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**ADDIS ABABA UNIVERSITY
FUCULTY OF HUMANITIES
DEPARTMENT OF JOURNALISM AND COMMUNICATION**

**Facebook Usage Habit of the Youth: Challenges and
Opportunities on Spiritual Activities**

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Presented In Partial Fulfillment of the Requirements for the Degree of
Master of Arts in Journalism and Communication**

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Statement of Declaration

This is to certify that the thesis prepared by Daniel Moges, entitled *Facebook Usage Habit of the Youth: Challenges and Opportunities in Spiritual Activities* and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communication complies with the regulations of the University and notes the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

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Advisor _____ Signature _____ Date _____

Chair of department or Graduate Coordinator

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Acronyms

- **CIRT**—Center for Innovation in Research and Teaching
- **FB**—Facebook
- **GEN**—Genesis
- **UGT**—Uses and Gratification Theory

ABSTRACT

This study aims at examining how and why Sunday school students use facebook and its related challenges and opportunities. Three communication theories—media dependency theory, the use and gratification theory and technology determinism theory are also considered in the findings of this research. The study employed both qualitative and quantitative methods. For the qualitative method both participant and non- participant observation were used. For quantitative method, survey was used as a data gathering tool. The survey questionnaire was administered to 178 people selected through non-random sampling through convenience and snowball sampling methods. SPSS software is used to analyze the data gathered. The analysis of the data reveals that spiritual youth use facebook for both socialization and spiritual purposes. Despite these opportunities, these youth are facing challenges in using facebook like wasting time, weaken their spiritual activities and addiction. Many spiritual youth also do not worry about whether their posts create any risk or not. This may be the future challenge of the spiritual youth and the church. Based on the finding recommendations are suggested. Of these, the researcher suggests that the spiritual institutions should work together with the government in preparing workshops and seminars in an ongoing manner on how the youth use the social media and in how to design a curriculum and social media usage policy to teach and show the youths on the challenges and opportunities of the social media.

CHAPTER ONE

I. INTRODUCTION

1.1. Background of the Study

These days, both electronics and print media are serving the world in a non-stop manner— seven days a week and twenty four hours a day. The media the so called the fourth estate is playing an outstanding role in every aspects of our life.

Sunil (2018) explained that the traditional media like radio, TV and newspaper serve the society on the principle of one- to- many while the social media follows the principle of many-to-many. This implies that how the social media is interactive than the traditional ones. The social media changes the way and the manner of human communication. Hanson (2011) explained how social media have significantly changed the speed and manner of communication with example:

In 1481, a letter reporting the death of a Turkish sultan took two years to reach England, and in 1841, it took three months and 20 days to get information about President Harrison's death in the eastern part of USA to Los Angeles. However, in 2009, within seconds of the US Airways Flight 1549's emergency landing in the Hudson River, a passenger was able to send a text message and photo over his Twitter stream (Hanson, 2011, pp., 804-805).

As one of the social media platform, facebook is changing our life. The change could be positive or negative depending upon our usage. This means there are a pros and cons of this social media. According to Prosancons.com (2018) facebook serves as one of the incredible means of keeping in touch with friends and families across the globe, enables to share our thoughts and ideas with others, provides a quick and convenient means of communication to people across cities and countries and creates competitive business needs in an online presence. In one hand, it exposes users to time-wastage; facebook users spend a significant amount of time, in the name of freedom of expression an offensive and inappropriate content may be posted, it is also very addictive that users could be addicted to facebook social features and games. This makes the

people antisocial as the face to face meetings are replaced by online interactions. In addition to this, using facebook, people may create fake profiles to cheat someone.

Like other secular sectors, using the social media like facebook for spiritual activities has challenges and opportunities. We observe that the social media is serving the spiritual communications. Pamela and Michel (2017) say:

Considering the rapid adoption of social media, it is not surprising individuals, religious leaders, and congregations have used these networks to bolster religious participation. A 2011 survey indicated 47% of Protestant congregations actively use Facebook (Roach, 2011). A Burson-Marsteller (2014) study named Pope Francis the most influential world leader on Twitter. This rise in the use of social media for religious communication has shifted the way many religious groups and individuals worship and proselytize (Pamela and Michel, 2017, p.1).

Strengthening Pamela's and Michel's idea, Bednar (2014) explained spiritual people use facebook to proselytize others; this means one of the reasons why people post their beliefs and ethical principles on facebook is not only for the sake of introducing their dogmatic and canon issues but also, as an opportunity, to attract the new believers.

On the other hand, Kruger (2014) argues that because facebook discourages face to face interaction, congregations are encouraged not to come to the churches because they already have the platform at home for their spiritual need. This implies that usage of facebook which creates lack of presence matters negatively for spiritual activities. For Michael J. Kruger, creating lack of presence is one impact of facebook on spiritual communications.

Brinton (2014) also says though the word "religion" comes from the Latin "religare" which means to bind, our bond becomes unraveled by the context collapse of social media, and it takes effort to restore it.

In the Ethiopian context, facebook seems the most popular social media platforms among youngsters. According to Itnewsafrika.com (2016) Ethiopia is one of the top ten African countries with the most facebook users. Of this, as StatCounter Global Stats (2018), more than 89.26% of social media users use facebook.

Figure 1: percentage of users of different social media in Ethiopia

No.	Social Media	Percentatge
1	Facebook	89.26%
2	Youtube	4.18%
3	Pinterest	3.19%
4	Twitter	2.3%
5	Instagram	0.19%

Adapted from StatCounter Global Stats (2018)

As we observe in our daily life, facebook became a forum for spiritual discussion and an alternative forum for spiritual communications in Ethiopia. Youths post and load verses of the bible, hymns, preaching, the date of spiritual holidays and biography of saints, the commencement date of fasting and the rest. On the other hand, posted contents are observed as derogatory of the congregation of other believers. What youths posted condemn worshippers of other religion. Sometimes it was observed that some messages were seemed to instigate religious conflict. We also observe youths use facebook while they are in spiritual communications and activities that may lead to hurt their spiritual activities and life. This implies that there are challenges and opportunities in usage of facebook even while youths are in spiritual communications and activities.

As facebook is the obvious social media tool for Ethiopians, youths in Sunday schools are expected to use the social media more for spiritual activities. This paper tries to examine the challenges and opportunities of the social media in the point of view of spiritual communications focusing on Sunday schools youths.

1.2 Statement of the Problem

From observation, it is possible to say that the current communication of young people is more of via the social media than the conventional ones. What we observe daily is enabling us to forecast how communications through this media flourish. Not only the content what we transmit but also the media we use to transmit our messages matter.

Unlike the conventional media like radio, TV and newspapers, the social media is relatively uncontrolled; it needs special care. As it has many opportunities, it also has challenges on every aspects of human life if we do not use properly. The opportunities and the threats of the social media are attracting researchers to study about the challenges and opportunity of social media in different aspects of life.

Regarding related studies, there are studies that directly explore the challenges and opportunities of the social media serving as an alternative in political forum and student's performance in Ethiopia. Tesfaye (2013), in his MA thesis has examined how facebook is serving as an alternative political forum in Ethiopia and the strengths and shortcomings of the social media. He found that facebook is a forum for a wide range of issue including taboos though they are strictly forbidden. Practices such as hate speeches, labeling, extremism, and radicalism are seriously affecting the political discussion. Mebratu (2014), in his MA thesis has also studied on social media usage among Ethiopian university undergraduate students. Mebratu identified that the misuse of social media is affecting performance of the students.

However, one of the social media—facebook usage of youths specially related to spiritual activities and its challenges and opportunities remains unclear as there is shortage of empirical investigations in this area in the country.

The gap this research intended to investigate is facebook usage of Sunday school youths for spiritual activities, their usage habit and related challenges and opportunities. As mentioned in the book Christianity and...Amdehaymanot (2014),facebook is serving as an alternative forum for spiritual communication and as a tool to find those who were serving in Sunday schools and departed. It is also used as a platform to exchange information among Sunday school youths to be united and struggle the maladministration, corruption and ethnicity found in the churches' administration. On the other hand, as said by some Sunday school students, unlimited usage habit of facebook is weakening youths' spiritual life and their service in the church. Besides, as we observe in church compounds, there are spiritual youths who use facebook while they are in spiritual activities. As a result, it seems inevitable that the general spiritual activities of youths have been influenced and coming weaken. Amdehaymanot (2014) stated that misuse of facebook

is wasting the time of spiritual youths; it also exposed the youths to exercise adultery at least in thinking. Therefore, this study examines how and why Sunday school youngsters use facebook in spiritual communications and their usage habit. As a corollary to this, the study also intends to investigate the challenges and opportunities of facebook usage among Sunday school students.

1.3 Objectives of the study

1.3.1 General objectives

The general objective of this study is finding out how and why Sunday school youths use facebook and its related challenges and opportunities.

1.3.2 Specific objectives

Specifically, the study intends to:

- ❖ Identify the usage habit of facebook by Sunday school youths.
- ❖ Find out why the spiritual youth mainly use facebook for
- ❖ Explore the challenges and opportunities of facebook usage for Sunday school youths for their spiritual communications.

1.4 Research Questions

Based on the above mentioned purposes, the study addresses four research questions:

- ❖ How often and when do Sunday school students access their Facebook account?
- ❖ For what purpose do Sunday school youths mainly use facebook for?
- ❖ What are the challenges and opportunities the Sunday school youths possibly gain from facebook?

1.5 Significance of the study

As using social media is one of the day to day activities of human, studies are expected from concerned parties to show its opportunities and impacts from different perspective of life.

Currently, as the number of social media users is increasing from time to time, to minimize the risk of social media and there is lack of related research in the area, at least to the researcher's knowledge, researches should be done concerning the usage of social media and its related impacts and opportunities from different perspectives.

Therefore, this study is expected to contribute to academic researches about the role of social media in the spiritual communication point of view. It also shows the unnoticed relations between spiritual activities and social media.

Besides, this research would also serve as a part of reference for other related works in the area.

1.6 Scope of the study

This study focuses specifically on facebook usage habits, associated challenges and opportunities for Sunday school students. Hence, it focuses on only facebook and youths of Sunday school students.

1.7 Limitations of the study

This study was made on a limited number of respondents, one hundred seventy eight in number which are recruited from Amdehaymanot Sunday school. Therefore, the conclusions drawn from this limited sample size may not fully represent and tell us the whole story about Ethiopian Sunday school students. However, it does show the trend & pattern of Facebook use among spiritual youths.

CHAPTER TWO

II. REVIEW OF RELATED LITERATURE

2.1. Historical Review of Social Media

Since long ago, people need to strengthen their relationships with others. The human kind was concerned to have a fast interaction with friends and family across long distances.

The roots of social media stretch far deeper than we might imagine. According to Drew (2013), the earliest methods of communicating across great distances used written correspondence delivered by hand from one person to another dates back to 550 B.C. In 1792, the telegraph was invented. This enabled the communication of mankind one step ahead.

The unforgettable two important discoveries in the growth of communication happened in the last decade of the 1800s. According to Wikipedia the free encyclopedia, telephone and radio were invented 1890 and 1891, respectively. Both technologies are still in use today, although the modern versions are much more sophisticated than their predecessors.

Drew(2013) said, in the 20th century, technology began to change very rapidly. Computer was created in the 1940s and scientists and engineers began to connect those computers found in different places and this would later lead to the birth of the Internet. Primal forms of electronic mail were also developed during this time in 1960s. By the 70s, networking technology had improved, and 1979's UseNet allowed users to communicate through a virtual newsletter.

According to Christopher (2018), 1985 was a critical moment in the history of social media. Home computers were becoming more common and social media was becoming more sophisticated. In 1990's internet chats came to scene.

The first identifiable social media site, Six Degrees, was also invented in 1997. It enabled users to upload a profile and make friends from the social media. Today, after the invention of blogging, social media began to explode in popularity. Sites like MySpace and LinkedIn gained prominence in the early 2000s, and sites like Photobucket and Flickr facilitated online photo sharing. YouTube came out in 2005, creating an entirely new way for people to communicate and share with each other across great distances. These days, there are different types of social

networking sites and many of them can be linked to allow cross-posting. This enabled users to have many friends with a minimum cost and time (Drew, 2013).

By 2006, Facebook and Twitter both became available to users throughout the world. These sites remain some of the most popular social networks on the Internet (Christopher, 2018).

2.1.2 What is Social Media?

The word social media is composed of two words— Social and Media. The word ‘social’ refers to the people who interact together and the ‘media’ refers to the platform which enables the interaction possible (www.lifewire.com).

According to investopedia.com, social media is a computer-based technology that facilitates the sharing of ideas and information and the building of virtual networks and communities. By design, social media is internet based and offers users easy electronic communication of personal information and other content, such as videos and photos. Merriam-Webster (2016) also defined social media as "forms of electronic communication (such as Web sites) through which people create online communities to share information, ideas, and personal messages." Users engage with social media via computer, tablet or Smartphone via web-based software or web application, often utilizing it for messaging. In a short and precise definition Antony (2008), stated that social media is best understood as a group of new kinds of online media, which share most or all of the following characteristics: participation, openness, conversation, community and connectedness.

Social media originated as a tool that people used to interact with friends and family but was later adopted by businesses that wanted to take advantage of a popular new communication method to reach out to customers. These days, social media is a powerful tool of communication than conventional media (Bailey, 2016).

2.1.3 Social Media: Types, Basic Forms and Characteristics

2.1.3.1 Types of Social Media

Currently, there are different types of social media sites. Though the most popular social media platforms are Facebook, Instagram, LinkedIn, Twitter, Telegram and YouTube, there are also

many other platforms. Surprisingly, the number of social media platform and users of these media are increasing from time to time. According to Global social media research summary 2018 (2018), the number of social media users worldwide in 2018 is more than 3billion, up 13 percent year-on-year. Jamie (2018) said social media sites have grown in numbers and in users. He also reported that currently, there are 60+ types of social media platforms and the number of users crossed 2.6 billion in 2018.

Based on Jamie's explanation (in his article entitled "60+ Social media" retrieved from <https://makeawebsitehub.com/social-media-sites> (2018:1-19) the major types are discussed as follows:

1. Facebook

This is easily the largest social networking site in the world and one of the most widely used. Apart from the ability to network with friends and relatives, one can also access different facebook apps to sell online and can even market or promote business, brand and products by using paid Facebook ads.

2. WhatsApp

Despite having been acquired by Facebook in 2014, this instant messaging platform exists as an independent entity. It arrived on the scene much later than Facebook, but has been able to capture the imagination of millions of people across the world by giving them the ability to communicate and share instantly with individuals and groups. The WhatsApp call feature is just the icing on the cake!

3. QQ

Tencent QQ (more popularly known as QQ) is an instant messaging (chat-based) social media platform. It became international (with more than 80 countries using it), after it was launched in China.

It can be used to stay in touch with friends through texts, video calls and voice chats. It even has a built-in translator to translate your chats.

4. Instagram

Instagram was launched as a unique social networking platform that was completely based on sharing photos and videos. This photo sharing social networking app thus enables to capture the best moments with phone's camera or any other camera, and convert them into works of art.

This is possible because Instagram allows to apply multiple filters to photos and one can easily post them to other popular social networking sites, such as Facebook and Twitter. It is now part of the facebook Empire.

5. Twitter

This social networking site enables to post short text messages (called tweets) containing a limited number of characters (up to 140), to convey message to the world. With the growing fashion for online shopping, Twitter also makes it possible to promote businesses and even shop directly through tweets.

6. Skype

Skype, owned by Microsoft, is one of the most popular communication-based social networking platforms. It allows connecting with people through voice calls, video calls (using a webcam) and text messaging. One can even conduct group conference calls. And, the best part is that Skype-to-Skype calls are free and can be used to communicate with anyone, located in any part of the world, over the internet.

7. Viber

This multi-lingual social platform, which is available in more than 30 languages, is known for its instant text messaging and voice messaging capabilities. Via viber it is possible to share photos and videos and audio. It offers the ability to call non-Viber users through a feature named Viber Out.

8. Snapchat

This is an image messaging social platform that enables to chat with friends by using pictures. It allows exploring news and even checking out live stories that are happening around the world.

9. Pinterest

This is a photo sharing and visual bookmarking social media site or app that enables to find new ideas for projects and save them. So, anyone can do DIY tasks or home improvement projects, plan travel agenda and so on by using Pinterest.

10. LinkedIn

LinkedIn is easily one of the most popular professional social networking sites or apps and is available in over 20 languages. It is used across the globe by all types of professionals and serves as an ideal platform to connect with different businesses, locate and hire ideal candidates, and more.

11. Telegram

This instant messaging network is similar to WhatsApp and is available across platforms in more than eight languages. However, Telegram has always focused more on the privacy and security of the messages users send over the internet by using its platform. So, it empowers the clients to send messages that are encrypted and self-destructive. This encryption feature has only just been made available for WhatsApp, whereas Telegram has always provided it.

12. Reddit

This social media platform enables users to submit content and later vote for the content. The voting determines whether the content moves up or down, which is ultimately organized based on the areas of interest (known as subreddits).

13. YouTube

YouTube is the world's largest video-sharing social networking site that enables users to upload and share videos, view them, comment on them and like them. This social network is accessible across the globe and even enables users to create a YouTube channel where they can upload all their personally recorded videos to showcase to their friends and followers.

There are also different types of social media which are not mentioned above like QQZone, Tumblr, Baidu Tieba, Sina Weibo, Kiwibox, Skyrock, Delicious, ReverbNation, Snapfish and many others (Jamie, 2018).

Christine (2018) studied that every second, 11 people use social media for the first time. Over 3 billion people use social media each month—42 percent of the total global population. As different researchers agree, of the 60+ platforms of social media, the most popular social media site is Facebook. According to SmartInsights.com and Wikipedia (2018), from 3.196 billion number of social media users worldwide; 2.2 billion are active users of Facebook. Danielle (2018), said these days, more than 139 million people across Sub-Saharan Africa come to Facebook every month. Alex (2018) explained almost 60% of US internet users selected Facebook to watch videos online in 2017. Facebook still reigns as the most popular social media network with 79% of internet users in the US logging on the site.

Daily Facebook visitors grew by 6% year over year from 2015 to 2016 to equal more than 1.6 billion users. Christen (2018) added that because social media is an important part of American's everyday lives, almost all people use social media at least once per day and people regularly access a variety of social media channels according to a survey of more than 600 social media users. Moreover, according to the study, the average person will spend 5 years of his or her life on social media; this is more time than they will spend eating, socializing, and grooming. Close to 86% uses social media at least once per day and 72% use it multiple times per day. Regarding type of social media, 82% use Facebook and 75% YouTube, and 53% Instagram, at least once per week. Regarding gender, three-fourths of females (75%) use social media multiple times per day, compared to 64% of males. In a related finding females are more likely to use mobile apps to access social media (52%), and males are more likely to prefer computer web browsers (33%).

