

The use of Marketing Tactics by the Church in Fulfilling its Social Mandate in KwaZulu-Natal

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DEDICATION

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ABSTRACT

Marketing and communications have become part of church activities in order to get the attention of congregations. It has become clear that church activities and marketing activities are interrelated. People become attached to a religion in the same way they become attached to a brand. This study examined whether the principles of marketing in traditional product areas are transferable to the marketing of the church and church services, persons and ideas in South Africa. It examined the ways in which core values of marketing and church are interrelated and interconnected to offer social values. The study also explored the way social marketers make use of the marketing mix in their routine activities. Religious organisations can also apply the marketing mix in order to communicate religious values in their social roles.

It emerged that the church can also apply the service marketing mix through the “7P’s” with a view to achieving its social mandate. Specifically, spirituality (product), communication (promotion), delivery (place), exchange (price), employee involvement in service delivery (people), the mechanisms, via which the service is delivered (process), and the environment in which the services are delivered (physical environment). In addition, the church marketing theoretical frame work is derived from social marketing which is designed to influence individuals’ behaviour, improve their well-being and that of society. This study was conducted in Wentworth, Umlazi, Phoenix and Glenwood communities located in Durban, KwaZulu-Natal, South Africa. The sample size of this survey and the number of units that were required in the process of gathering data was based on interviews with professionals in the church business. Eight interviews were conducted with the officials in the four communities (two officials in each of the communities) while four focus group discussions consisting of 10-12 participants each were conducted among the selected church members of these four communities.

The study used exploratory research design and the qualitative approach as data collection methods. The findings reveal that the church efforts aimed at fulfilling its

social mandate are clouded by a number of marketing tactics. The use of marketing tactics appears to be more important in achieving church social mandates than the use of specific word-of-mouth (preaching) methods. Furthermore, there is an indication that in developing and running programmes for the church, there is an inclusion of marketing components in the planning, such as programmes that will have effect in transforming the surrounding, community, awareness, and evangelical missions. It was established that although the Holy Spirit is supreme to the church in transforming life, marketing tactics also can be employed to create an atmosphere that is welcoming to the Spirit's work of restoration, rebirth, and awakening. Overall, the findings suggest that a church's marketing tactics should be determined by marketing goals that relate to the vision and mission of the church. Hence, the study proposes an additional 8th "P" which is philosophy and underpinned by the vision, mission, passion, planning and ethics which could enhance the church's ability in presenting a value proposition to its congregation in a similar manner that other marketers do.

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CHAPTER 1 : INTRODUCTION

1.1 BACKGROUND TO THE STUDY

One could argue that marketing and communications cannot be separated from church activities in order for the church to get the attention of their congregants. It is worthy of note that some Christian church activities and marketing activities are interconnected. People adopt a religion in the same way someone takes on a brand. Some modern Pentecostal and Evangelical churches which have the intention of becoming mega churches and global brands execute elaborate marketing strategies. The church marketing theoretical framework is derived from social marketing. Social media marketing is designed as a behaviour change intervention to improve personal and social well-being (Fjeldsoe, Marshall and Miller 2009:165). Social marketing, according to Kotler and Armstrong (2010:239) is defined as the use of commercial marketing concepts and tools in programmes designed to influence individual's behaviour to improve their well-being and that of society. Kotler and Lee (2008:8) state that social marketing is about influencing behaviours; it utilises a systematic planning process and applies traditional marketing principles and techniques with the intention of delivering a positive benefit for society. The study also ascertains whether social marketing is distinct from traditional commercial sector, non-profit, and public sector marketing.

'Church marketing' as a concept may seem implausible. In other words, how can marketing strategies be employed within a context of spiritual ministry to achieve social/attitudinal change? Marketing is a concept that the general public associates with the business world, with monetary exchange – buying and selling (Angheluta, Strambu-Dima and Zahariah 2009:171). Reiss (2011:1) adds that 'marketing' refers to the business of promoting and selling one's products or services, including marketing research and advertising. Kotler and Keller (2012:27) distinguish between a social and a managerial definition of marketing. Marketing management takes place when at least one party to a potential exchange thinks about the means of achieving desired responses from other parties. Thus, marketing management is seen as the art and

science of choosing target markets and getting, keeping, and growing customers through creating, delivering, and communicating superior customer value. A social definition of marketing, which forms the framework for this study, emphasises the role marketing plays in society; thus, defining marketing as a societal process by which individuals and groups obtain what they need and want through creating, offering, and freely exchanging products and services of value with others (Kotler and Keller, 2012:27).

However, Cowan and Murdoch (2011:1) point to criticism regarding the appropriateness of whether social marketing assumptions that commercial marketing principles can be applied to achieve social change. Social marketing requires a clear understanding regarding what is to be marketed (Strydom, 2011:9), promoted and structured as a social change programme based on marketing process and theories. Gaskin (2009:1) states that many people think that churches have lost the ability and language to communicate their social messages. Iyer, Velu and Mumit (2014:59) state that marketing communication is a strategic tool to establish, maintain and enhance a positive brand identity for a product or service. Churches on the other hand, in finding the means to communicate a sense of meaning and purpose in people's lives employ marketing tactic.

Elements of the service marketing mix can be employed in the process of marketing the church but a clear understanding of whether the products are a physical good, service or ideal is needed. Therefore, a contextual analysis of the marketing mix for this study is relevant in terms of a product that is expected from the church. What do people offer (tithe and offering) to access the products from church which can be linked to a price that a consumer pays for a product? How do Christian churches market themselves in the community, hoping to attract (promotion) unchurched members of the public (consumers) either with the use of media such as television, radio, film show, open outreach/evangelism or social doctrine? Also, what is a church's tangible evidence that can reduce the level of perceived risk? Is there a need for friendship (customer

relationship) that has a direct effect on people regarding the final output (Baker 2012:603), or financial assistance, provision of shelter and foods?

Roberts (2011:9) notes that large churches are like departmental stores and that both churches and stores 'sell' products. In this regard, the study examined how the church brings gospel to people in order to achieve their social mandate. It examined what becomes of the church if it stops meeting the needs of people: do people think of finding a better church, just as a consumer might switch markets or clothing stores.

1.2 RESEARCH PROBLEM

According to Angheluta, Strambu-Dima and Zaharia (2009:172), the church's use of marketing is a sensitive issue that has supporters and critics. There is a vast amount of literature regarding similarities and dissimilarities in sociological and economic theories of markets in relation to non-profit organisations (Marvell and McInerney, 2004:1-22). A non-profit organisation is formed for the purpose of serving a public or mutual benefit other than the pursuit or accumulation of profits for owners or investors (Luckert, 2009; Bottiglieri, Kroleski, and Conway, 2011:51). Church officials may not perceive their churches as being a member of the non-profit sector which is the sector serving the public for reasons of social needs and values (value proposition or mission offering). They may not understand the way service marketers make use of the service marketing mix (7P's) to deliver a product to the final consumer. Religious organisations can apply the service marketing mix in order to communicate religious values and fulfil their social roles in the society.

Deriving from the above issues, it seems that social marketers (the church in this case) need to know and understand social marketing tactics that will be appropriate to fulfil their social roles. It is also uncertain if the church marketers know their limitations and the possibilities of using marketing principles to communicate their missions and social values to target congregations.

1.3 MAIN OBJECTIVE

The aim of this research is to determine the use of marketing tactics by the church to achieve its social mandate.

1.2.1 Sub-objectives

Sub-objectives of the study are to:

- Identify the relationship between marketing and the church as a needs satisfaction process;
- Ascertain how church marketers can adopt marketing concepts to influence target audience behaviour;
- Investigate how the service marketing mix (7P's) model applies to the church as a non-profit organisation;
- Determine how the church presents a value proposition to its congregation; and
- Develop a marketing framework as a guide for the church in serving its social roles in South Africa.

1.3.1 RESEARCH PROPOSITIONS

With regards to sub-objectives and arising from the literature review, five propositions are presented to guide the research.

Proposition 1: It proposed that the local churches need to identify basic marketing principles that serve as a need satisfaction.

Proposition 2: It proposed that there is need for the church to redefine the use of marketing tactics in order to achieve its goals and objectives.

Proposition 3: It proposed that a marketing mix (4Ps) is not enough for a soul winning ministry.

Proposition 4: It proposed that internal/personal factors and external/environmental factors may affect successful use of marketing tactics by the church.

Proposition 5: It proposed that a church using a service marketing mix (7P's) will be more successful than a church using a marketing mix (4P's).

1.4 JUSTIFICATION FOR THE RESEARCH

Fisk, Grove and John (2008:215) report that to position a service to reach a target market requires adapting the service marketing mix. Marketers must decide what service personnel, facilities and equipment, and process design they need to create and deliver the service, as well as how it will be priced and promoted. This assertion can be challenging and can result in diversion of a church's vision and missions. That is, one may ask if the religious leaders are marketers or advertisers of intangible products (service).

However, there is a need to understand whether the adoption of marketing tactics by the church is likely to cause clergy and lay leaders to become marketers instead of preachers of the gospel. Subsequently, there is a great expectation from society that religious organisations will provide spiritual and moral nourishment to citizens. Shawchuck, Kotler, Wrenn, and Rath (1992:2) decry the fact that religious organisations seem to be growing more unconscious over time. As the years progress it is evident that most churches are not satisfying their congregations and in society today more people are becoming unchurched citizens.

Essentially, the question that can be raised is whether the message is obsolete or is there nothing new to offer (new market offering)? An understanding of the process in which the message is being carried out, the way it is delivered, and to whom it is delivered, and what is included can related to marketing tactics. According to Strydom (2011:133) to manufacture a product or service and then deliver it to the consumer is a

comprehensive process that requires building relationships with a number of role-players in the marketplace. Guided by this, this study investigates further on whether church based marketers are making use of the traditional marketing mix (4Ps) to deliver a product to the final consumer. Religious organisations can also apply the service marketing mix in order to communicate religious values and their social roles in society.

This study is of the opinion that the absence of marketing principles or lack of proper use of marketing tactics may be the major factor that is preventing churches from achieve their social roles. However, Shawchuck et al. (1992:379) state that marketing is not enough for an effective ministry; it is instead, an excellent management approach. The researcher's aim is to determine the reason for the decline in churches' ability to performing their social roles and determine whether the use of marketing tactics or core principles of marketing can be useful for churches, enabling them to fulfil their social roles. In addition to the above, this study aims to contribute to the body of existing knowledge on the use of marketing tactics by social marketers, in particular, within the non-for-profit sector in the Durban area of KwaZulu-Natal, South African. Although work has been done on advertising and social media, very little has been done on core marketing principles for the church as a non-profit sector churches. That is, the components that make marketing about building customer relationship and sustainability are to be clearly identified and defined.

1.5 OVERVIEW OF THE RESEARCH METHODOLOGY

The methodology for this study is presented in detail in Chapter 5, but a summary is presented here by way of introduction.

1.5.1 Research design

According to Boeiye (2010:19) a research design is a plan according to which a researcher obtains research participants (subjects), and collects information from them, with a view to reaching conclusions about a research problem. This study is structured

in such a way that it enables the researcher to harmonise competing explanations and helps to ensure validity of the eventual results. The empirical research process was facilitated by the literature review. By compiling a review of researched works on different but related topics that have already been published, this study has become aware of inconsistencies and gaps that may justify further research.

1.5.2 Qualitative method chosen

The study seeks to determine the practical use of marketing tactics by the church in fulfilling its social mandate. The research location involves four communities, that is, data was collected in four areas of KwaZulu-Natal: Wentworth, Umlazi, Phoenix and Glenwood. The reason for choosing these areas was to reach out to the racial diversity of people living in these areas. The researcher had prior discussions with the respondents on the importance of interview and focus groups discussion in order to ensure that everyone in the chosen study area had an understanding of the research study.

1.5.3 Population researched

Interviews were conducted to collect primary data. The researcher had prior discussions with the respondents on the importance of interview and focus groups discussion in order to ensure that everyone in the chosen study area had an understanding of the research study. The interview guides were structured in such a way that opinions could be recorded, themes could be generated and there could be honesty from the views and expressions of the respondents. The target population that was interviewed was confined to two church officials each from the four communities, i.e. eight interviews. Focus group discussions of between 10 to 12 members of each church were conducted, resulting in 48 respondents being part of focus group interviews.

1.5.4 Sampling

Pellissier (2007:20) points out that since qualitative research depends on the skills of the interviewer or the moderator in charge of a focus group, its validity can be questioned. In order to address validity, a sample survey was conducted on a portion of the population. For the purpose of the study, non-probability sampling was used as purposive sampling. According to Du Plooy (2009:123), when drawing a purposive sample, a distinction can be made between a known-group sample and a quota sample. Previous knowledge of the target population and/or the objectives of the study can result in a researcher using his or her judgment to select a sample.

Based on the researcher's understanding of the research area, the available literature and the empirical evidence from the study, a framework of the variables was developed that helped influence respondents' contributions. Sample selection was divided into a two-stage process. First, church officials were selected for interviews based on their experience or acquired knowledge in the church administration. Written informed consent letters were sent to eight churches who all responded positively. Second, within each church which gave a positive response, some staff and members who have basic knowledge of marketing and the church were selected for focus group discussions.

1.5.5 Data collection

Data comes in various forms and from various sources, and can have various purposes. It is important to match carefully the data type to the data source to the requirement from the design. According to Pellissier (2007:31), two kinds of data sources are available, namely primary and secondary data sources. The type of data collected and analysed should conform to the methodology chosen. Primary data denote data collected entirely by the researcher for use in the project being researched. Secondary data are data that have already been collected, although not necessarily for the purpose you are investigating (Pellissier 2007:32).

The techniques used to collect the empirical data were:

- In-depth interviews with a number of different, knowledgeable professionals and officials within the church organisation, for example, pastors, church ministers, ushers, choirs; and
- Focus group discussions with identified church members, community members and church elders.

1.5.6 Data analysis

The eventual analysis of the information obtained from unstructured interviews and focus group discussions is based on the interviewer's records. A researcher has an ethical obligation to the research community to give an accurate account of how the analysis of data was undertaken (Du Plooy 2009:398). The researcher reports the thematic analysis and the interpretation of the research data collected from the primary source. Analysis of qualitative data can be demanding and strenuous. Buchanan and Jones (2010:3) state that the process of analysing qualitative data involves coding or categorising the data. Neill (2011:11) confirms that qualitative data analysis is the process of bringing order, structure and meaning to the mass of collected data. With the aid of qualitative research software, this study provides analysis of themes. It also discussed underlying themes with illustrative quotes, units and patterns such as feelings or folk sayings or proverbs. Digital recordings were transcribed into text which were analysed. The discussion of the findings in Chapter 6 is drawn directly from the in-depth interviews and focus group discussions.

1.5.7 Validity, reliability and trustworthiness

Validity in qualitative research refers to whether the findings of a study are true and certain – 'true' in the sense that research findings accurately reflect the situation, and 'certain' in the sense that researcher findings are supported by the evidence (Guion, Diehl, and McDonald 2011:1). Data was collected by means of video and audio tape recordings, note taking and collection of documents. Both verbal and non-verbal

responses were captured via video tape. This has helped the study to guarantee the accuracy of the data collected. In addition, the interviews and focus group discussions were illustrated alongside the objectives of the study, listed in this Chapter.

Furthermore, validity is established in this study by analysing research questions from multiple perspectives. Interviews with respondents such as church leaders and pastors helped this study to understand their perceptions of the use of marketing tactics, in relation to the social mandate of churches under study. As noted earlier, these interviews were conducted simultaneously with focus group discussions. Reliability has also helped the study to validate the information supplied. This is because reliability shows the extent at which the measure of a data collection instrument is free from random error. Reliability was also used to uncover areas that are significance to the study but could not be articulated in the interview.

The qualitative analysis chosen was thematic analysis and the analysis was done using Nvivo 10. This has helped to manage a large proportion of sections devoted to assessing the trustworthiness (validity) and consistency (reliability) of this study. The approach was sufficiently systematic and carefully implemented in ensuring rigour in this study. In addressing credibility, this study has attempted to demonstrate that a true picture of the phenomenon under scrutiny is being presented (Shenton 2004:63).

1.6 LIMITATIONS OF THE STUDY

The study covers only four communities (Wentworth, Umlazi, Phoenix and Glenwood) in the Durban area of KwaZulu-Natal Province. Other communities such as Inanda, Kwamashu, Balito, Stanger, Empangeni, Richards Bay, Pinetown, and Amanzimtoti, to mention but a few, were excluded as a result of time and cost constraints. Christian churches in only these four communities were targeted. Other religions such as Islam and Hinduism were not investigated. Furthermore, the study aims at marketing of non-profit or charity organisations; to this effect, it concentrates on the marketing of services and not goods. A link was created (based on the use of the service marketing mix - 7P's

and traditional marketing mix – 4P's), but a specific attention was given to service marketing mix. The selection of local church members to participate in the focus group discussions created a challenge as more than the planned number wanted to participate. 10 to 12 members were targeted, but over 15 members volunteered in two of the communities; as a result, discussions were rowdy.

1.7 OUTLINE OF THE THESIS CHAPTERS

This study contains seven chapters. The literature review is covered in two chapters, the methodology is presented in one chapter, presentation of results and discussion takes two chapters and the final chapter covers conclusions and recommendations. In more detail, the outline of the thesis is presented below.

Chapter 1: Introduction

This chapter introduces the study to the reader. It focuses on the background to the study. It describes the importance to the church of marketing and states the problems that will be investigated and the research methodology that will be used to find solutions to the problems. It includes the aims and objectives of the study as well as the scope, limitations and delimitations, and justifications for the study, as well as a summary of the chapters.

Chapter 2: An overview of marketing and the marketing mix

The literature review provides an overview of previous research on marketing; principles and philosophies. It defines the key concepts of both commercial marketing and service marketing relating to the research. It explains the importance of marketing processes and theories associated with the study such as social marketing, service marketing and non-profit marketing (empirical and theoretical contributions).

Chapter 3: The social roles and non-profit nature of the church

This chapter focuses on knowledge of non-profit sector's social roles, narrowing it down to the expected social roles of the church. It explains the marketing ability of church

marketers and their challenges. In addition, the chapter is set out to identify government policies/acts regarding non-profit/charity organisations and what can be inferred from government which is beneficial to both the organisation and the community.

Chapter 4: Research methodology

This chapter provides a detailed account of the methodology used. It presents research design, qualitative research methodology using sampling and data analysis, justification for selecting respondents, data collection, strategies to enhance trustworthiness, and consistency of the empirical research.

Chapter 5: Presentation of results

The purpose of this chapter is to record the process of the fieldwork and findings i.e. the focus groups and interview processes. It presents the result of the fieldwork that was conducted among church leaders and congregations at four different communities in KwaZulu-Natal.

Chapter 6: Discussion and interpretation of findings/results

This chapter presents discussion of findings in terms of research objectives and basic factors influencing marketing ability of the church. It also presents the service marketing mix model and church marketing mix model that was developed from the literature review and interprets the findings that are presented in Chapter 6 in terms of the model.

Chapter 7: Conclusions and recommendations

This is the final chapter which presents the conclusions and recommendations of the study. A number of recommendations regarding the findings to research problem, objectives and propositions are presented. Recommendations based on findings from social marketers and non-profit marketers are presented. It also sets out a range of recommendations for further research where a marketing framework for the Church as a non-profit organisation is proposed.

1.8 CONCLUSION

The chapter introduced the background to the study, aim and objectives of the study, research problem, methodology used, delimitation and limitations of the study. It also presented an outline of the study. In the following chapter, the literature review covering the marketing concepts and utility as well as social marketing, services marketing and non-profit marketing perspectives will be discussed.

CHAPTER 2 : AN OVERVIEW OF MARKETING AND MARKETING MIX

2.1 INTRODUCTION

This chapter describes the importance of marketing processes and theories associated with the study. The theoretical foundations of this study are embedded in social marketing theory, services marketing and non-profit marketing principles. Furthermore, the foundations of marketing as an exchange process between buyer and seller are presented in both the profit marketing and non-profit marketing principles and the reflective view of marketing orientation, amongst others. These have been discussed briefly in Chapter 1. However, an understanding of marketing, marketing orientations, social marketing, social behaviour, service marketing and elements of the communication marketing mix are presented.

As this study needs to incorporate aspects of the social marketing concepts outlined in Chapter 1, this chapter, therefore, clarifies what social marketing is and what it is not. The reason is that social marketing is a multifaceted concept that is often confused with advertising. Furthermore, the area of services marketing is a growing and important field when associating it with the church marketing concept, therefore, a contextual analysis of services marketing is presented in this chapter. The importance of the church as a non-profit organisation is also discussed, as it is contentious that churches do not seek to make profit. However, this chapter seeks to understand reasons why non-profit administrators should be involved in different marketing strategies for their activities.

2.2 AN UNDERSTANDING OF MARKETING

The challenge of attracting new members and retaining current members has become an essential task for church administrators. Furthermore, understanding how the church can be effective in performing its social mandate and how the church can balance the

value of doing social acts of kindness with spirituality has raised a number of challenges for the Christian churches. According to Webb, Joseph, Schimmel and Moberg (1998:2), this problem appears to be more critical for some denominations than for others. However, this study posits that adopting marketing tactics by the church to fulfil its social mandate is a vital element that needs to be examined in order to ensure its appropriateness. The marketing task pertaining to the church, therefore, requires great understanding if the church is to contrast drastically with the ways of the world by being sacrificial, by caring for the needy, and by labouring among the least.

According to Appiah, Dwomoh and Kyire (2013:10), the use of marketing by the church means analysis, planning, and management of the voluntary exchange between a religious organisation and its constituents, with the aim of satisfying the needs of both parties. This refers to the use of marketing tactics in order to propagate the gospel, to appeal to newcomers and to gain their faithfulness. In other words, it can be argued that marketing is not limited to profit organisations. Non-profit organisations (the church in this case) can also benefit from a distinctive marketing-oriented approach. Within the theory and practice of marketing there are many variations relating to the definition of marketing. It is important to understand the general definition of marketing in order to explore the relationships between marketing and the church. According to Kotler and Armstrong (2010:19), marketing is the management process for identifying, anticipating and satisfying customer requirements profitably. This description of marketing is developed to identify type of marketing tools that may help the church to satisfy its customer needs and to build customer relationships.

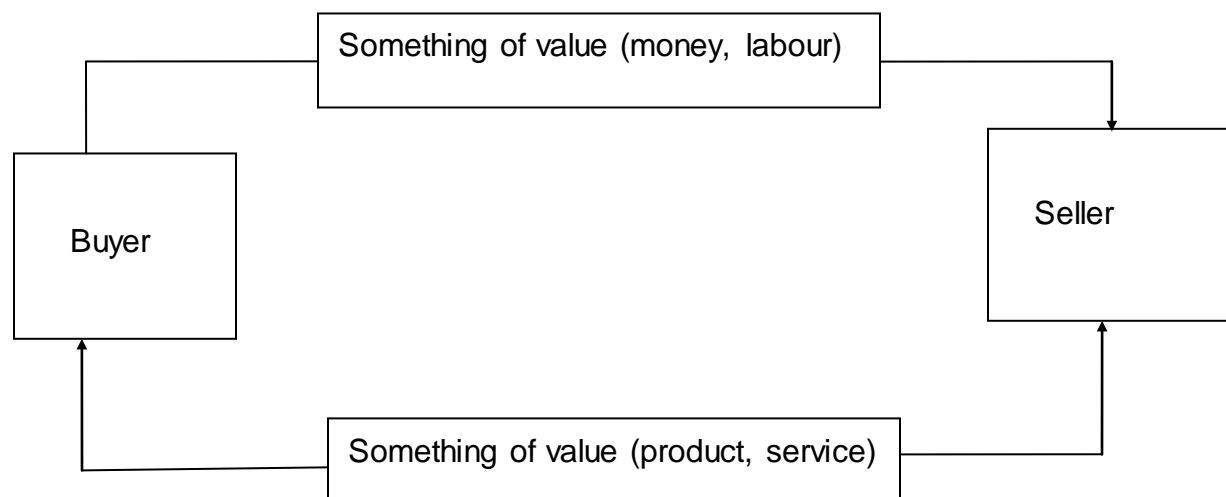
Kotler (2011:4) defines marketing in relation to three stages. The first stage defines marketing as a process by which an organisation relates creatively, productively and profitably to the market place. Similarly, the American Marketing Association (2013:1) states that marketing is the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large. From these definitions, it is clear that selling and

advertising are not only peculiar to marketing; it can also mean a way of creating value for customers and building customer relationships.

The second definition sees marketing as the art of creating and satisfying customers at a profit (Kotler and Armstrong 2012:32). This means that marketing can also provide a benefit to the customer through an exchange process. It is also noted that marketing occurs when people decide to satisfy needs and wants through exchange relationships. Exchange, according to Kotler and Armstrong (2010:21), is the act of obtaining a desired object from someone by offering something in return.

After looking at both definitions (that marketing is a process and an exchange), it is justifiable to look at marketing as an exchange process. Marketing as an exchange process between buyer and seller is described by Du Plessis, Strydom and Jooste (2012:9) as a process whereby people give up something of value for something else which they value. This process is depicted in Figure 2.1.

Figure 2.1: Exchange process between buyer and seller



Source: Adapted from Du Plessis et al. 2012:10

Thus, marketing is an attempt to balance activities and exchange items in the context of mutual reciprocal relations. In addition, it must be stated clearly that although exchange

may involve money, as seen in Figure 2.1, it can also involve labour. Particularly for this study, exchange does not necessarily entail money because two people may barter without money being involved (but the common denominator is value). Just as exchange takes place within a market which consist of people who have needs and willingness to exchange (either buy or sell), exchange also takes place in a church, where: (1) there is a preacher and a congregation; (2) theology – teaching of doctrine has a central role in preaching; (3) preaching of the Word of God which is the primary commission of the church and of the Christian pastor; (4) preaching which is empowered by God and the church is submissive to it. This implies that preaching becomes something of value that is exchanged between the preacher and the congregants.

During the exchange process both parties exchange something of value to the buyer (money/labour) and seller (product/service). Relationship marketing plays an important role in the concept of exchange. The marketing concept is based on the organisation using its resources to understand customers' needs and wants and then offering products and services to meet those needs. Once those needs have been met through an effective exchange between the two parties, the process of marketing is regarded as complete (Winer and Dhar 2011:6).

The third definition stipulates that marketing is getting the right goods and services to the right people, at the right place, at the right time, at the right price and with the right communications and promotions (The Chattered Institute of Marketing 2009:2). A comparative definition by Kotler and Keller (2012:27) suggests that marketing is seen as a way of identifying and meeting human and social needs. Therefore, one can say that marketing is a societal process whereby individuals and groups obtain what they need and want through creating, offering, and freely exchanging products and services of value with others. From these definitions and based on the purpose of this study, it is useful and practical to look at marketing from a social responsibility perspective. According to Iyamabo and Otubanjo (2013:20), this implies that marketing should not be conceptualised in terms of maximizing profit and that market offerings must not be

only profit-driven, but must also reinforce social and ethical values for the benefit of citizens. Lamb, Hair and McDaniel (2013:6) state that an organisation exists not only to satisfy customer wants and needs and to meet organisational objectives but also to preserve or enhance individuals' and society's long-term best interests.

According to Kotler and Armstrong (2010:19), the term marketing can be given a narrow and broad interpretation. In the narrow sense, marketing is concerned with the flow of goods and services from producers to consumers or users. This interpretation is 'product-orientation' of marketing which means, marketing also builds profitable, value-laden exchange relationships with customers. In the broad interpretation, marketing essentially represents consumer-oriented activity. It is for meeting the needs of consumers. Naturally, production and marketing activities are to be planned as per the needs and expectations of consumers in terms of demand creation and demand satisfaction. Akrani (2010:1) attests that marketing is an important socio-economic activity; it is an essential activity for the satisfaction of human wants and for raising social welfare.

A counter opinion can arise in the case of the church where basically spiritual conversations to market the church may involve commercial functions such as transferring goods or services from the producer to the final consumers. Although different from biblical interpretation, Webb (2012:3) states that societal changes and advances have forced marketing-oriented churches to re-evaluate and make major decisions about their methodology and other factors that motivate and captivate individuals and families to partake of their worship services. Stetzer (2007:2) states that most experts on reaching people for Christ (evangelism) agree that the most effective form of evangelism is relationship evangelism. It should be noted however that the purpose of church marketing is not to stick a card in someone's hand and expect there will be a relationship with Christ. Effective marketing opens the door to a possible relationship. Relationship marketing, according to Lamb, Hair, McDaniel, Boshoff and Terblanche (2008:11) emphasises forging long term partnerships with customers by offering value and providing satisfaction on a consistent basis.

In the service marketing mix it is important to differentiate tangible goods (product) from intangible goods (service). The main distinction is not between the organisation and its market, with the core product as a focus, but between people, with their interactions as a focus. This approach to marketing recognises the process of managing relationships as one of its key characteristics, along with other traditional marketing-mix factors. However, the services marketing mix (7Ps) (as discussed in 2.5 of this chapter) could be used to address these other characteristics as well. The 7Ps in the case of church marketing could be church ministers (people), the service process in which a service is delivered to the end consumer (process), and what is used to promote and run the service (physical evidence). Furthermore, when considering church marketing, it is important to reflect on how the traditional marketing mix needs to alter when considering services such as pricing, product, place, and promotion activities (Kotler and Keller, 2009:387). Reflection is also warranted on the implications of the service sector's focus on a service paradigm with investment in (people), building an environment combined with a tangible commodity (physical evidence) and procedures or protocols by which the service is finally provided to the consumer.

2.3 MARKETING ORIENTATIONS

In order to be more convinced about the scope and theoretical basics for this study, it will be of value to expound on market orientations. According to Riley (2012:1), a marketing orientated approach means that a business reacts to what customers want. The decisions taken are based on information about customers' needs and wants, rather than what the business thinks is right for the customer. Wright (2012:4) states further that the marketing concept is the idea that marketing starts with consumer wants and needs. Marketers need to discover consumer wants and needs, and then develop products or services to meet these needs. Based on the preceding, it appears to be advantageous to this study if the six sets of philosophical orientations enumerated by Lamb et al. (2010:9) are given consideration rather than the three philosophies summarised by Du Plessis et al. (2012:4) as production, sales, and societal marketing

orientations. The philosophies of Lamb et al. (2010:9), which can influence a firm's marketing activities, are: production, product, sales, consumer, societal, and relationship marketing orientations.

Lamb, Hair and McDaniel (2013:4) state that a production orientation is a philosophy that focuses on the internal production or manufacturing capabilities of the firm rather than on the desires and needs of consumers. A production orientation means that management assesses its internal resources and asks questions such as: 'What can we do best?', 'What can our engineers design?', and 'What is easy to produce with our equipment?' (Lamb, Hair and McDaniel 2013; Strydom and Jooste 2012). According to Kotler and Armstrong (2010:23), the product concept holds that consumers will favour products that offer the most quality, performance and features and that the firm should therefore devote its energy to making continuous product improvement. Bhasin (2010:1) identifies a problem with the product concept which is that a product concept might lead to marketing myopia. Betharia (2013:1) states that marketing myopia is an advertising strategy that does not focus on the needs and wants of consumers, but the desires of a company to sell specific goods or services in the economic market. This suggests that innovations and new features need to be taken seriously in order to meet with what customers need.

Sales orientation, according to Du Plessis et al. (2012:4) is a philosophy where the emphasis is on aggressive sales techniques. It also implies an approach that focuses on promoting sales of whatever a company makes or supplies. There can be a similarity between product orientation and sales orientation in the sense that high sales volumes can result in high profits. However, a sales oriented company's focus is to make the product, and then sell it to the target market. This means that the orientation involves the organisation making what they think the customer needs or likes without relevant research.

Marketing or consumer orientation is based on the firm's reason for existence being to satisfy consumer needs and wants while meeting the firm's objectives. Kotler and Keller

(2012:40) state that marketing orientation is the idea of satisfying the needs of the customer by means of the product and the whole cluster of things associated with creating, delivering, and finally consuming it. In that sense, the job here is not to find the right customers for one's products, but the right products for one's customers. In addition, a marketing orientation puts the customer at the heart of the business, thus, all activities in the organisation revolve round the customers. Meanwhile, Kotler and Keller (2012:4) also distinguish between sales and marketing orientations. They affirm that selling focuses on the needs of the seller, marketing on the needs of the buyer. Selling is preoccupied with the seller's need to convert their product into cash, while marketing implements marketing strategy based on their market research from product development through to product sales.

Societal marketing orientation can be said to be an extension of marketing orientation by acknowledging that some products that consumers want may not really be in their best interest or the best interest of the society at large. According to Lamb, Hair and McDaniel (2013:6), societal marketing orientation states that an organisation exists not only to satisfy customer wants and needs and to meet organisational objectives but also to preserve or enhance individuals' and society's long-term best interests. The concept, is therefore, meant to make marketing morally, socially and ethically responsible. Furthermore, this concept is a philosophy that has a close relationship with the case study of this research study. For instance, Stetzer (2007:2) states that for some, marketing the church is associated with shady practices involving selling, exchanging money, and making profits. Such practices would be against descriptive practical theology, and could place the church in the centre of obnoxious practices. According to Webb (2012:69), the church guiding principle of the marketing approach is to serve the needs and interests of individuals and families. This means that the church should remain faithful to doctrine and theology and engage only in changes that are required to remain faithful in society.

2.4 CHARACTERISTICS OF SOCIAL MARKETING

Social marketing is a multifaceted concept that is often confused with advertising. At this point, therefore, it is important to clarify what social marketing is and what it is not. According to Hastings (2007:7), social marketing is not social advertising in the sense that social marketers may make use of communications or they may not depending upon the problem being addressed and, particularly, the needs of the people they are trying to influence. In other words, it is misguided to equate social marketing and social advertising. Advertising is only a tiny part of the social marketing effort. Tucker (2011:1) states that in social advertising, adverts are targeted based on underlying social networks and their content is tailored with information that pertains to the social relationship. Caitlyn (2008:153) notes that the idea behind social marketing is that there should be some kind of exchange, to offer something to audiences for them to change their behaviours. Grier and Bryant (2005:321) note that social marketing facilitates the acceptance, rejection, modification, abandonment, or maintenance of particular behaviours by groups of individuals, often referred to as the target audience.

Kotler and Lee (2008:18) propose that, as a pervasive societal activity, marketing goes considerably beyond the selling of toothpaste, soap, and steel, urging marketing researchers and practitioners to consider advocating for expanded roles for social marketing. Social marketing, according to Lee, Rothschild and Smith (2011:1), is a process that uses marketing principles and techniques to influence target audience behaviours that will benefit society, as well as an individual. Social marketing is a process for creating, communicating and delivering benefits that a target audience wants in exchange for audience behaviour that benefits society without financial profit to the marketer (Smith, 2006:2). Lee and Kotler (2011:26) state that social marketers focus on influencing behaviour for societal gain.

Kotler and Lee (2008:18) note four major arenas that social marketing efforts have been focused on over the years: health promotion, injury prevention, environmental protection, and community mobilisation. This indicates that social marketing principles

and techniques can be used to benefit society, in general, and the target audience, in particular, in several ways (Cheng, Kotler and Lee 2009:3). Huba (2008:1) posits that social marketing is the planning and implementation of programmes designed to bring about social change using concepts from commercial marketing. This suggests that social marketing 'products' are big ideas meant to change attitudes or behaviours. However, according to Smith (2008:8), social marketing is distinct from traditional commercial sector, non-profit, and public sector marketing. Rather, social marketing is similar to commercial sector marketers who sell behaviours such as: accept a new behaviour, reject a potentially undesirable behaviour, modify a current behaviour or abandon an old undesirable one (Kotler and Lee 2008:8). Gerard (2007:2) points out that social marketing may be used to get people to adopt new protective behaviours such as to stop practicing risky behaviours; smoking, raping and massacre.

Dahl (2009:1) is of the opinion that social marketing is increasingly moving out of the health area and being used for other social issues. This opinion further reveals that using social marketing for other issues such as crime prevention could lay more emphasis on social advertising and public service announcements. Social marketing depends on commercial marketing's conceptual framework to programme development and implementation. This framework places consumers at the centre of an exchange process in which they act primarily out of self-interest and attempt to maximise their ability to satisfy wants and needs and minimise the cost to do so.

It seems clear that social marketing focuses on influencing behaviour, that it utilises an organised planning process and applies traditional marketing principles and techniques, which in turn can deliver a positive benefit for society. Smith (2008:11) expands social marketing to include the targeting individuals in communities who have the power to make institutional policy and legislative changes in social structures (e.g., school superintendents, religious leaders).

Lefebvre (2011:1) promotes the use of social networking media and on-line communities for the purpose of influencing behaviour and social change. According to

Fjeldsoe, Marshall and Miller (2009:165), digital technology allows for seamless (and quantifiable) interaction between the participant and the interventionist, so that participant engagement with the intervention can be monitored and compared to exposure. Communication with SMS, for example, may be particularly significant among population groups most likely to use mobile telephones as their primary means of communication.

Wood (2011:94) is of the view that the increased activity of profit-making organisations should be questioned along with the usefulness of commercial marketing theory. Wood argues that in the light of current trends and obvious confusion a repositioning is required to focus social marketing theory and practice around a mission to provide better non-profit services for social/public goods. Gerard and Kathryn (2011:45) are more sceptical than Wood, concluding that in the hands of a corporation, social marketing will always transmute into commercial marketing.

While advocating for a transformative social marketing, Lefebvre (2012:118) states that social marketing needs to evaluate what works, and more importantly for it to prosper and remain relevant, it must discover and incorporate concepts and techniques from other disciplines that are aligned around core ideas of people-centred and socially oriented. Gordon (2013:2) argues that for social marketing to fully realise its potential and become firmly established as a discipline (and not merely a tool focused on social change), a broadening movement should be supported. He adds that for social marketing to continue its journey into maturity, further renewal and refreshment of ideas is required.

From the foregoing, social marketing can be said to be about macro change, involving many people. One may also view it as a phenomenon about relationships between large groups of people, or between large groups of people and society in general. Smith (2008:11) affirms that unlike commercial sector marketing, in which the primary intended beneficiary is the corporate shareholder, the primary beneficiary of the social marketing programme is society. This raises the question: who determines whether the

social change created by the programme is beneficial? In addition, some of the studies and interventions labelled as social marketing are, in fact, no more than communication campaigns.

Social marketing is worth considering in relation to the church. Amelia and Tonya (2010:116) state that social marketing can be used to assist the church community in addressing pertinent social issues that are currently confronting the church, some of which are contemporary issues like abortion, autism, substance abuse, LGBT (lesbian, gay, bisexual, and transgender), domestic violence, sexual abuse/incest, gender disparities, pornography, mental health. An intervention can be developed that can be delivered (in some form) in the local church community. DiGuisseppi, Thoreson, Clark, Goss, Marosits, Currie and Lezotte (2014:75) affirm that social marketing programme highlights and communicates marketing messages through church leaders, trained 'messengers', printed materials and church-based communication channels.

2.4.1 Social behaviour

It is apparent that social media is engaging, and can allow people to stay in touch, giving people access to information and interactivity. Kerin, Hartley and Rudelius (2013:493) stress that online social media provide a genuine conversational opportunity for people about a subject of mutual interest. Therefore, it is natural to discuss social behaviour alongside social marketing and social media. Looking at social behaviour from the perspective of buyer behaviour, it is evident that buyer behaviour studies how individuals, groups and organisations select, buy, use and dispose of goods, services, ideas or experiences to satisfy their needs and desires (Du Plessis et al. 2012:82). Social behaviour is where behaviour is directed towards society, or taking place between members of the same species. Many social behaviours and communication between members of different species is not social behaviour (Social behaviour 2013:1).

In addition, it is assumed that by adopting a people-centred approach, sustainable behaviour change can be achieved, thus indicating the social marketing. According to Sands (2013:1), social behaviour is a term used to describe the general conduct exhibited by individuals within a society. It is essentially in response to what is deemed acceptable by a person's peer group or involves avoiding behaviour that is characterised as unacceptable. This type of human behaviour primarily determines how individuals interact with one another within a group or in society. Merritt, Truss and Hopwood (2011:2) argue that by taking a truly consumer-centred approach, social marketing enables one to understand people and their behaviour. In addition, it is assumed that by adopting a people-centred approach, sustainable behaviour change can be achieved, which is the aim of the social marketing.

As the new environment is rapidly changing and constantly growing, social media may be an appropriate tool to create relationships. Although traditional media like newspapers or even radio or television are very different from social media, they can also be designed to reach either a mass market or specialised segments (Kerin, Hartley and Rudelius 2013:494). Here, a marketing manager or a social marketer must be able to understand how social media are classified and how they are different from traditional media. Social media have several implications for marketers and how they can relate to their consumers. Social media is defined as any tool or service that uses the internet to facilitate conversations (Lamb, Hair and McDaniel 2013:361). A study of social media is a study of how marketers change from communicating their brands from mass stages to intimate conversations. For instance, a study by Fjeldsoe et al. (2009:165) on mobile telephone short-message service suggests that SMS-delivered interventions have positive behavioural outcomes. This shows that social media has the ability to share experiences quickly with large numbers of people. Instead of putting a brand advertisement on television with no means of feedback, marketers can use social media to have conversations with consumers, build deeper relationships, and build brand loyalty. Cohen (2011:1) states that social media helps to create highly interactive platforms through which individuals and communities share, co-create, discuss and modify user-generated content.

Deriving from social behaviour, successful social marketing seems to be influenced by social change. However, social marketing is more than just application of marketing to issues: the key point of difference to all other branches of marketing is that the social marketer's goals relate to the wellbeing of the community, whereas for all others, the marketer's goals relate to the wellbeing of the marketer (Donovan and Henley 2010:1). Thus, social marketers and social change practitioners – including non-profit organisations – are now applying marketing techniques to achieve socially desirable goals. There are a number of principles, concepts and tools that are, or can be used to develop and implement effective social change campaigns. These can be derived from disciplines such as psychology, sociology, social research and communication (Donovan and Henley 2010:19).

2.5 THE SERVICES MARKETING MIX

This section outlines the ways in which services marketing are identified, categorised and prioritised. On one hand, it is important to understand how a church service is viewed as a form of services marketing and on the other hand, how to market a church as a non-profit organisation. It is important to note that organisations, both profit and non-profit organisations share competitive traits in the sense that they are competing with one another advantageously to distinguish themselves in the area of services. This process is simplified in this section by first identifying, the theoretical implications and then presenting an overview of the services marketing mix ingredients. Although the variety of ways in which services marketing mix are construed is enormous, some relevant studies on services marketing mix and studies with church efforts to implement the principles of services marketing mix are focused on in this section.

