

**RUFUS O. ADEBAYO**

**JEEVARATHNAM P. GOVENDER**

**MARKETING AS AN ENABLER FOR  
CHURCHES TO FULFILL THEIR SOCIAL RESPONSIBILITY**

**Rufus O. Adebayo**

Durban University of Technology, Faculty of Arts and Design, Durban, South Africa

**Email:** rufusa@dut.ac.za | femolapes@yahoo.com

**Jeevarathnam P. Govender**

Durban University of Technology, Faculty of Management Sciences, Durban, South

Africa

**Email:** govendej@dut.ac.za

**Abstract:** Marketing plays a vital role in enabling churches to fulfill their social responsibility among their congregants. The mission and objective of any organisation should be feasible, motivating, and distinctive. While outlining responsibilities and social roles, this study recognises that the unconventional application of marketing principles in different contexts has been extensively recognised. These include beliefs, values, standards, mission, vision, or rules of behaviour that guide the decisions, procedures, and systems of a church in a way that contributes to the welfare of its key stakeholders, and that respects the rights of all constituents affected by its operations. This study examines the role of marketing by churches as non-profit organisations in fulfilling their social responsibility. A qualitative methodology was used to gather data from eight churches in the Durban area of KwaZulu-Natal, South Africa, with the use of semi-structured, face-to-face interviews with participants from the Pentecostal denominations of Christianity who practice their faith. Arising from this the study identifies an additional 'P', viz., "Philosophy" to add on to the existing 7Ps of services marketing in terms of perceived function or performance. This study presents a marketing paradigm centred on the 8th P for church marketers, pastors/preachers, non-profit marketers and social marketers involved with the marketing of social responsibility to consider.

**Key words:** Business; marketing; non-profit organisation; philosophy; social responsibility.

## 1. Introduction

There has been growing interest in the area of church marketing with a view to churches fulfilling their social roles and responsibilities (Emedi 2010; Lundie, Hancox and Farrell, 2018; Dube and Molise 2018), and on how churches use marketing in publicising their events and activities (Conrad 2008; Van der Merwe, Grobler, Strasheim and Orton 2013). This study contributes to this line of research in Southern Africa and contributes to the understanding of the specific business model of the church, their mission, objectives, and goals which characterise them as non-profit organisations which are deemed to be different to for-profit organisations. Crucial to this is that the tension between the fulfillment of their social responsibility and fulfillment of their theological-ecclesiological responsibilities, which could lead to gaps within Christian ministry engagement.

This study analyses the marketing models in terms of the 4Ps, namely product, price place, and promotion which are applicable to non-profit marketing as well, and the 7Ps of the services model (Kotler and Armstrong 2018, 74), namely product, price, place, promotion, people, physical evidence and process, which focuses on intangible products and which can be modified in relation to non-profit marketing. The proposed model is an 8P model, with the addition of an additional 'P', viz, 'Philosophy' to the 7Ps of the services marketing model. The model presents a conceptual theological motif and ministry praxis from a narrow and single social context of how churches should promote themselves with the inclusion of social responsibility. The first contribution of this study is to provide a business model for the church within their social roles as a non-profit sector in the Durban area of South Africa. A second contribution is to integrate the church social roles with marketing tactics, to arrive at a conceptual business model for church organisations.

## 2. Literature Review

### ***2.1. The Purpose of the Church (mission, objectives, and goals) and its Social Roles***

Kotler and Andreasen (2007, 67) state that a church's 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 evangelistic proclamation or social ministry, the mission is driven by a number of motives, two of the most important of which are obedience and

love. These two motives, according to Slick (2012, 1), involve compassion for the lost and the needy and obedience to the command of Christ; the church is called to the task of making disciples of all nations and demonstrating the love of Christ through words and works. Slick (2012, 1) adds that the purpose of the church is to worship God, study His word, pray, love one another, help each other, partake of baptism and the Lord's supper, learn how to live as God's loving people, and be equipped to evangelise the world. Edgar (2010, 4) adds that the Gospel ('the good news' or 'the evangel') of the Lord Jesus Christ has been commonly divided into 'evangelism' (often connected with the language of 'conversion' and 'justification') and 'social action' (often using the language of 'transformation' and 'justice').

