



Attitudes Towards Church Retailing in Cape Town, South Africa

Nqobile Bundwini

Student Number: BNDNQQ001

Submitted in fulfilment towards the completion of a Masters of Commerce Degree

Specialising in Marketing

University of Cape Town

Supervisor: J. Lappeman

Date of submission: 12 August 2015

The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

PLAGIARISM DECLARATION

1. I certify that I have read and understand the Commerce Faculty Ethics in Research Policy.

<http://www.commerce.uct.ac.za/Pages/ComFac-Download>

2. I certify that I have read the General Rules and Policies Handbook (Handbook 3) regarding Student Rules of Academic Conduct: RCS1.1 to RCS3.2 and Rules Relating to examinations G20.1 to G22.2.

3. I certify that I have read and understand the document, "Avoiding Plagiarism: A Guide for students".

4. This work has not been previously submitted in whole, or in part, for the award of any degree in this or any other university. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works of other people has been attributed, and has been cited and referenced.

5. I authorise the University of Cape Town to reproduce for the purpose of research either the whole or any portion of contents in any manner whatsoever.

| | |
|----------------------|--|
| Student number | BNDNQO001 |
| Student name | Nqobile Bundwini |
| Signature of student | <div style="border: 1px solid black; padding: 5px; display: inline-block;">Signed by candidate</div> |
| Date | 12 August 2016 |

ABSTRACT

Religion and commerce are two concepts which give rise to divergent views when associated with each other. Nevertheless, churches are increasingly making use of commercial methods such as marketing and retailing for a vast array of purposes including fundraising, connecting with their congregation and keeping abreast of social, technological and economical changes. As such, the Christian retail industry is a booming industry which cannot be ignored. It is common practice for businesses to investigate various aspects of their target consumers in order to align their efforts to meet the consumers' needs. Likewise, it is necessary that churches that engage in retailing conduct a thorough analysis of their target market. Furthermore, church retailers should consider the peculiar nature of their consumers, which may be influenced not only by their short-term, product-based needs but by their long-term, spiritual needs as well. This research is important as individuals who view the retailing of certain products by churches negatively are unlikely to purchase from church retailers, and may even be unlikely to consider attending the churches that retail those products. In addition, this research will provide church retailers with insight into their consumers, enabling them to structure their retailing efforts more effectively. This study investigates the attitudes of church members toward church retailing, as well as attitudes towards various types of church retail products. A series of 26 in-depth interviews were conducted for this study, resulting in each individual expressing antithetical attitudes towards the broad concept of church retailing, with more distinct positive and negative attitudes emerging following further enquiry about particular product types. Generally, attitudes were more positive towards products perceived to be more authentic with regards to the religious mission of the church, and more negative toward products they perceive to stray from it. Furthermore, attitudes towards church retailing were influenced by what individuals perceive to be the churches' reasons for retailing, as well as the individuals or communities benefiting from the proceeds thereof. The principle inference emerging from this study is that the attitudes of church retail consumers are essential as they largely influence their likelihood to purchase and, in turn, the success of church retailers.

Keywords: *church retailing, church retail products, religious consumers, attitudes*

ACKNOWLEDGEMENTS

“Life’s most persistent and urgent question is, what are you doing for others?”

- *Martin Luther King*

Throughout this long journey, the only reason I made it through every little step was because of what you all did for me:

My Creator for giving me the ability, intelligence, peace and strength.

My supervisor, James Lappeman, for believing in this study more than me, and for the sound judgement and skills he shared with me.

My parents, for equipping me with the tools I needed to push forward, both academically and in life.

Katiso Mashilo, for walking this entire journey with me, whipping me into shape and reminding me of what I am capable of.

Gitta Mangale, for giving my study your all and for allowing me to pick your incredible brain.

All my friends and family for your ears, your support, and for celebrating this achievement with me.

TABLE OF CONTENTS

| | |
|---|----|
| CHAPTER 1: INTRODUCTION AND BACKGROUND | 8 |
| 1.1. INTRODUCTION | 8 |
| 1.2. PROBLEM STATEMENT AND OBJECTIVES | 9 |
| 1.2.1. Primary research objective 1 | 10 |
| 1.2.2. Primary research objective 2 | 11 |
| 1.3. DEFINITIONS OF KEY CONCEPTS | 13 |
| 1.4. SIGNIFICANCE OF THE STUDY | 13 |
| 1.5. RESEARCH DESIGN AND METHODOLOGY | 14 |
| 1.6. STRUCTURE OF THE DISSERTATION | 14 |
| 1.7. CHAPTER SUMMARY | 16 |
| CHAPTER 2: CHURCH MARKETING AND CHURCH RETAILING | 17 |
| 2.1. INTRODUCTION | 17 |
| 2.1.1. Defining marketing and church marketing | 17 |
| 2.2. CHURCH MARKETING MIX | 19 |
| 2.2.1. Price | 20 |
| 2.2.2. Place | 21 |
| 2.2.3. Promotion | 22 |
| 2.2.4. Product | 22 |
| 2.3. THE RISE IN CHURCH MARKETING | 23 |
| 2.3.1. Reasons for declining church attendance | 24 |
| 2.4. ATTITUDES TOWARDS CHURCH MARKETING | 27 |
| 2.4.1. Negative attitudes towards church marketing | 27 |
| 2.4.2. Positive attitudes towards church marketing | 29 |
| 2.4.3. The middle ground | 31 |
| 2.5. THE EVOLUTION OF MARKETING | 31 |
| 2.6. THE EVOLUTION OF CHURCH MARKETING | 33 |
| 2.6.1. Mobile applications | 35 |
| 2.7. CHURCH RETAILING | 36 |
| 2.7.1. The church retail product | 36 |
| 2.7.2. The role of the product range | 37 |
| 2.7.3. The church as a specialty retailer | 37 |
| 2.7.4. Communicating the product offer | 38 |
| 2.7.5. Religious consumer culture | 39 |
| 2.8. CHAPTER SUMMARY | 39 |
| CHAPTER 3: CONSUMER BEHAVIOUR AND ATTITUDES | 40 |
| 3.1. INTRODUCTION | 40 |
| 3.2. CONSUMER MOTIVES | 40 |

| | |
|--|-----------|
| 3.2.1. Personal motives | 41 |
| 3.2.2. Social motives | 41 |
| 3.3. CONSUMER BUYING PROCESS | 41 |
| 3.4. PRODUCT VALUE | 43 |
| 3.4.1. Functional values | 43 |
| 3.4.2. Symbolic values | 43 |
| 3.5. FACTORS INFLUENCING CONSUMER DECISIONS | 43 |
| 3.5.1. Internal variables | 44 |
| 3.5.2. External variables | 44 |
| 3.6. CONSUMER ATTITUDES | 45 |
| 3.6.1. Definition of attitudes | 46 |
| 3.6.2. The tri-component attitude model | 46 |
| 3.7. CHAPTER SUMMARY | 50 |
| CHAPTER 4: METHODOLOGY | 51 |
| 4.1. INTRODUCTION | 51 |
| 4.2. QUALITATIVE DESCRIPTIVE RESEARCH | 51 |
| 4.3. SAMPLING | 53 |
| 4.3.1. Sample context and justification | 53 |
| 4.3.2. Sample size | 54 |
| 4.3.3. Sample description | 55 |
| 4.4. DATA COLLECTION | 57 |
| 4.4.1. Discussion guide | 58 |
| 4.4.2. Pilot | 60 |
| 4.5. ANALYSIS | 60 |
| 4.6. CHAPTER SUMMARY | 61 |
| CHAPTER 5: RESEARCH FINDINGS | 63 |
| 5.1. INTRODUCTION | 63 |
| 5.2. DISCUSSION OF RESEARCH FINDINGS | 63 |
| 5.2.1. Cognitive component | 63 |
| 5.2.2. Affective component | 75 |
| 5.2.3. Conative component | 81 |
| 5.3. PRODUCTS OF HIGH VALUE VS PRODUCTS OF LOW VALUE | 86 |
| 5.4. CHAPTER SUMMARY | 87 |
| CHAPTER 6: CONCLUSIONS | 88 |
| 6.1. INTRODUCTION | 88 |
| 6.2. REITERATION OF RESEARCH OBJECTIVES | 88 |
| 6.3. INSIGHTS AND MANAGERIAL IMPLICATIONS | 89 |
| 6.4. LIMITATIONS OF THE STUDY | 94 |
| 6.5. RECOMMENDATIONS FOR FUTURE RESEARCH | 95 |
| 6.6. CHAPTER SUMMARY | 96 |
| LIST OF REFERENCES | 97 |

LIST OF APPENDICES

| | |
|--|-----|
| APPENDIX A: CHURCH MARKETING BILLBOARDS..... | 108 |
| APPENDIX B: DISCUSSION GUIDE..... | 109 |
| APPENDIX C: CHURCH RETAIL PRODUCT LIST..... | 112 |

LIST OF TABLES

| | |
|--|----|
| TABLE 2.1: DEFINITIONS OF MARKETING..... | 17 |
| TABLE 2.2: DEFINITIONS OF CHURCH MARKETING..... | 18 |
| TABLE 2.3: EVOLUTION OF CHURCH ORIENTATION | 34 |
| TABLE 4.1: SAMPLE DESCRIPTION..... | 55 |
| TABLE 5.1: CHURCH RETAIL PRODUCT VALUE..... | 86 |

LIST OF FIGURES

| | |
|---|----|
| FIGURE 2.1: THE 4 P'S OF CHURCH MARKETING..... | 19 |
| FIGURE 2.2: THE EVOLUTION OF MARKETING | 31 |
| FIGURE 3.1: CONSUMER BUYING PROCESS..... | 42 |
| FIGURE 3.2: TRI-COMPONENT ATTITUDE MODEL | 49 |
| FIGURE 6.1: RELIGIOUS CONSUMERS' TRI-COMPONENT ATTITUDE MODEL..... | 92 |

CHAPTER 1

INTRODUCTION AND BACKGROUND

1.1. INTRODUCTION

Separating religion from the social and economic matrix in which it is embedded is often difficult (Shepherd, 2004). It can be argued that religion impacts society, and society impacts religion in a cyclical relationship. Belief in religious doctrines are thought to contribute to economic performance by way of affecting individuals' characteristics such as motivation, work ethic, and thrift (McCleary & Barro, 2006). Furthermore, religious associations can be a result of economic conditions (Weber, 2005).

As churches face decreasing financial support, a number of them make use of alternative strategies, such as retailing, to raise funds and to augment their congregations (Ford & Mottner, 2002). It is a widely held belief that the consumer is the main focus of all retailing decisions (Cox & Brittain, 2004). It is therefore prudent for church retailers, much like their traditional counterparts, to conduct a thorough analysis of their target market. The insights that would arise from such an analysis have the potential to increase church retailers' understanding of their target market's needs, preferences and behaviours and, in turn, enable them to refine their retail decisions accordingly.

Consumers' attitudes are an aspect of their behaviour that tend to directly influence their intention to purchase particular products (Terblanche, 2002), and are thus likely to have an impact on the success of retailing. Thus, the gravity of consumer attitudes was considered in formulating the research objectives of this study.

This study aims to contribute to the body of research concerned with retailing in a religious setting. Although there has been a proliferation of research regarding this phenomenon, it is largely limited (Mathras, Cohen, Mandel, & Mick, 2016), particularly in a South African context. Furthermore, existing research on the topic of

the relationship between religion and consumer behaviour largely addresses the concept from the religious organisation's perspective (Nardella, 2014; Kotler, Wrenn & Rath, 2010; Parr, 2010; Kuzma, Kuzma & Kuzma, 2009; Shepherd, 2004; Ford & Mottner, 2002), rather than the consumer's perspective. Consequently, the research objectives of this study were formulated in an attempt to fill the lacuna. The primary objectives of this study, outlined in more depth later in this chapter, were to explore the attitudes of church members towards the concept of church retailing and to explore the attitudes of church members towards various types of church retail products.

The remainder of this chapter commences with an overview of the problem statement and a discussion of the primary and secondary objectives of the study. Definitions of key concepts to be used throughout the study are subsequently discussed, followed by a brief discussion of the research design and methodology employed during the research process. The chapter concludes with a description of the structure of the dissertation.

1.2. PROBLEM STATEMENT AND OBJECTIVES

Due to its significant impact on retailing success, consumer behaviour as a construct in marketing research has been researched extensively (Goodhope, 2013; Jansson-Boyd, 2010; Cox & Brittain, 2004; Varley & Rafiq, 2004; Freathy, 2003; Terblanche, 2002). Furthermore, consumer attitudes are a subset of consumer behaviour that are acknowledged to have an impact on their purchasing behaviour and, in turn, the success of business ventures (Chan & Cui, 2002). Solomon, Russell-Bennett and Previte (2013) propose that consumers' attitudes have a direct influence on whether or not they purchase certain products.

Mathras *et al* (2016) acknowledge that while consumer researchers' interest in the topic of religion has increased significantly in the last two decades, research concerning the relationship between religion and consumer behaviour remains sparse. Furthermore, while research regarding consumer attitudes in a traditional

retailing context has received significant attention, research with regards to consumer behaviour within a church retail setting is limited.

Research regarding consumer attitudes assists in the survival of traditional retailers and, as such, research regarding the attitudes of church members may possibly address issues regarding the growth and survival of church retail enterprises. This observation led to the formulation of this study's research objectives, outlined in the next subsection (1.2.1).

The theoretical framework used to measure attitudes in this study was the tri-component attitude model; a tool widely used to measure consumer attitudes in marketing research (White & Scandale, 2016). The model demonstrates that consumer attitudes are formed through the interaction of three components, namely the cognitive, affective and conative components (Yuan, Morrison & Cai, 2008). The cognitive component refers to the beliefs and knowledge that an individual has regarding a particular subject, the affective component refers to the emotions the individual feels about the subject, and the conative components which refer to the behaviour of the individual towards the subject as a result of the cognitive and affective components (McLeod, 2014).

Consequently, the research objectives of this study, set out to guide the research process, were as follows:

1.2.1. Primary research objective 1

To investigate the attitudes of church members towards the concept of church retailing.

In order to present the attitudes based on the tri-component attitude model, the aim was to achieve the first primary objective by means of the below secondary objectives:

- (1) To discover the beliefs and knowledge that church members have regarding the concept of church retailing. These findings would address the cognitive component of the tri-component attitude model.
- (2) To discover the emotions and feelings that church members have towards the concept of church retailing. These findings would address the affective component of the tri-component attitude model.
- (3) To discover the behaviours of church members as a result of their beliefs and emotions towards the concept of church retailing. These findings would address the conative component of the tri-component attitude model.

1.2.2. Primary research objective 2

To discover the attitudes of church members towards various types of church retail products.

Similar to the first primary objective, the aim was to achieve the second primary objective by means of the below secondary objectives:

- (1) To discover the beliefs and knowledge that church members have about various types of church retail products, which would address the cognitive component of their attitudes.
- (2) To discover the emotions and feelings that church members have towards various types of church retail products, which would address the affective component of their attitudes.
- (3) To discover the behaviours of church members as a result of their beliefs and emotions towards various types of church retail products, which would address the conative component of their attitudes.

The objectives of this study thus infer two matters: that a religious consumer's attitudes towards church retailing may differ from their attitudes towards traditional retailing; and that their attitudes towards various types of church retail products may vary. These inferences are based on the below views:

- Religion is believed to be a sensitive and sacred subject, and traditional business is perceived to be centered around profit and monetary exchange (Angheluta, Strambu-Dima & Zaharia, 2009). Thus, the merging of the two concepts are likely to give rise to varying attitudes, as well as attitudes that differ from those towards traditional retailing.
- Faith is arguably the greatest source of meaning in the lives of numerous individuals (Shepherd, 2004) and products associated with faith may serve to demonstrate intangible constructs that are considered sacred in a religious sense (Aacker & Biel, 2009). Thus, as church retail products are provided in a faith-related setting, it is possible that religious consumers may assign different values to church retail products than those they assign to traditional retail products.
- Religious leaders are significantly influential in their communities for numerous reasons, including their prowess of long-standing religious traditions and doctrine, and their ability to persuade their audiences to espouse certain actions (Anshel & Smith, 2014). In a church retail context, the providers of the products are likely to be the church leaders, or to be closely associated with the church leaders. Thus, their influence may extend into religious consumer's purchasing behaviour, more so than in a traditional retail setting.
- The authenticity of products is believed to be of significance to consumers in a religious marketing context, and authenticity has been shown to represent the extent to which the products sold are connected to the church's mission and activities (Ford & Mottner, 2002). Thus, attitudes towards church retail products that are perceived to be authentic are expected to be more favourable than the attitudes towards those perceived to be unauthentic.
- Consumer decision making is not only driven by functional needs, but also by the fact that the shopping experience has the potential to satisfy certain immaterial needs (Friese, 2000). Thus, in a church retail setting, religious consumers may be seeking satisfaction for their short-term, product needs while simultaneously considering their long-term, spiritual or religious needs.

Therefore, rather than applying the established theory of consumer attitudes in a traditional retail setting to those in a church retail setting, this study suggests that the potential disparities between the two consumer types be noted. Thus, it may be beneficial for religious consumers to be analysed within their own, peculiar context.

1.3. DEFINITIONS OF KEY CONCEPTS

Two concepts used throughout this study are 'church retail' and 'religious consumer'. The definitions of these concepts are as follows:

Church retail: Church is defined as "a building designed for public forms of worship, especially Christian worship" (Collins Dictionary, 2016). Retail is defined as "the sale of goods individually or in small quantities to consumers" (Collins Dictionary, 2016). For the purposes of this study, the two definitions are combined and church retail is defined as "the sale of goods to consumers by Christian worship centres".

Religious consumer: Usunier & Stolz (2016) define a "religious consumer society" as "a society in which religious organisations see themselves as offering products or services on a market, while individuals see themselves as consumers choosing these products and services". For the purposes of this study, the definition of religious consumer is derived from this definition, and the type of religious organisations that are the focus of this study are church retailers. Therefore, for the purposes of this study, a religious consumer is defined as "the consumer to which church retailers offer their products and services".

1.4. SIGNIFICANCE OF THE STUDY

The Christian retail market has shown exponential growth in various markets during the last couple of decades (Nelson, 2014; Debelek, 2011; Einstein, 2008). Thus, it is a segment of retailing that may be difficult to ignore. According to Cox & Brittain (2004), the essence of retailing is to provide products that satisfy the specific needs of consumers. Therefore, the knowledge of religious consumer needs, preferences and motives may prove to be beneficial to the entities which target them. Such research within a church retail context is limited in the wide scope of academia, and

more so in a South African context. This study may fill some of the gaps in knowledge in this regard, which may contribute to an enhanced understanding of the religious consumer, and enable church retailers to tailor their retailing efforts more effectively. Furthermore, this study may serve as a base for further research with regards to retailing in a religious context.