In addition, the 7Ps of services marketing, which is an extension of the original marketing mix from four to seven elements, is discussed. The model's implications and descriptions are outlined in Figure 2.2, followed by a discussion on each of the elements. This is necessary as each contribution provides insight into how services

marketing can be applied in services organisations, non-profit organisations and in the area of service quality within a market. The influence of marketing on non-profit organisation (the church in this case) is also provided to identify reasons for non-profit administrators to be involved in various marketing systems and for the use of certain operating principles.

2.5.1 Theoretical views of services marketing mix

Van der Merwe, Grobler, Strasheim and Orton (2013) acknowledge that the marketing of a service is more challenging than the marketing of a product because selling a product that consumers can see, feel, and touch is easier than selling of an intangible service, such as banking services. According to Lamb et al. (2010:467), a service can be described as a deed, process or performance that requires some sort of interaction between the consumer and the service provider. According to Brandenberg (2014:1), service marketing is generally focused on a specific target market, such as business travellers or leisure travellers. Services, therefore, would be the performance of any duties or work for another; helpful or professional activity, that is, economic activities between two parties, implying an exchange of value between seller and buyer in the marketplace (Lovelock and Wirtz 2007:15). According to Cohen (2011:4), marketing is a way to connect what products and services one has to offer with customers who want and need such products and services.

In addition, according to Johnston (2014:1), when you sell a service, you sell an intangible. One does not have to limit his/her pitch to pre-existing features, because one can adjust the features of a service to meet the needs of each client or customer. One can emphasise aspects of his/her service that will solve one's prospect's problems or satisfy their needs and one can offer a trial period for using one's services. This approach seems obviously suited to making religious services more accessible. Beckwith (2013:1) argues that approach of service makes marketing easier, cheaper and more profitable. In addition, the key to any selling is to focus on the business

needs/pains of the prospective consumer. Find out how the service uniquely benefits them and show the ways your service provides value for their business.

Services marketing are different from traditional products marketing. There are outputs from the services marketing literature that depict four services characteristics: intangibility, inseparability, heterogeneity and perishability. These characteristics show how services marketing are distinct from the marketing of product. According to An (2014:567), one of the distinctive characteristics of services is intangibility, which refers to the inability to assess the value gained from engaging in an activity using any tangible evidence. Intangibility has become a central concept in marketing of services. Many authors, for instance, have analysed the impact of intangibility on the ways services are managed (Berry, 1980; Wolak, Kalafatis and Harris 1998; Grove, Carlson and Dorsch, 2002) and suggest that intangibility cannot be used to distinguish clearly between all product and services.

In addition, Boundless (2014:1) asserts that when a customer is buying a service, he/she perceives a risk related to the purchase. It is difficult for a customer to know in advance what they will be getting. To reassure the buyer and build their confidence, marketing strategists need to give tangible proof for the quality of service. It is also noted in Christendom that walking by the spirit is the outward manifestation, in action and speech, of living by the spirit/holiness (Galatians 5:16). The Bible in Ephesians 6:12-13 says "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. vs13 – Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand." The bible reveals that Paul removes much of the intangibility of spirit-fruit by cataloguing precisely what he means in Galatians 5:22-23, namely, love, peace, kindness, goodness, faithfulness, gentleness and self-control. This collective list of fruit identifies the character of Christ; therefore, it is the character of Christ that grows in Christians as visibly evidenced by these fruits.

Inseparability means that services cannot be separated from their providers, whether the providers are people or machines (Kotler and Armstrong 2010:257). Inseparability is taken to reflect the immediate delivery and consumption of services happening simultaneously. It can enable consumers to figure out the performance and the quality of the service (Hoffman and Bateson 2011:19). Senthil, Dharmalingam and Panchantham (2011:38) state that inseparability reflects the interconnection among the service provider, the customer involved in receiving the service, and other customers sharing the same experience. According to Black, Childers and Vincent (2014:279), when production and consumption process occur concurrently, many additional factors can change the service outcome and, therefore, the perceived service quality. These include the customer's role as co-producer, their connection with the employee and the customers' connection with other customers.

In addition to the concept of inseparability of service, Vance (2014:1) reveals that it is because of the principle of inseparability that the success of a service-based business will largely depend on the quality of its salespeople, customer service representatives or other front-line employees who deal with the customers. The preacher/evangelist/pastor stands as a service provider in the case of a church, but it is worthy of note that the attributes of God (such as holiness and love) must reflect in the characteristics of a preacher (God is the owner of the service – the producer and the source of the power - Psalm 62:11). Thus inseparability in terms of church services certainly involves power of God. The power of God is that ability and strength whereby He can bring to pass whatever He pleases, whatever His infinite wisdom may direct, and whatever the infinite purity of His will may resolve. As holiness is the beauty of all God's attributes, so power is that which gives life and action to all the perfections of the divine nature. How vain would be the eternal counsels, if power did not step in to execute them. Without power His mercy would be but feeble pity, His promises an empty sound (Pink 2014:1).

Senthil, Dharmalingam and Panchantham (2011:38) note that services providers are often in constant contact with their customers and must construct their service operations with the customer's physical presence in mind. A broken hearted sinner, or a

sick person yearning for deliverance can also get involved physically in receiving the service from the service provider (preacher) as his/her duty involves connecting the sinner to God with the help of the holy spirit. So customer (congregant) is also part of the product (Dhenak 2010:2) as the simultaneity of service involves being produced and consumed at the similar time.

Heterogeneity or variability of service arises from the difficulty in standardizing services (Moeller 2010:363). The idea is that when different people are involved in delivering the service, services cannot be homogenous in the same way that goods can be. Roy and Sivakumar (2014:47) opine that the greater the labour and knowledge content, the greater is the variability, and thus the focal organisation deploys considerable operant resources to ensure that heterogeneity is well managed. In contrast, heterogeneity in the provision of both services and tangible output in Christendom is God's power alone. It is important to point out that God's servant underscores the power necessary to effectively communicate God's message. In other words, management of heterogeneity in Christendom is quite different to that proposed by Silvakumar; in Christendom, management of heterogeneity does not depend on the amount of education or any other advantages one may have, but depends on the co-operation of the Spirit of God.

Moeller (2010:364) argues that perishability means that services cannot be stored or stockpiled. Senthil, Dharmalingam and Panchantham (2011:38) disagree with this view, saying that services can be stored in systems, buildings, machines, knowledge, and people. However, the perishability of the outcome at the end of the consumption process is important when looking at goods. Moeller (2010:364) adds that perishability is not only associated with the outcome of service, but also with the service provider's capacity. Taking our lead from Moeller, perishability in Christendom can be viewed in two ways: from the perspective of the service provider (a preacher/pastor) and from the perspective of the consumer (congregant/unsaved). The former is believed not to force the truth upon the hearers nor attempt to impose right action upon the congregants. The perishability or the sustainability of the word of God may not only be the message that

answers congregant's needs but also the possession of power that gets the message through to the congregants.

However, there are various services in church organisation such as anointing services, Holy Communion service, Sunday school service, worship service, deliverance services, healing services and Holy Ghost service etc. In the Redeemed Christian Church of God there are prominent monthly (Holy Ghost service), quarterly (convention) and annually (congress) services. In The Church of Jesus Christ of Latter-day Saints Church, congregations for Sunday services are grouped geographically, with larger groups known as wards, and smaller ones known as branches (www.mormon.org). These neighbourhood congregations gather in meetinghouses, also referred to as "chapels" or "stake centres", on property typically owned by the church for religious services. In some cases, rental property may be used as a meetinghouse. Zeithaml, Bitner and Gremler (2009:452) assert that movie theatres are sometimes rented during weekdays by business groups and on Sunday morning by church groups who have no building of their own.

As noted earlier in this study, one of the approaches is to look at non-profit organisation in service marketing. Unlike typical profit-seeking businesses, non-profit organisations exist for reasons other than making a profit and usually (unknowingly) engage in marketing (Lamb et al. 2010:478). Churches can, therefore, be described as non-profit organisations that offer a service to a congregation (Van der Merwe et al. 2013:2; Shawchuck et al. 1992). There are a number of perceptions of the concept of service marketing mix within the business and marketing literature. Therefore, it is relevant to consider how the traditional mix alters for a service through these 7Ps. This is because the additional 3Ps has gained widespread acceptance in services marketing literature (Palmer, 2009; Kar, 2010). In addition, most service organisations market more than one service. This may involve deciding what new services to introduce to which target market, what existing services to maintain, and what services to eliminate. An overview of the service marketing mix ingredients is discussed below.

Figure 2.2: Services marketing mix model – 7Ps



Source: Adapted from Kar, 2010:11

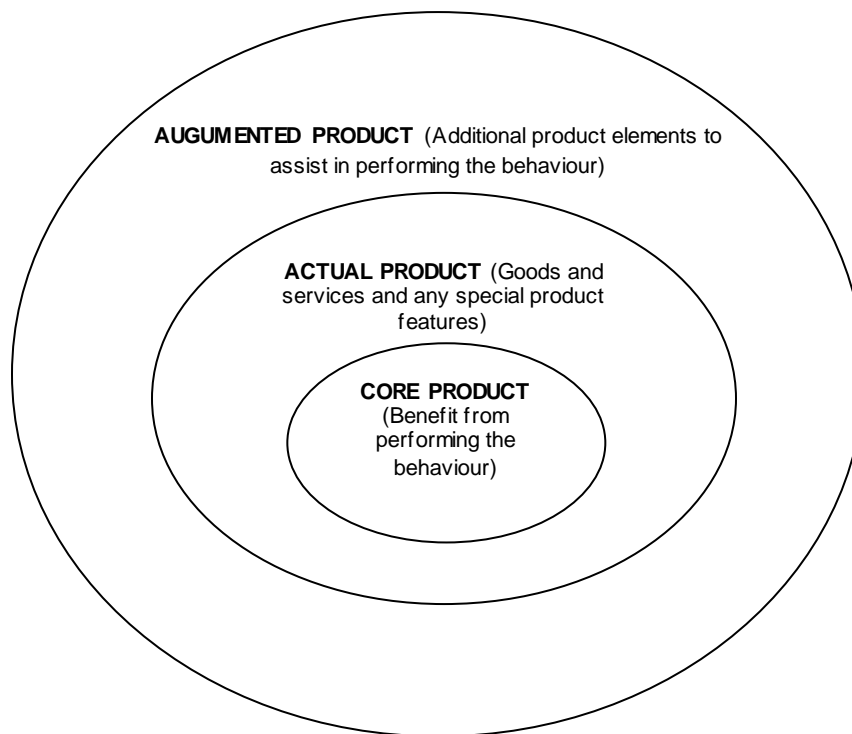
This services marketing mix is called the 7Ps as seen in the Figure 2.2 above. This services marketing mix extends the traditional marketing mix model (4Ps) to seven elements. The four basic elements: Product, Price, Place, and Promotion from the concept of marketing is the world's most famous product marketing model. It gives a picture of a product or price mix of an organisation, in combination with a promotion plan so it can approach and serve customers on the basis of well-considered distribution and customer contact channels (Van Vliet 2011:2). In addition to the four traditional elements, three important elements have been added: People, Process and Physical Evidence, that make up the services marketing mix – 7Ps. The combination of four elements and the three elements to make up seven elements of the services marketing mix are discussed below.

2.5.1.1 Product

According to Palmer (2011:36) products are the means by which organisations seek to satisfy customer's needs. It is anything that the organisation offers to potential customers, whether it is tangible or intangible. Services are very different from products (Kar, 2010:10), therefore a social marketing product is not necessarily a physical offering (Weinreich, 2010:1). Based on commercial marketing, Kotler and Armstrong (2008:234) define products and services differently. Product is defined as anything that can be offered to a market for attention, acquisition, use or consumption that might satisfy a want or need. Service is defined as any activity or benefit that one party can offer to another that is essentially intangible and does not result in the ownership of anything.

In commercial marketing, a product is generally believed to be tangible product purchased by the customer. Donovan and Henley (2010:286) express that in some cases, a mix of tangible products and services is purchased. This implies that the products and services are purchased because of the benefits they provide to the buyer. A framework that ties these two concepts (customer benefits and product or service attributes) together is levels of product and services (Kotler and Armstrong 2008:235). Each level adds more customer value and they are core products, which raises the question: what is the buyer really buying? The second level is actual product which sees the features, design, brand name and packaging. The third level is to build an augmented product around the core benefit and actual product by offering additional consumer services and benefits.

Figure 2.3: Kotler and Lee's three levels of the social marketing product.



Source: Adapted from Kotler and Lee (2011:245)

In this study, particular attention is given to services in line with social marketing product as illustrated in Figure 2.2. Kotler and Lee (2008:2) state that instead of marketing tangible products to assist with influencing acceptance of social ideas, the primary focus is on marketing the behaviour as the product, including the associated benefits of behaviour change. In other words, questions that can be raised here according to Lee and Kotler (2011:246) could be: What's in it for the customer to adopt the behaviour? What benefits will the congregations receive? What needs will the desired behaviour satisfy? What problems will behaviour change solve? The first level shows the benefit from performing a particular behaviour, the second level indicates goods and services and any special product features, while the third level reveals opportunities for additional product elements to assist in performing the behaviour. These three levels are discussed as follow:

Core Product

As noted by Lee and Kotler (2011:246) the core product is not only the behaviours or accompanying goods and services to be developed, provided, and or promoted. It is also the benefits the audience (congregation, in the case of church) wants and expects to experience when they perform the behaviour. Furthermore, the decisions about the core product focus primarily on what potential benefits should be stressed. Core product can stress benefits from the desired behaviour or perceived costs of the competing behaviours that the desired behaviour can help the target audience avoid. This implies that the core product promises the target audience a benefit they will receive (or cost they will avoid) if a certain behaviour is performed. It also raises concept of assurance of the core product and or possibly to disclose about the possibility of success.

However, according to the marketing concept, an organisation should try to provide products that satisfy customers' needs through a coordinated set of activities that also allow the organisation to achieve its goals (Hult, Pride and Ferrell 2012:11). Over the course of history religious product is often an important component of one's worldview. Accordingly, religious beliefs can not only direct social action, but can influence social change (Engelland 2014:2). For example, Njoh (2012:6) argues that religious influence can be successful in promoting change in two directions: radical change in which a society is pushed to a new direction; and conservative change, in which a society is encouraged to return to the social arrangements of the past. In this sense, returning to the social arrangement of the past could mean that the church 'core product' is eternal salvation. One point of convergence between core product and eternal salvation is that there is a promise that follows the benefit of performing the behaviour. For instance, sermons focus on eternity and worship services are designed to sell core product (David 2014:13).

Actual Product

Relating to the desired behaviour, it is understandable that the core products are the specific goods or services that a target audience (congregation) acquires, utilises or

consumes. Also, as noted in the previous discussion, it could be existing goods or services offered by a for-profit organisation, a non-profit organisation or a governmental agency. In this dimension, the desired benefits the audience sees in core product can be turned into product attributes which represent the actual product. Actual product is described as having up to five characteristics (Kotler and Andreasen, 1996; Strydom, 2011; Lee and Kotler, 2011). First, actual product has certain features. Second, it has certain styling (or design). Third, it also has a certain quality level; it is made well or badly. Fourth, it has a certain packaging. Fifth, it has a brand name. Branding is becoming a common phenomenon in social marketing, as it helps create visibility and ensure memorability (Kotler and Keller, 2009:286).

It is in this light that one queries whether salvation can be considered as a product or not. There is a clear indication that there is similarity in the process where a consumer purchases products and a member of a congregation obtains religious salvation. One could point out that salvation was a sovereign act of God, as a matter of fact, it is a spiritual gift manufactured by God. "You are a Christian not because of something you did, but because of something God decided" (Adebayo and Govender 2015:254a). On the contrary, what can be considered as actual product can be traced to a model of preaching (product feature) that can be suitable for this present generation of Christians holding on to spiritual guidance. In addition, since there is a value involved and profit/reward is attached to salvation, actual product can be an act of building relationships. David (2014:14) states that the very way modern evangelicals describe the gospel reflects the actual product: a personal relationship with Jesus Christ. This suggests a new way of consumers seeking products to satisfy their needs and wants. Likewise, congregations seek spiritual connection to what will liberate them from bondage, for wholeness, and for the solution to unending problems. Moreover, most desire a world that is a better place. This is the actual salvation Christianity, at its best, offers them.

Augmented Product

Similarly, benefits that go beyond the tangible product could be offered to the target market with additional services. According to Strydom (2011:118) an augmented product is sales support features, such as delivery, installation, warranties and services. Although, these are considered optional according to some writers, they are sometimes exactly what are needed to provide encouragement, remove barriers or sustain behaviour (Lee and Kotler, 2011:249). Product could also add to its opportunities by creating more attention, appeal, and memorability for target audiences. In social marketing there are varied opinions and interpretations as to what constitutes the product, though, as noted in the discussion above, most focus on the behaviour to be modified. It is also noted that the product offer in the exchange has to be of value to the consumer and fill a need, in other words, it must provide a benefit. The consumer (audience, in the case of social marketing) also has to be willing to pay a price or incur a cost to receive that benefit.

Thackeray, Fulkerson and Neiger (2012:86) argue that when social marketers view the behaviour as the product they are offering in the exchange it creates several challenges to the social marketing strategy design. First, the social marketer cannot modify or change the behaviour to meet an audience need or preference. Second, the social marketer cannot set the price point to make the product competitive in the market place. Rothschild (2009:107) and Smith (2009:98) questioned whether or not the actual product social marketers are offering is behaviour or an idea.

Going by Smith's (2009:98) argument that ideas are affirmations of beliefs, these affirmations are converted to a set of behaviours, and then develop interventions to promote these behaviours. These challenges make it difficult to establish the behaviour as a product in the exchange process. Rothschild's (2009:107) arguments centre on the marketing concept of exchange and its function as a stimulus-response process. Therefore, if a person accepts the concept of exchange as critical to marketing, the behaviour and the product cannot be the same thing. It is evident that products are the tools that social marketers use to realise the desired behaviour change. In addition, the

church concept of augmented products reflect social ministry. Amelia and Tonya (2010:119) describe four social ministry types: (1) relief services (e.g., giving a hungry person a fish); (2) personal development (e.g., teaching a person to fish); (3) community development (e.g., giving people fishing equipment); and (4) systemic change (e.g., helping everybody get fair access to the fish pond). They further note that such ministries can be described by their focus of action (e.g., individual versus corporate) and the nature of the benefit provided by the ministry (e.g., direct versus indirect). Social action, for creating social change (augmented product) as noted here, requires that churches should address manifested needs and situations that give rise to those needs. It would be of value if the church does not only target individual needs.

2.5.2 Price

In social marketing the concept of pricing may be ambiguous, especially when laying emphasis on non-profit sectors. In profit marketing, price usually refers to monetary costs incurred when acquiring goods or services. This is not to say non-monetary costs are also not peculiar to the purchase of commercial products. It is vital to look at whether price in social marketing includes monetary costs, though most costs for most social marketing efforts involve time, physical discomfort and psychological costs (Donovan and Henley, 2010:306). One would assume that price in social marketing refers to as what the audience must do in order to obtain the social marketing product. This may be monetary cost, or require the audience to give up intangibles, such as time or effort, or to risk embarrassment and social disapproval. According to Strydom (2011:158) price is not only the amount of money paid to a manufacturer for a product or service. It can also be in the form of payment in kind, e.g. when products are bartered.

Thackeray and Brown (2010:166) express that a price is incurred in exchange for receiving a bundle of benefits. An issue which is to be noted here is that if the costs outweigh the benefits for an individual, the perceived value of the offering will be low and it is unlikely to be adopted. However, if the benefits are perceived as greater than

their costs, chances of trial and adoption of the product is much greater. Weinreich (2010:2) argues that in setting the price, there are many issues to consider. If the product is priced too low, or provided free of charge, the consumer may perceive it as being low in quality. On the other hand, if the price is too high, some will not be able to afford it. Furthermore, one would assume that social marketers must balance these considerations, and often end up charging at least a nominal fee to increase perceptions of quality and to confer a sense of “dignity” to the transaction.

The social marketer can use various pricing tactics to make the desired behaviour appear to have fewer costs and more benefits while making the undesired behaviour to have less benefit and greater cost. Social marketing in another sense could be more complicated and there are more factors involved. According to Lefebvre (2011:59) such factors could be incentives and costs, especially, services provided by non-profit organisations. Frequently that price may be on a sliding scale, and may even be zero at times (Broomer, 2013:2). According to Lee and Kotler (2011:280) the task is the use of pricing tools to help ensure that what is offered to the audience (benefits) is equal to or greater than what they will have to give up (costs). Accordingly, the objective (and opportunity) with a price tool is to develop and provide incentives that can be used to increase nonmonetary benefits for the desired behaviour. In social marketing contexts, costs are usually short term and certain, whereas benefits are often long term and less certain (Donovan and Henley, 2010:308). Moreover, pricing has great relevance for commercial marketing products, which determines the way the business can generate an income to pay all the costs incurred in the development and distribution of the product or service (Strydom, 2011:158). Throughout most of history, price has acted as the major influence on buyer choice, and commodity production (Du Plessis, Strydom and Jooste, 2012:270).

Also, as social marketing strongly influences the work and mission of public and non-profit organisations, non-for-profit organisations with limited purchasing power such as churches, universities, charitable organisations, and government agencies need to price carefully (Kotler and Keller, 2012:31). When the products are not visible, a price is to be

incurred in exchange for receiving a bundle of benefits (from this invisible product) (Thackeray and Brown, 2010:166). According to Strydom (2011:159), price is the amount of the value consumers exchange for the benefits of having or using the product or service of the manufacturer or service provider. Price may, therefore, be described as the amount of money a willing buyer is prepared to pay a willing seller for a product offering at a point in time (Adebayo and Govender 2015:187b). Brian (2012:5) provides an accurate depiction of the ideal exchange transactions in non-profit marketing which has two basic requirements of exchange transactions. The first is that there be at least two parties involved. The second is that each party involved should have something of potential value to the other(s). In some transactions, money is exchanged for products (goods or services); in others, goods and money are exchanged for good feelings and tax benefits; in still others, time and effort are exchanged for money and feelings of comfort and/or responsibility.

Furthermore, it is important to understand non-profit pricing, examining whether it can be said that customers pay for the product with monetary donations, goods donations and/or commitment plus personal time. Considering serious believers, there is much to say that there is a price to pay in Christendom. In addition, there are claims and counter claims that everything that one would ever desire in this world that has any kind of value will cost one a high price, especially if it is of top quality. Koekemoer (2004:9) is also of the same opinion that, in the absence of any specific knowledge about a particular product, consumers will equate a high price with high quality. Furtwengler (2010:24) alludes that ability to get higher prices than competitors lies squarely on the ability to demonstrate greater value and to monetize that value for the customer. This type of differentiation in marketing practices regarding price and quality is to juxtapose spiritual pricing in this study. Johnson (2013:1) reveals that a greater anointing often demands a greater price. Revelation concurs with the assertion in the book of Luke 12:48 which says that “for unto whosoever much is given, of him shall much be required”.

According to Strydom (2011:159), price is the value consumers exchange for the benefits of having or using the product or service of the manufacturer or service

provider. It is noteworthy that price is not only the amount of money paid to a manufacturer for a product or service. It can also be in the form of payment in kind, e.g., when products are bartered (exchanged). Price may, therefore, be described as the amount of money a willing buyer is prepared to pay a willing seller for a product offering at a point in time. Brian (2012:5) provides an accurate depiction of the ideal exchange transactions in non-profit marketing which has two basic requirements of exchange transactions. The first is that there be at least two parties involved. The second is that each party involved should have something of potential value to the other(s). In some transactions, money is exchanged for products (goods or services); in others, goods and money are exchanged for good feelings and tax benefits; in still others, time and effort are exchanged for money and feelings of comfort and/or responsibility.

Ukah (2007:9), in his study of African Pentecostalism, reports that African Pentecostal churches have greater features with companies (profit organizations) with a strong motive to make profit. Faith healing, on the one hand, has been inextricably linked with religion in Africa whereas an important function of religion is to bring restoration in the face of brokenness or damage to man's body, relationships and social and spiritual networks. Deliverance, on the other hand, is the second component of prosperity gospel. Hence it is called the "Wealth and Health Gospel" and the "theology of prosperity" (Ukah 2007:14; Gosling 2014:2). Ukah (2007:15) further expresses that another significant social characteristic of the new Pentecostal/charismatic churches is their firm-like structural organisation. In order to compete effectively with other churches, and as a carryover of the American influence, these churches are organized as firms or commercial enterprises engaged in the production, distribution and pricing of religious and non-religious commodities with primary motives of making satisfactory profit and maintaining a market share. There are many sources of income for a non-profit organisation, from individual donations to grants to corporate giving. Although, funding has become a constant topic of conversation among non-profit leaders, its appropriateness has been given less emphasis. According to Foster, Kim and Christiansen (2009:1), in the for-profit world, by contrast, there is a much higher degree of clarity on financial issues. Sandilands (2014:2-3) opines that the major difference

between the marketing of the two types of corporations is the fulfilment of the customer need. The profit marketing customer has a need of his/her own that he/she fulfils by the purchase of the goods or services; the non-profit “customer” recognizes the need of others and his/her ability to help fulfil it through donation of his/her time, money or service.

However, in addition to spirituality aspect of pricing, Ashley (2007:2) offers that those who are truly gifted by the Spirit will share freely and that those who seek to profit in the name of Christ for money or otherwise will come to see the true way of God's healing grace, by giving freely in order to receive it freely. Thus, in comparison with non-profit marketing, it can be said that the process of marketing in pricing alone is purely profit oriented which is against the teaching of Jesus Christ, as seen in the book of Matthew 10:7-15. Spiritual pricing is emerging and is characterised as discipleship, followership and self-denial, asking not only to become more Christlike, but invite others to feel His love and follow Him as well. According to Hales (2008:1) to respond in a Christlike way cannot be scripted or based on a formula. The Saviour responded differently in every situation. So, He expects his disciples to do same. Furthermore, spiritual pricing can also signify the cost of eternal life. In Mark 9:47, Jesus gave a serious warning to Christians to strive to gain entrance into the kingdom of God – “And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell”.

Adebayo and Govender (2015:189b) states that sacrifice is all it takes in the area of spiritual cost; it establishes relationship with the sacred by purifying and preparing the sacrificer. Belk, Wallendorf and Sherry (1989:7) add that sacrifice can also involve asceticism, fasting, sexual abstinence, self-mutilation, and suffering. It is clear that spiritual pricing prepares disciples to commune with the sacred, brings about a strong degree of commitment to sacred experience, and indicates appropriate deference to reinforce the extraordinary character of the holy (Jesus). Currently, contemporary theologians, teachers and preachers are writing and teaching people to be comfortable in their sinful lifestyle (unholy acts), meandering away from the reality of heaven and

hell because of lack of spiritual pricing. However, Gray (2008:4) indicates that in a profit organisation prices may have implications for client composition, adequacy of service reach, perception of organisational quality, efficacy of alternative funding sources, and, ultimately, for organisational survival. Pricing choices for non-profit organisations should not be taken lightly and are worthy of considerable thought, conversation, experimentation, and evaluation.

2.5.3 Place

According to Chartered Institute of Marketing (2009:5) place is where customers buy a product, and the means of distributing the product to a particular place. Furthermore, the product must be available in the right place, at the right time and in the right quantity, while keeping storage, inventory and distribution costs to an acceptable level. It can also mean ways of displaying your product to customer groups. This could be in a shop window, but it could also be via the internet. From previous understanding of the commercial traditional marketing mix (tangible product for example) it appears that place describes the way that the product reaches the consumer (Kotler and Armstrong, 2008). Distribution decisions also include the warehouse, trucks, sales force, retail outlets where product is sold, or places where it is given out for free (Weinreich, 2010; Strydom, 2011). For an intangible product place refers to decisions about the channels through which consumers are reached with a particular service or information.

In addition, place has influence on the service buyer's satisfaction and often offers a different side of value (utility) to the consumer (Kar, 2010:11). This could mean that closer to the consumer means higher probability of sales. In services marketing, place could be where your services are offered, and where you have a presence. There are few decisions to be considered regarding the term place in service marketing. Moreover, the bottom-line is that service providers have to ensure that services are successfully delivered to customers. According to Boshoff and Du Plessis (2009:169) a distinction must be made between the various levels of interaction between service

providers and their customers, followed by a discussion on the options available for the service delivery derived from the interaction.

The same principles of making access easy also apply to social marketing. The issue of convenience is also resonating, especially, when relating to the subject (the church) of this study. Lamb, Hair and McDaniel (2013:201) express that a key factor influencing the selection of a service is convenience. This implies that there should be a decision whether to distribute services to end users directly or indirectly through other firms. This is a decision some writers consider as the supply chain of any organisation (Strydom, 2011:133). Furthermore, Donovan and Henley (2010:299) provide evidence that consideration of place often overlap with partnerships in that partners are frequently chosen because they can provide access to various target groups in either physical locations or via memberships of accessibility by direct mail, email or online. In some cases, intermediaries are collaborators and in other cases are simply used as delivery channels. Therefore, social marketing must take distribution systems, in all forms and expressions, as seriously as the messages and creative products it produces (Lefebvre, 2011:63).

According to Kotler and Keller (2009:50), market place is physical, such as a store you shop in; market space is digital, as when you shop on the internet. A place of worship on the other hand could literally mean a designed structure (with a specific symbol) or consecrated space where individuals or a group of people such as a congregation can come to perform acts of devotion, veneration, or religious study (Brenner 2008:1). According to Desa (2013:1), most places of worship (temples, mosques, churches, holy sites, and so forth) have one thing in common, regardless of religious affinity: they are meant, by people, as sacred sites. One may realise that congregants find spiritual value in a wide range of places, which is what makes a place a “place of worship”. “Places of worship” is an inclusive term that includes churches, mosques, synagogues, temples, chapels (e.g., within convents or seminaries), shrines, meeting houses or other places of assembly for religious purposes (Carmichael 2008:53).

For the purposes of this study, Christian churches are considered as place of worship. However, natural or structural landscapes may also be considered as places of worship, and for believers or religions, can be considered holy. The Ganges River is an example of this in Hinduism while sacred mountains/lands (holy land) can be considered for prayers/worship by some Christians, and pilgrimage to Mecca to fulfil five days of Hajj serves as an example in the Muslim tradition (Brett 2010:1). Rowe (2008:3) states that places of worship are some of the most significant buildings in our towns, our suburban neighbourhoods and in our countryside. Such buildings stand as symbols of faith and hope, and spiritual values in a secular world. From all indications, it is obvious that the concept of accessibility is more important than the traditional defined place. One important factor that shows relationship between Christian place of worship and marketplace is convenience as identified by Lamb, Hair and McDaniel (2013:201). This concept of convenience recognises not only the location of service outlets but, more importantly, how the consumer is to be designed into the service production-consumption process, and who is to be involved in that process (Palmer, 2011:36).

It can be said that many market properties could change or are adapted over time, but places of worship may be different in that they often have evolving spiritual values in addition to cultural heritage value (Carmichael 2008:5). There is assertion that 'distance is not a limitation in the spiritual realm', where some Christians claim that certain blessings are meant to locate you at a particular place. Accordingly, this study is of the opinion that Christian places of worship are varied but all provide an opportunity for participants to associate themselves with a particular denomination without considering time, distance and place. According to Lotenberg (2010:131), place refers to channels of distribution, it is a powerful force in behaviour change: it can provide an opportunity to take action, increase (or decrease) the convenience of taking that action, and differentiate competitors' offerings by delivering different bundles of benefits.

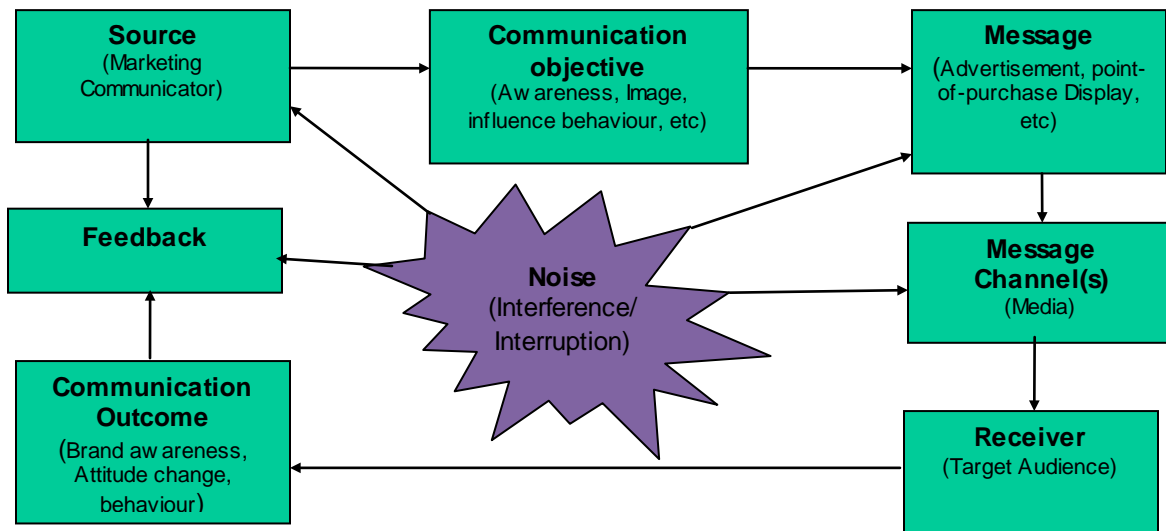
One can argue critically in terms of conceptualising religion and spirituality. It has been noted by Hill, Pargament, Hood, McCullough, Swyers, Larson and Zinnbauer (2000:53) that religion has been one of the most fertile areas of theory and research in much

social scientific thinking. It has been noted also that interest in spiritual healings and deliverance have been increasing rapidly in contemporary society and there is a growing expression of spirituality and religiosity through seeking for healings and blessings in spiritual places (the church). In addition, it has also been noted that spiritual practices, beliefs and systems have been located across borders with different themes and areas of specialisations such as healing, wealth, blessing, prosperity and worship. However, the biblical concept of a place of worship has a close reference to marketplace and is often considered as a place of encounter where there are tangible and intangible connections between the spiritual shoppers and God.

2.5.4 Promotion (Marketing communications)

Traditionally, the hierarchy of strategies employed by businesses starts with the marketing mix, which involves activities such as designing the product, including its package, pricing of the product, as well as terms of sale, distribution of the product, including placing it in outlets accessible to customers; and promoting and communicating about the product (Kotler and Keller, 2012; Strydom, 2011). Promotion or marketing communication is the home base for advertising, along with public relations, sales promotions, personal selling, packaging/point of sales, and direct marketing. It is understandable that each of these promotional techniques has its own set of capabilities, some of which complement each another, some of which duplicate each other's efforts. However, communications must be viewed more broadly than as just media advertising, public relations, and professional salespeople. According to Shimp and Andrews (2013:7), communication is the process whereby commonness of thought is established and meaning is shared between individuals or between organisations and individuals. Marketing, as discussed earlier is also a human activity directed at satisfying (customer) needs and wants through an exchange process. Taking together, marketing communications represents the collection of all elements in an organisation's marketing mix that facilitate exchange by establishing shared meaning with its customers.

Figure 2.4: Elements in the communication process



Source: Adapted from Shimp & Andrews, 2013:150

According to Shimp and Andrews (2013:150) all communication activities involve the following elements: (1) a source, which has a (2) communication objective, which is transformed into a (3) message, which is delivered via a (4) message channel, to a (5) target audience, which experiences a (6) communication outcome. That outcome represents (7) feedback to the message source, although the entire process is subject to interference, interruptions, or, in general (8) noise as shown in Figure 2.4. In addition, Palmer (2011:452) emphasises the promotional role of service outlets. Service outlets can be seen as billboards capable of conveying messages about the services that take place within them. The general appearance of an outlet can promote the image of a service organisation. A brightly coloured and clean exterior can transmit a message that the organisation is fast, efficient and well run. Service outlets can also provide valuable opportunities to show service production process to potential customers, something that is much more difficult to achieve through conventional media.

Marketing communication is a complex subject and draws on a variety of disciplines. According to Fill (2011:5), there is no universally agreed definition of marketing communications and there are many interpretations of the subject. The origin of multiple

definitions arises from a promotional outlook where the purpose was to use communications to persuade people to buy products and services. Fill (2011:5) views marketing communications as being an audience-centred activity which attempts to encourage engagement between participants and provoke conversations. Two key points are to be taken into consideration from this view which are of relevance to this study. The first issue, based on the notion that marketing communications is audience-centred which can be related to marketing orientation in marketing management. Kotler and Keller (2012:40) state that marketing orientation is concerned with the idea of satisfying the needs of the customer by means of the product and the whole cluster of things associated with creating, delivering, and, finally, consuming it.

The second point relates to the word 'engagement', or the nature of the communication that can occur between people (the preacher and the congregants in this case). The initiative for engagement can be either consumer- or company-led or the medium of engagement can be based on the media decision of any organisation. In a modern perspective, the connections that consumers have with brands, products, and services have become increasingly complex and dynamic. As relationships with customers evolve, the notion of how to 'manage' these relationships needs to evolve, as well. With this perspective, it is clear that brand slogans can provide an important supplemental role to brand names and logos in building and cultivating brand images (Miller and Toman 2014:1). Chants and psalms provide preachers an opportunity for the teaching the word of God ("Be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your hearts" – Ephesians 5:19).

2.5.4.1 Church use of marketing communication: rhetoric, sacred rhetoric and Biblical preaching

In spite of the misunderstandings regarding the overall use of marketing communication methods by the church in achieving its goals, the adoption of marketing communication strategies by certain churches is becoming more prevalent. It has been noted that there

is a contradistinction between motivational speaking and biblical preaching, and whether the former can be used as a means to 'sell' salvation similar to selling a product or service to a consumer (Adebayo and Govender 2015:249a). However, the use of marketing communication has been a controversial subject among Conservative, Evangelical and Pentecostal churches (Unruh, Sinha, Morrison and Belcher 2008:2; Appiah, Dwomoh and Kyire 2013:9). It is interesting to note that many churches are today using recognisable marketing communication techniques, such as Newspaper advertising and telephone calls (Vokurka, McDaniel and Cooper 2008:17). More relevant is the competition between motivational speaking and biblical preaching, whereby the former has been heavily commoditised in the 21st century and anecdotal evidence suggests that motivational speakers who are involved in the pulpit ministry mostly use marketing communication techniques and rhetorical tools such as *Logos*, *Ethos* and *Pathos*.

In line with the argument presented by Doran (1996:189) it is critical to recognise the difference between ministry governed by the pursuit of meeting needs and ministry governed by pleasing God. Therefore, the balance between pleasing God as the first concern of Christ ministry as seen in Mark 1:35–38 and meeting needs and wants of consumers as seen in marketing, is paramount to this study. In addition, marketing orientation, as noted, is a business approach or philosophy that focuses on identifying and meeting the stated or hidden needs or wants of customers. Riley (2012:1) adds that a marketing-orientated approach means a business reacts to what customers want.

There is conflicting opinion on whether chanted psalms and prayers are heard in contemporary preaching (Beisel 2014:1). Rather, preachers are presenting themselves with motivational speaking contrary to the early Christians who understood complete submission to the Holy Spirit and were not ashamed of the Gospel (Irukwu 2012:2). However, it has been established that communications must be viewed more broadly than just media advertising, public relations, and professional salespeople. According to Shimp and Andrews (2013:7), communication is the process whereby commonness of thought is established and meaning is shared between individuals or between

organisations and individuals. Koekemoer (2004:11) adds that marketing communication is not something marketers 'do' to consumers. It's what occurs when marketers are sensitive to consumers' needs and wants and communicate with them in a responsible, respectful and relevant way.

On one hand, persuading someone is performing an act (roughly, that of affecting someone's beliefs or desires) using some form of communication, usually language. As such, persuasion constitutes a "speech act," an act performed in, or by, speaking (Taillard, 2000:1). Persuasive communication, in this study, comprises various forms of marketing communications messages designed to enhance customers' impressions of the basic offer. These consist of non-personal verbal messages (personal selling and word-of-mouth support) and non-verbal messages. In other words, persuasive communication intends to stimulate wants by encouraging customers to imagine the benefits of the basic offer (product). It is also noted that marketers attempt to stimulate wants by supplying facts or by appealing to the customer's imagination. Ilardo (1981:3) states that persuasion is a communicative process of altering beliefs, attitudes, intentions or behaviour of another by the conscious or unconscious use of words and nonverbal messages.

On the other hand, marketing communication is the coordination of promotion efforts to ensure maximum informational and persuasive impact on customers. According to Koekemoer (2011:15), promotional inducements are substantive or extra benefits, beyond the benefits of the basic offer, intended to motivate particular customer actions. This study relates promotional inducement to what is commonly called sales promotion that promotes the marketer's product more aggressively. From this perspective, one could question concerns that conviction (persuasion/inducement as seen in the case of marketing) is different from marketing, as argued by Irukwu (2012:1), that one is not called to convince. One is called to declare and proclaim, and allow the Holy Spirit do the work of convincing.

2.5.4.2 Rhetoric and sacred rhetoric

In this context, it is important to explore a common frame of reference, an understanding of the use of marketing communication strategy and rhetoric by the church. Also, it is necessary to point out that there is a paradigm shift from biblical preaching, in the sense of preaching being a directional set of activities, to communication, which emphasises a two-way flow of information between marketers and their target markets (Adebayo and Govender 2015:251a). This is in relation to the dynamism in the marketing environment which changes with growing consumer awareness of the choices available to them. Therefore, it becomes imperative for a preacher in his/her simplicity to balance between his/her sermon and motivational words in order to be understood by the congregants. Miller and Toman (2014:2) state that conventional wisdom has long held that most marketing communications should be kept simple. It will be of value to find a relationship between rhetoric and preaching or religious sermons by the Pentecostal preachers of the 21st century. According to Nordquist (2014:1), rhetoric is viewed in four different perspectives: the study and practice of effective communication; the study of the effects of texts on audiences; the art of persuasion; and a pejorative term for insincere eloquence intended to win points and manipulate others. In other words, rhetoric examines the way discourses are constructed in order to achieve certain effects.