In Ethiopia, according to StatCounter Global Stats (2018), of the total social media users, 89.26% and 0.19 of them use Facebook and Instagram, respectively. Feyisa and Dawit (2018) in the study they conducted emphasized that social media had potential to distract attention of teenagers in Ethiopia. They further explained that:

As seen in the results, Social media were primarily used for entertainment and social networking purposes, rather than academic values. In educational settings, they may have no more values than diverting students'

attention from mainstream academic activities. This is due to the fact that social media were extensively used for the recreational purposes, giving limited academic benefits for students (p: 298)

2.1.3.2 Basic Forms of Social Media

The basic purpose of all types of social media is creating a relatively effective communication. Even though this is their common aims, they differ in their forms. From the point of view of the services they render, the social media have different forms. Antony (2008:6) classified the basic forms of social media in to seven as follows:

- 1. Social Networks: these sites allow people to build personal web pages and then connect and communication. The biggest social networks are Myspace, Facebook and Bebo.*
- 2. Blogs: perhaps the best known forms of social are online journals, with entries appearing with the most recent first.*
- 3. Wikis: these websites allow people to add content to or edit the information on them, acting as a communal document or data base. The best known wiki is Wikipedia, the online encyclopedia which has over 2 million English language articles.*
- 4. Podcasts: audio and video files that are available by subscription, through service like Apple and iTunes.*
- 5. Forums: are areas of on online discussion, often around specific topics and interests. Forums came about before the term “social media” and are a powerful and a popular element of online communities.*
- 6. Content Communities: Communities which organize and share particular kinds of content the most popular content communities tends to form around photos (Flickr),book marked links (delicious) and videos (YouTube).*
- 7. Microblogging: Social networking combined with bite-sized blogging, where small amounts of content (‘updates’) are distributed online*

and through the mobile phone network. Twitter is the clear leader in this field.

Besides, agreeing with the Antony's classification, Seopressor.com (2015) categorizes forms of social media into six unique characteristics namely: social networks, bookmarking sites, social news, media sharing, microblogging and blog comments and forum.

2.1.3.3 Characteristics of Social Media

Unlike the conventional media, the social media have different features. According to Jasmine (2015) several characteristics make social media a unique communication tool. The media enables the users active participants because social media users are content creators; people can create their own blogs, post their thoughts on an issue, or post a video blog about their latest travel adventures on YouTube. In addition to this, audiences are more engaged with brand messages because they can provide feedback to companies, creating a two-way conversation.

Another characteristic of social media is instant communication. Audiences do not have to wait until scheduled news broadcasts to receive information because reporters and media outlets can bring the news directly to social media platforms. Furthermore, people can easily share and post news content on their networks. Social media also foster a sense of interconnectedness and community by bringing people across the globe together online. Those living in Ethiopia can easily interact with those living in America (Jasmine 2015).

In comparing the conventional media and the social media Sunil, (2018) explained the unique characteristics of the social media. According to him, the conventional media like radio, TV and newspaper serve the society on the principle of one- to- many while the social media follows the principle of many-to-many. He also added that the conventional media is more of informative, not interactive; it has traditionally performed the function of gathering and disseminating news, and continues to do so where as the social media is interactive that means they allows users to comment on contents created by peers, relatives ,news services and even their firms. They also empower people to share views.

Unlike the conventional media, the social media is a truly convergent media and enable to publish content as text, audio, video, graphics or photographs on social media sites. Regarding speed, conventional media takes time to disseminate information. In the case of newspapers, this is limited to once a day; television or radio can update reports more frequently. But they cannot match the speed of social media unless they go live. In the case of social media reports published on social media sites can be accessed instantly. The reach of social media is staggering. It connects billions of individuals across the globe. In contrast, the reach of conventional media is limited to the number of readers or viewers that individual newspapers or channels may have (Sunil, 2018).

2.2 Usage Habit of Social Media

This subsection over views usage habit of social media in general and facebook usage habit in detail and in particular.

2.2.1 Overview of Social Media Usage Habit

As communication is vital for any part of life and it is a key for our failure and success, people give emphasis for their communication activities. These days, not only the message what we send, but also the channels we use to transmit our message matters. So individuals need to use an effective tool of communication for effective integration and to modernize their communication. Because of this the social media is coming to a new way to facilitate effective communication. Steven (2016) emphasized that “Social media is emerging as a new way for people to communicate” (P.2).The other thing, of course, is that social media is essentially the lifeline to the world. As Facebook (2014) announced 74% of respondents globally said that social media helps them stay up-to-date with beloved ones. Another 65% said they use the social media to get in touch with people they already see every day.

Besides strengthening social relationships like to stay in touch their friends, to get up-to-date news and current events, even to get new friends and to update others about their status, people use the social media for different reasons. A study conducted on 400,000 people from 14 countries showed people use the social media to fill up spare time, to find funny or entertaining content, to share photos or videos, to find new products and so on (Globalwebindex,2018).

Professionals also use social media to support their activities. In the contemporary marketing strategy social media marketing is coming a very well-known terminology in the marketing world. Consumers also use social media for the sake of fulfilling their needs and to see the market. Globalwebindex (2018) reported “98% of digital consumers are using social media” (p.18).

Not only market experts and consumers, but other professionals like public relation experts and a profit making organizations also have the habit of using social media. Steven (2016) noted that public relation experts and market organizations have the practice of using different social media platforms to communicate with. Curtis et al., (2010) as mentioned in Steven(2016) explained that non-profit organizations are also utilizing social media as an effective public relations communication tool.

Social media usage habit of individuals, professionals or organizations, is increasing considerably. According to Global social media research summary (2016/17and18) the number of social media users worldwide is increasing dramatically. As this research summary shows, the number of active social media user in 2016 was more than 2.3 billion, in 2017 it was reached to 2.789 and in the fiscal year 2018 it is increased to more than 3billion, up 13 percent since 2017.

Agreeing with Global Social Media Research Summary, Christine (2018) in her article entitled “10 Social Media Usage Statistics You Should Know” explained that 3 billion people that is about 42% of the global population is user of social media. Continued putting social media usage habit facts,shesaid that 11 people use social media in every second. When we change into different time perspective, every minute 660 people, every hour 39,600 and every day 950,400 (almost a million) new people use social media. How a surprising fact of social media usage habit! The other surprising usage habit of the people in connection with the social media is that the usage of mobile apps for the sake of social media. Mobile apps account for 70 percent of time spent on social media networks (Ibid.).This implies that how mobile apps are using more for social media usage than the first reason they are invented for. Christine (2018, p2) explained “Taking up the vast majority of time spent using social media; mobile devices dictate the user

experience.” According to global digital report (2018) out of ten social media users, 9 of them use their mobile apparatus to be easily connected to be online on social media.

Because mobile app stays with us 7 days a week and 24 hours in a day, it may pushes users to over use for social media. This bad usage habit of social media leads to addiction and contributes to inattention, stress and depression. If people increase the time spent for social media, the probability to be addicted for social media will be increased.

Researches show that usage habit regarding daily time spent on social media of people is increasing from time to time in the different parts of our world. A report taken from Globalwebindex (2018) put the daily time spent on social media as follows:

Figure 2: DAILY TIME SPENT ON SOCIAL MEDIA

Philippines	2:49	3:06	3:25	3:41	4:07	4:00	4:11	0:11
Argentina	2:42	2:49	2:50	3:13	3:31	3:12	3:20	0:08
UAE	2:21	2:29	2:48	3:01	3:24	2:56	3:11	0:15
SouthAfrica	1:58	2:07	2:16	2:42	2:50	2:47	3:04	0:14
SaudiArabia	2:23	2:18	2:35	2:55	2:56	2:38	2:57	0:19
India	1:44	1:57	2:03	2:15	2:30	2:25	2:30	0:05
Russia	1:40	1:46	1:49	1:52	2:17	2:20	2:26	0:06
USA	1:22	1:34	1:40	1:43	2:04	2:02	2:08	0:06
China	1:19	1:17	1:24	1:27	1:45	1:58	2:06	0:08
UK	1:11	1:14	1:19	1:29	1:42	1:54	1:53	0:01
Canada	1:12	1:29	1:29	1:27	1:41	1:48	1:49	0:01

Source: Globalwebindex (2018)

According Globalwebindex (2018:20),“Across the globe, 16-24s are devoting the most time per day to social media – a significant 3 hours1 minute, on average”(Ibid: 20).The main reason for this is the importance of messaging apps to this demographic, as is the centrality of smartphones to their digital lives. But those who are 25-34s are not far behind.

Regarding social media usage habit, as the above data shows, in certain countries, there have still been significant increases in time spent on social media. For instance, the current internet population of Philippines is spending 11 minutes more per day on social media (4:11) than in 2017 (4:00), even though Philippines already boasts the largest time spent on social media out of all countries. Among areas that still have significant increases in time spent on social media is Middle East; countries such as UAE and Saudi Arabia, have seen significant increases since 2017 in time spent (15 and 19 minutes increase per day respectively). The people of South Africa follow by 14 minutes increase.

2.2.2 Facebook Usage Habit

2.2.2.1 Facebook As A Social Media

The number one social media platform facebook, established in 15 years ago, is an American based social networking site invented by Mark Zuckerberg. The company’s mission, as announced on facebook news room (2004), “to give people the power to build community and bring the world closer together”.

Facebook was first intended for university students’ usage. According to Wikipedia, the free encyclopedia (2018) Facebook, an American online social media and social networking service based in Menlo Park, California. Here are some of the face book activities in a very brief manner:

Anne (2018) explained, Zuckerberg created a site that compared the pictures of different Harvard students' faces and allowed users to rate the attractiveness of those pictures - attracting 450 people to vote 22,000 times. However, because Zuckerberg violated the school's policy by hacking into the school's system to acquire photos for the site, it was shut down quickly by the university - within two days. Still, Zuckerberg avoided expulsion. However, Face mash’s success sparked the idea for Facebook - a social networking site where students at Harvard could use their ".edu" email addresses and photos to connect with other students at the school, along with

fellow Harvard College students and roommates Eduardo Saverin, Andrew McCollum, Dustin Moskovitz and Chris Hughes launched a Web site designed to put students in touch with one another, share their photos and meet new people. They called it thefacebook.com, and before long the site became extremely popular on the Harvard campus. After a month, the creators expanded its services to Stanford, Columbia and Yale Universities. But before, 2005, students in 800 college networks across the United States could join the network, and its membership grew to more than 5 million active users. In August 2005, the site's name changed from thefacebook.com to Facebook.

Since 2006, anyone who claims to be at least 13 years old has been allowed to become a registered user of facebook, though variations exist in this requirement, depending on local laws. The name comes from the face book directories often given to American university students.

After 12 years of its establishment—in 2016, facebook announced its ten years plan through Zuckerberg. Zuckerbergin his keynote address outlined his vision, which focused on three main pillars: artificial intelligence, increased connectivity and virtual and augmented reality. In the same year facebook announced a fee-based communications tool called Workplace that aims to "connect everyone" while at work. Users can create profiles, see updates from co-workers on their news feed, stream live video and participate in secure group chats. In March 2016, facebook announced that it reached three million active advertisers with more than 70% from outside the US.

Facebook as at September 30, 2018 has more than 33,000 employees. As facebook itself announced, there are 1.49 billion daily active users on Facebook on average for September 2018. There are also 2.27 billion monthly active users on Facebook as of September 30, 2018 (facebook.com, 2018).

2.2.2.2 Facebook Usage Habit of Youths

Facebook has become a global occurrence and being one of the greatest important means of communication. The facebook has already become an essential part for many youths' daily life. A study conducted by Zeinab, Siti, Bahaman, Jusang and Nurul (2014) reported many participants use facebook daily in regular manner and some of them replied that they were using facebook all the time. For example, one of the female participants had been spending

approximately 5 hours per day checking her facebook account. Other participants eventually spend all their free time on facebook. One of the male participants stated “I used facebook when I first wake up, throughout my workday, during lunch break” (Zeinab, et. al., 2014).

These days, the expansion of internet enabled face book a number one social media platform. As a research summary released by Global social media (2018), the number of internet users worldwide in 2018 is more than 4billion, up 7 percent year-on-year.

According to Cydney (2018), 87% online users are 18-29 years old. Of 18-34 years old, 48% of face book users check their facebook account when they wake up from sleep. A study conducted by Pewresearch (2018) showed one of the social media that the majority of Americans use is facebook. There are signs that facebook is youth focused. For example, as the very well known newspaper published daily—USA Today (2018) issued the reason why facebook bought instagram in 2012 for \$1 billion is to get a fountain of youth.

Previous studies also shows that many youths were using face book more than other social media platforms. Kuss & Griffiths, (2011), more than 68.5% of young adults and teenagers use facebook on a regular basis. As a study conducted by Forrester survey and published on USA Today (2014), nearly eight out of 10 youths reported use facebook. Promisingly for facebook, the youngest users in the survey were the most likely to say they're spending more time on the site.

Beyond the expansion of internet, the number of mobile users in the world spreading out globally played a great role to increase the number of social media users. According to Global social media research summary (2018) the number of mobile phone users in 2018 is 5.135 billion, up 4 percent year-on-year. Internetworldstats.com (2018) showed mobile social media status (Oct.2017-Octo.2018) as follows:

**Figure 3: Name of Usage Percentage
the social media**

Facebook	93.12
Pinterest	2.31
Twitter	2.25
Youtube	1.42
Google	0.34
Instagram	0.21

Adopted from: Internetworldstats.com (2018)

In the present day, mobile phone seems a must for the young generation. If they forget at home, they feel that they are in danger. This is not only by worry about the call it comes from their phone. They worry more because that will be the cause to be off line that hinders them to be connected via social media. These days the mobile phone is the helping hand of youths. Facebook (2018) disclosed 72% of the 13- to 24-year-old survey respondents agree that they can't leave their house without their mobile. Another 60% agree that they would prefer to give up their TV rather than their mobile phone. Responding one of the interview questions in this research, Cameron, 13, a Canadian native said:

Before I had all this new technology stuff, I was usually bored senseless, I didn't know what to do. But now I have my phone I can go on social media and that can use up my time in a different way (Ibid.17).

Facebook as a company has made one research on Facebook usage habit of youths. The study includes youths 13-24 years old in 13 countries. Facebook.com (2018) found that FOBO or Fear of Being Offline that is the new Fear of Missing Out. According to this research, 70% of youths in the study said they have to be connected to use Facebook whenever and wherever they are.

As the result of this research shows, of the youths (11,156 sample population), 79% said they always or mostly use a mobile device while watching TV. In addition to this, 30% of youths preferred to share information to their friends via social media like Facebook. Those who preferred face-to-face approach were 22% followed by 11% text. The result added that the teens and young adults surveyed in this report are surprisingly cheerful even about their future because they believe that social media will enable them successful in the future. These youths also believe that their Facebook usage habit can change the world. More than half of all respondents (55%) agree their generation will change the world (Facebook.com, 2018)

Facebook (2017) analyzed in the UK, France, Germany and the UAE there has been a big growth in beauty conversations among women on Facebook. On Facebook it has been seen 18% increase in mentions of beauty, a 20% increase in mentions of makeup and a 16% increase in mentions of skincare.

Facebook usage habit of youth jumped to addiction. Zeinab, Bahaman, Siti, Jusang and Nurul (2014) explained youths use Facebook than they primarily expected themselves to use the media and Facebook use becoming compulsive. All youths participated in the study reported that Facebook is the most important activity in their lives and starts to control their thinking.

Most youths described they select to stay on Facebook as way of avoiding offline relationships, daily activities or responsibilities. The participants reported that excessive Facebook usage led them to many disorders in their activities and sleep, and led them to change their life style compared to past before overusing Facebook. In this study one of the male participant stated that "I am tired and reluctant after I've started using Facebook." Other participant also said "I ceased many of my routine activities, stayed a hostel most of the day in order to check my Facebook account" (Zeinab, et. al., 2014).

Thus, the researchers are showing usage habit of youths are increasing from time to time and hurting their activities; even when youths want to leave this habit or minimize the time they are spending for, it is beyond their control.

2.2.2.3 Facebook Usage Habit of Ethiopian Youths

It is what we are observing that youths are with their facebook account while they are in transport, in café, in recreational place even while they are in spiritual activities/places.

As the number of internet users and mobile networking is expanding from time to time, the number of Ethiopian youths who use facebook is increasing. When we compare different reports and researches made in different time, we can see how the number of Ethiopian youths who use social media in general and facebook in particular is increasing dramatically.

As to internetworldstats.com (2009) there were 360,000 Ethiopian internet users as of June 2009, 0.4% of the population. According to the Social Mediabaker (2012) there were 902, 180 (three fold of internet user in 2009) facebook users in the Ethiopia, which made it 86 in the ranking of all facebook statistics by Country. When we go one year back— in 2011 as to Social Mediabaker (2011)the total number of Ethiopians facebook user was401,160 June 2011.

Solomon (2014) notified that Ethiopia had about 1.3 million monthly active facebook users, internet penetration rate stood at less than 2%; at that time the social networking statistics showed that facebook penetration in Ethiopia was comparable to the country's Internet penetration. This however was very low as compared to facebook of some African countries, which is 34.63% in Tunisia and 17.16% in Egypt. The largest users were 25-34 years old followed by users in the age group of 18-24 (36.8%). Both age groups took 82% of the total facebook users in Ethiopia.

As to Social Mediabaker (2017), of the total population 16,437,811—15.3% of the total population use internet. 4,500,000 people that are 4.2% of the total population are also facebook subscribers.

According to the Digital in 2018 report released recently, there are 16.4 million internet users in the country with internet penetration at 15 percent. Out of those 3.6 million are active social media users. Africa has seen the fastest growth rate with the number of internet users across the continent increasing by more than 20 percent year on year. The same growth is registered in Ethiopia. A recent report released by Ethio-telecom (2019) announced that the number of Ethiopian internet users reached 19.49 million.

Data on Ethiopia shows that annual growth for internet users is at 37 percent and, like Africa, the number of active social media users is growing by 20 percent. Findings show that majority of Ethiopians access the internet from a mobile device.