1.5. RESEARCH DESIGN AND METHODOLOGY

This study was qualitative and descriptive in nature, and 26 in-depth interviews were conducted as a means of data collection. Previous studies involving a qualitative investigation into consumer attitudes towards products by means of in-depth interviews, as well as the concept of theoretical saturation, were considered in determining the sample size of the study. The participants of the study were members of Christian churches in Cape Town, selected by means of a combination of judgement sampling and snowball sampling. The interviews were facilitated by the researcher with the use of a discussion guide, containing open-ended questions used to direct the discussion in order to address the research objectives. The interviews were conducted face-to-face, recorded and transcribed to allow for data analysis. The data was analysed using the process of thematic analysis by means of manual coding. The themes identified from the analysis were categorised and presented according to the tri-component attitude model. The above is further discussed in chapter 4 of this study, which discusses the methodology employed in detail.

1.6. STRUCTURE OF THE DISSERTATION

This section provides a brief overview of each chapter presented in this dissertation.

Chapter 1: Introduction and background

This chapter provides an introduction to the study by discussing the background of the research, as well as the problem statement and the research objectives. Definitions of key concepts are then presented and the significance of the study is

discussed, followed by a brief overview of the methodology employed during the research process. The chapter concludes with the layout of the dissertation.

Chapter 2: Church marketing and church retailing

This chapter provides a theoretical discussion on the concept of marketing and its evolution and simultaneously applies the discussion to churches. Furthermore, it will discuss various aspects of retail and the retail product as applied to church retailers.

Chapter 3: Consumer behaviour and attitudes

This chapter provides a review of literature regarding consumer behaviour. The consumer buying process, product values and the influencing factors of consumer behaviour are discussed. Focus is then placed on a theoretical discussion of consumer attitudes and the tri-component attitude model, which serves as the theoretical framework for this study.

Chapter 4: Methodology

This chapter provides a detailed description of the research design and methodologies employed in order to address the research objectives of the study. This discussion includes the sampling methods, the data collection and analysis methods used during the research process.

Chapter 5: Research findings

This chapter reports the major findings of the study. The major themes regarding the participants' knowledge and beliefs, feelings and emotions, and actions and behaviours in a church retailing context are discussed in detail, as applied to the tri-component attitude model.

Chapter 6: Conclusions

This chapter provides a further discussion of the main findings, along with associated managerial implications. The study concludes by discussing the limitations of the study, and providing a number of recommendations for future research.

1.7. CHAPTER SUMMARY

This chapter presented an overview of the study. A brief background of the study was provided and the study's research objectives were discussed, followed by definitions of the key concepts used throughout the study. A discussion of the significance of the study was then presented, followed by a brief discussion of the research methodology. The chapter concluded with an overview of the structure of the dissertation. The next chapter introduces the theoretical component of the study, providing a literature review of church marketing and church retailing.

CHAPTER 2

CHURCH MARKETING AND CHURCH RETAILING

2.1. INTRODUCTION

It is becoming increasingly common for churches to make use of commercial activities for various reasons (Brunn, 2015). This chapter provides a discussion of the concept of marketing and its evolution. The chapter simultaneously applies the theoretical discussion to churches. Furthermore, a discussion of the various aspects of retail and the retail product in a church setting is provided.

2.1.1. Defining marketing and church marketing

In order to further discuss the venturing of churches into retailing, a rudimentary discussion of the broader concept of marketing is necessary. A few definitions of marketing are presented in the table below:

Table 2.1: Definitions of marketing

| Definition | Source |
|--|-------------------------------|
| The provision of goods or services to meet customer or consumer needs. | Collins Dictionary, 2016 |
| The action or business of promoting and selling products or services, including market research and advertising. | Oxford University Press, 2016 |

| Definition | Source |
|---|---------------------------|
| The management process through which goods and services move from concept to the customer. It includes the coordination of four elements called the 4 P's of marketing. | Business Dictionary, 2016 |

Churches employ marketing techniques, including retailing, to reach out to and satisfy the needs of their target markets (Kuzma, Kuzma & Kuzma, 2009). It is a rational suggestion that churches adapt conventional marketing techniques to be more suited to the specifics of a religious setting (Angheluta, Strambu-Dima & Zaharia, 2009). Various researchers who have explored the concept of church marketing have offered differing definitions thereof, as presented in the below table:

Table 2.2: Definitions of church marketing

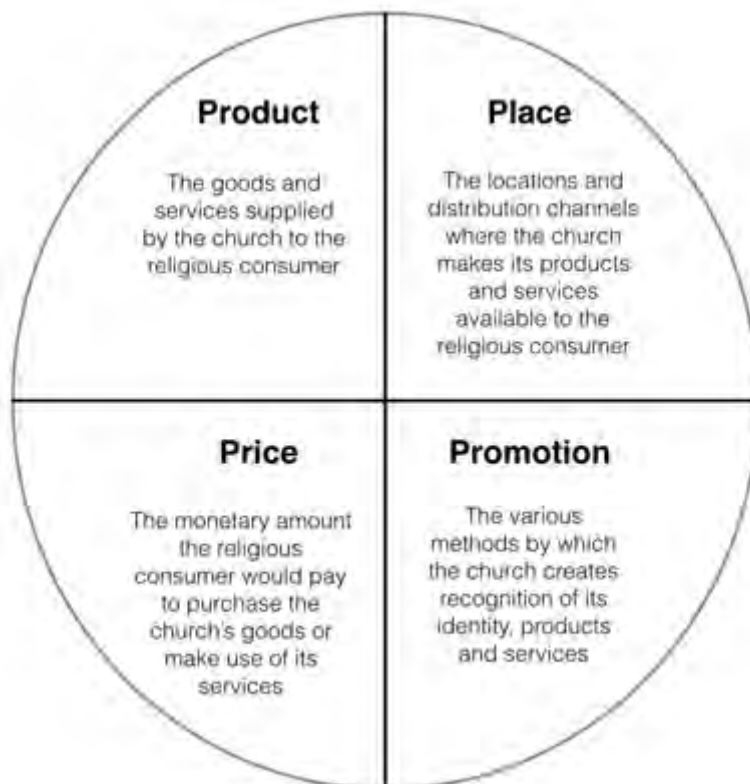
| Definition | Source |
|---|---|
| Analysis, planning and management of the voluntary exchange between a religious organisation and its constituents, with the aim of satisfying the needs of both parties. | Stevens, Loudon, Wrenn, & Cole, 2012 |
| A process destined to build the response capacity of a religious organisation towards the numerous groups whose needs must be satisfied in order to achieve success in its efforts. | Shawchuck, Kotler, Wrenn and Rath, 2010 |
| Understanding, creating, communicating and delivering consumer related values coming from the part of a religious organisation. | Horne & McCauley, 1999 |

Marketing, at a basic level, involves the 4 P's of Marketing, also known as the marketing mix. A brief discussion of the marketing mix as applied to a church retail setting is provided below.

2.2. THE CHURCH MARKETING MIX

Principally associated with the 4 P's of marketing, the marketing mix is about the putting the right product or service, or a combination thereof, in the right place, at the right time and at the right price (Kubicki, 2015). The figure below depicts the marketing mix in graphic form, which has been applied to churches for the purposes of this study.

Figure 2.1: The 4 P's of church marketing



Adapted from: Kubicki, M. 2015. *The Marketing Mix*.

Churches that aim to provide their goods and services to their target market are likely to make some of their key decisions based on these four important elements of marketing, further discussed below in the context of church marketing.

2.2.1. Price

Organisations aim to sell their products and services at prices that their consumer is willing to pay for the perceived value of the product, and simultaneously make sufficient profit to ensure their commercial survival. Price is the only element of the marketing mix that will directly affect the profit, and therefore the survival, of a church's commercial ventures (Terblanche, 2002). Pricing is also a pivotal part of a church retailer's business decisions, as it represents the value that religious consumers see in the product or service, and is thus a base upon which churches can conduct a thorough analysis of their product and target market.

Arguably, the pricing decision may be even more difficult for churches than for their commercial counterparts. According to Willis (1999), finances are an exceedingly sensitive topic for churches, and their leaders and members are typically embarrassed to talk about financial matters. Marketing is a concept that the general public associates with the business world and with monetary exchange and religion is mainly focused on spiritual values; thus it may be difficult to imagine that business and religion may be supportive of each other (Angheluta, Strambu-Dima & Zaharia, 2009). Churches are typically expected to be giving and generous to the community they serve, and vice versa (Mcfadden, 2005). The characteristic of generosity may pose a challenge for church retailers in justifying the prices at which they sell their products.

Pricing is therefore an element to which churches ought to give significant and meaningful research and consideration, in order to avoid potentially offending their members or tarnishing their image as a religious, generous entity as opposed to a purely commercial one.

2.2.2. Place

One of the most recognisable maxims in the business field is that the three most important criteria for success in retailing are location, location, location (Terblanche, 2002). Selecting a suitable location is pivotal to the success of retailing in particular as it creates value in terms of convenience to the customer and is a decision that, if not chosen correctly, can be considerably difficult to rectify (Cox & Brittain, 2004).

There are a number of factors that retailers should take into consideration when making location decisions including cost, growth potential, competitive hazard and compatibility (Terblanche, 2002). For the purposes of this study, most relevant are consumer-related factors, such as the convenience and attractiveness of the location. With regards to the aim of this study, it is important to briefly discuss religious consumers' perceptions of the authenticity of church retailers and their products, as well as the effect a church retailer's location may have on the perceived authenticity of their products. Studies have shown that the location at which a religious organisation sells their products has a significant impact on how authentic religious consumers perceive the goods to be, as well as how likely they are to purchase the products (Shepherd, 2004).

Most church retailers, in order to maintain their authenticity, sell their products at the same location at which the church is based. According to Ford & Mottner (2002), the closer the proximity of a religious retailer's merchandise to a religious site, the more desirable their products will be to their consumers. Gerdeman (2012), in referring to commercial organisations, states that what works in one location may not work in another. If applied in a church retailing context, this could suggest that a church retailer may maintain a certain level of sales at their home base that they would likely not match had their retail shop been located in an area geographically separated from where the religious activities take place.

2.2.3. Promotion

Churches have increasingly been making use of methods of promotion, typically used by commercial organisations, to create awareness about their service offerings, as well as their retail offerings. In addition, the late nineteenth century has seen an introduction of specialist marketing companies that exist mainly to assist churches attract larger congregations using promotional methods.

The various methods of promotion churches make use of include mass communications using tools such as billboards, mass leafleting, and television advertisements (see Appendix A). One-to-one communications such as letter mail, e-mail, and SMS are also used. Additionally, the twentieth century has shown an increase in various online methods to stimulate religious promotional activities such as online forums that discuss various ways of reaching religious consumers.

Hendricks (2015) discusses how to use Twitter productively as a church communications medium, while Peters (2011) offers a guide for churches to use Facebook effectively. Stetzer (2014), among other church marketing proponents, uses a blog to educate churches about using social media as a means to promote their offerings. The use of promotions by religious organisations is discussed in further detail in the following chapter on the concept of the religious consumer.

2.2.4. Product

For the purposes of this study, the most relevant of the marketing mix elements is the product choice. The product choice is essential to the survival of any organisation, as it is the reason a customer visits the retailer, as well as what generates income (Cox & Brittain, 2004). It is crucial that the product offering of a retailer satisfies the needs and preferences of the consumer, as the other elements of the marketing mix will not make up for it if it does not (Terblanche, 2002).

Religious retailers should consider not only matching the needs of their customers, but the message that their choice of merchandise conveys to their target market as well. Most retailers in the non-profit sector are restricted to stocking items that relate to their mission (Ford & Mottner, 2002). This suggests that the choice of products that a church retailer stocks would be viewed in a more positive light if they are spiritually enriching in nature. Product decisions could thus be more multi-faceted than they are for commercial retailers. As religious retailers consider their choice of merchandise, they have to strive to maintain their product differentiation from the secular and preserve their impression of being deeply spiritual (Parr, 2010). Church retail product assortment is discussed in more detail further on in this chapter.

2.3. THE RISE IN CHURCH MARKETING

The use of marketing techniques by religious organisations has demonstrated a steady incline in the past few decades, and the interest in researching this phenomenon has grown along with it (Nardella, 2014). An increased amount of attention has been given to the subject of the application and effectiveness of marketing techniques by religious organisations.

Marketing techniques are not only carried out by Christian organisations, but by other religious groups as well. For instance, in Islam, this phenomenon is portrayed by the Halaal industry. This industry has released an increasingly diverse line of consumer offerings including products such as food and other perishables, pharmaceuticals and cosmetics as well as services such as banking, tourism and insurance (Nardella, 2014). Another example of how the concepts of religion and commerce have merged is also evident in some Asian religions. Hindu ritual paraphernalia such as flowers have formed part of some of the physical goods offered in certain countries as retail products (DeBernardi, 2008). There may be an increased scope for religious marketing in Islam and Hindu faiths as they require distinct daily religious practices which include the use of products such as prayer mats, halaal food, and religious attire. The requirements of these faiths increase their potential to trade in a commercial space.

Churches have increasingly made use of marketing activities, with principles drawn from both secular and religious organisations, seeing them as effective communication tools for outreach (Byrd, 2013; Au, 2000). The main reason for churches adopting marketing techniques is to grow the size of their congregations in order to survive and remain relevant in an ever-changing world, which has proven to be difficult due to a steady decline in church attendance, the reasons for which are discussed below.

2.3.1. Reasons for declining church attendance

Many churches are experiencing slowing or declining membership growth (Barnes & Lowry, 2012), and declining resources to support the organisation's ministries (Sorgi, 2013). Churches in the United States of America receive funding from sponsors such as the Centre for Faith-Based and the Community Initiative (Rodman, 2010) and South African churches from non-profit organisations such as the Charles Stewart Mott Foundation (Small and Rural Churches United, 2013). Despite this funding, churches continue to face monetary hardships (Odom, 2013). Furthermore, churches are faced with the challenge of raising the funds necessary to market themselves in an attempt to augment their congregations.

Although a paucity of funds is a pertinent reason for the slowed membership growth that churches experience, it is certainly not the sole cause. Comfortable lifestyles among the affluent, cynicism and boredom among the middle class and basic survival concerns among the disadvantaged can divert individuals from church attendance (Wrenn 1993). Brookshaw (2012) supports this view, noting that the reasons for decreased interest in church attendance include a belief that churches are unstimulating, as well as the fact that individuals live demanding and time-consuming lifestyles. Wrenn (1993) and McSwain (2014) provide various reasons that are most likely responsible for declining church attendance and therefore for the need for churches to employ marketing techniques.

Secularisation

The world becoming increasingly secular is a key reason for declining church attendance. Secularisation is defined as separating something from religious or spiritual connection and making it worldly or unspiritual (Higginbotham, 2009). An example of secularisation is the philosophical position of Marxism on religion which rules out the existence of any supernatural entity or anything that is 'outside' or 'above' nature (Woods, 2001). This theory insists that religious ideas are a distorted impression of reality and prevent full human development. In addition, Marxism dictates that human beings ought to take responsibility for their own lives and fate, and abandon their "imaginary communion with a non-material spirit world" (Woods, 2001). According to Prozesky (2009), the South African society is currently going through substantial secularisation.

Changing demographics

Changes in the demographical makeup of societies such as levels of income, unemployment rates and relocation to different parts of a country play a role in the declining membership of churches. In South Africa, particularly, there has been a growth in nontraditional groups, such as gays and lesbians, co-habitors, singles and childless couples, as well as a growing willingness of individuals to pioneer new areas which has led to them being apathetic towards conventions and traditions (Lesser, 2000).

Rising costs of church operations

Numerous churches have been candid about their difficulty in dealing with rising costs of church operations (Sorgi, 2013; Bagley, 2012; Sataline, 2008). Many of those churches are then unable to afford basic facilities, which in turn affects their ability to grow or maintain the size of their congregation.

Religious scandals and decreased trust in churches

A number of media publications on scandals involving religious leaders have led to an increase in cynicism among the general public. The year 1991 saw the ministry of televangelist Robert Tilton deteriorate after a news channel revealed that the church leaders disposed of letters containing prayer requests from the public, keeping only the money and valuables that accompanied them (Wilonsky, 2006). More recently,

an investigation into Catholic clerics revealed new records of their attempts to conceal paedophilic crimes committed by church leaders in the past (Thurston, 2013). In addition, many churches have been revealed to be involved in incidents of misappropriated funds and a lack of transparency regarding their spending patterns (Traywick, 2012; Fuddy, 2010; McGaughy, 2013). According to Miller (2013), research reveals that religious leaders are less trusted than various professionals, including medical staff, police officers, school teachers and engineers.

Privatisation of faith

According to a recent study conducted by the Pew Research Centre, 46 million people who were surveyed indicated that they are not interested in 'organised religion' (Glenn, 2013). Many Christians no longer believe that church attendance is important to their faith, and are of the opinion that a person can be a good Christian without being a church attendee. In the case of a person who privatizes their faith, their spiritual life becomes a private matter between themselves and their god or guru (Budrikis, 2005). This has affected the size of churches' congregations. This, in turn, affects their financial strength, as Kuzma, Kuzma & Kuzma (2009) posit: "Churches rely on donations and the fewer the members, the fewer the donations".

Rising competition among churches

Competition among churches is one of the most prevalent issues in the sphere of religion (White, 2011). Wrenn (1993) suggested that churches face numerous forms of competition, be it between secular activities (such as movies, sports and travel) and religious activities, between established religions and human potential offerings (such as humanism, materialism and the new age movement), or between local congregations and television ministries. Some contemporary writers agree with the notion that churches face such competition (Gruber & Hungerman, 2008; Stoltz, 2010). Stanley (2012) posits that some people view the religious environment as a free market economy, where churches compete for souls. According to Kuzma, Kuzma & Kuzma (2009), churches have altered elements of their original offering in order to attract larger crowds, such as designing churches to resemble entertainment auditoriums as opposed to traditional worship houses. Furthermore, Kuzma, Kuzma & Kuzma (2009) posit that churches now lack the traditional stained glass, crosses and bibles, as market research has shown that those symbols averted the people

they aim to attract. Growing competition has resulted in some churches reconsidering their offerings and taking on a new orientation: viewing their congregants as consumers with specific needs and themselves as the organisations that meet those needs.

