most Popular Means of Accessing Social Media

4.2.3.3 Interaction among Church Members on Social Media

Almost two-thirds (66.7%) of members reported that they had interacted with their fellow church members on Social Media. Respondents were further queried on the social media platforms they had used to interact with their fellow members, as shown in Table 4.4.

Table 4.4: Platforms Used to Interact with Church Members

<table>
<thead>
<tr>
<th>SM Platform</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook</td>
<td>15</td>
<td>27.8%</td>
</tr>
<tr>
<td>Twitter</td>
<td>2</td>
<td>3.7%</td>
</tr>
<tr>
<td>LinkedIn</td>
<td>2</td>
<td>3.7%</td>
</tr>
<tr>
<td>Instagram</td>
<td>3</td>
<td>5.6%</td>
</tr>
<tr>
<td>Snapchat</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td>WhatsApp</td>
<td>36</td>
<td>66.7%</td>
</tr>
</tbody>
</table>

Among the respondents who interact with each other on social media, 90.7% of them indicated that their interactions were daily and the rest (9.3%) interacted on a weekly basis. The specific frequency of interaction is shown in Figure 4.6.
4.3 Social Media Marketing and Church Growth

For purposes of ease of presentation, the categories of agree and strongly agree were merged into one as well as that of disagree and strongly disagree for the entire analysis.

4.3.1 Church Growth

Respondents opinions on church growth at PCEA Evergreen were that the church had on average, registered some growth and while some aspects registered significant growth and improvement, other areas seem to have lagged despite adoption and use of internet and social media for a long time and that the rate of internet usage was still low. However, the membership believed that social media and internet had the capacity to increase church membership as well as spiritual growth. In addition to that, social media was an effective tool for evangelism as indicated in table 4.4.

4.3.2 Adoption of Social Media at PCEA Evergreen Church

From the respondents, it was revealed that the church adopted the use of social media and internet long ago as only 31.3% disagreed with 34.9% being unsure and only 33.7 % agreeing to a short period of adoption and use. However, the church seemed not to have fully utilized the internet and social media as (31.7%) disagreed, 46.3% agreed but 22.0% were unsure. This is revealed at Table 4.5.
Table 4.5: Summary of Responses to Questions on Social Media Adoption

<table>
<thead>
<tr>
<th>Church Growth Variables</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The church has long used social media</td>
<td>26 (31.3)</td>
<td>29 (34.9)</td>
<td>28 (33.7)</td>
</tr>
<tr>
<td>Internet and social media use by the church is low</td>
<td>26 (31.7)</td>
<td>18 (22.0)</td>
<td>38 (46.3)</td>
</tr>
</tbody>
</table>

4.3.3 Social Media and Church Growth

Table 4.6 indicated that the church generally experienced improvement with 51.9% in agreement, 21% disagreeing and 27.2% not being sure. The church had also an online presence after albeit 30.4% which appeared weak as 36.7% were not sure it existed and 32.9% totally disagreed.

Table 4.6: Summary of Responses to Questions on Church Growth

<table>
<thead>
<tr>
<th>Church Growth Variables</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I think this church has a strong online presence</td>
<td>26 (32.9)</td>
<td>29 (36.7)</td>
<td>24 (30.4)</td>
</tr>
<tr>
<td>The church improved in after adopting internet use</td>
<td>17 (21.0)</td>
<td>22 (27.2)</td>
<td>42 (51.9)</td>
</tr>
</tbody>
</table>

4.3.4 Social Media and Church Membership

The growth impact was noted in church in reach to its membership where the majority, (74.4%) reported that church members were easily reached on various social media platforms with only 13.4% disagreeing. This proved to be a good retention strategy. The respondents also agreed that social media helped improve relationships with fellow members (63.0%). However, church attendance did not grow much (27.2%) while 44.4% were unsure of the growth and 28.4% did not experience increase in church attendance as seen in Table 4.7
Table 4.7: Summary of Responses to Questions on SM and Membership Growth

<table>
<thead>
<tr>
<th>Church Growth Variables</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church members can be easily reached on Social Media platforms</td>
<td>11 (13.4)</td>
<td>10 (12.2)</td>
<td>61 (74.4)</td>
</tr>
<tr>
<td>Church attendance grew with use of social media</td>
<td>23 (28.4)</td>
<td>36 (44.4)</td>
<td>22 (27.2)</td>
</tr>
<tr>
<td>Social media can help to increase church membership</td>
<td>9 (11.0)</td>
<td>15 (18.3)</td>
<td>58 (70.7)</td>
</tr>
</tbody>
</table>

4.3.5  Social Media and Faith

On matters of faith, the study revealed as shown in Table 4.8 that although members believed that social media could promote spiritual growth (63.0%), they felt that social media was effective as 52.6% disagreed that it was ineffective and only 24.4% believed it was ineffective. However, the belief did not tally with the members’ preference in that 24.4% of the respondents preferred to be ministered to from social media platforms while 62.2% did not like it and 13.4% were not sure of the preference. This could be seen in the response on whether social media was as good as face to face evangelism and only 32.5% felt that it was while 40.0% disagreed and 27.5% were even not sure.

Table 4.8: Summary of Responses to Questions on SM and Faith Growth

<table>
<thead>
<tr>
<th>Church Growth Variables</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social media has helped improved relationships with fellow members</td>
<td>15 (18.5)</td>
<td>15 (18.5)</td>
<td>51 (63.0)</td>
</tr>
<tr>
<td>I prefer to be ministered to from Social Media platforms</td>
<td>51 (62.2)</td>
<td>11 (13.4)</td>
<td>20 (24.4)</td>
</tr>
<tr>
<td>Social media evangelism is just as effective as face to face evangelism</td>
<td>32 (40.0)</td>
<td>22 (27.5)</td>
<td>26 (32.5)</td>
</tr>
<tr>
<td>Social media marketing promotes spiritual growth among Christians</td>
<td>11 (13.6)</td>
<td>19 (23.5)</td>
<td>51 (63.0)</td>
</tr>
<tr>
<td>Social media evangelism is not effective</td>
<td>41 (52.6)</td>
<td>18 (23.1)</td>
<td>19 (24.4)</td>
</tr>
</tbody>
</table>

4.3.6  Social Media and Church Revenue

The respondents felt strongly that the church’s revenue improved on adoption of social media usage (68.8%) with 13.8% disagreeing and 17.5% not sure. This could be attributed to the use of social media for fund raising activities (28.4%) but 35.8% felt it
was not due to that. Additionally, 35.8% were still not sure that the church revenue increase could be tied to social media use and could suggest there were other means used to improve the church revenue. See Table 4.9.

Table 4.9: Summary of Responses to Questions on SM and Revenue Growth

<table>
<thead>
<tr>
<th>Church Growth Variables</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The church can improve revenues using social media</td>
<td>11 (13.8)</td>
<td>14 (17.5)</td>
<td>55 (68.8)</td>
</tr>
<tr>
<td>This church has used social media for fundraising activities</td>
<td>29 (35.8)</td>
<td>29 (35.8)</td>
<td>23 (28.4)</td>
</tr>
</tbody>
</table>

4.3.7 Social Media and Geographic Scope

The respondents felt that social media use has reached out to more members (45.8%) but there was more to be done as 32.5% felt that there was nothing of outreach (21.7%) were not sure it existed. See Table 4.10.