Contextually, sacred/religious rhetoric is based essentially on statements and commands (known as the indicative and the imperative), which, together with exclamations and questions, are of immense significance in the preaching of the Word (Carrick, 2003:1). This, in contemporary preaching, is well pronounced. Studies show that preacher's opinions towards this strategic instrument are very diverse (from one denomination to another). For example, Pasquarello (2012:1) made it clear that there is a modern approach to contemporary preaching and it has developed into a task: asking preachers how to make preaching (effective) more relevant, more interesting and more entertaining. Pernot (2006:235) states that rhetorical forms of religious expression include discourse about the gods (narrative, eulogy, preaching, naming) and discourse

addressed to the gods, especially prayers and hymns. Pasquarello (2012:1) further expresses that excellent preachers conceive Christian speech as a unique theological practice (homiletics) learned through prayerful attention to the Bible and aimed at communion with God.

This type of differentiation makes rhetoric more practical in terms of selling and preaching. Furthermore, this idea, perhaps, indicates that the effectiveness of preaching can be greatly influenced if preachers make use of the pattern of communication laid down by God in Scripture for their instruction (Adebayo and Govender 2015:252a). Carrick (2003:1) sees in the Bible a sacred rhetoric which the apostles and prophets, and Christ himself, used to awaken, move and persuade their hearers. This means that discourse can have supernatural effectiveness, and the speaker (preacher) can be invested with religious powers (Pernot 2006:235). This type of rhetoric is evidenced in marketing communication system. Haase (2009:1) shows that it follows the rhetorical definition of communication as a persuasive figure of speech and demonstrates this impact in examples. This professional mass media communication in marketing, PR, and advertising serves commercial interests. It aims to incorporate the audience into the flow of discourses that is set up for serving the commercial interests. Thus, this communication tool (rhetoric) appeals to preachers just as it appeals to speakers/orators. For the preacher, it usually a question of what can one do to help people pay more attention to sermons? When they do, there's a greater chance what one is saying will stick in their minds to give the Holy Spirit time to ultimately change their hearts (Stone 2012:1).

2.5.4.3 Understanding the relationship between biblical preaching, personal selling and direct marketing

Literally, the term marketing to the general public may mean selling. Futrell (2008: 43) affirms that, under the selling concept, a company makes a product and then uses various selling methods to persuade customers to buy the product. In effect, the company is bending customer demand to fit the company's supply. Selling, in turn,

usually implies advertising and personal selling to the public. Yet, the act of selling is only one part of a firm's marketing activities. According to Manning, Ahearne and Reece (2012:37), personal selling is a process of developing relationships, discovering needs, matching the appropriate products with these needs, and communicating benefits through informing, reminding, or persuading. However, there are claims that there is similarity between personal selling and biblical preaching in the sense that the preacher (company representative) engages the congregation (through speech) to build up Christians in the gospel as the Holy Spirit applies the scriptures to the hearts of and minds of the hearers (customer or prospective customer). On the other hand, the salesperson builds a mutually rewarding relationship, diagnoses the customer's needs, and custom fits the product to meet these needs through word-of-mouth. According to Delzell (2012:1), biblical preachers rely totally upon the scriptures to 'drive' the content and to feed God's sheep. In other words, biblical preachers seek to proclaim God's word, drawing heavily from the Holy Spirit to comfort (need satisfaction) the afflicted and afflict the comfortable.

From the foregoing, it can be said that for wherever someone attempts, in speech or in writing, to persuade others, whether from the pulpit, market place or in writing, rhetoric is employed. For example, the use of *logos* in classical rhetoric, means the use of persuasion by demonstration of the truth, real or apparent, and *pathos*, the means of persuasion in classical rhetoric that appeals to the audience's emotions (Pearson 2012:10-12) become the most concerting tools pastors experience when presenting a sermon and pouring their hearts into it, in order to make a difference in people's lives. *Ethos*, persuasive appeal, is based on the projected character of the speaker or narrator in order to present good will, practical wisdom, and virtue (Paul 2007:2). This is glaring and becomes doctrinaire rhetoric on Christian preaching and teaching. "The means of moving an audience (in the case of a salesman) to agreement by establishing one's own credibility and goodwill, one's ethical or 'moral' centre, is indeed, rhetorical" (Paul 2007:2).

The philosophy of preaching involves three instincts, as described by Stanchek (2014:1): convictions regarding the purpose of preaching (to glorify God, to save the sinners and to sanctify saints); texts that mandate Biblical exposition (give attention to the public reading of scripture); and convictions regarding expository preaching of the word of God. This process is described by Shimp and Andrews (2013:678) as personal selling's primary purposes which include educating customers, offering product usage and marketing assistance, and providing after-sales service and support to buyers. Regarding the philosophy of conviction, Rhodes (2012:1) believes that every sermon should have grace and truth, and that truth is truth and sometimes it is encouraging, but sometimes it is convicting which, in the end, should be encouraging if people do take that conviction and make a change. The analysis here is drawn from the concept of marketing, in terms of developing and communicating a positioning strategy which emphasises the act of designing the company's offering (products/services) and image to occupy a distinctive place in the minds of the target market (Kotler and Keller, 2009:308).

However, it can be said that the marketing presentation strategy in terms of personal selling, is similar to preaching with the use of motivational or persuasive words. For example, the presentation strategy, according to Manning, Ahearne and Reece (2012:235), combines elements of the relationship, product and customer strategies. The analysis is that in any type of selling, the salesperson should attempt to determine the various buying influences. Manning, Ahearne and Reece (2012:239) state that in the selling presentation strategy, when presenting to a buying committee, it is important to make sure that all parties feel involved. In other words, selling involves altering sales behaviour in order to improve communication with the customer, with all available means of persuasion, the pattern of reasoning to be used, the language or style of communicating and the delivery. This in essence, characterises rhetoric as commercial rhetoric that uses the basic tools of classical rhetorical theory. This suggests that selling and rhetoric share the same tools within the broad categories of classical rhetorical theory and marketing principles.

Direct marketing messages focus on the customer, data and accountability. Hence, interpersonal communication, customer relationship and the creation of actionable segments are integral to any good direct marketing campaign. According to Kotler and Keller (2009:572), direct marketing is the use of consumer-direct (CD) channels to reach and deliver goods and services to customers without using marketing middlepersons. Direct marketers can use a number of channels to reach individual prospects and customers: direct mail; catalogue marketing; telemarketing; interactive television; kiosks; web sites; and mobile devices. Although many people direct their thoughts towards advertising when discussing communications, all elements of the marketing mix deliver a message to potential customers (Winer and Dhar 2011:281). In this regard, there is much to put into contra-distinction in terms of biblical preaching and direct marketing. Appealingly, a manufactured or finished product is brought to a consumer or displayed in a shop by a marketer while it can be established that biblical preaching involves the pastor or the preacher who essentially receives the message from the Holy Spirit, prepares the message with biblical references that support the message and presents the message before the congregation.

Another contradistinction, according to Fill (2011:20), is that direct marketing represents a shift in focus from mass to personalised communications. According to Ilardo (1981:69), the way scientists study things is quite different from the way other people do. Some people know things intuitively. They feel certain things to be true, and this is all the evidence they need. Others know mystically, through visions and other supernatural messages. What can be deduced from the aforementioned is that direct marketing holds that, besides the actual communication, creation of actionable segments, pre- and post-campaign analysis and measurement of results are integral to any good direct marketing campaign. On the other hand, biblical preaching is formed as a supernatural message derived from mystics (prophetic word), visions and Holy Spirit, directly delivered to a congregation. Hedahl (2012:1) states that speeches and sermons will yield information on the spectrum of linguistic choices.

In essence, one can say that the formalisation of rhetoric predates both bible related sermonising and modern marketing strategies including composition and delivery of messages. Hence, rhetoric becomes a unique characteristic with both direct marketing campaign and biblical preaching in the customisation process. In other words, to touch audience/congregation/consumers' hearts, one has to consider delving into issues that matter to them. On the contrary, having the ability to force others to conform to one's wishes is not part of biblical preaching; allowing the Holy Spirit to effect persuasion is applicable to preaching. However, it is imperative that salespeople and preachers understand that audience can agree, disagree, or make no decision at all in response to a rhetorical communication, direct marketing or sermon.

2.5.5 People

According to Wilson, Zeithaml, Bitner and Gremler (2012:22) the three new marketing mix elements (people, physical evidence, and process) are included in the marketing mix as separate elements because they are within the control of the firm and because any or all of them may influence the customer's initial decisions to purchase a service as well as the customer's level of satisfaction and repurchase decisions. Furthermore, Wirtz, Chew and Lovelock (2012:20) indicate that when developing ways to market manufactured goods, marketers usually focus on product, price, place (or distribution), and promotion (or communication). However, the marketing of services poses distinct marketing challenges because of the nature of services. Hence, the 4Ps of marketing are unable to deal with the issues arising from marketing services and have to be adapted and extended. In addition, the traditional marketing mix does not cover managing the customer interface.

Despite advances in technology, many services will always need interaction between customers and service employees. Iy (2008:290) notes that in the service marketing framework, people are all directly or indirectly involved in the service encounter, namely the firm's contact employees, personal and other customers. Due to intangibility and inseparability of production and consumption for services which involves the

simultaneous production and consumption of services, service firms depend heavily on the ability of contact employees to deliver the service. However, as the awareness increases, the product becomes simpler and they become off-the-shelf commodity products as noted in online marketing. Also, buyers at times prefer a face-to-face interaction and they place a high premium on brand names and reliability.

It is important to understand that people are an essential ingredient in service provision; recruiting and training the right staff is required to create a competitive advantage. Kar (2010:12) confirms that people are crucial in service delivery, and that intensive training for human resources on how to handle customers and how to deal with contingencies is crucial to business success. In addition, it becomes imperative for service organisations to find ways in which they can successfully manage the contact employees to ensure that their attitudes and behaviours are helpful to the delivery of service quality. According to Donovan and Henley (2010:314) customers make judgments about service provision and delivery based on the people representing such organisations. They propose three main factors relevant to all people's tasks: interpersonal skills; product knowledge skills; and process skills. They affirm that people factors are important in all organisations, whether for profit, not for profit or government department. They state further that regardless of people's role in the organisation, the staff members with whom the client interacts are generally the most important influence on attitudes towards the organisation.

From a non-profit point of view, Bromer (2013:2) asserts that 'people' refers to the summation of everyone that touches the organisation. People include constituent donors, recipients, volunteers, members, and employees. In addition, anyone who comes into contact with customers will make an impression, and that can have a profound effect, positive or negative, on customer satisfaction. The case of the church is no exception, but it will be of great value to start from the emphasis on preaching in the bible, and especially in the New Testament. Jesus himself, at the opening of his ministry in the Nazareth synagogue, read from Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news" (Luke 4: 18). Jesus then

applied this to himself by means of public exposition within the synagogue service. This simply indicates that association can be found between marketing and the church based on what influences the seller/preacher of the gospel/salvation. In addition, this influence (Holy Spirit in this regard) depicts whether the product is accepted or unaccepted, how motivated the consumers/congregations are to adapt a behaviour and the degree of religion within a consumer's/congregation's life.

From a service marketing view of people, people define a service; people can make or break an organisation, because people create first impressions in service industry (Shah 2012:165). The practice of preaching cannot be separated from the person of the preacher. Considering the emphasis from the New Testament, the life-style and self-discipline of the one who brings God's message is very important. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" said Paul in Acts 20:28 when addressing the Ephesian elders. According to Cheeseman (1999:4), to be effective preachers, what one says must not be negated by the way that one lives. Paul wrote to Titus: "Show yourself in all respects a model of good deeds" (Titus 2:7). This implies that preachers' lives must match up to the doctrines they proclaim from the pulpit in order not to damage the cause of the gospel (product).

As noted earlier, people are crucial in service delivery, and intensive training for human resources is crucial to business success (Kar 2010:12). People in authority in the Christian church (Reverend, Bishop, Cardinal, Deacon, Deaconess, Evangelist, Minister, Pastor, Preacher, Choir or Usher etc.) can also receive training and development, especially on the area of developing a strong relationship with the Holy Spirit that is, developing sensitivity to the Holy Spirit's voice. One could also note that training employees for efficiency is one of the most important areas in the service industry (Van Vliet 2011:4). Ministerial work is also a calling that involves physical, spiritual and mental tasks, therefore, training in the area of preaching, manner of preaching, personality of the preacher, the sermon of a preacher (i.e., gathering of sermon materials) etc. are crucial to the delivery of a church sermon.

2.5.6 Process

According to Bromer (2013:3) process deals with how a service is delivered which includes measuring the success of the service, such as providing service in a timely fashion to solve a specific need. Therefore, services need to be underpinned by clearly defined and efficient process. In other words process means that everybody (service providers and consumers) knows what to do and how to do it. Kar (2010:12) adds that with services being intangible, processes become all the more crucial to ensure standards are met. Bhasin (2001:2) maintains that service process is the way in which a service is delivered to the end customer. Thus, the process of a service company in delivering its product is of utmost importance. It is also a critical component in the service blueprint, wherein before establishing the service, the company defines exactly what should be the process of the service product reaching the end customers.

The Chartered Institute of Marketing (2009:6) states that the process of providing a service and the behaviour of those who deliver it are crucial to customer satisfaction. Issues such as waiting times, the information given to customers and the helpfulness of staff are all vital to keep customers happy. Furthermore, in a service situation customers are likely to have to queue before they can be served and the service delivery itself is likely to take a certain length of waiting time. It helps if marketers ensure that customers understand the process of acquiring a service and the acceptable delivery times (Kotler and Keller, 2009:402). Wilson, Zeithaml, Bitner and Gremler (2012:22) state that the actual delivery steps that the customer experiences, or the operational flow of the service, also give customers evidence on which to judge the service. Some services are very complex, requiring the customer to follow a complicated and extensive series of actions to complete the process.

In view of these, the spiritual context of how it costs people to become a Christian or obtain spiritual product involves process. This context is consistent with circumstantial evidence that except a person be born again, he/she cannot see the kingdom of God (John 3:3). This implies that salvation stands as the first step a person must take before

they can have access to all the benefits of the kingdom of God. In addition, the kingdom of God is a process that starts with righteousness, followed by peace and then comes joy in the Holy Ghost. It has been noted that seeking the kingdom of God as a first priority is important to God (Matthew 6:33). The verse assures that it will cost one to deny oneself of some things such that one's personal needs and challenges must not be placed above the kingdom; and all other things will be added on to one. A preacher and the level of anointing is also worthy of note in the context of process. It has been established that the greater the anointing, the greater the exploit for God, comparing it with the analysis of value proposition where marketing offers that the greater the value of a product, the higher the price. One question that could be generated in this aspect is how does a Christian/preacher obtain greater anointing?

Relationship marketing and customer relationship management can help answer the aforementioned question. Relationship Marketing (RM) and Customer Relationship Management (CRM) both represent a paradigm shift in traditional marketing thinking. This involves moving away from marketing to anonymous masses to developing and managing relationships with identifiable customers and stakeholders (Kotler 2009b:1). Thus, the process in the spiritual context can be rewarded as having a relationship with God. According to the book of 1 John chapter 1 verse 3, "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ". In addition, having a profitable life in Christ as a Christian/preacher implies a life that is totally surrendered to the Lord (Mark 8:36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?").

The process involves one to be willing to die daily; this means that one's self-will is subjected to the Master on a daily basis which Palmatier (2008:8) termed "relational-based exchange". One must be ready to tear off one's old garments and get into new garments (costs) (Mark 8:37: "Or what shall a man give in exchange for his soul?"). However, a love relationship is could be added to the process, which can bring about clear communication with God in the spiritual realm. This is revealed in the book of

John chapter 10 verse 27: “My sheep listen to my voice; I know them, and they follow me”, which Palmatier (2008:17) considers as an interpersonal relationship from the perspective of customer relationship management – involving managing detailed information about individual customers.

2.5.7 Physical evidence

According to Kotler and Keller (2012:380) unlike physical products, services cannot be seen, tested, felt, heard, or smelled before they are bought. A service cannot be experienced before it is delivered. Therefore, choosing to use a service can be perceived as a risky business because you are buying something intangible. Chartered Institute of Marketing (2009:7) stresses that this uncertainty can be reduced by helping potential customers to ‘see’ what they are buying. Case studies and testimonials can provide evidence that an organisation keeps its promises. Similarly, Palmer (2011:37) agrees that the intangible nature of a service means that potential customers are unable to judge a service before it is consumed, thereby increasing the perceived riskiness inherent in a purchase decision. He affirms further that an important element of marketing planning is therefore to reduce this level of perceived risk by offering tangible evidence of the nature of the service. He proposes a number of forms that could be deemed evidence: a brochure can describe and give pictures of important elements of the service products, appearance of staff can give evidence, and buildings are frequently used to give evidence of a service’s nature.

Wirtz, Chew and Lovelock (2012:24) raise the point that if the service requires customers to enter the service factory, it is important to start thinking about the design of the physical environment. The appearance of the buildings, landscaping, vehicles, interior furnishings, equipment, staff members’ uniforms, signs, printed materials, and other visible cues provide tangible evidence of a firm’s service quality. Iy (2008:290) agrees that physical evidence refers to the environment in which the service is assembled and in which the seller and customer interact, combined with tangible commodities that facilitate performance or communication of the service. Boshoff and

Du Plessis (2009:249) see physical evidence as a form of communication; what a customer sees, hears, feels, or smells when entering a service environment invariably 'talks' to the customer. The question is whether the customer will experience the intended message or not. In essence, physical evidence during service delivery communicates with customers and it plays a role in creating the service experience, in satisfying customers, and in enhancing customer's perception of quality.

A comparable perspective is raised by Wilson et al. (2012:219) where physical evidence is seen as the environment in which the service is delivered and in which the firm and the customer interact, and any tangible commodities that facilitate performance or communication of the service. The first part of this definition includes the actual physical facility in which the service is performed, delivered and consumed. The second part suggests that physical evidence is particularly important for communicating about credible services. However, in services, there is often nothing to move through physical channels to distributors and retailers for sale to end users. Experiences, performances, and solutions are not physically shipped and stored (Lovelock and Wirtz 2007:99).

The physical environment remains the service company's focus. As noted earlier regarding services, quality is very difficult to measure and trust is fickle. Palmatier, Dant and Grewal (2007:172) assert that trust is a central element in the development of marketing relationships, and is defined as one's willingness to engage in risky behaviour accompanied by the belief that one's partner can be relied on to fulfil its future obligations. Hoffman, Bateson, Wood and Kenyon (2009:264) maintain that, due to intangibility of services, service quality is difficult for consumers to objectively evaluate. As a result, consumers often rely on the tangibles or physical evidence that surrounds the service to help them form their evaluations.

There are other several existing research studies focusing predominantly on building trust rather than on developing a trustworthy image. For example, Schiffman, Thelen and Sherman (2010) focus on interpersonal trust and Fang, Palmatier, Scheer and Li (2008) focus on trust at different organisational levels, while Sekhon, Roy, Shergill and

Pritchard (2013) focus on the multidimensional nature of trust. Goncalves (1998:83) reveals that physical evidence is critical in guiding customers through the purchase process and making them feel comfortable and trusting toward the service provider. Often, it is also the means through which the service is provided. That is, physical evidence can be used to convey a desirable image since it is the only tangible part of a service offering and includes facility design, equipment, signage, employee dress, reports, business cards, statements and guarantees (Zeithaml, Bitner and Gremler 2009:24).

Bulik (2009:1) attests that many religious services and individual congregations have embraced marketing as not only an acceptable practice, but almost as an extension of their mission by enabling the church to reach the world for Christ. However, it is imperative for some churches to provide some physical evidence to showcase their theological practices. The important touch of this study is to understand the way a church service provider presents an intangible offering to the target consumer (unsaved) or to provide an understanding of what is to be done to convince the unsaved or the needy to attend church services. The unsaved have expectations despite the fact that the product is not tangible just like a consumer will expect a tangible product to perform certain functions (regarding service quality and service management [Zeithaml et al. 2009:6]). In the case of the church, having expectations depends on many variables, particularly having expectations of God, i.e., the promises of God, levels of interaction/communication between God and a believer and the integrity of the one giving the promise (God) as seen in the book of Numbers 23:19 that “God is not a man that should lie”. Thus, physical evidence, in this sense, conforms to the definition provided by Zeithaml et al. (2009:25) that physical evidence is the environment in which the service is delivered and where the firm and consumer interact, and any tangible components that facilitate performance or communication of the service.

2.6 CONCLUSION

This chapter set out to provide insight into marketing and to provide a platform for marketing orientations. It identifies marketing theories associated with this study. This was established by, first, providing a discussion of what marketing is and what is not. It systematically presents examples of marketing offerings; it thus states the social and economic justification for an organisations existence in order to satisfy customer wants and needs, while meeting organisational objectives. Not only focusing essentially on meeting the needs of the target market in order to establish client satisfaction standards is emphasised. In addition, the chapter viewed social marketing within the broad context of social change. In other words, the chapter sees the value of social marketing as a principle, concept and tool necessary for the development and implementation of social change campaigns.

The service sector is nothing new, as evidenced in the academic literature, and today most products include some element of service in them. It has also been noted in this chapter that services, in effect, are vital for creating 'value in use' for goods, and goods effectively become a subsidiary part of a service offer. Not only these, but it has also showcased an extended mix for service marketing where the differences between goods and services are explored. In this regard, the chapter has critically defined the role of marketing for different types of services. It should be apparent therefore, that there are many ways in which the marketing of a pure good is likely to differ from the marketing of a pure service. According to Palmer (2011:35) the principle of the extended marketing mix (as indeed with the traditional marketing mix) is to break a service offering down into a number of component parts and to arrange them into manageable subject areas for making strategic and tactical decisions. The influence of marketing on non-profit issues has been identified in this chapter. The scope and characteristics of marketing as it pertains to non-profit organisations, including the church, is given consideration in the next chapter.

CHAPTER 3 : THE SOCIAL ROLE AND NON-PROFIT NATURE OF THE CHURCH

3.1 Introduction

The chapter sets out to understand social change and its practical implication for non-profit marketing. In addition, this chapter provides an understanding of social roles from a non-profit organisation (the church) perspective. This implies that there is a growing tendency to investigate marketing ability of the church from a non-profit, social marketing view point, rather than the traditional marketing approach. Furthermore, in order to generate a keen insight into how the church or ministry could change society, the purpose of the church (mission, vision, objective and goal) are explored in this chapter. Although, there are many visions, missions and purposes of the church available in the Christian environment, this chapter provides two important motives (purpose driven, which revealed the five circles of commitment and market driven church) that encapsulate the mission, vision, goal and objective of the church. However, this chapter will first provide an understanding of the nature of non-profit, church marketing and the non-profit marketing process, a process whereby corporations create value for customers and build customer. The chapter concludes with an understanding of government and non-profit organisation policies and relationships.

3.2 Nature of non-profit organisations

David (2013:19) affirms that in 'For Profit' Organization (FPO) "The social responsibility of business is to increase its profits." This definition assumes that the organization under consideration exists to maximize the wealth of the people investing in the enterprise. This may or may not include the people actually involved in running the organization on a daily basis. According to David (2013:19), 'Profit' is taken to be 'the creation of surpluses' recognized as a financial output from business activity in terms of dividends and other payments to stakeholders in a for-profit business. From this

perspective, one could question the concern that much of current non-profit management attributes to financial matters.

Assuming that the *raison d'être* of non-profit organizations is not money, why focus on it? Non-profit and for-profit businesses have multiple similarities and multiple differences. The process of marketing also differs, with the biggest differing factor being that the purpose of for-profit marketing is to encourage customers to buy, while the purpose of non-profit marketing is usually to encourage people to give (Sandilands, 2014:1). This means that the return on investment differs between the two. Although the principles of marketing remain the same, this study is of the opinion that some of the methods must, of necessity, be different. Blery, Katseli and Tsara (2010:60) further assert that for-profit businesses market using a variety of common methods, such as the marketing mix, target market identification, positioning, branding, public relations and advertising. Non-profit businesses may also use the majority of these methods.

Blery et al. (2010:58) state that the characteristics of non-profit organizations include nonfinancial objectives, mission-driven, multiple "customers," and a competitive-cooperative relationship with their competitors. According to Brian (2012:1), not-for-profit marketing can involve the marketing of people (politicians and entertainers), places (museums and operas), ideas (right to life, safe driving) and organizations. There are many different issues, for example, drunk driving, mental health, prayer in schools, suicide hot lines, and so forth, that have been and continue to be marketed for non-profit objectives. This idea, perhaps, indicates that non-profit marketing is a type of marketing that works to serve the public interest, as opposed to marketing purely for financial gain. David (2013:19) supports that a non-profit organization is "one that exists to provide for the general betterment of society, through the marshalling of appropriate resources and/or the provision of physical goods and services. Such organizations do not exist to provide for personal profit or gain and do not, as a result, distribute profits or surpluses to shareholders or members. They may however, employ staff and engage in revenue-generating activities designed to help them in fulfilling their mission".

Dorreh and Hromjak (2011:19) identify that the whole categorization of 4Ps – product, place, promotion and price should be re-categorized for non-profit organizations. Within these different claims on non-profit, it is eminent to find a common point on the uniqueness, distinction and differentiation related to non-profit pricing. With this perspective, it is clear that an understanding of product differentiation and price differentiation are examined. Hult, Pride and Ferrell (2012:324) add that product differentiation is the process of creating and designing products so customers perceive them as different from competing products and that perceived differences might include quality, features, styling, price or image. Consequently, price should be re-categorized for non-profit organizations through their products and services. Sharp and Dawes (2001:740) affirm that a successful product differentiation strategy will move one's product from competing based primarily on price to competing on non-price factors (such as product characteristics, distribution strategy, or promotional variables).

On one hand, many interactions in the system of marketing, especially, in the profit-making realm, are built on the perceived needs of the customer. On the other hand, the notion here presents an understanding of whether ministry/church marketing is built on the same foundation or whether marketing the church is all about providing the product as a solution to people's felt need. According to Bottiglieri, Kroleski, and Conway (2011: 51), non-profit organisations (NPO's) are generally defined as associations, charities, and other voluntary organisations formed to further cultural, educational, religious, or public service objectives. Blery, Katseli and Tsara (2010:57) attest that most non-profit organisations are not selling products; they are selling the organisation's mission, ideas, programmes and services. The major common characteristic of non-profit organisations, as identified by Bottiglieri, Kroleski, and Conway, (2011:51), is that they do not seek to make a profit but they do hope to do so in order to improve programmes and secure future standing. Kotler (1975:5) questioned why an administrator of a non-profit organisation should be interested in marketing. Because a non-profit sector organisation has no physical product to sell, the reasons for non-profit administrators to be involved in various marketing systems and the use of certain operating principles must be expressed.

Kotler (1975:9) argues that the issue is not one of whether or not non-profit organisations should get involved in marketing, but rather how thoughtful they should be at it. Kotler and Andreasen (1996:21) add that non-profit organisations may find their marketing options severely restricted if they are subjected to constant public scrutiny. Stetzer (2007:2) opines that there continues to be considerable debate about the extent to which these organisations reflect a pragmatic application of established marketing techniques, or whether they truly reflect effort to be genuinely market oriented or can they be marketed? In other words, non-profit marketing has been characterised as marketing activities undertaken by organisations which do not have profit generation as their primary corporate objective, such as charities, public sector health care, and educational establishments (Dolnicar and Lazarevski 2009:276). This implies that, as a non-profit organisation, a strong image is the key to community awareness, which, in return, will develop and maintain a strong image through marketing and increase support for the organisation. Blery, Katseli and Tsara (2010:58) highlight that non-profit organisations have to operate within limited constraints of finance and resources.

According to Brian (2012:1), non-profit marketing can involve the marketing of people (politicians and entertainers), places (museums and operas), ideas (right to life, safe driving) and organisations. There are many different issues, for example, drunk driving, mental health, prayer in schools, suicide hot lines, and so forth, that have been and continue to be marketed for non-profit objectives. This idea, perhaps, indicates that non-profit marketing is a type of marketing that serves the public interest, as opposed to marketing only for commercial purposes. David (2013:19) states that a not for-profit organisation is “one that exists to provide for the general betterment of society, through the marshalling of appropriate resources and/or the provision of physical goods and services. Such organisations do not exist to provide for personal profit or gain and do not, as a result, distribute profits or surpluses to shareholders or members. They may however, employ staff and engage in revenue-generating activities designed to help them in fulfilling their mission”. Blery, Katseli and Tsara (2010:58) sum up that the characteristics of non-profit organisations include non-financial objectives, mission-

driven, multiple 'customers', and a competitive-cooperative relationship with their competitors.

3.3 Social change and non-profit marketing

The conception of social change as a subject is broad and differs from area to area. Despite these variations, the concept remains important because of its utility. Lotenberg (2010:133) asserts that social and commercial marketing and many theories and models of behaviour and behaviour change are based on the traditional economic theory of exchange: individuals will engage in a behaviour or series of behaviours to receive something they value. Similarly, Donovan and Henley (2010:31) state that the concept of exchange has long been described as the core concept of marketing: marketing is the exchange which takes place between consuming groups and supplying groups. An important aspect to note in this regard, which differentiates exchanges from other forms of need satisfaction, is that each party exchange gains and receives value, and at the same time, each party perceives the offerings to involve costs. According to Dolan, Hallsworth, Hapern, King, and Vlaev (2012:4) 'behaviour change' is often seen as attractive because it appears to offer similar or better outcomes at less cost.

Generally, there is increasing knowledge about the factors that shape behaviour. Dolan et al. (2012:3) lay emphasis on the model of behaviour change. The context of this model of change recognises that people are sometimes seemingly irrational and inconsistent in their choices, often because they are influenced by surrounding factors. Therefore, it focuses more on 'changing behaviour without changing minds'. In relation to marketing, according to Kotler and Armstrong (2012:31) change occurs when people decide to satisfy needs and wants through exchange relationships. Exchange is the act of obtaining a desired object from someone by offering something in return. In the broadest sense, the marketer tries to bring about a response to some market offering. The response may be more than simply buying or trading products and services: a political candidate for instance, wants votes, a church wants membership, an orchestra wants an audience, and a social action group wants idea acceptance. It is considered

here that marketing involves actions that can build and maintain mutual relationships with target audiences involving a product, service, idea, or other object.

According to Kotler and Andreasen (1996:112-113), the proposed exchange process frameworks for marketers are as follows:

- Marketing is a set of activities designed to influence behaviour.
- Behaviour by a target consumer is carried out at the end of an exchange process.
- An exchange will result in a transaction whenever the target consumer perceives the benefits of the behaviour the marketer seeks exceeds the costs or sacrifices the behaviour entails and this ratio of benefits to costs is better than that achieved by 'spending' the costs in any other conceivable way.
- Behaviour by the target consumer yields benefits to the marketer (which was the reason for marketing in the first place), while most of the benefits the consumer receives will involve costs for the marketer.
- Transactions can also be affected by interpersonal influence and by perceptions of outcome efficacy and self-efficacy.
- The outcome of an exchange may be of fixed duration or continuing.
- There may be two or more parties, one or both of whom may be carrying on marketing.

It should be noted from the above that each of the benefits that a consumer may derive from the transaction represents a cost to the marketer (of providing it) and many of the costs that the consumer pays represent benefits to the marketer. Also, it is noted that for the marketer to remain successful, the customer must believe that the exchange that the marketer is promoting is more profitable than any alternative. Thus, in a simplest sense, the basic challenge of marketing here for each customer is maximizing the perceived benefits and maximizing the perceived costs of whatever it is the marketer wants done (Lamb, Hair and McDaniel 2013:8).

This notion is not supported by Smith (2008:10) who suggests that social marketers cannot promise a direct benefit or immediate payback in return for adopting the proposed behaviour change. Smith's study proposes that a systematic, rigorous, and strategic planning process is required, one that is inspired by the wants, needs, and preferences of target audiences and focuses on real, deliverable, and near-term benefits. It should be noted, however, that some researchers Dolnicar and Lazarevski (2009) and Wood (2012), for example, believe this heavy reliance on individual voluntary behaviour change is outdated and have moved on to applying social marketing technologies to influence other change factors in the environment as well. Similarly, as noted in the previous chapter, similarly to commercial sector marketers who sell goods and services, social marketers are selling behaviour. However, Smith (2008:8) posits that change agents typically want to influence target markets to do one of four things:

- Accept a new behaviour (e.g., composting food waste).
- Reject a potentially undesirable behaviour (e.g., starting smoking).
- Modify a current behaviour (e.g., increasing physical activity from 3 to 5 days of the week).
- Abandon an old undesirable one (e.g., talking on a cell phone while driving).

Allen (2013:1) states that much human behaviour is habitual. However, when external conditions change, old habits may no longer be appropriate. In situations like this it is important to come up with social marketing campaigns to encourage people to change their practices. He adds that campaigns that concentrate on firing off messages and information about what target audiences should do actually has surprisingly little effect on behaviour. This notion complements Smith (2009) that in many cases the way the message is communicated can be as important as the content itself, and the way in which the different parties perceive each other is also crucial. Emanating from these, Hastings (2007:107) attests that social marketing focuses on behaviour. While commercial marketers measure success in terms of shareholder value, sales or profitability, for the social marketers, consumer behaviour is the bottom line. Dolan et al. (2012:3) conclude that the actions of policy-makers, public service professionals,

markets and our fellow citizens around us have big, and often unintended, impacts on our behaviour.

3.4 Understanding of church social roles

A church is a community of people tied by common life principles that make them different from the rest of society though taken from the larger community. It is in a sense a counter-community, not a task force, whose member's mutual contacts stem only from the common task itself, not a periodic encounter of otherwise unrelated individuals, but a community with social structures and principles embodying patterns for shared life that God desires for all of society (Emedi 2010:1). According to Vic (2010:1) the church deals with eternal order and eternal salvation which is to be found ultimately in God's kingdom, and that the church is a reliable moral guide. The church is made up of people but is also divine as in the body of Christ. McCabe (2012:1) states that the church has a clear mandate to be involved in the promotion of justice in civil society. According to Penfold (2007:3) the most likely place to start is with the person's felt needs. A good salesperson knows one always start with the customer's needs, not the product.

On the one hand, the church proclaims that working for justice and the transformation of society is a constitutive dimension of the preaching of the Gospel, but, on the other hand, there seems to be a glaring gap between the official teaching and the actual practice of the church and its official leaders (McCabe 2012:1). What occurs in practice tends to become the acceptable teaching and the official teaching becomes more and more like rhetoric: unrealistic, incredible and honoured more in the breach than in the observance. However, one can assume that the predominant value the church seeks to promote in society is social stability and order. In addition, Edgar (2010:2) calls the church a commandment, an apostolic community which exists for the sake of announcing the Gospel to all nations and of making them Disciples of Christ. This perspective sees the church as an apostolic messenger to individuals, but emphasise this should not to lead to the obscuring of its mission to social groups. It seems

important and imperative that the church should discharge its apostolic responsibility by envisaging the needs of people in their societies as well as in their isolation before God. It becomes clearer here that church principles of social responsibility are not simply versions of secular or humanistic thinking but must be grounded in an understanding of God's action.

Emedi's (2010:3) study of the local church as an agent of social transformation in a poor community raises the question of whether the church has failed to interact with society, or more specifically what has the church done in the area of social concern? The issue of the church's social involvement is very complex. The church is not unanimous in its understanding of the extent of the church social involvement. This implies that some churches see social involvement as a detractor from the primary mission of the church. For others, it raises the issue of the priority between evangelism and social responsibility of the church. It has been noted earlier that little has been written on the church and marketing, but marketing within the context of social responsibility of the church cannot be overruled. According to Nyarota (2010:1), the social role of the church is when the church moves outside its walls to engage in the difficult issues facing the community and the world at large. This raises the question of how the church can lead its congregation to make a positive contribution to society. Also, there should be a distinction as to whether social concern stands out as one of the main functions of the church.

According to Edgar (2010:5) individual attitudes and actions are closely related to social relationships and responsibilities. Therefore the gospel calls for the transformation of individuals and society. The church's social responsibility includes, but extends beyond, physical needs and relates to people's full humanity as spiritual beings. In addition, from these understandings it is eminent to examine the ideological underpinnings which produce a society's structures, actions, and attitudes. This could suggest that social responsibility not only works with specific situations as they arise, it also aims to deal with the social, structural causes of such problems. Emedi (2010:17) is of the opinion that there is a need to involve the church in a thorough process of self-examination

because cultural influences and principles which are inimical to the Gospel can be absorbed into the thinking of the church. In the same vein, in an attempt to clarify church social roles, particular attention must be given to what Emedi (2010:41) calls three activities of the church namely, witnessing, service and communion or fellowship. The argument is that these functions are not simply clerical functions but functions of the church as a community of people “in relation to each other because of their relationship to God”.

3.5 The purpose of the church (mission, objective and goals)

According to Nyarota (2010:1), mission is when the church is making disciples of Jesus Christ for the transformation of the world. This indicates an understanding that church is about making a positive difference in society, but the question could be related to how the church or ministry changes society. Kotler and Andreasen (1996:67) agree that mission and objective should be feasible, motivating, and distinctive and that a church whose mission includes “helping the poor” is likely to inspire more support than one whose mission is “meeting the social, cultural, and aesthetic needs of its current members.” However, whether through the form of evangelistic proclamation or social ministry, mission is driven by a number of motives. To some, two major motives are underlying: obedience and love. These two motives, according to Slick (2012:1), are driven by compassion for the lost and the needy and in submission to the command of Christ. The church is called to the task of making disciples of all nations and the demonstration of the love of Christ through words and works. This suggests that the church is tasked to help people to worship God, be instructed in His word, pray, love one another, help each other, partake of baptism and the Lord’s Supper, learn how to live as Godly people, and be fortified to evangelise the world. Edgar (2010:4) adds that the Gospel (‘the good news’ or ‘the evangel’) of the Lord Jesus Christ has commonly been divided into ‘evangelism’ (often connected with the language of ‘conversion’ and ‘justification’) and ‘social action’ (often using the language of ‘transformation’ and ‘justice’).

The purpose of the church has been understood variously with some stressing evangelism (either asserting that 'evangelism' is the only real responsibility of the church or that it has a logical priority with social action being an implication of conversion) and others (Reken 1999; Duncan 2002) stressing that 'social justice' is either the only real responsibility of the church with 'evangelism' as unnecessary or perhaps as the primary responsibility, with 'evangelism' as secondary or a mere possibility.

3.5.1 Purpose driven church

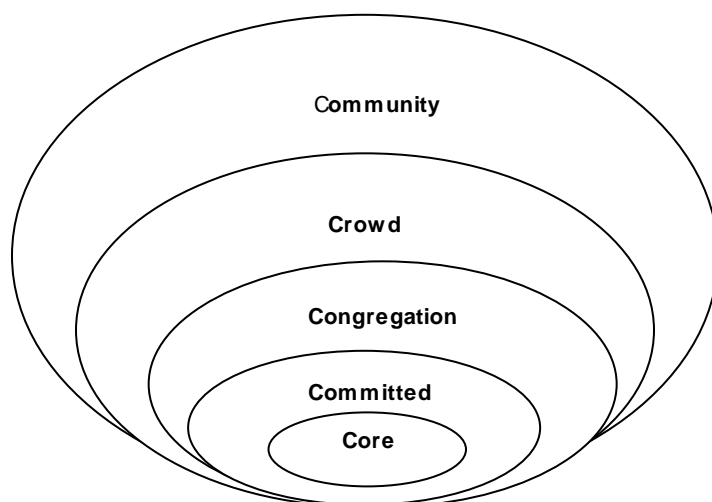
Roberts (2011:5) asserts that besides the purpose-driven and emergent models of church, there are dozens of other visions of the church present in Christendom, ranging from home-based Pentecostal communities to more traditional churches that emphasise reformed theology and the regular administration of the sacraments. However, purpose driven churches are not just about numerical growth, but about growth in the maturity of Christians. In addition, it is not enough to simply define a purpose statement and communicate it, it is also important to systematise an organisation around its purposes. Pente (2010:1) develops five purposes of a purpose driven church from Warren's (1995) shapes of the purpose driven church and states these five purposes as follows:

- *The Soul Winning Church.* This church's main goal is to save souls. It is always reaching out to the lost. The terms associated with this type of church are witnessing, evangelism, salvation, decision for Christ, baptism, visitation, altar calls, and crusades.
- *The Experiencing God Church.* The focus of this church is on experiencing the power and presence of God in worship. Key terms are praise, prayer, worship, music, spiritual gifts, spirit, power, and revival.
- *The Family Reunion Church.* The focus is primarily on fellowship. This church is shaped by the pastor who is highly relational, loves people, and spends most of his/her time caring for members. Key terms are love, belonging, caring, relationships, and potlucks.

- *The Classroom Church.* The pastor sees his/her primary role as being a teacher. He/she will emphasise preaching and teaching and de-emphasise the other tasks of the church. Key words are expository preaching, Bible study, doctrine, knowledge, truth, and discipleship.
- *The Social Conscience Church.* This kind of church is out to change society. It is full of activists who are 'doers of the Word' and comes in both a liberal and conservative version. The liberal version tends to focus on the injustice in the society, while the conservative version tends to focus on the moral decline in the society. The key terms are needs, serve, share, minister, take a stand, and do something.

It is understandable from this perspective that these five emphases are important purposes of the church and must be balanced if a church is to be healthy. It is also clear that the purpose driven church encourages each church to discover its purpose and based upon the purpose, to market itself to the public. In addition, Roberts (2011:5) reveals three main goals of the purpose driven movement which seem in line with Pente's idea. Firstly, the goal of the purpose driven church is to meet the needs of and to serve people, this results in programmes. Secondly, the goal of the gospel is to reveal sin against God and bring people back into right relationship with God, this results in true worship. Thirdly, the church is to challenge the culture rather than embrace it. This leads to a purpose driven designations model which is known as circle of commitment and was developed by Winter (2004:2) in order to group those who attend church. In other words, circles of commitment illustrate a way of understanding the different levels of commitment and maturity in the church. Each group is then targeted with one of the five purposes by Pente (2010:1).

Figure 3.1: The circles of commitment



Source: Adapted from Winter, 2004:2

The community: the community according to the Figure 3.1 above is the starting point. It is the pool of lost people that live within driving distance of church that have made no commitment to either Jesus Christ or church. In other words, they are known as the unchurched that a church wants to reach for the purpose of evangelism. This circle is considered the largest circle because it contains the most people. Warren (1995:2) adds that the community needs to be attracted to what the church offers, have their needs met, be convinced the Gospel is for them.