The church's relationship with the community has been understood in various ways. Those emphasising evangelism assert that evangelism is the only real responsibility of the church with social action being an implication of conversion (Edgar 2010, 5). Those emphasising 'social justice' assert that this is the only real responsibility of the church with 'evangelism' as either unnecessary or secondary (Van Riken 1999; Duncan 2002). Similarly, a number of researchers (Dolnicar, Irvine, & Lazarevski 2008; Haider 2016; Dube and Molise 2018) have found a connection between religious missions and goals and some are tailored toward religious and gender attitudes. There is limited research on the role of religion, religious leaders and religious institutions in communicating social values, and none of the literature surveyed focused on the role of the church as a key influencer of social values (Haider, 2016, 5). At this point, the church is seen as focusing more on church preservation than community transformation.

The concept of social role is a broad subject that varies from region to region. However, a church is a community of people tied by common life principles that makes them different from the rest of society. It is in a sense a sub-community, a community with social structures and principles embodying patterns for a shared life that God desires for all of society (Emedi 2010, 1). This implies that the church can exist in every society. According to Vic (2010, 1), the church deals with eternal order and eternal salvation, which are to be found ultimately in the Kingdom of God, and that the church is a moral guide that is human and also divine. McCabe (2012, 1) states that the church has a clear mandate to be involved in the promotion of social responsibility or ministration in civil societies. According to Penfold (2007, 3), the most likely place to start this task is with the person's felt needs as a good salesperson/marketer starts with the customer's needs, not the product. The predominant value the church seeks to promote in society is to restore the whole Christian church (McCabe 2012, 3), and for the church to have a significant role in transforming, developing and changing society (Pillay 2017, 1). Thus,

Christians have assumed a responsibility to act in a way that will lead to the transformation of people's physical, social and spiritual lives.

In the same vein, the church's social responsibility includes, but extends beyond, physical needs and relates to people's full humanity as spiritual beings – church members and the broader community alike. According to Maseno (2017, 253), social responsibility is multifaceted and much more inclusive than mere membership of formal associations or volunteerism related to formal organisations. This includes normative obligations and provisions of social support, caregiving and financial assistance at the family level, and also to the community at large (Rossi 2001, 128). In an attempt to clarify a church's social role, it is helpful to refer to Emedi's (2010, 41) articulation of the three main activities of the church namely, witnessing, service and communion or fellowship. The argument is that these functions are not simply clerical functions but the functions of the church as a community of people "in relation to each other because of their relationship to God".

## ***2.2. The Church and Non-Profit Marketing***

The model presented in this study emphasises the importance and centrality of the church in addressing the question of social needs and transformation through social action or evangelical marketing. The issue that needs to be taken into account here is to understand how churches are also part of the business sector and not just the non-profit sector. Increasingly, churches are being confronted with market pressures typical of profit organisations, like competition for funding, and the need to earn money to fulfill their mission and their social mandate. On the one hand, Dolnicar and Lazarevski (2009, 275) disagree with the view that non-profit organisations should adopt business-like techniques used in the profit sector even though they are becoming subject to the same kind of pressures of profitable businesses. On the other hand, a number of researchers (e.g. Macedo & Pinho 2006; Dolnicar et al. 2008; Brady, Brace-Govan, Brennan, & Conduit 2011) emphasise the importance of market orientation for the non-profit sector. Macedo and Pinho (2006, 533) examine the market orientation construct within the concept of the non-profit sector where 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 the same vein, Brady et al. (2011, 2) explored the effectiveness of a market orientation using a modified replication study of 401 non-profit organisations from Victoria, focusing on fundraising and marketing activities. The data showed that there were several choices available to non-profit organisations that can lead to an improvement in organisational performance. Additionally, Angheluta, Strambu-Dima, and

Zaharia (2009, 191) propose that marketing can have positive effects on the church and on society and believe that religious marketing is a tool that can contribute to the fulfillment of the church's mission and objectives and can improve church activities.