Table 4.10: Summary of Responses to Questions on SM and Geographic Scope

<table>
<thead>
<tr>
<th>Church Growth Variables</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The church has been able to reach out to more members using internet</td>
<td>27 (32.5)</td>
<td>18 (21.7)</td>
<td>38 (45.8)</td>
</tr>
<tr>
<td>Social media evangelism is not effective</td>
<td>41 (52.6)</td>
<td>18 (23.1)</td>
<td>19 (24.4)</td>
</tr>
</tbody>
</table>

4.3.8 Effect of Social Media Marketing on Church Growth

Pearson’s product-moment correlation co-efficient was used to assess the relationship between social media marketing and church growth. The correlation is shown on Table 4.11.
Table 4.11: Correlation of Social Media Marketing vs. Church Growth

<table>
<thead>
<tr>
<th></th>
<th>1</th>
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<tbody>
<tr>
<td>1</td>
<td>Social Media Marketing Index</td>
<td></td>
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</tr>
<tr>
<td>2</td>
<td>Church has used SM long</td>
<td>.390*</td>
<td>1</td>
<td></td>
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</tr>
<tr>
<td>3</td>
<td>SM helped church reach more members</td>
<td>.377*</td>
<td>.447*</td>
<td>1</td>
<td></td>
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</tr>
<tr>
<td>4</td>
<td>Church improved after SM</td>
<td>.559*</td>
<td>.374*</td>
<td>.561*</td>
<td>1</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>5</td>
<td>Low Use of SM by Church</td>
<td>.009</td>
<td>- .075</td>
<td>- .188</td>
<td>- .056</td>
<td>1</td>
<td></td>
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</tr>
<tr>
<td>6</td>
<td>Church members easily reached on SM</td>
<td>.546*</td>
<td>.089</td>
<td>.269*</td>
<td>.462*</td>
<td>- .021</td>
<td>1</td>
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</tr>
<tr>
<td>7</td>
<td>SM can improve church revenue</td>
<td>.314*</td>
<td>.076</td>
<td>.051</td>
<td>.251*</td>
<td>.174</td>
<td>.301*</td>
<td>1</td>
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<td></td>
</tr>
<tr>
<td>8</td>
<td>SM grew church attendance</td>
<td>.671*</td>
<td>.315*</td>
<td>.360*</td>
<td>.480*</td>
<td>- .002</td>
<td>.326*</td>
<td>.400*</td>
<td>1</td>
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</tr>
<tr>
<td>9</td>
<td>Prefer SM Ministry</td>
<td>.135</td>
<td>.000</td>
<td>- .094</td>
<td>- .049</td>
<td>.177</td>
<td>.045</td>
<td>.227*</td>
<td>.134</td>
<td>1</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Church has strong online presence</td>
<td>.583*</td>
<td>.330*</td>
<td>.315*</td>
<td>.381*</td>
<td>-</td>
<td>.296*</td>
<td>.072</td>
<td>.371*</td>
<td>.197</td>
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</tr>
<tr>
<td>11</td>
<td>SM has been used for fundraising activities</td>
<td>.334*</td>
<td>.186</td>
<td>.293*</td>
<td>.241*</td>
<td>- .037</td>
<td>.157</td>
<td>.116</td>
<td>.188</td>
<td>- .186</td>
<td>.292*</td>
<td>1</td>
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</tr>
<tr>
<td>12</td>
<td>SM improved interrelationships in the church</td>
<td>.601*</td>
<td>.186</td>
<td>.368*</td>
<td>.335*</td>
<td>.117</td>
<td>.299*</td>
<td>.022</td>
<td>.339*</td>
<td>.094</td>
<td>.439*</td>
<td>.296*</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>SM evangelism effective as face to face</td>
<td>.277*</td>
<td>.098</td>
<td>- .136</td>
<td>.120</td>
<td>.067</td>
<td>.048</td>
<td>.242*</td>
<td>.276*</td>
<td>.278*</td>
<td>.139</td>
<td>-</td>
<td>.176</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>CG: Social media can help to increase church membership</td>
<td>.375*</td>
<td>.147</td>
<td>.012</td>
<td>.197</td>
<td>.113</td>
<td>.246*</td>
<td>.228*</td>
<td>.385*</td>
<td>.063</td>
<td>.158</td>
<td>- .137</td>
<td>.225*</td>
<td>.300*</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>SM marketing promotes spiritual growth</td>
<td>.376*</td>
<td>.191</td>
<td>- .015</td>
<td>.046</td>
<td>.099</td>
<td>- .061</td>
<td>.057</td>
<td>.088</td>
<td>.337*</td>
<td>.100</td>
<td>- .136</td>
<td>.306*</td>
<td>.487*</td>
<td>.392*</td>
<td>1</td>
</tr>
</tbody>
</table>
| 16| SM evangelism is not effective | .069  | .036 | .146 | .041 | - .006 | - .094 | - .078 | .007 | .015 | .039 | .234* | - .002 | - .196 | - .186 | - | .118
To adjust for confounding, all the church growth variables that were statistically significantly correlated with social media marketing were considered together using multiple linear regressions. The results of the regression analysis indicated that the variables explained 71.5% of the change in the dependent variable (R squared change=0.779, F change (12, 41) =12.06, p<0.001), as shown in Table 4.12.

Table 4.12: Regression Model (Social Media Marketing vs Church Growth)

<table>
<thead>
<tr>
<th>Model</th>
<th>B</th>
<th>Sig.</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>.222</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church has used SM long</td>
<td>.040</td>
<td>.696</td>
<td>-3.414</td>
</tr>
<tr>
<td>SM helped church reach more members</td>
<td>.030</td>
<td>.777</td>
<td>-3.129</td>
</tr>
<tr>
<td>Church improved after SM</td>
<td>.104</td>
<td>.338</td>
<td>-2.273</td>
</tr>
<tr>
<td>Church members easily reached on SM</td>
<td>.147</td>
<td>.185</td>
<td>-1.256</td>
</tr>
<tr>
<td>SM can improve church revenue</td>
<td>.095</td>
<td>.316</td>
<td>-1.726</td>
</tr>
<tr>
<td>SM grew church attendance</td>
<td>.186</td>
<td>.124</td>
<td>-1.190</td>
</tr>
<tr>
<td>Prefer SM Ministry</td>
<td>.279</td>
<td>.002**</td>
<td></td>
</tr>
<tr>
<td>Church has strong online presence</td>
<td>.102</td>
<td>.329</td>
<td>-1.863</td>
</tr>
<tr>
<td>SM has been used for fundraising activities</td>
<td>.247</td>
<td>.017*</td>
<td></td>
</tr>
<tr>
<td>SM improved interrelationships in the church</td>
<td>.136</td>
<td>.201</td>
<td>-1.185</td>
</tr>
<tr>
<td>SM evangelism effective as face to face</td>
<td>.004</td>
<td>.969</td>
<td>-3.516</td>
</tr>
<tr>
<td>Social media can help to increase church membership</td>
<td>.202</td>
<td>.046*</td>
<td>.076</td>
</tr>
</tbody>
</table>

The results of the regression analysis showed that social media marketing enhanced church growth at PCEA Evergreen in 3 main ways. First, it led members to prefer social media ministry over traditional ministry ($\beta=0.279$, p=0.002). Secondly, social media marketing has helped the church to fundraise online ($\beta=0.247$, p=0.017). Lastly, social media marketing has helped to increase membership numbers ($\beta=0.202$, p=0.046).

4.4 Social Media Marketing and Brand Visibility

4.4.1 Brand Visibility

When queried on the church’s brand visibility, only 40.0% of the respondents were aware of the churches social media pages while 60% comprised those unsure (15.0%) and those who were not aware at all (45.0%). Additionally, the members felt that adoption of social media had made the church to be recognized by outsiders (40.0%) while 22.5% felt there was still no change in the same and 37.5% were unsure of impact of social media on the
church’s brand visibility to outsiders. This probably explains why only 21.0% stated that the church was involved in social media evangelism while 38.3.0% stated that it did not and a further 40.7% were not sure of the involvement (Table 4.13).