The Crowd: the crowd includes everyone who shows up on Sundays for services. Figure 3.1 shows that they are known as regular attenders who are made up of both believers and non-believers – all they may have in common is that they are committed to attending a worship service every week. Winter adds that crowd is not much of a commitment, but at least it is something one can build on. Roberts (2011:3) maintains that purpose driven church attracts ‘a crowd’ from the community to share the ‘Good News’ with them.

The Congregation: the congregation is the official members of the church. They have been baptised and have made a commitment to be a part of the church family. The congregation is more than attenders as seen in the Figure 3.1; they are committed to

the purpose of fellowship. Congregation is considered as a critical commitment, not just a matter of believing, and includes belonging.

The committed: they are godly and growing people who are serious about their faith but who for one reason or another are not actively serving in a ministry of the church. This set of people pray, give, and are dedicated to growing in discipleship. According to Cosgel and Minkler (2007:341), the starting point of this perspective is to recognise the central roles of identity, commitment, and integrity in religious behaviour. This could mean that one of the requirements necessary for growing one's faith is that one must have commitments.

The Core: the "Core" is the smallest group that represents the deepest level of commitment. The core is the dedicated minority of workers and leaders, those who are committed to ministering to others. Winter states further that they are people that lead and serve in the various ministries of the church as Sunday school teachers, elders/deacons, musicians, youth sponsors, and so forth. Core is regarded as the core workers from the heart of the church. Penfold (2007:5) argues against the model of purpose driven church stating that at the root of the entire purpose driven church paradigm is a fatal misconception. This misconception raises a notion that church meetings should be used to tantalise or attract non-Christians, which is a relatively recent development culture. However, the church is summoned to challenge the culture rather than embrace it.

3.5.2 Market driven church

Gordini (2010:1) articulates that in the global market, corporations adopt a market-driven approach which takes the form of careful monitoring of the competition and skill in understanding the market, the operators who work on it, their key characteristics and their products, in order to choose the most suitable course of action. This implies that the concept of market orientation is closer to the vision of market driven, and in particular to its role as a corporate function that coordinates and manages the 4Ps in

order to make the company more aware of its customers' needs (Lambin, 2007:1). Drawing from these assertions, it appears that market driven organisations are adept at anticipating and acting on market shifts and emerging opportunities ahead of competitors. In other words, organisations that are motivated to find and offer better solutions and experiences to their chosen customers have a different mindset and culture.

In addition, there may be a need to identify the distinction between the market-driven approach and the Biblical (church) approach. In order to largely understand this fundamental difference, this needs-oriented approach will be compared with a spirit-oriented approach. However, there are four reasons why Gun (2005:2) disagrees with Warren's (1995) "The Purpose Driven Church". The first reason is that Warren's approach to church growth is not Biblical. Gun (2005:2) presents two explanations for that. One explanation is related to theological problems. This includes the definition of the ultimate purpose of the church, reductionism of the purpose of church and absence of the work of the Holy Spirit. Warren also supports that the purpose of the church is to win the world for Jesus Christ. The argument is that it is best to categorise church services according to their purposes.

In addition, the explanation reveals that great churches are built on love for God, for each other, and for unbelievers. This love is directly related to meeting the felt needs of the world. In this, the purpose of church in growth is reduced to such a love. The study also reveals that Warren uses mass marketing of the gospel and his church ministry is based on a market-study of the unregenerate, rather than a Bible-study from the appropriate scriptures. Also, in order to be effective mass marketing and surveys are used instead of rediscovering the truth of word and depending upon the Holy Spirit.

The second disagreement with Warren's "Purpose-Driven Church" is that the growth of the church is based on human-designed management: "the more skilled we become in riding waves of growth, the more God sends!", "most of our successes have been the result of trial and error and some of our discoveries were purely accidental". These

statements, according to Gun (2005:2), imply a management of a human-designed church. In addition, Warren discovers five benefits in having a clearly defined purpose statement: “it builds morals; it reduces frustration; it allows concentration; it attracts cooperation; it assists evaluation”. Therefore, with these purpose statements, a church starts to find social needs to effectively reach non-Christians in the community.

The third reason is that Warren’s philosophical background for church growth is pragmatism. That is, he uses a surfing illustration to demonstrate how church leaders should operate. Pastors need to learn to recognise a “wave of God’s spirit and ride it”. This is the principle that serves as a foundation to his whole approach to church purpose and growth. His principle is based on ask for what you want, and it will be given, instead of providing the product that the market demanded.

In order to turn things around for churches, many are rejecting traditional methods of evangelism and adopting a new church growth model. Penfold (2007:1) orates that market research has convinced the church that unbelievers stay away from church not because they reject Christ, but because they reject the church’s boring presentation of Christ as a product. He asserts further that there is no need to change the product – just the packaging – and the crowds will come flocking back. According to Penfold (2001:1) an example of a ‘packaging and market driven’ church is the following:

- A ‘stage’ with a moveable Perspex lectern replaces the old wooden pulpit.
- Power point graphics replace the hymn book.
- A rock band replaces the organ.
- A casually dressed and jovial audience replaces the reverent congregation.
- A charming minister in a t-shirt and jeans replaces the suited ‘preacher’.
- Fun replaces holiness as the tone of the service.
- Loud music, side-splitting drama, multimedia presentations and a humorous talk replace hymn singing and preaching.
- But, the message remains the same.

Going by Gun's (2005:2) assertion that providing the product that the market demanded is eminent, a controversial statement is made by Strickland (2008:1) that pleasing people by meeting their desires through the programs and preaching of church has never been and never will be God's design for His church. Thus, two opposite approaches to church ministry are deduced: a human-centred approach where pleasing people is the goal; and a God-centred approach to ministry where pleasing God is the goal. Strickland adds that whenever one is more concerned about what humans' desire than what God desires, this is motivated by the fear of humans rather than the fear of God; there is interest in referencing humans rather than in referencing God.

In the previous chapter, it is made clear that marketing is the performance of business activities that direct the flow of goods and services from the producer to the consumer, to satisfy the needs and desires of the consumer and the goals and objectives of the producer. Doran (1996:190) raises an important point to clarify the issue of satisfying the needs and desires of consumers (congregations in this instance) that when market-driven ministries operate with the idea that people matter to God as the first, or governing, principles of church, they are out of step with scripture and God's plan. This indicates that the first principle of ministry is not that people matter to God; it that God matters to God, that is, the pursuit of His own glory is the chief principle that governs the universe (as examined in Chapter 4). Strickland (2008:2) agrees with both God-centred perspectives and the human-centred perspective – both are a fundamental requirement of pleasing God and benefiting people. In this, the very strategy adopted in marketing runs contrary to satisfying the needs and desires of the consumer and the goals and objectives of the producer. However, it is important to stimulate a constructive reasoning that market orientation works in reverse by attempting to tailor product to meet the demand of customers rather than establishing selling points for existing goods.

3.5.3 Marketing, church evangelism and non-profit issues

Marketing, in the commercial realm, is built on the perceived needs of the customer. Doran (1996:194) agrees that ministry marketing is built on the same foundation and that marketing the church is all about providing the product (relationship) as a solution to people's felt need. In addition, true biblical evangelism does meet the ultimate need of a lost person; the felt-need evangelism advocated by the marketing movement establishes an agenda which places the felt needs of unbelievers in the place of top priority. According to Emedi (2010:3) there are nine conflicting views that cause the church to be divided on this issue: social action is a distraction from evangelism; social action is a betrayal of evangelism; social action is evangelism; social action is a means to evangelism; social action is a manifestation of evangelism; social action is a result of consequence of evangelism; social action is a partner of evangelism; social action and evangelism are equally important but genuinely distinct aspects of the total mission of the church; social action is part of the Good News – Evangelism. These views were suggested by prominent evangelical scholars, revealing how divided the church is on the issue, and consequently, how that may affect the involvement of the church in social transformation processes. Based on the nine assessments enumerated above, the argument here is to emphasise the importance and centrality of the church in addressing the question of social needs and transformation, perhaps through social action or evangelical marketing.

Concerning the nine views, it is apparent that there is confusion regarding putting evangelism in place of social actions by the church. Oms (2011:1) differs in his view, stating that like entrepreneurs who have the passion to increase the value and growth of their business, the church (pastors) also have the zeal to reach communities of people and spread their ministry to these groups to help church growth – this is church evangelism. In addition, this means that if evangelism is not bringing people through church doors, there is a need to work on marketing the church. Moreover, a particular question that could be raised in order to understand marketing and church evangelism is to ask if marketing and church work on similar purposes to fulfil consumer's wants

and needs. One would assume that the purpose or employment of marketing transcends beyond just commercial or business use. Because marketing ultimately involves managing the perception of people, it is also just as important for a church to use it as a company does. In this regard, the reflective view of marketing is not only for the corporate world. Perhaps one needs to consider imagining church as part of the business sector instead of the non-profit sector. Dolnicar and Lazarevski (2009:277) express that many non-profit organisations may view marketing as a business activity, and that marketing plays a very important role in the lives of non-profit organisations. They argue that all organisations undertake marketing whether they know it or not, therefore they must possess a satisfactory understanding of it.

Smith (2012:1) postulates that non-profit organisation is unique among businesses, and has two main traditional clients: the donor client and the traditional client. Dolnicar and Lazarevski (2009:275) disagree with Smith that non-profit organisations adopt business-like techniques used in the for-profit sector as they are becoming increasingly confronted with market pressures typical of for-profit organisations, such as competition for funding and the need to earn money to fulfil their mission. However, these techniques and approaches need to be recognised as important to non-profit organisations; one in particular and essential to this study is the marketing concept, which advocates an understanding of the customer. It appears, however, that the competitive advantage that a for-profit organisation can gain is different from that of a non-profit organisation. A distinction made by Dolnicar and Lazarevski (2009:276) is that non-profit organisations have an “organisation-centred” marketing mind set and may falsely believe that their product or service is needed by the market.

A number of other researchers agree with this view point in emphasising the importance of market orientation for the non-profit sector (Macedo and Pinho 2006; Dolnicar, Irvine and Lazarevski 2008; Brace-Govan, Brady, Brennan and Conduit 2011). Macedo and Pinho (2006:533) examine the market orientation construct within the concept of the non-profit sector. The adoption of the concept of marketing is viewed as an adaptive strategy for ensuring that organisations receive the necessary resources for

accomplishing their missions and carrying out their activities. In line with this, the present study investigates the extent to which the type of revenue strategy is related to the church's market orientation, towards donors and /or users.

Brace-Govan et al. (2011:2) explore effectiveness of a market orientation using a modified replication study of 401 non-profit organisations from Victoria; this research took some initial steps to assess fundraising and marketing activities. The study uses a criteria sampling method. The self-reported data of fundraising activities showed that there were several choices available to all non-profit organisations that can lead to an improvement in organisational performance. Results suggest that non-profit organisations should have knowledge generating systems that evaluate their performance which will improve outcomes for them.

3.6 CHURCH MARKETING AND THE NON-PROFIT MARKETING PROCESS

Marketing has been defined as the process by which companies create value for customers and build strong customer relationships in order to capture value from customers in return (Kotler and Armstrong, 2012:29). Hence, marketing is discussed as a way of making decisions about what the religious organisation can do, and not do, to achieve its mission. The use of marketing by religious organisations is a subject considered to be under debate. The aim of this present study on the use of marketing tactics by the church is to help understand Kotler's (1975:9) views, which state that the issue is not one of whether or not non-profit organisations should get involved in marketing, but rather how thoughtful they should be at it. This study also seeks to expose how important marketing is to church organisations and the applicability of marketing to the promotion of church organisations.

Similarly, it will be of value to understand if marketing will be relevant if the church is corporatized, or it will be irrelevant if the church is spiritualised (as examined in Chapter 4). An idea is raised by Angheluta, Stranbu-Dima, and Zaharia (2009:191) that the proper use of marketing should have positive effects on the church and on society and

that religious marketing is a tool that can contribute to the fulfilment of the church mission and objectives and can lead to improved church activity. Referring to the importance of corporatizing church (material values) and spiritualising church (spiritual values) it is clear from the previous sections of this chapter that both are essential but whether it contradicts the church dogma or not, religious marketing framework must not simply follow general marketing theory (Angheluta, Strambu-Dima and Zaharia 2009:191). In other words, religion is a very distinctive domain, with its own rules and sensitivities. It is also important to take note of marketing environment analysis, understanding the market place and customers, designing marketing strategies, developing integrated marketing programmes, creating and developing relationships with selected customers and partners and receiving values from them.

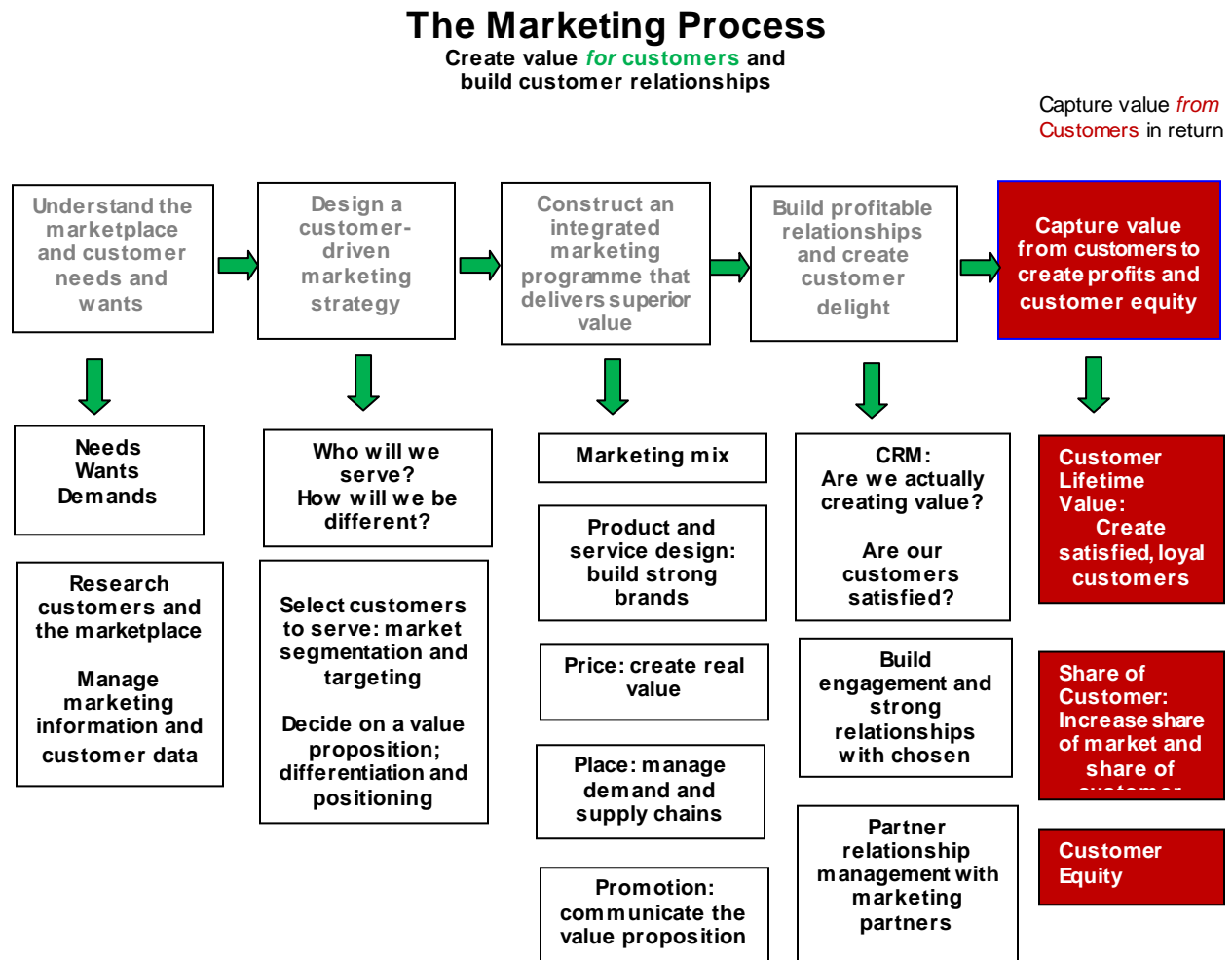
There is a growing body of literature that asserts the importance of marketing and marketing activities for non-profit organisations. White and Simas's (2008:153) study reveals an empirical investigation of the link between market orientation and church performance. The study asks if the same marketing tools and strategies used in the for-profit world of business work in a church environment. The study finds tentative evidence to suggest market orientation is correlated with improved overall church performance, and that increases in market orientation are effective in garnering higher levels of visitors to the various service offerings. Conversely, the study reveals that the majority of market-oriented churches struggle to transition these visitors into long-term, financially committed members which is the heartbeat of marketing.

Dolnicar and Lazarevski (2009:277) state that despite the fact that non-profit organisations are distinctly different from for-profit organisations, market orientation can significantly increase the effectiveness of non-profit organisations in achieving their mission. Focusing on the use of marketing tactics, it will be relevant if the aspects of marketing are identified that can be applied by religious organisations. According to Angheluta, Strambu-Dima and Zaharia (2009:177) the term 'marketing' has traditionally conjured up images of business manipulations designed to entice unwilling customers. Today, marketing is generally viewed not so much as a negative business concept but

as a positive mechanism for any type of organisation to “facilitate and expedite satisfying exchange relationships”. Applying these views to a church setting, marketing activities can be viewed as those activities designed to achieve a mutually satisfying exchange of value between the church and the congregation or population it serves. In addition to this perspective, this study is of the opinion that the goal of church marketing activities should be to facilitate and expedite the flow of value to people (in terms of meeting their spiritual, social, and other personal needs – see Chapter 4), while also facilitating and expediting the flow of value to the church itself (in terms of societal/congregational acceptance of church teachings, participation in church functions, and monetary functions).

It is also important to understand or gain an insight into what becomes of a church if a church decides to either modify its service offering in order to better meet consumer needs or it can refuse to change, hold to its traditional structure, and refuse to accommodate consumer preference (Dolnicar and Lazarevski 2009:277). It is considered that more and more churches seem to be choosing the first option, realizing the benefit of implementing various marketing-related programmes in an effort to improve the exchange relationship between itself and the population they serve. In this section, the study explores a simple model of the marketing process constructed by Kotler and Armstrong (2012:29) to illustrate how marketing can fit into the church and its strategic actions (see Figure 3.2).

Figure 3.2: The Model of Marketing Process



Source: Adapted from Kotler and Armstrong, 2012:29

3.6.1 Understand the marketplace and customer needs and wants

According to Kotler and Armstrong (2012:29) the first four steps of the marketing process present companies' work to understand the customers, create customer value, and build strong customer relationships, and in the final step, companies reap the rewards of creating superior customer value as reflected in Figure 3.2. The model presented suggests that by creating value for customers they in turn capture value from consumers in the form of sales, profits and long-term customer equity. Accordingly, from the first stage of marketing (creating value for customers and building relationships

with them), the organisation will receive value from its customers in return, the process being a cyclic and continuous one. Creating value for customers is a key condition for a religious organisation who wants to stay relevant for contemporary individuals. One could deduce that the value offered to the consumers is practically the difference between the total value (made up of the image of the organisation, the value of the personnel, the value of the auxiliary goods and services) and the total cost (physical cost, time and energy cost, monetary cost).

Angheluta, Strambu-Dima and Zaharia (2009:181-190) suggest that the five steps model of the marketing process can be applied by religious organisations which are willing to incorporate marketing into their activities. However, the theoretical framework and the methods, techniques and instruments used in these five stages need to be adapted to the specificity of religious organisations in order to not contradict essential religious values and beliefs. Adapting the model to church or religious organisation, the first step of the model (understanding the marketplace and customer needs and wants - Kotler and Armstrong 2012:29) can be summarised as exact expectations of targeted consumers from a particular organisation. In other words, Gilley (2000:2) argues that there should be an essential paradigm shift in the way church is done, putting the needs of potential customers (congregations) before the needs of the institutional church. Therefore, the process begins with marketing research to understand market segments and each segment's potential needs, wants, beliefs, problems, concerns, and related behaviours (Smith, 2008:10).

In addition, Kotler and Armstrong (2012:31) highlight marketing myopia and traditional organisational vision which considers making profits more important than satisfying customers as being obsolete and proposes a new orientation that puts customer's need first, but the concept is usually criticised by the clergy that it is God, not the customer (congregation), who comes first. The model which goes in line with Gilley's (2000:2) argument, therefore, challenges religious organisations to pay more attention to customer needs, and wants, not that the will of God should be neglected.

Angheluta, Strambu-Dima and Zaharia (2009:182) add that each organisation needs to understand its internal environment (capabilities, resources, and objectives) as well as the general conditions of its relationship with its various categories of public. According to Kotler and Keller (2009:52) understanding these needs are not always simple because some customers have needs of which they are not fully conscious, or they cannot articulate these needs, or they use words that require some interpretation. Kotler and Keller, therefore, distinguish five types of needs: stated needs, real needs, unstated needs, delight needs and secret needs. In this perspective, a pragmatic research evaluation can be attained through marketing research and every religious organisation can have a proper management and marketing information system. According to Kotler and Keller (2012:89) some organisations have marketing information system (MIS) that provide rich detail about buyer wants, needs, preferences, and behaviour.

3.6.2 Designing customer driven marketing strategy

The second step of the model suggests designing a customer driven marketing strategy which can help to increase the organisation's relevance in society. Tasnim (2012:1) posits that organisations must recognise that they cannot appeal to all buyers in the marketplace or at least not to all buyers in the same way. Buyers are too numerous, too scattered, and too varied in their needs and buying practices. In addition, organisations also vary in their ability to serve different segments of the market. Tasnim suggests four steps for designing a customer driven marketing strategy. The steps are: market segmentation, demographic segmentation, geographic segmentation, and behavioural segmentation. The idea of designing a customer driven marketing strategy differs from one researcher to another. Angheluta, Strambu-Dima and Zaharia (2009:183) are of the view that building a consumer oriented marketing strategy starts with four important strategic actions (segmenting, targeting, differentiating, and positioning) and is implemented at all the levels of strategic planning. Segmenting is the process of dividing the market into smaller segments, within which customers have similar needs and characteristics (Kotler and Armstrong, 2010:199) but differ from other customers in other segments (Strydom 2011; Angheluta, Strambu-Dima and Zaharia 2009; Kotler

and Andreasen 1996). Keller (2013:79) views market segmenting as a way of dividing the market into distinct groups of homogeneous consumers who have similar needs and consumer behaviour, and who thus require similar marketing mixes. That is, each segment will be approached in a different manner so as to enable them to respond positively to the organisation's offer.

In other words, the pragmatic use of segmenting can help increase the church's missionary efficiency (Felton and Reed 2001:1). Angheluta, Strambu-Dima and Zahariah (2009:183) add that segmenting can help clergy focus their efforts on satisfying consumers' needs by identifying the segments of parishioners and adapting the church offer to each segment of interest to it. In addition to Angheluta, Strambu-Dima and Zaharia's view of designing a customer driven marketing strategy, targeting consists of selecting some segments to communicate with, adapting to their needs, keeping current members of the congregation, attracting potential members and reactivating 'sleeping' ones. Differentiation offers a common identity to the parishioners of the religious organisation. This indicates that Positioning is the process through which the church's image is created by the means of its strategic efforts (Angheluta, Strambu-Dima and Zaharia 2009:183). One would assume that good positioning suggests that the product's name, reputation, and niche are well recognised. However, Manning, Ahearne and Reece (2012:166) allude that positioning involves those decisions and activities intended to create and maintain a certain concept of the firm's product in the customer's mind. It requires developing a marketing strategy aimed at influencing how a particular market segment perceives a product in comparison to the competition.

3.6.3 Construct an integrated marketing programme that delivers superior value

Regarding the concept of integrated marketing programme, Kotler and Armstrong (2012:54) state that having chosen a marketing strategy, the company now constructs an integrated marketing programme. Constructing an integrated marketing programme includes decisions related to the 4P's of the marketing mix: product, price, promotion,

place (distribution). This study recognises that in order for the church to provide value for its congregations, the church has to know what to offer (its product). Views regarding the religious product are varying. Gilley (2000:6) asks a rhetorical question: is Christ the product of the market-driven approach or the new message? Angheluta, Strambu-Dima and Zaharia (2009:185) allude that religion offers “something” wanted by the congregations (consumers), and this is known as “salvation goods”. This implies that religious commodities are not necessarily physical goods that are produced, packaged, and sold in a shop. Nor are services like banking that we have others do for us. Rather, religious commodities fall into a third category that is called household commodities – valued goods and services that families and individuals produce for their own consumption. Martin (2006:278) disagrees with this opinion on religious product being a household commodity (as examined in Chapter 4).

Martin (2006:278) explains that ‘core product’ refers to sacred values that cannot be changed, and ‘augmented product’ is composed of those parts of the religious offering that are not considered sacred. He identifies seven sacred areas: doctrine, ritual, narrative, experiential/emotional, legal/ethical, social or material. A contrary opinion is raised by Angheluta, Strambu-Dima and Zaharia (2009:186) which is that the starting point of the religious product is “the fundamental religious teachings, a nucleus of dogma, values, ideas, that characterises and differentiates a religious cult from the all the others”.

It is also important to understand how religious products are being transmitted to the congregations in an applicable method or mode by using distribution (place). The distributions method may vary depending on religious ideas, services and products that need to be promoted. The church building and its religious items are all important for distributing religious ideas, products and services. According to Strydom (2011:135), the distribution channel, also called the marketing channel, delivers the product or services to the final consumers. Lotenberg (2010:131) reveals that place refers to where people are (or could be) engaging in your desired behaviour. It also refers to

channel of distribution, the network of organisations between one organisation and its consumers.

Stevens, Loudon and Williamson (2006:1) note the importance of selecting a proper location for building a church, customisation of the service, time schedule (to adapt to the request of the congregation), and transportation (offer free transportation). Angheluta, Strambu-Dima and Zaharia (2009:189) add that there are many decisions to make regarding distribution, some of which can be done only at the beginning of the life cycle of religious organisation, and some can be done at any time and some have to be done over and over again. Other distribution decision could be whether to broadcast services using radio, television or internet.

Price policy in a religious organisation is a crucial issue that has been negatively perceived, being a less attractive marketing option by the clergy (as seen in Chapter 2). According to Kotler and Armstrong (2012:314), in the narrowest sense, price is the amount of money charged for a product or service. More broadly, price is the sum of all the values that customers give up to gain the benefits of having or using a product or service. In other words, price presents the cost that the buyer must accept in order to obtain the product. In the case of religious organisations, the price has been an indirect, non-monetary form with attachment and commitment towards the values and teachings by the religious organisation and by the willing sacrifices of congregation's time, energy, voluntary work and money. Lotenberg (2010:134) articulates that place strategies can be used to reduce costs by making the desirable behaviour easier, ideally easier than any of the alternatives so that target groups may not need much motivation.

It is clear that price should permit access to religious products for all targeted segments and that it should not represent a barrier for congregations (consumers). Angheluta, Strambu-Dima and Zaharia (2009:187) state that the price for religious product has monetary and non-monetary components, and differs from one church to another. Every church should be aware of its price's components and accordingly, should develop its own price strategy. In generalizing the use of marketing tactics, Feltenstein

(2010:3-5) affirms that at the beginning of most of the promotions and tactics is a statement of objective. Invariably, it is the short or long-term effect that the tactic is designed to achieve. Furthermore, this implies that once a marketing plan is created and there is a decision upon organisations objectives, then there is a need to choose from among the appropriate tactics. Feltenstein (2010:3-5) posits a number of objectives to be considered:

- Awareness. Creating awareness: the potential customer must know or be reminded of your existence, location, product or service, price range, and what makes the organisation different from competition.
- Building a mailing list. This involves collecting the names and address of all customers who walk through the door of the organisation. This list can be used to implement many promotional activities.
- Community goodwill. This is the creation of positive image of your business or organisation in your community.
- Generating Public Relations. Public relations is an effective and inexpensive way to get the message out via the media (radio, television, newspapers magazines, and websites).
- Staff incentives. A harmonious, exciting, and pleasant working environment, in which individual's needs are paramount, will help management to implement other promotional activities.

In addition, marketing communication (promotion) is the commonly used marketing tool by religious organisations. Conrad (2008:3) confirms that promotion is a communication-persuasion strategy and tactics that make the product familiar, acceptable, and even desirable to the audience. This indicates that churches often stray from advertising for a variety of reasons but marketing and promotion is a very effective way of fulfilling the great commission in a new, unique, and modern way. A study by Vokurka, McDaniel and Cooper (2008:17) on the use and perception of marketing communication methods by Southern Baptist Convention Churches reveals that the overall use of marketing communication methods appears to be more important in achieving church growth than the use of any specific method. Angheluta, Strambu-Dima

and Zaharia (2009:188) express that there is still a serious debate whether the church should make use of all the promotional techniques (advertising, public relations, sales force, sales promotions, direct marketing, word-of-mouth marketing), and that each religious organisation should establish what tools it will use, bearing in mind its moral and ethical precepts.

3.6.4 Managing and building profitable relations and obtaining customer delight

The fourth stage of the model of marketing process suggests managing and building profitable relations and obtaining customer delight. Kotler and Armstrong (2012:37) state that customer relationship management is the overall process of building and maintaining profitable customer relationships by delivering superior customer value and satisfaction. It deals with all aspects of acquiring, keeping, and growing customers. Angheluta, Strambu-Dima and Zaharia (2009:189) describe three steps of managing relations, which are very important to the success of the organisation: management of the relation with its clergy; management of the relation with its parishioners (congregations); management of the relation with its partners – non-profit organisations, government institutions, funding sources that can support the church in achieving its goals.

3.6.5 Capturing value from customers to create profits and customer equity

The last step which is the fifth step suggests capturing value from customers to create profits and customer equity. This step has been considered relevant to blend major trends and forces affecting marketing in this age of customer relationships. According to Kotler and Armstrong (2012:44), understanding these basic concepts and forming ideas about what they really mean will give a solid foundation for marketing. The model shows that in the first four steps of the marketing process the company creates value for target customers and builds strong relationships with them. From the model, the analysis is that this final step involves capturing value in return in the form of current and future sales, market share, and profits. By creating superior customer value, the

firm creates highly satisfied customers who stay loyal and buy more. This, in turn, means greater long-run returns for the firm. Regarding church, if the four steps had the purpose to create value for the parishioners (congregations), the last step consist in creating value for the church, as a result of its effort (image improvement, obtaining necessary funds, building a long-lasting relationship).

Congregations can bring value to the church by understanding the principles and values of the church, by changing behaviour according to these principles and values, by participating actively in the church activities including attendance at programmes, evangelism and prayer meetings, attendance at events and projects, donations, offers of ideas of improvement, by contributing in transmitting a positive image of the church.

3.7 MARKETING CHALLENGES FACED BY CHURCH MARKETERS

Drawing on the most recent evidence, marketers generally are trained to be exceptionally familiar with market needs, product development, pricing and channel issues, and mass communication and promotion techniques, all of which are criteria in the social area. However, social marketing is substantially distinct from business marketing, thereby entailing intellectually motivated new approaches. Social marketing typically has to deal with the market's core beliefs and values, whereas business marketing often deals with superficial preferences and opinions. Smith (2008:3) further affirms that there is a need to answer common questions. Such questions include: how does social marketing different from commercial marketing, non-profit, cause marketing, and public education? That is, everyone argues it is more than communications, but what's the "more"? Do people who do social marketing actually call themselves social marketers? On the aspect of non-profit marketing, according to Dolnicar, Irvine and Lazarevski (2008:108), a corporate model stresses "strategy development, risk taking and competitive positioning" values, and has been identified as incompatible with non-profit model, which emphasises "community participation, due process, and stewardship".

On this note, Dolnicar, Irvine and Lazarevski (2008:116) posit that the marketing challenge for non-profits, especially those operating in the public sector and relying heavily on government funding, is to manage competitive grant funding without sacrificing mission imperatives. Furthermore, a distinction has to be made in terms of the mission/money tension that many non-profit organisations face. Do they resist grant money and maintain commitment to their original mission or do they surrender to institutional pressures and compromise their best-practice methods? According to Macedo and Pinho (2006:536), the mission of a non-profit organisation is to build around 'service' (as seen in Chapter 7 and 8) in terms of some societal value of 'doing good'. In other words, non-profit organisations come into being and exist primarily to give expression to the social, philosophical, moral or religious values of their founders and supporters. This contrasts sharply with for-profit organisations, for which 'money making' is a major priority (Dolnicar, Irvine and Lazarevski, 2008:108).

There are few important differences between social roles, non-profit marketing and commercial sector marketing which this chapter has been able to identify. Considering these differentiations, the marketing process and principles are the same as the ones used for influencing individuals: utilizing customer orientation, conducting marketing research and evaluation, establishing clear objectives and goals, crafting a positioning statement, developing marketing mix, and conducting monitoring and evaluation efforts. Only the target market has changed (Smith 2008:23). According to Angheluta, Strambu-Dima and Zaharia (2009:192) there is a need to deepen religious marketing research and to focus on the specific local context in order to offer a more accurate and complete diagnosis of the results, of the utility and the opportunity of using church marketing and its various methods and tools. In addition, this study is of the opinion that it is inevitable for church marketers to understand or start with biblical study and exposition to support the positions of the church with the endorsement of the marketing philosophy and practice.

The two dimensions of church (the market-driven church and the purpose-driven church) as argued above suggest that there is an unformulated perspective on what the

Bible teaches about the church. This can be traced to a pragmatic bent and the confirmatory introduction of the business paradigm for ministry as discussed. An argument in favour of this is Bagwell's (2013:1) case for church marketing. Bagwell argues that when thinking of marketing in the traditional sense and comparing the marketing of a local church to marketing a consumer product such as an automobile, then it may appear that we are 'commercialising' the church (as seen in Chapter 4). In other words, the argument is that if the local church is a business organisation, and for the local church to be a successful business, it must impact a growing share of its market area.

Arguably, the pragmatic view of the church as a profit sector is questionable (as examined in Chapter 4) because it is built on an assumption of profit making, that is, that profit is attained quite naturally by the proper use of marketing tactics. Gilley (2000:6) supports the notion that ministry, in essence, has the same objective as marketing: to meet people's needs. Christian ministry, by definition, meets people real needs by providing them with biblical solutions to their life circumstances. McCracken (2010:1) raises a counter opinion that if the church today operates like a corporation, with a product to sell and a market to conquer, what then happens to our faith when we turn it into a product to sell? Another argument that is subjected to scrutiny and probably that can generate a further study is an understanding of what Christianity is and why it does or does not make a good 'product'. However, it has been established that product must be subjected to markets for attention, acquisition, use, or consumption and must satisfy a want or need (Kotler and Armstrong, 2012:248), yet God is not subjected to the consumer needs or wants of any market (McCracken, 2010:1).

3.8 GOVERNMENT AND NON-PROFIT ORGANISATIONS

It is necessary to understand government policies and relationship with non-profit/charity organisations. This study intends to do this in order to define the dynamism of practices, government procedures and supports. It will also examine terms

and sets of rules outlining the responsibilities and accountability of or proper practices for non-profit organisations. These include principles, values, standards, or rules of behaviour that guide the decisions, procedures and systems of an organisation in a way that it contributes to the welfare of its key stakeholders, and which respect the rights of all constituent affected by its operations.

Luckert (2009:2) states that non-profit organisations have received certain status because they relieve the government of its burden, benefit society, or fall under the provision of separation of church and state. Often, non-profit organisations are formed or expanded to react to a community need not being met by the government. Non-profit sectors also have the ability to act faster than government to an issue. Non-profit sectors do not have to wait for a majority of citizens to agree upon a proposed solution. Rather, they have the ability to react to a specialised need or a request by a small group of citizens. Bottiglieri, Kroleski and Conway (2011:52) identify that all the relevant rules, exceptions and characteristics make non-profit organisations very unique entities. Since non-profit organisations are formed with the intention of selflessness and are granted many benefits to help them carry on their mission they are held to a higher standard than for-profit companies by outside entities including the general public, the media and the government. In addition to this, Smith (2012:14) asserts that the growing role and presence of non-profit organisations in society and policy represents in part the value and advantages offered to government by non-profit organisations.

The underlying notion is that government provision of certain services is insufficient to satisfy a demand by minority segments of society for greater variety in the quality of such services. Whitaker and Drennan (2007:1) argue that governments have good reasons for working with non-profit organisations. However, some of the very attributes that make non-profit organisations attractive partners for government can also present challenges to their successful operations. Government officials can and do work with non-profit leaders to address those challenges. Having good relationships with strong non-profit partners increases governments' ability to accomplish community goals. On the other hand, non-profit organisations are characterised by their legal status. In this

section, it will be of value to understand operating principles relating to non-profit sectors in South African environment. The Department of Social Development (2010:7) reveals three distinct groups of organisations in South African democracy. The first of these is the State or Government, through which all of society express its political life. The second group is Private enterprise or the Business sector. Its influence over the community is felt when it meets the needs and desires of individuals by providing goods or services at a price.

The third group is the non-profit organisation (NPO) sector. This comprises organisations that begin when individuals in the community agree to act together for a common purpose. Their early financial support comes mainly from the founders, followed by appeals to donors for their voluntary response. In addition, resources also come from government subsidies or grants or contracts, and self-generated income. According to the Department of Social Development (2010:8), non-profit organisations, irrespective of their diverse interests and activities, are expected to agree to a set of common values by which the sector is recognised. These values are influenced by the need for non-profit organisations to assist in the combating of poverty and inequality and the effort to improve the lives and circumstances of all South Africans. With this in mind non-profit organisations commit themselves to the following principles:

- Being faithful to the Republic of South Africa; honouring and abiding by its Constitution;
- Promoting the unity and wellbeing of those who comprise the South African nation;
- Being responsive to the needs and welfare of the people of South Africa;
- Respecting the rights, culture and dignity of all people within the framework of the Bill of Rights, as enshrined in the South African Constitution; enhancing race and gender equality (adhering to the spirit of 'Ubuntu');
- Ensuring that there is no discrimination against any member of the public on account of race, gender, ethnic or social origin, colour, sexual orientation, age, disability, religion, political persuasion, conscience, belief, culture or language;

- Acknowledging that every human being has a unique value and potential, irrespective of origin, disability, ethnicity, gender, age, sexual orientation, beliefs, socio-economic and legal status;
- Believing in the dignity, equality and worth of all South Africans, and in a fair and just society that protects and enhances the wellbeing of all its citizens; reflecting this wherever possible in the composition of its leadership, staff and volunteers;
- Supporting a participatory democracy;
- Co-operating, collaborating and networking with other organisations around issues of mutual concern;
- Applying people-centred development;
- Promoting voluntarism at all levels;
- Treating other organisations courteously and respectfully at all times; and
- Ensuring the organisation remains true to its mission and objectives.

Whitaker and Drennan (2007:2) describe non-profit organisations and identify how they differ from local government. Their study reveals both the benefits governments receive from working with non-profit organisations and the challenges those relationships may present. In order to meet those challenges many government establishments have involved non-profit organisations in service delivery, drawing on their volunteers and private financial resources, as well as their greater flexibility of action. Furthermore, some non-profit organisations have also become very skilled as advocates for the clients they serve, making persuasive appeals for public funding of their works or otherwise helping shape governments' priorities. Similarly, government and non-profit organisations partner in various ways to address community needs, to coordinate delivery of their services, and to operate programmes together. More importantly, government purchases some public services from non-profits, rather than organizing government departments to produce those services. Recognizing these relationships and benefits, having good practices, process or proper documentation may not be sufficient for effective working relationships. Effective communication and mutual trust are also necessary.

3.9 CONCLUSION

This chapter has provided a comprehensive discussion of social roles, non-profit issues and church use of marketing strategies. It also provided an analysis of what church stands for and its social roles in the society has been established to reveal the perspective which this study intends to address. It explores some questions such as what is church? Is church a building in which Christians meet for worship or is it where they gather for religious purposes? The chapter has also revealed that there is a need for non-profit organisations to have a flexible model that can help them to reflect on the degree of social responsibility they have within society. It has also established that non-profit marketers and social marketers need to ensure that there is correlation between the objectives of the organisation and their daily functioning based on reflection regarding several aspects such as its mission, values, staff management, stakeholders, transparency, communications and environmental management.

Although the terrain is still contested, an exploration of what a market driven church and a purpose driven church are all about has been systematically established. That is, a distinction has been made between the new church and the old church in the sense that the new gospel (market driven church) is a liberation from low self-esteem, a freedom from emptiness and loneliness, a means of fulfilment and excitement, a way of receiving your heart's desires, a means of meeting needs. The relevance of the traditional marketing mix (4P's) was shown in Chapter 2, while this chapter has justified the relationship between the 4P's of marketing the marketing process. In addition, a model of marketing process has been examined in this section to illustrate how marketing can fit into the church and its strategic actions. In addition, the chapter established in the same way commercial marketers are making use of marketing strategies, social marketers can also make use of marketing tactics. The chapter also explored the relationship between government and non-profit organisations. It sets out the essence and impact of the non-profit sector in the community, specifically emphasising that both non-profit organisations and government benefits when they jointly clarify mutual expectations.

CHAPTER 4 : RESEARCH METHODOLOGY

4.1 INTRODUCTION

In this chapter, methodological approaches that were used to achieve this research are identified and discussed. It also concentrates on the philosophy that relates to the research techniques. The approaches and frameworks within which the empirical research was conducted are also discussed. This chapter helps to make an informed choice about the approaches, strategies, techniques and procedures that are most suitable for this study. More specifically, it explains how the sample of churches, pastors, elders and the congregants were chosen. It analyses the research quality and rigour, showing the essence of validity and reliability of the data.

4.2 RESEARCH DESIGN

The research design articulates what data is required, what methods are going to be used to collect and analyse data, and how all of this is going to answer the research question. According to Du Plooy (2009:85) a research design is a plan of how the research is going to be conducted, indicating who or what is involved, and where the study will take place. In addition, from the experimental question to the research hypothesis and data collection variables, an optimal research design is attainable. This section explores the type of research design chosen and a justification for choosing this design is provided. The research design section is an important element in the methodology of this study in order to connect the conceptual research problems to the pertinent (and achievable) empirical research. The idea of who and what to be investigated is established in terms of the units of analysis, population parameters, and the type of sample to be drawn and the time dimension.