2.4. ATTITUDES TOWARDS CHURCH MARKETING

Attitudes towards the adoption of marketing techniques in the religious sector differ considerably amongst church members, clergy, researchers and the general public. A number of researchers have expressed a support of the idea, and a number have expressed negative attitudes towards it. The rationale behind each stance is further discussed below.

2.4.1. Negative attitudes towards church marketing

There has been some criticism of both the marketing concept and marketing methods used in religious institutions (Shepherd, 2004). There are numerous reasons why marketing may be viewed negatively in the sphere of religion. Business and all matters related to it can have negative connotations, as business is usually concerned with 'the bottom line', and it is believed that little else is of the same level of importance. Some critics have dismissed the marketing of churches as evidence of how such churches are not religious enough (Kuzma, Kuzma & Kuzma, 2009). Marketing is a concept that is generally associated with business and financial exchange, and it may be difficult to accept and understand that marketing can be used to support religion (Angheluta, Strambu-Dima & Zaharia, 2009).

Kuzma, Kuzma and Kuzma (2009) explore the view that church leaders are not professionally skilled in the practice of marketing-related activities, and argue that marketing has been viewed as detrimental to traditional religion. Some opponents of church marketing suggest that the use of the marketing approach is scripturally unsound and operates pragmatically rather than spiritually (Shepherd, 2004). Antipathy towards the marketing concept in religion is also based on the idea that the entire mission of the church may be altered in order to meet the needs of

consumers. Opponents criticize the idea, claiming that emphasis is put on the use of marketing methods to build congregations at the expense of teaching a scripture-based gospel message (Shepherd, 2004). Wrenn, Kotler and Shawchuck (2009) describe an important notion of the opponents of church marketing:

“When marketing strategies and tactics are allowed to structure the life of a Christian congregation, much that has been previously understood to be central to the Christian faith becomes superfluous”.

Stanley (2012), in describing the English Church’s attempt to change to be more relevant, speaks of the irony of the church wanting to make relevant something that is actually devalued by the attempt to make it relevant. Shepherd (2004) suggests that critics feel that the marketing concept in religion has led to the traditional preaching of the ministry and the regular worship of God being replaced by a concern for meeting the ‘felt needs’ of congregants in a new form of church service that strips away many conventional faith-related activities. This point is further argued by Doran (1996), suggesting that the church marketing phenomenon is moving towards a paradigm of making people the church’s main mission, as opposed to God.

Einstein (2008) posits that it is no surprise that religion is being marketed in the current commercialized culture, and that churches have begun to change in order to satisfy the more current needs of consumers, simultaneously shrouding their original and core values. In order to remain relevant to the broader culture, organised religion adapts to accommodate the culture in which it exists out of fear of being marginalized (Einstein, 2008). According to Parr (2010), the use of marketing methods by churches means that, for some, religious organisations tend to focus more on decision making rather than expressing love, faith, and other religious concepts.

Shepherd (2004) states that the main issue being resisted by the opponents of church marketing is the apparent drive by churches to recruit consumers rather than to convert souls, and to grow their congregations rather than to spread a religious message. Angheluta, Strambu-Dima & Zaharia (2009) state that organisations such

as churches, hospitals and universities cannot alter their activities completely to meet the needs of those who benefit from those activities, based on the premise that health practitioners have superior knowledge over their patients, as do teachers over their students and preachers over their congregation.

From another perspective, Doran (1996) states that the adoption of marketing by the church is unnecessary, and that declining church membership is not attributed to the lack of marketing, but rather to more deep-seated, spiritual matters. Doran (1996) also identifies problems with the methods in which the church reaches out to their congregation, which includes using worldly means such as popular music. This view is echoed by Shepherd (2004), who states that individuals who turn to religion as an escape from society may begin to question churches that exhibit characteristics of that society.

From yet another perspective, church marketing in the sense of congregation segmentation is viewed as potentially exclusionary as for each group that is targeted, another group is neglected (Shepherd, 2004). This may be an affront to religious groups that feel that all individuals should be viewed as equal and frown upon the tendency to single out some groups as being more worthy than others (Shepherd, 2004).

2.4.2. Positive attitudes towards church marketing

While the appropriateness of marketing for religious organisations remains somewhat controversial, there are supporters of the theory of the view that marketing techniques are appropriate for church ministry, with a growing number of church leaders appealing to modern instruments such as marketing to achieve the objectives of religious organisations (Angheluta, Strambu-Dima & Zaharia, 2009). Ford and Mottner (2002) argue that some churches have experienced growth through the use of strategic marketing tools.

According to Wrenn, Kotler and Shawchuck (2009) a marketing perspective can provide churches with rich insights, allowing them to effectively start a new

congregation, target prospective members, retain members and attract funds and other resources. Shepherd (2004) states that the view of the proponents of the church marketing phenomenon is that marketing serves the needs of churches in attracting and retaining new congregants, and in providing for their needs. Moreover, the proponents argue that the marketing ethos provides a much needed focus on consumer needs, and a wide range of marketing techniques can be used to recruit new visitors to churches. Shawchuck *et al* (2010) suggest that the adoption of marketing by the church can be particularly useful at times, such as when there is a declining market for the religious product, or as a response to the ever-changing environment that churches face.

While some church marketing opponents view market segmentation and targeting as exclusionary in religious settings, Shepherd (2004) posits that market segmentation is seen as a way of matching various church communication efforts with individuals of different spiritual status that will identify with them the most. This could, in turn, spare the church resources that may not yield desired results. Thus, marketing may make financial and practical sense: as a church cannot reach the entire population, it could rather focus its resources on making the most out of targeting a specific segment of their target population. From another perspective church marketing is viewed positively as a result of its potential to generate funds. Churches in general have increasingly used marketing methods to provide additional sources of revenue (Ford & Mottner, 2002). These marketing methods range from advertising and holistic branding, to more specific activities such as retailing. From a differing perspective, Shawchuck *et al* (2010) argue that the negativity towards church marketing stems from a misunderstanding of the true nature of marketing itself. If viewed as an inherently deceptive technique to generate profit, it may result in an aversion to the idea, however, if viewed as a collection of tools that generate insight into a particular market, it can be seen as a solution to the issues that churches currently face (Shawchuck *et al*, 2010).

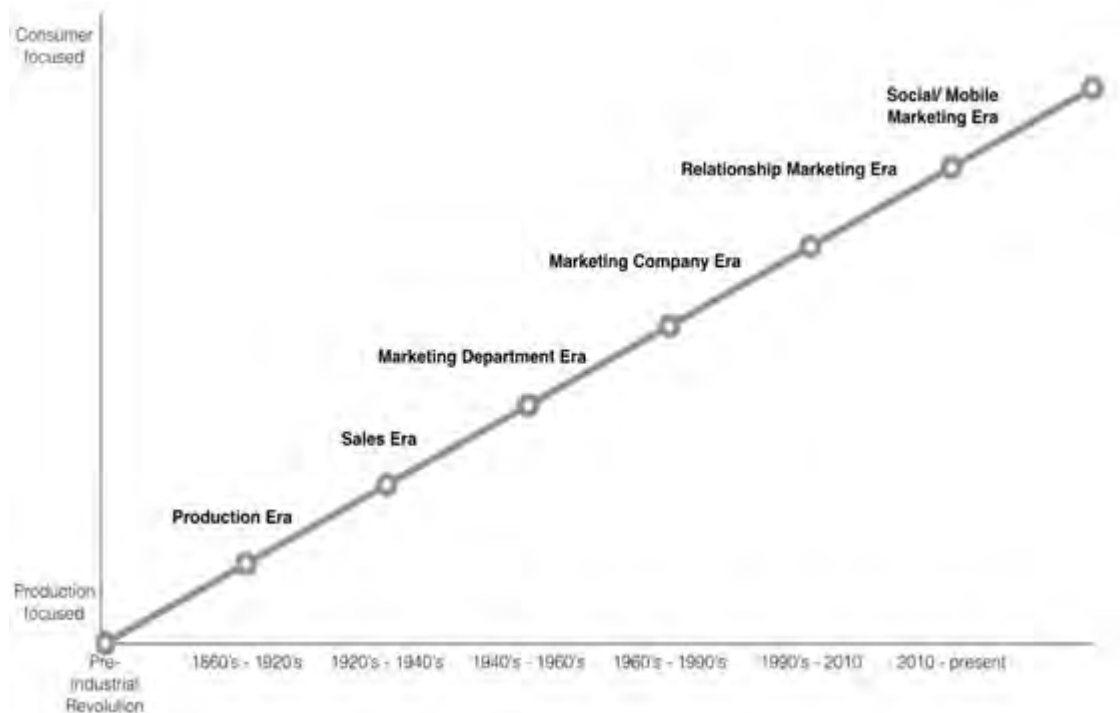
2.4.3. The middle ground

It is suggested that churches adopt marketing techniques, but also consider the peculiarity of religious organisations- an approach that could lead to an increased level of social efficiency for the church (Angheluta, Strambu-Dima & Zaharia, 2009). As interest and research in the area of church marketing have grown, marketing has been exposed to environmental influences such as improvements in technology and changing consumer needs. As commercial organisations continuously adapt to these changes, it may prove prudent for religious organisations to do the same. The evolution of marketing according to various literature as well as how church marketing has evolved is explored below.

2.5. THE EVOLUTION OF MARKETING

Marketing has gradually become more inclusive of consumers' preferences in an attempt to differentiate organisations from their counterparts. This evolution is depicted in the figure below.

Figure 2.2: The evolution of marketing



Adapted from: White, S. 2010. *The Evolution of Marketing*.

The above figure shows the gradual transition of marketing from a production focus to a consumer focus. In summary:

- The Pre-Industrial Revolution Era was mainly characterised by traditional trading, with minimal focus on the needs and preferences of the consumer (White, 2010).
- The Simple Trade Era was characterised by a limited supply of goods; all products were produced by hand (Kolah, 2013), and marketing was carried out by calling out to crowds in order to draw attention.
- The Production Era then began with the aim of addressing the issue of limited supply. Mass production increased not only the supply of available goods, but the availability of product options as well (White, 2010). The philosophy, “if you build it, they will come” was successful during this era, although only due to a shortage of alternative products (Kolah, 2013).
- The Sales Era emerged as a result of an increase in the supply of products as companies began to produce goods more efficiently (Keelson, 2012). The focus of organisations became centered around marketing, branding and sales (Morè, 2012). Organisations then began to price goods competitively in order to maintain and increase their sales (White, 2010).
- The Marketing Department Era is characterised by a focus on consumer needs, which are considered to be the starting point for all marketing decisions (Keelson, 2012). During this era, businesses began to reposition themselves in an attempt to be the business of choice for consumers.
- The Marketing Company Era concept then emerged, the ideology of which is based on the concept of customer sovereignty, and the customer’s preferences took precedence over all other business focuses (White, 2010).

- The Relationship Marketing Era employed a long-term approach to satisfying customers, as focus of companies shifted towards building relationships with consumers and obtaining customer loyalty (Morè, 2012).
- True to the ever-changing phenomenon of technology, the Social/ Mobile Marketing Era emerged, which also focuses on relationships with customers, but through real-time connections and online exchanges steered by the customer (White, 2010).

The above depicts and discusses the dynamic nature of the commercial environment, and how organisations have adapted to those changes in order to survive. Discussed below is how church marketing has evolved in response to similar environmental changes.

2.6. THE EVOLUTION OF CHURCH MARKETING

The church is seen to have evolved in a number of ways, one of which is the focus on its operations. According to Parr (2010), church has shifted its focus from a faith-oriented to a more business-oriented way of operating, and forums have been held on how to target certain groups of a congregation, such as senior members and the wealthy as a source of finance, women as a source of labour, and children as an influencer on their parents. This conveys a change in churches' orientation, from a traditional, church-focused view to a consumer-focused view. According to Pope (2001), there has been a rebranding of the church, indicating a change from the traditional hell and fire preaching to a modern form of "Entertainment Evangelism". This echoes the change in traditional marketing from a product-focused to a more consumer-focused way of communicating with the target market.

Rainer (2014) identifies a number of changes in church communications including large screens, once viewed as sacrilege, being used more than the traditional hymnals and other traditional religious books, as well as the change from formal dress to more casual clothing, and demographically diverse congregations. Methods such as consumer targeting and segmentation are increasingly being used for

church marketing (Ford & Mottner, 2004). In terms of church services, a wider variety is being offered to congregations, from one church service in a church building to various church service times and venues for the convenience of the church members. McKnight (2012) discusses a change in the church's traditional, rigid sermons to sermons now adapted to please the current congregation. In terms of the actual concept of church marketing, churches have moved away from old-fashioned ways of marketing such as public announcements to social media advertising and interactive online forums.

The below table illustrates the differences observed between the church's traditional manner of communicating and the modern, consumer-focused approach that it has adopted in recent times.

Table 2.3: Evolution of church orientation

| Traditional | Modern |
|--------------------------------------|---------------------------------|
| Mixed congregation | Segmented congregation |
| Strict membership requirements | Lax membership requirements |
| God focus | Church and consumer focus |
| Salvation | Felt needs |
| Strict teachings on sin and judgment | More cheerful, upbeat sermons |
| Spiritual identity | Self-identity |
| Relationship to God | Relationship to others |
| Benefits in the afterlife | Benefits in the current life |
| Worship, ministry | Entertainment, performance |
| Spiritual messages | Practical messages |
| Preacher | Worship plan teams |
| General / widespread service | Conscientious, targeted service |

| Traditional | Modern |
|---------------------------------|--|
| Cross, religious icons, pulpit | No cross, no icons, stage |
| Hymns, organ, choir | Pop songs, live bands |
| Emphasis on biblical Scriptures | Emphasis on personal advice |
| Questioning the physical world | Embracing the physical world |
| Strategy from bible and prayer | Strategy from surveys and focus groups |

Adapted from Shepherd. 2004. *Church marketing: Reflections from the Other Side of Politics*.

2.6.1. Mobile applications

Churches have recognised the changes in technology that affect their target market. In order to increase the convenience of giving to the church, churches have begun to use mobile applications to allow their congregations to connect with the church, to present sermons to their congregations, as well as to allow their congregations to donate to the church more conveniently. Mobile applications include devotionals, bible applications, church management software and are offered across many mobile platforms such as iOS, Android and web-based platforms (Kanz, 2015). Some examples of mobile applications are listed and briefly discussed below (Turner, 2015; Kanz, 2015).

- Bible applications. These applications are provided to church members to allow them to read and study the bible conveniently. Some applications include The Bible App by YouVersion, Bible.is, Bible Gateway, Olive Tree and Blue Letter Bible. There are also Church Curriculum applications, such as Discipr, used for bible teaching purposes in the form of online lessons.
- Church presentation tools. These applications are used to present sermons, music and lyrics, video and other church communication pieces.
- Church applications for giving. To counteract the impact of people either being too busy to donate to the church.

- Church networking applications. These applications use technology to help individuals find new church communities or to interact with their current church communities.
- Christian media applications. Applications such as Gospel Central and Jesus Film Media help Christians stay up-to-date on what is happening in the world on the religious front.
- Christian applications for kids. Christian applications for children include Bible Pathway for Kids, Adventure Bible Memory and Bible Coloring Book.
- Christian prayer applications. These applications are created to remind Christians what to pray for and when to pray and include examples such as PrayerMate, Miles a Minute, and Confession.

The above discussion and table suggest that the old-fashioned communications, or traditional marketing methods of the church have altered over time to become more considerate of the changes that the religious consumer undergoes over time. The following section presents a theoretical discussion of church retail.

2.7. CHURCH RETAILING

Various aspects of church retailing which are relevant to the purposes of this study are discussed below.

2.7.1. The church retail product

A product is central to most organisations, whether they are in tangible or intangible form (Varley, 2006). In order to fulfil their role effectively, retailers should be able to offer products that satisfy the needs and preferences of their target customers (Terblanche, 2002). Retailers may need to adapt part of or even their whole product offering in line with their customers' changing needs in order to remain successful (Freathy, 2003). Knowledge about those needs is therefore an essential tool for retailers. This applies to church retailers as well; however, they may need to consider more than just product needs. They will need to take into account the religious, or spiritually-rooted needs and preferences of their consumers as well.

2.7.2. The role of the product range

Retailers are able to attract their target market's interest by the nature of their product range. The product range sends a message to their consumers about what kind of retailer they are purchasing from, which assists them in their decision-making process (Varley, 2006). The product range does not only attract consumers, but also positions the retailer in the mind of the consumer. Church retailers therefore need to consider their image and purpose in consumers' minds as a religious organisation, and attempt to tailor their merchandising decisions based on maintaining or improving that image. Positioning is a subjective term and is therefore difficult to define, however the product range and the way in which customers view the products have a significant influence on the reasons they visit a retail store (Varley, 2006).

2.7.3. The church as a specialty retailer

The specialty retailer focuses on offering particular product ranges and associated items that are restricted to a smaller number of product categories (Business Dictionary, 2016), as opposed to the general retailer that generally provides products that suit as many consumer needs as possible. Churches can offer a small or wide range of products, however just as other non-profit organisations, they can be perceived as less authentic when selling products that are not related to their core mission. Selling products that are centered around their mission therefore makes them a type of specialty retailer. As a specialty retailer extends their product range, there is the unfortunate possibility that their initial specialism, or the core range, could be diluted by the proliferation of other types of products, making the retailer's offering less meaningful to consumers (Varley, 2006). For church retailers, there is therefore the possibility that selling products that are different from their 'specialty' products could therefore result in religious consumers seeing less value in their offering. That being said, constantly adapting retailers' product ranges can allow them to remain relevant to customers (Freaty, 2003), however it is important that these changes be based on the consumer's changing needs and preferences.

2.7.4. Communicating the product offer

Communicating information about what products are on offer can be an effective way to attract consumers to a retail store (Varley, 2006). However, retailers usually face challenges when representing their entire product to target consumers. The below section provides a brief discussion of some examples of how church retailers communicate their product offering to their target consumers.

Advertising

Churches make use of various advertising platforms including TV, radio, magazines and newspapers to communicate to their target market about themselves as well as their products. Mass advertising such as this has the benefit of reaching large audiences in all many different areas (Cox & Brittain, 2004).

Events

Churches are usually well-known for holding events such as concerts, conferences, women's and men's sessions, and markets for various purposes. Communicating their product offer to their target market is one of the objectives that can be fulfilled using events. Various visual displays at the events communicate product offerings to the consumers, such as posters and banners. Stalls are made available by some churches with sales people that inform consumers about the products on offer.