Table 4.13: Social Media Marketing and Brand Visibility Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am aware of the church social media pages</td>
<td>36 (45.0)</td>
<td>12 (15.0)</td>
<td>32 (40.0)</td>
</tr>
<tr>
<td>The church’s online presence has helped me find sufficient information about our services quickly and precisely</td>
<td>39 (47.6)</td>
<td>13 (15.9)</td>
<td>30 (36.6)</td>
</tr>
<tr>
<td>The church’s branding is easily recognizable and distinguishable online</td>
<td>26 (31.7)</td>
<td>26 (31.7)</td>
<td>30 (36.6)</td>
</tr>
</tbody>
</table>

4.4.2 Social Media and Brand Awareness

Concerning brand awareness, 48.1% believed that the church used social media marketing primarily for communication and member satisfaction, while 29.6% were not sure of the same and 22.2% disagreed of the use. However social media was not used much as a toll for evangelism (21.0%), while 38.3% disagreed and 40.7% were unsure. But there was some agreement that adoption of social media had brought recognition of the church (40.0%) although 37.5% were unsure and 22.5% disagreed.

Table 4.14: Social Media Marketing and Brand Awareness Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>This church is actively involved in social media evangelism</td>
<td>31 (38.3)</td>
<td>33 (40.7)</td>
<td>17 (21.0)</td>
</tr>
<tr>
<td>Since the church began using social media it has become more recognizable to outsiders</td>
<td>18 (22.5)</td>
<td>30 (37.5)</td>
<td>32 (40.0)</td>
</tr>
</tbody>
</table>

4.4.3 Social Media and Brand Equity

Majority of the respondents, 67.5% stated that social media enhanced communication and brought the church closer to its members and only 7.5% did not agree while 25.2% were unsure. Moreover, 30.5% agreed that the social media enabled the church to fund raise from individuals who were none church membership but 40.2% were no sure of the same and 29.3% were not of the view. In addition to that social media marketing had been
adopted primarily for communication and member satisfaction (48.1%) although 22.2% felt it did not and 29.6% were unsure as indicated in Table 4.15.

Table 4.15: Social Media Marketing and Brand Equity Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social media enables the church to fund raise from individuals who are not part of the church membership</td>
<td>24 (29.3)</td>
<td>33 (40.2)</td>
<td>25 (30.5)</td>
</tr>
<tr>
<td>Social media enhances communication and brings the church closer to its members</td>
<td>6 (7.5)</td>
<td>20 (25.0)</td>
<td>54 (67.5)</td>
</tr>
<tr>
<td>The church uses social media marketing primarily for communication and member satisfaction</td>
<td>18 (22.2)</td>
<td>24 (29.6)</td>
<td>39 (48.1)</td>
</tr>
</tbody>
</table>

4.4.4 Social Media and Brand Loyalty

Attraction of members to PCEA Evergreen as opposed to other church was not influenced by use of social media alone as only 30.6% seem to believe so but 40.5% disagreed while 27.8% were not sure. Additionally, leaving, staying or just being part of the church, was also not due to use of social media as noted by 47.9% who disagreed that social media made them stay or leave and only 21.9% agreed to be influenced by use of social media to stay while 30.1% were not sure of what would make them leave the church or stay.

On the other hand, 22.5% felt that social media use made them like being part of PCEA Evergreen, however 77.5% felt otherwise. This signified that other factors attracted membership to the PCEA Evergreen church to either stay or leave. This is as indicated in Table 4.16.

Table 4.16: Social Media Marketing and Brand Loyalty Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The presence of this church on social media makes it more attractive to me compared to other churches</td>
<td>32 (40.5)</td>
<td>22 (27.8)</td>
<td>25 (31.6)</td>
</tr>
<tr>
<td>I like being a part of this church because it is on social media</td>
<td>52 (65.0)</td>
<td>10 (12.5)</td>
<td>18 (22.5)</td>
</tr>
<tr>
<td>It would be hard for me to leave the church because it is with me wherever I am through social media platforms</td>
<td>35 (47.9)</td>
<td>22 (30.1)</td>
<td>16 (21.9)</td>
</tr>
</tbody>
</table>
4.4.5 Effect of Social Media Marketing on Brand Visibility

Pearson’s product moment correlation coefficient ($r$) was used to assess the relationship between social media marketing and the church’s brand visibility. This is seen in Table 4.17.
<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
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<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Social Media Marketing</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>Aware of Church's SM Pages</td>
<td>.232</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Church’s online presence provides quick and precise information</td>
<td>.594**</td>
<td>.538**</td>
<td>1</td>
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<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Church’s branding is recognizable</td>
<td>.628**</td>
<td>.312**</td>
<td>.568**</td>
<td>1</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Church actively involved in SM evangelism</td>
<td>.750**</td>
<td>.111</td>
<td>.420**</td>
<td>.603**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>SM enables fundraising from non-members</td>
<td>.545**</td>
<td>.104</td>
<td>.245</td>
<td>.336**</td>
<td>.509**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Church more attractive than others due to SM presence</td>
<td>.657**</td>
<td>.088</td>
<td>.278</td>
<td>.354**</td>
<td>.519**</td>
<td>.507**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>SM enhances communication and brings the church closer to its members</td>
<td>.622**</td>
<td>.165</td>
<td>.330**</td>
<td>.224</td>
<td>.340**</td>
<td>.458**</td>
<td>.437**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Church uses SM marketing for communication and member satisfaction</td>
<td>.667**</td>
<td>.141</td>
<td>.232**</td>
<td>.393**</td>
<td>.546**</td>
<td>.364**</td>
<td>.635**</td>
<td>.496**</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>SM made church more recognizable to outsiders</td>
<td>.701**</td>
<td>.022</td>
<td>.469**</td>
<td>.539**</td>
<td>.651**</td>
<td>.485**</td>
<td>.497**</td>
<td>.446**</td>
<td>.459**</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>I like being a part of this church because it is on SM</td>
<td>.601**</td>
<td>.016</td>
<td>.146</td>
<td>.482**</td>
<td>.533**</td>
<td>.416**</td>
<td>.579**</td>
<td>.168</td>
<td>.535**</td>
<td>.450**</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Hard for me to leave the church because it is always with me through SM</td>
<td>.595**</td>
<td>.146</td>
<td>.230</td>
<td>.205</td>
<td>.269</td>
<td>.220</td>
<td>.363**</td>
<td>.480**</td>
<td>.258</td>
<td>.359**</td>
<td>.410**</td>
</tr>
</tbody>
</table>

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).
The results of the regression analysis indicated that the variables explained 76.3% of the change in the dependent variable (R squared change=0.889, F change (10, 43) =34.42, p<0.001)

It also reveals that social media marketing has led to availability of information to the membership due to online presence (β=0.246, p=<.001), enhance brand recognition (β=0.161, p=0.043), enhanced church communication (β=0.168, p=0.049) as well as member retention (β=0.207, p=0.003), as seen in Table 4.18.