4.3 RESEARCH APPROACH

A qualitative research approach was used in order to explore the use of marketing by the church to perform its social mandate in KwaZulu-Natal, South Africa. Meanwhile, research philosophies differ on the goals of the research and the way to achieve these goals. Also, the choice of techniques depends on the researcher's willingness to accept the assumptions underlying each set of tools. According to Rubin and Rubin (2012:14), researchers who use quantitative tools which are techniques that emphasise measuring and counting, are called positivists; those who prefer the qualitative tools of observation, questioning, and description are called naturalists. In addition, there is also a notion that positivists and naturalists differ in their assumptions about what is important to study, what can be known, what research tools and designs are appropriate, and what standard should be used to judge the quality of the research.

Positivists claim there is a single, objective reality that can be observed and measured without bias using standardised instruments. Naturalists and, in particular interpretive constructionists, accept that there is a reality but argues that it cannot be measured directly, only perceived by people, each of whom views it through the lens of his or her prior experience, knowledge, and expectations. Under the positivists, the aim is to work out the theories that apply to people or societies broadly. Naturalists focus more on themes that are true at some time or in some places, while working to learn which elements of a complex environment affected what was seen or heard. According to Jackson (2011:96), the greatest advantage of this type of approach is the potential for observing natural or true behaviour. Based on this, which approach is better and more appropriate? The answer in this case is that both are necessary and useful; they supplement each other, especially if the survey and the in-depth interviews were done separately, each following the assumption of its own paradigm (Rubin and Rubin, 2012:18).

According to Mack, Woodsong, MacQueen, Guest and Namey (2005:1) qualitative research is a type of scientific research. In general terms, scientific research consists of an investigation that:

- Seeks answers to a question;
- Systematically uses a predefined set of procedures to answer the question;
- Collects evidence;
- Produces findings that were not determined in advance; and
- Produces findings that are applicable beyond the immediate boundaries of the study.

The qualitative research approach focuses on phenomena that occur in natural settings, and the data are analysed without the use of statistics. This study drew from Jackson's (2011:101) concept, which states: "when using qualitative methods, however, researchers are typically not interested in simplifying, objectifying, or quantifying what they observe. Instead, when conducting qualitative studies, researchers are more interested in interpreting and making sense of what they have observed". Furthermore, qualitative study may be judged more on its freshness, its ability to discover new themes and new explanations than on its generalisability. It may be also evaluated for its richness, vividness, and accuracy in describing complex situations or cultures.

Hahn (2008:2) reveals that qualitative methods are diverse; investigators may use grounded theory, ethnography, case studies, focus groups, phenomenology, or creative mixed methods to guide their research designs. Authors categorize qualitative methods from the perspectives of data gathering and techniques in various ways. For example, Rubin and Rubin (2012:26) express that naturalistic researchers explore a variety of techniques, including participant observation, documentary and conversational analysis, and interviews. Hahn (2008:2) states that data may be gathered from interviews, observations, participant observations, field notes, public documents, photographs, audio-visual recordings, journals, artefacts and sensations such as smell or taste. On the contrary, some authors highlight qualitative research methods from the perspective of research purpose and focus. For example, Merriam (2009:13) affirms that qualitative

researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world. Other authors emphasise an epistemological position (of qualitative research) in social and behavioural science pertaining to the philosophy of knowledge and the scientific method.

Furthermore, despite the interdisciplinary recognition of the value of qualitative research, qualitative research is not a unified field of theory and practice. In fact, Myers (2013:8) notes fundamental and often heated disagreements about philosophical assumptions and the nature of data exist among qualitative researchers. The major disadvantage of qualitative research, however, is that it is often difficult to generalise to a larger population. One can generalise from qualitative research to theory, and one can generalise from just one case study to another.

4.3.1 Reason for choosing a qualitative methodology

Silverman (2009:10) posits that any good researcher knows that the choice of method should not be predetermined. Rather one should choose a method that is appropriate to what one is trying to find out. For instance, if the researcher wants to discover how people intend to vote, then a quantitative method, like a social survey, may be the most appropriate choice. On the other hand, if the researcher is concerned with exploring people's life histories or everyday behaviour, then qualitative methods may be favoured, which is why this study has employed qualitative methods. Therefore, the qualitative research methods employed in this study explore but do not seek to solve any of the controversial issues mentioned above. In a broader sense, this study is based on the proposition that there is a need for the church to redefine the use of marketing tactics in order to achieve its goals and objectives, this, therefore, suggests a purely pragmatic argument according to which the research questions define the most appropriate method.

In essence, the choice between quantitative and qualitative research methods should be determined by the research question, not by the preference of the researcher (Flick, 2009:25). Silverman (2009:11) points out that there is a general sense among some researchers that qualitative data are inherently more 'interesting' than numbers, there are less aesthetically oriented and more analytically astute reasons for choosing qualitative methods. Hahn (2008:2) states that in speaking about the qualitative method, one is referring not to the quantifying of qualitative data but rather to a nonmathematical process of interpretation, carried out for the purpose of discovering concepts and relationships in raw data and then organizing them into a theoretical explanatory scheme. Importantly, the use of qualitative method is vital in this current study as qualitative research is of specific relevance to the study of social relations, due to the fact of the pluralisation of life worlds (Flick, 2009:12). Pluralisation of lifestyles and patterns of interpretation requires a new sensitivity to the empirical study of issues. Rapid social change and the resulting diversification of life worlds are increasingly confronting social researchers with new social contexts and perspectives. However, social environment and spiritual imbalance can also influence social marketing intervention methods (DiGuseppi et al. 2014:76).

4.3.2 Study population

According to Durban Fact File (2013), 68.0 percent of residents of Durban are Christian, 15.5 percent have no religion, 11.3 percent are Hindu, 3.2 percent are Muslim, and 0.1 percent are Jewish. 1.9 percent has other or undetermined beliefs. The target population are Christians in these four communities fall under different denominations such as Protestant (Zionist Christian, Oasis, Church of Jesus, Pentecostal/Charismatic, Methodist, Dutch Reformed, Anglican) and Catholic (CIA World Factbook, 2013).

4.3.3 Selection of communities

This study comprises Wentworth, Umlazi, Phoenix and Glenwood communities located in Durban, KwaZulu-Natal, South Africa. The sample size of a survey most typically

refers to the number of units that will be chosen from the data gathered. However, in a qualitative research sample size is based on these questions: how large should the sample be? And how many focus group respondents, individual depth interviews, or ethnographic observations are needed? (Unite For Sight, 2013:1). Guided by these questions, the selection of the participants was purposive with regards to church leaders (pastors), church officials (ministers), church members, sponsor representatives, and community leaders. The participants, who are professionals in the field, were selected through snowball sampling (which will help to recruit hidden populations that may not be found from other methods of sampling). This sampling method ensured that not only that the denominations are represented through the four churches but all the races are included in the focus group discussion. For clarity, focus group size and interview plans are highlighted in Table 4.1.

Table 4.1: Focus groups and interview plan

Community	Church Name	No. of focus groups and interviews	
		Focus group	Interviews
Wentworth	DCC, Anglican, Inter-fellowship Church, OASIS of the Lord	2	2
Umlazi	DCC, Anglican, Seventh Day Adventist, The Church of Jesus Christ of Latter-Day Saints	2	2
Phoenix	DCC, Anglican, Seventh Day Adventist, Baptist	2	2
Glenwood	Glenwood Community Church, Seventh Day Adventist, RCCG	2	2

4.4 SAMPLING DESIGN

It is often not practical, feasible or financially viable to investigate an entire target or even an accessible population. In such a case, it is required to draw a sample (Du Plooy 2009:107). According to Herek (2012:1), researchers usually cannot make direct observations of every individual in the population they are studying. Instead, they collect data from a subset of individuals a sample and use those observations to make inferences about the entire population. Therefore, sampling is concerned with the

selection of a subset of individuals from within a statistical population to estimate characteristics of the whole population.

In qualitative research, sampling involves following a rigorous procedure when selecting units of analysis from a target or accessible population. That is, a sample of the target or accessible population must be drawn in such a way that it is representative of that population. In qualitative research, according to Hancock, Ockleford and Kate (2009:21), sampling can occur at several stages, both while collecting data and while interpreting and reporting on it. Sampling while collecting data for qualitative research is not the same as sampling in quantitative research because researchers are not interested in being able to generalise at a statistical level; instead the key is purposive or strategic sampling. It has also been noted that the difference in sampling strategies between quantitative and qualitative studies is due to the different goals of each research approach.

Marshall (1996:523) reveals three broad approaches to selecting a sample in a qualitative study. The first is convenience sampling which involves the selection of the most accessible subjects. It is the least costly to the researcher in terms of time, effort and money. According to Megan (2013:1), a convenience sample is a non-probability or opportunity sample, i.e. a sample drawn without any underlying probability-based selection method. Basically a convenience sample is not a complete enumeration of all the possible units of the population, a census, or a careful, scientific sample. One major disadvantage identified with this sample approach is that it may result in poor quality data and lacks intellectual credibility. The researcher actively used this productive sampling method for the focus groups to answer the research questions.

It can be argued that there is an element of convenience sampling in many qualitative studies, but a more thoughtful and careful approach to selection of a sample is important and must be justified. According to Koerber and McMichael (2008:463), although convenience sampling is not adequate in every situation, it can provide an acceptable sample in many situations. The most important potential pitfall in using this

technique is that because the subject matter or population being studied is likely to be quite familiar, the researcher might be tempted to generalise beyond the narrow population. The second approach is judgmental sampling also known as purposeful sampling and it is the most common sampling technique. The researcher actively selects the most productive sample to answer the research questions.

4.5 DATA COLLECTION

A letter of invitation was written to the respondents which also explained the purpose of study. The letter assured them of confidentiality. In addition, a letter of informed consent was given to them and signed by the pastor of each church researched including participants that participated in the research process. The study used qualitative interviews and focus group discussions/interviews to collect data from purposively identified respondents consisting of church officials and members of the congregations. The identified church or officials, and pastors were informed of their right to not answer questions they were not comfortable with. Eight participants, based on positions such as church leaders (pastors), church officials (ministers), sponsor representatives, and community leaders from Wentworth, Umlazi, Phoenix and Glenwood, were selected for in-depth interviews to understand marketing tactics and church activities towards social change. Eight focus group discussions, consisting of ten to twelve participants each, were conducted among the selected church members in the four aforementioned communities. The churches were randomly selected to generalise different denominations for the findings.

The study centres on two main sources of data, namely primary and secondary. The secondary data which constitute the core of the literature review are drawn from textbooks, journals, articles, previous researches and the internet sources. For the primary data the researcher drew from the field through interviews and focus groups and constitute the opinions of local and national pastors' and congregation members of both Pentecostal and orthodox churches, namely, The Redeemed Christian Church of God, The Church of Jesus Christ of Latter-Day Saints, Inter-fellowship Ministry,

Glenwood Community Church, Seventh Day Adventist, OASIS of the Lord, Mountain of Fire and Miracle Ministries and Durban Christian Centre (DCC). The researcher selected a branch of these churches drawn from different communities (Wentworth, Umlazi, Phoenix and Glenwood) located at Durban, KwaZulu-Natal, South Africa as the targeted population for this study.

In addition, field notes were kept during the interviews and form part of the raw data that was analysed. At the post interview stage, a concise diary was kept for the purpose of understanding and the interpretation of the context of each of the participants and their respective churches. After the discussion process, the data was organised in preparation for the data analysis. In all, at least two pastors from each church were selected for the qualitative interview aspect of the study. With regards to the congregation members, using convenience sampling, 12 congregants from each of these churches numbering 96 in total participated in the focus group discussion of this study.

4.5.1 Data collection instruments

The data collection instruments used for the study were interviews and focus group discussions directed to the pastors and congregation members respectively. The interview was unstructured and not all the questions were asked and related supplementary questions were generated during the discussion. The interviews were directed to pastors, elders and officials of the church while focus group discussions were directed to the congregants using research objectives to understand the relationships between marketing and church as a needs satisfaction process, how church marketers can adopt marketing concepts to influence target audience behaviour, and how the service marketing mix (7P's) model applies to the church as a non-profit organisation and how the church presents a value proposition to its congregation. From these, a marketing framework was provided in chapter 7 as a guide for church in fulfilling its social roles in South Africa.

4.6 QUALITATIVE DATA ANALYSIS

Analysis of qualitative data can be described as a task which is demanding, repetitive and arduous. Buchanan and Jones (2010:3) express that the process of analysing qualitative data involves coding or categorizing the data. Neill (2011:11) confirms that qualitative data analysis is the process of bringing order, structure and meaning to the mass of collected data. In this study, data was collected through a descriptive study where no attempt was made to change behaviour or conditions, but to quantify performance, time and treatment. Here, the researcher reported the thematic analysis and the interpretation of the research data collected from the primary source.

Qualitative research software has helped to manage, shape and make sense of unstructured information. It also provides a sophisticated workspace that enables the researcher to work through the information. With purpose-built tools for classifying, sorting and arranging information, qualitative research software gives researchers more time to analyse materials, identify themes, insight and develop meaningful conclusions. The study provided a pragmatic view of thematic analysis; discussion of underlying themes, and themes with illustrative quotes were presented on the units and patterns such as conversation topics, recurring activities, meanings, feelings or folk sayings and proverbs.

4.7 NVIVO 10

Nvivo 10 is a qualitative data analysis software package used worldwide by qualitative researchers. Nvivo 10 was used to code the data gathered from focus group discussions, interviews, observations, video tape and audio tape. In addition, this software programme permits:

- Spending more time on analysis and discovery, not administrative tasks.
- Working systematically and to ensure the researcher does not miss anything in the data.

- Interrogating the information and uncovering subtle connections in ways that simply aren't possible manually.
- Rigorously justifying findings with evidence.
- Managing all material in one project file.
- Easily working with material in one's own language (www.qsrinternational.com).

This was used to transform coding of the text into themes as the researcher worked with each of the raw materials.

4.8 VALIDITY

In order to increase confidence in research data, creating innovative ways of understanding a phenomenon, revealing unique findings, challenging or integrating theories, and providing a clear understanding of the problem, methodological triangulation is employed. Methodological triangulation involves the use of multiple qualitative methods (Guion, Diehl and McDonald 2011:2). Results from focus groups and interviews are provided to see if similar results are being found. This helps the study to establish validity and trustworthiness which can be assessed through four principles: credibility, transferability, dependability and confirmability.

However, the measurement of human behaviour belongs to the widely accepted positivist view, or empirical-analytic approach, to discern reality (Smallbone and Quinton 2004:4). Because most behavioural research takes place within this paradigm, measurement instruments must be valid and reliable (Drost 2011:105). Meanwhile, validity is concerned with the meaningfulness of research components. This means that the researcher needs to develop strong support for the validity of the study. This could be internal validity or external validity.

According to Roberts, Priest, and Michael (2006:43), internal validity addresses the reasons for the outcomes of the study, and helps to reduce other, often unanticipated, reasons for those outcomes. This implies that internal validity speaks of the research

itself. To ensure internal in this study, there was an internal consistency and validation of instruments focusing on reducing error in the measurement. The material for analysis from the data collected was drawn from the critical views of interviewees or respondents and from transformational-redemptive narratives of those whose lives have been changed through the use of marketing tactics and adverts by churches. This was also used to validate the procedures and the results. Internal validity was structured to target issues relating to the research questions sequentially. The items in the interview guides and focus group discussions were restricted to seek information from respondents relevant only to issues pertaining to the study. In addition, the construction of the questions were simplified and clearly stated (prepared guide), and instructions were made with no trace of complexity so that what the researcher sought to understand remained unchanged.

External validity of a study or relationship implies generalising to other persons, settings and times (Drost 2011:120). The notion is that generalising to well-explained target populations should be clearly differentiated from generalising across populations. To ensure generalisability, this study addresses the findings of the study to other people and other situations, and ensures that the condition under which this study is carried out were representative of the situations and time of the results of this study. More importantly, the samples of participants drawn from the population of interest were representative of the population at the time of the study. Representative samples are drawn with reference to relevant variables in this study, such as age, gender and number of years spent in the church (as reflected in Chapter 5).

4.9 RELIABILITY

According to Roberts et al. (2006:43), reliability is concerned with the extent to which the results of a study or a measure are repeatable in different circumstances. In other words, reliability is the extent to which measurements are repeatable – when different persons perform the measurements, on different occasions, under different conditions, with supposedly alternative instruments which measure the same thing (Drost

2011:106). This in essence implies that reliability is consistency or stability of measurement. Zohrabi (2013:259) states that obtaining similar results in quantitative research is rather straightforward because data are in numerical form. However, in qualitative approaches to research achieving the identical results are fairly demanding and difficult because the data are in narrative form and subjective. Reliability was ensured by keeping detailed notes on decisions made throughout the process which has added to study's credibility and, therefore, reliability. Specific themes are created to describe the data, such as statements from interview transcripts, and are confirmed by coded data for stability.

However, as noted, reliability implies that the study can be repeated with the same results. Specifically, this was ensured with the use of a detailed interview guide, by developing and keeping a data base of the empirical data and by using a formal, computerised analysis technique. Reliability of the measurement instrument has been used in this study to show the differences between data gathered for the purpose of this study and data gathered for a different purpose. In other words, data that are originally gathered for the purpose of this study are used to answer research questions, which helped the applicability to the study at hand. One way to estimate reliability of a measurement, is to record its stability which this study has taken into consideration. The uses of computers, recording and monitoring materials are used to estimate and evaluate the stability of measures. Therefore, the nature of the research design has increased validity and reliability, especially through the in-depth interview and focus group discussions which have helped to explain explicitly the different processes and phases of the inquiry in order to increase the reliability of the research.

4.10 TRUSTWORTHINESS

In order to ensure trustworthiness in this study, a considerable effort has been taken. The qualitative analysis chosen was thematic analysis and the analysis was done using Nvivo 10. This has helped to manage a large proportion of sections devoted to assessing the trustworthiness (validity) and consistency (reliability) of this study. Loh

(2013:1) posits that issues of trustworthiness, narrative truth, verisimilitude and utility need to be attended to for any narrative study to ensure its quality. The approach was sufficiently systematic and carefully implemented in ensuring rigour in this study. In addressing credibility, this study has attempted to demonstrate that a true picture of the phenomenon under scrutiny is being presented (Shenton 2004:63). The qualitative analysis consists of interviews and focus group discussions, with sections reflecting different themes such as the relationship between marketing and churches, social issues, the church value proposition, concept and practice of marketing by the church. However, proximity between the two methods (interviews and focus group discussions) according to Padgett (1998:88), is an indication of the level of authentic and credibility (rigour and trustworthiness).

4.11 CONCLUSION

The basis of the empirical study and the standard against which the quality of the research is judged is the methodology chapter. Therefore, this chapter focuses on the research methodology employed in this study. It explains the necessary research steps, the instruments used to gather data and the procedures followed in the administration and co-ordination of the research instrument. Furthermore, an outline of the sampling technique was presented. An overview of the in-depth interview and focus group techniques employed in ensuring the validity and reliability of the empirical findings were presented. Based on the data gathered from the interviews and focus groups, the next chapter will present empirical results.

CHAPTER 5 : PRESENTATION OF RESULTS

5.1 INTRODUCTION

The presentation of the results from the qualitative interviews and focus group discussions are presented in this chapter. The presentation is divided into two: presentation of qualitative interviews and presentation of qualitative focus group discussions. The overall aim of this research is to determine the appropriate use of marketing tactics by the church in achieving its social mandate. In addition, it seeks to understand how various churches differ in their use of marketing tactics. To meet this overall objective, a number of sub-objectives were identified as follows:

Sub-objective 1: To identify the relationship between marketing and the church as a needs satisfaction process. The analysis of results in this chapter are structured according to the existing literature and respondents' comments in order to determine if there is an existing relationship between marketing and church.

Sub-objective 2: To ascertain how church marketers can adopt marketing concepts to influence target audience behaviour. In the analysis, various concepts were identified from the structured interviews conducted with pastors and the officials of the church.

Sub-objective 3: To investigate how the service marketing mix (7P's) model applies to the church as a non-profit organisation. Analysis reveals that not all the service marketing mix was successful in each of the area researched.

Sub-objective 4: To determine how the church presents a value proposition to its congregation. Similarly to Sub-objective 3, the marketing mix of some of the successful churches in fulfilling their social mandates contrasted with the marketing mix of the less successful churches.

Sub-objective 5: To develop a marketing framework as a guide for the church in serving its social roles in South Africa. This model was developed from the themes generated from this study and from the review of relevant literature. The model is reported in Chapter 7 of this study.

The contents of the interview transcriptions and field notes from the interviews and focus group discussions and the documentary evidence recorded during the study were all analysed together, and are presented together. The conclusions from each analytical methodology are drawn together in order to provide an overall conclusion to the empirical element of the research in the concluding chapter of this study. The model developed from the themes and relevant literature is stated in Chapter 7. Conclusions regarding the sub-objectives and the propositions are also presented.

5.2 DEMOGRAPHIC CHARACTERISATION OF THE PARTICIPANTS: AGE, AND NUMBER OF YEARS IN THE CHURCH

Data collected from the study with regards to the pastors shows that seven members (98%) were males while one member (2%) was female. For congregation members, 72 (60%) were females while 18 (40%) were males. Regarding the age of respondent pastors, four (60%) were 40-49, three (30%) were 50-59 and one (10%) was 60-69 years of age. Of the congregation members, 75 members (83.3%) were 30-39, 12 (12.5%) were 40-49 and nine (4.2%) were 51-59 years of age. For the number of years they have been in the church, the responses of the pastors indicated that two of them (16.7%) had been in the church between 5-10 years, five (66.7%) between 11-16 years and one (16.7%) 17-22 years. Of the congregation members, 56 members (46.7%) had been in the church between 1-10 years, 31 (42.5%) between 10-20 years and nine (10.8%) between 21-30 years.

5.3 PRESENTATION OF RESULT OF INTERVIEW PER RESEARCH OBJECTIVE

The primary results of this study are presented in the following sections. The sections integrate and discuss the content analysis of the in-depth interviews, and the field notes taken during the interviews and discussions conducted with the pastors and the congregants. Looking at the interpretation of both the audiotape and videotape and comparing them with the field notes taken during the interviews constitute an on-site analysis of this study.

The findings are presented based on the objectives and the emerging themes from the data. There are three main themes evolved from the data, namely the relationship issue between marketing and the church, social issues (value proposition) and marketing tactics. These three main themes are presented via various sub-themes extracted from the interviews. That is, within these three areas, specific sub-themes are discussed in terms of the similarities and dissimilarities between marketing and church; how the church, with the use of marketing tactics is achieving its social mandate and an understanding of the use of marketing tactics by the church.

In addition, this section reveals each church's perception of the relationships between marketing and the church, their social activities, services and marketing tactics which are then compared with the specified propositions. At the end, an overall conclusion of the relationships between marketing and the church, the nature, the appropriateness use of the tactics is presented. In this chapter, **CHURCH** will be used to indicate the respondent, while **ABCDEFGH** and **H** will be used to differentiate the eight churches interviewed, for example, CHURCH A..., CHURCH B... etc.

5.3.1 Objective 1: To identify the relationship between marketing and the church as a needs satisfaction process.

In line with the Objective 1, the themes are discussed generally as they appear with the research questions to generate insight into the marketing of the church and the degree

of the similarities or dissimilarities of perceptions. With the relevant literature, three research questions were raised in this section to understand themes surrounding Objective 1.

5.3.1.1 Research Question: Church and marketing are two different concepts. How are they similar or different in objectives in order to meet people's needs or communicate social values?

Although the church and marketing are two different concepts, church cannot be separated from marketing in order for its voice to be heard. Therefore, the purpose of the church is established in the following extracts:

CHURCH (A) – “The purpose of the church is to evangelise, presenting Jesus (i.e. telling about Christ) sharing (i.e. see Christ through you), witnessing, preaching the gospel message (proclaiming Christ and His humanitarian services).”

CHURCH (B) – “The purpose of the church is to observe the great commission. That is, to observe the delegated authority to ‘go into the world and preach the Gospel to every creature’. This can be done through personal evangelism and mass evangelism.”

Futrell (2008:51) affirms that the most effective marketing effort considers the need of customers and coordinates activities from all four elements. The case of the church is slightly different as seen in the following extracts:

CHURCH (C) - “Marketing and church are related, but there are distinctive factors in the sense that, in the church, you are doing the will of the father (presenting Jesus) as commanded and you are not doing it based on the worldly reward, but heavenly reward (Matthew 5:12 – ‘Rejoice and be glad, for your

reward is great in heaven'). A marketer gets his reward/incentive from the company he works for here on earth."

In addition, **Return on Investment** (ROI) process is also different from marketing. Church ROI is revealed in the following extracts:

CHURCH (D1) - "God does expect a return on His investment. 1 Corinthians 7:7 says that 'I wish that all of you were as I am. But each of you has your own gift from God; one has this gift, another has that'. From this God, in a way, has invested in us."

CHURCH (D2) - "To support that, John 15:1-8 tells us that God is the Vine and we are the branches and He said 'He who abides in Me, and I in Him, the same bringeth forth much fruit: for without me ye can do nothing'. In verse 8 of that chapter, Jesus tells us that by doing this the father will be glorified; 'Herein, is my Father glorified, that ye bear much fruit; so shall ye be my disciples'."

These two extracts clearly suggest the return God expects as He is invested in His church. ROI measures the profits generated by investments in marketing activities. The case of church is different as confirmed by the following responses:

CHURCH (D1) – "The book of Colossians 3:23-24 says, 'Work willingly at whatever you do, as though you were working for the Lord rather than for people. Remember that the Lord will give you an inheritance as your reward, and that the Master you are serving is Christ'."

CHURCH (D2) – "All it requires is to be steadfast in faith, His reward is with Him (1 Corinthians 15:58 – says: 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord')."

However, spiritual reward can come in two ways as reflected in the following extracts:

CHURCH (A1) – “Reward: Those who will take up the cross will be recipients of both spiritual and earthly rewards. The spiritual reward is the sympathy, or the forgiveness, of sins. The earthly rewards include plunder from conquest and freedom from bondage.”

CHURCH (A2) – “There is a sure reward for those who are living holy. Holiness requires from us certain sacrifices; we have to forgo certain things. I can assure you that there are several rewards for living holy. God is not merely asking us to live holy; He also promises ‘sure rewards’ for living holy. For example, long life is a sure reward of holy living according to Proverbs 11:19 and Romans 6:22 (‘but now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life’). Another reward is found in the book of Hosea 10:12: ‘sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.’”

Iyer, Velu and Mumit (2014:60) see religious organisations behaving similarly to firms by providing a range of services to attract potential adherents, and having branches as seen in the above extracts. One participant from ‘CHURCH C’ did not support this claim by Iyer et al. (2014:60); he opines as follows:

CHURCH (C) - “The coming together of believers is more than providing services or securing resources, it is an act of worshipping the Lord, embracing the breath and content of the message of salvation, embracing the attributes and purpose of God for mankind; the redemptive work of Christ and the ministry of the Holy Spirit.”

5.3.1.2 Research Question: Is marketing philosophy a similar or different approach from the method found in scripture to spread the Christ good news?

The results revealed that some processes are different in terms of **product presentation, decision making, teamwork and roles of staff**. This is reflected in the following extracts:

CHURCH (A and E) – “Marketing philosophy is for gain, the call to the ministry as a preacher is different from a salesperson because it is a call to spiritual assignment.”

CHURCH (A and E) – “The guidance is from God the Father, God the Son, and God the Holy Spirit. So, your teamwork is the combination of Father (which is God), Son (which is Jesus), and the Holy Spirit. When God guides, He doesn't push (but pull); He is gentle and His wisdom and guidance are easy to take. Therefore, one's role is to draw much reference from them.”

5.3.1.3 Research Question: The foundation of all marketing is that the consumer must be pleased. How does church adapts this in performing its social mandate?

It has been recorded that attention has been given to the significant relationship between religious marketing and social marketing. Nicholas (1996:3) suggests that social marketing has long been seen as the modern way of communicating social agendas. This is reflected in the following assertion:

CHURCH (G) - “We use social marketing for Church's response to and responsibility towards local, national and regional issues; to respond to people's perceptions and expectations of the church especially those of the youth, role, function, levels of participation and problems of congregation in the church and

society. We use social communication potential to fashion out communities of love in promoting peace and harmony in society.”

The empirical evidence suggests that the use of social media has helped the church to discover new expressions of faith, to help the church to reassess its roles and missions in the changing communication environment. These are reflected in the following extracts:

CHURCH (G1) – “We have successfully used the church pulpit and the classroom to express Christian values and speak against social ills. Other books and pamphlets include our ‘Position statements’, including the Mission Statement Guidelines; and outlets throughout the world (branches and their addresses).”

CHURCH (G2) - We have formalised our official position through public statements (at open crusade/preaching venue), our ‘doctrinal statements’ are published in our magazines and our sourcebooks; our Facebook page is opened as a tool for media contacts and communications.”

CHURCH (A and H) – “We have used social media to reach out to people in different destinations to perform our social mandates in terms of welfares, prayers and their social demands. It has been a reflection of a movement sensitive to one’s calling and to ‘know how to answer everyone’ as described by Colossians 4:6 that ‘Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone’.”

5.3.2 Objective 2: To understand how church marketers can adopt marketing tactics to influence target audience behaviour.

In line with the Objective 2, the themes are discussed generally as they appear with the questions to generate insight into the adaptation of marketing concepts by the church to influence target audience (the brokenness, the sinners and the destitute) behaviour.

With the relevant literature, three research questions were raised in this section to understand themes surrounding Objective 2 as follows:

5.3.2.1 Research Question: The most effective messages for church seekers are those that address their felt-needs and not ecclesiastical duties. How do you justify this?

Some of the issues here are extant and they are more pressing today. It is recognised that the church needs to address public issues and social agenda. The purpose-driven church is of the opinion that in order to reach the lost one must begin with their felt needs, for nobody can be won to Christ if you don't discover the key to his or her heart. These are reflected in the following responses:

CHURCH (A) – “A well-crafted sermon touches people where they live. As we preach the eternally relevant truth of God's Word, cultural issues and current events set the stage for how people apply it, especially for those that are just starting out in the church. Engaging those inside and outside the church with biblical treatments of fashioning topics impacting people lives.”

CHURCH (H) - “It is important for a preacher of the gospel to connect the sermon with the current issues and events.”

These extracts are very important in order to understand the proposition that local churches need to identify basic marketing principles that serve as a need satisfaction. One of the participants added the following:

CHURCH (B) – “Attracting people to church through their felt-need is not enough to justify the predisposition of a church, but an application of practical theology to the prophetic and to superiority of worship and from the priority of Christian discipleship in all of life to the priority of spiritual ministries of the congregants.”

5.3.2.2 Research Question: What marketing approach is applicable if a church member (consumer) changes his interests, or develops new wants?

In this section, a number of issues were raised to have been the cause of members (consumers) to change their interests, or develop new wants. The arguments vary from one point to another as highlighted in the following extract from one of the participants who studied marketing at a higher level:

CHURCH (A) – “If we are not leading our customers (the congregants) in the right directions, there is no justice to the word of God. They are free to leave, just like a consumer of certain ‘superstores’ such as hypermarkets and the Wal-Mart ‘super centres’. Moreover, if a church focuses on satisfying the needs of its customers, it does not have to **"push"** its product. The congregants will demand the product and **"pull"** it through the right channel of distribution.”

Other responses in support of the argument by the church in attending to social consciousness of their congregants are as follows:

CHURCH (H) – “In terms of new members, new and upgraded technologies have been employed to extract information about the environment in which our congregation exists and to form relationships with them.”

CHURCH (A) – “We have quarterly/yearly programmes like teachings (doctrines, i.e. marriage counselling, tithing, baptism, faith etc.), seminars for different groups in the church (i.e. families, men’s fellowship, women’s fellowship, youth and children). These groups form the entire church and we have their data base through their leaders which makes it easy to identify who leaves and who remains.”

CHURCH (F1) – “Regarding a member who leaves the congregation, there is no component that can replace him/her, we are mandated not to leave a sinner to

die as a sinner (Ezekiel 18:23 – ‘Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?’). Resources have been put together to accomplish the congregation’s purpose, vision, and strategic plan.”

In line with this, **relationship marketing** emerged. Although consumer wants and needs vary, it requires a sound knowledge of **consumer behaviour** to be a successful organisation (Hawkins and Mothersbaugh 2013:3). This is corroborated by the following responses:

CHURCH (B) – “Monitoring the congregant’s environment gives us (pastors and lay leaders) other tools (**consumer behaviour audit**) in determining what is happening within the congregational members in terms of physical surroundings, social surroundings and spiritual surroundings.”

CHURCH (C) – “Through the help of social media, we have achieved steady healthy growth in spirituality, nurture, service to other, and numerical increase in members.”

When asked to identify the element of marketing that was appealing in their ministry and created satisfied customers, **social marketing** was identified. Although there are various views regarding application of social media by the church, useful opinion was generated to enrich the answers in this section. These are reflected in the following extracts:

CHURCH (C1) – “Many times ‘church people’ can look at a particular innovation (methodology or technology) as a negative thing. Technology is basically neutral; it’s what you do with it that allows it to have positive or negative implications. For example the bible says, ‘Yes, faith is a wonderful thing! But let’s not have too much of a good thing. Let’s keep God and His truth as the focus of our faith. When we do that, we will be a brighter light to the world around us’ (Mat. 5:14).”

CHURCH (D1) – “I have seen where **twitter** is written in the bible, but this is a spiritual twitter in Isaiah 38:14 – ‘Like a swallow, like a crane, so I twitter; I moan like a dove; My eyes look wistfully to the heights; O Lord, I am oppressed, be my security’. This must be used with consciousness to motivate or influence people, which is the primary objective of the communication system employed.”

CHURCH (D2) – “Personally, I use the **YouVersion Bible app** on my iPhone during church and it has this great option of sharing scripture instantly with the Twitter world. Not only can you share scripture with YouVersion, but also any person sitting in any church service around the globe can share thoughts, points and notes from sermons as they are happening.”

CHURCH (D1) – “The beauty of this social media is that people can engage with God (usually via **Facebook**), engage with their pastor and share with those who are disengaged (probably on duty, travelling on service day, or backslide etc.) with the church, all at the same time. There are entire real, living, breathing online church services where online congregants share information throughout their service.”

CHURCH (C2) – “For years we have been recording our sermons to CDs or tapes for those who are unable to attend the service, especially important when we teach in series. More recently, we have been publishing our messages online and in our monthly bulletin.”

5.3.2.3 Research Question: How can the church promote the gospel as a product without consumers paying for it?

In this section how **marketing communication** works for the church, and how the churches perceive this tool are discussed. There are significant differences in the way some churches reacted to the questions in this section, most especially relating to the

environment in which they exist. The following comments reveal the use of promotional efforts by the church to promote the gospel:

CHURCH (C) – “The church didn’t develop eternal life/salvation, God did, therefore, consumers (unchurched/sinners) must not pay for it”.

CHURCH (A) – “There are ways we can adapt to a change in culture (from traditional to contemporary) that will make God’s message appeal to consumers (congregants) and marketing/promoting the church successfully without charging consumers for it. Personal donations can come from those who have received the word, or blessings through the church to bless the ministry or for the furthering of the gospel.”

CHURCH (A2) – “For promotional purposes. More and more people are searching online to find new churches. Letting people listen to sermons right from your web site gives them access into the church culture, teaching style and the personality of the pastor. All they need to pay for is the internet charges and not the church.”

Other contributions in making Christianity more appealing or interesting are expressed in the following extracts:

CHURCH (B) – “Our effort to make Christianity more appealing to the congregants/unchurched/sinners should not end up altering the word of God or distorting the message. It must be an undiluted, sincere milk of the word (1 Pet 2:2-3 – ‘as new-born babes, desire the sincere milk of the word that ye may grow thereby: If so be ye have tasted that the Lord is gracious’).”

CHURCH (C) – “The preacher/pastor needs to be conscious of the methods and the media he/she uses to communicate because they can significantly alter the

message, there is no need to manipulate or exaggerate the message to please spiritual consumers. It can take away the essence of gospel.”

The empirical evidence reveals that there is dissimilarity between selling a product and communicating the good news of Jesus Christ. One of the respondents affirms this as follows:

CHURCH (C) – “Selling a product to a prospective consumer goes with consumer’s needs and wants. Communicating good news may be what people need and want in one hand and on the other hand it may not, it is about what God has in stock for them (1 Timothy 2:4 – ‘who wants everyone to be saved and to come to the knowledge of the truth’). A particular message on a Sunday service may not go well with some members of the congregation, perhaps on a truth concerning their lives. We need to redefine the needs and wants of our congregation as a church.”

There are other promotional tools used by the church such as word of mouth (preaching/evangelism), direct marketing, media relations and public relations. The empirical evidence aligns with the following assertions:

CHURCH (G) – “We try and build ‘**image of hope**’ (Ecclesiastes 9:4 – ‘for to him that is joined to all the living there is hope: for a living dog is better than a dead lion’), building confidence and ‘**faith image**’ because developing a faith image is a necessity in winning the battle for one’s mind. For this study we will define an image as the internal picture of yourself that you paint on the screen of your imagination, the way you see yourself. The bible says in Proverbs 27:3 that ‘as a man thinks within himself, so is he’.”

CHURCH (A) – “We instil image of faith because we see three major things in the life of those who receive faith. Firstly, they are versed in the word of God. Secondly, they are those who put God first in all things (for instance, the widow

of Zarephath put God first by giving her last meal – 1 Kings 17:7-13). Thirdly, they are those who are ready to surrender everything to God.”

The logo, fonts and structure of the church building, differentiate the church from one denomination to another in terms of **brand name**, **brand loyalty** and **brand assonance**. The documentary evidence above corroborates with the evidence of **branding** as extracted from the interview with one of the respondents below:

CHURCH (A) – “The Ushering Department of ... church serves as the doorkeepers of the church ensuring that worshippers feel welcome into God's presence with a warm welcome and a pleasant smile. Ushers are the law enforcement agents of the church who assist the pastor in maintaining reverence and order during services so that members and visitors may receive the message. Ushers are caretakers of the Church premises and are ready to assist in the house of God. Their main duties are as follows:

- Meet, Greet and Welcome members and visitors into services
- Distribute bulletins and envelopes to members
- Usher members and visitors into their seats
- Collect Tithes and Offerings
- Counting and taking attendance
- Maintain order during services
- Continually pray and fellowship with each other to maintain the spiritual growth of members within the department.”

In relation to the above, companies and organisations also recognise the effectiveness of building brand equity by allowing customers to experience good relationships. They often dress professionally, and act professionally with conservative, professional outfits that are appropriate for their work environment (Ciotti 2013:1-2).

5.3.3 Objective 3: To understand how the service marketing mix (7P's) model apply to the church as a non-profit organisation

In line with the Objective 3, the themes are discussed generally as they appear with the questions to understand the marketing mix and its relevance to the church in influencing target audience (the brokenness, the sinners and the destitute) behaviour. The notion here is that the traditional marketing mix (*4Ps - product, price, promotion and place*) are crucial for the church as a non-profit organisation to effectively carry out its foundational mandate. The additional three elements (*3Ps - People, Process and Physical Evidence*) are considered as differentiating elements of how the marketing mix for a service is different to the marketing mix for goods. With the relevant literature, the research questions in this section to understand themes surrounding Objective 3 are discussed as follows:

5.3.3.1 Research Question: Success in marketing is evaluated by the ability to meet consumer's needs better than the competitors; how does church as a non-profit sector apply this marketing evaluation?

The church in this regard is examined to understand if there is an elaborate use of marketing mix and strategy in order to meet customer's needs better than the competitors. The results are indicated in the following extracts:

CHURCH (A) – “In terms of evaluation of success, we do not measure our success based on the **competition**, because we offer (**product**) to the glory of God and we do complement other churches. Philippians 2:3-4 says: ‘Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others’.”

CHURCH (A) – “We need to know that there is a marked difference between the priority of our Lord Jesus Christ and that of His disciples at a point in time. Many

of us, like the disciples, are often engrossed with how to meet our physical, psychological and emotional needs, therefore, competition comes in. Passion for the things of God should be our topmost priority. It is often said that passionate people make the greatest contributions to society (Matthew 6:33).”

In order to stimulate responses, a similar theme was generated in this way, “The mission of the church seemed to be being ‘better’ than other churches when you hear the story of some pastors: ‘No other church in town is like us, as good as us, is doing what we’re doing, or loves Jesus like we do. Aren’t you glad you’re here, and not there?’” There were counter claims to this as seen in the following extract:

CHURCH (A) – “In our own case we measure our success based on better life of our congregants better than the way they came into church, **physical** and **spiritual** outcome in terms of healings, deliverance, solution to their social problems (questions and issues about their lives) from testimonies we receive from the consumers of our services.”

In addition, there are other competitive traits discovered among churches, even among pastors. This is shown in the following extracts:

CHURCH (B) – “I don't think the church should advertise by marketing itself as different or loving or zealous for the Word. It's hard to live up to such a statement and its untruthful, which is exactly why we have a credibility problem in the first place. I'm all for promoting things but not for manufacturing an image. You can say you're different from that greedy church that preaches on money but if you still take up an offering what's really different in the eyes of an unchurched person?.”

CHURCH (B) – “The body of Christ isn't some kind of Debonair Pizza. We should not be competing for the biggest slice of Christians in our community. Rather try to grow in size and wealth. We are mandated to help every member of our

church (including ourselves!) to worship God and serve Him every moment of every day.”

5.3.3.2 Research Question: Pleasing the father was the first concern of Christ ministry (with a price): meeting the needs of consumers (with a price) defines marketing. How do you relate this with your marketing tactics?

Pricing, and how churches set and change prices, and whether they use pricing tactics to achieve their social mandates, is discussed in this section. The findings of this section reflect significant differences between marketing and the church in terms of the **manufacturer of product** (God and Jesus respectively in the case of church) they offer and their **pricing system** (spiritual and physical pricing) as shown in the following extracts:

CHURCH (C) – “We ‘are bought with a price’. ‘Christ gave Himself a ransom for all’ (1 Cor. 6:20; 1 Tim. 2:6). The Lord Jesus Christ has declared very clearly in the Bible that it will indeed cost you, it will cost you everything (Matthew 16:24 – ‘Then Jesus told his disciples, ‘If anyone would come after me, let him deny himself and take up his cross and follow me’’). It does cost something to be a real Christian. There are enemies to be overcome, battles to be fought, sacrifices to be made, an Egypt to be forsaken, a wilderness to be passed through, a cross to be carried, a race to be run. In John 14:6 Jesus said, ‘I am the way, and the truth, and the life. No one comes to the Father except through me’. In pleasing the father, you must follow Jesus. If you are unwilling to take on the demanding lifestyle of a disciple of Christ, you cannot be a Christian.”