Personal communication

In addition to using various media and events to communicate messages to consumers, retailers have the ability to use their retail store and their sales personnel to communicate personally with customers. In some retail instances, the communication between the customer and the person representing the retailer is the most effective way of communicating (Varley, 2006). This communication is referred to as personal selling, with the main objective being to close the communications process with a sale, however with consumers using various channels in the buying process (Dennis, Fenech & Merrileesl, 2004) the moment at which the consumer decides to buy may not be simultaneous with the occurrence of the actual purchase transaction. For example, a customer may browse the retail outlet to see and touch the product physically, however only order the product online at a later stage. The

actual sale of a product should therefore not be the main objective of the retailer-customer interface; sufficient information should be given to the customer in order for them to make an informed purchase decision. Formal sales training of the salespeople may therefore be important for many retailers. However, for church retailers, it is important to train sales personnel on being able to match the short-term product needs as well as customers' spiritual needs to the benefits of the product. Religious consumers may see more value in a church retail product if its purpose is more than merely functional.

2.7.5. Religious consumer culture

Any retailing venture should be considerate of the culture within which it operates. Culture is a multi-faceted concept that derives from a range of personal and group values and attitudes (Freathy, 2003). Church retailers must therefore be able to tailor their product offerings to cater to the religious culture, namely the situation and norms, within which it operates. Consumers' needs and attitudes may differ from a religious to a traditional retail setting, and church retailers may benefit from addressing these views uniquely. The concept of religious consumers, their behaviour and their attitudes are further discussed in the following chapter.

2.8. CHAPTER SUMMARY

The purpose of this chapter was to offer an overview of the concepts of church marketing and church retailing. Definitions of marketing and, thereafter, church marketing were discussed. The marketing mix was then graphically applied to a church context and then further discussed. A discussion on the development of church marketing was given, followed by attitudes towards the concept from various sources of literature. The concept of church retailing and its various elements were discussed, and the chapter was concluded by an explanation of religious consumer culture.

CHAPTER 3

CONSUMER BEHAVIOUR AND ATTITUDES

3.1. INTRODUCTION

The consumer is the focus of all retailing decisions (Cox & Brittain, 2004). Therefore, it may prove prudent for retailers to gather knowledge regarding their consumers, and to tailor their product offering to meet their needs (Varley & Rafiq, 2004). Understanding the factors that influence a consumer's attitudes towards retail and retail products can arguably lay the foundation for understanding the more specific topic of this study. As the objectives of this study are centered around the religious consumer's stance on church retail, it is important to understand some of the aspects that influence their behaviour, as well as the value that consumers attach to retail products. In order to provide the basis for a discussion regarding religious consumers, a theoretical discussion of consumers in a commercial sense is required. This chapter provides such a discussion, beginning with a brief discussion of the motives behind consumer behaviour, which is then followed by a theoretical discussion of the consumer buying process. The values that consumers attach to products is then briefly explored, as well as factors that tend to influence consumer behaviour. As this study aims to investigate attitudes, focus is then placed on a theoretical discussion of consumer attitudes, introducing the tri-component attitude model which will serve as a basis for categorising and presenting the findings of the study.

3.2. CONSUMER MOTIVES

Motives are defined as the drives, impulses, wishes or desires that initiate the series of activities known as behaviour (Randiwela & Widanachchi, 2012). The various motives that underlie consumer behaviour can be divided into two types, namely personal and social motives (Terblanche, 2002).

3.2.1. Personal motives

Personal motives for buying are brought on by the inner needs of consumers and include the below aspects:

- Fulfilling an expected role. Consumers may feel the need to buy certain goods to fulfil certain societal roles within their personal lives, such as fathers buying gifts that ensure the safety of their families.
- A break from daily routine. Consumers use shopping as an escape from daily norms, as it can be viewed as a recreational exercise.
- Sensory stimuli. The visuals, music and general environment of a retail store provide sensory stimulation that make the shopping process more attractive.
- Self-gratification. Shopping can alleviate emotional tension through providing opportunities for interacting with people.

3.2.2. Social motives

These motives are provoked by the desire for group interaction and include:

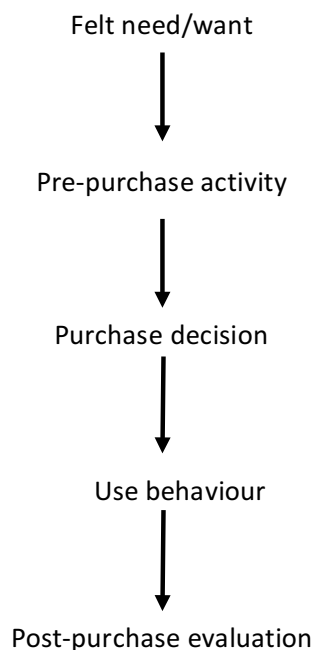
- Interacting with peers. Consumers may view shopping as a means to interact with other members of peer or reference groups.
- Social activity. Shopping can serve as an activity for socializing outside of the home.
- Meeting people of similar interest. Shopping at certain retail stores can result in a gathering of people interested in a particular hobby or sport.

3.3. CONSUMER BUYING PROCESS

When making purchases, consumers go through a process beginning with identifying a need or want and ending with a post-purchase evaluation (Varley & Rafiq, 2004; Cox & Brittain, 2004). The consumer begins by recognising a need or want. In a simple example applied to a church retailing context, a female customer may identify the need to purchase a bible in order to follow scriptures during church services. The

next step in the process is pre-purchase activity, which consists of an information search and an evaluation of alternatives (Cox & Brittain, 2004). The female customer would search for information about the bible by speaking to sales people at the church retail outlet, or even searching the Internet for bibles to purchase. In evaluating alternatives, the customer may compare a generic bible to a bible tailored specifically for women with topical reading plans based on issues that are important to females, or that highlights stories about women in the bible to which female customers can relate. The next step in the process would be the purchase decision, in which the customer decides to purchase the product. An informative sales person could influence the decision by highlighting benefits that match the customer's needs. Post-purchase evaluation is the final stage of the process, and generally involves the customer assessing their satisfaction with the product after use. Dissatisfaction with a product, also known as cognitive dissonance, can be alleviated by the sales person reassuring the customer by offering return and exchange policies. The consumer decision process is depicted in the figure below.

Figure 3.1: Consumer buying process



Adapted from: Cox, R. & Brittain, P. 2004. *Retailing: An Introduction*

3.4. PRODUCT VALUE

In order to explore the extent to which religious consumers value church retail products, a brief theoretical discussion of the value consumers attach to products is necessary. Consumers typically attach value to each product that they purchase, be it high or low. Freathy (2003) outlines the two forms of values attached to each product:

3.4.1. Functional values

These values refer to what function the product performs. An example may be an item of clothing that a religious consumer purchases from a church retailer. The function of the clothing is to keep the consumer warm and dry. Some retailers base their entire product offering on meeting the functional needs of consumers.

3.4.2. Symbolic values

This refers to the additional meaning that consumers may attach to a product. These symbolic values may be designed to signify a consumer's lifestyle, social ideals or membership to a group. Based on the previous example, the clothing purchased from a church retailer may be decorated with a certain bible verse or a church logo. The consumer may therefore place symbolic values to the item, such as being representing their faith or identifying with their church group. In addition to the value that consumers attach to products, other factors also influence their behaviour and decisions. In order to gain insight into religious consumer decisions, a theoretical discussion of these influencing factors are further discussed below.

3.5. FACTORS INFLUENCING CONSUMER DECISIONS

There are numerous factors that influence a consumer's behaviour towards a product. These factors can be perceived as internal or external variables (Cox &

Brittain, 2004). The section below provides a brief discussion of a few of these factors.

3.5.1. Internal variables

Internal variables originate from consumers themselves. The variables discussed below include needs, personality and attitudes.

Needs

Needs are the inner forces that prompt behaviour (Cox & Brittain, 2004). Maslow's hierarchy of needs identifies basic physiological needs such as food and water which have to be fulfilled before any other needs are identified. The second level of needs are safety and security needs, and self-fulfillment needs such as self-esteem and success are the last order of needs.

Personality

Personalities are defined as the way in which individuals engage with their environment. An element of personality that is of significance to retailers is lifestyle. By studying lifestyles, retailers are able to profile their consumers and understand which product attributes are of important to which lifestyle group.

Attitudes

A predisposition to respond in a particular manner towards products alleviates the need for consumers to constantly evaluate alternatives when making product decisions (Cox & Brittain, 2004).

3.5.2. External variables

External variables originate from the consumer's environment and include family, reference groups and culture.

Family

The degree of influence on a consumer's purchasing decisions has an effect on retailers' profit and product selection as it may lead to the decision of whether or not to purchase a particular product.

Reference groups

This refers to groups with which an individual wants to associate with and whose beliefs, attitudes, values and behaviour the consumer will seek to model themselves on (Cox & Brittain, 2004). This influencer is of significance to the church retailer as their consumers, by virtue of being church members, are likely to be influenced by the values of their particular religious group.

Culture

Culture can be formed by a society's ideas, traditions and symbols. Church retailers should take into consideration that the purchase decisions of retail consumers can be influenced not only by the religious group they form a part of, but the culture in which they affiliate. For instance, a consumer from an African background may have cultural traditions that influence their feelings towards purchasing particular products.

Of the above factors, attitudes are most pivotal to this study, as they are a significant influencer of consumers' purchase decisions and the focus of the research objectives of the study. Attitudes are discussed in more detail below.

3.6. CONSUMER ATTITUDES

Attitudes are an essential aspect of consumer behaviour, as they tend to directly influence a consumer's intention to purchase a particular product (Terblanche, 2002), as well as the way in which a consumer communicates to other individuals about the product. Due to the complexity of human nature, researchers who have studied consumer behaviour do not agree on one, standard definition of an attitude. Thus, a number of definitions have been developed. For the purposes of this study, two definitions are selected and presented below.

3.6.1. Definition of attitudes

- Attitudes are defined as positive or negative reaction trends toward specific products, which may be developed over time from previous experiences and have influence on future behaviour (Terblanche. 2002).
- An attitude is also defined as a learned predisposition to respond in a favourable or unfavourable way toward a specific product or idea (Cox & Brittain, 2004).

3.6.2. The tri-component attitude model

In addition to the numerous definitions of attitudes, a number of theoretical models have been constructed in order to grasp the relationship between consumer's attitudes and behaviour. A model widely used by researchers is the tri-component attitude model, as an attempt to emphasise the main components of an attitude in order to predict consumer behaviour. This model demonstrates that consumer attitudes are comprised of three main components, namely the cognitive, affective and conative components. These three components collectively constitute the framework and represent elements that influence consumer reaction towards a given object (Pandey & Soodan, 2015). It is further argued by Pandey & Soodan (2015) that a main distinguishing factor of this model is that attitudes develop a structure and remain relatively consistent with time. The premise behind the statement is that since attitudes are learned, it can be posited that the more the attitudes are possessed by an individual, the more they will become strongly linked to behaviour and will therefore be more resistant to change. The way in which consumer's communicate about products forms the basis for the cognitive component of other consumers' attitudes. The components of the tri-component attitude model are discussed in more detail below.

Cognitive component

The cognitive component refers to the knowledge and beliefs (cognitions) that consumers have about a particular object (McLeod, 2014). These cognitions may be

formed as a result of information that the consumer is exposed to about the object from various sources such as the web, friends and family, or direct experience with the product (Schiffman & Kanuk, 2006). These consumer beliefs can be categorised into either positive beliefs, negative beliefs or beliefs which are neither positive nor negative, which can be referred to as neutral beliefs (Pandey & Soodan, 2015). These beliefs mean that the consumer believes that a particular product possesses various attributes and that certain actions will lead to certain, related outcomes. The beliefs regarding a particular product tend to control changes that may occur in an attitude (Ikechukwu, Daubry & Chijindu, 2012). The cognitive component is inferred to be the principal component, or the starting point, of all three components of the tri-component attitude model. According to Boone and Kurtz (2004), when new information alters the cognitive components of an attitude, inconsistencies occur among the three components of the tri-component attitude model. It is thus posited that purposefully altering consumers' cognitions of a particular product towards more favourable beliefs may result in positive feelings and behaviours towards that product, and may potentially lead to influencing consumers' purchase decisions.

Affective component

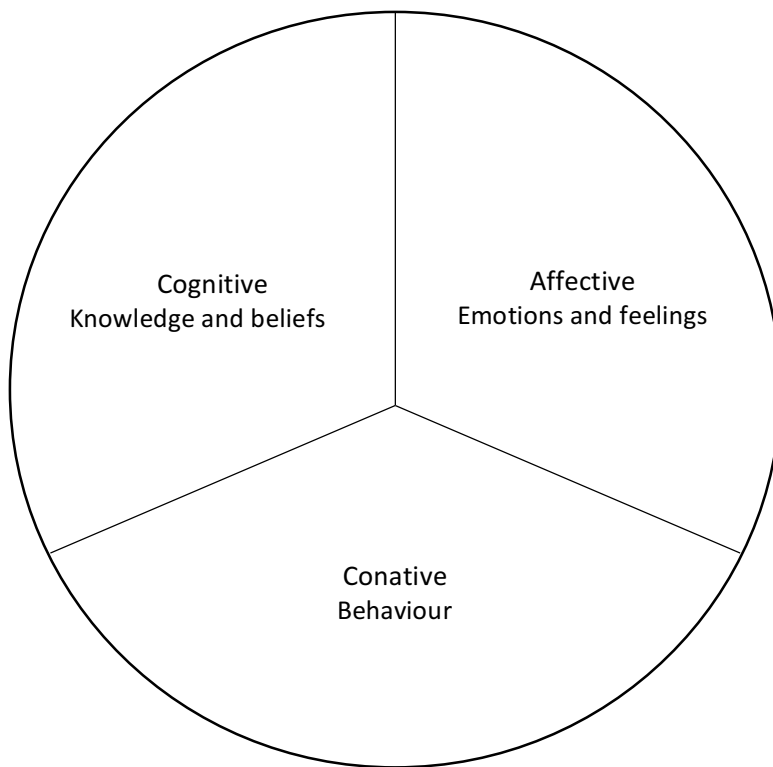
The affective component refers to the emotions or feelings that an individual has toward the object (McLeod, 2014), which can be a result of the cognitive component and can be positive or negative. Yuan, Morrison, Cai and Linton (2008) propose that the affective component represents the extent to which an individual views the object as favourable or unfavourable. Affective experiences tend to manifest themselves as emotionally-charged states, eg. sadness, anger, shame, happiness, guilt, and surprise (Ikechukwu, Daubry & Chijindu, 2012). These emotions may amplify good or bad experiences and recollections of these experiences may impact how a consumer behaves (Johnson & Zinkhan, 1991). Thus, feelings and emotions play an important role in consumer decision-making, as many consumer-related decisions such as purchasing a product are based on positive feelings and favourable emotions that occur prior to, during or after an experience that an individual has with the product (Funk, Alexandris & McDonald, 2016). The affective component is believed to be the only component of the tri-component attitude model that is central to the study of attitudes, in that it summarises the consumer's predisposition (Makanyeza, 2014). A consumer's emotions and feelings toward a particular product

can be measured by means of qualitative methods such as in-depth interviews or focus groups, as well as quantitative methods such as rating scales in which respondents can rate the extent to which they feel a particular emotion about a product. Ikechukwu, Daubry and Chijindu (2012) argue that, while emotions are often a result of the evaluation of attributes of a product, they can also precede and influence cognitions.

Conative component

The conative component is influenced by both the cognitive and affective components, and refers to the behaviour of the individual toward the object (McLeod, 2014). The conative component defines the consumer's action related to the product, brand or a place. In a consumer behaviour context, the conative component may refer to a consumer's intention to buy a particular product, or the act of buying the product. A known influencer that affects consumers' intention to purchase is normative compliancy, which describes the degree to which consumers may be influenced to purchase a product based on the need to fulfil the expectations of members of a group or family (Terblanche, 2002). Normative compliancy may be an influencing factor in purchase decisions among religious consumers, as they may be influenced by other members of their religion to adhere to the norms or expectations of members of their religious culture.

Figure 3.2: Tri-component attitude model



Adapted from: Leon G. Schiffman & Leslie Lazar Kanuk. 2006. *Consumer Behavior*.

The above figure offers a graphical presentation of the tri-component attitude model. All three components are believed to interact in a relatively consistent and balanced relationship to one another, and a change in one component is likely to produce related changes in the other components. Solomon (2012) cites the principle of cognitive consistency, arguing that consumers desire harmony among their thoughts, feelings and behaviours and tend to maintain uniformity between the three components. This leads to the argument that consumers' thoughts, feelings and behaviours will change in order to align them with their experiences (Ikechukwu, Daubry & Chijindu, 2012). The tri-component attitude model is used as a framework in this study in which to categorise the findings resulting from the data collection, which is discussed in detail in the following chapter.

3.7. CHAPTER SUMMARY

In this chapter, various aspects of consumer behaviour were discussed. With regards to purchase behaviour, consumers experience a number of phases, from identifying needs to ultimately purchasing products. In between, a number of factors influence the process, the most important, for the purposes of this study, being the attitudes of the consumers toward the product. The tri-component attitude model was discussed in theory to form a basis for the presentation of the findings of this study, which will be presented in the three parts, being the three components of this model. Previous literature on the topic of the tri-component attitude model suggests that there is a relationship between an individual's beliefs, emotions and behaviour, and the findings of this study will be further discussed in detail with reference to these relationships. The next chapter outlines the research methodology employed in this study.

CHAPTER 4

METHODOLOGY

4.1. INTRODUCTION

This chapter provides a detailed description of the research design and methodologies employed in order to address the research objectives of the study. The first section describes the research design selected in order to integrate the various components of the study. The second section provides a discussion of the sample that was targeted, as well as the methods used to recruit them. A detailed discussion of the data collection instrument is then presented, followed by a description of the piloting process that was undertaken to refine it. Finally, a thorough discussion of the analysis methods employed for this study is presented.

4.2. QUALITATIVE DESCRIPTIVE RESEARCH

Qualitative descriptive research was undertaken for the purposes of this study. The aim of this study was to obtain rich insights into the attitudes of religious consumers towards church retailing and various church retail products. In addition to qualitative studies involving open-ended questioning and probing, they are known to provide rich and extensively revealing results (McDaniel & Gates, 2006). Furthermore, the use of qualitative methods, such as focus groups and in-depth interviews, are extensively used by researchers to explore attitudes in consumer research (Bristol & Fern, 1993). Qualitative research was therefore considered to be suitable for the purposes of the study.