Table 4.18: Regression Model (Social Media Marketing vs. Brand Visibility)

<table>
<thead>
<tr>
<th>Model</th>
<th>β</th>
<th>T</th>
<th>Sig.</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td></td>
<td>6.263</td>
<td>.000</td>
<td>21.267 41.469</td>
</tr>
<tr>
<td>Church’s online presence provides quick</td>
<td>.246</td>
<td>3.866</td>
<td>&lt;.001</td>
<td>2.009 6.390</td>
</tr>
<tr>
<td>and precise information</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church’s branding is recognizable</td>
<td>.161</td>
<td>2.085</td>
<td>.043</td>
<td>.102 6.140</td>
</tr>
<tr>
<td>Church actively involved in SM evangelism</td>
<td>.143</td>
<td>1.510</td>
<td>.138</td>
<td>-.915 6.376</td>
</tr>
<tr>
<td>SM enables fundraising from non-members</td>
<td>.045</td>
<td>.625</td>
<td>.536</td>
<td>-1.860 3.529</td>
</tr>
<tr>
<td>Church more attractive than others due to</td>
<td>.122</td>
<td>1.597</td>
<td>.118</td>
<td>-.600 5.164</td>
</tr>
<tr>
<td>SM presence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SM enhances communication and brings the</td>
<td>.168</td>
<td>2.026</td>
<td>.049</td>
<td>.017 7.240</td>
</tr>
<tr>
<td>church closer to its members</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Church uses SM marketing for communication</td>
<td>.143</td>
<td>1.692</td>
<td>.098</td>
<td>-.551 6.292</td>
</tr>
<tr>
<td>and member satisfaction</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SM made church more recognizable to</td>
<td>.066</td>
<td>.843</td>
<td>.404</td>
<td>-1.817 4.427</td>
</tr>
<tr>
<td>outsiders</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I like being a part of this church because</td>
<td>.100</td>
<td>1.200</td>
<td>.237</td>
<td>-1.119 4.407</td>
</tr>
<tr>
<td>it is on SM</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hard for me to leave the church because</td>
<td>.207</td>
<td>3.114</td>
<td>.003</td>
<td>1.350 6.313</td>
</tr>
<tr>
<td>it is always with me through SM</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4.5 Social Media Marketing and Customer/Member Satisfaction

4.5.1 Customer/Member Satisfaction

Concerning social media and customer/member satisfaction, more than 50% of the respondents felt that social media had the capacity to reach wider audiences (56.8%), although 29.7% did not agree while 13.5% were unsure. Though in use, the respondents 36.8% found it satisfactory but 38.2% found it to be under per and 25.0% were unsure. Quality of the available social media was found wanting as only 32.5% found it to be of
quality while 37.7% found the quality wanting and 29.9% were not even sure of its quality. Table 4.19 indicates.

Table 4.19: Social Media Marketing and Customer/Member Satisfaction Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church’s service offerings on SM platforms appeal to me</td>
<td>31 (40.8)</td>
<td>26 (34.2)</td>
<td>19 (25.0)</td>
</tr>
<tr>
<td>SM has improved the way the church serves its membership and visitors</td>
<td>23 (29.9)</td>
<td>23 (29.9)</td>
<td>31 (40.3)</td>
</tr>
<tr>
<td>Response times for complaints and queries quicker because of SM</td>
<td>24 (31.2)</td>
<td>20 (26.0)</td>
<td>33 (42.9)</td>
</tr>
<tr>
<td>Satisfied with quality of service I receive from the church through SM</td>
<td>29 (37.7)</td>
<td>23 (29.9)</td>
<td>25 (32.5)</td>
</tr>
</tbody>
</table>

4.5.2 Social Media and Customer/Member Service Delivery

As shown in Table 4.20, majority of the respondents (73.3%) felt that social media was an appropriate tool that could be used in church and was not irreverent at all as only 12.0% felt it was. The only challenge found was that members did not find church’s service offerings on using the various social media platforms unsuitable for them as only 25% found it suitable while 40.8% found it unappealing and 34.2% were unsure. However, the respondents also felt that social media allowed them to give their views on church matters (50.6%) while 24.7% was for both unsure of the same and disagreeing to the same. Moreover, the membership also felt that social media had improved the church’s response times for complaints and queries such that members got response faster than before as signified by those agreeing at 42.9%, not sure, 26.0% and disagreeing 31.2%. Despite the membership involvement having been enhanced by social media, the respondents still felt that when it came to decision making, the church needed to involve them more as only 36.4% felt the membership was involved in decision making while 63.7% either were unsure (31.2%) or felt that the church did not involve membership at all in decision making (32.5%).
Table 4.20: Social Media Marketing and Service Delivery Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Engaging the church through SM gives me a say in decision-making</td>
<td>25 (32.5)</td>
<td>24 (31.2)</td>
<td>28 (36.4)</td>
</tr>
<tr>
<td>SM allows candid airing of views with leadership</td>
<td>19 (24.7)</td>
<td>19 (24.7)</td>
<td>39 (50.6)</td>
</tr>
<tr>
<td>SM use is irreverent</td>
<td>55 (73.3)</td>
<td>11 (14.7)</td>
<td>9 (12.0)</td>
</tr>
<tr>
<td>Satisfied by Church's SM Use</td>
<td>29 (38.2)</td>
<td>19 (25.0)</td>
<td>28 (36.8)</td>
</tr>
</tbody>
</table>

4.5.3 Social Media and Customer/Member Focus

Concerning social media and customer focus, the respondents felt that the use of social media had yet to attract young people to church (66.3%) and only 33.8% felt that it has brought young people to church. Although there was some consensus that social media had improved the way the church served its membership and visitors (40.3%), 29.9% disagreed while 29.9% were not sure. See Table 4.21.

Table 4.21: Social Media Marketing and Customer/Member Focus Response Summary

<table>
<thead>
<tr>
<th>Item</th>
<th>Disagree n (%)</th>
<th>Unsure n (%)</th>
<th>Agree n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satisfied by Church's SM Use to attract young people</td>
<td>25 (32.5)</td>
<td>26 (33.8)</td>
<td>26 (33.8)</td>
</tr>
<tr>
<td>SM only way to reach widest audience currently</td>
<td>22 (29.7)</td>
<td>10 (13.5)</td>
<td>42 (56.8)</td>
</tr>
</tbody>
</table>

4.5.4 Effect of Social Media Marketing on Customer/Member Satisfaction

Pearson’s product moment correlation coefficient ($r$) was used to assess the relationship between social media marketing and customer/member satisfaction. See Table 4.22.

To adjust for confounding, all the church growth variables that were statistically significantly correlated with social media marketing were considered together using multiple linear regressions.
### Table 4.22: Correlation of Social Media Marketing vs. Customer/Member Satisfaction

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Social Media Marketing</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Church’s service offerings on SM platforms appeal to me</td>
<td>.687**</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>SM has improved the way the church serves its membership and visitors</td>
<td>.625**</td>
<td>.628**</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>4</td>
<td>Response times for complaints and queries quicker because of SM</td>
<td>.712**</td>
<td>.530**</td>
<td>.612**</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>5</td>
<td>Satisfied with quality of service I receive from the church through SM</td>
<td>.751**</td>
<td>.608**</td>
<td>.439**</td>
<td>.713**</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>Engaging the church through SM gives me a say in decision-making</td>
<td>.684**</td>
<td>.482**</td>
<td>.445**</td>
<td>.552**</td>
<td>.693**</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>SM allows candid airing of views with leadership</td>
<td>.557**</td>
<td>.383**</td>
<td>.430**</td>
<td>.551**</td>
<td>.416**</td>
<td>.526**</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>Satisfied by Church's SM Use to attract young people</td>
<td>.742**</td>
<td>.548**</td>
<td>.538**</td>
<td>.557**</td>
<td>.680**</td>
<td>.640**</td>
<td>.474**</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>SM use is irreverent</td>
<td>.314*</td>
<td>.146</td>
<td>-.097</td>
<td>.066</td>
<td>.237*</td>
<td>.185</td>
<td>.035</td>
<td>.061</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>SM only way to reach widest audience currently</td>
<td>.362**</td>
<td>.199</td>
<td>.181</td>
<td>.241*</td>
<td>.194</td>
<td>.244*</td>
<td>.242*</td>
<td>.164</td>
<td>.082</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Satisfied by Church's SM Use</td>
<td>.641**</td>
<td>.443**</td>
<td>.378**</td>
<td>.354**</td>
<td>.529**</td>
<td>.431**</td>
<td>.193</td>
<td>.648**</td>
<td>.086</td>
<td>.079</td>
</tr>
</tbody>
</table>
The results of the regression analysis indicated that the variables explained 79.8% of the change in the dependent variable (R squared change=0.836, F change (10, 43) =21.97, p<0.001).