From the above, it appears that Jesus expects every believer to be a replica of himself. Jesus told his disciples to give themselves away as He has done. But are the institutional churches doing that too?

CHURCH (D) – “Yes, we do, 1 Corinthians 9:24 says: ‘Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it’. Although amazingly, we have different doctrines now from what Jesus expects as seen in the book of Matthew 7:21-23 – ‘Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’ And Colossians 3:23 says: ‘Whatever you do, work heartily, as for the Lord and not for men’. This is a practical life of a Christian and that is what we are promoting as a church.”

(CHURCH D2) – “What we are promoting is to orientate Christians to be willing to give up anything which stands between him and heaven. A religion that costs nothing is worth nothing (so there is a product with price). A cheap Christianity, without a cross, will prove in the end a useless Christianity, without a crown. Spiritual pricing will cost a man his sins. He must keep up a perpetual war with his sins. It is written, ‘Cast away from you all your transgressions’. ‘Break off your sins ... and iniquities’. ‘Cease to do evil’ (Ezek. 18:31; Dan. 4:27; Isa. 1:16).”

CHURCH (E) – “Christianity will cost one his self-righteousness. He must be contented to go to heaven as a poor sinner saved only by free grace. He must really feel that he has ‘erred and gone astray like a lost sheep’, that he has ‘been found by the shepherd’. He must be willing to give up all trust in his own time, morality, respectability, praying, Bible reading, church-going, evangelism and service receiving, and to trust in nothing but Jesus Christ.”

However, there are certain situations in which the church would use physical pricing as seen in its marketing, for example, in monetary donations, and tithe and offering. This is indicated in the following extracts:

CHURCH (F1) – “The bible established that the church is to be a community of support, nurture, service, and also discipline. For example, Malachi 3:10 says ‘Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.’”

CHURCH (F2) – “We also receive monetary donations, gift donation of various kinds to support the ministry. But a leader who found ministry to be a vehicle for his great gain, deceitful and manipulating donors to earn more and more money is greedy. Verse 11-12 of that Malachi have given us the opportunity to be wealthy in spirit and in the physical – verse 11, ‘And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts’. And in verse 12 – ‘And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.’”

Thus, price changes tend to be in reaction to some other issues and activities such as filthiness, covetousness/materialism and idolatry and are not positive spiritual pricing actions in their own right, as implied in the following extracts:

CHURCH (G) – “The preacher is supposed to be sensitive of spiritual pricing and the consumers (the congregants) of the church because of the services that are supposed to be rendered. But greed has become idolatry (Ephesians 5:5 – ‘For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God’). This has brought connections between church and sin. Leading to what is known as ‘The Gospel of Wealth’ or ‘Prosperity theology (sometimes referred to as the prosperity gospel, the health and wealth gospel, or the gospel of success) – running away from spiritual price.’”

CHURCH (H) – adds that “Churches in which the prosperity gospel is taught are usually directed by a sole pastor or leader, although some have developed multi-church networks that bear similarities to denominations. They normally set aside extended time to teach about giving, financial responsibility and request donations from the congregation, encouraging positive speech and faith.”

Overall, **spiritual pricing** indicates living for God, willingness to take up one’s cross and follow Christ, paying the price of obedience, turning from one’s selfish ways, and suffering in fellowship with Christ.

5.3.3.3 Research Question: What is the product that characterises the gospel as the exchange of valued goods between agreed parties, i.e. congregation (church consumers) and the seller (church)?

In this section, it is important to understand if Jesus/salvation or moral product is considered as the **product of the church**, in order for the church to perform its social mandate. An understanding of product policies, product development, product line and customisation are discussed in this section. Other Ps (Place, Promotion, Process, People and Physical evidence) are discussed in subsequent sections. Hence, **product policies** of both commercial product and spiritual products seem to be different in terms of the source of new product ideas. The findings suggests that to those who already know Jesus, He (Jesus) is a product of the church, but for those who don’t know Jesus, He is just another product as indicated by the following extracts:

CHURCH (A1) – “A product in its quality satisfies consumers’ needs and wants. Jesus as a product transforms life and the lives of everyone that comes to Him. The Holy Spirit (not through the help of a salesman in the case of commercial product) enters the life of brokenness and cause a transformation. He opens ones heart. Empties you of your pride, problems and diseases. And gives you eternal life that is what He does as a product.”

CHURCH (A2) – “I would rather say marketing Him as a product is not that of going to the store (church) and pick Him up. But to market Him as He has commanded in Matthew 11:27-30 – ‘All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him (**source of new product ideas**). Come unto me, all ye that labour and are heavy laden and I will give you rest (**product line**). Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (**customisation**)’.”

CHURCH (B) – “The whole thing is turned upside down now compared to examples in the bible, for example, Paul’s use of his freedom, to communicate it’s all marketing! Paul said in 1 Corinthians 9:19-23 that ‘I have made myself a slave to everyone, to win as many as possible. ... I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings’. Same great ‘product’, different audiences. But now the reverse is the case, love of money, materialism, power and positions have crept in.”

Marketing, as seen from these assertions, is not ultimately about the product, but also about the consumer. The different from commercial product and spiritual product is therefore identified as a change in product policies, customer demands (need and wants) and materialism. The empirical evidence tends to corroborate these findings as reflected in the following responses:

CHURCH (H1) – Virtually all prosperity churches apply the principles of “giving to the church to receive from God”. Many people are made to believe that the demons are responsible for their financial, physical and emotional problems. They run to unfaithful pastors for healings, miracles, blessings and protection. Pastors tell worshippers that to prosper and be blessed by God, they need to give ten percent of all their incomes to God (as seen in Malachi 3:10). They also

need to give ten percent of all their increases. When they give money to the church, worshippers/congregants are told, the 'money goes into their future'. And transform their lives (who transforms life?). To refuse 'to sow a seed' is 'to condemn yourself to a life of hardship and misery'. But while few worshippers eventually prosper, it is the pastors who end up becoming extremely-rich."

CHURCH (H2) – "But pastors who steal from the poor should not be celebrated. There are people who exploit the poor using God's name to enrich themselves. Compelling worshippers to pay a fee to enter a **venue of worship (Place)**, indicating price per sitting arrangement (like **price tag** - a label showing the price of an item for sale in a shop differentiating qualities, sizes, shapes, and colours) is totally wrong, that is a symbol of an anti-Christ and should be condemned by every Christian."

5.3.3.4 Research Question: How can the church pursue success with marketing tactics in the market place and not lose its biblical faithfulness?

Place, considered to be a venue of worship and spiritual distribution (market place) of church products are a major marketing tactic as far as the church is concerned. In a similar sense, the study reveals that some of the spiritual product seekers are not absolutely loyal to any denomination or there are too many or too few churches of their denomination in the locale, as is reflected by the following extracts:

CHURCH (A1) – "Many people are not committed to any denomination or even Christian tradition and are open to a wide variety of churches. Many don't even begin by looking (**shopping**) at the churches of their 'home' denomination even if they have one."

CHURCH (A2) – "In order to remain in the market place and to balance our biblical faithfulness, we puzzle on what people in our culture are looking for and how we could best welcome them to our church. We are always looking for a

balance between engaging visitors (in relationship) to make them feel welcome and giving them space so they don't feel pressured.”

CHURCH (B1) – “We have our website and Facebook showing our mission and vision and our services days and time for an unchurched to choose a church. We are on Radio and on TV channels (DSTV) for messages to meet them where they are.”

As a result of the strategies mentioned above, a physical place is considered important as shown in the following responses:

CHURCH (B2) – “The fact remains that you are committing to something outside of just yourself, to the cause of the Gospel, you should look to find a place you can be invested in. I think people should have an attitude of wanting to find a real home, not just a hotel room for the night, a place where they can say, 'this is my family, my home, where I protect and defend and where I invite people to also'.”

CHURCH (B1) – “Having responsibility as a potential church-goer is not just weighing a church that suits you, where you will be spiritually fed, but also a place where you can impact the church, a place where you can have a role, just like John F Kennedy said: ‘Ask not what your church can do for you but what you can do for your church’. You don’t just want to be a consumer.”

The empirical evidence supports the findings in the scripture (Psalm 16:11) that says: “...In His presence there is fullness of joy...” as seen in the following responses:

CHURCH (C) – “Some worshippers do feel comfortable in the church when they see us (preachers) face-to-face rather than watching TV or listening to radio. To them, the presence of God puts more joy and gladness into them than anything else can do; but as yet their joy is not full; but it will be when they shall enter into the joy of their Lord, into the presence of God in the other world then everlasting

joy will be upon their heads. Also, that is seen in Acts 2:28 – ‘You have made known to me the paths of life; you will fill me with joy in your presence’.”

Thus, it can be said that promotion as reflected in the documentary evidence causes a change in denomination as seen in the following extract:

CHURCH (D) – “When a church shopper (not an active member) hears of a special programme in a particular church referencing his/her own situation (i.e. healings, blessing or breakthrough etc.) or showing where the cool band is, the cool preaching, and the relevant music, could change. Not minding what place is preaching the Gospel, what church is all about Jesus Christ and His crucifixion?”

5.3.3.5 Research Question: Marketing solicits, woos and entertains; but the gospel message confronts repentance and commitment. How do you justify this?

The most promotional mix activities that are commonly used are shown in the following excerpts:

CHURCH (E1) – “2 Corinthians 2:17 say: ‘Unlike so many, we do not market the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God’. We use advertising (to create awareness), public relations (in form of pulpit preaching), and word of mouth (in form of evangelism).”

CHURCH (E2) – “A person cannot really know anything about a church (that matters) without attending for a while. In order to create awareness of our services such as Sunday school, worship, main Sunday service, Bible study, and a meeting with the pastor and many more. The church’s web site and literature (visitor’s brochure) or whatever is available. It also includes a copy of the church’s statement of faith, vision or mission statement, constitution and bylaws.”

The empirical evidence supports that **public relations** activities for the church vary from word-of-mouth to event marketing and media relations as shown in the following extract:

CHURCH (A) – “We don’t do much of crusade – we rather go for **Evangelism** (*canvassing: door-to-door*), monthly **thanksgiving service** (indoor – in music and dance as seen in Psalm 150: 3-4 ‘Praise him with the sound of the trumpet: Praise him with the psaltery and harp. Praise him with the timbrel and dance’) and do more on **media relations** (press release kit, ‘faith notes’ free listings of church events, community interest articles released in conjunction with large events and start of worship services – with emphasis prior to launch and at large events.”

Media advertising, such as billboard and ‘junk mail’ (unsolicited advertising or promotional material) are not commonly used by the church as seen in the following responses:

CHURCH (F1) – “We wouldn’t use the following marketing techniques, billboard, and targeted email. God willing, we consider the following marketing techniques: local newspapers, banners, bulletins, community magazines and video brochures (CDs and DVDs) and so on, to communicate the intended meaning of the gospel of our Lord Jesus Christ.”

A critical component of the church’s promotional activities in communicating the truth in love to the congregation and the unchurched on a personal basis is seen from the use of personal selling as reflected in the following extracts:

CHURCH (F2) - “In communicating the truth in love, we communicate effectively with our congregations and communities especially, one-on-one in prayers and counselling. There are so many different avenues for people to find a system of beliefs that the church is fighting just to have a voice (promoting our identity).”

CHURCH (G) – “We are effectively communicating and creating a safe environment (seeker sensitive), where messed up people feel comfortable sharing their lives and asking questions about God; we take God seriously by keeping their secrets. This requires a preacher/pastor to use creative communication. Our corporate identity is fashioned by the values we live out. These include: honouring God, leading people and making them as disciples, service, counselling and relationship, spiritual growth: prayer, faith and worship.”

In association with personal selling, divine information refers to knowledge, instruction, intelligence, facts or details relating to or proceeding directly from God or His prophets/preachers as seen in the following extracts:

CHURCH (H1) – “There are many sources and ways of delivering divine information such as the Bible, the Holy Spirit and the Lord Jesus Christ. But the operation of these three complement and do not contradict each other. This truth is established in John 16:14 and in 2 Peter 1:20-21: ‘Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.’”

CHURCH (H2) – “Sources of divine information include God speaking through his prophets (Amos 3:7 – ‘Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets’), through visions and dreams (Daniel 1:17 – ‘To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds’), and by the use of special signs (1 Kings 13:3-5 – ‘And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out... The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord’).”

Word-of-mouth is considered the most important and effective tool of communicating the truth or a major communication tactic of the church as seen in the extracts below:

CHURCH (A1) – “We share the miracles and acts of God in our midst primarily to partner with and stay consistently with Him (God) who invades and transforms impossible situations (Revelation 12:11 – ‘And they overcame him by the blood of the Lamb and by the word of their testimony...’). We keep the testimony through our varied means of communication: word-of-mouth, TV, video, Internet and print media.”

CHURCH (A2) – “Keeping the testimony also gives Him glory and helps us to maintain a heart of thankfulness. Moreover, sharing a testimony releases the power of God to reproduce a like miracle. A testimony is like a seed that bears much fruit. When we testify, we get a harvest. In other words, its purpose is to glorify God, to give witness about the power of God, to edify one another and to let others know that God is working and moving. It lets others know that if one person can be healed, another person can also be healed. It lets others know that if one person can stand up for Christ that others can also stand up for Christ.”

CHURCH (B) – “As a church, if we can create memorable experiences through our services and events, we are giving our audience (congregants) something they want to talk about and share with their friends and families as their lives transformed through Jesus Christ.”

Nevertheless, it is important to note that it becomes easy for the church to get the attention of outside audiences through evangelical tactics (witnessing) as expressed in the following responses:

CHURCH (A1) – “In addition to opening our mouth in prayer, opening our mouth as witnesses of Jesus is another obligation we must perform. Evangelistic outreach is for all children of God; not for God’s ministers alone.”

People are an essential ingredient in service provision; customers make judgments about service provision and delivery based on the people representing the organisation. This is applicable to church services as a non-profit organisation and is reflected in the following extract:

CHURCH (A2) – “The preacher should be a good example of all sermons. The more a preacher endeavours after humility, discipline, and love, the better his or her sermon becomes.”

Staffs require appropriate interpersonal skills, capacity/fitness, and service knowledge in order to deliver a quality service. Churches also do as seen in the following responses:

CHURCH (B1) – “Training of preachers/pastors/evangelist does exist in two broad categories as far as church is concerned: the natural and spiritual qualifications. In terms of spiritual; he must be genuinely born again (John 3:15), he must be sanctified (2 Timothy 2:20-21), Holy Spirit filled (Acts 6:3), not a novice (personal knowledge of God – Philippians 3:8-10), embodiment of humility, faithfulness, a man of faith etc. Regarding, natural qualification, a preacher must be ‘able to teach’ (2 Timothy 2:15 – ‘Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth’) and in 2 Timothy 2:24-25 – ‘And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth’.”

Conversely, the results reveal that this assignment of teaching is faced with two-prolonged problems in the area of fulfilling the Great Commission in this present milieu as highlighted in the following assertions:

CHURCH (B2) – “One aspect of this is traced to materialism in the sense that the teacher/preacher who is supposed to expound the truth is often afraid of what the reaction of the students would be to a demand for change; hence, he shuts his mouth as against what the bible says in 2 Timothy 4:2 – ‘Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine’.”

CHURCH (B2) – “But that chapter 2nd Timothy 2:15 succinctly enjoins all ministers of the Gospel on the need and the reason why they must study. Soak soul in the Word of God. Saturate oneself with the blessed book as Jeremiah did. (‘Thy words were found, and I did eat them; and thy words were unto me the joy of rejoicing of mine heart...’ Jeremiah 15:16).”

The other aspect of this problem is that the people to be taught are not comfortable with the cry for ‘change’ as reflected in the following extract:

CHURCH (B2) – “They do not want to be ‘intimidated’ by the ‘dos and don’ts’ of their new found faith in Christ. The bible does not say we are called into lawlessness. As a matter of fact, a yoke of ‘learning and change’ is attached to our calling into the faith. (Matthew 11:29 – ‘Take my yoke upon you, and learn of me’.”

In addition to people is **process**, the element of the service marketing mix that looks at the systems used to deliver the service, the process that allows one to obtain an effective service delivery. Documentary evidence of this section shows that actual delivery steps of churches’ services follow different patterns as seen in the following extracts:

CHURCH (C1) – “The process by which church service is delivered is twofold, one on the aspect of the church (the preacher) and two on the aspect of the audience (congregant).”

Process in regard to the preacher; it is evidenced that every leading and communication must be from Holy Spirit with the agreement of the principles in the scripture as described below:

CHURCH (C2) – “When God leads and guide us it will be in accordance with the scripture. When we move in accordance with God’s will, people will be filled with a peace and a positive conviction or witness in their spirits and the service delivery is perfect.”

CHURCH (C2) – “A preacher should always be prepared to preach anytime he/she is called upon to do so. Always ask the Lord in prayer what sermon to deliver. Prayerlessness produces unsuccessful sermon.”

In addition to the process that allows the church to obtain an effective service delivery, documentary evidence reveals that the service delivery process in terms of appearance of a preacher and location of the pulpit also reinforce his/her unique image in the congregation’s (customer’s) mind as exemplified in the following responses:

CHURCH (D1) – “A preacher must appear well before his audience (congregation). His appearance must be appreciated by the audience. Yes we do agree with that, but he must not be over dressed, neither must he dress shabbily. He must be neat and fair looking.”

It requires commitment and extra effort to complete the process as far as church is concerned, as is shown in the following responses:

CHURCH (D2) – “James 2:14-17 states that ‘faith without work is dead’, applies to a fellow who knows the gospel of our Lord Jesus Christ. Such a person is persuaded of the truth of the gospel and is in agreement with Christian principles, takes part in Christian worship, Christian meetings – in fact, in longsuffering, faithfulness, gentleness and self-control (Galatians 5:22-23), he is a church-goer and believes.”

Therefore, personal empowerment is encouraged in order to be more successful. This is revealed in the extract below:

CHURCH (E1) – “I will give you an example in the bible, a leper. The leper initiated the process that brought him the divine touch when he came asking Jesus to heal him. He left the colony of lepers at the outskirts of town and came into the town at great risk to meet Jesus, all because he had unwavering faith that Jesus would make him whole – Mark 1:40-41.”

CHURCH (E2) – “The widow situation in the bible is a hopeless one. She lost her son to untimely death and was on her way to bury her only hope. This widow and her dead son encountered Jesus on the way, and their situation was turned around through His divine touch. This is a typical divine process to receive divine encounter.”

The empirical evidence reveals that the physical evidence of the church is more important than the physical appearance of the church (the building), although, building (place) is important as noted, but the divine connections (tangible and intangible connections) can be seen as building and sustaining customer relationships as far as the church is concerned. This is seen in the following extracts:

CHURCH (F1) – “A great deal of the physical evidence is the supposed testimonies to the historical reality of Jesus Christ and evidence of His goodness in the life of a believer.”

CHURCH (F2) – “Physical evidence should be separated from physical environment of the church. Then Jesus ordered him, ‘Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them’. Possibility of miracles will draw people to church, at the same time social supports of the church in term of physical settings create impressions.”

The empirical evidence also suggests that this element of the service marketing mix helps to distinguish a company from its competitors. In other words, churches or some seasoned preachers also make use of it to distinguish themselves from among quacks as seen in the following responses:

CHURCH (G1) – “Preach with a smile, not a scowl on your face. What a difference. ‘A merry heart maketh a cheerful countenance...’ – Proverbs 15:13. There is something about a face that flows that makes the message glow with it. Part of what some called ‘charisma’.”

On the other hand, it was revealed that church is a gathering of ministry environments as reflected in the following extracts:

CHURCH (G2) – “The pulpit must be well situated in a way that most members (if not all) can see the preacher while preaching. The preacher must give due respect to the pulpit as a sacred place, the mercy seat from where God speaks. A preacher must comport himself on the pulpit and know that the spirit in him can be controlled.”

CHURCH (A1) – “Cleanliness communicates, ‘cleanliness is next to Godliness’. A church setting that looks clean and orderly communicates to the people something promising. Someone says: ‘the sermon begins in the parking lot’. Intermittently, an eye must be kept on our ministry environments.”

CHURCH (A2) – “Our church always try to create an appealing setting. We want to create irresistible environments, so that people can be comfortable in serving God and thus, there will be a come back and bring a friend along.”

CHURCH (A1) – “Engaging/motivating presentations are essential to the success of our mission and vision. To engage is to secure one's attention in order to make divine information interesting and acceptable through the help of Holy Spirit. So, quality of the presentation is important because presenting the Gospel is a primary responsibility of the church (Matthew 28:20).”

5.3.4 Objective 4: To understand how the church presents value proposition to its congregation.

This section examines how the church presents its value to its markets, and how the process is similar to profit organisations.

5.3.4.1 Research Question: What is the church strategy to reach the pool of lost people that have made no commitment at all to either Jesus Christ or the church?

The main activities are derived from public relations activities. Open outreach programmes (in the form of **event marketing**), are reflected in the following extracts:

CHURCH (A1) – “We offer outreach programmes not only to reach the pool of lost people, but also to fulfil the mandate – ‘bringing church to them’. It’s in such situations that we go out to market places, community halls, community parks and streets to create an event (physical and spiritual). We do this also on one-on-one and door-to-door basis. We do it all in obedience to, and for the glory of Jesus Christ.”

CHURCH (A1) – “The church caters for their material needs such as a free bag of groceries, foods, shelter, clothing, shoes, job opportunities, orientation programmes, training, and a free life-saving health screening. This is an act of preparing people for the gospel.”

In addition, the result revealed that some community outreach programmes seek to meet the spiritual needs of the targeted people or community as is shown below:

CHURCH (A2) – “We can specifically say that our outreach ministries are services that help people spiritually and mentally. We offer counselling services, prayer hotlines, or visitation to the sick or elderly who are home bound or hospitalised. We go to prison (Prison Ministry) as part of our spiritual outreach service to minister and pray for the lives of the incarcerated.”

Regarding spiritual outreach programmes, drama presentation, film shows and music (praise and worship) become important in church worship services as revealed in the following responses:

CHURCH (B1) – “We have difference in the music styles, we have hymnal songs, praise, and we have worship, there are also gospel music (which is general). We understand that both young and adult have different attitudes, especially expectations, needs and preferences towards music, at times we introduce drama or film show. But we are being conscious of worldly music or obscene movies that can corrupt our congregants. Our choir members are also trained and conscious of that.”

CHURCH (B2) – “There are many accounts describing the musical practices which played such a significant role in communicating church value to the unsaved. Songs of spirit is mostly used which must reveal strong connection between the worshippers and their God. Some of the worship songs are practically prayers. Praise is the joyful recounting of all God has done for us.

Worship, however, comes from a different place within our spirits. Worship is the art of losing self in the adoration of another. Worship gets to the heart of who we are. 'Worship the Lord in the beauty of holiness' (Psalm 96:9). And, 'Come let us worship and bow down' (Psalm 95:6). We use it as a sign of reconciliation/reunion."

5.3.4.2 Research Question: How do you apply your basic market offerings such as Sunday school, bible study and preaching, to meet social issues surrounding people and as a need for them to be committed to the purpose of fellowshipping with God?

This section presents a number of social issues relating to the running of church programmes to reach the spiritual dimension of people as seen in the excerpts below:

CHURCH (C1) – "We lead Bible studies in topical issues (i.e. Christian marriage, divorce issues, tithing etc.) to witness and help believers grow in their relationship with Christ and their immediate families. In many cases, bible studies help many come into a personal relationship with God and dig deep into the world of God (as seen in Philippians 3:10 – 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death')."

CHURCH (C2) – "Well, it is alarming that in some preaching today the spirit of God is missing. Nevertheless, we use preaching as the proclamation of the word of God with a view to the salvation and up building of men."

CHURCH (C2) – "In addition, preaching is not the same as Sunday school or delivering a lecture on Agriculture, Psychology etc. It is not dissecting, criticizing, perverting and destroying the word of God. We preach to induce men to turn from sin to righteousness."

It is noted that Sunday school was established to provide elementary education on Sunday for children, youth and adults to stimulate new insights from the word of God, as is shown in the following responses:

CHURCH (D1) – “The Christian church is a teaching-learning community. Jesus was often called rabbi ‘teacher’ by his hearers. He gathered around him a group of learners (disciples). He then commanded them to teach others. (Luke 9:1-6.). We follow these precepts to put increasing emphasis on teaching the Christian message.”

CHURCH (D2) – “We use Sunday school to provide learners understanding of religious values and attitudes toward oneself, others, God, and His existence. However, in the class, learners have the opportunity to ask questions, contribute or criticise a wrong teaching. This process is not applicable to preaching in the sense that a preacher at the altar cannot be stopped for question.”

5.3.5 Objective 5: Analysing mission and vision of the church

In order to develop a marketing framework as a guide for the church as a non-profit organisation, the following characteristics are examined: **Beliefs, Visions** and **Missions** of churches researched. There were no direct questions from this section; rather, the analysis is based on the textual evidence and documentary evidence in the previous sections. It was evidenced that there exist different visions and missions of these churches which differentiate their denominations. Regarding missions, the notion that missions are equated with ‘civilizing’ as a carry-over from a colonial concept, which assumed western ways were the best (Hirono 2008:2) was debunked, as is shown in the following extract:

CHURCH (A) – “Such impressions of missions are inaccurate and unbiblical. From a biblical perspective, mission does not originate in human relationships. Instead, mission begins with the divine initiative.”

This statement is the heart of this study, which seeks not only to understand if this statement does apply to the church as a spiritual organisation (a non-profit sector) to meet market conditions in this present milieu, but also to develop a model that will help to understand the vision and mission of the church as a participant in the non-profit sector. This will be examined with the procedures laid down in the bible as claimed by the church pastors in the previous sections. The outcome of the examination and the model are presented in the next chapter (Chapter 7). In view of this, the beliefs, visions and missions of churches researched (**names withheld**) are stated as follows:

CHURCH (A) Mission and Vision

1. To make heaven.
2. To take as many people as possible with us.
3. To have a member of our church in every family of all nations.

To accomplish No. 1 above, holiness will be our lifestyle. To accomplish No. 2 and 3 above, we will plant churches within five minutes walking distance in every city and town of developing countries and within five minutes driving distance in every city and town of developed countries. We will pursue these objectives until every Nation in the world is reached for the Lord Jesus Christ.

What we believe

We believe: (i) In the Divine Inspiration of the Bible as the unfailing word of God. (ii) The divine Trinity consists of three persons: The Father – The Son – The Holy Spirit. (iii) The Deity of Jesus Christ, in his virgin birth, in his sinless life, teachings, crucifixion, resurrection, ascension, and coming return to this earth in power and glory to rule. (iv) In the Baptism of the Holy Spirit for all believers who are living sanctified lives and that it is evidenced by the speaking in tongues as the spirit gives utterances. (v) The second coming of Jesus and the rapture of the church. (vi) In the 1000 year reign of Jesus Christ on earth. (vii) The great white throne judgement as the final judgement when all the wicked will stand before God. (viii) The new heaven and new earth will replace the

current heaven and earth. (ix) In eternal heaven and external hell as literal places of final destiny. (x) In water baptism by immersion as Jesus commanded. (xi) In restitution where stolen goods are returned to their rightful owners. (xii) In the Lord's Supper, practised to remember his death until he returns (www.rccg.org).

CHURCH (B) Vision and Mission

Vision

The Vision of the church is to empower all people to become successful, effective Christians who will rule and reign in every area of life and disciple and empower others to be and do the same.

Mission

The Mission of every ministry is to cause people to prosper Spiritually, Intellectually, Emotionally, Physically, Financially and Socially. We are called to teach people how to practically apply the Word of God in their lives and our goal is to empower people to get to a place where they operate proficiently in the biblical principles of faith, love, healing, prosperity, righteousness and victorious Christian living!

Our desire is that each person who comes through these doors moves from being, *"A Visitor, to a Member, to a Worker, to a Leader"*.

Our Motto as a Church is: "Empowered to be an Empowerment" which is based on the Scripture in Genesis 12:2-3 (www.ncf.co.za).

CHURCH (C) Mission

Mission

Our mission is to carry the gospel, the sacraments, and God's love and fellowship to the unchurched, the alienated, and the excommunicated (the church's homeless).

Mission Statement

The church is called to proclaim the Gospel of Christ and the beliefs of the evangelical Christian faith, to maintain the worship of God, and to inspire in all persons a love for Christ, a passion for righteousness, and a consciousness of their duties to God and their fellow human beings. We pledge our lives to Christ and covenant with each other to demonstrate His Spirit through worship, witnessing, and ministry to the needs of the people of this church and the community (www.interfellowship.com).

CHURCH (C) Vision and Mission

Vision

The vision statement states that "We will become a worldwide church dedicated to the pursuit of peace, reconciliation, and healing of the spirit."

Mission

In its mission statement, the church declares that "We proclaim Jesus Christ and promote communities of joy, hope, love and peace."

CHURCH (D) Vision and Mission

Vision

"Go ... preach" (Mark 16:15). It is this charge that consumed Jesus and His life's ministry. And He wants to make sure that those who love Him get what it is that He wants them all to do.

Mission

The mission of God throughout the Bible is to redeem His people so they might bless the world. That work of redemption and reconciliation happens everywhere, globally and locally. Mission is not simply a Christian traveling to a different country to preach to a different group of people. Mission is the work of God in our homes, neighbourhoods, our country, and the world. As we seek to take part in the mission of God, Glenwood's global outreach strategy is to support those called to serve on a long term basis, to assist the development of national workers and leaders, and to send short term Global Outreach (GO) Teams to resource those national leaders. Locally, we strive to partner with certain families and organisations that likewise seek to further the work of God in our community (www.glenwoodcc.org).

CHURCH (E) Vision and Mission

Our Mission

Our mission is to make disciples of all people, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Saviour and unite with His remnant Church, discipling them to serve Him as Lord and preparing them for His soon return (www.adventistmission.org).

Our Vision

In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness.

Our beliefs

We believe that God Loves. God is love, power, and splendour and God is a mystery. We believe that God Creates. We believe that God Redeems. We believe that God Inhabits. Jesus left His followers with an epic mission: tell the world of His love and His promise to return. We believe that God Transforms. God's law in the Ten

Commandments show us how to live and make clear our need for Jesus. We believe that God Triumphs (www.adventistmission.org).

CHURCH (F) Vision and Mission

Our Vision

As we are committed to the worldwide proclamation of the gospel, we have vision, which aims to train and send men and women of God to raise up Life Groups, to preach, teach, heal the sick, disciple and establish churches to influence communities and cities.

Our Mission

Our church is committed to be a “House of Prayer for all Nations”, a citywide multicultural church which meets in Life-Groups, congregational and celebrations. Committed to the integrity of God’s Word and in submission to the leading of the Holy Spirit, we are constantly striving for excellence in ministry (www.dcc.org.za).

What we believe

We believe the Bible is the inspired and only infallible, authoritative Word of God. (2 Timothy 3:16-17). We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit. (1 John 5:6-8). We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory (1 Corinthians 15:3-4, 1 Peter 2:18-24, John 3:16). We believe that for salvation of the lost and the sinful man, regeneration by the Holy Spirit is absolutely essential (Romans 3:21-30, Galatians 4:4-7). We believe in the baptism and the operation of the gifts of the Spirit for today (1 Corinthians 12). We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life; and they that are lost unto the resurrection of damnation (John 5:24, 28 and 29). We believe that healing from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah

53:4, Matthew 8:16-17, Mark 16:18, John 5:6-14). We believe in the imminent return of our Lord and Saviour Jesus Christ (1 Thessalonians 4:13-18, Revelation 22:20, John 14:3) (www.dcc.org.za).

CHURCH (G) Vision and Mission

Vision

To touch and transform lives in our world with God's redeeming love and power.

Mission

To invite others on the on the journey to know and follow Jesus Christ.

Statement of beliefs

It is the foundational belief of this church that the Bible is the inerrant Word of God and the ultimate authority on matters of faith and practice in both the life of the church and the life of its members. Therefore, we will abide by its directives in all matters of faith and conduct to the best of our understanding (www.theoasischurch.co.za/).

CHURCH (H) Vision and Mission

Our Vision

Our Church is a diverse family of healthy congregations, assemblies, and ministries expressing the good news of God's kingdom that transforms lives and communities worldwide.

Our Mission

As people called by God, We gather to praise God, listen to him, and respond. We nurture each other in faith and obedience to Christ. We love and care for one another as God's people. We commit ourselves to serve and to tell others about Jesus. We pursue God's justice and peace in every area of life (<http://www.mountainoffire.org/>).

Source: hand books and the official websites of churches researched, permissions were obtained during the interview, the websites were also provided.

5.4 CONCLUSION ON ANALYSIS OF QUALITATIVE INTERVIEWS

The findings from this study underline the significant use of marketing tactics by the church in fulfilling its social mandate. More specifically, the results suggest that the respondents recognised the importance of marketing tactics to communicate, inform, educate and persuade congregation members. In addition, the results indicate that churches can also make use of marketing tactics to position choices of theologies in the mind of their consumers (congregants) in terms of styles of worship, commitment and member loyalty. Evidently, all churches researched have been fervent in the adoption of marketing tactics.

5.5 PRESENTATION OF FOCUS GROUP RESPONSES PER RESEARCH OBJECTIVE

In addition to the presentation of qualitative interview discussed above, focus group discussions were used as part of the qualitative methodology employed for this study. These sections present the contents of the focus group discussions in line with the field notes taken during the discussions conducted with the members of congregations. There are three main themes evolved from the data, namely the relationship issue between marketing and the church, social issues (value proposition) and marketing tactics. These three main themes are established on various sub-themes extracted from the focus group discussions.

Nevertheless, within these three areas, specific sub-themes are presented in terms of the similarities and dissimilarities between marketing and church; how the church, with the use of marketing tactics achieving its social mandate and an understanding of the use of marketing tactics by the church (successfully or unsuccessfully). In this section of

the chapter, **CHURCH ABCDEFG** and **H** will be used to differentiate the eight churches with focus group discussion, while letter “**P**” stands for **Participant** from each church for example, CHURCH AP, which means CHURCH A PARTICIPANT ..., CHURCH BP... etc. Although, with the focus group discussion guide, it is also important to note that the questions in this section were drawn together in order to provide an overall response to the empirical component of the research.

5.5.1 Objective 1: To identify the relationship between marketing and church as a needs satisfaction process

5.5.1.1 Research Question: How did you become a member (consumer) of your local parish?

CHURCH (AP) – “They came introduced themselves to me and hand in some pamphlets. I asked them so many questions ... my spirit agreed with them, later I phoned them and I joined the church.” (By visitation - CRM).

CHURCH (BP) – “A friend referred me to the Pastor of the church for prayer; from there I joined the church.” (Referrer promotion).

CHURCH (CP) – “I prayed for God to direct me to a spirit filled church where I can grow spiritually and He led me to this church. I also checked them up online (website) in terms of their vision and mission, fundamental beliefs which are crucial to my spiritual life.”

5.5.1.2 Research question: What did you consider most attractive to choose your parish among many denominations?

CHURCH (DP) – “I am not always comfortable with people standing in front of me preaching and making so much noise. But here, we don’t have preachers on

Sundays to stand before us ... we share, we learn together to understand the scripture.”

CHURCH (EP) – “I can say for me, I have attended a lot of churches, I also graduated from Bible school. I was not satisfied, I met a member of this church and I joined ... the doctrine and the teaching changed my life and my orientation ... we study scripture, applying what we learnt from the bible.”

CHURCH (FP) – “I was visited several times before I became a member. The follow-up group is effective and friendly.”

5.5.1.3 Research question: Has your church by any means visited your home or catered for any need of your family?

CHURCH (GP) – “Yes, coming from a background that things are very hard, I could remember the church has paid for our electricity several times.”

CHURCH (HP) – “I have received medical attention from the church ... when my Mum was sick.”

5.5.2 Objective 2: To understand how church marketers can adopt marketing tactics to influence target audience behaviour.

5.5.2.1 Research question: What exact impacts (product) do the church or its messages provide for you in terms of ways and manner of Jesus Christ?

CHURCH (AP) – “Home teaching (house fellowship), the message from home teachings has transformed my life and we are helping one another within the group.”

CHURCH (BP) – “The church encourages the study of behaviour (a replica of Christ) for example; my past life has changed as a result of recurrent messages on the issue pertaining to my life.” (Brand recall and positioning).

CHURCH (CP) – “Church messages have spiritual impact on my life, especially those things the bible warned us against (1 Corinthians 10:23) we shouldn't partake like tobacco, stealing, killing (John 10:10) and even health wise.”

5.5.2.2 Research question: In what way has church strategy given you information that empowers you to improve on your spiritual life?

CHURCH (DP) – “People's testimonies from the church, people will come out on every 1st Sunday of the Month and testify to what God has done in their life. This empowers and encourages me that my life can be touched by Christ too.”

CHURCH (EP) – “Sunday sermon and Sunday school have helped me to receive spiritual information and to reconcile with God on issues of my life. Through sermons and teachings (bible studies etc.), I have understanding of the existence of God.”

5.5.2.3 Research question: How do these liturgical (fixed form of worship) services or Pentecostal services equipped and educated you on behavioural change?

CHURCH (EP) – “The church teaches us so many things during Sunday service, Sunday school, bible study and prayer meetings (during the week) like family upbringing, marital issues, and divorce issues, relationship with God, prayers and worship that are acceptable to God.” (Direct marketing).

CHURCH (FP) – “We are always reminded of ‘eternal home’, so I work towards that by minding my behaviour. I am preparing for something worthy.” (Reward).

5.5.3 Objective 3: To understand how the service marketing mix (7P’s) model apply to church as a non-profit organisation

5.5.3.1 Research question: What would you say is the primary form of communication that changes your behaviour?

CHURCH (GP) – “Preaching/sermon, the undiluted sincere milk of the Word.”

CHURCH (HP) – “I read a lot of the church books, magazines, but the prayer sections have helped my spiritual growth.”

5.5.3.2 Research question: What type of message or service would you say encourages you to remain in the church and how do you become attracted to it?

CHURCH (AP1) – “Follow-up, the leadership encourages me. Every time I am in the church I improve and being satisfied. When I am not, they visit or phone you to verify.”

CHURCH (AP2) – “When a product is having quality and satisfy your need, you want to stick to it. The truth that is being taught encourages me.”

CHURCH (BP1) – “The covenant that one made when baptised makes me to keep the precepts and the commandments of God.” (Vision and mission).

CHURCH (BP2) – “The language that we speak here is ‘love’. The love towards me, my family and even to one another is great. We have free transportation to services.” (Branding).

5.5.3.3 Research question: The church uses several ways to communicate; such as face-to-face preaching or word-of-mouth, provide brochures, newsletters, T.V and Radio. How would you rate the effectiveness of these media?

CHURCH (CP) – “Very effective, for example, brochures are used for updating church doctrines, especially to the new comers. Face-to-face preaching basically addresses people’s needs (materially and spiritual) and exposition of God’s word.” (Promotion).

CHURCH (DP) – “We use T.V and Radio to communicate to general public to build and maintain mutual understanding and to have positive relationship toward the church, very effective because I got to know of the church through the radio jingle.” (Marketing communication).

5.5.4 Objective 4: To understand how the church presents a value proposition to its congregation

5.5.4.1 Research question: What are the tactics used by your church in identifying and meeting or contributing to your spiritual, community (sense of belonging) and social needs?

CHURCH (EP1) – “On one hand, the church has a ‘welfare department’ that identifies and caters for the needy within the church and outside the church. The church engages us to define and reconcile various issues in our social life, e.g., family issues, marital issues, financial issues etc.?”

CHURCH (EP1) – “On the other hand, the church encourages us through various programmes, training etc. to be self-reliant. Those programmes (seminars and workshops) teach us to fish rather than giving us the fish.”

5.5.4.2 Research question: There are three spiritual habits; (1) having a daily quiet time (customer relationship) (2) tithing ten percent of their income (price), and (3) being active in a small group. How do these form a spiritual growth in the life of people?

CHURCH (AP1) – “We have daily devotional manual called ‘Open Heavens’ which is a guide to close fellowship with God. The manual has a title for the day, memory verse/bible passage, and content/message, prayer point/action point that will keep the reader for the day and beyond.” (Relationship building).

CHURCH (AP2) – “Tithing is a spiritual commandment and it attracts blessings and financial growth (Malachi 3:10 – ‘Bring ye all the tithes into the storehouse, ... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it’). It is an irreversible blessing.”

5.5.5 Objective 5: To develop a marketing framework as a guide for church in serving its social roles in South Africa

The questions in this section were asked to serve as part of a comprehensive assessment of Objective 5 of qualitative interviews. In other words, the questions are framed to understand if the churches’ visions and missions are reflected in their performance and the use of marketing tactics. For example, to find out how marketing activities are directed at visitors and non-members (community) of the church and the existing church members.

5.5.5.1 Research question: To what extent do you think your church caters more for existing members than for new members?

CHURCH (BP1) – “We grow from new member to a full member. For full or existing members, we are involved in various spiritual activities that help one to grow. For the new members, we go out on evangelical mission to invite people to church and tell them about Jesus, they come in and also grow to become part of the church.”

5.5.5.2 Research question: What was the situation around your community before the advent of churches in terms of protection of life?

CHURCH (BP2) – “Oh a lot of gangsters. Crime was a big problem. Using knife to harass and kill people. But church interventions bring peace gradually – Drugs, HIV issues etc. are a big issue within the community but church programmes such as youth fellowship, the Church's HIV and AIDS programme's mission committed to working towards a generation free from AIDS have helped.”

5.5.5.3 Research question: In what areas do you think church needs improvement in order to perform its social mandate effectively?

CHURCH (FP) – “There are challenges – social-economic problems in the community. We need to know that church cannot always provide for people – social-economic need is a challenge to the church, I mean it is really overwhelming the church, to meet up with multiple problems of the people within and outside the church is enormous.”

CHURCH (GP) – “Lack of support in terms of spiritual and financial aid from municipality is a challenge to the church. To get venue for open crusade from the municipality is a bit challenging.”