As we observe there are people who do not use internet but facebook. This circumstance can increase the number of facebook users than the internet subscribers. It was notified that the facebook penetration of online population in Ethiopia was 141.96% in 2017. This implies that number of people who use facebook is much higher than the internet penetration. (Social Mediabacker,2017). This means that there are people who use facebook but not the internet

According to the research findings, Mebratu (2014), facebook is the most popular and preferred social media among Ethiopian youths. Youths, even that are students and expected to be busy access their facebook account several times a day and most of them spend an average of 1-2 hours per day. In relation to this, over dependence and addiction tendency to the site has been observed on these youths. As Mebratu's finding "Most of the young students in Ethiopia join facebook mainly with a motive to communicate with existing friends and find old ones"(Ibid.102). However, creating an opportunity to enjoy their leisure time and date online,social belongingness, using facebook as a source of news and current events are among the reasons.

As anyone can observe the activities of youths while using facebook is chatting, sharing, making like, and messaging. Agreeing with what we usually see, Meberatu assured this with his research. As to him, the most frequent online activities of the students is chatting & messaging followed by Posting and viewing photos. But he added that "However, they [young students] hardly use the site for education purposes" (Ibid. 102). Regarding the rationale behind youths to join facebook is different. The result of the research indicates that the 31% of the respondents have joined facebook to be in touch with existing friends. 22% joined the site to reconnect with old friends whereas 16% to make new friends and 17% to keep up with news and current events. Furthermore, 8% of them have joined facebook to find someone they can share a relationship with, the rest 4% and 2 % joined the site to interact with people with common interests and because they were invited by others, respectively. This means large number of youths use mainly for personal and socialization purposes but lower for academic purposes.

Using social media as an alternative platform is common all over the world. For this, it is remembered the role of facebook on the late 2010 of the Arab spring which was the effect of the Tunisian Revolution and a series of anti-government protests, uprisings, and armed rebellions that spread across the Middle East. Ethiopian youths also have the habit of using facebook for the sake of politics. Tesfaye (2013) explained that Ethiopian youths use facebook as an alternative platform for the public to discuss politics. In some cases,

“Facebook has also become the only place where people discuss political issues as well as subjects formerly considered as a taboo....Practices such as hate speeches, labeling, extremism and radicalism are seriously affecting the political discussions on Facebook”(Ibid.87and 88).

It is true that in many places we observe many youth in many places usually bent their heads-down using their cell phones and/or PC’s to text, or update their facebook status even they are with others. This implies that youths are ignoring the face-to- face relationship and are coming to be addicted to online relations.

Mebratu (2014) said wasting time and addiction were found with the young generation. He also added, as a result of facebook use, some youths were also exposed to upsetting posts and ‘bad-mannered’ people; as some developed trends such as communicating and meeting with different people; even with people they don’t know who they are and their interest. Feyisa and Mulisa (2018) researched that young students spend equal time for facebook and for their academic activities. If this usage habit is not controlled, it leads to psychological disorder and other problems and generally failure of life.

2.3 Opportunities and Challenge of Facebook

As it is said, everything has its own advantages and disadvantages. Also it is believed that the disadvantage may come from the way we use or the way we think about the thing. As it is known, one of the very basic purpose of technology is to make ease and modernize the life of human. The same thing is true about the social media.

If we ask why social media was invented? It is possible to say to upgrade the integration among people in different point of view. It is clear that the invention of social media is for good that is to create opportunities though it brings disadvantages/challenges later.

As a social medial, facebook has opportunities and challenges. This sub section tries to see the opportunities and challenges of facebook.

2.3.1. Opportunities

Many researchers/ authors have said a lot about the benefit of social media in general and about facebook in particular. There are plentiful opportunities of social media.

The concept of being socially connected is very important for the psychological development of youths. When youths connected via social media they can develop better social skills, feel less isolated, learn about new cultural and societal ideas and issues, bond with their friends, have fun to relax themselves and this enabled them to be ready the next task, be creative and share their own ideas with friends, be better equipped to be active citizens in society, develop real world skills, help themselves to become more independent and learn about world events and current affairs outside of their immediate environment (parents.au.reachout.com).

Christofferson (2016) explained the benefits of social networking in general, which all are applicable for facebook, as follows:

Social media participation also can offer adolescents deeper benefits that extend into their view of self, community, and the world including: opportunities for community engagement..., including political and philanthropic events, enhancement of individual and collective creativity through development and sharing of artistic and musical endeavors, growth of ideas..., expansion of one's online connection through shared interests to include others from more diverse backgrounds... (P. 10-11).

Rajesh (2018) said facebook is arguably the most powerful social media and social networking site out there and it is a very useful and simple to connect with families, friends, colleagues, and enable to meet new people on facebook.

Rajesh added that facebook give the opportunity to have good Business. One can take advantage of facebook to maintain a good relationship with others who identify with certain products. facebook also helps to maximize the brand value and social media presence any business. One can promote a product/service to a highly targeted audience; it also helps to find new clients. This all make the possibilities of making money through this media—facebook.

The other point mentioned as opportunity of facebook by Rajesh (2018) is the advantage of facebook's Timeline gives a completely new look regarding ones personal profile branding. With the facebook Timeline cover, anyone can create a theatrical first impression as the cover picture will quickly tell people what that person is all about. As the researcher of this paper this opportunity of facebook has also inverse implication. Though the dramatic first impression attracts many subscribers and potential clients or friends, from the point of view of other users of facebook, it can be raised the challenge of fake profile.

Prosancons.com (2018) put opportunities of facebook in particular. Charlie (2013) mentioned most of the opportunities mentioned in Prosancons.com in his article entitled "Advantage and Disadvantage of Social networking."

According to Prosancons .com the opportunities of facebook summarized as follows:

1. *Helps to keep in touch*: Facebook is one of the incredible means of keeping in touch with the beloved once from corner to corner in the globe. One can send video chat, message and get updates on real-life events.
2. *Helps to keep in touch*: Facebook helps to share thoughts and ideas with others. One can share not only about him/herself but also can share what is happening in the life of families and friends.
3. *Is convenient means of communication*: It is believed that facebook is a quick and convenient means of communication to people across cities and countries. It is also the cheapest and easiest way to get message out to a large group of people.
4. *Facilitates to build own Journal*: All the updates a user makes to his/her account on photographs, events attended, status updates help to build personal life journal. One can always go back to own timeline and relive the experiences of the past.

5. *Helps for easy setup*: Opening a facebook account and building own profile is very easy. The network is free and easy to navigate through the platform as we interact with others.

6. *Enhances social skills*: Interacting with a diverse group of people through facebook build social skills meet new people and boost self-esteem.

7. *It is educational*: There are different types of forums to discuss and share ideas on a specific area and people can use it as a tool for learning and interact with groups with same interests.

8. *It is used for business*: Every competitive business needs an online presence. Facebook offers a good avenue for businessmen to market, promote, create and maintain a good relationship with the target audience.

9. *Serves as a source for news and information*: Facebook serves as a real-time information update on the latest news in the environment. Even firms utilize it to announce their new products and services.

10. *Provides apps*: There are various free and paid apps one can at his/her disposal. We can use an event application to organize events and easily gather people to attend the event.

Quoting Addis Ababa Communication Affairs Bureau Deputy Head Nesredin Mahmud (2018), as the Ethiopian Herald published in its 23 January 2018 publication, social media like facebook offer the youths with many opportunities, including access to information, extended social networks, and social skills practice, among others. But everyone should also understand its daunting impacts in razing the social fabric and risking national security if it goes unchecked. Next we see the challenges of social media, particularly facebook.

2.3.2. Challenges

It is expected that, like any form of social engagement, social media comes with challenges. Prosancons.com (2018) explained the challenges as follows:

1. *It is time-wastage*: Over one million facebook subscriber cost a significant amount of time reading status updates, chatting, viewing photos, videos, and pages they may not be interested in. The time wasted on facebook can be used to do something productive elsewhere.

2. *Freedom of expression may be abused*: Offensive and inappropriate posts may be posted in facebook

3. *Cyberbullying*: Cyberbullying is the use of digital-communication tools (such as the Internet and cell phones) to make another person feel angry, sad, or scared, usually again and again. Examples of cyberbullying include sending hurtful texts or instant messages, posting embarrassing photos or video on social media and spreading mean rumors online or with cell phones. Over the recent past, cyberbullying has been a major concern to everyone. There are various reported cases where individuals have committed suicide after cyberbullying through the social account.

4. *Very addictive*: A large percentage of teens are addictive to Facebook social features and games. This makes them antisocial as the face to face meetings are replaced by online interactions.

5. *Fake profiles*: People are attacking others by creating fake profiles to damage their reputation.

6. *Identity theft*: There is a high possibility of identity theft from the site.

7. *Annoying adverts*: There are a lot of commercial adverts on the website which sometimes may limit your overall experience in the site.

8. *Frequent updates*: Because there are frequent changes to the site, users need to update their security settings more often to keep up with the updates (Prosancons.com 2018).

Rajesh (2018) when he wrote about the disadvantages of facebook, he said, facebook is time consuming, has a privacy problem, and is full of fake profiles.

Danielle (2017) explained other serious challenges of facebook. As to her feeling being watched is one of the challenges of user of facebook. Mentioning a research conducted and published on New York Times, she said that in perception of being watched results in feelings of low self-esteem, depression, and anxiety. This means bringing negative health consequence is one of the big challenges of facebook.

The other challenges Danielle raised is about privacy issue. The idea of losing privacy does impact emotions and mental health. Many social networking sites such as facebook regularly make changes that require users to update their settings in order to maintain their privacy frequently; it is actually difficult for users how to enable settings for appropriate level of privacy. Because of this, many users do not realize how much private information they are allowing to become public by not re-evaluating settings every time the network makes a change (Ibid.).

A study conducted by Case Western Reserve School of Medicine (2010) showed hyper-networking (more than three hours on social networks per day) and hyper texting (more than 120 text messages per day) correlated with unhealthy behaviors in teens, including drinking, smoking and sexual activity. Hyper-networking was also associated with depression, substance abuse, poor sleep patterns, suicide and poor academic performance.

Feeling of isolation is the other challenges of facebook users. In a study published in 2016 by a researcher at Swansea University, people experienced the psychological symptoms of withdrawal when removed from social media. As people spend increasing amounts of time on social networks, they experience less face-to-face interaction which also makes them more dependent on devices. This creates feeling of Isolation; this by itself can create mental, psychological, emotional and physical problems including depression, anxiety, somatic complaints and many others.

While the above studies show actual correlations between social networking and negative consequences, Danielle (2017) said others argue that there are other challenges of social networking like facebook such as encouraging poor grammar and spelling, allowing the spread of misinformation that may be perceived as fact even in light of evidence to the contrary, exposing children to online predators, decreasing productivity as workers habitually check social networking sites when they should be working, providing information that increases the risk of identity theft and so on.

Tony (2017), said even though all age group of people use social media, it is more harmful for younger users than the older ones. He also added:

The word “addiction” brings to mind alcohol and drugs. Yet, over the past 20 years, a new type of addiction has emerged: addiction to social media. It may not cause physical harms, such as those caused by tobacco and alcohol, but it has the potential to cause long-term damage to our emotions, behavior and relationships (Ibid, no page).

Rajesh(2018) wrote that not Using Facebook List Feature is the challenges for many users. Many people don't use the facebook list feature which enable to hide their information from unknown users, to keep their status update and to how partially disclose a specific group of friends. As other writers Rajesh agree with the time-consuming feature of facebook. Strengthening this point he added that facebook offers many entertainment applications and games which hold much time of users. Besides, facebook chat and facebook video chat are among the time-consuming features of facebook (Ibid.).

The issue of sex is mentioned as a serious challenge of social media users. Dana and Paul (2014) said about this:

“Sexting has received considerable attention in the media. Sexting refers to the sending or receiving of sexually explicit or sexually-suggestive images or video via a cell phone.... Prevalence rates among youth have been found from 4-28% for sending sexts and 13-31% for receiving sexts”(p.75).

As the study investigated, older teens showed the behavior of sexting more frequently. Those with unlimited texting plans and who mainly use their cell phones for entertainment and to combat boredom are more likely to receive sexts (Dana and Paul, 2014).

Ruder, Hatch, Ampanozi, Thali, & Fischer (2011) as mentioned in Dana and Paul (2014) the other problem or challenge is suicide. People share their distress and suicidal thoughts with others. These sites serving as an alternative forum for expressing suicidal ideation, and there are numerous cases of individuals who have shared suicidal intent and plan via social media prior to committing suicide.

Belfort and colleagues (2012) found that

The majority of teens communicated suicidality either verbally or via gestures threatening to harm themselves. However, when they compared teens who shared their suicidality via a handwritten note to those who shared via technology (instant messages, blog entries, emails, postings on social media sites or text messages), they found that the teens who communicated their suicidality via technology were more likely to do so to a peer than to an adult.(p.76)

After agreeing that regular social media usage habit of people is increasing more than ever in an incredible manner, Dana and Paul (2014) explained although there are numerous benefits to social media use for people, there are also several potential risks that may lead to mental health problem and affect the well-being of addicted users. They also advised:

It is crucial that mental health providers be familiar with these benefits and risks in order to more effectively educate and guide patients and families towards only safe, healthy and appropriate use of this media. It is also very important to screen for risky online behaviors and to assess for the psychological impact of these behaviors as a part of a comprehensive psychiatric evaluation (Ibid.79)

Christofferson (2016) summarized that it is known that youths are being affected by their social media usage in both negative and positive ways. Contemporary youth are growing up in a cultural setting in which many aspects of their lives are mediated by Social Networking Sites. Experiences and opportunities of youths are being shaped by their engagement with social media. Christofferson added a systematic review of fifteen studies has proved that social media is not a negative thing though it has challenges.

2.4 Technology and Spiritual Communications

2.4.1 Overview of Technology and Spiritual Communications

It is believed that spiritual communication as a one type of communication has become an important area of interest. People need spiritual foods which are not visible to satisfy their spirit or soul. The ultimate goal of spiritual communication is to connect with God via different channels (like prayer, render spiritual service, keeping commandments of God, listen to the holy

words, almonry) and eternal life in the life after death which will happen at the second coming of God.

In reaching this goal, technology may play a vital role next to the interest of the individual. Technology supported the spiritual world before, is supporting now and will support in the future. Thus, though there are reservations in the issue of technology, the spiritual world is accepting the benefit of technology to expand its principles. In the book *Christianity and...* (Amdehaymanot 2014) mentioned that as Christians are living in this world, they accept and use the benefit of technology; but it underlined that the acceptance of technology depends on by examining the pros and cons of technology towards spiritual communications/activities. The book also said that technology helped the spiritual communication more. Ships helped the expansion of gospel, the print technology served to the reach out of bible. It also added “The benefits and side effects of technology for spiritual communication/ activities depend on how we use technology” (Ibid.160).

The Bible also advises to use the way that enhance and promote religious activities and expand words of God which is very helpful for spiritual communications. St. Paul in his message to Ephesians wrote “Making the best use of the time” Ephesians 5:16. From the first part of the Holy Bible—Genesis to the end that is to Revelation, we observe many uses of technology in the Bible. Just a sample of what we see: Cain built a city (Gen. 4:17), Tubal-Cain made things out of bronze and iron (Gen. 4:22), Noah built an ark (Gen. 6), People built the Tower of Babel (Gen. 11:1-9), King Solomon built a temple (1 Kings 6), the apostle were using canoe and Paul used letters.

There are also verses of holy Bible which talks about creativity what we call now innovation or technology are from God and He allowed human to create new things using the knowledge and wisdom given from Him. Exodus 31:1-6, Psalm. 8:3-6, Proverbs 25:2 are some verses of the holy Bible that support new invention.

The spiritual world believed that because everything a human invents is through God, it accepts and use technology. John 1:3: All things were made through Him, and without Him was not anything made that was made. In addition to this, it is believed that, according to the spiritual world, human has freedom of doing anything, but he has to decide which is useful or not. In this

regard it is said, *“All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be dominated by anything”* (1 Corinthians 6:12).

These days, different churches use social media like facebook, satellite television, applications, and online magazines etc for the enhancement of spiritual communication between them and their congregations.

It is believed that religious communities and all of the relationships therein are registering remarkable results. Technology is creating greater symmetry in relationships between the main stakeholders of spiritual communication—clergy and congregants. It also encourages greater institutional transparency. Though this is a positive outcome of technology, while others such as distractions within interpersonal interactions and the search for meaning, may be causing challenges (Geoffrey and Joshua, 2014).

No matter one’s feelings about the interaction of religion and technology, religion is being pushed and profoundly changed by the technological advances of this time and merits greater study (Ibid.). Information technology can be mentioned among the rest.

In the contemporary spiritual world Church leaders give emphasis to technology to reach out more worshippers and to attain the present ones. These leaders believe that church should use technology. According to the 2011 Tyndale University College and Seminary survey (mentioned in Andrew C, 2017) 35% of church leaders believe that churches are too focused on technology, 13.6% believe that there are more important things to focus on than technology. 11.5% believe that technology distracts people from worship. Pope Francis has claimed that the Catholic faithful for using their mobile phones during Mass. BBC reported the Pope said that it made him sad when many phones were held up, and even priests and bishops were taking photos in that spiritual activity. The Pope also said "It's so sad when I'm celebrating mass here or inside the basilica and I see lots of phones held up - not just by the faithful, but also by priests and bishops! Please!" (BBC, 2017).

Andrew (2017) it seems true that some products of technology weaken spiritual communications/activities. Andrew (2017) complained on the use of video technology. As to him, this technology is making at-home church attendance increasingly available to congregations. These days, many people are asking the question: “Why go to church when I can

watch it online in my pajamas?” He also added though technology enables email marketing, church management software, and the automation of various administrative tasks, but if it prevents people from interacting with each other and physical attendance, it blocks deeper human relationships and God-human connection as attending physically and online have big differences in spiritual communication.

In the book *Christianity and...* (2014) explained some people may think that Christianity is permissivity and Christians are primitive who do not want to use technology. It is believed that technology is vital for spiritual communication unless it is used for the sake of doing sin. The book also said

When spiritual uses technology they should ask the following three questions:

- 1. Why I use that technology? What the benefit I may get to make easier my life and keep my spiritual life*
- 2. Is this technology may hurt others directly or indirectly?*
- 3. Is this technology is allowed by God to use (Is it not hated by God?)*
(Ibid.161).

To sum up this section, in the contemporary spiritual world, spiritual institutions are using technology for their spiritual communication and activities. They are using it as a tool to spread their principles, to preach words of God, to attain their congregations and to attract the new worshippers. On the other hand, though they are using technology in different ways, they also have fears that technology may hinder the relationship between the institutions and the individuals as congregation prefer to stay home to attend physically in the worshiping places.

In general, it is believed that technology is supporting spiritual communication and the Holy Bible support to use it as the source of knowledge and wisdom is God. According to different authors and church officials, it is not evil to use technology, what matter is how we use technology. In his article entitled “How should Christians engage with technology?” Andy (2013) said “Technology is neither overwhelmingly good nor inherently evil – it’s how we USE it that counts.”