Qualitative descriptive studies are largely aimed at comprehensively summarising specific phenomena experienced by individuals or groups of individuals and are a methodological approach often employed in qualitative research (Sandelowski, 2000). The research objectives of this study involved an investigation into the attitudes of a specific group of individuals, namely religious consumers, in the specific context of church retailing. A descriptive research approach was therefore

selected for the purposes of this study, with qualitative methods employed to collect and analyse data. Qualitative research is typically categorised as either theoretical studies such as grounded theory, ethnographic studies, phenomenological studies, and narrative interpretations. Qualitative descriptive research may have overtones of one or more of these other types of qualitative research, however it may not be completely classified as either one of them. For example, according to Sandelowski (2000), descriptive qualitative research may have interpretive aspects in that it is filtered through the researcher's perspective, however it may not be completely interpretive in that the researcher may describe phenomena in terms of a specific conceptual framework. This data of this study was filtered according to the researcher's perspective, however the established, tri-component attitude model was used as a conceptual framework on which to base the results. Thus, it is not completely interpretive. In addition, this qualitative descriptive study possesses certain characteristics of grounded theory, as it used constant comparative analysis when examining the data, comparing the attitudes of religious consumers in a church retail setting to consumer attitudes in a traditional retail setting. However, this study does not classify as grounded theory, as it does not produce a new theory from the collected data (Lambert & Lambert, 2012); rather, it describes pre-established theory in a context in which it is relatively under-researched.

Although not as interpretive as phenomenological or grounded theory studies, qualitative description is more interpretive than quantitative description which employs pre-structured methods to obtain data on pre-selected variables, and descriptive statistics to summarise them (Sandelowski, 2000). Conversely, qualitative descriptive research is essentially data-derived, as codes are created from the data (Lambert & Lambert, 2012), which was the methodological approach employed in this study during the analysis. Thus, based on the above argument, qualitative descriptive research was considered useful and appropriate in relation to the purposes of this study.

4.3. SAMPLING

Judgement sampling and snowball sampling were jointly employed as the techniques to select the participants for this study. The judgement sampling technique involves researchers' use of their own judgement to select individuals that they consider to be likely to provide information that is relevant to the specified research objectives (Annum, 2016).

4.3.1. Sample context and justification

The target sample of this study fulfilled the below criteria:

- Members of the Christian religion
- 18 years or older
- Members of Christian churches in Cape Town

Over 85% of the South African population is affiliated to the Christian religion (Statistics South Africa, 2015). Thus, in selecting the Christian religion, there would likely be a large base of churches and consumers to whom this study would be of relevance and value. This study required the participants to be able to engage in a certain level of cognitive thinking and effective communication, as well as purchasing behaviour, which may be less likely amongst minors, therefore the minimum age of the target sample was 18 years. There was no age limit applied to the target sample. Cape Town was selected as the city in which to conduct the research, as the interviews required face-to-face interaction, and it was within the scope and budget of the researcher to access individuals based in the city. As the individuals who are targeted by church retailers are likely to be members of a church (Shepherd, 2004), church members were selected for this study. The churches in which participants were initially selected included Hillsong Church in Century City, His People Baxter Church in Rondebosch, New Mission Ministries in Mitchell's Plein, and Jubilee Church in Observatory. These churches were initially selected because they are racially and age diverse, and either provide church retail products or host events at which these products are sold. This selection of churches was considered likely to

provide a sample that is demographically diverse. In addition, this particular group of churches was considered likely to have members that are knowledgeable about or affected by church retailing. The participants that were initially interviewed were approached outside of their respective church buildings following their church services and given a brief description of the study. Those who indicated interest in participating were followed up telephonically, and the interviews were conducted at their homes, work places or at a location otherwise requested by them. The snowball method of sampling was employed by the participants referring other individuals they considered suitable to provide insights relevant to the study. According to Atkinson and Flint (2001), snowball sampling strategies- which involve the identification of study participants who are then used to refer researchers to additional participants- provide a means of accessing more impenetrable social groups. Such access was a concern regarding this study, as religious groupings may be more guarded against participating in research involving religion, which is regarded as a sensitive topic.

4.3.2. Sample size

The main intentions in qualitative research are explanation, description, and interpretation (Maxwell, 2013). Thus, sampling is aimed at obtaining rich information from an adequate and appropriate sample, rather than representative, generalisable views from a large sample (Morse & Field, 1995). Therefore, qualitative studies typically have smaller sample sizes than quantitative studies. However, standard guidelines in determining sample sizes for qualitative studies are neither widely available nor concrete (Guetterman, 2015). Thus, determining a suitable sample size for qualitative studies remains largely dependent on the researcher's assessment of the appropriateness and adequacy of the results provided by the particular individuals in relation to the fulfilment of the specific research objectives (Onwuegbuzie & Leech, 2007). Previous studies involving a qualitative investigation into consumer attitudes towards products by means of in-depth interviews, as well as the concept of theoretical saturation, were considered in determining the sample size of the study. Investigation into the previous qualitative studies revealed that they typically had a sample size of 5 to 30 participants (Deliza & Silva, 2003; Verdurme & Viaene, 2003; Dubois, Laurent & Czellar, 2001; Zeithaml, 1988; Richins, 1982). The

concept of theoretical saturation proposes that an adequate sample size has been reached when concurrent data collection and analysis no longer reveal new codes, or ideas (Bowen, 2008). The initial target for this sample, based on previous similar studies which revealed results similar to what this study aimed to achieve, was 25 in-depth interviews. During analysis, the point of theoretical saturation was observed after the first 15 interviews. Each interview which took place thereafter revealed themes and ideas already identified in the preceding interviews. However, in order to reach the sample size initially proposed, as well as to honour interview appointments that had been booked, interviews were discontinued once a total of 26 interviews had been conducted.

4.3.3. Sample description

Twenty-six participants were interviewed, face-to-face, during June and July 2016. Twenty-two participants were interviewed on a one-on-one basis and 4 participants were interviewed in pairs. The below table presents the age, gender and race of the participants, as well as the churches of which they are members. In adherence to the Commerce Faculty Ethics in Research Policy, the names of the participants, although known to the interviewer, will not be presented as part of the findings. Thus, the participants are distinguished from each other by consecutive numbering according to when they were interviewed.

Table 4.1: Sample description

| Name | Age | Race | Gender | Church |
|-------------|------------|-------------|---------------|--------------------------|
| 1 | 26 | Black | Female | New Mission ¹ |
| 2 | 24 | Black | Male | Hillsong ² |
| 3 | 23 | Black | Female | His People ³ |
| 4 | 31 | Coloured | Male | New Mission |
| 5 | 46 | Black | Male | Jubilee ⁴ |

¹ New Mission Ministries: 89 Dorper Street, Westridge, Mitchell’s Plein, Cape Town.

² Hillsong Church: Kinetic Way, Century City, Cape Town.

³ His People Baxter: Baxter Theatre, Main Road, Rondebosch, Cape Town.

⁴ Jubilee Church: 21 Nelson Road, Observatory, Cape Town.

| | | | | |
|----|----|----------|--------|-------------|
| 6 | 34 | Black | Female | Jubilee |
| 7 | 30 | White | Female | His People |
| 8 | 31 | Black | Male | New Mission |
| 9 | 29 | Black | Female | Hillsong |
| 10 | 31 | Black | Female | Jubilee |
| 11 | 28 | Coloured | Female | His People |
| 12 | 22 | Black | Male | Hillsong |
| 13 | 58 | Coloured | Female | New Mission |
| 14 | 84 | White | Male | Hillsong |
| 15 | 50 | White | Female | His People |
| 16 | 23 | White | Female | His People |
| 17 | 33 | Black | Male | Jubilee |
| 18 | 29 | Coloured | Female | New Mission |
| 19 | 26 | Black | Male | His People |
| 20 | 24 | Black | Female | His People |
| 21 | 27 | White | Male | Hillsong |
| 22 | 51 | Black | Female | His People |
| 23 | 63 | White | Male | Jubilee |
| 24 | 49 | White | Female | His People |
| 25 | 42 | Black | Female | Jubilee |
| 26 | 30 | White | Male | Hillsong |

Sixty percent of the sample was female, and the age range was between 22 and 84 years. Most of the sample (69%) were aged between 22 and 35 years, with the rest of the sample aged 42 years and above. With regards to race categories, 14 participants were Black, 4 were Coloured and 8 were White. All participants were members of various churches in Cape Town. Five of the participants were members of New Mission Ministries Church in Mitchells Plain, 6 were members of Hillsong Church in Century City, a further 6 were members of Jubilee Church in Observatory, and 9 were members of His People Baxter Church in Rondebosch. The data collection as carried out in the study is discussed in detail in the following section.

4.4. DATA COLLECTION

Data collection in qualitative descriptive research is aimed at determining the nature of particular phenomena, it involves unstructured or semi-structured, open-ended individual interviews or focus groups (Lambert & Lambert, 2012). According to Allmark (2009), in-depth interviews are usually semi-structured or unstructured and are carried out on a one-to-one basis, or with a pair of interviewees. For the purposes of this study, 26 in-depth interviews were conducted, with 22 participants interviewed individually and 4 participants interviewed in pairs.

McDaniels and Gates (2006) identified a number of advantages of in-depth interviews; those relevant to this study are listed below:

- Group pressure is eliminated which may be an influencing factor in focus groups. It is therefore more likely that the participant will reveal more honest feedback, and not feedback that is more acceptable among peers.
- Concentrated attention on the participant results in the feeling that their views are important. The participants will therefore be more likely to give careful attention to the interview.
- The constant interaction between the interviewer and interviewee results in a heightened state of awareness in the participant, as there is no group of other participants to hide behind.
- There is a longer amount of time dedicated to one participant, which encourages them to reveal new information.
- The participant can be probed to reveal the feelings and motivations that underlie their given statements, revealing deeper insights.
- An in-depth interview allows more flexibility to explore comments and responses in an improvised way, which can provide essential insights into the topic.
- The intimacy created by the interaction with one participant enables the interviewer to be more sensitive to non-verbal feedback, which can reveal insights that support verbally expressed responses.

In addition, in-depth interviews are most suitable for situations in which sensitive or socially taboo areas are discussed (Keegan, 2009). The above advantages are significant to this particular study, as a topic that involves religion is likely to be a sensitive topic, resulting in a tendency for the interviewees to provide responses that are either inaccurate or incomprehensive. Interviewing participants on a one-to-one basis, or a paired basis along with someone in whose company they are at ease may be more likely to result in the provision of honest views and opinions. This is critical in order to uncover the in-depth insights that this study aims to uncover.

McDaniel and Gates (2006) further identified the disadvantages conducting in-depth interviews:

- There are high costs involved in conducting in-depth interviews.
- In-depth interviews tend to be physically exhausting, and therefore less ground is covered in a specified period of time than other qualitative methods, such as focus groups.

No incentives were offered to the participants for their participation in this study, however refreshments were budgeted for and were made available during the course of the interviews. The interviews took place over a period of two months, from June 2016 to July 2016, in which the data necessary for the analysis of this study was collected. Ultimately, the benefits of the advantages of in-depth interviews for this study outweighed the effects of their disadvantages.

4.4.1. Discussion guide

A discussion guide was used to facilitate the in-depth interviews. Firstly, the discussion guide provided an introduction to the researcher, a brief background of the study and an explanation of the manner in which the interview would be conducted. Secondly, an approximate duration of the interview was stated, and participants were assured that their participation was voluntary, that they could withdraw from participation at any time they wished to do so, and that their identities would remain anonymous. These components were aimed at establishing rapport

with the participant, setting the basis for the relevant discussion as well as creating a comfortable atmosphere for the interview. In addition to the introductory section of the guide, oral consent was then requested from the participants. The questions outlined in the discussion guide were then posed to the individuals, with flexibility to answer as they wished. The flexibility provided opportunities for the researcher to improvise probing questions, leading to responses that revealed further insights into the statements previously given by the participants. The questions were limited, allowing participants to engage in free-flowing speech without interruption. Participants were further probed to elaborate on certain statements and asked to provide examples where necessary.

Although the interviews were largely unstructured, some questions were set out in discussion guide to guide the discussion in a way that would be relevant to the research objectives. The tri-component attitude model is used as the framework for this study, therefore the questions were formulated in order to guide the discussion towards results that could be categorised into the three components: the cognitive, affective, and conative components. The questions set out in the discussion guide included questions such as the following:

- What do you think the reasons are that churches engage in retailing? (addressing knowledge and beliefs: the cognitive component)
- What is your general attitude towards church retailing? How do you feel about the concept? (addressing feelings and emotions: the affective component)
- Would you purchase church retail products? (addressing behaviours and actions: the conative component)

Although largely allowing open-ended responses in order to obtain rich insights, the above questions resulted in responses in which the knowledge and beliefs, feelings and behaviours of the participants could be captured. The questions listed above are an excerpt from the discussion guide as a whole, which is provided in Appendix B. The church retail product list shown to the participants is provided in Appendix C.

4.4.2. Pilot

A pilot exercise consisting of two in-depth interviews was conducted in June 2016 in order to test and refine the discussion guide. According to Brace (2004), pilots address the following points:

- The participants' understanding of the questions
- The logical flow of the questions
- Potential ambiguity of questions, and potentially leading or loaded questions
- The length of the interview

Following the pilot stage of this study, the main change made to the discussion guide was to remove and merge a number of questions which the participants considered redundant. Some questions were rephrased, and some were reordered in order to foster better understanding and the logical flow of the interview. Changes were also made to the church retail product list to add a product category which had not been included prior to the pilot. The pilot interviews were included in the final interviews and analysed along with the interviews conducted during the main fieldwork period.

4.5. ANALYSIS

Thematic analysis was the method employed in the analysis phase of this study. Thematic analysis is a method widely used in qualitative research studies in which the researcher actively identifies themes within a data set, selects those which are of significance to the particular study, and reports the findings (Taylor & Ussher, 2001). Thematic analysis was employed in this particular study from a realist or essentialist position, in which experiences, meanings and realities of the participants are reported, as described by Braun and Clarke (2006).

The 26 in-depth interviews were recorded, with the permission of the participants. The questions that were posed to participants by the researcher during the course of the interview, unless considerably diverting from the discussion guide, were transcribed using key words. The responses of the participants were fully transcribed, allowing for detailed analysis. The text from the transcripts was further transferred to thematic grids which formed the basis of analysis and allowed for thorough and systematic interpretation of the responses. The process of coding employed for this study followed qualitative analysis guidelines described by Miles and Huberman (1994) and Saldaña (2013), which involved the manual coding and categorisation of the data, the recoding and recategorisation of the data and, finally, the presentation of the themes identified during the process as theoretical contributions. For the purposes of this study, the themes derived from the data were ultimately categorised into the components of the tri-component attitude model, namely the cognitive component, which referred to the participants' knowledge and beliefs; the affective component, which represented the feelings and emotions of the participants; and the conative component, representing the participants' behaviour or actions as a result of their beliefs and emotions. Quotes from participants that supported the themes were extracted from the transcripts and presented along with the findings for evidential value. The information resulting from the data analysis was then used to compile the report of the findings, to be discussed in the following chapter.

4.6. CHAPTER SUMMARY

This chapter provided a detailed discussion of the methodology employed during the course of this study. The research design, as well as the targeted sample were then discussed. A description of the data collection instrument and its refinement followed, and the chapter concluded with an explanation of the qualitative analysis method.

CHAPTER 5

RESEARCH FINDINGS

5.1. INTRODUCTION

Following the analysis of 26 in-depth interviews, a number of major findings emerged from the data and are presented in this chapter. The demographic characteristics of the sample are first described, followed by a detailed discussion of the relevant findings. Based on the tri-component attitude model, each finding is presented either as a cognitive, affective or conative component of an attitude. Furthermore, as an integral part of the conative component, purchasing behaviour is explored by discussing the types of church retail products which the participants indicated they have purchased, would be likely to purchase, as well as those they would not purchase. The reasons for their purchasing behaviour toward the types of products are discussed simultaneously. The chapter then concludes with a summary of the preceding findings.

5.2. DISCUSSION OF RESEARCH FINDINGS

The main themes resulting from the thematic analysis of the interviews are presented as part of either the cognitive, affective or conative component. Each of the findings are corroborated by verbatim quotations extracted from the various interviews. These quotations are not necessarily representative of all participants.

5.2.1. Cognitive component

The below discussions represent the knowledge and beliefs expressed by the participants regarding church retailing, as well as various types of church retail products.

Churches retail for monetary income

All but 2 of the 26 participants cited the generation of income as what they believe to be the primary reason for church retailing, using varying terms such as “fundraising”, “survival”, “costs”, and “money”. A commonly held belief is that although churches receive funds through regular offerings⁵ and tithes⁶ from their congregations, these sources alone are not sufficient. Thus, churches use retailing as a means to generate additional income. Differing viewpoints emerged when participants elaborated further, discussing what they believed the generated income is used for. Four of the twenty-six participants expressed mistrust in all church retailers, stating that they believe the profits generated from church retailing efforts by church leaders are purely for their own personal gain. The quotes below express this viewpoint:

Churches are doing it for profit, simply put. But, for profits for whom? The pastors. Or whoever's in charge (Participant 24)

Churches get money from their members, every week. Some of them, every day. There's also donations from other organisations so when they start to sell things, it means that they want extra money, and I think that's so that the pastors can live a lavish life, because nowadays pastors even compete with each other like “Who has the most money, the flashier car, the biggest house? (Participant 15)

Nine of the participants expressed a complete sense of trust in church retailers, stating that church retailers use all funds generated to either invest in the church community and to cover church-related expenses or to invest in assisting the larger, disadvantaged community. Ford and Mottner (2002) state that whereas typical retailing largely focuses on generating profits, church-connected retailing tends to be aimed at supporting either the church itself or church-related activities such as raising funds for outreach programmes. This view is further supported by the below quotes extracted from this particular group of participants:

⁵ Offering: A contribution to the funds of a religious organisation (Collins Dictionary, 2016)

⁶ Tithe: A tenth part of agricultural or other procedure, personal income, or profits, contributed either voluntarily or as a tax for the support of the or clergy or for charitable purposes (Collins Dictionary, 2016)

From a finance perspective it can help in terms of consistency, knowing that you're getting X amount each month from the bookstore or the coffee shop. It helps to know that they are covered; that if people stop giving or tithing, the church at least can cover part of their expenses. (Participant 4)

To make a bit of money to help the church. Lights don't pay for themselves. The upkeep of the building needs to be paid for. (Participant 1)

To help out the communities, because that's what they also do. They have feeding schemes and stuff and they can use the money for that. So yeah, it's a good thing because at the end of the day it's going towards a good cause. (Participant 13)

The remaining participants had ambivalent views, expressing a belief that there are churches that use the funds for church and community-building purposes, and other churches in which the individuals responsible for the management of the funds generated use them for personal gain.