CHURCH (HP) – “People that are less fortunate in terms of finances are a huge problem for the church. The volume of people with ‘physical needs’ are many. The church has to balance between that and other mandates that are crucial like ‘spiritual needs’ in terms of saving souls from perishing.”

5.6 CONCLUSION ON FOCUS GROUP DISCUSSIONS

The section has presented the qualitative answers to support the qualitative interviews in order to achieve Objectives 1 to 5 of this study. For example, some of the answers in the above section indicate that there was a degree of similarity in terms of visions and missions of the church presented in Objective 5 of qualitative interviews. Although the general discussion is presented in the next chapter, but it will be of interest to know that several answers were related to integrated marketing communication techniques and more formal marketing communication tactics that were used. It is also worthy to note in this section that the church should cater for both existing and the new members. In the focus group discussions, challenges for the church were mentioned ranges from physical, socio-economic and spiritual problems. The empirical findings revealed that the church is left with no option than to balance between these clusters of challenges if the church must fulfil its social mandate in the society. However, the general conclusion on qualitative interviews and focus group discussions are presented in the concluding part of this study.

5.7 CONCLUSION

This chapter presented the findings from the empirical research. These include the findings from the interviews and focus groups. In this chapter, empirical findings were presented based on the objectives and the themes that emerged from the data. The purpose of this analysis was to explore and identify the use of marketing tactics by the church. More specifically, presentation of interviews were presented in sections of this

chapter to explore the relationship between marketing and the church, social issues, audience behaviour, services marketing mix and value proposition of the church. In addition, focus group responses were extracted and presented in some sections of this chapter based on the above mentioned themes. Using these methods the researcher has minimised bias in the data collection, interpretation and presentation of findings and has helped to achieve validity and reliability of the findings.

CHAPTER 6 : DISCUSSION AND INTERPRETATION OF RESULTS

6.1 INTRODUCTION

Chapter 6 discusses the results in terms of research objectives. The aim of this research is to understand the use of marketing tactics by the church in achieving its social mandate. Therefore, this chapter aims to compare the literature reviewed to the empirical results presented in Chapter 5. To meet this overall objective, a number of sub-objectives were identified:

Sub-objective 1: To identify the relationship between marketing and the church as a needs satisfaction process.

Sub-objective 2: To ascertain how church marketers can adopt marketing concepts to influence target audience behaviour.

Sub-objective 3: To investigate how the service marketing mix (7P's) model applies to the church as a non-profit organisation.

Sub-objective 4: To determine how the church presents a value proposition to its congregation.

Sub-objective 5: To develop a marketing framework as a guide for the church in serving its social roles in South Africa.

6.2 Discussion of findings in terms of research objectives of the study

6.2.1 The relationship between marketing and the church as a needs satisfaction process

Although the aim of the research Objective 1 is to generate insight into the marketability aspect of the church, but to some extent, the degree of the similarities or dissimilarities in their perceptions are also described. Thus, the discussion of the findings is tailored

towards understanding the relationship between the use of marketing by the church with the relevant literature, concepts and principles found in marketing.

The empirical result reveals that Christianity is facing a new trend of change. In addition to the new aspect of Christianity, modern-day churches entail a higher level of attention toward society. Church administrators are gradually involved in new fields, for example, ecology and social issues. In this view, the use of marketing methods become a vital tools or tactics (in the case of this study) to reach members and improve the prospects of the church. This has helped the church to become inseparable from marketing in order for its voice to be heard. Hence, the purpose of the church is to evangelise, presenting Jesus (the great commission) and His humanitarian services.

However, evangelism as discussed in the previous Chapters 3 and 4 involves dialogue between persons on the gospel of Jesus Christ known as personal evangelism i.e. face to face discussion (personal selling in the case of marketing), electronic media with the right target population (target market), and literature crusade which one of the respondents considered as “one of the most effective methods of reaching out with the Gospel of Jesus Christ”. According to Futrell (2008:50), a company increases sales by communicating product information to potential customers...by personal selling, advertising, publicity and sales promotion.

The result indicates that there are two categories of the church; the purpose driven church and the market driven church, and it was revealed that both do employ marketing strategies. Futrell (2008:51) affirms that the most effective marketing effort considers the need of customers and coordinates activities from all four elements of the 4Ps. The case of the church is slightly different in the sense that, in the church, one is doing the will of the father (presenting Jesus) as commanded and one is not doing it based on worldly reward, but heavenly reward (Matthew 5:12 – “Rejoice and be glad, for your reward is great in heaven”). A marketer gets his/her reward from the company he/she works for here on earth.

The process involved in Return on Investment (ROI) is also different. Walker and Mullins (2011:14) state that a market orientation has a significant positive effect on various dimensions of performance, including return on assets, sales growth, and new product process. Church ROI is when a Christian fulfils some spiritual conditions for divine rewards. These include remarkable love towards God, sacrificial giving and commitment to holiness and worship. In addition, the study reveals that to enjoy irreversible rewards therefore, a believer must establish a lasting relationship with the Almighty Father, from whom all blessings flow, through Jesus Christ.

In addition, the results reveal the return God expects as He is invested in His church. He's giving, He's Spirit, He expects spiritual fruit, spiritual growth to be born for His investment. Return on Investment is a performance measure used to evaluate the efficiency of an investment or to compare the efficiency of a number of different investments. It is the most common used profitability ratio i.e. the net return from a marketing investment divided by the costs of the marketing investment (Kotler and Armstrong 2012:57). It measures the profits generated by investments in marketing activities. However, spiritual reward can come in two ways as reflected in the results of this study: those who take up the cross will be recipients of both spiritual and earthly rewards and there is a sure reward for those who are living holy lives. Holiness requires from Christians certain sacrifices, to forgo certain things.

Iyer, Velu and Mumit (2014:60) have developed an interesting analysis of marketing and religious organisation. They see that religious organisations behave similarly to firms by providing a range of services to attract potential adherents, and they have branches, as seen in the above extracts. Buyers (the individuals) and sellers (the religious organisations) meet in a marketplace in which supply and demand dictate allocations of believers across religions. While most religions preserve their core teachings, they innovate in terms of how they provide services or secure resources from members, increasing their efficiency in competing for members. This claim by Iyer, Velu and Mumit (2014:60) has been debunked by the results of this study, which has found that the coming together of believers is more than providing services or securing

resources; it is an act of worshipping the Lord, embracing the breath and content of the message of salvation, embracing the attributes and purpose of God for humankind; the redemptive work of Christ and the ministry of the Holy Spirit.

However, looking at Iyer, Velu and Mumit's perception in depth, significant differences and similarities appear. Marketing can be used by the church in carrying out its missionary missions, for instance, by creating, communicating and delivering consumer related values (Kotler and Keller 2009:160). Appiah, Dwomoh and Kyire (2013:10) agree that marketing is not selling, advertising or promotion, though it may include all of them. Marketing is the analysis, planning, implementing and control of carefully formulated programs, in order to determine voluntary exchange with specific target groups, in order to accomplish the missionary objectives of the organisation. In other words, marketing may help a religious organisation to fulfil its goals, by interacting with different groups.

Furthermore, this study shows that opinions of the pastors towards the use of marketing philosophy are diverse regarding the role of a salesperson and the concept of commercialisation. Some believed that as a pastor or a preacher of the gospel one's responsibility is close to that of a salesperson in marketing; serving others, and service, which means, to them, making a contribution to the welfare of others. Futrell (2008:36-37) states that a salesperson must base his/her sales philosophy on unselfishly treating others as he/she would like to be treated – a process known as the 'Golden Rule of Selling'. Or, alternatively, as Kotler and Armstrong (2012:479) affirm, during the presentation step of the selling process the salesperson tells the 'value story' to the buyer, showing how the company's offer solves the customer's problems.

In addition, salespeople present companies to the outside world just as the bible has commanded believers to go into the world to spread the Christ good news. Consequently, opinions of a company's sales representative and the products are often formed from the impressions left by the sales force (or sales managers) while believers believe that personal preparation is the key to becoming a successful witness. This

involves committing one's entire person – intellect, emotions; will – to Him and receiving the gift of God's love and forgiveness through the Lord Jesus Christ. One of the respondents from CHURCH (D) maintains that the next commitment is to be filled with the Holy Spirit. To be fruitful in witness for Christ, one must appropriate by faith the fullness of God's Spirit, to invite the Holy Spirit to control and empower one to enable one to live a holy, godly life by faith and be a fruitful witness for Him.

A respondent from CHURCH (F) adds that another crucial area of being a preacher is to be prepared to communicate his/her faith in Christ. Keeping Christ on the throne of his/her life as the Lord is the best preparation for communicating one's faith. The respondent concludes: "Remember, 1 Peter 3:15: 'But in your hearts set apart Christ as Lord'". CHURCH A and E appear to have a different understanding of the marketing philosophy compared to the method found in scripture to spread the Christ good news. They affirmed that some process in terms of **product presentation, decision making, teamwork** and **roles of staff** differ significantly in scripture compared to church organisations. The results point out that marketing philosophy is for gain, the call to the ministry as a preacher is different from a salesperson because it is a call to a spiritual assignment.

Friedman (2012:1) notes that firms follow the selling philosophy focus of 'pushing' the product using advertising and promotion. One should note that marketing is not selling: selling is similar to pushing, but marketing is more like pulling. The results of the interviews confirm that marketing philosophy is different in its approach from the method found in scripture to spread the Christ good news but the process is similar (in terms of push and pull strategies). Although there were different perceptions from these churches, the way the churches presented the process to follow to present the gospel (in Mark 16:15) appears to be very similar in substances, with differences being in the degree at which these churches operate.

The study found differences related to pleasing the consumers. Consumers are the most important people in any business and business organisations depend largely on

consumers. According to David (2014:1), consumers simply want four things: 1) low prices, 2) high-quality products, 3) specific products and 4) good service. Pinto (2014:65) adds that four out of five consumers regard ethical behaviour of companies as important. However, it becomes less so when ranked alongside other factors. While marketers prioritise the need of the consumers, a pastor/preacher/evangelist prioritises the need to satisfy the will of the Father (God). Therefore, it is important to understand how the church adapts these factors to perform its social mandate.

Nevertheless, the findings on this section indicate that churches do not only please the Father or do the will of the Father, but also offer both eternal life (spiritual products) and immediate need (tangible products) to their consumers (the congregants – existing members, believers and the prospective consumers – the needy, poor and the sinners). One of the respondents from CHURCH (F) confirms that from the book of Ephesians 4:28 the bible reveals that “Let him that stole steal no more: but rather let him Labour, working with his hands the thing which is good, that he may have to give to him that needeth”. This suggests that attention has been given to the significant relationship between religious marketing and social marketing. Nicholas (1996:3) suggests that social marketing has long been seen as the modern way of communicating social agendas. The results indicate that churches use social marketing for Church’s response to and responsibility towards local, national and regional issues; to respond to people’s perceptions and expectations of the church especially those of the youth, role, function, levels of participation and problems of congregation in the church and society. They use social communication potential to fashion out communities of love in promoting peace and harmony in society.

From the above, different modes and effective ways of communicating Christian ethics and values were revealed such as the impact and influence of music, video, T.V channels and other new communication and information technologies on value systems and life styles of the congregations: youth and family. The argument regenerated another relevant instinct that, what was employed was not a fully social marketing approach, but a distinctive process and a contemporary religious social persuasion.

This includes use of social media (Twitter, Facebook, Blogs, YouTube, WhatsApp etc.) in promoting religious understanding, relationships between congregants (consumers) and God (interpersonal communication); the use of social media helps the church to discover new expression of faith, and helps the church to reassess its roles and missions in the changing communication environment.

6.2.2 Use of marketing concepts by church marketers to influence target audience behaviour

The aim of Objective 2 was to generate insight into the use of marketing concepts by the church to influence target audience (the brokenness, the sinners and the destitute) behaviour. The empirical findings revolve three main areas and are summarised as follows:

(i) The issue of felt-needs and ecclesiastical duties

Some of the issues here are extant and they are more pressing in South African today. It is recognised that the church needs to address public issues and the social agenda. Many of interviews clarify the church's position on such issues, as well as provide guidance on how unbelievers can be attracted to church and how believers can witness to their convictions, principles and practices, as well as how one can react to developments in society. According to Appiah, Dwomoh and Kyire (2013:10), one aspect of marketing that many researchers have not concentrated on much is "ecclesiastic marketing" which refers to the application of marketing in order to spread a religion, to attract proselytes and to obtain their loyalty. This is increasingly being used by different religious groups, through specific institutions such as churches or praying buildings and missions in order to get the desired answer from the target market.

The results indicate that churches view their environment or society as rapidly changing in terms of spiritual needs, but successful churches see themselves not as a victim of such change but look for how to bring intervention to such change. Such change could

be an advantage to proclaim God to the world. According to Jethani (2008:1), conventional ministry wisdom goes something like this: When launching a new church, first analyse the felt-needs within the target area or population, then construct ministries to address those felt-needs. Felt-needs based ministries will draw people to church, and simultaneously positively predispose seekers to the gospel message. In this scenario, caring for people felt-needs plays a supporting role in the mission.

One of the respondents from CHURCH (H) stated that “in restoring exiled sinners to God, ecclesiasts duties are paramount to accompany his physical needs and wants”. Jethani (2008:2) affirms that if Jesus didn’t address felt-needs to simply to win a hearing or confirm his message, then how and why we address felt-needs in our present ministries needs to be reconsidered. For example, if Jesus’ healed blind Bartimaeus (Mark 10:46-52) and the bleeding woman (Mark 5:25) not to win their approval or validate his teaching, but rather to restore them to full communion with God and his people, then our good works need to be more than smart PR or marketing. They too must have some intrinsic gospel validity – a worthiness beyond validating our verbal proclamation. But we shouldn’t equate what is essentially marketing with Jesus’ mighty works.

However, considering Jethani’s perception, similar processes appear in addressing felt-needs and ecclesiastical duties of having influence mainly in spiritual or religious matters. Seemingly, this is to balance between the physical and the spiritual, although the latter must be given greater priority than the former, but spirituality must accompany tangible needs. The purpose-driven church, which admittedly has a considerable amount of practical and helpful advice, nevertheless is laced with a felt-need philosophy as discussed in Chapter 3. The purpose-driven church is of the opinion that in order to reach the lost one must begin with their felt needs, for nobody can be won to Christ if you don’t discover the key to his or her heart. Therefore, it is important for a preacher of the gospel to connect the sermon with current issues and events.

The results in this section have helped to understand that the local churches need to identify basic marketing principles that serve a need satisfaction role. That is, assessment of the needs, wants and desires of the target market is absolutely essential. A preponderance of differences, on the other hand, implies that it is these principles which make the use of marketing by the church go off track spiritually. The essence of such an approach is a human-centredness which fails to honour the God-centredness demanded by Scripture. More specifically, this type of approach advocates for ministry which is human-centred in its purpose, confidence, and strategy rather than God-centred.

(ii) Church member (consumer) and consumer behaviour

A number of issues were raised as being the cause of members (consumers) changing their interests, or developing new wants. Experiences vary, with Blankschaen (2012:1) explaining his as follows: “Maybe all the ‘seekers’ are enjoying it, but I’m finding it hard to sincerely engage in anything resembling worship. Instead of feeling the joy of joining with other believers in offering praises to the Almighty, I often feel insulted, bored, and disconnected”. Some may feel unwelcomed in churches in which they had been members for many years. The results indicate that some members may refuse to consider or tolerate any change in ministry focus.

In some cases, some members may not feel comfortable with the issues of sin or heresy, missions and programmes. This was noted in Chapter 5, that mission and programme had recently been changed and church programmes had been modified in order to meet the needs and wants of its congregants. Therefore, they encourage their customers to change, thereby changing the nature of the market and product environment for their customers as well. On one hand, any congregant is free to leave, if he/she cannot change to a new behaviour, just like a consumer of certain “superstores” such as hypermarkets and the Wal-Mart ‘super centres’. Moreover, if a church focuses on satisfying the needs of its customers, it does not have to **‘push’** its

product. The congregants will demand the product and ‘pull’ it through the channel of distribution.

Marketing has moved away from the central idea that a firm or other entity will create something of value to one or more customers who, in turn, are willing to pay enough (or contribute other forms of value) to make the venture worthwhile considering opportunity costs, to a more practical approach that frequently involves enduring relationships between buyers, sellers, and other parties (Perner 2008:2). **Relationship marketing** has emerged. Although, consumer wants and needs vary, a sound knowledge of consumer behaviour is required to be a successful organisation (Hawkins and Mothersbaugh 2013:3). In the same manner, secular persons who come into the church are exposed to a process through which they have the opportunity to form their identity based around the person of Jesus Christ. Hunter (1992:88) calls this "transforming power," and he says that "effective churches invite and challenge their Christians, for their sakes and the world's sake, to a life of obedience to the will of God". It has been so throughout the history of the church. Yet, church leaders have the responsibility to do what they can, to research, organise, and plan, but ultimately they recognise that the life of faith is beyond human engineering or technology.

From this perspective, church marketing is seen as being complex. However, church marketing is identified as the application of objective principles to a specific situation (i.e. retaining members), for a specific church in relationship to a targeted population in a community. The concept of **Consumer behaviour**, in this sense, is that churches use knowledge about consumers (congregants/unsaved) to develop strategies and policies in accordance with the word of God. The results reveal that monitoring the congregant's environment gives pastors and lay leaders tools (**consumer behaviour audit**) in determining what is happening within the congregational members in terms of physical surroundings, social surroundings and spiritual surroundings.

When asked to identify the part of marketing in their ministry which was appealing and created satisfied customers, **social marketing** was identified. Social marketing is the

application of marketing strategies and tactics to alter or create behaviours that have a positive effect on the targeted individuals or society as a whole (Hawkins and Mothersbaugh 2013:8). Hawkins and Mothersbaugh (2013:8) further assert that just as for commercial marketing strategy, successful social marketing strategy requires a sound understanding of consumer behaviour. Although there were some varying opinions about texting and utilizing social media amongst respondents, useful opinion was generated to enrich the answers in this section. The results indicate that the beauty of social media is that people can engage with God (usually **Facebook, twitter, YouVersion bible app, sermons on CDs or tapes**), engage with their pastor and share with those who are disengaged (probably on duty, travelling on service day, or backslide etc.) with the church, all at the same time.

(iii) Understanding of promoting the gospel/church as a product without charging consumers for it

In this section how **marketing communication** works for the church, and how the church perceives this tool are discussed. There are significant differences in the way some churches react to marketing communication, most especially relating to the environment within which they exist. The results reveal the use of promotion by the church to put forward the gospel as a new way of adapting to changes in culture (from traditional to contemporary) that make God's message appealing to consumers (congregants) and marketing/promoting the church successfully without charging consumers for it.

All the churches interviewed agreed that inappropriate use of promotional tools by the church can be dangerous to any ministry, "although, quick, appealing and motivating, but extreme use of it can be harmful to the church because it is not only about delivering information, it is also about making a connection (relationship/discipleship)", one of the respondents from CHURCH (B) stated. This process in marketing is referred to as sales promotion abuse. Belch et al (2012:573) state that overuse of sales promotion can be detrimental to a brand in several ways. A brand that is constantly

promoted may lose perceived value. Therefore, church efforts to make Christianity more appealing to the congregants/unchurched/sinners should not end up altering the word of God or distorting the message. It must be an undiluted, sincere milk of the word (1 Pet 2:2-3 – “As new born babes, desire the sincere milk of the word that ye may grow thereby: If so be ye have tasted that the Lord is gracious”).

In this context, marketing communication refers to product promotion in a competitive commercial environment. Therefore, marketing should not be confused with effective communication of the gospel. There is a difference between selling a product and communicating good news of Jesus Christ. The results indicate that selling a product to a prospective consumer goes with consumer’s needs and wants. Communicating good news may be what people need and want in one hand and on the other hand it may not; it is about what God has in stock for them (1 Timothy 2:4 – “who wants everyone to be saved and to come to the knowledge of the truth”). A particular message on a Sunday service may not go well with some members of the congregation, perhaps on a truth concerning their lives. Therefore, the church needs to redefine the needs and wants of congregation.

There are other promotional tools used by the church such as word of mouth (preaching/evangelism), direct marketing, media relations and public relations. Churches have never really lacked for public relations, promoting the integrity and image of the church. It was discovered that churches have been running public relations promotions, advertising, and creating marketing plans in order to promote goodwill between itself and the public. **Branding** emerged in this section in the sense that the church seeks to create an image within the environment that it operates. Branding was hardly mentioned in the interview, but from the responses, it seems to be used to achieve corporate image and identity. Companies often use the term ‘branding’ to describe the logo or image that they hope to instil in the minds of the community.

Building rapport within the community will build one's image (Conrad 2008:11). The results show that the church builds an **'image of hope'** (Ecclesiastes 9:4 – "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion"), building confidence and **'faith image'** because developing a faith image is a necessity in winning the battle for one's mind. For this study therefore, an image is defined as the internal picture of oneself that one paints on the screen of one's imagination, the way one sees oneself, which correlates with the bible in Proverbs 27:3 that "as a man thinks within himself, so is he." This research study came across evidence of **'branding'** which describes the **colour, fonts, logo or image** (structure of the building) which are installed in various environments as seen in the Figures 6.1 – 6.4.

Figure 6.1: Picture 1 – The Church of Jesus Christ of Latter-Day Saints logo/fonts; Picture 2 – the researcher and some members of Melchizedek priesthood; Picture 3 – structure of the temple.

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

1.



2.



3.

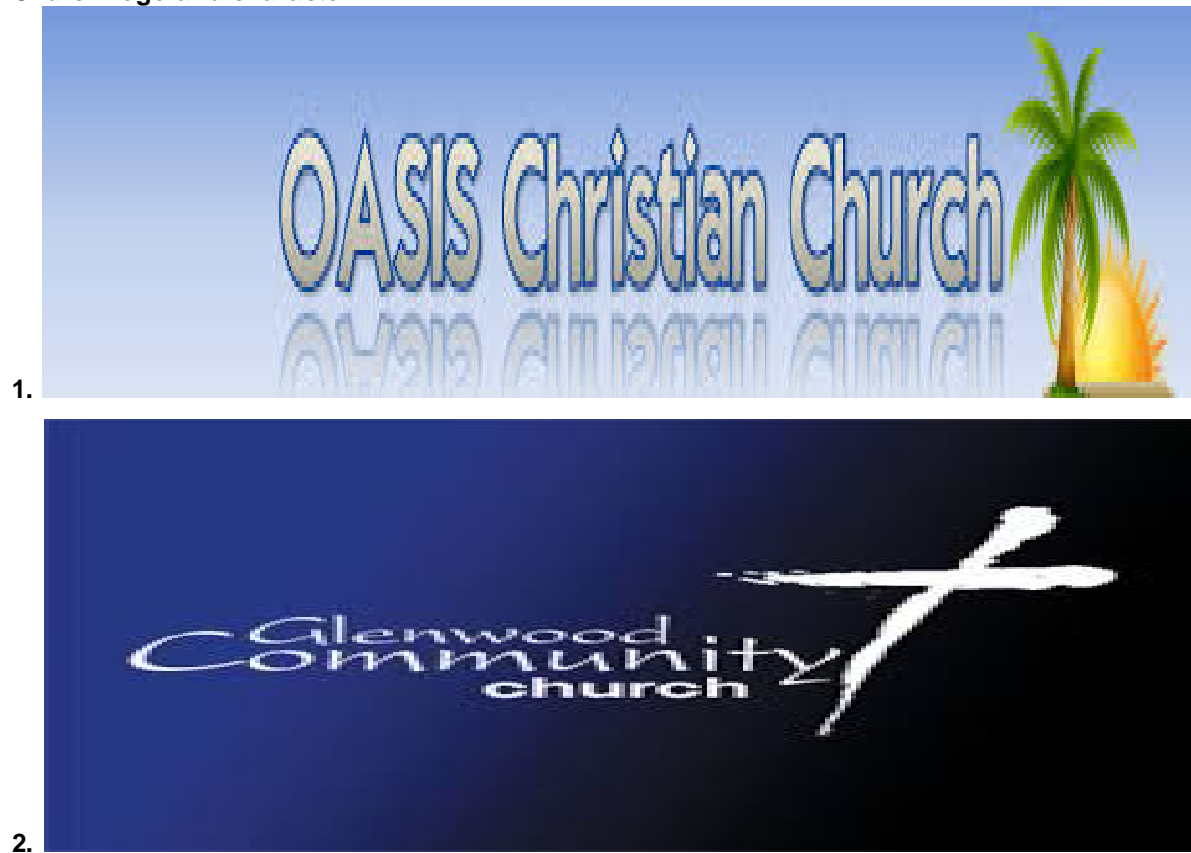
Figure 6.2: Picture 1 – the Redeemed Christian Church of God logo; Picture 2 – members of the ushering group



Figure 6.3: Ushering members from two other parishes



Figure 6.4: Picture 1 – the Oasis Christian Church logo; Picture 2 – the Glenwood Community Church logo and character



The logo, fonts and structure of the church building differentiate the church from one denomination to another in terms of **brand name**, **brand loyalty** and **brand resonance**. The empirical evidence above relates with the evidence of branding as revealed in the interviews. The Ushering Department of the church serves as the doorkeeper of the church ensuring that worshippers feel welcomed into God's presence with a warm welcome and a pleasant smile. Ushers are seen as caretakers of the Church premises and are ready to assist in the house of God with meeting, greeting and welcoming members and visitors into services, as seen in some service organisations.

In relation to the above, companies and organisations also recognise that the effective way of building brand equity is by allowing customers to experience good relationships. For example, a receptionist of a company (front-line staff) meets with clients both online

and face-to-face interactions, he/she is well dressed, cultured, matured and has the words that can produce a genial environment. There are similarities of these in some stores like PEP, Pick 'n' Pay, and Shoprite, also in some banking halls such as First National Bank (FNB), Amalgamated Banks of South Africa (ABSA), Nedbank and Standard Bank. Most customers want to see an employee make a genuine effort to acknowledge and assist them (just like the ushers in the case of church). This is part of **customer service skill** that every employee is expected to have. Based on this, some organisations hire employees to specifically greet customers entering into their shops/stores, asking customers questions regarding their purpose of coming into the shop/store. They often dress professionally, and act professionally with conservative, professional outfits that are appropriate for their work environment (Ciotti 2013:1-2).

6.2.3 Application of service marketing mix (7P's) model to church as a non-profit organisation

Research Objective 3 focuses on the marketing mix as it bears relevance to the church in regard to influence on target audience behaviour. This includes the four traditional marketing mixes (**4Ps – product, price, promotion and place**), how they are crucial to the church as a non-profit organisation to effectively carry out its foundational mandate. The additional three elements (**3Ps – people, process and physical evidence**) are considered as differentiating elements of how the marketing mix for marketing a service is different to the marketing mix for products.

(i) The evaluation of marketing and church competitors

According to Burnett (2008:5), marketing forms a critical part of a firm's success. Nevertheless, the importance of marketing must be kept in perspective. For many large manufacturers such as Proctor and Gamble, Microsoft, Toyota, and Sanyo, marketing represents a major expenditure, and these businesses depend on the effectiveness of their marketing effort in order to reach their goal. Conversely, for regulated industries (such as utilities, social services, or medical care or small businesses providing a one-

of-a-kind product) marketing may be little more than a few informative brochures. The church in this regard is examined to understand if there is an elaborate use of marketing mix and strategy in order to meet customers' needs better than the competitors. On one hand, their claims indicate that they do not measure their success based on the **competition**, rather, they offer (**product**) to the glory of God and complement one another. On the other hand, the results show a counter opinion that in the process of meeting physical, psychological and emotional needs, competition comes in.

In addition, there are at least two competitive traits emerged among churches, even among pastors. The first is the act of wondering how big or how many are attending another church and the second is the inner disturbance of wanting to win (in the game of numbers). The single-most important sign of non-competition between churches or pastors is when a church or pastor rejoices at the success of another church. The same applies within local churches, although there were counter claims to this. For instance, Webb (2012:69) reveals that all churches that want to remain healthy must adjust and make changes that will meet people's needs since they have many more options today. Their options vary among (a) competing theologies (b) church attributes (i.e., worship methods, music styles, program offerings, comfort, and conveniences), and (c) service delivery modes (i.e., Internet-based media, television, radio, churches with multisites, home ministries (independent of a congregational-form church), and even print format. But most answers indicate that being 'different' is not necessarily an accusation against the other churches in the community; rather, it should proclaim the distinctiveness of the community of faith in giving (especially to the needy), tithing and offering, teaching and evangelism.

(ii) Understanding the church perspective of pleasing the father (with a price) and meeting the needs of consumers (with a price) in marketing

It has been noticed among the believers that they say "God is faithful. He knows we have budgets to meet, things to live on with or to survive with. But we do not need to

worry unnecessarily about these things (Matthew 6:33 – ‘But seek ye first the kingdom of God, and his righteousness; and all other things shall be added unto you’). In this sense, how does church serve communities, serve God, and serve His Church (in all its denominations) without expecting anything in return? Or to put it in a simple way, if pleasing the father was the concern of Christ ministry, then the church must do away with marketing.

Spiritual pricing emerged in this sense and there is a generally recognised set of “distinctive” doctrines which distinguish **spiritual pricing** from the marketing world. Although not all of these doctrines are unique to pricing as discussed in Chapter 5 of this study, the results indicate that there is pricing system in the church which started from Jesus Christ Himself as the head of the church. The word “**redemption**” means retrieved from the transcribed note which describes the believer as being purchased out of the slave market of sin and set free from sin’s bondage. There is a claim that the purchase price for the believer’s freedom and release from sin was the death of Jesus Christ (1 Corinthians 6:20).

According to Enns (2008:335), the foundational meaning of the death of Christ is its substitutionary character. He died in place of sinners that He might purchase their freedom, reconcile them to God, and thereby satisfy the righteous demands of holy God. Although not discussed fully in the interviews, the empirical findings of this section reflect significant differences between marketing and the church in terms of the **manufacturer of product** (God and Jesus respectively in the case of church) and their **pricing system** (spiritual and physical pricing). It appears that Jesus expects every believer to be a replica of him. Therefore, Christianity will cost a believer their self-righteousness. The findings were in line with the documentary analysis, which shows that some churches use pricing as tactics to enrich themselves and to distract those that are faithful in their dealings. It emerged that physical and spiritual realities are juxtaposed. The findings also reveal that Christians must exercise dominion over their souls and material objects around them. Overall, **spiritual pricing** indicates living for

God, willingness to take up one's cross and follow Christ, paying the price of obedience, turning from one's selfish ways, and suffering in fellowship with Christ.

(iii) The church as a product and the exchange of valued goods

According to Wymer, Knowles and Gomes (2006:123), offers of non-profit organisations are often difficult to identify because the offers are only rarely goods and are, most often, services or social marketing programmes. Goods are offers that are tangible, while services tend to be intangible and perishable. It is worthy to note that it requires technique for evaluating the value of non-physical goods or services. Cant, Brink and Machado (2005:6) state that in determining value, customers often link price with the actual perceived benefits derived from using specific products or services. Hence, **product policies** of commercial products and spiritual products seem to be different in terms of the source of new product ideas. The empirical findings suggest that to those who have already known Jesus, He is a product of the church, but for those who don't know Jesus, he is just another product.

In addition, with spiritual products there is no origination of new ideas, but they are originated from the **supplier** (Jesus) with certain product lines following (i.e. love, truth, genuine relationship and commitment), with the assurance of satisfaction (rest). Some churches that are unfaithful to these aforementioned scriptures develop new product (or augment the product) with new marketing strategies. The difference in spiritual products is, therefore, identified as differences in product policies and customer demands (need and wants), especially in the area of turning the core benefit into a basic product (Kotler and Keller 2012:348). Nevertheless, there is similarities between commercial products and church product namely, physical product Such as Christian books (i.e. daily devotional manual, hymn manual, Sunday school manual etc.), audio tapes and video tape products which are mass-produced, Most of these goods are aimed at evangelicals, which make up the bulk of the big-spending consumers.

(iv) Understanding church and market place

For the church, **Place** can be considered as a venue for spiritual product, and spiritual distribution becomes a vital element as far as the church is concerned. There are claims and counter claims that true worship takes place on the inside, in the heart or spirit of the worshiper as seen in Psalm 45:1 and Psalm 103:1-2. In addition, the claim adds that worship pleasing to God must be unfeigned and transparent, offered with a humble and pure heart (Psalm 24:3-4 and Isaiah 66:2). The empirical evidence shows that the spiritual significance of places of worship is given by the intent of the congregant. This is supported by one of the respondents from CHURCH (A) that “a believer who operates at a very high spiritual voltage level would flow and overwhelm in every place”. The book of 2 Corinthians 2:14 says that – “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the saviour of his knowledge by us in every place”.

In addition to distribution and channels for the church, it has become traditional for church seekers to look for a place of worship since most churches mostly deal directly with the users of their products. Kotler and Lee (2008:247) state that place is where and when the target market will perform the desired behaviour, acquire any related tangible objects, and receive any associated services. In a similar sense, the results reveal that some of the spiritual product seekers are not absolutely loyal to any denomination or there are too many or too few churches of their denomination in the locale. This process has mandated churches in a recent innovation, to find alternative channels of distribution to reach out to their existing and new members. Churches acquire technology to enable direct distribution in order to have a new spread of information through a population and to network goods (products).

From the results it is evident that a physical place is considered important. Distribution of service seems complex as far as the church is concern because the product is intangible. Therefore, churches get more creative in attempting to attract new members with catchy websites and more relaxing programmes. Sunday services are changing as

fast as culture changes, offering a blend of church forms, music (from the latest praise music to ancient forms), developing programming for kids and many, many more options. The results reveal that all of these affect how someone chooses a place of worship (church).

The distribution activities of both marketing (product distribution) and the church (spiritual distribution) were found to be very similar. For marketing, the importance of physical distribution to a company is typically associated with the type of product and the degree to which it produces customer satisfaction. Distribution for the church is strategically staging services in various locations to support the call found in the bible (Mark 16:15 – “And he said unto them, Go ye into all the world, and preach the gospel to every creature”) to move the service (Gospel of Jesus), and to be successful in dynamic markets.

(v) Promotional activities and the gospel message of repentance and commitment

In view of the above, **promotional** activities of any organisation to create awareness of the finished product from the production line to the consumers has been considered paramount in order to improve market. For the purpose of this study, the promotional mix activities that are used are personal selling, direct marketing, public relations, media relations (advertising) and word of mouth. The result indicates that **public relations** activities for the church vary from word-of-mouth to event marketing and media relations. When event marketing is employed, it is tagged Crusade (open air crusade) by taking gospel to a certain place outside the church premises. Its purpose is to publicly induce Christians to be careful of heretics, that is, a platform to officially announce the teachings of the Church. However, some churches affirm that crusade is important, but they don't do much of it. If they did more of it would bring them together with their consumers. Crusades include entertainment such as drama presentations, film shows, song ministrations, praise and worship, and thanksgiving services).

On the one hand, church use of public relations was seen as important to define church identity (such as right name, logo, font and colour scheme as discussed in the previous section), to determine church unique niche, to evaluate strengths (what other churches are offering), and trends and to uniquely identified the church in the community. On the other hand, **media advertising**, such as billboard and junk mails (unsolicited advertising or promotional material) are not commonly used by the church. Conrad (2008:10) affirms that the goal of the advertiser is to create an overall shared meaning of a need for that given product. The same is true in the church. As events, services, or even opportunities are marketed, the overall idea is to communicate a common meaning.

In addition, empirical findings reveal that **sale promotions** are not used much by the church in fulfilling its social mandate, rather, **personal selling**, which involves selling through a person-to-person communication process is employed with the use of senior pastors (as sales manager), assistant pastors/deacons (as sales representatives) being critical components of the church's promotional activities in communicating the truth in love to the congregation and the unchurched on a personal basis. Communication is a huge part of the church and Christianity regardless of whether it is recognised as such (Conrad 2008:6). The results indicate that church use of communication tools to process information is vital. This requires that preachers/pastors are fairly knowledgeable, especially in delivering divine/spiritual information to target congregants. In association with personal selling, divine information refers to knowledge, instruction, intelligence, facts or details relating to or proceeding directly from God or His prophets/preachers.

It is important to note that there is a great influence coming from what one watches, reads, attends, or participates in. A need for effective use of **word-of-mouth** emerged; recommendation of friends and family of the church play an important role in the church successfully carrying out its mandate. The empirical findings show that the church recognises the importance of keeping the testimony: recording, repeating, in order to declare the great deeds of the Lord in their midst. In this regard, it is deduced that

churches are aware of word-of-mouth and they make use of it to encourage their congregations (consumers) to talk about church services, products and the benefits of partnering with them. **Referrals**, which are encouraged, are created as a natural instinct, as a sharing culture, to share the things people are experiencing.

With the use of word-of-mouth it becomes easy for the church to get the attention of target audience (unchurched) through evangelical tactic (witnessing). This is done through equipping the core audience (existing members) with the simple tools (such as word-of-mouth) they need to share with their friends and family. These tools are effective getting more **people** (from pastors to deacons, to ministers, to workers, to congregation and to the unchurched) connected to one another. People are an essential ingredient in service provision; recruiting and training the right staff is required to create a competitive advantage. Customers make judgments about service provision and delivery based on the people representing the organisation. This is because people are one of the few elements of the service that customers can see and interact with. The same applies to church services. The praise received by the church organisation demonstrates the powerful effect created during service delivery by any preacher through the help of Holy Spirit.

The empirical results show that the bible instructs believers to go and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost. The Great Commission therefore involves teaching. In this sense, organisations apply for training accreditation to demonstrate that they train their staff to prescribed standards and best practices. Churches also conduct their own natural and spiritual training. Conversely, the result reveals that this assignment of teaching is to expound truths that will bring about change in the taught. In other words, a preacher is expected to be skilful and to study in order to show him/herself approved. According to Fagbenle, Ogunde and Owolabi (2011:252) the structure of a labour force can be broadly categorised into two. They are: 1. skilled labour, who are trained or are professionals in their various fields, 2. Unskilled labours which require little or no training to make them perform. The results revealed that teaching is faced with a two-prolonged problem in the area of

fulfilling the Great Commission assignment in this present milieu. One reason for this can be traced to materialism; the other aspect to the fact that the people to be taught are not comfortable with the cry for 'change'.

In addition to people is **process**, the element of the service marketing mix that looks at the systems used to deliver the service, the process that allows one to obtain an effective service delivery. Process means what to do and how to do it in order to aid the operational flow of service. Zeithaml, Bitner and Gremler (2009:25) state that process is the actual procedures, mechanisms, and flow of activities by which the service is delivered – the service delivery and operating system. However, some services are very complex, requiring the customer to follow a complicated and extensive series of actions to complete the process. The results of this study shows that church delivery steps of services follow a precise pattern which is that every leading and communication must be from the Holy Spirit and be in agreement with the principles in the scripture.

As noted above, some services are very complex, requiring the customer to follow a complicated and extensive series of actions to complete the process. In the case of the church, this is reflected in two ways in the sense that some have received faith and are continuously working toward the attainment and sustainability of it, while others fail in their commitment. It is interesting to note that a person/believer can initiate the process that yields standard service or personal empowerment if he/she believes. For instance, the results show that some processes are highly customised to individuals such as the responsibility of committing all to Christ, taking up one's cross with personal commitment and self-denial. However, it was evidenced that accepting these processes by some individuals has been slow, mainly because both physical and spiritual dimensions are controlled by natural or supernatural laws and principles. In other words, the process works for those who would fulfil the requirements embedded in the law and principles of the church.

In addition to people and process is **physical evidence**. Zeithaml, Bitner and Gremler (2009:25) assert that any or all of these three (people, process and physical evidence) may influence the customer's initial decision to purchase a service as well as the customer's level of satisfaction and repurchase decisions. Physical evidence is about where the service is being delivered from. It is important to understand the perceived link between spirituality and physical behaviour and the perceived role of the church in promoting physical evidence among church members.

From the empirical result, it was identified that the physical evidence of the church is more important than the church building, although, building (place) is important as noted, but the divine connections (tangible and intangible connections) can be seen as building and sustaining customer relationships as far as church is concerned. Working of miracles has been identified as a key factor in providing physical evidence for the congregants. This is in relation to the book of John 4:48 – “then said Jesus unto him, except ye see signs and wonders, ye will not believe” On the other hand, the empirical findings indicate that church is a gathering of ministry environments. Parking lot, hallways, children's rooms, check-in process, greeting (and hospitality), worship experience, ushers welcoming etc. are all ministry of environments. Every environment communicates a message to the end users (the congregant), even the pulpit can be used to engage or to secure one's attention in order to make divine information interesting and acceptable through the help of the Holy Spirit. So, quality of the presentation is important because presenting the Gospel is a primary responsibility of the church (Matthew 28:20).

On the aspect of tangible connections, the findings of this study show that the physical evidence of service includes all the tangible representations of the service such as brochures, letterhead, business cards, reports, signage, and equipment: furniture, and sound systems. The empirical results also reveal that churches are heterogeneous in colour, size and socio-economic status. Some have different gifts or the purpose of teaching; some hospitality. Some have the purpose of prophesying, while others may

have the purpose of leading worship. All members of the body work harmoniously together for the advancement of the mission of the kingdom of God.

6.2.4 The presentation of value proposition by the church to its congregation

Marketing and church are very similar in terms of the value proposition. Value proposition in marketing is an innovation, service, or feature intended to make a company or product attractive to customers. According to Ciotti (2013:1), a value proposition is the art of communicating “here is why you should buy from us” to your customers. The church value proposition consists of Sunday school, music, praise and worship, preaching, outreach programmes and charity services planned to make product (Jesus) attractive to the congregation. In a South African context, the empirical result reveals that out of these services, **music** is a strong element when mentioning services of the church in presenting a value proposition to its congregation. Other special features like establishing personal relationships with fellow Christians and God, house fellowship or home group are secondary and are discussed in the next section.

In addition, open outreach programmes (in form of **event marketing**), is a Christian non-profit organisation programme dedicated to reaching out, empowering, motivating and developing the world to help the unreached, poor, the needy and for them to become lights of the world. Many churches use outreach programs to meet the material and spiritual needs of people in the community in order to commit them to church or Christ. In addition, the result revealed that some community outreach programmes seek to meet the spiritual needs of the targeted people or community. These services are offered for the purpose of outreach and of building relationships between the lost (unsaved) and God/church while providing a charity service to those in need at the same time.