2.4.2 Social Media and Spiritual Communications

As other types of communication, spiritual communication and the social media have strengthened their relationships. Currently, as we usually observe, the social media is coming an alternative forum for spiritual activities and communications for both the spiritual individuals and institutions.

Charlie (2015) said though it promotes hyper-individualism that can undermine the churches' spiritual goals, in enhancing the churches' community, the social media is more useful than the conventional ones.

According to Charlie (2015) there are four ways Churches using the social media for spiritual activities:

1. Communicating With Members

Churches use social media as a tool for communicating with existing members. Members or potential members can access sermons, listen to podcasts, connect with other church members or view photos from the most recent church event. In this way churches can communicate all members including the potential ones.

2. Disseminating Information

Churches use social media to disseminate their message out and, in some cases, encourage open dialog. This is accomplished through a variety of methods like tweeting a daily message or Bible verse, broadcasting regularly scheduled podcasts, uploading videos of sermons or other spiritual teachings and sharing blogs written by the minister or other church leaders. Using these tools can help to keep the church relevant to members. Churches that fail to embrace the technology may be viewed as out of touch with the modern era.

3. Growing Membership

Reaching new members and generating funds is the other use of social media for churches. As growing member is one of the major tasks of churches they use the social media than ever. To reach new members churches the spiritual institutions create user groups on sites like facebook,

some churches have created special interest groups in an effort to reach a specific demographic - such as teens for a youth ministry. In addition to this, churches meet social media users when users need their advice online. The goal of this is to focus on real-time online communication with people struggling with family-related issues.

4. Fundraising

Churches, like other nonprofits, are finding social media is an excellent way to increase funding for ongoing expenses or special projects. The social media is easy ways to donate. Churches post what they need, users respond with financial gifts (Charlie 2015).

In connection with spiritual communication, the social media is an alternative forum for different issues related with spiritual activities. Dimka (2016) called the social media is a ground for a Battle of Ideology. According to him, even different belief of the same religion followers makes the social media a ground for ideological battle. In the other way, like politics hot religious issues usually raised in the social media. Sometimes people may preach about themselves than to preach the churches. This may initiate followers or others to respond aggressively; this may start a battle on the social media land escape in the name of religion or spirituality.

Besides, it is a Challenge for Stable Spiritual Life of People. Especially young people, because of their age, may be confused with what they see from the social media. They may follow bad examples due to frequent usage habit of the social media. They may be invited to make sin; the different posts they may see and read make them confused and disturb their stable spiritual life and communications.

Peoples also need to use the social media for their spiritual need. They are eager to show what they religion is and need spiritual communication with their friends or followers. The Pew Research Center conducted a survey in 2014 as mentioned in Salem (2016) asking 3,217 adults if they had engaged indifferent kinds of religious activity during the previous week. The study reported that 20 percent of Americans share their religious faith on social networking sites. The study also found that nearly half of Americans had seen someone else in the previous week share something about their religious faith online. In the Pew Research Center study, some spiritual youths' opinion is included in the study:

“Social media is used to express ideas. I post about current events, social occurrences, politics, sports, my day-to-day life and various other topics. Religion is no different;” ...“I post about Islam as much as possible.” In addition, Ziadeh said. “I feel a sense of community with other Muslims when sharing posts because it’s a way of reminding each other the importance of being a good believer and obtaining a close relation with God”(Pew Research Center,2014:10-11).

The Catholic Church put social media as a strategic media for spiritual communication. In the Association of Member Episcopal Conferences in Eastern Africa (Association, 2014 as mentioned Tarimo in 2016) Strategic Pastoral Plan 2014-2024, the Association had given a special focus on promoting the use of media for evangelization.

Tarimo (2016) disclosed that 90% of the youths surveyed in one of the Diocese (the Catholic)of Tanzania have indicated that, youths have used social media to share faith. Only 10% acknowledged to have not used social media to communicate issues of faith.

Despite its limitation like preventing congregations from physical presence, it is coming clear that spiritual institutions are using the social media for their spiritual communications. Some of these institutions are taking the media as strategic tool to increase membership and strengthen their relationships with members and the potential ones.

2.4.3 Facebook for Spiritual Communications

In the previous sub section it is discussed that how the social media is serving the spiritual communication in general. This one tries to see facebook, in particular, for spiritual communication.

Though people may feel that facebook is insignificant for religious issues, we daily observe that how it is important related with religious communication. The Catholic Church put social media as a strategic media for spiritual communication. In the Association of Member Episcopal Conferences in Eastern Africa (Association, 2014 as mentioned Tarimo in 2016) Strategic Pastoral Plan 2014-2024, the Association had given a special focus on promoting the use of media for evangelization.

Janet (2018) advised that because different churches have social media platform like facebook people should be familiar with spiritual-oriented pages for their personal and spiritual growth and to faraway from evils and learn goods. There are people of all faiths whose posts inspire. Also, to share gospel, related posts and any other spiritual services or activities, facebook is an effective way of communication.

In her article entitled “7 Tips for Youth After Their Social Media Fast” Janet (2018) explained:

Different people use facebook to disseminate [spiritual messages].I have a friend I admire from another faith. She consistently posts photos of her church and what she’s doing with them. If they have a fundraiser, she posts about it, I’m inspired by all the things she’s involved in (No page).

According to Russell (2018), while facebook is a great place to stay closely connected with best friends and family members, he encourages people to add spiritual messages with what they do online. As to him, this kind of spiritual communication with this media is purposeful and helps friends to be attracted to God and God’s Kingdom.

Russell , who has spent the past 25 years actively involved in ministry through pastoring, church planting, writing, Christian radio, and special speaking around the country and in seven different countries, put the following ways of how people can use facebook for spiritual communication:

1. Create a group page for the church or ministry.
2. Train church members to “check-in” on facebook when they arrive at church (via their mobile devices).
3. Regularly create events for the church for which you can invite friends.
4. Send friend requests to guests who have connected with the church.
6. Connect with the greatest ministries that are represented on facebook and then like and share their status updates on your own facebook wall.
7. Create light touches by liking or commenting on your friends’ pictures

and status updates.

8. Maintain balance with your profile by continuing the personal side of facebook along with your ministry focus.

However there are opportunities to use facebook for spiritual communication, there are also negative consequences of using this media to spiritual activities. Michael (2014) identified the following shortcomings of facebook

1. Short attention span/limited learning style: Facebook encourage only a short and limited learning approach. It unable preacher to give a long sermon as they do in the face to face approaches in churches.
2. Lack of Physical Presence: Facebook discourage the physical presence of congregation in a worshipping place because worshippers can get every message via facebook.
3. “Surfacey” interactions/artificial relationships: in using facebook, the people might feel more connected, but they can really be more distant, at least from who they really are. In contrast, true spiritual person requires that engage with people as the person really are. People act via facebook as if they are righteous. This artificial relationship hurt the congregations when they know who these people are.

According to Religion News Service, mentioned in Charlie (2015) declared the Vatican has not set up a facebook page for the Pope due to the complication of monitoring negative comments, however a few community pages dedicated to Pope Francis on facebook. This shows that spiritual institutions are using facebook for spiritual communication by considering and taking care about the disadvantages of facebook.

2.5 Facebook and Ethiopian Sunday School Youths

2.5.1 History of Ethiopian Sunday Schools

As has been posted in the Ethiopian Orthodox Church official website— <http://eotcmk.org/e/en/>, Ethiopian Orthodox Church Sunday schools for youth was begun to be founded commencing from 1936. Those young spiritual followers who used to attend their religious education in the holy trinity cathedral school had established an association named “Trinity Association”. This

was established for male followers only. However, after some years the cathedral administration allowed young female followers to establish their own association.

Female followers began to study the church spiritual songs and commenced to sing in the church after Holy Communion. This was an interesting event for the church clergies and servants and began to encourage the founded associations. The objective of the established association was the following:

- to learn and preach the doctrine of the church,
- to carryout humanitarian activities,
- to preserve the canon of the church,
- to enable young female followers to provide spiritual service without any fears and to preach the community.

Starting from the establishment of Miscaye hzunan Church spiritual service was able to attract the attention of Teferi Mekonene and Etegemenen students. Because of this, in every Sunday a considerable amount of students began to attend spiritual service at the church. Some of the followers also began to provide a voluntary service for the church. Strengthening their unity the spiritual young followers requested to establish a Sunday school. Following this the very famous Sunday school called “Temero Mastemar” was founded in 1939.

Next to that trinity spiritual college was established in 1942, gospel messengers founded Sunday school. The Sunday school associations expanded to Taeka Negest Bata Lemariam and St. Gabriel, to Genet Tsige Menagesha St. Giorgis as well as to other big monasteries and churches found in Addis. Beyond that it expanded to the Teklay Gizat cities and districts holding the name and title of the church and with a special neck names. Abune Tewofilos who was an administrator of Holy Trinity Cathedral in 1936 accepted the objective of the Sunday schools and provide all the necessary support for the expansion of the Sunday schools. In addition to that he has exerted the required effort to keep the sustainability of the Sunday school.

2.5.1.1 Amdehaymanot Sunday School

In Ethiopia, especially in cities and towns, every respective church has its own Sunday school. Among the churches St. Gebrel (GebiGebrel) monasteries located around palace have Sunday school, namely Amdehaymanot Sunday School.

The reason why this Sunday school is selected for this research is the Sunday school is very well known in its strong spiritual activities. Amdehaymanot Sunday School which is established in 1965 and found under MenbereMengest St. Gebrel Monastery, is famous in its dogmatic sermon. As it is mentioned in the Ethiopian Orthodox church Official website, Amdehaymanot Sunday School is one of the oldest Sunday schools, and it is very well known in keeping the dogmatic belief of the church.

As a young and a contemporary generation, members of Sunday school youths use facebook in different circumstances and purposes. The spiritual youths use the social media to promote their church belief and discipline; they use it to respond the questions of other worshippers, to condemn those who insult their church and beliefs etc. They also use the media while they are in spiritual activities which may show that they are attracted more by the social media than the spiritual activities. These, generally, show that using this social media has challenges and opportunities in the spiritual communications of spiritual youths.

2.5.2 Facebook Usage Habit of Sunday School Youths

Like other young generations, Sunday School Youths also use facebook for their personal activities. In addition to their personal activities, they use the media for spiritual activities/communications. Today, different Sunday Schools in Ethiopia have their own facebook accounts as an institution for the sake of spiritual activities and communications. Among Sunday Schools that have facebook account Amdehaymanot Sunday School of St. Gebrel Monastery (GebiGebriel), GeneteTsege Sunday School of AradaGiorgis Church, and YekaDebresalme Sunday School of Yeka Mikael Church.

The book Christianity and... (Amdehaymanot 2014), (the book consists of the issue of economics, social life and technology from the point of view of spirituality) explained how

Sunday school youths use facebook. According to the book, as an opportunity spiritual youths use facebook for the following reasons:

1. For the Expansion of Gospel—Words of God: Based on the Bible verse Matthew 5:16 “Let your light shine before others that they may see your good deeds and glorify your Father in heaven.” spiritual youths are using facebook as an alternative forum for gospel. As the book added, many can return those who left the church and retain member of churches via facebook preaching. The book also said that again those who follows words of God which says “What I tell you in the dark, speak in the light; what is whispered in your ear, proclaim from the house tops.”(Matthew 10:27) are trying their best to be get spiritual price from God by preaching word of God to save people from Satan and sin.
2. For Spiritual/Religious Information Exchange: Sunday school youths are using facebook aggressively for information exchange. For example, informed the member of the churches about the danger of those who are called “Tehadeso” who believed that the Ethiopian Orthodox Church should be renewed, spiritual youths played a vital role in saving the church and members to save themselves and their respective Churches. Regarding disseminating information through facebook, the book said that cost of advertisement, like for invitation letter preparation and the cost to send the letter to the concerned party, is reduced a lot. In addition to this, to declare the problems of heritages of the Church, the commencement of fasting like lent and holidays of the churches, etc the spiritual youths are using the media as much as they can.
3. To Strengthen Spiritual and Social Relationships: Those who were in spiritual activities in Sunday Schools and disappeared are found through Facebook. Here, the Egypt Orthodox Church Archbishop of South America advised that when we get our past spiritual friends via social media we have to take care of them because we may not have enough information about those friends; they may be out of our religion and may not go with our religious principles.

Social relationships may bring strong relationships spiritual relationships. People may express their condolence on the mourning of anyone; they may say congratulations for different occasions, and say happy birthday on the anniversary of their friends. This may pave the way to create strong spiritual communication with friends.

The book also explained that youths are using Facebook to do good things like fundraising program for those who are sick, share the posts to find someone lost from family.

Though facebook is being used for spiritual activities, it is used for unlimited time or in addicted way; these lead spiritual youths to evil acts. Amdehaymanot 2014 explained that

Spiritual youths who are participating in Sunday School services allocating more time to use facebook; but when someone from the church asks them why don't they participate in the spiritual activities as needed, they say they have no enough time to serve the church but they can allocate more time for facebook(p.175)

The book also explained that the some youths are being hurt by unlimited use of facebook. According to the book, these Sunday School youths are wasting their time. They may stay up to 1am to 2am after the mid night. This leads them to be harmed by lack of sleep. Moreover,

This bad usage habit of spiritual youths is leading them to not to participate in the Sabbaths Mass service of the church because they use facebook up to 2am and then sleep. How can they wake up early in the morning on Sundays for Sabbaths Mass service? (Amdehaymanot, 2014:175).

Addis Guday Magazine of the October 2011 as mentioned in the book Christianity and... (Amdehaymanot 2014) stated that facebook is the way to break one of the ten commandments of God—you shall not commit adultery. It added “In one of the towns of England, because youths are committing adultery with their facebook friends, facebook is coming as one of the reasons for the expansion of venereal diseases.” (p.176)

James—a divorce lawyer and an author (2018) in his article entitled “Facebook: a Cheating Machine” said, among a divorce cases that he handles two or three cases per week have a feature infidelity that started or was made easier to perpetuate by facebook. James strongly believes that facebook is a way to adultery for all types of people. According to him facebook is a foreplay that means it is sexual simulation that takes place before intercourse.

Of course, youths including the spiritual ones are also exposed to chat with people about sexual issues that are dirty messages or sexting. According to kidshealth.org Sexting (or "sex texting")

is sending or getting sexually explicit or suggestive images, messages, or video on a Smartphone or through the Internet. Sexting includes sending: mistakenly ero incorrectly

- nude or nearly nude photos or selfies
- videos that show nudity, sex acts, or simulated sex
- text messages that propose sex or refer to sex acts

Christianity and... (2014) stated that spiritual youths may be exposed for adultery in different kinds: in thinking, words and also in practice because of facebook. Because they are shy or spiritual they may not talk to opposite sex to ask and to commit adultery. They may facilitate everything which enables them to commit sin and take an appointment.

Surprisingly, uncontrolled usage habit of spiritual youths is coming to danger to churches. As Associated Press reported (October 2013) in Macedonia where three –fourth of its people is Orthodoxies, spiritual youths those are using facebook and have close relationships with monks and priests have started repent their sins through facebook which is absolutely contradict with Luke 17:14 which says “Go and show yourselves to the priests.” This implies that misuse habit of facebook by spiritual youths is leading Churches to deviate from its canon. If it is not controlled what will come next? Because of this circumstance the Macedonia Church strictly banned her priests not to use facebook.

As it is mentioned above and seems true, facebook has numerous opportunities for spiritual youths liketo spread spiritual preaching, strengthening their spiritual life and to have strong spiritual integration with people. In the mean time the media is sharing more of these youths’ time and weaken their spiritual activities and life. It is also leading them to sins like sexting under the mask of social integration and using technology. There are also signs that the future challenge of Churches in connection with facebook may reach up to forcing them to deviate from their canon.

2.6 Theoretical Frameworks

The last section of the literature review part discusses the theoretical foundation of this study. This study uses three communication theories: the Media Dependency Theory, the Uses and Gratification Theory and the Technological Determinism Theory.

2.6.1 Media Dependency Theory

According to Encyclopedia Britannica, media dependency theory is a systematic approach to the study of the effects of mass media on audiences and of the interactions between media, audiences, and social systems. It was introduced in outline by the American communications researchers Ball-Rokeach and DeFleur in 1976.

The theory states that the more dependent an individual is on the media for having his or her needs fulfilled, the more important the media will be to that person. DeFleur and Ball-Rokeach (1976) described dependency as the correlating relationship between media content, the nature of society, and the behavior of audiences.

A main focus of the theory is the relationship between media and audiences. In general, the extent of the media's influence is related to the degree of dependence of individuals and social systems on the media. Two of the basic propositions put forward by Ball-Rokeach and DeFleur are: (1) the greater the number of social functions performed for an audience by a medium (e.g., informing the electorate, providing entertainment), the greater the audience's dependency on that medium, and (2) the greater the instability of a society (e.g., in situations of social change and conflict), the greater the audience's dependency on the media and, therefore, the greater the potential effects of the media on the audience.

Individuals should become more dependent on available media if their access to media alternatives is limited. The more alternatives there are for an individual, the lesser is the dependency on and influence of a specific medium, (Sun et al., 1999).

The theory was criticized by the role of media during unrest arises. It is also criticized that the theory may be difficult to prove scientifically or experimentally.

2.6.2 The Uses and Gratification Theory

Uses and Gratification Theory is an approach to understanding why and how people actively seek out specific media to satisfy specific needs. The driving question of UGT is: Why do people use media and what do they use them for? UGT discusses how users deliberately choose media that will satisfy given needs and allow one to enhance knowledge, relaxation, social

interactions/companionship, diversion, or escape. It assumes audience members have active role in interpreting and integrating media into their own lives.

As mentioned in wikibooks.org, Katz, Blumler, and Gurevitch (1974) put the following five basic assumptions of the theory:

1. The audience is conceived as active, i.e., an important part of mass media use is assumed to be goal oriented ... patterns of media use are shaped by more or less definite expectations of what certain kinds of content have to offer the audience member.
2. In the mass communication process much initiative in linking need gratification and media choice lies with the audience member. This places a strong limitation on theorizing about any form of straight-line effect of media content on attitudes and behavior.
3. The media compete with other sources of need satisfaction. The needs served by mass communication constitute but a segment of the wider range of human needs, and the degree to which they can be adequately met through mass media consumption certainly varies.
4. Methodologically speaking, many of the goals of mass media use can be derived from data supplied by individual audience members themselves- i.e., people are sufficiently self-aware to be able to report their interests and motives in particular cases, or at least to recognize them when confronted with them in an intelligible and familiar verbal formulation.
5. Value judgments about the cultural significance of mass communication should be suspended while audience orientations are explored on their own terms. (p. 15-17).