### **3. Methodology**

A research design is an outline that the researcher follows in order for the study to achieve the required objectives (Ngouapegne & Chinomona 2018, 9). 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. This study used a descriptive qualitative methodology to understand the marketing strategy and the practices among church organisations. It was used to determine the philosophy that characterises churches as non-profit organisations. This study was designed to explore a range of issues involving the Christian practice of faith in the Durban area of South Africa. As a result, individuals, who practice a faith other than Christianity, were excluded. The data for this study was derived from Black and Indian respondents based in the Phoenix area of Durban, South Africa. The study population was identified and characterised as pastors and older members, Black or Indians, English-speaking, and at least 45 years of age.

It is often not practical, feasible, or financially viable, to investigate an entire target population. In such a case, it is required to draw a sample (Du Plooy 2009, 107). Therefore, sampling is concerned with the selection of a subset of individuals from within a statistical population to estimate characteristics of the whole population. This study used convenience sampling which involves the selection of the most accessible subjects. It was the least costly to the researchers 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. Eight (8) churches out of about 100 churches within the area were sampled using a probability-based selection method. Data was gathered from 48 participants through 8 focus groups consist of 6 participants in each and 8 pastors from the selected churches were interviewed, and eight elders were selected and interviewed through face-to-face interviews.

#### **3.1. Methodical Procedures and Participants**

As indicated, there were **eight churches** researched which are referred to as **Church 1-8**, therefore, we have indicated them as **C=1A to C=8A**. However, the first participant in **Church 1** is **1A** which is indicated as **C=1A** and the second participant is **Church 1B** in the same church and

indicated as **C=1B**. Generally, one to two views/responses from each church on the themes are used to validate the discussion, most especially, where there are different responses or opinions.

#### **4. Discussion of Findings**

There is no doubt that marketing in its various forms will continue to play an important role in the implementation of the church programme. It appears that most churches have clear and succinct missions and visions, in fulfilling social mandates (Adebayo 2015, 225). However, a better understanding of marketing philosophy and church philosophy, and how they can be employed together for maximum impact are discussed below.

##### **4.1 Discussions**

A church mission statement defines the leadership's vision of congregational purpose and tells one if the vision is in line with God's purposes for people's life. For instance, we noted from **C=1A** that "the religious practice cannot be separated from the visions and teachings of its founding prophet-leader". On the other hand, **C=1B** affirms that "the religious practice of Christian churches cannot be separated from the visions and teachings of Christ".

Lamb, Hair, and McDaniel (2013, 4-7) reveal four competing philosophies or orientations, namely, production, sales, market, and societal marketing orientations. Kotler and Armstrong (2010, 23-26) refer to these orientations as alternative concepts, naming five marketing strategy concepts: production, product, selling, marketing, and societal marketing. **C=2A** states that "it is imperative for a church organisation to emerge with a mission and clearly state its purpose for existence". If this is determined, "the approach of such a church denomination to marketing activities will be obvious and the scope of marketing principles will be evident" (**C=2B**).

On this note, Dolnicar et al. (2008, 116) point out that the marketing challenge for non-profit organisations, especially those operating in the public sector, and relying heavily on government funding, are to manage competitive grant funding without sacrificing mission imperatives. This implies that a distinction has to be made in terms of the mission/money tension that many non-profits face. **C=3A** reported that "some of us do resist grant money and maintain a commitment to the environmental regeneration mission, while some do surrender to institutional pressures and compromise their best-practice methods".

This is a clear indication that some do allow the works of the physical self, and the mundane things of life to deny God's plan and mission for the

church. According to Macedo and Pinho (2006, 536), the mission of a non-profit organisation (church in this instance) is orientated toward service 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 concern (Dolnicar et al., 2008, 108). However, the marketing process and principles are the same for non-profit and profit organisations: utilising customer orientation, conducting marketing research and evaluation, establishing clear objectives and goals, crafting a positioning statement, developing a marketing mix, and conducting monitoring and evaluation efforts. The only difference is the target market (Smith 2008, 23). According to Angheluta et al. (2009, 192), there is a need to deepen religious marketing research 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 this regard, **C=4A** reveals that “it is inevitable for church leaders 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”.