I guess they need money. They have costs that they need to cover, and there's an opportunity for them to make revenue. Well I think that's supposed to be the main reason, but I've come across situations where people are not making money for the church but perhaps for their own pockets (Participant 5)

Somewhat they sell because they need to invest in their churches. The pastors also need to make a living in some way. Especially these new churches, they don't just make it out of donations. They also sell for charity. And sometimes just because they're greedy (Participant 10)

Church retailing attracts members

According to Angheluta, Strambu-Dima & Zaharia (2009), churches employ methods similar to those used by the sales force in order to attract and maintain their church members. A large portion of the participants in this study expressed similar views, expressing that another reason for church retailing is churches' desire to increase membership. Sixteen of the participants believed that retailing efforts by churches were likely to attract members to their church. A number of these participants

indicated that prospective members may be inclined to join a church which sold products that appealed to them. Church-branded products in particular were mentioned in conveying this viewpoint, with participants indicating that branded items such as clothing worn by individuals in public would increase awareness about the particular church.

There might be two reasons why churches retail, the first being to generate income for the church and the second to draw in and grow the congregation and perhaps attract attention to the particular church (Participant 20)

I think the world has become so brand aware that churches have felt the need to also do the same to probably attract members (Participant 14)

It's generating people to expand the church community (Participant 23)

Because that's how they get more members. It's how they get their name out there. How else will you get to know about people's church? (Participant 24)

Church retailing meets religious consumers' needs

In contrast to the aforementioned church-focused benefits of church retailing, some participants identified a congregant-focused benefit. The main idea behind this view is that, in retailing, the church aims to satisfy the needs of their members for religious material in particular. This group of participants expressed that they are in need of spiritually aiding material, that the sermons presented by church leaders are often not sufficient to meet their spiritual needs, and that Christians in general have a significant demand for religious products. It is believed that church retailers sell products in order to meet this demand and provide not only products, but an accompanying service to religious consumers. This belief is further depicted by the following quotations:

Well it's stuff that people need, like sermons or hymnbooks or bibles. It's part of what people come to church for (Participant 2)

If you look at the merchandise that churches are into, there's a lot of books and tapes and stuff so there's a demand in the market for that stuff, for religious material (Participant 4)

They usually just sell books that help you personally in your walk with Christ. In some cases maybe it's just generally selling people products that sort of like edify them. Sort of like spiritual books on how to pray or something (Participant 3)

One, I think it's good to support the congregation in terms of their spiritual walk. So for example, selling books that will help people on their spiritual journey that maybe they can't find in a sermon or in a cell group or... It can be beneficial specifically to their needs at that time. I know there's a lot of resources that can help people. And so I think the churches want to help with that (Participant 4)

I see it as they are trying to offer a service to people, of being able to access Christian literature like bibles, and worship CD's. And I think it's hugely helpful (Participant 19)

They do that to enrich your Christian walk or your Christian life. The sermon's not enough, and the cell groups are not enough. You need more (Participant 1)

Furthermore, a service element of church retailing was mentioned by a participant, indicating that church retailers are skilled in spiritual matters and have the ability to assist religious consumers in finding products that meet their specific religious needs at any given time.

There are people there that you can ask, if you're not sure about a book or you are struggling with something you can actually ask a pastor or something "What resources do I need? What could help me?", and it's there (Participant 12)

Churches retail to adapt to their environment

Einstein (2008) conveyed a similar notion, stating:

"We shouldn't be surprised then that religion is being marketed in the current commercialized structure. In order to be heard above the noise of the rest of society, religion, too, must participate in order to survive".

A number of participants echoed the same view, recognising the adaptation of churches to their worldly environment as a reason for retailing. These participants believed that, in one way or the other, church retailing is seen as a means of adapting to societal, economical, and technological changes. The below quotes from participants display this belief.

I do think that religion and culture and tradition should evolve with the times. We're in such a technological age and we're in such a consumerist age that it just seems appropriate that the church would adapt to that climate, work its way into that market and find a space for itself. It just seems like a natural progression (Participant 9)

Everything has changed, the world, technology... And as a church then you must change so you can take care of your congregation. Throughout the years, everybody is selling to bring in an income (Participant 23)

The church is changing to adapt to the environment. Society is changing. I would have a problem with it if anyone were to say that the church should stay the same, give sermons the same, bring in new people the same way they always have... Like... Why? (Participant 9)

Churches retail in order to support the Christian industry

A general support of the larger, Christian industry was cited by some participants as their perceived reason for, and result of church retailing. Four of the participants indicated that, above and beyond supporting their own church, one of the reasons for church retailing is also to support the Christian industry at large. A common belief among these participants was that all Christian churches benefit from the income that church retailing by any particular church generates, be it directly through inter-church donations or indirectly through spreading the word about Christianity, and thereby potentially expanding the congregations of Christian churches. The below quotes from two participants give more insight into this notion.

It's also a way for the churches to support the Christian industry in a way. By opening up a store in the church they actually are helping to support the bigger Christian industry (Participant 18)

I know that the profits go to the body of the church in general as opposed to one particular church. I know that profits would circulate within Christianity and would further strengthen the bigger body of the church. (Participant 6)

Churches retail in order to support a cause

Many participants indicated that in addition to supporting the churches themselves, churches also engage in retailing to support specific community building causes. This group of participants believed that churches typically support a particular cause, ranging from orphanages to abused individuals and other disadvantaged communities, and thus use either all or a portion of the proceeds from retail sales to financially contribute to combating these issues.

Churches are always involved with some good causes. Like they set up soup kitchens and blanket-runs for the homeless in winter and things like that. And they need money for these things, and that's how some of them do it (Participant 11)

It's because the main reason is to support the cause that they are going to use the money for, to maybe donate or whatever. It's to support that (Participant 13)

Churches retail to increase church-consumer interaction

Another perceived reason for church retailing was the desire for the church to interact with their members outside of the church services during which they have direct interaction, in order to keep themselves create and maintain their presence in religious consumers' minds. This reason was important to note as it addresses the frequency of communication between the church retailer and the religious consumer. The viewpoint encompassed both the commercial relationship between church retailer and the religious consumer as well as the spiritual relationship between the church and the congregant. This view was expressed as below:

As a church, you have to infiltrate into the more intimate moments when they're not actually there at church, too. And that's why you'll sell them something- to interject into those moments when they're alone. They come to service, but what are you doing as a church during the week to keep yourselves at the forefront of their minds so that they can keep

focusing on you? Retail. You don't have to go obscenely innovative, a water bottle is fine. As long as it's there- a reminder (Participant 7)

Church retail is convenient

Many participants viewed themselves as the beneficiaries of churches' retailing activities, stating that the church's provision of religious materials made it convenient for them to access the products that they need. A large proportion of the sample indicated that they purchase products from church retailers simply because it is convenient for them. The fact that they are present at a church service and certain products are available at the same location saves religious consumers time that would otherwise have been spent traveling to another location to obtain them. The following quotes convey this viewpoint.

Your objective is to make your life convenient as possible. And so you may not give two hoots whether this bread is going to go into the church's pocket or the pastor's pocket, but the bread's right there and you don't feel like driving from the church service to the Pick n Pay down the road, so you'll get the bread there. (Participant 9)

You can get the book there instead of people travel all the way to get to the mall. It's a convenience thing (Participant 16)

Convenience. So the fact that I didn't have to go to a different store and go look for it. At the moment there's... you know the only real franchise that I know of is CUM books. Other than that you have to go online. So convenience is a massive factor (Participant 21)

Other than at church the only other place I know of that sells it in a commercial retail environment- Christian books, bibles, CD's, all those kinds of things- would be CUM books. And there's one at Canal Walk, which is far for me from Newlands and there's one at Blue Route, which is also quite far. They're not in every shopping centre, so for me it's convenient actually (Participant 19)

I would say, in the context that we've discussed- which is specifically to make Christian resources to the members of the church- I've got no problem, I think it's a good thing actually because it saves me the trouble of having to drive to CUM books (Participant 12)

Some of us need more music, so you get your CD's, and it's easier to get it from church. It's very convenient to go into the bookstore and gifts, like your mugs, your pencils and your books (Participant 22)

Transparency is key

A point that was mentioned often by the participants throughout the interviews is that when churches engage in retailing, transparency regarding the use of the funds is a factor that is important to them. The following quotations serve as an example:

I think if a church really is to... wants to sort of dive into this whole retail thing, I think it's very important that they are very clear; that there is complete honesty: "We are trying to fundraise for this, or that". Because I feel it's so important for me as a buyer (Participant 8)

I think it's just very important that we know where our money is going. You know when you're swiping at PicknPay that you're making the CEO of PicknPay rich. You know when you buy your phone and you are using MTN you know you're probably adding to that CEO's holiday fund. I mean we're fully aware of that but I think in terms of church, it's not talked about. I feel like it needs to be talked about, it needs to be addressed (Participant 17)

The minute that they take money from the members, they have to do financial statements- that must be disclosed properly. The minute they do that it must now be structured, more like a registered business. Where they will stand and say "Church members, we have made so much, we have spent it like this, and now we are left with so much, we need more" (Participant 22)

I think church and business can go together, as long as we're being transparent, we're being clear (Participant 25)

There is scope for exploitation

A large amount of participants expressed a belief that members of the Christian faith have an inherent trusting nature and desire to help people, based on what they believe to be the fundamental principles of Christianity. They indicated that, as church leaders have a significant amount of influence on their members, they thus

have the ability to use retailing as a means to exploit this nature. This perception was expressed in various ways by participants, depicted in the below quotations.

Christianity makes us gullible to a certain extent. So it's easy, it's very easy, to sell the 'things of God' to Christians because all we have to do is mention God (Participant 14)

There's so many other things you could do to raise funds for the church, you don't need to end up doing that [selling] and I think that's how people don't realise that they are being exploited. Because they always think "Oh no, we need to do it for the good of the church". They brainwash- if I can say that- people into thinking that (Participant 26)

Another view, expressed in the following quote, was that because their religion is to a certain extent based on the concept of belief, most Christians do not question or scrutinise matters of the church and as such have an extensively accepting, exploitable nature. The quote further depicts a perception that human nature is inherently flawed in that some human beings who possess a level of power are bound to exploit the weaknesses they perceive in others.

At the heart of religion there is this thing called faith. And faith means that there is certain level of questioning that gets stripped away. You're not supposed to understand how God works, you're not supposed to understand how religion works, you're not supposed to understand the blessings or the hardships that you face in your life. You're just supposed to believe. And when that kind of message is fed to you, the human beings that are feeding it to you have all the power in the world to say "I am working through God, and you must not question why I'm selling you this blessed pen, or this blessed bible, or this blessed item of clothing. You must just accept... that you are doing good for God and the church, and that makes you a good person". And with that much power, I think it's just human nature that someone is going to exploit that. (Participant 9)

Some participants referred to the extent of the influence church leaders have within their communities, and their ability to persuade their members to believe in a number of concepts including that, in exchange for purchasing certain products, they may gain religious or spiritual benefits. Furthermore, the purchasing of church retail products was described as "buying hope".

Religion is such a powerful tool. And you can get your congregation to believe whatever you say to them if you frame it in the word of God. And so, if you accept that, it's quite conceivable that you can get members of your congregation to believe that by buying this "Holy pen" they will write the best exam of their lives because the pen has been blessed by the pastor. Meanwhile the pastor is just taking the money for himself. (Participant 9)

So people are buying... are purchasing hope for their situations. That's basically what it is. I think that's the essence, the main, the most fundamental thing that they are buying. It's not the item itself, it's what the item represents and the item that people buy represents hope. So that's what ... that's actually the commodity that people are buying (Participant 15)

Churches are not skilled in retailing

According to Angheluta, Strambu-Dima & Zaharia (2009), commercial principles and techniques can be applied by religious organisations constructively. The matter questioned by many participants was the competency of churches to sell products to consumers as effectively as commercial retailers. Some participants believed that the church was simply not skilled in retailing products. The quote below depicts this idea.

You need a professional to do it. Not saying that if you're a church you're not a professional but I feel like you'd want to go to a car dealership to buy a car and not go to a church to buy a car. Unless maybe I know of a person in church selling the car that has some sort of background in car sales. But apart from that, why are you trying to sell us a car? Do you even know anything about selling people cars? So just the experience and professional part of it (Participant 6)

Purchasing many products is unwise

As participants gave accounts of other people's buying behaviour towards church retail, a theme that emerged was that they seemed to associate the tendency to buy large amounts of church retail products with a lower level of discernment. The quotes below convey this belief.

For me, it becomes a negative view knowing people who are very into church and they'll buy into anything that they're told. And it always targets a certain group of people who need something to believe in, or to hold on to. And then basically you're selling them a dream (Participant 14)

If the church markets properly, there are people that will fall for that, who would rather buy from the church than Pick n Pay because "It's my church, I'm supporting". I'm not that sucker, but people do it. Christians are very gullible, they think "I'm a Christian, I must buy from the church rather than Pick n Pay, because the marketing guy [at church] told me "it's all about the church" (Participant 21)

Church being a large market, an easy market at that, where believers are believers... When you go to a church, they tend to believe in the leader so much that if the leader says "I use this and this is what I'm bringing forward" they will follow that (Participant 1)

More business means less church

Throughout the interviews, it became apparent that some participants felt that there was a negative correlation between retailing and the church's mission; that the more that churches adopt the characteristics of retail enterprises, the less they embody their religious purpose. The church and retail were viewed as concepts operating under vastly different value systems.

There are still additional ways in which churches bring people in, like doing sermons elsewhere, like missionary work and things like that. Not marketing and selling, because it rules out why the church is there, what the church stands for in terms of authenticity. It's like two contrasts, it just doesn't work (Participant 26)

It sounds like it's a money-making scheme. I suppose sometimes people do need to do fundraising. Maybe if it's a one-off event or something, but if you go to church and there's a permanent shop, I don't know. It's like now it's a business more than it's about church, and I don't think I'd feel comfortable in a place like that (Participant 2)

At retail stores they are profit orientated, and that's it. Whatever it takes to... they will use whatever measures, which might not be Christian-based. So that's my main problem with

the church becoming like a retail store, because the two don't operate under the same principles and values (Participant 13)

5.2.2. Affective component

Participants expressed multiple emotions towards church retailing during the course of the interview which, at the most rudimentary level of analysis, could be classified as either negative or positive. The emotions and feelings are presented below under the general headings of positive and negative emotions, and further elaborated on according to their context.

Positive emotions towards church retailing

Various positive emotions emerged within various contexts, with participants using terms ranging in intensity, from “okay with” and “comfortable with”, to “excited” and “inspired”. Quotations from various interviews are presented below according to the context in which they were expressed.

Spiritual fulfilment

Participants indicated that they received spiritual fulfilment as a result of the church retail products they had purchased. Furthermore, this was associated with positive feelings of excitement, gratification and happiness. Participants indicated that, in retailing religious material, the church assists them in achieving their spiritual goals, or with overcoming hardships in various areas of their lives. The below response was given when the participant was asked to describe their feelings when using the products they described as those purchased for spiritual fulfilment.

We buy things from a church because they mean something or they have some supernatural or spiritual value (Participant 1)

I'm excited, especially when I get the latest CD of my favourite artist, then I'd play it over and over and I'll just feel excited. Blessed, encouraged, happy... I suppose when I'm reading a book then I am very inspired (Participant 4)

So every time I buy from a church, it's about the cause, and it's about my beliefs, and what this could do in terms of my spiritual life (Participant 26)

I needed those resources. To help me in my walk with God (Participant 5)

Identification and belonging

It is believed that consumers convey their religious identity and the magnitude of their faith to others through consumption choices (Minkler & Coşgel, 2004). This theme was identified mainly when participants referred to church-branded products, or products that are apparently religious. They viewed church as a group, indicating that purchasing church retail products allowed them to identify with that group and feel a sense of belonging. These participants felt that, in using church retail products, one would be associated with a particular group, be it the church behind the retail operation in particular, the Christian denomination or with the Christian religion at large.

For example, I had a T-shirt when we went away for a church camp, and it gave a feeling of belonging. It's identification, like "this is my home" (Participant 1)

So like a soccer team, you sell jerseys because people want to identify themselves as being part of it, or supporters of it. That's one of the areas that the church would be addressing (Participant 11)

In terms of things like T-shirts, I think the same reason that I have a hoodie for my undergrad class is the reason I would buy a T-shirt from church. It's just to wear it to symbolise that you belong to that sort of group, or section. So when I do buy them it's for that belonging to that sort of thing. So when I do then wear a hoodie, you're going to know that I did chemistry and graduated in 2015 or I'm from His People Baxter church (Participant 16)

While some participants felt positively about being outwardly identified with their church or their religion, one participant expressed an aversion to the idea. The quote below conveys this point.

Whatever you do publicly will be associated with that congregation. Like if you wear an ANC shirt, whatever you do will be associated with the ANC. I want to have my own identity, and not always be associated with the church (Participant 26)

Comfort with transparency

Feelings of comfort were associated with the church being financially transparent, as shown in the below quotation.

And transparency gives one a definite level of comfort about the honourability and the intentions of the church that are running the enterprise. And that would affect a lot (Participant 19)

Negative emotions towards church retailing

A number of negative emotions emerged within various contexts, with participants using terms such as “upsets”, “feels wrong” “scary”, “hate”, and “angers”. Quotations are presented below according to the context in which they were expressed.

Anger towards misuse of funds

Some participants expressed emotions of anger and fear as a result of the belief that church leaders use the funds generated from church retailing for personal gain. The below quotes convey these emotions.

Money! Money. It's scary that so many churches... the leaders of the churches, they're living in palaces... and I hate it (Participant 21)

It angers me though! You see a pastor all decked out in designer clothes, expensive cars there, even hiring bodyguards or some type of entourage. Living like a celebrity, from the people's money (Participant 12)

Anxiety concerning lack of transparency

Some participants expressed feelings of fear and anxiety towards a lack of transparency, as indicated in the below quotations.