They also said that uses and gratifications theory suggests the vast audiences who access this medium do so to gratify certain needs. Media choices are purposeful and intended to meet individual needs and desires

As explained in wikibooks.org the researcher IenAng criticized uses and gratifications approach in such three aspects:

1. It is highly individualistic, taking into account only the individual psychological gratification derived from individual media use. The social context of the media use tends

to be ignored. This overlooks the fact that some media use may have nothing to do with the pursuit of gratification - it may be forced upon us for example.

2. There is relatively little attention paid to media content, researchers attending to why people use the media, but less to what meanings they actually get out of their media use.
3. The approach starts from the view that the media are always functional to people and may thus implicitly offer a justification for the way the media are currently organized (cited by CCMS-Infobase, 2003).

Gratification Received from Use of Facebook Groups

1. Socializing: Youths interested in talking and meeting with others to achieve a sense of community and peer support on the particular topic of the group
2. Entertainment: Youths engaged with the groups to amuse themselves
3. Self-Seeking: Youths maintain and seek out their personal status, as well as those of their friends, through the online group participation
4. Information: Youths used the group to receive information about related events.

2.6.3 Technological Determinism Theory

The theory was developed by Marshall McLuhan in 1962. It explains that individuals learn and feel and think the way we do because of the messages they receive through the current technology that is available. Technological Determinism state that media technology shapes how we as individuals in a society think, feel, act, and how the society operates as we move from one technological age to another (Tribal- Literate- Print- Electronic- Social media). Social media brought about by emerging technology requires people to listen and engaged often. People then interpret the messages sent to them from social media in their everyday life.

Wikipedia.org also explained that society's technology determines the development of its social structure and cultural values. Technological determinism tries to understand how technology has had an impact on human action and thought. The theory believed that changes in technology are the primary source for changes in society. When medium is changed, it is known that the way the society communicate changes. Rita (2011) agreed that,

If the medium is impersonal like mobile phone, the message too is impersonal. This theory is objective in that everyone will act and feel the same no matter what the medium they are using provided that they are using the same medium. Values are not involved because evidence is seen strictly through observation. The theory explains that when new systems of technology are developed, the culture or society is immediately changed to reflect the senses needed to use the new technology (p.34).

Criticizing this theory, Langdon Winner (1986), said what matters is not the technology itself, but other systems like the social and economic system in which it is entrenched.

CHAPTER THREE

III. RESEARCH METHODOLOGY

3.1 Research Design

According to Kothari (2004) “A research design is the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data” (p.31). It is also the organization of circumstances for collection and analysis of data in a manner that aims to combine relevance to the research purpose. Questions of where, when, how much, by what means have to be answered in a research design.

Preparation of the research design needs special care. If the research design is not well prepared all the research activities will be in danger; and the result of that research can mislead those who use the outcome of that research. Thus, preparation of the research design needs special care.

Among the three main types of research design methods that are quantitative, qualitative, and mixed methods, this research uses the mixed one that is using both the quantitative and qualitative research designs; both are discussed here under in brief.

According to Center for Innovation in Research and Teaching—CIRT.com (2013), quantitative method is used to examine the relationship between variables with the primary goal being to analyze and represent that relationship mathematically through statistical analysis. Following is a list of characteristics and advantages of using quantitative methods:

- The data collected is numeric, allowing for collection of data from a large sample size.
- Statistical analysis allows for greater objectivity when reviewing results and therefore, results are independent of the researcher.
- Numerical results can be displayed in graphs, charts, tables and other formats that allow for better interpretation.
- Data analysis is less time-consuming and can often be done using statistical software.
- Results can be generalized if the data are based on random samples and the sample size was sufficient.
- Data collection methods can be relatively quick, depending on the type of data being collected.

- Numerical quantitative data may be viewed as more credible and reliable, especially to policy makers, decision makers, and administrators.

As the research is examining facebook usage habit of spiritual youths, this researcher want to determine the link between facebook and whether or not spiritual youths use the media. It also asks “how many” and seeks to confirm a hypothesis. In addition to this results will provide numerical data that can be analyzed statistically as the researcher looks for a correlation between facebook and spiritual youths. The data can be used to look for cause and effect relationships and therefore, can be used to make predictions. Generally speaking because in this research, results are expected to be documented using objective language, to ask closed-ended questions that give quantifiable answers, put data in numbers and statistical data this paper, along with qualitative approach, is expected to use the quantitative one.

Observation and survey questionnaires employed in this research. Vanderstoep and Johnston (2009) stated that in quantitative approach survey, interview, observation as well as questionnaire are the common tools to collect information.

A qualitative method is the second method this research uses. As it is known, qualitative methods are used to explore the meaning of the peoples’ behavior. Creswell (2009) qualitative research is interpretative research with the inquirer typically involved in a sustained and intensive experience with the participants.

According to Kothari (2004), a qualitative methodology is a composite of philosophy, concepts, data-gathering procedures, and statistical methods that provides perhaps the most thoroughly elaborated basis for the systematic examination of human subjectivity.

Mack, Woodsong, Macqueen, Guest, and Niamey, (2005) explained qualitative approach provides information about the human element of an issue like contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals. They add the qualitative methods make out intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, and religion.

Mack, et al (2005) suggests that, using quantitative with qualitative research that is mixed approach can help to interpret and better understand the complex reality of a given situation and

the implications of quantitative data. This is one of the reasons of this researcher why he has decided to use the mixed research method.

The purpose of this study is examining the facebook usage habit of spiritual youths with its challenges and opportunities. It also sees how facebook has become an alternative platform for spiritual communications. This means the study specifically emphasizes on how spiritual youths particularly Sunday school students are benefited and harmed from this media and their usage habit. Thus, as mentioned above because it is advisable to use qualitative methodology to examine issues like habit, behavior, emotions and opinions of such subgroups, qualitative approach is selected as one of the methods used in this study.

3.2 Research Instrument

A research instruments are instruments used in gathering data. They are also called fact finding strategies. To have an effective research instruments, the instruments have to be valid and reliable. Thus, this study employed survey questionnaire which consists of a combination of both open ended and closed ended questions and unstructured observation.

3.2.1 Questionnaire

Mhaye (2016)questionnaire is a data gathering instrument mostly used in normative surveys and systematically prepared form or document with a set of questions knowinglyprepared to obtain responses from respondents for the purpose of collecting data or information. Questionnaire contains a systematically compiled and well organized series of questions intended to elicit the information which will provide insight into the nature of the problem under study.

Questionnaire can be open –ended or close –ended or a combination of both. However, combinations of both were distributed for the respondents of this study. Structured questionnaires as to Kothari (2004, p.101) are those questionnaires in which there are definite, concrete and pre-determined questions. The questions were presented with exactly the same wording and in the same order to all respondents. Option was taken to this sort of standardization to ensure that all respondents reply to the same set of questions. Finally, the questions were distributed for the 178 respondents in person.

According to Kothari (2004), because its cost for preparation, distribution and collection is low; it is free from the bias of the interviewer; answer of the respondent is own word, respondents have adequate time to give well thought out answers; etc., using questionnaire has many advantages. Thus, this method was employed to collect information from the target population of the study by considering the above advantages.

3.2.2. Observation

Observation is one of the very important methods of data collecting techniques. It is the most commonly used method especially in studies relating to behavioral sciences. Observation is the act of watching individuals, events or situations, behaviors, etc, the way they occur in nature in order to collect data.

According to Kothari (2004) though the method has its own limitation, if it is taken carefully, observation can be a very good tool to observe what is happening really. Among the advantage observation has: it helps to reduce subjective bias if observation is done accurately, give the real information and the information obtained under this method relates to what is currently happening— not the past and the future

In case the observation is characterized by a careful definition of the units to be observed, the style of recording the observed information, standardized conditions of observation and the selection of pertinent data of observation, then the observation is called structured observation. But when observation is to take place without these characteristics to be thought of in advance, the same is termed as unstructured observation (Ibid.). Therefore, this study employed unstructured observation which enables a researcher to observe and monitor all aspects of the phenomenon that seems relevant to the problem.

Observation as a research instrument has two types— participant and non-participant observation. Mhayee (2016) said, in participant type of observation the researcher lives as a member of the subjects of the study while observing and keeping notes of the attributes of the subject. Here, the researcher can directly experience the phenomenon being studied. In the non-participant observation the researcher does not present as a member of the study. In this case

what the researcher only do is watching the subjects of his study. Kothari (2004) agrees with this and called non participant observation disguised observation.

In this research paper the combination of both participant and non-participant (disguised) observation were employed. This is because, the researcher has had a facebook account with about 200 facebook friends of which many of them are Sunday School students and he is a member of Sunday School since childhood. The researcher believes that this has helped him to observe the activities of spiritual youths in facebook. This makes the researcher a participant observer. Furthermore, the researcher has communicated and researched on some individuals and groups secretly by sending some posts and registering their responses (for instance by chatting and following) without announcing that he is researching, which makes him a disguised observer. The combination of the two types of observation was in fact found very helpful in understanding multiple issues in relation to facebook usage habit of spiritual youths use.

3.3 Validity and Reliability of Research Instruments

3.3.1 Validity

Validity is an important concept in research. Validity simply means that a test or instrument is accurately measuring what it's supposed to. Validity refers to the accuracy of an assessment -- whether or not it measures what it is supposed to measure. According to Mugenda et al (1999), validity is the accuracy and meaningfulness of inferences, which are based on the research results. Hence, the extent to which the scores from a measure represent the variable they are intended to. In this research, the instruments used will be validated in terms of content validity. The content related technique will measure the degree to which the question items reflect the specific areas covered.

3.3.2 Reliability

Reliability refers to the extent to which assessments are consistent. According to Mugenda et al (1999), reliability is the ability of a research instrument to consistently measure characteristics of interest over time. Hence, reliability is the degree to which a research instrument yields consistent results or data after repeated trials. The researcher believed that because the instrument used in this research is according to the principles of research, data is assumed to be reliable.

3.4 Sampling Technique and Size

3.4.1 Sampling Technique

A sample is a subset of a population that is used to represent the entire group as a whole. Gay (2011) said the purpose of sample is to estimate unknown characteristics of the population. Sampling therefore is the systematic process of selecting a number of individuals for a study to represent the larger group from which they were selected.

In this study, any youths who is a student of the Sunday school and has a facebook account was given an opportunity to be included in the sampling frame and to participate in this study. However, since the study focuses on examining the usage habit and related challenges and opportunities of facebook on spiritual youths, individuals who have facebook accounts and real experience of using facebook were the most important subjects of this study. The researcher has believed that random sampling is not the best sampling techniques for this study and used a non-probability sampling method.

According to Gay (2011), the idea behind qualitative research is purposefully select participants or sites that will best help the researcher understand the problem and the research question. This does not call for random sampling or selection of a large number of participants and sites.

3.4.1.1 Non-Probability Sampling

Non-probability sampling, involves selecting participants using methods that do not give every individual in a population an equal chance of being chosen. Kothari (2004) said under a non-probability sampling the researcher purposively chooses a few out of the many but ensure that they are typically representative of the whole. Participants are selected based on characteristics they possess or their availability to participate.

In this study, therefore, participants were selected based on their spirituality and usage habit of facebook. Under non-probability sampling technique, the researcher employed convenience sampling method where these participants suggested other participants, in a manner of snowball sampling method.

3.4.1.1.1 Convenience Sampling

This type of non-probability sampling involves using participants in a study because they are convenient and available. According to Vanderstoep and Johnston (2009), convenience sampling often involves people whom the researcher knows or people who live close to the research site in this study; the researcher has approached participants from the facebook friends who were active in spiritual activities.

3.4.1.1.2. Snowball Sampling

Snowball sampling may be defined as a technique for gathering research subjects through the identification of an initial subject who is used to provide the names of other possible participants. The researcher doubts about some spiritual youths who are addicted in facebook but do not want to be assumed as they are using facebook. To have more reliable result, the researcher needs the help of other participants of the study to address other spiritual youths who might be eligible to participate. Vanderstoep and Johnston (2009) briefed that Snowball sampling is a useful technique to pursue the goals of purposive sampling in many situations where there are no lists or other obvious sources for locating members of the population of interest, but it does require that the participants are likely to know others who share the characteristics that make them eligible for inclusion in the study. Here, the researcher requested those who are initial participants to suggest other spiritual youths who use facebook in a consistent manner.

3.4.2 Sample size

According to the Ethiopian Orthodox Church Addis Ababa Diocese official website, one of the first Sunday Schools in Ethiopia is Amdehaymanot Sunday School where this study has taken a sample for the research purpose.

The Sunday School, according to the Sunday School's members and relations committee, now, excluding child members, there are about 400 active youth members in the Sunday School. This means the number of total population for the study is 400. In order to determine the sample size, the researcher use Taro Yamane (1967) sample selection method with a probability of 95 % free error.

$$n_0 = \frac{N}{1+N(e^2)} = \frac{400}{1+500(0.05^2)} \approx 178$$

Where:

n_0 is the sample size,

N is the total population size,

e is the level of precision

Based on this method, a total of 178 samples which is 44.5 % drawn from the total population.

3.5. Method of Data presentation and Analysis

This research has employed mixed techniques. Using SPSS software, the data gathered by questionnaire presented by numbers, percentage, cross tabulation and statistics. Beside findings from observations has analyzed and explained appropriate words. Therefore, the raw data gathered by the two research instruments—observation and questionnaire has presented in numerical and interpretation methods.

CHAPTER FOUR

IV. DATA PRESENTATION, ANALYSIS AND DISCUSSION

This section of the study, in general deals with the presentation, analysis and discussion of the data collected from the samples. As one of the research instruments of this paper is questionnaire, data collected through this instrument is presented, analyzed and interpreted in different forms. The result of observation which was intended to see the practical facebook usage habit of spiritual youths also discussed in this chapter.

Beyond the specific objectives of this research, the main objective of this study as stated in the first chapter of this paper is how and why Sunday school youths use facebook and its related challenges and opportunities. Based on this main objective of the study, to see how the relationships between the spiritual youths and facebook as well as how the three theories mentioned in this paper—media dependency, uses and gratification and technological determinism theories relate to the use of this social media.

4.1. Data Presentation

As this study employed both quantitative and qualitative research methods or mixed method, including explanation, the data gathered by questionnaire and observation are presented by numbers, percentage, cross tabulation and statistics using tables, charts and graphs which are presented hereunder:

Table 1: Gender of Respondents

Gender	Frequency	Percentage
Male	96	53.9%
Female	82	46.1%
Total	178	100%

The above figures show that 53.9% of the respondents were males and the rest 42% of the sample were female. Regarding the distribution, though there is no wide gap between the numbers of both sexes, the tables shows that majority of the respondents were males. The

gender difference can help to examine if there are differences between the usage and attitudes towards facebook.

Table 2: Age Variation of Respondents

Age	frequency	Percentage
<19	29	16.3%
19-23	79	44.4%
24-28	39	21.9 %
>28	31	17.4%
Total	100	100%

The table reveals that majority of the sample (44.4%) are under 19-23 ages. The respondents within the ages of 24-28 were the second highest number that takes 21.9% of the total respondents. 17.4% of the respondents which are over 28 years' old take the third rank. Sunday school students who are below 19 cover 16.3% of the total respondents. When we see the first highest number and the second highest number of respondents together, we get more than 66% of the respondents take from age 19-28. Similarly a study conducted by facebook reveals that 19-28 ages group had the highest registered users, Zephoria's Facebook statistics (2013).

Table 3: Educational Status of the Respondents

Educational Status	Frequency	Percentage
primary school	11	6.2
High school	23	12.9
college diploma	28	15.7
B.A/BSc	106	59.6
M.A/M.Sc	10	5.6
Total	178	100.0

Table 3 shows that all spiritual youths regardless of educational status have a habit of using facebook. Majority of the respondents (59.6%) have first degree while 5.6% have second degree. The rest 34.8%, including diploma holder, are from primary and high

school. This indicates that spiritual youths who have the highest educational status use facebook more than the lowest educational status.

Table 4: Spiritual Service Years of Respondents

Duration	Frequency	Percent
Less than a year	21	11.8
1-5 years	65	36.5
6-10 years	38	21.3
>10	54	30.3
Total	178	100.0

As the table depicts 36.5% the respondents have been staying in spiritual activities from 1 to 5 years. 30.3% which is the second highest number of respondents have been giving spiritual services for more than 10 years. 21.3% and 11% of the respondents have been rendering spiritual activities for 6-10 years and less than a year, respectively. From the total respondents the majority of the respondents (51.6%) have been staying for spiritual services for at least the last 6 years. This implies regardless of service year's limit, all youths who have from less than a year to more than 10 years of spiritual services are included in the study which enables to see all service years group's facebook usage habit. The result is also illustrated in the below figure 1.

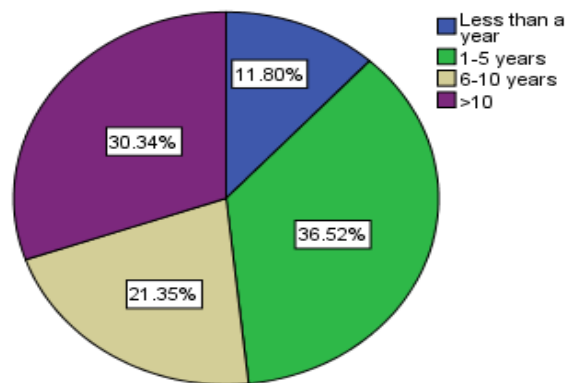


Figure 1: Chart Showing How Long the Respondents Have Been Staying in Spiritual Activities

The other question responded by the spiritual youths is for how long they have been using facebook. The responses are put hereunder with table.