In the previous section, the social roles of the church as a non-profit organisation should play in society are discussed in the context of the 7Ps of the marketing mix (Kotler and Armstrong 2018, 74). In view of this, an 8<sup>th</sup> ‘P’, viz. “**Philosophy**” is proposed as the framework for the church. This is depicted in Figure 1.



Figure 1: 8Ps - A conceptual model for the church as a non-profit organisation

The model presented here has a strategic influence on profit marketing, non-profit marketing, and services marketing as business goals in the organisational structure. The services marketing (7P) and profit marketing (4P) models need to be modified in relation to non-profit marketing. In this context, the production and consumption of services are inseparable because there are simultaneous production and consumption of services. Bruce (2010, 1) observes that non-profit organisations rigorously review the elements of the marketing mix and decide on the best tactical options available. The reviewing of some elements of the marketing mix in a positive way is articulated by one of the research participants: **C=5A**: “No, some elements of marketing are constant (i.e. product and price), and cannot be twisted – he is a constant product. God is a respecter of principles, a fellow pastor should promote God (the product) rather than himself by paying the price, there are no divine alternatives to price, there are personal alternatives”

Therefore, it is noticeable that the traditional marketing mix which includes product, place, price, and promotion can be adapted. Kar (2010, 10) extends the traditional 4Ps by adding another 3Ps which are physical evidence, process, and people as seen in the model presented in Figure 1. As depicted in Figure 1, business goals are characterised as profit marketing, services marketing, and non-profit marketing, but **philosophy (the 8<sup>th</sup> P) is central to meeting and performing any of these business goals**. The church and the modern-day consumer are the determinants of the church’s business orientation and messages. In this regard, **C=5B** indicated the following response: “The message of God to His Children is always in various forms – (just like marketers have different brands serving the same purpose in the life of consumers) – it contains doctrine, reproof, correction and instruction in righteousness (2 Timothy 3:16). These are reasons why some took the business in various forms, some focusing on doctrine, some instructions but many are entangled with the affairs of the world and deliver the message of God with bias”.

The above-mentioned statement is representative of the view encountered in this study, indicating that there has been a shift in philosophy by some church organisations in terms of vision, mission, passion, planning, personality, and ethics. This is as a result of a shift in focus towards commoditisation, profitability, materialism and wealth. The 8<sup>th</sup> P of philosophy in relation to a non-profit organisation is a set of moral principles, organisational systems, duty and obligation that inform the business goals of that organisation. In other words, the non-profit decision-making process should be tailored toward “non-profit” product, price, place, promotion, and the additional three elements, viz. 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 the social needs of its congregation and people at large.



The model also shows that physical evidence is crucial; tangible elements must be incorporated into service offerings in order to enhance the customer experience. The model, 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 the philosophy is tied to vision, mission, objectives, and decision-making processes in order to provide services, with the available resources, to the congregants 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 in the next session.

## **4.2. Explanation of the Characteristics of the 8<sup>th</sup> 'P'**

### **4.2.1. Vision**

A shift in 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 Pentecostal 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, maybe 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 and provides an intellectual framework for company strategy. 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. A vision may need to change in order to take advantage of new opportunities or respond to new market conditions (Kotler and Keller 2012, 60). Thus, Jesus reveals a vision of God (a framework) to humans in order to provide a relationship between God and humankind. Importantly, the empirical result indicates that Jesus left a mandate (vision) for the church to carry out, and that is what is referred to as the great commission (Mark 16, 15-18).

However, because of the business nature, competition and corporatisation of some Pentecostal churches, the mandate (vision) are not maintained. This change in focus (vision), with the church adopting the approaches and principles of marketing to guide policy conception and management, introduces a new dimension for non-profit organisations, the church in this instance. **C=6A** supported this point: “No matter how much we try to be visionary, we need to communicate it, we need to proclaim as directed, so we need marketing. However, some of our marketing activities are not spiritually inclined as there are no trained spiritual marketers to align the spiritual vision with a marketing orientation”.