The results of the regression indicate that social media marketing has improved the way the church serves its membership and visitors ($\beta=0.186, p=0.044$), shortened the response times for complaints and queries ($\beta=0.214, p=0.049$) and increased the overall customer/member satisfaction among the faithful at PCEA Evergreen ($\beta=0.255, p=0.008$). See Table 4.23.

**Table 4.23: Regression Model (Social Media Marketing vs. Customer/Member Satisfaction)**

<table>
<thead>
<tr>
<th>Model</th>
<th>$\beta$</th>
<th>T</th>
<th>Sig.</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td></td>
<td>7.487</td>
<td>.000</td>
<td>28.718-49.892</td>
</tr>
<tr>
<td>Church’s service offerings on SM platforms appeal to me</td>
<td>.117</td>
<td>1.272</td>
<td>.210</td>
<td>-1.358-6.000</td>
</tr>
<tr>
<td>SM has improved the way the church serves its membership and visitors</td>
<td>.186</td>
<td>2.072</td>
<td>.044</td>
<td>.090-6.656</td>
</tr>
<tr>
<td>Response times for complaints and queries quicker because of SM</td>
<td>.214</td>
<td>2.024</td>
<td>.049</td>
<td>.013-7.225</td>
</tr>
<tr>
<td>Satisfied with quality of service I receive from the church through SM</td>
<td>.066</td>
<td>.519</td>
<td>.607</td>
<td>-3.282-5.556</td>
</tr>
<tr>
<td>Engaging the church through SM gives me a say in decision-making</td>
<td>-.003</td>
<td>-.030</td>
<td>.977</td>
<td>-3.642-3.536</td>
</tr>
<tr>
<td>SM allows candid airing of views with leadership</td>
<td>.134</td>
<td>1.560</td>
<td>.126</td>
<td>-.692-5.422</td>
</tr>
<tr>
<td>Satisfied by Church's SM Use to attract young people</td>
<td>.149</td>
<td>1.368</td>
<td>.178</td>
<td>-1.252-6.535</td>
</tr>
<tr>
<td>SM use is irreverent</td>
<td>.226</td>
<td>3.346</td>
<td>.002</td>
<td>1.596-6.442</td>
</tr>
<tr>
<td>SM only way to reach widest audience currently</td>
<td>.054</td>
<td>.785</td>
<td>.437</td>
<td>-1.195-2.719</td>
</tr>
<tr>
<td>Satisfied by Church's SM Use</td>
<td>.255</td>
<td>2.771</td>
<td>.008</td>
<td>1.086-6.897</td>
</tr>
</tbody>
</table>

4.6 Chapter Summary

This Chapter covered the presentation of the results and findings from the data analysis based on objectives in chapter one and the methodology in chapter three. The presentation included the Sociodemographic Characteristics, and the Effect of Social Media Marketing on Church Growth as demonstrated by elements of church organization growth, church membership, revenue, and faith. This was followed by, brand visibility, in terms of brand awareness, equity, and loyalty. Finally, there was customer/member satisfaction as
exemplified in customer/member service delivery, customer, and customer/member focus. The analysis of the data collected from PCEA Evergreen established that social media marketing had to some extent brought some growth or improvement. Areas that registered notable growth were church in reach, brand visibility, revenue, and communication as well as member relationships. The next chapter covers the summary of the findings, discussion of the findings vis-à-vis the current literature, the conclusions, and recommendations.
CHAPTER FIVE

5.0 DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This Chapter discussed the outcomes and discoveries of the study in line with the relevant literature. It further provided the conclusion of the discussion and gave recommendations, including recommendations for further study. The sections of this chapter were organized according to the research questions of the study, that is, effect of social media marketing on church growth, effect of social media marketing on brand visibility, and effect of social media marketing on customer/member satisfaction in churches: A case study of PCEA Evergreen.

5.2 Summary of findings

The purpose of this research was to investigate the effects of social media on churches. The following research questions guided the study: To what extent does Social media marketing effect churches? To what extent does social media marketing effect brand visibility? and to what extent does social media marketing effect customer/member satisfaction?

The study used a cross-sectional descriptive design research methodology. Data was collected by means of a self-administered questionnaire after prior notification to collect data from the church members in PCEA Evergreen church members. The data collected from the respondents of the survey represented their demographic characteristics as well as their perceptions regarding their interactions with the church on social media. Multistage sampling was used to recruit respondents for the study whereby each member and non-members of the church were required to fill in the questionnaire by themselves. From a targeted 93 respondents, 88 responses were collected over a period of 2 days, and this represented 94.6% of the target sample. The questionnaire administered comprised several sections; socio-demographic data, while the other sections of the questionnaire comprised Likert scales which were used to generate additive indices for the data analysis which were used to answer the three research questions.
A church growth index was generated from each questionnaire and used to identify the effect of social media marketing on churches using Pearson’s correlation and Multiple Linear Regression. All tests were two-sided and the level of statistical significance was set at p<0.05. Data analysis was carried out using IBM SPSS® version 24 and Microsoft Excel. In the case of discrete variables, frequency tables with single or multiple cross-classification criteria were provided to give a good description of the variables. The data which was presented in tables and figures displayed data patterns. This methodology provided the research with the necessary tools to find the effects of social media marketing on churches.

To answer the first research question on church growth, the study revealed that the respondents’ opinions on church growth at PCEA Evergreen were that the church had on average, registered some growth and while some aspects registered significant growth and improvement, other areas seem to have lagged despite adoption and use of internet and social media for a long time and that the rate of internet usage was still low. However, the membership believed that social media and internet had the capacity to increase church membership as well as spiritual growth.

Regarding church’s brand visibility, only 40.0% of the respondents were aware of the churches social media pages while 60% comprised those unsure (15.0%) and those who were not aware at all (45.0%). Members also felt that adoption of social media had made the church to be recognized by outsiders (40.0%) while 22.5% felt there was still no change in the same and 37.5% were unsure of impact of social media on the church’s brand visibility to outsiders.

Concerning customer/member service delivery, majority of the respondents (73.3%) felt that social media was an appropriate tool that could be used in church and was not irreverent at all as only 12.0% felt it was. The only challenge found was that members did not find church’s service offerings on using the various social media platforms unsuitable for them as only 25% found it suitable while 40.8% found it unappealing and 34.2% were unsure. However, the respondents also felt that social media allowed them to give their views on church matters (50.6%) while 24.7% was for both unsure of the same and disagreeing to the same. Moreover, the membership also felt that social media had improved the church’s response times for complaints and queries such that members got response faster than before as signified by those agreeing at 42.9%, not sure, 26.0% and
disagreeing 31.2%. Despite the membership involvement having been enhanced by social media, the respondents still felt that when it came to decision making, the church needed to involve them more as only 36.4% felt the membership was involved in decision making while 63.7% either were unsure (31.2%) or felt that the church did not involve membership at all in decision making (32.5%).

Finally, the study revealed that social media marketing was associated with the growth levels, customer/member satisfaction and brand visibility at PCEA Evergreen church in Nairobi meaning that if used well, social media marketing can be a great tool for churches to grow and achieve their mandate. There was need to consider other areas of church growth besides social media particularly on member retention or factors for leaving the church to come up with retention strategies. It is also recommended that the use of social media marketing should be maintained and enhanced to ensure continued growth, increased brand visibility and customer/member satisfaction at PCEA Evergreen Church.