Table 5: Duration of Respondents for Facebook Use

How long have you been using facebook?	Frequency	Percent
Less than a year	34	19.1
1-2 years	52	29.2
3 – 5 years	53	29.8
6-10 years	28	15.7
> 10 years	11	6.2
Total	178	100.0

As it is shown in table 5 most of the respondents (29.8%) have been using facebook for about 3-5 years. The other 29.2% respondents have been started using facebook for the last 1-2 years. The third large percentage (19.1%) took the respondents who use facebook for less than a year. 15% and 6.2% of the respondents have been using face book for 6-10 and more than 10 years, respectively. This in turn shows that about 50 % of the respondents are familiar with facebook from 1-5 years. Majority of the total respondents (53) said they have been using facebook for the last 3-5 years and the second highest respondents (52) said they have been registered as facebook users since the last 1-2 years. This is clearly illustrated in the graph below:

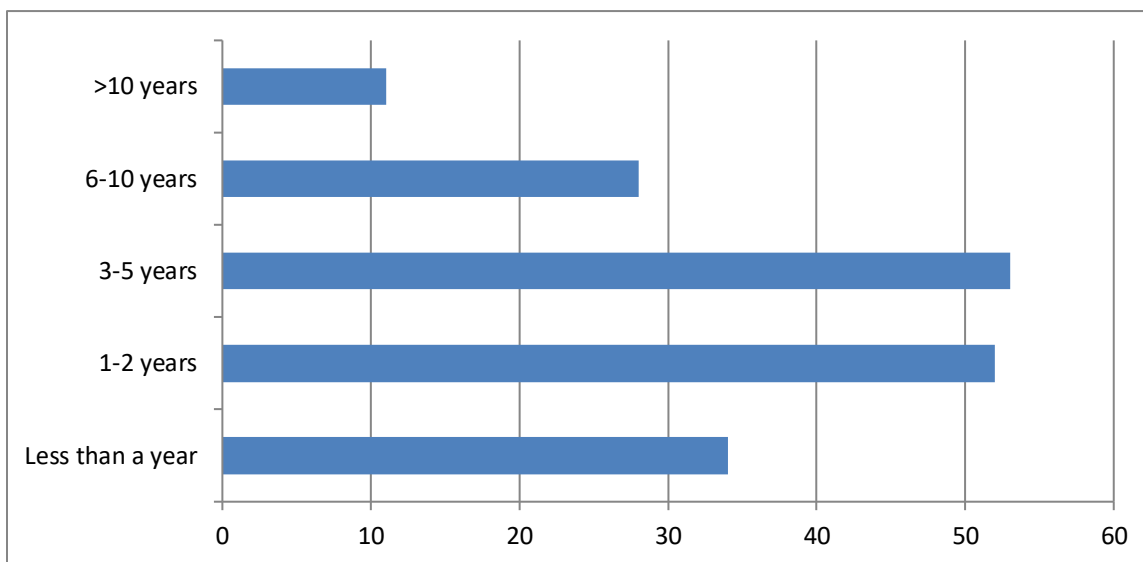


Figure 2: Chart Showing How Long the Respondents Have Been Using Facebook

Tabel 6: Average Time Allocated Per Day for Spiritual Activities

What time do you give out in a day for spiritual activities?	Frequency	Percentage
Less than an hour	81	45.5
1-2 hrs	66	37.1
3-5 hrs	23	12.9
>5 hrs	8	4.5
total	178	100

For many youths, as spiritual service is a part time voluntary activity, most of the respondents (45.5%) said they allocate less than an hour for spiritual services per day. It is figured out that 37% of them are allocating 1-2 hours while 12.9 give out 3-5 hours and the rest 4.5% allocate 5 and more than 5 hours per day.

Table 7: Average Time allocated Per Day for Facebook

On an average, how many hours per day do you spend on facebook?	Frequency	Percent
< 1hr	102	57.3
1-2hrs	54	30.3
3-5hrs	13	7.3
>5	9	5.1
Total	178	100.0

As the above table indicates 57.3 % of the respondents use facebook for less than an hour per day. The rest 42.7 % of the respondents allocate from one hour to 5 hours and more than that, of which 30.3% allocate 1-2 hours, 7.3% and 5.1% spend 3-5 and more than 5 hours of their time per day, respectively. The detail comparison between males and females are show in the next table:

Table 8: Comparison of Males & Females based on Average time allocated per day for facebook

Gender	Average time allotted for facebook/day				Total
	< 1hr	1-2hrs	3-5hrs	>5	
Male	56	34	5	1	96
Female	46	20	8	8	82
Total	102	54	13	9	178

Of the total male respondents 56 of them (58.3%) allocate less than an hour for facebook use per day. The rest 40 respondents (41.7%) of male allocated from 1-more than 5 hours per day for facebook. Of the total respondents of female (82) 56.1% of them allocate less than an hour. The remaining female respondents (43.9%) use an hour to more than 5 hours for facebook per day. Besides, many females allocate 3- more than 5 hours for facebook per day than the male ones. This implies that though majority of male and female allocate equal time for facebook per day, in allocating both 3-5 hours and more than five hours for facebook use females have taken the first position.

Table9: Comparison of Average Time Allocated for Spiritual Activities and Facebook

Average Time allotted for spiritual activities/day	Average time allotted for facebook/day				Total
	< 1hr	1-2hrs	3-5hrs	>5	
Less than an hour	53	22	5	1	81
1-2hrs	37	21	2	6	66
3-5hrs	9	9	4	1	23
> 5 hrs	3	2	2	1	8
Total	102	54	13	9	178

In comparing time allocation for spiritual activities and facebook use, we see different habits. 81 respondents who have responded as they allocate less than an hour for their spiritual activities per day, 65.4% of them allocate the same time for facebook use and the rest 34.6% allocate more time for their facebook use than their spiritual activities. Those who said they give out 1-2 hours for their spiritual activities per day, 56% of them use facebook less than an hour per day while the rest 54% of respondents allocate equal or more time than the time allocate for their spiritual

activities. 23 respondents who said they allocate 3-5 time for their spiritual activities, 78% of them allocate less time for facebook use and the rest 22% of the respondents allocate 3-5 or more than 5 hours for facebook use. 8 youths said they allocate more than 5 hours per day for spiritual activities. Of which only one respondent allocates more than 5 hours for facebook use per day and the rest allocate less than the time they spend for their spiritual matters. This indicates that majority of spiritual youths allocate equal time per day for both their spiritual activities and for facebook use.

Table 10: Number of FB Friends Respondents Have

Number of friends	Frequency	Percentage
1-100	63	35.4
101-250	37	20.8
251-500	41	23.0
501-1000	14	7.9
1000+	23	12.9
Total	178	100.0

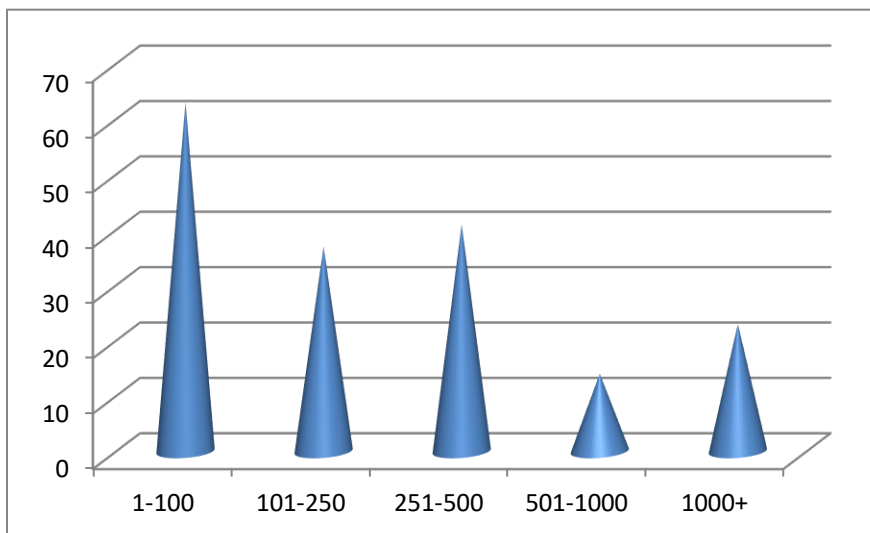


Figure 3: Graph Showing Number of FB Friends Respondents Have

As evident in table 10& Fig 3 above, 35.4% of the respondents have about up to 100 facebook friends whereas 20.8% of them have from 101 to 250 friends. The table also shows

that 23% of the samples have 251-500 friends. Those who said as they have 501-1000 friends takes 7.9% while the rest 12.9% of the respondents have more than one thousand friends. Though the majority of the respondents (35.4%) said they have only up to 100 friends, the rest of the respondents (64.6%) have from 101 to more than 1000 friends of which most of them about 45% have from 101-250 friends. This generally implies that majority of spiritual youths have more than 100 friends.

Table 11: The Prioritized Activities What Respondents Do While They are Using Facebook

Activities	Frequency	Percent
Chatting and messaging	45	25.3
Reading and following spiritual communications	33	18.5
Watching photos and videos posted by friends and sharing	16	9.0
Updating profiles and status	1	.6
To keep up with news and current events	61	34.3
Posting and viewing photos	1	.6
Looking for old friends	6	3.4
Reading and downloading learning resources	15	8.4
Total	178	100.0

Even though respondents use facebook for many reasons, their prioritized activities are indicated in the table above. According to the respondents, for 34.3% of them the typical activity they spend most their time is to keep themselves up with the news and current events. Chatting and messaging which is chosen by 25.3% of the respondents takes the second rank while reading and following spiritual communications (selected by 18.5% of respondents) stood on the third place. Generally, the respondents' answers imply that including spiritual activities, in using facebook, the spiritual youths prioritize to keeping up with current events and chatting and messaging. The three prioritized activities of respondents are illustrated clearly in the following graph.

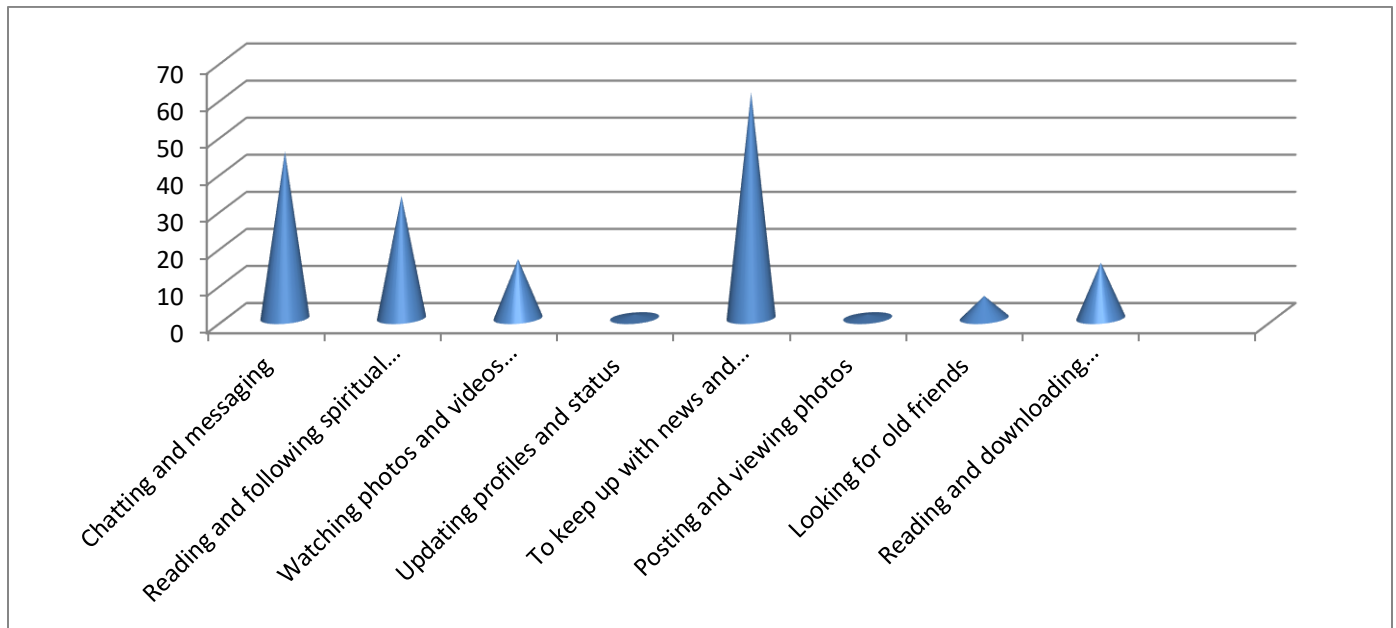


Figure 4: Graph Showing the Dominant Activities of Respondents on Using Facebook

Table 12: Respondents Taken as Opportunities of Facebook

Opportunities	Frequency	Percentage
Connecting with existing friends	88	25.9%
Having new friends	36	10.6%
Enjoying leisure time when alone	27	7.9%
Expressing self better	2	0.6%
Using as an alternative forum for spiritual discussion	35	10.3%
Learning spirituality from others	44	12.9%
Enjoy meeting opposite sex	8	2.4%
Staying upon current events and news	85	25.0%
Nothing	15	4.4%
Total	340	100.0%

For this question respondents have been given the chance to select more than one answer. As the table depicts, 25.9% of the total samples (88 respondents) selected chatting with friends. For 25% of the respondents, enabling to stay upon current event and news is the very opportunity facebook gave to them. Learning spirituality from others and using this social media for other spiritual activities together take 23.2% of the respondents. For the other 10% of spiritual youths, facebook gave the opportunity to have new friends. 27 respondents which are 7.9% of the total

respondents got the opportunity to enjoy their leisure time through facebook while other 2.4% and 0.6% have got the opportunity of enjoy meeting opposite sex and express self-better via facebook. 4.4% of the respondents believed that they didn't get any opportunity from facebook though they use it always.

Table 13: The Challenges Respondents Faced from Being Facebook User

Challenges	Frequency	Percentage
Wasting time	104	27.8%
Weaken spiritual activities	42	11.2%
Sins of the heart	70	18.7%
Exposed to rude people and embarrassing posts	79	21.1%
Violation of privacy	10	2.7%
Caught my boy/girl friend cheating on me	29	7.8%
I became addicted to facebook	25	6.7%
Nothing	15	4.0%
Total	374	100.0%

Here again, respondents are allowed to give more than one answer for the question “what was the **worst** thing that happened to you as a result of Facebook use?” Wasting time is selected 104 times that is 27.8% of the whole choices. The second worst thing these spiritual youths faced while using facebook is exposed to rude people and embarrassing posts which is selected 79 times (21.1%). Sins of heart which is selected 70 times (18.7%) takes the third rank. 42 respondents (11.2%) believed that facebook is weakening their spiritual activities while other 29 respondents (7.8%) have caught their boy/girlfriend cheating on them. 6.7% or 25 respondents replied that they are addicted to facebook. Insignificant respondents (2.7%) said facebook violated their privacy and for 4% of the respondents, facebook has no any disadvantage for them.

Table 14: Influence of Facebook on Spiritual Life

Do you believe that facebook use can affect youth's spiritual life?	Frequency	Percentage
Yes	145	81.5
No	33	18.5
Total	178	100

The above respondents' response shows what the spiritual youths believe about the impact of facebook for the life of spiritual youths. As shown in the above table, 81.5% of the respondents agree that facebook can affect the youths' spiritual life. The rest 18.5% replied this social media do not affect in any way. This shows that the spiritual youths believe that this social media can affect their spiritual activities.

Table 15: Facebook Usage Habit of Respondents in Church compound

Do you use facebook in church?	Frequency	Percentage
Yes	30	16.9
No	148	83.1
Total	178	100

Most of the spiritual students, as the table above shows, do not use facebook in church compound. While 83.1% of the respondents answered they do not usefacebook in the church compound, the remaining 16% of the respondents use facebook in the church compound. Respondents were asked whether they use facebook in mass service; no one said I used facebook in mass service. The following chart illustrates in which case these 16% of respondents use facebook in church compound.

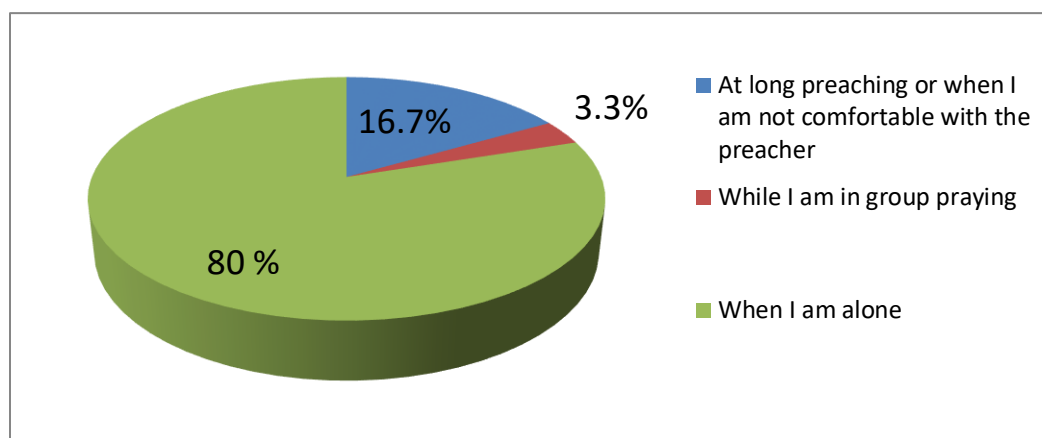


Figure 5: Chart Showing in which Situation the Respondents Use Facebook in the Church Compound

The other question provided for the respondents is, as a spiritual youths, for what types of spiritual communications do they mostly use facebook. Their response is presented in the next table as follows.

Table 16: Respondents' Spiritual Activities via Facebook

Spiritual Activities	Frequency	Percentage
To preach	27	15.2
To announce the commencement of fasting	51	28.7
To celebrate spiritual holydays	61	34.3
To disclose maladministration (corruption, discrimination...) in the church	3	1.7
To condemn and give response for those who attack the church	8	4.5
To share news and events of the church or respective Sunday school activities	28	15.7
Other Spiritual activities	0	0
Total	178	100.0

The table above depicts 34.3% of respondents use facebook to celebrate spiritual holidays which includes reading or posting saint’s biography at the date they memorized. 28.7% of respondents replied that they use facebook to announce the commencement of fasting. Those who use facebook to preach and to share news and events of the church or their respective Sunday school activities covers 15.2% and 15.7%,respectively. 4.5% of the respondents use facebook as an alternative forum to condemn and give response for those who attack their church. The least percentage that is 1.7 percent of the respondents use facebook to disclose maladministration (corruption, discrimination...) observed in the church.

Table 17: Respondents’ Answers on Repenting through Facebook.

Responses	Frequency	Percentage
Yes	7	3.9
No	171	96.1
Total	178	100

To see their stands the spiritual youths are asked an issue related to one of the churches principles. According to the churches canon one who wants to repent his/her sin, he/she must go to the priest and tell the sins. Respondents are asked whether they agree or not to repent through facebook chat. The table above shows except 7 respondents 96.1% of the respondents disagree denounced meeting their soul priest via facebook to repent their sins. But those 7 spiritual youths which is 3.9% of the respondents agree if they get the facility which enabled them to be condemned by the church. This 3.9% implies that facebook is starting to interfere the canon of the church

Table 18: Sort of Sins Respondents Fear to Commit

Sorts of Sin	Frequency	Percentage
sin of wish	27	15.2
insulting	21	11.8
lying	31	17.4
Rumor	10	5.6
Chats leads to adultery	89	50.0
Total	178	100.0

As table 24 shows spiritual youths have a fear not to commit different sin while they are using facebook. The following graph illustrate clearly what sort of sin would the respondents fear to commit on facebook and the sort of sins that are feared more to commit.