#### 4.2.2. Mission

In terms of mission, each believer or Christian is charged to be involved in developing a 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 describes the relationship that organisations should have with their consumers and other stakeholders (Fuat Firat & Dholakia 2006, 124). In the case of this study, it could be argued that marketing is, thus, the articulation of how institutions (the church) can fulfill their mission, which is to serve consumers (congregations) and help them make real their desires to better their lives. The empirical results suggest that a mission statement communicates the reason that the church exists in society, identifying the church's essence and the difference it makes in society.

This study has noted that these churches have similar visions but there are many differences in their missions and that there is an absence of benefit in some of the missions presented. This implies that employees who are not motivated by the mission of the organisation may not help to maintain the vision of the organisation in the future. This poses a threat to the understanding of what the grounded model of a church should look like. C=6B stated that: "Mission and heaven-bound church organisation should have employee benefits (from the founders or management). To avoid compromising the mission, structures, organisational culture, standardisation, outlines of the mission statement, benefits, incentives, reward system (apart from spiritual rewards from God), employee retention and motivation are important". Central to this study is that as an organisation, the church needs to improve the environment (social/physical or spiritual), economy, lives, and societies in which they operate. Further, it should be clearly stated in their missions how, as investors/an organisation, the church creates opportunities for employees or partners.

#### 4.2.3. Passion

The empirical results indicate 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 charismatic churches a shift in focus. In a more pronounced way, every pastor or preacher should have a passion for 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 its vision and then gives its mission statement. Management texts and so-called leadership experts tend to focus on the need for vision, but the importance of passion is often overlooked. Passion is that thing within a person that propels them to action (Weisman 2012, 1), it is the driving force and inherent intensity that

makes them get the business done. Thus, it is imperative for the church to declare what their passion is and why they exist as an entity – what drives them. 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 and to 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.

#### **4.2.4. 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 articulated in Matthew 28:19 is: “Therefore go and make disciples of all nations...” Here, the issue of individual integrity is an important factor, especially of the preacher. Preacher’s personality should demonstrate integrity when unity exists between the truth he/she proclaims and the lives he/she lives. Simply put, integrity exists when one consistently “practices what one preaches.” The personality of the preacher plays a role in engendering the trust of a congregant or an unbeliever who wishes to partner with the church. Therefore, moral and natural attributes including holiness, faithfulness, and truthfulness need to be central in those leading the church.

It can be argued that physical appearance is deceptive at times. The Bible also confirms this to be true in Proverbs 31:30: “charm is deceptive, and beauty is fleeting, but a woman who fears the Lord is to be praised”. It becomes imperative, therefore, that Christians, particularly those leading the activities of the church, should allow the Holy Spirit to guide them in their comportment as becoming of saints. As far as the church is concerned, anyone who aspires to be a leader must be self-disciplined, carefully choose the kind of people they associate with, and must consciously cultivate habits that will distinguish them from others.

#### **4.2.5. 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 of the church needs to answer seven key questions:

- Spiritual Needs Assessment: What are the greatest spiritual needs of the church and community?
- Strengths and Weaknesses: What are the greatest strengths and weaknesses of the church?
- 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?

- Ministry Options: What appear to be the most viable options for strengthening the ministry of the church?
- 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 a listing of ministries.
- Ministry Goals: What goals are the Holy Spirit leading us to in order to enhance the church's ministry over the next year? The next two to three years?
- Action Steps: What action steps need to be accomplished to achieve these goals?

Clearly answering these questions will help the church to direct all of its marketing materials from its visual identity to its key messages.

#### **4.2.6. Ethics**

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. Ministerial ethics is a religious code of behaviour that is grounded in biblical truth. There are various ways to look at ministerial ethics; the model in Figure 1 presents ministerial ethics in relation to the use of marketing by the church. God has written His moral law in the hearts of all people. Therefore, ethics demand that a Christian operate on God-given words, regardless of whether these make sense or not, and regardless of whether it is convenient or not to operate by them.