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In regards to customer/member service delivery majority of the respondents (73.3%) felt that social media was an appropriate tool that could be used in church and was not irreverent at all as only 12.0% felt it was. The only challenge found was that members did not find church’s service offerings on using the various social media platforms unsuitable for them as only 25% found it suitable while 40.8% found it unappealing and 34.2% were
unsure. However, the respondents also felt that social media allowed them to give their views on church matters (50.6%) while 24.7% was for both unsure of the same and disagreeing to the same. Moreover, the membership also felt that social media had improved the church’s response times for complaints and queries such that members got response faster than before as signified by those agreeing at 42.9%, not sure, 26.0% and disagreeing 31.2%. Despite the membership involvement having been enhanced by social media, the respondents still felt that when it came to decision making, the church needed to involve them more as only 36.4% felt the membership was involved in decision making while 63.7% either were unsure (31.2%) or felt that the church did not involve membership at all in decision making (32.5%).

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5.3 Discussion

5.3.1 Effect of Social Media Marketing on Church Growth

The impact of social media marketing was found to impact church growth in various aspects that included; improvement of, church image, church attendance, church membership loyalty, church revenues through fundraising activities, and church communication as well as brand visibility that covers brand awareness, brand equity and brand loyalty. This result is partly consistent with study by carried on social media on church relationships and revenue by Malcolm (2016) that revealed that social media was a valuable tool to communicate information to members however, it did not have a direct and immediate impact on the organization’s annual fund revenues (Malcolm, 2016).

The above findings by Malcom are echoed by Badmos (2014); Burrill (2010); Chiluwa (2013); Sawyer and Chen (2012) who posit that growth in church revenues can only be seen through growth in church membership. This was also echoed in a study of
commercial banks by Mutero (2014) which confirmed that use of social media increased in customer base resulting in improved revenues (Mutero, 2014). This means that social media may not impact church revenues directly or immediately but in the long analysis it does and it lies in increased customer base. On social media and communication, authors on the subject agree that social media has revolutionized communication. Robinson (2014) states that stated that social media enables every church member and potential members to have a voice, learn, collaborate towards the same destination, join the story, accord them emotional connection, to participate and create their own real story as well, get room for development and in the process allow them to connect with Jesus and it enables faster and consistent communication as well as making purposeful encounters and brings people together because it is useful and fun (Robinson, 2014). The author suggests that social media resonates with Hebrews 10:24-25 that says “24 Let us think of ways to motivate one another to acts of love and good works. 25 And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near” (New Lining Translation (NLT), 2015)

According to Stetzer (2015), social media is the 21st town square where significant conversations take place and recommend that every church must be on it for gospel impact and influence on the community as both young and the old meet there. The author explains why earlier on at the beginning of evangelism, the apostles like Paul as revealed in Acts 13 and 17 engaged the people at the town square. Duggan et al. (2015); Stetzer, (2015) then recommends that every church should have a Facebook because it is the most used social media platform. That is why Hadaway (2011) stated that churches that have websites grow.

On social media and organizational image, Nadaraja and Yazdanifard (2013) state that social media has the propensity to increase reputation and anticipated reciprocity; what Robinson (2014) calls social capital and Paquette (2013) explains that social media affects attitudes and motives such that those on company interaction pages tend to have favorable attitude. In the process information provided influences buying decisions (Nadaraja and Yazdanifard, 2013). Angheluta, Strambu-Dima and Zaharia, (2010) echoed the same and add that social media improves the image of the church and in the process, increases church attendance.
Church growth is signified by numbers and this is agreement in a study by Newman and Benchener (2011) who revealed that churches in America increased tremendously with church marketing and Angheluta, Strambu-Dima and Zaharia, (2010) also confirm that social media besides added benefits of improved image and membership loyalty, also increases church attendance. In another study by Ngenga (2015), it was established that social media marketing social media marketing is imperative for businesses in that its cheap hence cost friendly yet it has the capacity to reach a large number of the targeted groups using less effort and time and this enables the church to bring in in a the fastest way. Recommendation by various authors is that organizations must seek ways of enhancing media use on the diverse platforms as they aim to harness Facebook marketing that proved to be the most popular (Nadaraja and Yazdanifard, 2013; Ngenga, 2015; Paquette, 2013).

In their study Grinter, Wyche, Hayes and Harvel, (2011) concluded that ICT applications were adopted by protestant churches for their ability to sustain, reinforce and grow their churches.

5.3.2 Effect of Social Media Marketing on Brand Visibility

On social media and brand visibility three aspects were involved and that is brand visibility, brand equity and brand loyalty. The study established that three aspects namely; church brand visibility, communication and member retention were positively impacted. On brand visibility a study by Owino et al. (2016) established that social media has positive impact on brand image and the customer relations in banking and that it clarifies 81.2% of difference in brand awareness; accounts for 82.5% of perceived quality; and 85.9% of brand loyalty. From this they recommended organizations to build mutually beneficial relationship with customers.

On brand equity, a study by As’ ad and Alhadid (2014) revealed that there was a statistically significant impact of the dimensions of social media marketing on the brand equity between the accessibility and credibility. Accessibility means ease of use of the social media as it does not require any special skills or knowledge to use, and it is credibility is that it is able to deliver the company message clearly to the customers thereby creating credibility for what is said or done and in the process, it is able to connect emotionally with the targeted audience, motivating the buyer and generating
customer loyalty (As’ ad and Alhadid, 2014). The authors give the reasons that; brand equity is all about three essential drivers, namely; customer brand awareness, customer brand attitudes, and customer perception of brand ethics. Through these three attributes, consumer choice is influenced through act of attracting customers to the firm, reminding them of the organizations products and services and emotionally tying them to the firm builds image and meaning that is brand equity (As’ ad and Alhadid, 2014). Hence the conclusions that accessibility and credibility affects the brand equity and recommend that organizations ought to emphasize more on social media marketing strategies to increase their share in the general marketing strategy of the company (As’ ad and Alhadid, 2014; Kusumadjaja, 2014).

Concerning social media and communication, the study established that introduction of social media enhanced church communication at various levels that included between the church and the members and between members themselves. Between church and members included; wider reach out to the members, improved response to member queries and member to member was improved relationship between the member themselves. This was in line with various studies like Celine (2012), which revealed that social media allows for cross communication where there is a two-way interaction experience between the customer and the organization unlike traditional media that was one way. It also confirms that many people can be reached through social media hence enables organizations to target customer base, and it also involves interactions between customers and potentials, where both leave their feedbacks based on true personal thoughts and feelings on the company and its products and services allowing the companies to respond as per the sentiments (Celine, 2012; Paquette, 2013). This gives the organization competitive advantage (Celine, 2012).

On improving relationship between members, the result is supported by a study from social media enables the church to address challenges faced by the aged members where social relationships enhances the physical and health of the aged members (Krause, Shaw, & Liang, 2011; Landis, 2010). Another study by Hinrichs (2011) revealed that social media contributes to healthy relationships between church and its attendees, creating positive perceptions of the organization and resulting in positive relational outcomes, including satisfaction. The author states that this kind of communication or dialogue help satisfy the human needs for community and companionship (Hinrichs, 2011).
Additionally, the author says that the type of communication also helps create positive impression of the organization and assists in building the strong bonds between the organization and its members which in turn yields positive relational outcomes like credibility, trust and satisfaction (Hinrichs, 2011).

Furthermore, authors recommend that churches that need to retain their members must improve communication by using social media communication because it will assist in building relationships, influence their perceptions and lead to increased levels of satisfaction and involvement (Hinrichs, 2011; Paquette, 2013; Robinson, 2014). However, they give caution that the goal of the communication should be relationships and not outcomes because once relationships are right, then outcomes are automatic (Hinrichs, 2011; Robinson, 2014). Communication also allows level of involvement by members making them partners which is a motivation for church attendance (Hinrichs, 2011).