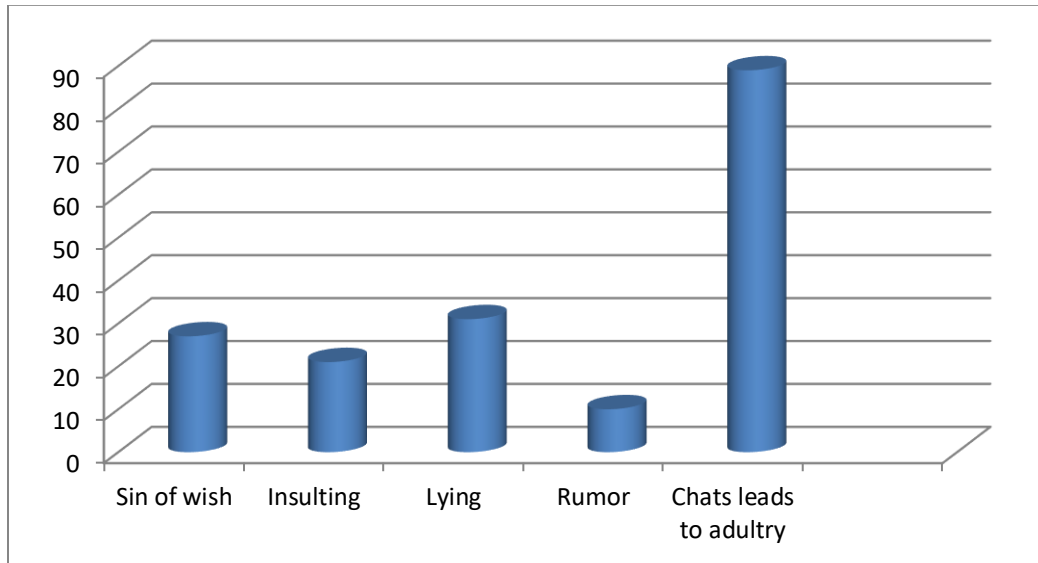


Figure 6: Chart Showing sort of sins Would the Respondents Fear to Commit on Facebook

Both table 18 and figure 6 shows that out of 178 respondents 89 respondents which covers 50% of the total respondents fear to commit chats lead to adultery. The other sort of sin—sin of wish, insulting, lying and rumor fall on the rest 50%. This indicates that by what sort of sin the spiritual youths are being most tempting through facebook.

Table 19: Respondents Response on Religious Conflict provoking Reply

Response	Frequency	Percentage
Yes	87	48.9
No	91	51.1
Total	178	100.0

One of the question provided to the spiritual youths is “When you feel your church is attacked, do you give any response on facebook even your response may arise conflict between your religion and the other?”

As table 19 presents almost equal percent of respondents selected both alternatives. 51% of the respondents do not need their answer will be the cause of provoking religious conflict while for the rest almost 50% of the respondents they do not care about whether their response might be the cause for a conflict or not, they only consider they are encountering for the church attack.

Table 20: Respondents Response on Whether they are Addicted to FB or Not

Do you consider yourself addicted to facebook?	Frequency	Percentage
Yes	21	11.8
I am at the edge of addiction	41	23.0
No	116	65.2
Total	178	100.0

The table shows that 65.2% of the respondents they are not addicted to facebook. The rest 34.8% of the respondents said they are addicted facebook or they are at the edge of addiction. From the table we see that the number of respondents who are coming to addiction is more in number by fold than that of the addicted ones. This implies that the candidates of the addiction will increase the number of the addicted one.

To check whether the respondents use other social media for spiritual activities or they are using only facebook, they are asked to say “yes or no” for the respective question. Table 21 presents their responses.

Table 21: Respondents Response on Additional Social Media

Do you have any other social networking accounts that you use it for spiritual activities?	Frequency	Percentage
Yes	139	78.1
No	39	21.9
Total	178	100.0

According to table 21, 78.1% of the spiritual youths have additional social media. 39 respondents which are 21.9% of the respondents replied that they have no any other social media. Again those who said they have additional social media were asked in which social media they use.

Table 22: Respondents Response on Other Social Media They Have

Other Social Media Respondents Have	Frequency	Percentage
What's up	16	7.1%
Viber	25	11.1%
Instagram	13	5.8%
Twitter	6	2.7%
You tube	33	14.7%
LinkedIn	3	1.3%
Telegram	125	55.6%
Other	4	1.8%
Total	225	100.0%

As the above table shows more than 55% of the respondents use telegram other than facebook for their spiritual activities. Youtube that is selected by 14.7% of respondents takes the second position. Next to Youtube, viber and what's up which are selected by 11.1% and 7.1% respectively take the third and the fourth position while 5.8% of the respondents selected instagram. The rest mentioned and other social media fall from 1.8% to 2.7%. The following graph illustrate which other social media is most or least used.

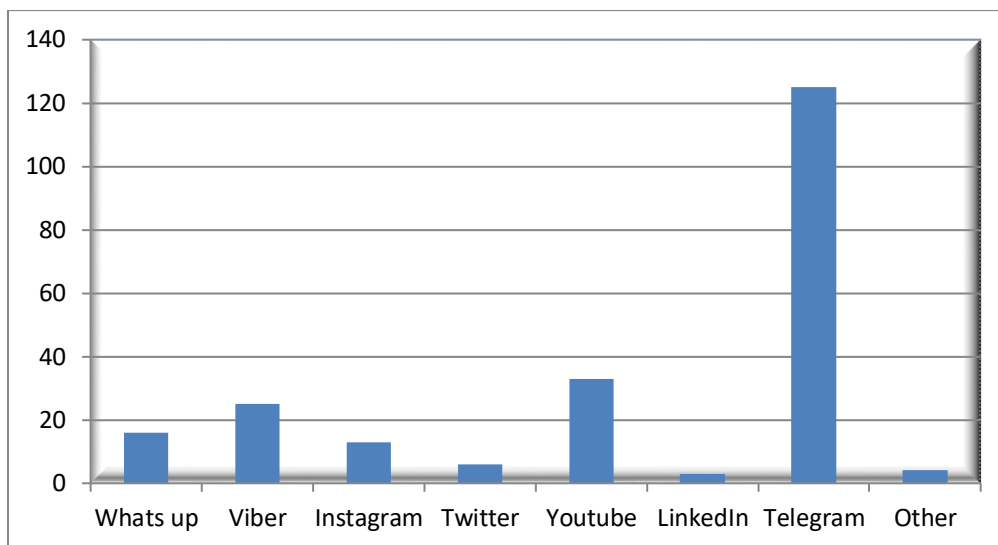


Figure 7: Chart Showing Others Social Media Respondents Use for Their Spiritual Activities

Table 23: Respondents Response about the Future Use of Facebook

How will your use of facebook change in the next 3 years?	Frequency	Percentage
I expect my use of facebook will decline in the next 3 years	66	37.1
I expect my use of facebook will stay the same in the next 3 years	36	20.2
I expect my use of facebook will increase in the next 3 years	76	42.7
Total	178	100.0

According to table, 42.7% of the sample expects their use of facebook will increase in the next 3 years. 37.1% of respondents assumed their facebook usage habit will decline in the future. Other 20% of them predicted that they will be using this social media the same to their current usage habit. Generally, the responses of the respondents imply that the use of facebook of the spiritual youths will be increasing in the future.

Finally, the spiritual youths were asked to write their opinion on whether the social media in general and facebook in particular is a threat or opportunity for their spiritual life and their church. The next table shows their attitude.

Table 24: Respondents Response Whether the Social Media in General and FB in particular are Threat or Opportunity for Spiritual Life and to the Church

Responses	Frequency	Percentage
Opportunity	10	5.6
Threat	65	36.5
It depends	103	57.9
Total	178	100

From the respondents 103 of them (57.9) replied including facebook the social media could be a threat or opportunity for spiritual activities. According to these respondents, it depends

on the usage habit of the spiritual youths. They believe that if they use it appropriately, it is an opportunity and if not it is a danger. 36.5% of the respondents said it is a threat. According to their opinion, because the social media in general and facebook in particular is sharing the time of spiritual service, may cause for religious conflict in the future, it exposed spiritual youths for sins like adultery and lying, it is coming the tool for racists, is an alternative forum for those who insult saints and the church, the number of spiritual youths who are addicted to the social media is increasing from time to time and etc, it will be a big challenge for the spiritual youths and for the church. Besides, only 5.6% respondents said it is an opportunity. According to these respondents, because the social media particularly facebook is coming to be an alternative forum for the church to preach and to reach many congregations, serves as another channel to deliver words of God for those who have no time to come to church daily, to know more about the church and give response to others who raise question on the church's canon and dogmatic issues, it is an opportunity.

4.2. Report and Discussion of the Observation

As the researcher is a member of the Sunday school, it was a great opportunity to observe the spiritual usage habit of facebook in both participatory and non-participatory types of observation. Participating in spiritual conferences, the researcher observed that members of the Sunday school are using facebook while they are sermon. In this paper, table 15, and figure 5, 16.7% of respondents said they use facebook while they are in church when the sermon is long or they feel discomfort with the preacher. In some cases the researcher has observed that there are people who keep the participants to not to use facebook and if they found someone they tell to stop using facebook and advice not to use again while they are in spiritual activities.

Including spiritual youths, attending in mass service on Sunday morning is an obligation for the Ethiopian Orthodox Church followers. Opening his facebook account early in the morning on some Sundays, the researcher observed that a number of spiritual youths are online at the time of mass service. The other thing the researcher observed is there are some spiritual youths who are committee members with the researcher in the Sunday school activities. Assignment is delivered weekly. In the coming week when some of the committee members are asked about their assignments, they said they were too busy to accomplish

their assignments. But as these committee members observed secretly by this researcher, they have much time (some of them 3-5 times per day) for facebook. The researcher observed some spiritual youth servants were online 3-5 hours per day. In the questionnaire some respondents said they allocate 3-5 hrs. for facebook usage per day (Table 6). Ignoring the spiritual assignments by saying I am busy but giving more time to facebook than the spiritual service could be considered as a sign of addiction (Amdehaymanot 2014). In the questionnaire 35.6% of the respondents said they are addicted or coming to be addicted to facebook which is a challenge for spiritual youths in connection with their spiritual activities and life. It is also remembered that respondents of the questionnaire replied that facebook is weakening their spiritual service (Table 13).

In addition to this, the researcher tried to examine the activities of accessible spiritual youths' profiles on the site. As a result, uploading and sharing spiritual messages, reminding the commencement of fasting, preaching, posting the story of numerous saints, news on the church etc. were found as frequent activities. These situations are the same with the responses collected from spiritual youths through questionnaire. The spiritual youths are using facebook as alternative forum for spiritual discussion. Dogmatic issues raised in depth, continuing spiritual education deliver through this social media, answers for the questions of other religion follower given, spiritual youths communicate via this social media to facilitate their spiritual services and etc. This observation of the researcher implies that the media has created a very good opportunity to the spiritual world. In this connection the researcher observed that there are also different facebook page that serves for spiritual activities. For example the facebook account called "Kegedelat Andebet" which is the most popular and writes about Saints who are commemorated every day, and Yemenberemengest Kedus Gebereel Amdehaymanot Sunday School (Gibi Gebreel) accounts can be mentioned as examples.

Besides, it has been observed that the spiritual youths also post and share photos and texts that can be considered offensive. These includes unacceptable dressing style of selves, promote themselves for show, posting and sharing documents which contain rumor, uploading videos and photos against other religion followers, insulting other religious groups and so on. Including a few male, especially some female spiritual youths dressing

style is not expected from them as they are spiritual servants. The researcher observed these people in two places— on facebook and physically in church. These kinds of youths have two faces. The way they dress when they come to church for spiritual activities and their picture posted by themselves on facebook are different. It is remembered that in the questionnaire 81.5% of the respondents said facebook affects youths' spiritual life.(Table14).

Though there are many spiritual youths that the researcher knows whose words and doings match, there are some observed by the researcher whose chat with facebook and words face to face are mismatched. These are a serious temptation of the spiritual youths. As the researcher observed and understand facebook is becoming as alternative forum for dishonest, abusive, show, chats lead to infidelity etc. This is admitted by the respondents in the questionnaire (Table 18`).

The above discussion implies that facebook is used as an alternative forum for spiritual activities and at the same time it is coming as an alternative forum for doing evil acts (sins) for spiritual youths.

4.3. Discussion of the Findings

As discussed in the review of literature part of this paper, the usage habit of social media is growing from time to time. According to Global social media research summary (2016/17/18), the number of social media users worldwide is increasing dramatically. As one of the social media, facebook is one of the very well-known social media used by youths. More than 68.5% of youths use facebook on at regular basis (Kuss and Griffiths, 2011).A survey conducted by Forrester (2014) also stated that nearly eight out of ten youths reported use face book.

As other youths, the spiritual youths use facebook in different ways. Hence, in this study, effort has been made to examine facebook usage habits of spiritual youths and its related challenges and opportunities in spiritual activities. This part of the study presents the discussion and interpretation of the findings.

This study explored that though telegram is coming as one of the dominant social media, facebook is the most popular and preferred social media among spiritual youths. Of the total sample size (178), 53.9% males and 46.1% females spiritual youths are using facebook. Though this has a few percentage gap, it is possible to say that there is no big difference in the number of facebook users among spiritual male and females. Based on the findings of the study, it could be also said that 80.9% of the spiritual youths have been using facebook for at least a year to more than 10 years. Most of the respondents have been using facebook for the last 3-5 years. This shows that the spiritual youths are well introduced with facebook. In addition to this, a significant number of spiritual youths allocate 1-5 hours for facebook per day. If we take only an hour as an average, significant number of spiritual youths allocates 7 hours a week and 30 hours a month. These all show that the youths are allocating some amount of their time daily. This finding matches with a study conducted by Zeinab, Siti, Bahaman, Jusang and Nurul (2014). According to their finding many youths use facebook daily in regular manner and some of them use this social media when they wake up early in the morning, throughout their workday and during lunch break (Zeinab, et.al. 2014).

For spiritual activities 54.5% dedicate 1-5 hours for spiritual services per day. Comparing the time allocation for facebook and spiritual activities, the time allocated for spiritual activities seems more than that of facebook. The result doesn't show a big gap between the two allotments. The finding also shows that even though 65.2 % of the spiritual youths are not addicted by facebook, the rest 34.8 % are addicted or at the edge of addiction. This is not insignificant number for the spiritual world. This finding implies being addicted is coming to be a challenge for spiritual youths. Zeinab, et.al. (2014) reported that all youths participated in their study said that using facebook is the most important activity in the life of their life and starts to control their thinking. As the participants of this research responded, they use facebook for updating themselves with current news, meeting new friends, learning spiritual lesson from others, for preaching, etc. This shows that the spiritual youths are using facebook for all their secular and spiritual needs. Because of this, the youths became dependent on facebook. This finding still goes in line with the argument of media dependency theory which states that the more dependent an individual is on the media for having his/her needs fulfilled, the more important the media will be that person.

According to the finding most of the spiritual youths have up to 250 friends. In this case male have more friends than females. On the other hand, in the category 501-1000 friends females have more friends than males. In getting many friends up to 1000 friend's females are better than men. Mebratu (2014), in his research had arrived on the same result.

The spiritual youths demonstrated different motives for engaging in facebook. According to the research finding, for the majority of the sample the prioritized activities of these youths are to keep up with news and current events. While chatting and messaging takes the second place, reading and following spiritual communications is on the third rank. These results entail that spiritual communication is one of the prioritized activities of spiritual youths while they use facebook. Beyond prioritized activities, spiritual youths believe that the chance of communicating with existing friends easily is one of the best opportunities that facebook offered for them. This wide-ranging shows how facebook gives opportunities to strengthen social and spiritual interaction/companionship. This finding aligns with the use and gratification theory of communication. The theory discusses how users deliberately choose media that will satisfy given needs and allow one to enhance knowledge, social interaction/companionship (Katz, Blumler, and Gurevitch, 1974).

Most of spiritual youths believe that of all alternatives given for selection, the variable wasting time is selected by the majority of the respondents followed by exposed to embracing posts and doing sins of thought. Weakening the spiritual service stood in the fourth rank. This finding shows how bad usage habit of facebook is hurting the youths' both spiritual and secular life. In supporting this finding Prosancos.com (2018) explained many facebook subscribers cost a significant amount of their time that can be used to do something productive elsewhere. Michael (2014) also said facebook is weakening spiritual activities by discouraging physical presence, creating artificial relationships and limiting learning style.

It is also found out that spiritual youths have the habit of using facebook in the church compound even while they are in spiritual activities though many of them replied they do not use in church compound. Some of them use the social media while they sermon and feel discomfort with the preacher. This will be a big challenge for the church itself and the user him/herself. One of the best places to create both a good citizen for the country and good

spiritual person for the church is the church itself and its lesson. If the youths use while they are being preached, they are in a big temptation; and from where they can get those beautiful messages of the church? It is a big question.

In addition to this, it is found out that facebook has another challenges for the spiritual youth. Based on the finding the youths fear to commit different sin which is shameful in front of God and human. Sin of thought, insulting, lying and rumor all together selected by 50% of the respondents. Surprisingly, kind of chats which is leading the youths to adultery alone selected by 50% of the respondents. This shows that the spiritual youths fear more to commit adultery than other sins. What does this imply? According to Christianity and ... Amdehaymanot (2014), in one of the cities of England, facebook is coming the reason to the expansion of sexually transmittable diseases. Youths, who shy and has no experience for sex because they shy to commit sex, they may use facebook chat which does not require face to face communications. They facilitate every pre condition to commit adultery and then they may be exposed to practice adultery. Based on this, if the fear of these spiritual youths come in to practice it is very dangerous and will be one of the way to spread sexually communicable diseases. James (2018), a divorce lawyer and an author, strongly believes that facebook is a way to adultery for all types of people.

As Associated Press reported in 2013, in Macedonia the congregations has shown the sign of repenting through facebook as a result the Macedonia Orthodox Church forbid its priests to use facebook all in all.

The researcher tried to check if there is this kind of tendency in the spiritual youths. Based on the findings 96.1% of the respondents do not want to repent via facebook, but the rest 3.9% of the respondents agree if they get the chance to contact their priests with no face to face interaction via facebook. This sign of the youths is an alarm for the church to work stronger not to violate its canon through facebook.