In addition, it is evident from the empirical findings that there is an infusion of professionalism (instead of spiritualism) in some of these Pentecostal churches and there is a need to obtain a balance between Gospel mission and commoditisation, profitability, materialism and wealth. In this regard, **C=7A**, and **C=7B** remarked as follows: “To so many of us, there are difficulties in making a decision, especially, when it comes to the competitive nature of the church. To fulfilling the social needs and spiritual needs of the congregant members, working of miracles are important – unless they see signs and wonders they will not believe (John 4:48)”. According to **C=8A** “Some pastors adopt the commercial practices of a competitively organised congregation, which detracts them from the unique ethical nature of the church as a non-profit, and threaten the mission as well. It is a form of modernisation in Pentecostalism juxtaposition of spiritual behaviour with a mission of social concern; wealth, fame and profit”.

Ethics 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 is therefore important that marketing efforts should point towards a lifestyle of thanksgiving, fervent prayers, intense worship and deep, regular, Bible study. It is also important that Christians should learn and conscious of some driving ethics such as Christian dress ethics, television, and movie-going ethics, online social media ethics, language ethics, employer-employee ethics, etc.

## 5. Recommendations

From the findings, recommendations are presented based on the relationship between marketing and the churches studied, the social issues, the church value proposition, and marketing tactics as follows:

- A deeper understanding of the marketing approach to the ministry of the church, especially in terms of the identity and corporate social responsibility of the church needs to be established.
- Marketing tactics should arise from a church’s philosophy – the 8<sup>th</sup> P.
- It is important for pastors and other religious leaders to understand differences and similarities between a non-profit organisation and profit organisation in order to differentiate between donations, tithes and offerings and profits from the church’s peripheral businesses.
- There should be sound administration in terms of running the church activities and social responsibilities, especially those pertaining to marketing activities. Poor administration can lead to “many in ministries” i.e. preachers, to money-making and at the same time, poor administration can lead to non-profit organisations becoming money-making organisations.
- Detailed research is required in the area of marketing to clearly show what are appropriate marketing tactics for the church, with specific emphasis on the philosophy that characterises the church?
- The church should clearly define programmes and operational procedures with regard 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.
- There should be government support for local churches; developmental programmes, training, education, and basic infrastructure may help solidify community-orientated marketing programmes for the church.

## 6. Conclusion

The dimensions of marketing as an enabler for churches to fulfill their social responsibility in a way, as noted, suggests that there is an unbalanced philosophy on what the Bible teaches about the church. This can be traced to a pragmatic orientation and the introduction of the business paradigm for ministry. The argument for the business paradigm is that if the local church is a business organisation, and if the local church wants to be a successful business, it must experience a growing share of its market area, and have an established business philosophy. Arguably, the pragmatic view of the church as a profit-based organisation is questionable, as it is built on an assumption of profit-making, and that profit can be attained through the use of marketing tactics. Gilley (2008, 6-7) proposes that ministry, in essence, has the same objective as marketing: to meet people's needs. However, the definition of "meet people's needs" in Christian ministry is different, because the goal of Christian ministry is to meet people's real needs by providing them with biblical solutions to their life circumstances. McCracken (2010, 1) supports this alternative definition by saying that if the church operates as 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 subject to scrutiny and which can generate further study is an understanding of what Christianity is and why it does or does not make a good "product". In this study, it has been established that the church's social responsibility must be subjected to markets for attention, acquisition, use, or consumption that might 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). In addition, there is a need for local churches and preachers to examine their personality and proffer integrity as many local congregations have been torn apart by preachers who lacked integrity. However, marketing may be a useful type with which to function if a church considers the claims to fulfill social responsibility, rather than marketing itself, its ambiguity and the incorporation of the business-like structure of the organisation.

## References

- Adebayo, R. O. 2015. *The use of Marketing Tactics by the Church in Fulfilling its Social Mandate in KwaZulu-Natal*. Ph.D. thesis submitted in fulfillment of the requirements of the degree of Doctor of Philosophy: Management Sciences (Marketing), Durban University of Technology, Durban, South Africa,
- Angheluta, A. V. A. Strambu-Dima, and R. Zaharia. 2009. "Church Marketing – Concept and Utility". *Journal for the Study of Religions and Ideologies* 8 (22): 171-197.