I've got a little bit of a problem with the church: I don't always know where the money goes. And that's scary. If you're not open, there's something wrong (Participant 21)

But now if you want to set up a small market in the church, then it's like "Where is this money going? What are we doing?". When it becomes unclear, that's when I start to feel uneasy (Participant 23)

Also once you can't sort of truthfully speak about why are you selling that thing and what the money is really used for, then maybe you shouldn't be selling that thing (Participant 6)

Anger with regards to exploitation

The emotions expressed towards the perception of exploitation within a church retail setting were largely negative, conveyed further by the below excerpts:

I am concerned about the retailing that seeks to exploit people, so talking more about your holy oil or holy water or spiritual soap. I've got an issue with that because it's not a strictly economic exercise. And it's a dishonest sale (Participant 11)

I don't like the idea that people would use God to ... which sometimes has happened where people will sell things in the name of God and there is nothing Godly about the things (Participant 14)

If you're trying to be a shop, then be a shop. Don't try and be a shop in the name of the church because you know that people will support your business because it weighs down on the conscience of their faith. Don't do that. Don't manipulate people (Participant 6)

We also don't want to feel like you're now just starting your business in church. How do we not know that you're just here selling all these things because you're just banking on the fact that we're Christians and we're going to buy your stuff because we're assuming it's for a better cause, and then what if this is you just - you know this is your income? So I think maybe that's where the problem lies (Participant 3)

Interestingly, one participant explained why their belief that the church retailers exploit of religious consumers does not necessarily result in negative or positive emotions:

I know enough to realise that people need to work in this world and succeed. If they're going to use somebody else's emotions and beliefs to create a business where they know they will make money, you know, I'm not going to be angry at that person because he found a trigger in somebody. You know money is money, I want money too. Do I think it's right? No. But it doesn't bring out a negative emotion in me because I am aware that it happens in life (Participant 17)

Division, exclusion and pressure

Participants expressed that it is human nature to seek external validation from the communities to which they belong. Furthermore, they felt that in regularly purchasing church retail products, consumers create a positive, highly religious image for themselves in the church community. Participants indicated that those who purchase the products more frequently could be seen to be more supportive of the church, and therefore are perceived to have a higher degree of religiosity, separating them from those who do not frequently purchase them. Most participants believe that those who either cannot afford to purchase the church's products, or simply choose not to, may feel ostracised or have a less popular image within their church community. The below quotations depict the participants' feelings towards these views.

- **Division**

If certain members of a church all have particular church products, they can have the ability to look outward and say "You don't have these wonderful church items that we do. We're up here, closer to God. You're down there, you're less than we are" (Participant 9)

Then it becomes like a 'club'. Like "You've got the latest shirt that has my church name" or "If you don't have shoes that are branded then you're not Christian enough". It can create unhealthy disunity or competition in the church. It can cause cliques and disruption in the unity of the church. So I'm not big on that (Participant 4)

People can use these products to create an outward impression that they are so good that they parted with their hard-earned money to support the church, and that that makes them better than someone who didn't (Participant 15)

- **Exclusion**

If your religion is an important part of who you are, you have every right to want to express that in the products that you use. But that can also be used to isolate people, and create this perception that your religion or association with this particular congregation puts you on a higher footing (Participant 9)

I don't know how I feel about that. I don't agree with it. And what if I don't buy from them? What if I don't buy your clothes? Or your shoes? Does that mean I'm not part of the church? (Participant 1)

Christianity is a lifestyle. Religion is a lifestyle. And if you don't fully immerse yourself in that lifestyle then "you're not part of the church". So people find themselves buying into that and buying into religion. People put a lot of pressure on each other. As a church, are you not supposed to be taking that away? You're crossing a line that you shouldn't be crossing (Participant 6)

- **Pressure to buy**

I once bought a horrible T-shirt from an NGO. Bad quality. But I bought it! Because... because my 3 friends were buying from him... from this guy that was using the money, for a good cause. Now that's 3 people. Imagine a congregation! You might not like the quality, you might not even want the product but because everybody says this is good and it's for a great cause, now you're forced to buy it (Participant 12)

Instead of creating unity, the church then creates competition, because some people can't afford. People end up buying because there's a sense of "Bazothini?" (isiZulu for: What will people say?). And there's something very wrong when a church capitalises on that (Participant 1)

Participants indicated the feelings of division and exclusion results in some a feeling of pressure to purchase products that they otherwise may not have purchased. This particular view bears similarity to the concept of normative compliancy, defined as the degree to which consumers may be influenced to purchase a product based on the need to fulfil the expectations of members of a group or family (Terblanche, 2002).

Confusion and guilt regarding recourse for faulty products

A concern that was expressed by participants was that they believe they have no legal protection against church retailers for products that did not fulfil their expectations, or that they would feel guilty using such an avenue if it did exist. These feelings were expressed by some participants as follows:

What is it meant to do and how are you guaranteeing your product? Because if I buy it and my life continues to be the mess it is, can I come back to you? Am I protected by any law? What is there? (Participant 1)

I don't know how I would manage the conversation with the church if I got a bible and then it had a couple of pages teared inside (Participant 14)

I want to know that I could go to somebody if something goes wrong. And I'd feel really bad taking the church to court, can you imagine?! I'd feel so bad. Even if they could pay me back. I mean how do you sue God? (Participant 17)

The above quote, in which the participant considers recourse against church retailers tantamount to recourse against God, indicates an inability to separate the church retailer from God, or Christianity.

5.2.3. Conative component

After expressing their beliefs about church retail and conveying their emotions towards it, participants described some of the actions they take when engaging in the church retailing process, which largely referred to the purchasing of church retail products. Where the emotions were positive, the action was to generally to purchase the products, whereas when the emotions were negative, the action was to avoid the purchasing of church retail products.

Purchasing is a means of altruism

Religion is believed to have significant influence on the development of a sense of purpose and values oriented to the needs and welfare of others (Delener, 1994). A number of this study's participants believe that one of the main missions of a church

is to empower underprivileged communities and that the funds they generate are used to fulfil that mission.

I've never bought something from a church because I desperately needed that thing. I've never needed something in my life, be it food or clothing, and thought "Hey, let me go to a church shop and buy it there". It has always been with the view to support the church (Participant 9)

I also just want to show my support in helping their cause. So I think apart from... If I'm not going to buy something because I need it, I'm going to buy something because I want to support the cause that you're representing (Participant 20)

In other cases, it's been bake outs or cake sales or things like that, that were for fundraising, so I would obviously want to support the cause. With the jewellery, I bought because it was nice and I was supporting the cause that I knew it was going into (Participant 17)

These participants, when purchasing church retail products, view the church as a medium through which they as consumers contribute to disadvantaged communities.

Advertising for the church

Participants identified this as a motive for purchasing church retail products, with some viewing themselves as an advertising medium that could potentially attract members when wearing church-branded clothing, or being seen as a medium for the church's mission by passively spreading a religious message when wearing clothing with a Christian or biblical symbol or message. The first quote below conveys the former belief while the second supports the latter.

My motive would be to support the church, so I'd buy something that has the church's logo. If someone saw me wearing that T-shirt they'd say "Where is that T-shirt from? And what is it about?". Then I could tell you a story and invite you to church (Participant 25)

When I'm wearing a T-shirt and it has a verse there... This one time I was wearing a T-shirt and it said "If God is with you, who can be against you?". And this one woman was like "Wow, I needed to hear that". So that's why I like buying, because it's going to talk to

someone, somewhere. Even if I just wear it, and take it casually, it's a message on its own and it's talking on my behalf (Participant 16)

Less critical of church retail products

Some participants indicated that they would scrutinise church retail products less intensely than they would products from a traditional retailer. Some indicated that they would even be less critical of the price at which church retailers sell their products. For these participants, the fact that the church sells the products matters more than the quality of the product itself. This was expressed as follows by a number of participants:

I feel like I am less guarded when I buy from at church. I don't expect that something will be inferior, so I don't overly analyse stuff that I get from church. There's a certain understanding which is based on Christianity and what we believe in and, based on those Christian principles, I expect from the walls of the church that we operate in those principles. Whereas when I am outside church I don't know who I am dealing with, I don't know whether you are a Christian or not, so I expect anything from you (Participant 14)

With the church, I don't think I've ever practiced the same critical thinking and applying myself as I would with any other shop, and looking at it as any other normal, commercial transaction. There's always a deeper meaning behind it (Participant 17)

Most people wouldn't be as price conscious because they've just had a great sermon and in their mind they may be justifying why it's good to buy the product. Whereas if you go into a normal store you'll be a bit more cautious because "This is just going to a company, I'm not supporting my local church". You treat it like a normal transaction (Participant 4)

It's almost like, because the church is selling it, you can get an inferior product and be okay with that (Participant 15)

More critical of church retail products

Conversely, some participants expressed that they would be more critical of church retail products. This view is related to the previously discussed perception that churches are not skilled in retailing. The fact that the church is venturing into territory in which some individuals feel they are not skilled resulted in an expectation for lower

quality products. For these individuals, the quality of the product mattered more than the source. Thus they scrutinise church retail products more than they would traditional retail products.

I would assume that OMO has gone through all the SAB standards, including the packaging-it meets the requirements. As for the church, I just want them to prove the quality of their products. I'd want to see a loyal customer base, word-of-mouth, people to tell me that they used it and it's a good product. They'd have to show in their labelling that "this is the process that we've followed" and it needs to align to the normal checking. I know it sounds unfair that I'd check a church that much. I probably wouldn't check another brand that much (Participant 17)

One participant indicated that they would expect the church to provide high quality products with regards to religious material, more than they would with regards to material they did not consider to be religious.

They might not have the greatest clothes and stuff, but I think with books and CD's I'd expect a higher standard from the church, because this is a place where you're trying to teach people about faith, get people engaged with faith matters, trying to get people to establish a relationship with God. Therefore make sure you're giving them very good stuff, or the best stuff that you can possibly get (Participant 26)

The above quotation indicates a distinction between attitudes towards church retail products that are perceived to be authentic and those that are perceived to be less authentic. The topic of authenticity is further explored in the below finding.

Propensity to purchase authentic rather than unauthentic products

Research conducted by Ford and Mottner (2002) revealed that authenticity, in a church retailing context, was the degree to which the products are related to the church itself, or the church's mission and activities. The statements given by the participants of this study were generally more positive when church retail products were related to the church and more negative when there was no apparent relation. Participants indicated that they were more likely to buy products related to religion than those that were not.

Whenever anyone sells something, it works best when it's authentic. So if Samsung started selling me homemade cupcakes, I'd be like "But hang on, Samsung. That's not what you're about. Why are you trying to venture into things that you know nothing about?" So I would only ever buy something from a church that I thought was in line with the church's message, and I've been saying "message" a lot and what I mean by that is... everything that embodies what the bible and what a Christian should stand for. So for the same reason that I wouldn't buy a cupcake from Samsung, or I wouldn't buy a TV from Toyota; I wouldn't buy anything from church that I don't believe is in line with what they stand for (Participant 9)

I think as long as it's related to church activities, I mean that's fine. Like if they are selling clothes and stuff then I'd be like "No". But if they just keep it to church business, I think that's good. There has to be some relation. So even if you are not using the product at church, like with a DVD of a sermon, it's still an extension of what happened there (Participant 2)

If numbers come, then they come and if the finances come, then they come. But you've got to link everything with that vision- that includes bookstores or resources stores... I think as soon as you start overlaying over that, like "We need more money" or... "Why don't we do this, why don't we do that?"... If it's not aligning to your vision then, to me, it shouldn't be done (Participant 4)

If the T-shirt or apron or whatever had a verse on it, yes. For me, it's the message. Is there any form of God, religion or something spiritual connected with it? That's fine (Participant 1)

If the item that you're buying is not related to the religion in any way, then I would be sceptical of the whole thing, and the church, and its reason for existence. And then I wouldn't buy it, I would just go buy it at a regular store (Participant 16)

My question is: Why are you selling this? What purpose is it serving? Why is lotion at church? What is the correlation? Why are we putting it together? (Participant 1)

If the product and the church's beliefs and message seem to be in conflict with one another then I think "Well, hang on. There's human interest at play here". And I don't have time for that. Rather start up your own little corner shop and sell things in your own name, but don't use the church's name to further your own selfish ends (Participant 9)

A recurring sentiment throughout the interviews was that products viewed as authentic were more attractive in a church retail setting, and more likely to be purchased. Products that were perceived as less authentic or unauthentic were not only less likely to be bought, but were also likely to affect attitudes (beliefs, feelings and behaviours) towards the church itself.

Types of church retail products purchased

During each interview, participants were shown a list of various product categories sold by church retailers in South Africa (see Appendix B), and asked which products they have purchased from a church retailer, which products they would be likely to purchase from a church retailer and which products they would not be likely to purchase from a church retailer. Participants gave examples from their previous experiences, however they also referred to the product types on the list. In some cases, participants had previously purchased products that they indicated they would not purchase again, and in some cases, they were willing to purchase products which they had not previously purchased. Publications such as religious books and bibles were the products most bought by the participants, followed by multimedia products such as CD and DVD recordings of sermons and Christian music. Food and refreshments followed on the list of products most commonly purchased, followed by mugs, clothing and jewellery. Products that appeared sparsely on the list of products purchased included stationary and accessories. Household and homeware products appeared once in the list of products purchased, while products that had never been purchased by any of the participants included cleaning products, children's products and cosmetics.

5.3. PRODUCTS OF HIGH VALUE VS PRODUCTS OF LOW VALUE

Participants were asked what value they attach to the various church retail products they have purchased. The most highly valued products were those that they perceive to be authentic, or related to the church's mission and activities. Amongst the most valued products were bibles and other Christian books, as well as videos of recorded sermons and Christian CD's. Products that the participants valued less included jewellery, clothing, stationery, accessories and food. The below table depicts the

types of products which were highly valued by participants, and the products to which they attached a low value.

Table 5.1: Church retail product value

| Value | Product |
|--------------|---|
| High Value | Bibles, Christian books |
| Lower Value | Christian CD's and DVD's, Christian-related T-shirts and mugs |
| Low Value | Accessories, stationery, jewellery, household & home products, food |

The main reasons participants stated for the high value attached to the religious material were that the products were spiritually fulfilling, and that they incurred higher costs in purchasing them. The reasons given for the products that were less valued were that they were quickly consumed, less costly to attain and offered limited, or no spiritual fulfilment.

5.4. CHAPTER SUMMARY

This chapter provided a discussion of the findings that resulted from the analysis of the in-depth interviews conducted. The first section provided a demographic profile of the participants, based on the categories of race, gender, and age, as well as their church affiliation. The second section discussed the main themes that emerged from the analysis of the interviews, categorised into the components of the tri-component attitude model, namely the cognitive, affective and conative components. This section contained various quotations extracted from the interviews to support each theme. The chapter then concluded with a discussion of the various types of church retail products the participants had purchased, and those they would be likely to purchase and those they would be unlikely to purchase. The chapter then concluded with a discussion of the value that the participants attached to the church retail products they have purchased. The following chapter discusses the study conclusions, limitations, and the managerial implications.

CHAPTER 6

CONCLUSIONS

6.1. INTRODUCTION

This chapter serves as a conclusion of the dissertation. In the first section, a reiteration of the research objectives is provided in order to facilitate the subsequent discussions. Conclusions and discussions of the main findings are then presented, followed by the limitations of the study, and the recommendations for further research.

6.2. REITERATION OF RESEARCH OBJECTIVES

The tri-component attitude model was used as a framework on which to base the findings of this study. The findings were presented based on the the cognitive, affective and conative components of attitudes, according to this model. Two primary objectives were established for this study:

- To investigate the attitudes of church members towards the concept of church retailing.
- To discover the attitudes of church members towards various types of church retail products.

The research findings, discussed in chapter 5 of this study, revealed cognitive, affective and conative components of attitudes towards the concept of church retailing, and towards various types of products sold by church retailers. Further presented below are the findings discussed further alongside their associated managerial implications.

6.3. DISCUSSION OF INSIGHTS AND MANAGERIAL IMPLICATIONS

The findings of this study revealed that the cognitive, affective and conative components of the participants interact with each other to form certain attitudes. Some important insights emerged between the various findings. These insights, and their potential implications for church retailers or churches which may consider venturing into retail, are discussed below.

The 'why' and the 'who' of church retailing

Following an examination of the research findings, it was noted that the participants of this study are generally receptive to the concept of church retailing. As the beliefs, emotions and behaviours towards church retailing contrasted with their mention of the various beneficiaries thereof, it was revealed that the participants' attitudes were not as concerned with the church retail activities themselves as they were with the *reasons why* the church pursued those activities. Particularly, participants were not as interested in the act of church retailing as they were interested in who the ultimate beneficiaries of the profits would be. An implication arising from this insight is that church retailers will likely benefit from more positive consumer attitudes if they are able to communicate unambiguously which individuals or organisations benefit from their retailing efforts.

The altruistic nature of religious consumers

Participants of this study demonstrated that, in a church context, they bear concern for the wellbeing of others, and indicated that churches can be a medium for them to play a role in assisting disadvantaged individuals or communities. Moreover, although participants expressed concern for the wellbeing of the church itself, they expressed a higher concern for wellbeing of the communities that the church supports. Furthermore, participants indicated that the desire to support a cause was predominant over their other motives for purchasing church retail products, such as convenience and identification or belonging. Participants indicated a higher propensity to purchase church retail products in the event that the ultimate beneficiaries of the retail operation are disadvantaged communities. Thus, if church retailers contribute to a social cause, it may be constructive for them to communicate the fact to their consumers.

The discerning nature of the religious consumer

Although demonstrating altruism, participants demonstrated a high level of cognisance about the benefits and the pitfalls of church retailing. They indicated that the benefits include the upliftment of various disadvantaged communities, religious fulfilment for the religious consumer, convenience, and identification and belonging. In indicating the pitfalls of church retailing, a lack of transparency, exploitation of the congregation and misuse of funds within church structures were mentioned. Some participants indicated that these factors influenced not only their decision to purchase retail products, but their general feelings and behaviours towards the church or even the religion itself. Thus, rather than indiscriminately purchasing church retail products in furtherance of their altruistic characteristics, some religious consumers are likely to be discerning in their approach to purchasing from church retailers, making judgements based on factors such as the level of transparency within the church retail structure and their perceptions of the communities that benefit. Furthermore, some participants indicated that they considered individuals that did not practise the critical approach that they did to be undiscerning. Thus, it could prove imprudent for church retailers to retail their products without firstly allaying their consumers' concerns.

Transparency influences purchasing behaviour

A number of participants stated that their likelihood of purchasing church retail products decreased with a perceived lack of transparency regarding the use of funds generated from church retailing activities. Conversely, the participants indicated that they were more likely to purchase from church retailers if there was explicit communication between church retailers and their consumers with regards to the use of the income generated from church retail sales. Thus, managers of church retail stores may benefit from explicitly communicating their intended use of funds to their consumers. Such communication may include displaying visual communication such as signage in a church retail store, informing consumers about the projects or communities which the funds are used to serve. However, as church retailers may be communicating to a discerning and critical audience, it may prove beneficial to include visual evidence in their communications, such as photographs or video recordings of their efforts. Furthermore, church retailers may communicate

opportunities for the consumers to be involved in the activities funded by the church retail sales.