In addition to the above discussion and findings, it is learnt that if the spiritual youths feel that their church is attacked by others, they are ready to post any kind of response even that might provoke religious conflict. Almost half of the respondents are ready to defend their church through facebook whether it provoke religious conflict or not. This is one of the very big

challenges of facebook. Dimka (2016) agreed that the social media has become a ground for religious ideological battle.

Majority of youths believe that facebook affects the spiritual life of youths. This means, according to their belief, when their friends are on facebook, they may violate the rules from the tenth commandments. When the youths violating from the tenth commandments, it means that they violate rules say you shall not commit adultery, you shall not steal, you shall not bear false witness against the neighbor, you shall not covet your neighbor's wife, nor his manservant, nor his maid servant, nor anything that he /she has etc.(Exodus 20: 10-17).These rules are also acceptable in earthly rules. This in general affects the effort of the church and the country to create good citizens

In connection with addiction, according to the finding, significant number of spiritual youths admitted that they are addicted to facebook. Though the majority of the respondents (65.2%) are not addicted currently, the rest 34.8% of the respondents are addicted or at the edge of addiction. As addiction is a habit or practice that damages or jeopardizes one's life, based on the research a significant number of spiritual youths are in danger not only hurting their spiritual activities but also to hurt their secular life like education, job, social life including emotions and relationships. Agreeing with the existence of this serious challenge of the social media, Tony (2017) said that addiction to the social media may not cause for immediate physical harms like alcohol; but it has a potential to damage emotions, behavior and human relations.

In related finding, majority of the respondents' usage habit of facebook continues in the coming years. This is because majority of the samples replied that they want to increase the usage habit of facebook in the future. This means they need to allocate more time for this social media. Mebratu (2014) arrived at the same finding. This finding shows that, when the youths allocate additional time for facebook and if no proactive majors taken, the number of addicted youths to facebook would increase in the future.

The above mentioned findings that states about how the spiritual youths are coming to be addicted and most of them have planned to increase their usage habit of facebook directly related with media dependency and the use and gratification theory. As it is found in this research, and mentioned above, including for secular activities, most of spiritual youths use facebook for numerous activities though a few of them use other social media. People will be more inclined

to continue to use a particular media when they feel that media provides various functions. As to the media dependency theory, the more alternatives there are for an individual, the lesser is the dependency on and influence of a specific medium (Rossi, 2002). According to the finding of this research though the spiritual youths know there are different media and some of them use other few social media, most of the samples use mainly facebook for various activities. According to the uses and gratifications theory, media consumers use media for various purposes based on their goals and needs. That is why for the significant number of the samples facebook is a very important media for their activities.

Finally, this research tries to find out the attitude of the spiritual youths whether social media in general and facebook in particular is a challenge or opportunity in the future. Because it is leading the youths to immoralities, a cause for wasting time of youths, an alternative forum for the protesters of their church and the cause for weakening the spiritual services and life of youths, 36.5% of the youths take facebook as a challenge for their overall spiritual activities and for their church. The least number of the samples (5.6%) suggested that facebook is an opportunity for their church and for their spiritual life because it is serving as an alternative forum for spiritual discussion. The majority of the respondents (57.9%) agreed with both opinions. These majorities said facebook has both the challenge and opportunity, but it depends on the church's and the youths' usage habit. According to this finding most of the spiritual youths didn't blame the media but the usage habit the youths have. This also implies there are spiritual youths who understand the impact of technological products like facebook how it can affect their spiritual thought and action. This is directly related to the theory of technological determinism which talks about media technology can affect the life of individuals (Mcluhan, 1962).

4.4 Summary of the Study

As different studies show, the contemporary world uses the social media than ever. The increasing number of facebook subscribers is evidence for this (Stat Counter Global Stats, (2018).Regarding the social media different studies are reported. In Ethiopia also different researches are conducted.

As a social media, facebook is coming as one of the measure study area of the social media. In connection with this, there are studies that directly explore the challenges and opportunities of

the social media serving as an alternative forum for politics (Tesyaye, 2013). In addition to this, Mebratu (2014), studied on social media usage among Ethiopian university undergraduate students. Because facebook usage habit of youths specially related to spiritual activities and its challenges and opportunities remains unclear, this researcher has tried to fill the gap. The main objective of this research is finding out how and why Sunday school youths use facebook and its related challenges and opportunities. The researcher also believes that the study will help the administrators and users of facebook, market experts, spiritual institutions, higher institutions, families and the spiritual youths themselves.

In the review of literature part of the study, social media in general and facebook in particular have been discussed based on different international and local studies. In this regard, facebook as a social media, facebook usage habit of youths in general and Ethiopian youths in particular were given wide space with different previous researches. Besides, technology and spiritual communication, social media and spiritual communications, facebook for spiritual activities with its challenges and opportunities, and the usage habit of spiritual youths have been discussed. Moreover, three communication theories—media dependency theory, use and gratification theory and technological determinism theory are discussed to relate with the finding of this research.

Related to research methodology, this research used mixed methods (both quantitative and qualitative). The common tools to collect the necessary data questionnaire and observations are implemented. The sampling technique of this research paper is non-probability sampling. Under this type of sampling convenience and snowball sampling are used. To limit the sample size Taro Yamane sample selection method with probability of 95% free error are practiced. In presenting and analyzing data gathered SPSS software are used. Data are presented in 24 tables and 6 graphs and charts with appropriate explanation.

The spiritual youths depended more on facebook than another social media though telegram is widely used next to facebook. The numbers of females spiritual youths those have up to 1000 facebook friends are greater in number than that of male spiritual youths. More than 81% of the spiritual youths have been using facebook at least a year to more than 10 years. According to the finding many of spiritual allocate almost equal time to their spiritual activities and facebook. This implied that how the social media is competing with spiritual activities or how spiritual

youths are coming to be attracted more by facebook. Strengthening this finding, it is also found that a significant number of spiritual youths allocate 1-5 hours per day for facebook use.

The first three prioritized activities of spiritual youths while they are using facebook are keeping up with news and current events, chatting and messaging and following spiritual communications. This in general showed how facebook gave the opportunity to strengthen socialization and spiritual activities of spiritual youths. Of the all spiritual activities spiritual youths use face book to remind spiritual holydays, announce the commencement of fasting, share news and events of the church and to disclose the maladministration of the church. This showed that the spiritual youths are using facebook as an alternative forum for spiritual activities.

Besides, there are challenges in using facebook. The very basic challenges that spiritual youths face from facebook use are addiction, wastage of time and weaken spiritual activities. Though majority of spiritual youths said they are not addicted of this social media, 32.8% of spiritual youths are addicted or coming to be addicted. Many of the spiritual youths agreed that wasting time is their prior challenge while using facebook. Regarding weakening spiritual life, many of the spiritual youths believed that facebook has a possibility of hurting spiritual life and activities.

It is also found that, though they are few in numbers there are youths who use facebook in the church compound even they are in a sermon. Another few one also shows a tendency to repent their sin via facebook which is a big challenge for the church in the future. It is also found that about half of the respondents replied they do not care about whether the responses they post on for other religious group provoke conflict or not. This implied if no care, as Dimka (2016) said the social media will be a ground for religious battle.

Based on the finding, in the coming three years the spiritual youths facebook usage habit will be increased. Despite its opportunities, if the necessary lessons like how to use the social media is not given pro-actively for the youths, the negative impact of the media may be increased.

Finally, the spiritual youths were asked whether social media in general and facebook in particular is a challenge or opportunity for their spiritual activities and the church. More than 55% agreed that it depends how to use the media. This finding assured that a how to use lesson for youths is very important.

CHAPTER FIVE

V. CONCLUSIONS AND RECOMMENDATIONS OF THE STUDY

This last chapter provides the conclusion and the possible recommendations of the research on facebook usage habit of youths and the challenges and opportunities on spiritual activities. Based on the findings, this paper arrived at the final part of the study—the conclusion and the recommendations have been presented as follows:

5.1. CONCLUSIONS

According to the research finding, facebook is the most preferred social media among spiritual youths though a number of the spiritual youths have started using other social media especially telegram. All spiritual youths in the sample, regardless of their educational status (from primary grades to second degree) and the number of years of spiritual services they use facebook. The spiritual youths had started using facebook before a year to ten years ago while most of them have been using the last 3-5 years. Surprisingly, many of the spiritual youths allocate equal time for their spiritual activities and for facebook. For instance, the number of respondents who allocate more than 5hours for spiritual activities per day and the number of respondents who allocate more than 5 hours for facebook use per day are the same while most of them allocate less than an hour for both. More females allocated from 3- more than 5 hours per day than males. Regarding number of friends, in the category from 1-500 friends the males took the first rank and in having from 501-1000 friends females took the priority.

Of the many activities the spiritual youths do most while they are using facebook, keeping up with news and current events, chatting and messaging, and reading and following spiritual communications took the ranks from one to three, respectively. In these three top activities females do more chatting and messaging whereas the number of males are greater than women in both keeping up with news and current events, and reading and following spiritual communications. Among the nine opportunities does facebook offered for the spiritual youths, the opportunity to connect easily with their existing friends, to stay up on current events and news, to learn spirituality from others and to use the social media as an alternative forum for spiritual discussion are the top four. In using facebook as an alternative

forum for spiritual discussions, the youths mostly use the social media to celebrate spiritual holidays, to announce the commencement of fasting, to share news and events of the church or their respective Sunday school activities and to preach are the major activities among others. In addition to these, facebook is coming to be a forum for giving responses of any kind (even it provoke conflict with other religion followers) when the spiritual youths feel that their church is attacked by other religion followers. This is the big danger for the country unless appropriate lesson of how to use social media for religious matters is given to the youths.

On the contrary, of the eight challenges that were happened to the youths as a result of facebook use, wasting time, exposed to embarrassing posts, sins of thought and weakening their spiritual activities are the four worst ones, respectively. Besides, youths have a fear to commit different sort of sins while they are using the social media especially a chat which leads to adultery. Despite its opportunities, these conditions enable to conclude that facebook is a big challenge for the spiritual youths.

There is a habit of using facebook among the spiritual youths in the church compound in different circumstances even while they are in spiritual services. In addition to this, though there are few in numbers, spiritual youths has started to wish to repent there sin through facebook which is unacceptable by the church and may change one of the canon of the church that is the canon of repenting. Because it is found out the youths usage habit of facebook will be increased in the future, these kinds of issues may be continued to be raised from time to time. It is possible to conclude that facebook, in the future, can challenges the youths to exert their effort even to change some canons of the church in the name of modernization and simplicity because the significant numbers of the youths are addicted to facebook. In connection being addictive to facebook, beyond those who are addicted, other spiritual youths are witnessed they are coming to be addicted. It can be recognized and concluded that being addicted will be one of the big challenges of the spiritual youths which leads to the disorder of their secular and spiritual activities. From the result of the research, if it continuous in the current scenario, it is possible to conclude that the number of spiritual youths addicted to facebook will be increased.

In a nut shell, the spiritual youths show the tendency of allocating equal time for both facebook and spiritual life. This implies that how they made facebook competitive with their spiritual activities. The youths use facebook for both socialization and spiritual activities. Though facebook has opportunities and challenges on spiritual activities, its pros and cons depend up on the usage habit of the spiritual youths. These were also underlined by the spiritual youths. Because the spiritual youths are depended on more on facebook than other social media even from the conventional ones and they are getting many services from one media that is facebook, this social media is coming to very important for the spiritual youths. In these cases, the media dependency theory and the use and gratification theory are aligned with the usage habit of the spiritual youths. In addition to this, based on the finding, as the spiritual youths witnessed facebook directly or indirectly is influencing the spiritual life spiritual youths; as a result it is shaping the feeling, thinking and acting of the youths. This remembered us the technological determinism theory which explains that media technology shapes how we as individuals in a society think, feel and act.

5.2 RECOMMENDATIONS

This research was done to investigate facebook usage habit of youths and the challenges and opportunities on spiritual activities. Based on the findings, the researcher forwards the following recommendations.

- ❖ As the result of this research showed regardless of their age, sex and educational status spiritual youths are using facebook for both there socialization and spiritual activities. While the youths use the social media they are exposed to addiction, evil acts (sins) and for wasting time. Therefore the church should prepare itself to minimize and prevent the problem in advance and combat the problem of facebook addiction. All concerned organs should also help the church how it can protects its youth members from technological addiction in general and social media addiction in particular.
- ❖ A significant number of youths allocate equal time for facebook for their spiritual activities, though a few allocate more time for facebook than for their spiritual service and life. Because of this one part of the service of the church handled by Sunday school youths are weaken and this should be given emphasis. In this case instead of forbid the youths to not to use facebook, the church should launch a system how the spiritual youths use facebook for spiritual services while they use it.
- ❖ According to the finding, all the spiritual youths use facebook as an alternative forum for spiritual activities. Though this is good for the church and the spiritual youths, in the way the youths use facebook for spiritual activities they condemn other religion followers in the name of protecting the church from attack and to give answer on behalf of the church. Regarding this, to prevent the unexpected a religious conflict provoking act that might come from spiritual youths, the church should have its own official facebook account to respond for the question raise by others and should design social media policy.
- ❖ There are spiritual youths who believed that facebook has no any use and there are also some who believed it has no negative impact at all. Because this hasty generalization unable the youths to go ahead with technology, the researcher

recommends that the church in collaboration with higher institutions should organize continuous workshops, seminars and other conferences on how to use the social media and their challenges and opportunities.

- ❖ To save new social media users coming to the social media world from the challenges found out from this research, curriculum designers in the church and in the government should include the issue of social media in their teaching materials.
- ❖ Religious places are one of the best places to create well-mannered citizens, but according to this research finding, youths are using the social media even while they are listening a sermon. If the youths do not listen the message from the spiritual places, for whom they can give their ears to listen how to save themselves from evil, how to respect elders, how to love their country, how to protect themselves from being racist etc. Therefore, spiritual institutions should have a serious mechanism to control the congregations to protect them from using facebook especially while they are being preached.
- ❖ As the finding shows, of the sort of sins the spiritual youths fear to commit through facebook is adultery took the first rank of all alternatives. This is a crucial issue. Before the fear of many spiritual youths that is committing adultery come into practice, not only the church and the government offices like HIV prevention secretariat and ministry of youths and women should act proactively and teach youths by the topics like “Facebook and HIV AIDS”, “Facebook and Adultery” and “Facebook and Sin” etc.
- ❖ Regarding the threat, it is found out that spiritual youths are facing different challenges. They are wasting their time, they are exposed to sins, they caught their boy/girlfriends cheating, they became addicted, they exposed to embarrassing posts, their spiritual activities is coming weaken and so on. If the spiritual youths are on these many challenges, how other youths could have more than these! Therefore, the topic needs further additional studies to know more challenges and put the possible solutions. Because the issue is related with creating good citizen who are not addicted or influenced by the social media, other researches should examine this area to support the effort exerted to create a less social media influenced young generation.

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Appendix A

Questionnaire

Dear Respondents,

This questionnaire is designed to access information for a study meant to investigate the **“Facebook Usage Habit of Youths: Challenges and Opportunities on Spiritual Activities.”** The study is to be used only for academic purpose. Your genuine responses are deemed to determine the soundness and validity of the research findings. Therefore, I kindly request you to fill the questionnaire genuinely and carefully.

Thank you in advance for your cooperation!

For each of the following items, please put \surd mark inside either.

1. Gender

Male

Female

2. Agegroup?

<19 19-23 24-28 >28

3. Your educational status

Primary school

BA /BSc.

High School

MA/M.Sc

College Diploma

Ph D

4. How long have you been stay in spiritual services?

Less than a year

1-5 years

6-10 years

>10

5 How long have you been using Facebook?

Less than a year

1-2 years

3 –5years

6-10 years

> 10 years

6 What time do you allocate in a day for spiritual activities on average?

Less than an hour 1-2hrs 3-5hrs > 5 hrs

7 How many facebook friends do you currently have?

1-100Friends 101-250Friends 251-500Friends
501- 1000Friends More than 1000 Friends

8 On an average, how many hours per day do you spend on facebook?

Less than an hour 1-2hrs 3-5hrs > 5 hrs

9 On which typical activities do you spend the most time doing on facebook? (Tick one)

- Chatting and messaging
- Reading and following spiritual communications
- Watching photos and videos posted by friends and sharing
- Updating profiles and status
- To keep up with news and current events
- Posting and viewing photos
- Looking for old friends
- Reading and downloading learning resources

10 What opportunity does facebook offered you? (you can select more than one)

- I am able to connect easily with my existing friends
- I have met new people/made new friends
- I find it a great way to enjoy my leisure or
whenever I am alone
- I express myself better
- I used as an alternative forum for spiritual discussion
- I learn spirituality from others
- Enjoy meeting opposite sex
- Staying up on current events and news
- Nothing

11 What was the **worst** thing that's happened to you as a result of Facebook use? (you can select more than one)

Wasting time

Weaken spiritual activities

Sins of the heart

Exposed to rude people
and embarrassing posts

Violation of privacy

Caught my boy/girl
friend cheating

I became addicted to Facebook

Nothing

12 Do you use facebook in church compound? Yes No

13 If your answer is yes for the above questions, in which spiritual activities you use
Facebook, mainly?

At a long preaching or you are not comfortable with the preacher While you are on
meeting

At the middle of Mass service While you are in group praying

When you are alone Other-----

14 Do you believe that facebook use can affect youth's spiritual life? Yes No

15 For what types of spiritual communications do you mostly use facebook?

To preach To announce the commencement of fasting

To celebrate spiritual holydays To disclose maladministration (corruption,
discrimination...) in the church

To condemn and give response for those who attack your church

To share news and events of the church or you respective Sunday school activities

Other-----

16 Do you agree if you can contact your soul father via Facebook to repent your sin?

Yes No

17. What sort of sin would you fear to commit on facebook?

Sin of thought Insulting lying

Rumor Chats leads to adultery Other-----

18 When you feel your church is attacked, do you give any response on facebook even that may arise conflict between your religion and the other one Yes No

19 Do you consider yourself addicted to facebook?

Yes I am at the edge of addiction No

20. Do you have any other social networking accounts that you use it for spiritual activities?

Yes No

21. If your answer is yes which account of the following account/s you use (You can tick more than one)

MySpace WhatsApp

Viber Instagram

Twitter YouTube

LinkedIn

Telegram

Other _____

22. How will your use of Facebook change in the next 3 years?

I expect my use of Facebook will decline in the next 3 years

I expect my use of Facebook will stay the same in the next 3 years

I expect my use of Facebook will increase in the next 3 years

23. Do you believe that social media in general and Facebook in particular is a treat or opportunity for your spiritual life and your church? Please, write your opinion

Thank you so much for your genuine response and time!

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