5.3.3 Effect of Social Media Marketing on Customer/Member Satisfaction

Results of the study on customer/member satisfaction were based on three aspects of service delivery, customer/member service and customer/member focus and the results were that social media improved the way the church served its members, enhanced the response time to complaints and queries from the members and that members were satisfied with the use of the social media as well as finding social media the right tool to use for churches in marketing.

The results resonate with various studies for instance the study by Malthouse, Haenlein, Skiera, Wege and Zhang (2013). Stern (2010) adds that social media empowers the customer giving customer satisfaction since avails lots of information enabling them to make informed purchasing choices, reduces their frustrations because they are able to get swift responses to queries or complaints, they get personalized experience giving them priority authenticity in customer experience in view of the personalized experience and giving the customer priority and also it accords them a level playing field between them and the company (Stern, 2010).

A study by Rootman (2016) revealed that offering services through social media by banks can improve customer satisfaction and recommended that organizations must therefore use social media to offer convenience, build long lasting relationships, carry out customer surveys to establish customer needs to create satisfaction, offer technical support, and
take cognizance of customer switching rates and the conditions that make them switch to ascertain customer retention (Rootman, 2016). Another study by Lopez (2014) reveals that social media is beneficial to organization and they must invest in it due to the strong direct dialogue with the customers creating customer satisfaction, however, key issues must be addressed namely; having a team dedicated to be sorely in charge of the company’s social media channels and a set of guidelines to guide the people handling the social media (Rootman, 2016).

On social media and customer service, Rossmann, Wilke and Stei (2017) state that social media is useful when it comes to prompt handling of customer complaints and queries and it also is a means of communication but it has the challenge of constantly evolving. However, Modoran (2015) agrees to that but states that social media marketing offers customer good service only when there is a social customer relations management (CRM) process in place which demands that certain aspects must be in place namely; data on transactional information to create correct and compelling customer insights, sentiment analysis to ascertain both the positive, neutral and negative consume feelings, social media monitoring to track conversation topics, influencers and customer service, customer profiling to reveal customer experiences and how they want to interact with the company, and customer experience maps for customer perceptions (Modoran, 2015). This could explain why the current study revealed that customer retention, and loyalty was impacted by use of social media marketing and other factors in the churches.

When the above aspects are addressed, the organizations benefit by being cost effective, achieve mass customization of the marketing message on the product or service, increasing the depth and nature of relationships and creating learning relationships through use of different tools based on the customer leading to efficiency and finally, efficiency that leads to increased satisfaction and loyalty (Modoran, 2015).

5.4 Conclusion

5.4.1 Extent of Social Media Marketing on Church Growth

Church growth encompasses aspects of church image, church attendance, church membership loyalty, church revenues, communication, and brand visibility. The study established that social media impacts these aspects directly and immediately as noted from the study because these are the ones that registered significant growth after adoption
of social media marketing at PCEA Evergreen church. It is important to note that church revenues improved through fundraising using social media, but from the responses given it was noted there could have been other methods used that accounted for the increase apart from social media us alone. Communication was improved tremendously using social media and it formed be the basis for forging member relationships and later caused impact on other aspects of church growth. It is imperative therefore that churches seek to leverage on the social media platforms particularly Facebook, to sustain, reinforce and grow.

5.4.2 Extent of Social Media Marketing on Brand Visibility

Brand visibility is about three aspects namely, brand awareness, brand equity and brand loyalty. The study established that social media plays a key role in all three to deliver accessibility and credibility that influence customer awareness for the brand, their attitudes, and perceptions towards the same which on the overall, influences their consumer choices. Social media was also found to be a great tool in communication which was found to be an asset because it established good relationships between the churches and its customers as well as between customers themselves as the study reported improved relationships. Through these relationships, the churches gain a competitive advantage which is fundamental to member/customer retention. Social media involves members making them partners in the business hence increased church attendance and retention.

5.4.3 Extent of Social Media Marketing on Customer/Member Satisfaction

The study established that customer/member satisfaction involves emotional response to client expectations and what they get from the product or service and it leads to customer/member retention. It requires customer/member strategies with clearly defined and well communicated vision incorporated in the organizations procedures. Some of these strategies include; customer service that aims to meet customer/member needs as dictated by customer/member expectations; service delivery that leverages on core competences, core product and increased customer/member loyalty and satisfaction as well as customer/member focus strategy that aims to win and retain the member or customer. For all these to happen, an organization must have a clear customer/member focus strategy.
5.5 Recommendations

The following are recommendations based on the results of the study

5.5.1 Recommendations for Improvement

5.5.1.1 Effect of Social Media Marketing on Church Growth

To improve on this aspect, churches need to have a clear growth strategy to exploit all elements that spur growth and enable them to retain the youth in the church noting that use of social media failed. It would be of great importance to establish factors that lead to youth joining and staying on in church.

5.5.1.2 Effect of Social Media Marketing on Brand Visibility

The need to improve on brand revenue involves improvement on social media evangelism. Additionally, it would be of importance to establish other factors that bring in revenue to the church and pursue them as strategies. In addition to that it would be imperative to establish other factors that affect member retention or leaving the church.

5.5.1.3 Effect of Social Media Marketing on Customer/ Member Satisfaction

There is need to fully adopt social media as a marketing tool considering that social media platforms are now the current town square and churches can use social media freely taking not that customer/ member satisfaction is a subset of many factors that include customer service delivery, customer loyalty and customer focus which require clear customer/member strategy.

5.5.2 Recommendations for Further Studies

To improve on the study, there is need to consider other areas of church growth besides social media particularly on member retention or factors for leaving the church to come up with retention strategies.
REFERENCES


Dear Respondent,

RE: REQUEST FOR YOUR PARTICIPATION IN MY ACADEMIC RESEARCH PROJECT

I am the above-named student currently pursuing a course of Master of Organizational Development (MOD) at the United States International University-Africa. I am conducting a research project on the effects of social media marketing on churches a case study if PCEA Evergreen. You have been randomly selected to participate in this study. Participation is voluntary and I request that you spare a few minutes of your time to fill the questionnaire (attached overleaf). Kindly answer all questions as per the instructions given.

Please note that the information you provide will be treated as confidential, and will only be used for purpose of this research. The final report will be shared with all stakeholders, with priority given to you as a participant. Do not hesitate to seek clarification should you have the need to at any point.

Your participation in this study will be highly appreciated.

Yours Sincerely,

Peris Gathoni Muchuki
APPENDIX II: QUESTIONNAIRE

Questionnaire for Members/ Visitors

A) Demographics

1. Please indicate your gender. 1) Male [ ] 2) Female [ ]

2. Please indicate your age bracket. 1) < 20 Years [ ] 2) 21-30 Years [ ] 3) 31-40 Years [ ] 4) 41-50 Years [ ] 5) 51+ Years [ ]

3. Please indicate your marital status. 1) Single [ ] 2) Married [ ] 3) Divorced [ ] 4) Widow/Widower [ ]

4. Please indicate your level of education. 1) Primary [ ] 2) Secondary [ ] 3) Certificate/Diploma [ ] 4) Undergraduate [ ] 5) Maters/PHD [ ]

5. What is your membership status? 1) Church Member [ ] 2) Parish Staff [ ] 3) Non church member [ ] 4) other [ ] (Specify) ________________________________

6. What is the most accessible social media platform?

1) Facebook [ ] 2) Twitter [ ] 3) LinkedIn [ ] 4) Instagram [ ] 5) Snapchat [ ]

7. How do you access social media? 1) Phone [ ] 2) Computer [ ] 3) Tablet [ ] 4) Other [ ] (Specify) ______________

8. Have you ever interacted with your church or church members on social media? 1) YES [ ] 2) NO [ ]

8b) If yes, what platform? 1) Facebook [ ] 2) Twitter [ ] 3) LinkedIn [ ] 4) Instagram [ ] 5) Snapchat [ ] 6) Other [ ] (Specify) ________________________________

c) How often? 1) Daily: Once a week [ ] 2 times a week [ ] 3-4 times a week [ ] 5-7 times a week [ ]

Monthly: 2) <Once a month [ ] Twice a month [ ] Three times a month [ ] Four times a month
Using the Key: SD-Strongly Disagree, D-Disagree, NS-Not Sure, A-Agree and SA-Strongly Agree; rate the following statements in terms of the extent of use of online marketing in your organization.