Brady, E., J. Brace-Govan, L. Brennan, and J. Conduit. 2011. "Market Orientation and Marketing in Non-Profit Organisations. Indications for Fundraising from Victoria". *International Journal of Nonprofit and Voluntary Sector Marketing* 16 (1): 84-98.

Bruce, B. 2010. "What is Cause Marketing? Building Partnerships for Greater Goods". Available at: <http://www.bruceburtch.com/about.htm> (Accessed 14 August 2018.)

Conrad, B. 2008. *Church marketing: Promoting the Church using Modern Methods*. A senior thesis submitted in partial fulfilment of the requirements for graduation in the honours program, Liberty University, Lynchburg, Virginia, USA.

Dolnicar, S., H. Irvine, and K. Lazarevski. 2008. "Mission or Money? Competitive Challenges Facing Public Sector Non-Profit Organizations in an Institutionalized Environment". *International Journal of Non-profit and Voluntary Sector Marketing* (13): 102-129.

Dolnicar, S. and K. Lazarevski. 2009. "Marketing in Non-Profit Organizations: An International Perspective". *International Marketing Review* 26 (3): 275-291.

Dube, B. and H. V. Molise. 2018. "The Church and its Contributions to the Struggle to Liberate the Free State Province". *Journal for Contemporary History* 43 (1): 160-177.

Duncan, G. A. 2002. "A Place in the Sun: The Role of the Church in Moral Renewal and Social Transformation". *Verbum ET Ecclesia JRG* 23 (2): 333-342.

Du Plooy, G. M. 2009. *Communication Research: Techniques, Methods, and Applications*. 2nd ed. Cape Town: Juta & Co, Ltd.

Emedi, P-G.I. 2010. *The Local Church as an Agent of Social Transformation in a Poor Community: A Practical and Methodical Approach*. Master's dissertation, University of Pretoria, Pretoria, South Africa.

Fuat Firat A. F. and N. Dholakia. 2006. "Theoretical and Philosophical Implications of Postmodern Debates: Some Challenges to Modern Marketing". *Marketing Theory* 6 (2): 123-162.

Gilley, G. E. 2008. *The Market-Driven Church: A Look Behind the Scenes*. Available at: <http://achristianhome.org/TheChurchToday/index.htm>. (Accessed on 20 January 2018.)

Haider, H. 2016. *Religious Leaders and the Prevention of Electoral Violence*. GSDRC Helpdesk Research Report 1366. Birmingham, UK: GSDRC, University of Birmingham.

Kar, A. 2010. *The 7P's of Services Marketing*. Available at: <http://business-fundas.com/2010/the-7-ps-of-services-marketing/>. (Accessed on 23 June 2017.)

Koren, J. 2012. *Vision, Mission, Goals and Objectives for the School Library Media Center*. Available at: <http://www.slideshare.net/joh5700/vision-mission-goals-and-objectives-for-the-school-library-media-center-presentation>. (Accessed on 02 December 2018.)

Kotler, P. and A.R. Andreasen. 2007. *Strategic Marketing for Non-Profit Organizations*. 7<sup>th</sup> ed. Upper Saddle River, NJ: Prentice Hall.

Kotler, P. and G.M. Armstrong. 2010. *Principles of Marketing*. 13<sup>th</sup> ed. Upper Saddle River, NJ: Pearson Prentice Hall.

Kotler, P. and G.M. Armstrong. 2012. *Principles of Marketing*. 14<sup>th</sup> ed. Essex, UK: Pearson Education Ltd.

Kotler, P. and G.M. Armstrong. 2018. *Principles of Marketing*. 17<sup>th</sup> ed. Essex: UK: Pearson Education Ltd.

Kotler, P. and K.L. Keller. 2012. *Marketing Management*. 14<sup>th</sup> ed. Upper Saddle River, NJ: Pearson Prentice Hall.

Lamb, C.W., J.F. Hair and C. McDaniel. 2013. *MKTG6*. South Western, Cengage Learning.