Spiritual outreach programmes are a spiritual approach to attracting people and drama presentations, film shows and music (praise and worship) are important elements in such services. Van der Merwe et al. (2013:2) state that music is a means of triggering

moods and communicating non-verbally, and can be used as a basis to influence a servicescape either positively or negatively. The nature of music in church is typified as praise and worship, and not 'worldly music' or 'circular music'. However, in a typical South African church, the empirical result indicates that music is an expression of the aesthetics, values, and experiences of the church community. Gospel music is consumed by both believers and unbelievers who do not share at all in the church activities. Music is sung by group of people/members called choir as well as by the congregation as part of liturgical worship/ceremony. It is reflected in their order of service as "Choir Ministration" for some services (see appendix E for a typical Sunday order of service).

Other services that depict church basic market offerings such as Sunday school, bible study and preaching, are designed to meet social issues surrounding people and serve as important services for them to be committed to the purpose of fellowshiping with God. The types of value proposition activities that are used are very standard, structured and scriptural as revealed in the empirical findings. It was deduced that the goal of the church is to reach the spiritual dimension of congregants and Sunday school and preaching are used to bring the word of God to the unsaved, or solicit their repentance. Sunday school is perceived as an instrument to nurture young believers and at the same time, helping the matured Christians holding forth the word of life. Sunday schools are very much like normal public schools in structure including a Sunday school manual, class lectures, class attendance registers, creative teaching, student-teacher relationships and question and answer, only with the difference that the Bible is a core component. Marketing and church are very similar in terms of the value proposition. Generally the empirical results and the field notes analysis mostly support this finding.

6.3 CONCLUSION

The findings from this study underline the significant use of marketing tactics by the church in the Durban, KwaZulu-Natal, area of South Africa to fulfil its social mandate. More specifically, the results suggest that the church recognises the importance of marketing tactics, such as the use of marketing technique to communicate, inform, educate and persuade its members (congregation). In addition, the results indicate that churches can also make use of marketing tactics to position choices of theologies in the mind of their consumers (congregants) in terms of styles of worship, commitment and member loyalty. Evidently, all churches researched have been fervent in the adoption of marketing tactics. In addition, the results provide insight into the social influence of the church; this study highlights how the churches in this study provide spiritual support and material support to members of the congregations (relationship marketing). It could be argued that these churches provide personal spiritual fulfilment, give strength in times of difficulty and help build a worthy experience, association and relationship with God. These are revealed in the results, and they can be accomplished by allowing the Spirit's inspired Scripture to be the source of vision, mission, purpose and practices.

CHAPTER 7 : CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

This chapter presents the conclusions to the study in line with the research objectives, research propositions and theoretical contributions to the study. The conclusions are presented in terms of the practical application of marketing tactics which could be of value to church marketers. A proposed marketing framework for the church is presented. In addition, limitations of the study that were identified during the research processes are discussed. Practical recommendations are presented based on the empirical findings, on how the church can improve in its marketing with a view to fulfilling its social mandate.

7.2 CONCLUSIONS: RESEARCH PROPOSITIONS

7.2.1 Proposition 1

Proposition 1 proposed that there is need for the church to redefine the use of marketing tactics in order to achieve its goals and objectives. The findings have shown that some activities of the church are not adequately marketed. Churches could provide social services to congregations and communities at affordable prices or with selfless effort as discussed in Chapter 4 and 7. Therefore, proposition 1 is accepted.

7.2.2 Proposition 2

Proposition 2 proposed that the local churches need to identify basic marketing principles that serve in need satisfaction. It was shown that there is a lack of clarification in the identification of value proposition of the church in order to fulfil its social mandate. This is revealed as a result of the nature of the church product (preaching and salvation in this regard) which requires shorter product lifecycles and less time available to

establish a new product in a multi-cultural environment. Therefore, the acceptance of Proposition 2 is established based on the fact that faith is attached to product development and the potential values added to preaching or sermon are taken into consideration as seen in Chapter 6.

7.2.3 Proposition 3

Proposition 3 proposed that marketing is not enough for a soul winning ministry. The proposition is that not only are marketing tactics employed by the church, but also contributions embraced by these churches to control the socio-economic contexts before congregational members and populations in the study areas could be personal (in terms of prayers) and public responsibility. The empirical results as reflected in Chapter 6 show that with spiritual products there are certain product lines i.e. love, truth, prayers, genuine relationship and commitment. Some respondents noted that in the church, the propagation of the gospel is the most important aspect which must be accomplished through their zealous efforts. In addition, the church can hold open campaigns known as crusades in biblical sense, conduct open air preaching on the streets and door to door witnessing, establish aggressive evangelical outreach with spiritual impact and social effect and preach God's word in order to fulfil its social mandate. Thus, Proposition 3 is accepted that marketing can be combined with other spiritual products or services for the church to fulfil its social mandate.

7.2.4 Proposition 4

Proposition 4 proposed that internal/personal factors and external/environmental factors may affect successful use of marketing tactics by the church. The findings indicate that a lot has to be done in terms of the use of marketing tactics by the church. On one hand, the church should impact good values and impart wisdom and integrity, and the church should endeavour to inculcate morals and teach people to be good front-runners and depend solely on God, to love people. It emerged that some churches do speak empty words and practice not what they preach/promote. Internal factors can be traced

to lack of training/skill required to qualify the church administrator to be effective in the use of marketing tactics. Materialism, fame, wealth and position/power could be external factors that may affect the effective use of marketing by the church as seen in Chapter 5 and 6. It is, therefore, concluded that Proposition 4 can be partially confirmed as some churches are faithful and pragmatic with the use of marketing tactics while some are diverting from reality.

7.2.5 Proposition 5

Proposition 5 proposed that a church using the service marketing mix (7P's) will be more successful than one using the traditional marketing mix (4Ps). It emerged that the 4Ps mix is appropriate for marketing goods and 7Ps is appropriate for services marketing. Since service industries and companies are typically classified as those sectors whose core products are services, and their products represent a wide range of intangible product offerings, then, the additional 3P's (people, process and physical evidence) can be considered.

Regarding the model for non-profit marketing established in Chapter 6, new product development may not be relatively important to Churches. Therefore, there is little product innovation, promotion is not used aggressively, and rather an aggressive evangelism is much increased. Chapter 3, 5 and 6 reflect a conventional, status quo pricing strategy (spiritual pricing). Although the place of spiritual distribution is enormous to this proposition, accordingly, the places of worship show great variety for Christians to associate themselves to a particular denomination without considering time, distance and place, but channels of distribution are restricted based on denominations.

Consequently, Proposition 5 cannot be fully accepted due to the fact that the 8th P as proposed in this study is important, and that the goal is different from the usual business goals, therefore, a non-profit organisation cannot measure its success or failure in strictly financial terms. A non-profit organisation's goal should not include

competition, its major task is to identify the underserved or unserved (in the case of the church) in the market segments. This implies that it is important that a non-profit organisation develops marketing programmes that match their targets' needs (physical, material and spiritual needs) rather than the niches that may be most profitable to the organisation.

7.3 CONCLUSIONS: RESEARCH OBJECTIVES

7.3.1 Research Objective 1

To identify the relationship between marketing and the church as a needs satisfaction process.

The empirical findings in Chapter 5 show a positive relationship between marketing and the church. The findings show how crucial marketing is for the church as a non-profit organisation to communicate, inform, and persuade its members, most especially, the unchurched. Therefore, the findings show that the marketing tactics employed by churches researched are more similar to marketing tactics adopted by profit making organisations. Although some differences do exist, most difference seems to be associated with pricing issues and product development issues. An addition to the 7Ps of the marketing mix, an 8th P, which is Philosophy, is relevant for the church to be more successful in order to satisfy the needs and wants of its consumers (congregations).

In addition, it appears that the adoption of marketing tactics by the church not only brings success to the fulfilment of the church mandate, but it can be combined with the effect of the Holy Spirit as reflected in Chapter 5 and 6. Marketing tactics used by the church, particularly marketing communications, work best when they are used in strategic combinations with evangelical missions. Although several possible relationships can be considered, distribution of spiritual products is most relevant. Therefore, it can be said that research Objective 1 has been met by showing that to

some extent, there is a relationship between marketing and the church in the process of satisfying the needs and wants of their consumers.

7.3.2 Research Objective 2

To ascertain how church marketers can adopt marketing to influence target audience behaviour.

Chapter 5 described the marketing mix tactics which shows the adoption of the marketing communication concept by the church to influence target audience behaviour. The study found very few differences in the use of marketing communication tactics by the church. It has been noted that communication in and by the church is essentially communication of the Good News of Jesus Christ. The study found that communication effort is considered to be more important than some traditional ways such as Sunday to Sunday services. There are several marketing-oriented implications. A more practical approach in the area of newer technologies and the media emerged. This implies that the church has taken an essentially positive approach to the media. For example, the church's use of the internet media has been widely accepted as an influence on target audiences, most especially, the use of social networking applications. Although some other explanations in contrary to this might be in terms of preaching style, the preacher, and evangelism/outreach programmes were found to be a distinctive process in the marketing concept of influencing target audience behaviour. Therefore, it can be concluded that Research Objective 2 has been achieved.

7.3.3 Research Objective 3

To investigate how the service marketing mix (7P's) model applies to the church as a non-profit organisation.

The traditional 4Ps has been found not sufficient as a marketing mix model for the church as a non-profit organisation to fulfil its social mandate. The result indicates that

adding three additional elements (people, process and physical evidence) to the traditional marketing mix can help the church to establish a positive experience in its service delivery system. However, an application of the services marketing mix to the church as a non-profit organisation by focusing on non-physical and physical atmospheric cues in the church's servicescape could enhance church services. From the results there was a clear indication that pastors/preachers often understand the differences between a church's vision, mission, purpose and practices. The results also indicate that in developing an overall programme for the church, there is an inclusion of aspects of marketing in the planning, such as programmes that will have effect in transforming the surrounding community, awareness, and evangelical missions.

It was established that although the Holy Spirit is supreme for the church in transforming life, marketing tactics can also be employed to create an atmosphere that is welcoming to the Spirit's work of restoration, rebirth, and awakening. In view of this, a church's marketing tactics should be determined by the marketing goals that relate to the vision and mission of the church. Hence, an additional 8th 'P' which is Philosophy is proposed when considering adopting business and marketing perspectives by a non-profit organisation. Therefore, this conclusion is supported by model presented in this Chapter, which implies that marketing mix required for a successful church should inculcate 'Philosophy' as an additional 'P'.

7.3.4 Research Objective 4

To determine how the church presents a value proposition to its congregation.

Relating to the product offering of the church, association was found regarding how the church as a non-profit organisation engages its consumers with a promise of value and how a marketer presents his/her product to the end users. The findings show that considerable emphasis should be placed on the church product and how it can be offered to a market that might satisfy a want or need. Regarding the delivery system of the church product, people, process and physical evidence become important since the

core product is intangible. Thus, it is the task of every preacher/pastor to be apt to teach, be courageous and do it with diligence (as seen in Proverbs 22:29). Therefore, it can be confirmed that Research Objective 4 has been met.

7.3.5 Research Objective 5

To develop a marketing framework as a guide for the church in serving its social role.

It is no doubt that marketing in its various forms, will continue to play an important role in the implementation of the church's programmes. However, better understanding of marketing philosophy and church philosophy, and how they can be employed together for maximum impact is a major consideration for pastors and religious leaders. Nevertheless, it is worth noting that there exist different visions and missions of the churches researched which differentiate their denominations. It appears that most churches have clear and succinct missions and visions, but inaccurate and unbiblical use of marketing tactics have contributed to negative growth and a declining ability in fulfilling their social mandates.

According to Koren (2012:3), a **vision** is a clear, comprehensive 'photograph' of an organisation because it describes what the organisation needs to be like. To be successful within the future, while the **mission** is an operation intended to carry out specific programme objectives, a higher calling or meaning, a reason the company was first created – to fill a need in the marketplace or society. In addition, vision and mission describe the identity of an organisation and identify its business directions. It could be noted that over time, the vision may change, to take advantage of new opportunities or respond to new market condition (Kotler and Keller 2012:60). This in return has contributed to churches needing to be innovative, or in some cases, taking risks in developing market offering to target buyers and delivering more benefits.

According to Wymer, Knowles and Gomes (2006:27), an organisation's mission statement provides the basis for setting objectives and all the strategic planning that

follows. Mission statement should inspire, convey values and provide a clear understanding of future direction for an organisation, but mission statements are at their best when they reflect a vision (Kotler and Keller 2012:60). However, it was clear from the above that, on the one hand, a church mission statement defines the leadership's vision of congregational purpose and tells one if their vision is in line with God's purposes for people's life. For instance in CHURCH C the religious practice cannot be separated from the visions and teachings of its founding prophet-leader. On the other hand, the religious practice of other churches cannot be separated from the visions and teachings of Christ.

However, some specific characteristics such as Purpose Driven, Market Driven, Outreach Ministry, Discipleship Ministry and Mission Ministry that help to develop the model/framework were revealed and are presented as follows:

CHURCH A Purpose and Outreach Ministry

Purpose and outreach ministry were reflected in the vision and mission of Church A. These were evidenced in the documentary analysis. Some of the church programmes towards purpose driven and outreach ministry are: without holiness no one will see the Lord (Hebrew 12:14); fishing for people (Mk. 1:17); being ambassadors (2 Cor. 5:18-20); making disciples (Matt. 28:19).

CHURCH B Discipleship Ministry

Discipleship is a process of growth and the pursuit of following Christ. It is a way of creating an enabling empowering environment or the resources to operate proficiently in the biblical principles of faith, love, healing, prosperity, righteousness and victorious Christian living. Discipleship is reflected in the motto, vision and mission of Church B as follows: "We are called to teach people how to practically apply the Word of God in their lives" Our Motto as a Church is: "Empowered to be an Empowerment".

CHURCH C Outreach and Market Driven

Through the outreach programmes, marketing activities are depicted as seen in this church vision and mission: "We will become a worldwide church dedicated to the pursuit of peace, reconciliation, and healing of the spirit." And in the mission statement, the church declares that "We proclaim Jesus Christ and promote communities of joy, hope, love and peace."

CHURCH D Mission and Outreach Ministry

From the church vision and missions (Church D), it was revealed that mission is a migration of Christians to different homes, neighbourhoods, countries and the world at large to preach the gospel. Outreach on the other hand is characterised by reaching to the community with the loving hands of Christ.

CHURCH E Discipleship and Mission Ministry

Discipleship and mission ministry are seen as a way of equipping the believers to carry out "The Great Commission" as instructed in Matthew 28:19-20. To help new believers personally experience God's presence and power, by learning direct conversation with God and obedience to God in building a foundation on which to continually grow in their relationship with God. This is reflected in this church's beliefs as thus: "We believe that Jesus left His followers with an epic mission: tell the world of His love and His promise to return".

CHURCH F Outreach and Market Driven

The vision reveals that church 'F' is committed to the worldwide proclamation of the gospel, making disciples and establishing churches to influence communities and cities. The documentary evidence reveals some elements of promotional tactics and direct marketing.

CHURCH G Purpose and Market Driven

Purpose driven is seen as a way of building a healthy church by emphasising a people-building process that is, building ministry on God's purposes. This is reflected in the Vision: "To touch and transform lives in our world with God's redeeming love and power". Market driven is revealed as a way of motivating or inducing people to join the race as reflected in the Mission: "To invite others on the journey to know and follow Jesus Christ."

CHURCH H Purpose Driven and Outreach Ministry

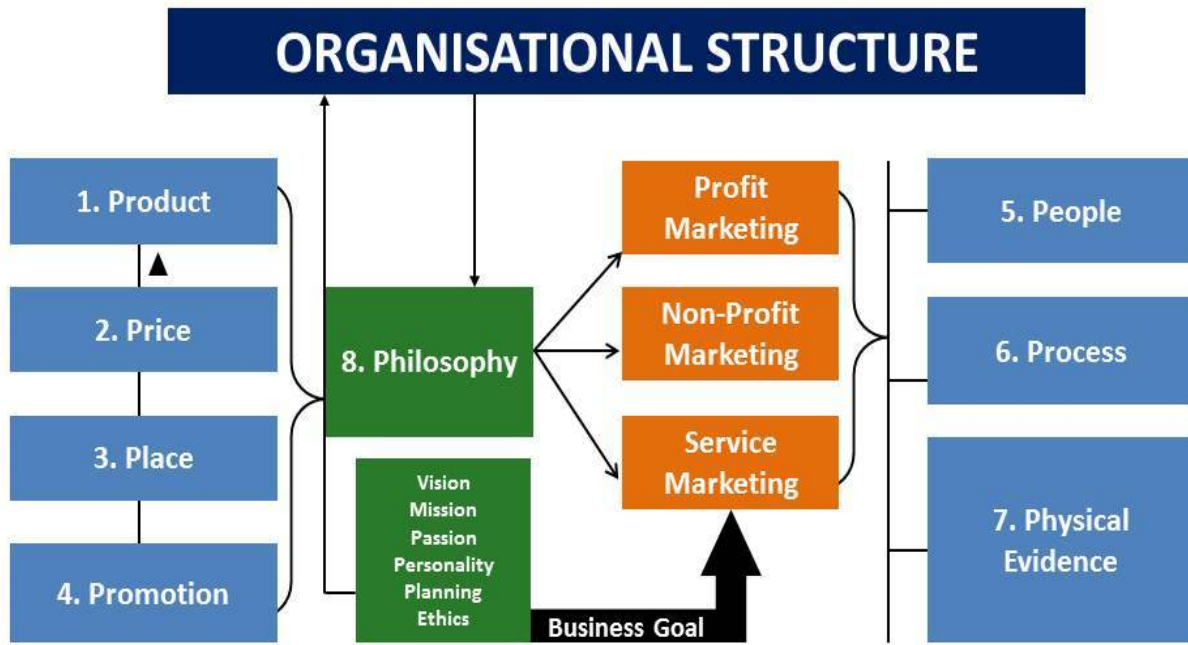
The church is established on the basis of the ministry of God's purposes, and strives not to establish their own ideas of ministry. It was revealed that behind the purpose driven life, there is God's influence as revealed in the Mission: "We commit ourselves to serve and to tell others about Jesus. We pursue God's justice and peace in every area of life."

7.4 Proposed marketing framework for the Church as a non-profit organisation

In chapter 3 the social role a church as a non-profit organisation should play in society is underlined. In Chapter 6, visions and missions of the churches researched were discussed. In view of these, an 8th 'P' is proposed for the marketing framework for church marketers based on the outcome of the research results presented in Chapters

5 and 6 of this study. This 8th 'P' is **Philosophy** and is discussed in this section. The 8th 'P' is outlined in Figure 7.1.

Figure 7.1: 8Ps – A Conceptual Framework for the Church as a Non-Profit Organisation



In Chapter 3, the social roles church organisations should play in society was highlighted. For this reason, the model presented here has a strategic influence on profit marketing, non-profit marketing and service marketing as business goals in the organisational structure. Service in this perspective and with regard to the 7P's of service marketing (product, price, place, promotion, people, physical evidence and process) involves the inseparability of production and consumption for services which involves the simultaneous production and consumption of services.

Regarding service marketing, there are a series of fundamental characteristics such as intangibility, inseparability, heterogeneity and perishability which are unique to a service compared to goods. The traditional marketing mix which includes product, place, price, and promotion could be stretched to compensate for these factors. According to Kar (2010:10), the services marketing mix is an adaptation of the traditional 4P's to address these characteristics and it sees the additional of the 3P's which are physical evidence,

process and people as seen in the model. In this model, business goals are characterised as profit marketing, service marketing and non-profit marketing, the context for philosophy to perform any of these business goals is presented. Philosophical behaviour influences the attainment of business goals.

In line with philosophy, the 8th 'P' for a non-profit organisation is a set of moral principles, organisational systems, duties and obligations that describe a business goal for the non-profit sector. In other words, non-profit decision making processes should be tailored towards "non-profit" product, price, place, promotion and the additional three elements: people, process and physical evidence. It is therefore important that the philosophy of the church as a non-profit organisation is effectively leveraged in meeting and fulfilling social needs of its congregation and people at large. However, non-profit organisations and the services sector market intangible products. Therefore, both require three additional elements of the marketing mix where people are a defining factor in the delivery process. In addition, the process of service delivery is important if the same standard of service is to be repeatedly delivered to customers.

The model also shows that physical evidence is crucial; it ensures tangible elements are incorporated into service offerings in order to enhance customer experience. The model in this chapter therefore concludes that non-profit organisations exist to achieve goals other than the usual business goals of profit, market share, or return on investment. The element of 'Philosophy' is tied to vision, mission, objectives and decision making processes in order to provide services, with the available resources, to those who are not adequately served by the church. Six characteristics of philosophy (as shown in the model) are identified in line with the empirical results of this study and are discussed below.

7.4.1 Vision

Conversely, from the results of this study, there has been a shift in philosophy by some non-profit organisations (church in this perspective) in terms of Vision, Mission,

Passion, Personality, Planning and Ethics (decision making on when an act is moral or immoral, right or wrong) in reaction to new shift with a focus on profit, materialism and wealth. A similar shift from the marketing perspective is identified as “a shift from marketing vision to enterprise mission” (Ronald 2008:1). In a more practical sense, one common notion among Christian churches is that the greater issue for God has always been “what is going on in the heart of my people”. This, in a marketing sense may be the very first task of leadership, to set the vision for the organisation. According to Mirvis, Googins and Kinnicutt (2010:316), a vision articulates a desired future for a company – a vision provides an intellectual framework for company strategy: it defines a strategic direction and presents a conceptual map of how a company moves from its current reality to a desired future state. Thus, Jesus becomes a missionary of God (a framework) to humans in order to have a relationship with humankind. Importantly, the empirical result indicates that Jesus left a mandate (mission) for the church to carry out, and that is what is referred to as the great commission (Mark 16:15-18).

7.4.2 Mission

Mission, on the other hand, is an important part of the church as noted above, each believer or Christian is charged to be involved in developing relationship with lost souls and then sharing the gospel either verbally or by life witnessing. This, as noted in the model, is similar to good, modern marketing sensibilities. The marketing concept articulates the place of marketing in the modern order of things in human history. It describes the relationship that organisations are to have with their consumers and other stakeholders (Dholakia and Firat 2006:124). This implies that marketing has emerged as the mode of relationships that organisations may have with their markets. In the case of this study, it could be argued that marketing is, thus, the articulation of how institutions (the church) could fulfil the ideal: serving consumers (congregations) in realising their desires toward the betterment of human lives.

In addition, the empirical result presents mission statements of churches under examination in the previous chapter. As indicated in these statements, the mission

statement communicates the reason that the church exists in society, identify the church's essence and the difference it makes in the society. This study has noted that these churches are similar in visions, there are a lot of differences in their missions and there is an absence of employee benefit in some of the missions presented. This implies that employees who are not motivated by the missions of the organisation may not help to maintain the vision of the organisation in future. It is one thing to note that vision statements are about the future an organisation wants to create; it is another to note that the mission statement is how an organisation operates now to make the vision become reality. It is at the heart of this study to strongly recommend that as the organisation (the church in this case) improves the environment (physical or spiritual), economy, lives, and societies in which they operate, it should be clearly stated in their missions how the investors/organisation (the church) will create opportunities for employees or partners.

7.4.3 Passion

The empirical result indicates that a new era of strategic thinking has been developed by the church. This recognises the essence of philosophical components as shown in the model. It is therefore important to understand the passion behind this strategic shift, which, of course, gives many pragmatic churches a shift in focus. In a more pronounced way, every pastor or preacher should have passion in their ministry, but this is not always the case. According to Shanmugan (2011:1), any corporation, organisation or institution, whether public or private, will often proudly and boldly state it's Vision and then gives its Mission Statement. Yet, they fail to give any indication of what their Passion is. While most management texts and so-called leadership experts focus on the need for vision, the importance of passion is often overlooked.

In addition, passion is that thing within a person that propels one to action. This could be a driving force that inherent intensity that makes one gets the business done. The empirical result indicates that one reason why many Christians are not watchful and filled with passion anymore is the supposed delay in the second coming of the Lord

Jesus Christ. The notion is that they feel He (Jesus) may not come as expected, therefore they have thrown godliness with contentment to the wind. If corporations, organisations, and governments should invest in passion as often noted in their passion statements, it becomes imperative for the church also to give a declaration of why they exist as an entity and what drives them.

However, passion is often displayed in person (Weisman 2012:1). One can argue that marketers channel their passion through their brand. According to Rebekah (2011:1), brand personality is the tone and style, or attitude, of all communications. The church as a non-profit organisation should endeavour to identify church brand personality, create a list of the emotions and adjectives surrounding the church brand. In the same way, a local church should understand how important the great commission is to its ministry. According to Pritchard (2015:1), there are three reasons why the great commission is important to the church. First, these words are important because, at least in Matthew's gospel, they are the last words of Jesus. Second, these words are important because they explain what the followers of Jesus Christ are to do in the long period between his first coming and his second coming. Jesus knew it would be a long time before he would come back. Third, these words are important because they apply without exception to all Christians at all times, in all places, in every possible situation.

7.4.4 Personality

The empirical results show some churches have tampered with the issue of personality by shifting from one vision to another. The great commission as suggested in Matthew 28:19 says: "Therefore go and make disciples of all nations." Here, the issue of trust is an important factor. The personality of the preacher is attached to the trust if a congregant or an unbeliever has to partner with the church. For example, moral and natural attributes are qualities of virtue in terms of holiness, faithfulness and truthfulness. As indicated above, if this is what was uppermost on Jesus' mind, then this is what ought to be uppermost on the minds of the preachers.

In addition, the empirical findings indicate that many of today's Christians don't pay attention to their physical appearance. It could be argued that physical appearance may be deceptive at times. The bible also confirms this to be true in Proverbs 31:30 that "charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised". It becomes imperative, therefore, that Christians most especially those leading in the activities of the church should allow the Holy Spirit to guide them on their physical comportments as becoming of saints. Personality, as far as the church is concerned suggests that anyone who aspires to be a leader must be self-disciplined, carefully choose the kind of people one associates with and must consciously cultivate habits that will distinguish one from the other. In other words, a good leader is a regenerated, distinguished personality (John 3:3).

7.4.5 Planning

As churches adopt a broader and more inclusive view of marketing, they also have to develop their planning ability. According to Macchia (2015:1), the planning process for the church can be described as answering seven key questions:

1. Spiritual Needs Assessment: What are the greatest spiritual needs of the church and community?
2. Strengths and Weaknesses: What are the greatest strengths and weaknesses of the church?
3. Opportunities and Threats or Barriers: What are the most significant ministry opportunities for and potential threats (or barriers) to the church, given the answers to the first two questions?
4. Ministry Options: What appear to be the most viable options for strengthening the ministry of the church?
5. Ministry Platform: What is the primary ministry platform on which a specific ministry should be built? Included in the ministry platform are the statement of faith, vision statement, mission statement, philosophy of ministry, and listing of ministries.

6. Ministry Goals: What goals is the Holy Spirit leading us to strive for to enhance the church's ministry over the next year? The next two to three years?
7. Action Steps: What action steps must we accomplish to achieve these goals?

Clearly defining these questions will help the church to direct all of its marketing materials from its visual identity, to its key messages now and in the future.

7.4.6 Ethics

Furthermore, ministerial ethics is a religious code of behaviour that is grounded in biblical truth. According to London (2015:1), ethical religious codes define a particular group, profession, or an individual. If one does not have a code of ethics, one almost has a license to behave in any manner one chooses. Also, it is worth noting that some churches have undermined the importance of ethics in ministry. In addition, those who have been called to preach the gospel should exhibit godliness and integrity as suggested in the model. There are various ways to look at ministerial ethics, the model presents ministerial ethics in relation to the use of marketing by the church, and God has written his moral law in the hearts of all people. As noted in the forgoing that God-given vision is paramount to church, so also, ethics demand that a Christian is expected to operate on God-giving words, regardless of whether it makes sense to one or not, and regardless of whether it is convenient or not.

In addition, it is evidenced from the empirical findings that many who started their Christian journey on the foundation of apostolic faith and teachings have abandoned (or shift) the faith and are now living in error. Ethic in this model, therefore, calls for a balance between Christian modesty and modernism. It emerged that some churches have become heretical in the name of "Pentecostalism". It becomes clear that not everything one hears from the pulpit of some 21st century preacher is healthy for a Christian who is heaven-bound. It is therefore important, that marketing effort should be directed to reveal a lifestyle of thanksgiving, fervent prayers, intense worship and deep,

regular bible study. It is suggested also that Christians should learn Christian dressing ethics.

7.5 RECOMMENDATIONS

The recommendations deriving from this study reflect the challenges faced by churches on how to use the marketing tactic to fulfil their social mandate. Suggestions are made to help shape the issues surrounding the adoption of marketing by the church. In the context of the findings, recommendations are presented under each of the themes: firstly, suggestions that refer to the relationship between marketing and the churches studied, secondly, suggestions relating to the social issues and the church value proposition, and thirdly, suggestions that will help to understand marketing tactics, their structure, concept and practice.

7.5.1 Relationship between marketing and the church

- Deeper understanding of marketing approach to ministry of the church, especially in terms of the identity and corporate responsibility of the church needs to be established.
- Detailed research is required in the area of marketing to clearly show the appropriate marketing tactics for the church, with specific emphasis on the philosophy of the church.
- There should be a separation between present day commercial pastors who are implementing marketing tactics in execution of their commercial agenda from heaven-bound pastors who are positive in the application of marketing to their heaven-bound programmes.
- Of major benefit would be a better understanding of marketing tools and how they can be positioned for maximum impact with limited budgets.

- There should be skills development and training for church administrators. This implies that some marketing theories and practices need accurate insight. For example, consumer research, consumer's position in the market, design of products, marketing orientations and some advertising trends that portray values and issues of life may need modern marketing experiences.
- In addition, recruiting, retaining and relationships building skills that cover the theological range of Christian denominations are required.

7.5.2 Social issues

- There should be a sound administration in terms of running the church activities, especially, those that are pertaining to marketing activities. However, poor administration and planning can lead many in ministries to money making organisation. It should be a concern for pastors and other religious leaders to understand differences and similarities between non-profit organisation and profit organisation in order to differentiate between donations, tithe and offerings and profits from the church petty businesses.
- The Church should clearly define programmes and operational procedures with regards to service delivery. It will be of great value if the church would adopt a community-centred approach in which church ministries and communities are equal partners in the development process, rather than readymade strategies that reflect these ministries' preconceived ideas that do not analyse the actual socio-economic problems faced by such communities.
- Community/rural support for social marketers and non-profit marketers. In particular, responses from the community, along with support from practical cases, may help the church to re-shape marketing strategies.

- There should be financial support for South African local churches. Lack of financial management may lead church marketers who have not understood the philosophical underpinnings of marketing to switch from non-profit organisation to the profit sector.
- There should be government support for local churches; developmental programmes, training, education, and basic infrastructure may help solidify community oriented marketing programmes for the church.

7.5.3 Marketing tactics

- An understanding of different marketing tactics is essential to best effect the marketing tactics. The churches researched were identified to have different visions and missions, therefore, a set of marketing and marketing communication tools for different situations for different types of congregations and for different types of churches are to be employed.
- Further research on church ethics and marketing is required as much of the encounters on this issue are controversial. That is, the limited understanding of the true nature of marketing tactics by the church may not help for the church to fulfil its social mandate.
- The church should inculcate community welfare services in its programmes. In this case, the increasingly important role of welfare services will provide a road map for church marketers to achieve their social mandate.
- Finally, there should be a well-defined vision and mission, passion and personality, planning and sound ethics for the church and community programmes. This implies that churches should strive to provide not only consumable services, but to also create people's awareness of what is considered as social goods and to define right and wrong attitudes within society.

A programme needs to be formulated for church employees so that confusion and misunderstanding in the area of marketing programmes are minimised.

From the above, this study further recommends that it is important for church marketers to evaluate the process of using marketing tactics. In other words, evaluation is possible because of the steps that were discussed about marketing process and the philosophical issues of the church. An understanding of the marketing concept on the part of the church, its leaderships and the clergy is a vital area that needs attention by both marketers and religious experts. A proper definition of religious marketing mix is another important area which needs to be associated with the mission, values and activity of the church; a non-profit marketing mix will be appropriate as shown in the model.

7.6 LIMITATIONS

The limitations in this study include the following:

- The study was restrained to the Christian churches in the Durban area of KwaZulu-Natal, which limited the researcher from investigating the use of marketing tactics by the church in other regions. The samples were drawn from churches in four communities in the Durban area, Glenwood, Umlazi, Wentworth and Phoenix to indicate racial diversity: White, Black, Coloured and Indian respectively. Therefore, caution is recommended when generalising the findings of this study to other churches in other parts of South Africa.
- Muslim mosques and Hindu Temples and other religious organisations in the four communities were not included in this research.
- In some targeted research locations, getting suitable participants proved to be difficult. In Phoenix and Wentworth, some churches were reluctant to participate due to caution of exposing the church to danger or fear of jeopardizing the image

of the church. As for Glenwood and Umlazi, the situation was not bad compared to Phoenix and Wentworth. Those churches that were not ready referred the researcher to churches which were not originally in the study plan.

- Due to time limitations, responses during the interviews and focus group discussions were not always substantial.

7.7 RECAPITULATION

This chapter has presented an overview of the conclusion and recommendations. Conclusions about research propositions, conclusions about the research objectives were discussed in detail. The chapter has also presented some specific characteristics of the church such as Purpose Driven, Market Driven, Outreach Ministry, Discipleship Ministry and Mission Ministry that help to develop the model/framework. In addition, a proposed marketing framework for the church as a non-profit organisation was presented. The model indicated philosophy as the 8th 'P' if the church is to consider some aspects of marketing as its tactics in fulfilling its social mandate in KwaZulu-Natal area of South Africa. In addition, the model stressed that for the church to fulfil its social mandate, Vision is essential to a church. Over time, the vision can be renewed, adapted, and adjusted to the cultural context in which the congregation lives but the change takes place only at the margins of the vision, not at its core. The core, the Great Commission, does not change. However, the vision provides a picture of what the mission will look like as it is realised in the community.

The 8th P introduced six important characteristics, namely, vision, mission, passion, personality, planning and ethics. It must be clearly stated that strategic thinking is required about the meaning and scope of ministries with a new level of leadership concepts and initiatives. Mission statements that reflect the ministry values of the congregations must be established in various denominations. In addition, the philosophy of ministry should provide for strategic marketing that will provide an underlying sense of context for church activities. This chapter presented the

recommendations that are important for church marketers to evaluate the process of using marketing tactics. The chapter has also presented a number of limitations that were identified during the course of this study. It is worthy of note that the study was limited to only Christian churches, therefore, it was not appropriate to generalise the findings of the study to the total population. Nevertheless, there are many non-profit institutions in South Africa similar to the churches at which the research study was carried out, which could adopt these marketing tactics in fulfilling their social mandate.

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APPENDIXES

APPENDIX A: LETTER OF INFORMATION AND CONSENT FORM



**16-20 Melrose Mansions,
Alan Paton Road, Umbilo. Durban.
14 October, 2013.**

LETTER OF CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Title of the study:

The use of marketing tactics by the church in fulfilling its social mandate in KwaZulu-Natal

Dear Participant,

I, Mr. Rufus Adebayo, hereby write to ask for your permission to participate in an academic research study. This study is set off to conducting a research based on the social marketing assumption that commercial marketing principles can be transferred to achieve social change. Church marketing, in this regard, is examined to generate a keen insight into how religious organisations make use of marketing tactics to achieve their social mandates. It focuses specifically on the relationship between church and marketing to find out if there are similarities between the attachment of consumers to a brand and the attachment of people to a religion. The title of the study is “The use of marketing tactics by the church in fulfilling its social mandate in KwaZulu-Natal” supervised by JP Govender (PhD).

To facilitate support for this research, the group will meet at an interview location with comfortable surroundings which will be equipped with recording equipment, such as a video camera and an audiotape recorder. All the participants will be subjected to the moderator's guide (topic and questions). These questions are open-ended questions which are formulated in advance to facilitate responses from the participants on issues regarding church use of marketing principles to achieve its social mandate.

The discussion is scheduled for forty-five minutes to one hour. No payment is to be made to the participants. However, refreshment will be served. Participation will be completely voluntary as you are free to withdraw from the discussions at any time and your decision not to participate will not result in any form of disadvantage. As a participant, you are assured of confidentiality and your name will not be revealed without your consent. This is the essence of writing to you, asking for your help and permission to participate in this research process.

Attached below is a declaration section which, upon agreement, you have to sign confirming your participation in this study. Please bring the signed declaration to the interview location on the day of the meeting.

DECLARATION BY PARTICIPANT

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project. Where I have had any questions or queries, these have been explained to me by Rufus Adebayo to my satisfaction.

In addition, I understand that I am at liberty to withdraw from the project at any time, should I so desire. Therefore, I voluntarily agree to participate in this study.

SIGNATURE OF PARTICIPANT

DATE

.....

If you have any questions or concerns, please feel free to contact me or my supervisor at the details provided bellow.

Sincerely,

DATE

.....

Rufus Adebayo

Email: rufusa@dut.ac.za; or femolapes@yahoo.com;

Cell: 078 7 548 088 or 074 200 7979

Persons to contact for further information or if any query arises:

Supervisor: Dr. JP Govender

Tell: 031 373 5398; Cell: 083 555 1026

E-mail: govendej@dut.ac.za

DUT Research Ethics Administrator

IREC Administrator,

Lavisha Deonarian

Tel: 031 373 5385

APPENDIX B1: INTERVIEW GUIDE

These are the guided questions for both individual (experts in the field) and focus group discussions. The questions have been designed to aid this study in the area of methodology used and basic objectives.

- Objective 1: ***To identify the relationship between marketing and church as a needs satisfaction process***
 - Church and marketing are two different concepts. How are they similar in objectives in order to meet people's needs or communicate social values?
 - Is marketing philosophy a similar or different approach from the method found in scripture to spread the Christ good news?
 - The foundation of all marketing is that the consumer must be pleased. How does church adapt this in performing its social mandate?
- Objective 2: ***To understand how church marketers can adopt marketing concepts to influence target audience behaviour.***
 - The most effective messages for church seekers are those that address their felt-needs and not ecclesiastical duties. How do you justify this?
 - What marketing approach is applicable if a church member (consumer) changes his interests, or develops new wants?
 - How can church promote the gospel as a product without consumers paying for it?
- Objective 3: ***To understand how the service marketing mix (7P's) model apply to church as a non-profit organisation***

- Success in marketing is evaluated by the ability to meet consumer's needs better than the competitors; how does church as a non-profit sector apply this marketing evaluation?
 - What are the church programmes that characterise gospel as the exchange of equally valued goods between the agreed parties, both congregation (church goers) and the seller (church)?
 - Pleasing the father was the first concern of Christ ministry: meeting the needs (with a price) defines marketing. How do you relate this in your marketing tactics?
- Objective 4: ***To understand how the church presents a value proposition to its congregation.***
 - What is your strategy to reach the pool of lost people that have made no commitment at all to either Jesus Christ or your church?
 - Marketing solicits, woos and entertains; but the gospel message confronts repentance and commitment. How do you justify this?
 - How do you apply your market offering such as Sunday school, music, praise and worship, preaching, and charity services, to meet social issues surrounding people and as a need for them to be committed to the purpose of fellowshiping with God?
- Objective 5: ***To develop a marketing framework as a guide for church in fulfilling its social roles in South Africa.***
 - How do you reconcile with people who think of churches like they think of supermarkets, they want product options, choices and convenience?
 - How do you reconcile with those who are loyal to particular denominations or traditions? If they are loyal to other denominations, are these other

denominations making use of marketing principles or tactics more than your church do?

- How can church pursue success with marketing tactics in the market place and not lose its biblical faithfulness?

Please be aware that this will be an unstructured interview and not all of the above questions may be asked and related supplementary questions may be generated by the discussion.

APPENDIX B2: FOCUS GROUP GUIDE

Objective 1: ***To identify the relationship between marketing and church as a needs satisfaction process***

- How did you become a member of your local parish?
- What did you consider most attractive to choose your parish among many denominations?
- Has your church by any means visited your home or catered for any need of your family?

Objective 2 ***To understand how church marketers can adopt marketing concepts to influence target audience behaviour***

- What exact impacts do the church or its messages provide for you in terms of ways and manner of Jesus Christ?
- In what way has church strategy given you information that empowers you to improve on your spiritual life?
- How do these liturgical (fixed form of worship) services or Pentecostal services have equipped and educated you on behavioural change?

Objective 3: ***To understand how the service marketing mix (7P's) model apply to church as a non-profit organisation***

- What would you say is the primary form of communication that changes your behaviour?
- What type of message or service would you say encourages you to remain in the church and how do you become attracted to it?

- The church uses several ways to communicate; such as face-to-face preaching or word-of-mouth, provide brochures, newsletters, T.V and Radio. How do you rate the effectiveness of these media?

Objective 4: ***To understand how the church present a value proposition to its congregation.***

- What are the tactics used by your church in identifying and meeting or contributing to your spiritual, community (sense of belonging) and social needs?
- There are three spiritual habits; (1) having a daily quiet time (customer relationship) (2) tithing ten percent of their income (price), and (3) being active in a small group. How do these form a spiritual growth in the life of people?
- How does your church, engage you to define and reconcile various issues in social life, e.g., family issues, marital issues, financial issues etc?

Objective 5: ***To develop a marketing framework as a guide for church in serving its social roles in South Africa.***

- To what length do you think your church caters for existing members than the new members?
- What was the situation around your community before the advent of churches in terms of protection of life?
- In what areas do you think church needs improvement in order to perform its social mandate effectively?

Please be aware that this will be an unstructured interview and not all of the above questions may be asked and related supplementary questions may be generated by the discussion.

APPENDIX C: ORDER OF SERVICE

SUNDAY ORDER OF SERVICE Date / / 15

Ministers' Prayer	:	8.00-8.30
Workers' Meeting	:	8.30-9.00
Sunday school	:	9.00-9.45
Praise & Worship	: Choir	9.45-10.10
Hymn	: Choir	10.10-10.15
Welcome/Announcement:		10.15-10.25
Tithe & Offering	:	10.25-10.35
Choir Ministration	: Choir	10.45-10.55
Word Ministration	:	10.55-11.40
Benediction	:	11.40-11.45

Please strictly on time. God Bless