<table>
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<tr>
<th>SECTION 2: Social media marketing effect on church growth</th>
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<th>D</th>
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<td>The church has long used social media</td>
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<td>The church has been able to reach out to more members using internet</td>
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<td>The church improved in after adopting internet use</td>
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<td>Internet and social media use by the church is low</td>
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<td>Church members can be easily reached on Social Media platforms</td>
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<td>The church can improve revenues using social media</td>
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<td>Church attendance grew with use of social media</td>
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<td>I prefer to be ministered to from Social Media platforms</td>
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<td>I think this church has a strong online presence</td>
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<td>This church has used social media for fund raising activities</td>
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<td>Social media has helped improved relationships with fellow members</td>
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<td>Social media evangelism is just as effective as face to face evangelism</td>
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<td>Social media can help to increase church membership</td>
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<td>Social media marketing promotes spiritual growth among Christians</td>
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<td>Social media evangelism is not effective</td>
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<td>I am aware of the church social media pages</td>
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<td>The church’s online presence has helped me find sufficient information about our services quickly and precisely</td>
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<td>The church’s branding is easily recognizable and distinguishable online</td>
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<tr>
<td>This church is actively involved in social media evangelism</td>
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<td>Social media enables the church to fund raise from individuals who are not part of the church membership</td>
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<td>The presence of this church on social media makes it more attractive to me compared to other churches</td>
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<td>Social media enhances communication and brings the church closer to its members</td>
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<td>The church uses social media marketing primarily for communication and member satisfaction</td>
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<td>Since the church began using social media it has become more recognizable to outsiders</td>
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<td>I like being a part of this church because it is on social media</td>
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<td>It would be hard for me to leave the church because it is with wherever I am through social media platforms</td>
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<p>| SECTION 4: Social Media Marketing on customer Satisfaction |   |   |    |   |    |</p>
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<tr>
<td>The church’s service offerings on social media platforms appeal to me</td>
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<td>Social media has improved the way the church serves its membership and visitors</td>
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<td>Response times for complaints and queries are now quicker because of use of social media platforms by the church</td>
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<td>I am satisfied with the quality of service I receive from the church through its social media platforms</td>
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<tr>
<td>Engaging with the church through social media makes it possible for my voice to be heard regarding church decision-making</td>
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<td>Through social media I can be candid and air my opinions freely to the church leadership</td>
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<td>I am satisfied with how the church is using social media to attract and retain young people in the church</td>
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<td>Social media should not be used for church matters as it is irreverent</td>
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<tr>
<td>Social media is the only way to reach the widest audience with God’s word in the current day and age</td>
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<td>Overall, I am satisfied with the use of social media by this church</td>
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Questionnaire for Parish Staff

A) Demographics

1. Please indicate your gender. 1) Male [ ] 2) Female [ ]

2. Please indicate your age bracket. 1) < 20 Years [ ] 2) 21-30 Years [ ] 3) 31-40 Years [ ] 4) 41-50 Years [ ] 5) > 51 Years [ ]

3. Please indicate your marital status. 1) Single [ ] 2) Married [ ] 3) Divorced [ ] 4) Widow/Widower [ ]

4. Please indicate your level of education. 1) Primary [ ] 2) Secondary [ ] 3) Certificate/Diploma [ ] 4) Undergraduate [ ] 5) Masters/PHD [ ]

5. What is your membership status? 1) Church Member [ ] 2) Parish Staff [ ] 3) Non-church member [ ] 4) other [ ] (Specify) ______________________________

6. What is the most accessible social media platform? 1) Facebook [ ] 2) Twitter [ ] 3) LinkedIn [ ] 4) Instagram [ ] 5) Snapchat [ ]

7. How do you access social media? 1) Phone [ ] 2) Computer [ ] 3) Tablet [ ] 4) Other [ ] (Specify) __________________________

8. Have you ever interacted with your church or church members on social media? 1) Yes [ ] 2) No [ ]

8b) If yes, what platform? 1) Facebook [ ] 2) Twitter [ ] 3) LinkedIn [ ]
4) Instagram [ ] 5) Snapchat [ ] 6) Other [ ] (Specify) ______________________________

c) How often? 1) Daily: Once a week [ ] 2 times a week [ ] 3 -4 times a week [ ] 5 -7 times a week [ ]

Monthly: 2) < Once a month [ ] Twice a month [ ] Three times a month [ ] Four times a month
SECTION 2: Social media marketing effect on church growth

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<tr>
<td>We have been able to reach out to more members using social media</td>
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<td>The church improved in after adopting social media</td>
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<td>Social media evangelism is only a small part of our overall evangelism agenda</td>
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<td>We can easily reach church members on Social Media platforms</td>
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<td>Use of social media has helped us increase our revenue</td>
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<td>Church attendance has increase with use of social media marketing</td>
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<td>People prefer to be ministered from Social Media platforms</td>
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<td>Our church has a strong online presence</td>
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<td>We use social media for fund raising activities in our church</td>
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<td>Church relationships amongst members improved using social media</td>
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<td>Social media evangelism is just as effective as face to face evangelism in growing the church</td>
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<td>Adoption of social media increased church membership</td>
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<td>Social media promotes spiritual growth among Christians</td>
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<td>Social media increases attendance of church services</td>
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<td>Use of social media in the church assists members to be tech-savvy</td>
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<td>We use other methods for evangelism (door to door and preaching)</td>
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<td>We improved our sense of community using internet for spiritual growth, administration, social and economic practices</td>
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<td>We face challenges with social media and the youth and children</td>
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<td>Many members especially the adults have not embraced the new technology due to fear of loss of privacy</td>
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SECTION 3: Social Media Marketing on Brand Visibility

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<tbody>
<tr>
<td>Our brand is easily recognizable on social media</td>
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<td>The church has pages on all the major social media platforms</td>
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<td>The online platforms have empowered congregants to find sufficient information about our services quickly and precisely</td>
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<tr>
<td>The church markets itself through creation of personal branding that cannot be reproduced</td>
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<tr>
<td>The church uses the online platforms for online evangelism</td>
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<td>The church uses online platforms to fund raise for church projects</td>
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<td>Through social media the church communicates effectively to its target audience</td>
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<td>The church has the necessary resources and capabilities to reach out to people through social media</td>
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<td>The church uses social media marketing primarily for communication and member satisfaction</td>
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<td>Social Media increases the accessibility of the church to its members</td>
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<td>Use of social media sets this church apart from other churches in the area</td>
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<td><strong>SECTION 4: Social Media Marketing on customer Satisfaction</strong></td>
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<tr>
<td>Through social media the church identifies with its youthful members fully</td>
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<td>Social media improved the way we serve or membership and visitors</td>
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<td>We don’t have any customer complaints concerning our service delivery</td>
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<td>We respond promptly to customer queries on social media</td>
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<td>We can engage our members and they can voice their opinions freely so we meet their pastoral need fully through social media</td>
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<td>Our members can access the PCEA evergreen social media pages easily</td>
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<td>Our services have a personal touch to the membership on social media</td>
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<td>We offer adequate membership information through social media</td>
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<td>We have a customer service strategy in place</td>
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<td>We have social media policy in place</td>
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<td>There has been improved youth and children retention in the church</td>
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