London, H.B. 2015. *Ethics and Ministry – Living Above Reproach*. Available at: [http://enrichmentjournal.ag.org/200404/200404\\_022\\_london.cfm](http://enrichmentjournal.ag.org/200404/200404_022_london.cfm). (Accessed on 08 February 2017.)

Lundie, R., D. Hancox and S. Farrell. 2018. *The Church's Role in Supporting Human Development in the First Thousand Days of Life*. Cape Town: Common Good.

Macchia, S.A. 2015. *Developing a Strategic Plan for your Church*. Available at: <http://www.buildingchurchleaders.com/article/2004/070204a.htm/?> (Accessed on 08 February 2018.)

Macedo, I.M. and J.C. Pinho. 2006. "The Relationship between Resource Dependence and Market Orientation: The Specific Case of Non-Profit Organisations". *European Journal of Marketing* 40, 5/6: 533-553.

Maseno, L. 2017. "The Glory is Here! Faith Brands and Rituals of Self-Affirmation for Social Responsibility in Kenya". *Alternation Special Edition* (19): 252-267.

Megan, P. 2013. *Convenience samples: What they are, and what they should (and should not) be used for (Online)*. Available at: <https://hrdag.org/convenience-samples-what-they-are/>. (Accessed on 10 September 2018.)

McCabe, M. 2012. *The Role of the Church in Civil Society: Some Theological Orientations*. Available at: <https://www.consolata.org/new/index.php/mission/missioneoggiarchi/6364-the-role-of-the-church-in-civil-society-some-theological-orientations>. (Accessed on 10 September 2018.)



Mcleod, J.D. and J.L Lively. 2003. "Social Structure and Personality". In: Delamater, J (ed.): *Handbook of Social Psychology*. New York, NY: Kluwer Academic/Plenum Publishers.

Mirvis, P., B. Googins, and S. Kinnicutt. 2010. "Vision, Mission, Values: Guideposts to Sustainability". *Organisational Dynamics* (39): 316-324.

Ngouapegne, C.N.M., and E. Chinomona. 2018. "The Influence of Buyer-Supplier Trust and Buyer-Supplier Commitment on Supply Chain Relationship Longevity in The Food Retail Industry in Gauteng province". *Journal of Contemporary Management* 15 (1): 198-223.

Pillay, J. 2017. "The Church as a Transformation and Change Agent", *HTS Teologiese Studies/Theological Studies* 73 (3): 43-52.

Rebekah, 2011. *Elements of a Strong Brand: Vision, Mission, Values and Personality*. Available at: <http://www.simplifythis.com/blog/small-business/elements-of-a-strong-brand-vision-mission-values-and-personality/>. (Accessed on 14 November 2018.)

Ronald, S. 2008. *From Marketing Vision to Enterprise Mission*. Available at: <http://www.ft.com/cms/s/0/8f1aaf90-938a-11dd-9a63>. (Accessed on 04 January 2018.)

Rossi, A. 2001. "Domains and Dimensions of Social Responsibility: A Sociodemographic Profile". In Rossi, A. (ed.): *Caring and Doing for Others: Social Responsibility in the Domains of Family, Work, and the Community*. Chicago: The University of Chicago Press: 97-134.

Slick, M. 2012. *What is the Purpose of the Church?* Available at: <https://carm.org/what-purpose-Church>. (Accessed on 04 December 2018.)

Smith, B. 2008. *Defining social marketing* (online). Sage Publications. Available: [http://www.sagepub.com/upm-data/43373\\_1.pdf](http://www.sagepub.com/upm-data/43373_1.pdf) (Accessed 10 December 2018).

Van Der Merwe, M.C., A.F. Grobler., A. Strasheim, and L. Orton. 2013. 'Getting Young Adults back to Church: A Marketing Approach'. *HTS Teologiese Studies/Theological Studies* 69, 2: 13- 36.

Van Riken, C.P. 1999. "The Church's Role in Social Justice". *Calvin Theological Journal*. CTJ (34): 198-202.

Weisman, M. 2012. *Why you need Passion to be a Strong Marketer*. Available at: <https://www.likeable.com/blog/2012/why-you-need-passion-to-be-a-strong-marketer/> (Accessed on 10 April 2017.).