Authentic products are of higher value than unauthentic products

Products that the participants considered spiritually aiding were those that they considered to be most authentic. This particular finding was not unexpected, as previous studies have shown that consumers place a higher value on products that they perceive to have the quality of authenticity (Mochari, 2014). Participants who valued these products indicated that they derive considerable spiritual benefit from them and, moreover, that they could pass onto others. Thus, they were more inclined to purchase such products than those of less value. Thus, it would be prudent for church retailers to consider the products most valued by religious consumers in making retail decisions, and to focus their efforts on providing such resources. Furthermore, it has been revealed by marketing researchers that consumers' price sensitivity decreases as their perception of the value of the products increases (Bhattacharjee, 2006). This information may be beneficial to church retailers in the context of pricing strategies.

Books are the products most bought

Research has revealed that religious publishing is the most profitable and rapidly growing segment in religious retail (Einstein, 2008). Over 52 million religious books were sold in the United States of America in 2014, which represented an increase of 10.5% compared to the previous year, considerably outperforming the 2.4% increase for the entire book market (Nielsen, 2015). The South African publishing industry in particular recorded a R226 million turnover for the religious publishing sub-sector in 2011, which constituted 7% of the turnover of the South African publishing industry as a whole (Struik, Galloway & Le Roux, 2013). In light of this, religious books were shown to be the most rapidly growing segment in publishing in a number of markets. However, unlike other industries, there is no standardised means for collecting data on religious products, therefore the money spent by consumers in this sector may be underreported (Einstein, 2008). Thus, it is not surprising that religious books were reported to be the most purchased church retail product by the participants of this study. The high value placed on religious books may contribute to the explanation of

the growth of this sector. Thus, it is suggested that church retailers are likely to have more success in making books available in their retail stores than other products.

Separating the church retail from the church

Some participants indicated a propensity to consider church retailers and God or the church itself to be one joint entity, or entities that were difficult to separate from one another. This was shown in the references to church retailers usually resulting in participants referring to the church, God, or Christianity as a whole as the providers of the products in their discussions. Although this could be viewed as an advantage to church retailers in the sense that they could be viewed to be a sacred entity, which could result in benefits such as loyalty, it is likely that activities conducted by church retailers that are viewed negatively by religious consumers could impact on their views of the church, church leaders, and the religion as a whole. Thus, it is suggested that church retailers approach their activities with caution so as not to impact on church members' attitudes towards their religion, or their religious leaders.

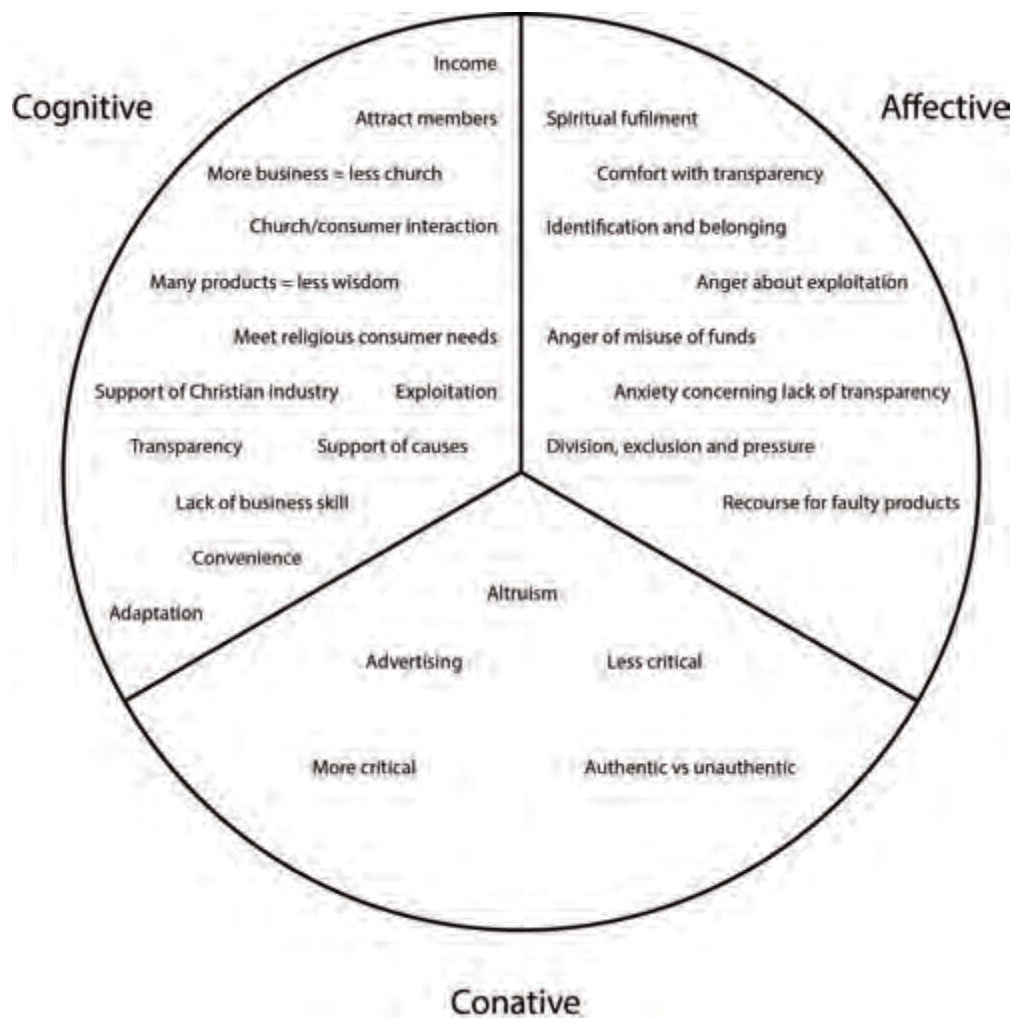
Church retailing as a prospect

A common benefit that the participants indicated they derived from church retail products was the provision of supplementary support in faith-related matters. Furthermore, participants expressed that sermons offered during church services were not sufficient in aiding spiritual development. Thus, while there is a need to assess churches that operate retail outlets, it may also be beneficial for churches that do not engage in retailing to determine the extent to which their members feel supported in terms of additional religious resources. Assessing and satisfying their congregation's needs in this regard may lead to a more mutually beneficial relationship.

The predominance of the cognitive component

This study revealed a number of findings regarding the attitudes of church members towards church retailing and various church retail products. The findings were categorised under one of each of the components of the tri-component attitude model. This categorisation is graphically depicted in the below figure.

Figure 6.1: Religious consumers' tri-component attitude model



A review of the findings reveals that a larger proportion of the findings formed part of the cognitive component of attitudes, indicating that there were more beliefs discussed during the free-flowing discussions than emotions and behaviours. Church retailers, by reconsidering their approach to retailing, could therefore look into further influencing the cognitive components of their consumers' attitudes and sustaining the more favourable beliefs. This could be achieved through various efforts such as meeting religious consumer needs and supporting community building causes. On the other hand, church retailers could explore means in which to influence unfavourable beliefs, such as the view that church retailers exploit their consumers, misuse the profits generated, and generally lack transparency regarding their use of funds.

6.4. LIMITATIONS OF THE STUDY

This study had a geographical limitation in that it was undertaken in Cape Town, and thus the results do not encompass the views of church members in other areas of South Africa.

A limitation of qualitative research in general is that, due to the small sample sizes, the results are not representative of any specific population. However, as the research was aimed at discovering rather than justifying, a small and geographically limited sample does not reduce the value of the research. The contribution of this research could potentially be derived from the originality of the findings which could be used for studies in which generalisation is the aim.

Religion is believed to be a sensitive topic of research and discussion that gives rise to intense emotions and biased views (de Leon, 2014; Nath, 2014; Engel, 2012). Thus, entirely honest discussions may have been inhibited by the sensitivity of the topic, thereby skewing the reality of the participants' attitudes presented.

Questions regarding the church retail products purchased relied wholly on the memory of the participants. In some cases, the participants gave accounts of purchases which occurred several years prior to the date of the interview, and thus accurate recall of purchase behaviours may have been limited.

The list of church retail products shown to the participants during the course of the interviews may not have been exhaustive of all types of church retail products sold throughout South Africa. Therefore, the results of this study may not encompass attitudes towards the types of products that were possibly excluded from the list.

The tri-component attitude model, which was used as the framework upon which to base the findings, is only one of a number of theoretical models that have been constructed in order to grasp consumer attitudes and is not considered to be exhaustive. Thus, the findings presented may not encompass all the elements that make up consumer attitudes in reality.

6.5. RECOMMENDATIONS FOR FUTURE RESEARCH

This study focuses on investigating the attitudes of church members towards church retailing and various types of church retail products, in Cape Town. This study could be replicated with a focus on other areas in South Africa in order to augment research on this topic in a South African context.

Although the size of selected sample was within the scope of this study and a number of valuable issues were identified and explored, the sample size was small. A study carried out using a larger sample size could yield results that may slightly differ from the results of this study.

As the tri-component attitude model is only one of a number of models used to measure attitudes, it may not encompass other aspects believed to comprise consumer attitudes. Future studies may make use of other attitude models in order to expand the construct in this regard.

Transparency regarding the manner in which churches handle funds generated from church retailing was found to be of key importance to many of the participants of this study. Thus, future studies may explore the influence of a church's financial transparency on the attitudes of their audiences. This could be uniquely explored in various academic fields such as theology, psychology, social sciences and marketing.

This study focused on exploring the views of members of the Christian religion. Future studies may explore whether different belief systems may have differing views.

6.6. CHAPTER SUMMARY

This chapter provided further discussion of the findings discussed in chapter 5, highlighting insights drawn from the key findings and discussing the implications for church retailers. This discussion included a graphic representation of the key findings regarding religious consumer attitudes towards church retailing in the form of the tri-component attitude model. The limitations of the study were then presented, and the chapter concluded with recommendations for future research.

LIST OF REFERENCES

- Aacker, D. A. & Biel, A. 2009. *Brand equity & advertising: advertising's role in building strong brands*. New York: Psychology Press.
- Allmark, P. 2009. *Ethical issues in the use of in-depth interviews: literature review and discussion*. Available: http://shura.shu.ac.uk/1372/1/Literature_review_RER_.pdf [2016, June 20].
- Anderson, K. 2008. *Looking back- David F. Wells*. Available: <http://kennyanderson.blogspot.com/2008/01/looking-back-david-f-wells.html> [2016, April 18].
- Angheluta, A. V., Strambu-Dima, A. & Zaharia, R. 2009. Church marketing- concept and utility. *Journal for the Study of Religions and Ideologies*. 8(22): 171-197.
- Annum, G. 2016. *Purposive or judgemental sampling techniques*. Available: <http://campus.educadium.com/newmediart/file.php/1/giilmadstore/UgradResearch/ResMethgen/files/notes/purpjudg.pdf> [2016, August 16].
- Anshel, M.H. & Smith, M. 2014. The role of religious leaders in promoting healthy habits in religious institutions. *Journal of Religious Health*. 53(4): 1046-1059.
- Au, A. K. M. 2000. Attitudes towards church advertising in Hong Kong. *Marketing Intelligence & Planning*. 18(1): 39-44.
- Bagley, C. 2012. Raleigh church files for bankruptcy. *Triangle Business Journal*. Available: <http://www.bizjournals.com/triangle/news/2012/12/07/raleigh-church-files-for-bankruptcy.html> [2013, January 25].
- Barnes, R. & Lowry, L. 2012. *7 startling facts: an up close look at church attendance in America*. Available: <http://www.churchleaders.com/pastors/pastor-articles/139575->

7-startling-facts-an-up-close-look-at-church-attendance-in-america.html?p=1 [2013, March 14].

Boone, I.E. and Kurtz, D.L. 2004. *Contemporary Marketing*, 11th Edition. Australia: Thomson South-Western.

Bowen, G.A. 2008. Naturalistic inquiry and the saturation concept: a research note. *Qualitative Research*. 8(1): 137-152.

Brassington, F. & Pettitt, S. 2002. *Principles of Marketing*. Harlow: Pearson Education.

Braun, V. and Clarke, V. 2006. Using thematic analysis in psychology. *Qualitative Research in Psychology*. 3(2): 77-101.

DeBernardi, J. 2007. Celebrating the double-yang festival in Penang, Malaysia and Wudang mountain, China. In *Religious commodifications in Asia: Marketing gods*. P. Kitiarsa, Ed. London; New York: Routledge. 49.

Bristol, T. & Fern, E. F. 1993. Using qualitative techniques to explore consumer attitudes: insights from group process theories. In *NA - Advances in Consumer Research Volume 20*. L. McAlister & M. L. Rothschild, Eds. UT: Provo. 444-448.

Brookshaw, P. 2012. *10 Reasons Why People Don't Go to Church* Available: <http://www.petebrookshaw.com/2012/08/10-reasons-why-people-dont-go-to-church.html> [2016, April 8].

Brunn, S.D. 2015. *The Changing World Religion Map: Sacred Places, Identities, Practices and Politics*. USA: Springer.

Budrikis, S. 2005. *World views 2 - privatised religion*. Available: <http://members.iinet.net.au/~budrikis/StellaB/privrel.html> [2013, January 21].

Business Dictionary. 2016. "Marketing". Available:
<http://www.businessdictionary.com/definition/marketing.html> [2016, August 6].

Business Dictionary. 2016. "Specialty store". Available:
<http://www.businessdictionary.com/definition/specialty-store.html> [2016, August 6].

Byrd, J. R. 2013. *Urban church marketing challenge: the reason*. Available:
<http://churchbrandarchitects.com/blog2/2013/urban-church-marketing-challenge-the-reason> [2013, March 14].

Chan, T. & Cui, G .2002. Consumer beliefs and attitudes toward marketing: an emerging market perspective. In *AP - Asia Pacific Advances in Consumer Research Volume 5*. Ramizwick and Tu Ping, Eds. GA: Valdosta. 406-412.

Collins Dictionary. 2016. "Church". Available:
<http://www.collinsdictionary.com/dictionary/english/church> [2016, August 6].

Collins Dictionary. 2016. "Marketing" Available:
<http://www.collinsdictionary.com/dictionary/english/marketing> [2016, August 6].

Collins Dictionary. 2016. "Offering". Available:
<http://www.collinsdictionary.com/dictionary/english/offering> [2016, August 9].

Collins Dictionary. 2016. "Retail". Available:
<http://www.collinsdictionary.com/dictionary/english/retail> [2016, August 6].

Collins Dictionary. 2016. "Tithe". Available:
<http://www.collinsdictionary.com/dictionary/english/tithe> [2016, August 9].

Debelek, D. 2011. *Selling to Christian Retailers*. Available:
<http://onestopinventionshop.net/blog/2011/11/selling-to-christian-retailers/> [2016, August 8].

DeBernardi, J. 2007. Celebrating the double-yang festival in Penang, Malaysia and

Wudang mountain, China. In *Religious Commodifications in Asia: Marketing gods*. P. Kitiarsa, Ed. London; New York: Routledge. 49.

de Leon, M. 2014. *We need to talk about religion*. Available: <http://www.rappler.com/rappler-blogs/marguerite-de-leon/64365-talk-about-religion> [2016, August 1].

Deliza, R., Rosenthal, A. & Silva, A.L.S. 2003. Consumer attitudes towards information on non conventional technology. *Trends in Food Science & Technology*. 14(1):43-49.

Dennis, C., Fenech, T. & Merrilees, B. 2004. *e-Retailing*. London: Routledge.

Dubois, B., Laurent, G. and Czellar, S. 2001. *Consumer rapport to luxury: Analyzing complex and ambivalent attitudes* (No. 736). Paris: HEC.

Einstein, M. 2008. *Brands of faith: marketing religion in a commercial age*. Abingdon, Oxon: Routledge.

Engel, J. 2012. *Why is religion such a sensitive topic?* Available: <https://www.quora.com/Why-is-religion-such-a-sensitive-topic> [2016, August 1].

Ford, J. B., & Mottner, S. 2003. Retailing in the nonprofit sector: an exploratory analysis of church-connected retailing ventures. *International Journal of Voluntary Sector Marketing*. 8(4): 337-348.

Freathy, P., 2003. *The retailing book: principles and applications*. Canada: Pearson Education.

Friese, S. 2000. *Self-concept and identity in a consumer society: aspects of symbolic product meaning*. Marburg, Germany: Tectum.

Funk, D.C., Alexandris, K. & McDonald, H. 2016. *Sport consumer behaviour: marketing strategies*. New York: Routledge.

Futty, J. 2010. *Pastor Gets Five Years for Theft*. Available: <http://www.dispatch.com/content/stories/local/2010/12/01/pastor-sentenced-for-stealing-from-church.html>. [2013, April 8].

Gerdeman, D. 2012. Location, location, location: the strategy of place. Available: <http://hbswk.hbs.edu/item/location-location-location-the-strategy-of-place> [2016, July 20].

Glenn, H. 2013. *Losing our religion: the growth of the nones*. Available at: <http://www.npr.org/blogs/thetwo-way/2013/01/14/169164840/losing-our-religion-the-growth-of-the-nones> [2016, July 20].

Goodhope, O. O. 2013. Major classic consumer buying behaviour models: implications for marketing decision-making. *Journal of Economics and Sustainable Development* 4(4):164-172.

Gruber, J. & Hungerman, D. M. *The church vs. the mall*. Available: http://hubcap.clemson.edu/~sauerr/seminar_papers/bluelaws4.pdf [2013, May 20].

Hendricks, K. D. 2015. *Church website navigation & usability on #cmschat*. Available: <http://www.churchmarketingsucks.com/2015/08/church-website-navigation-usability-on-cmschat/> [2016, July 20].

Higginbotham, S. 2009. *The secularization of America*. Available: <http://preachinghelp.org/wordpress/the-secularization-of-america> [2016, January 23].

Horne, S. & McAuley, A. 1999. Church services: a conceptual case for marketing. *Journal of Ministry Marketing and Management*. 4(1): 23-35.

Ikechukwu, A., Daubry, P. & Chijindu, I. 2012. Consumer attitude: some reflections on its concept, trilogy, relationship with consumer behavior, and marketing implications. *European Journal of Business and Management*. 4(13): 38-50.

Keelson, S.A. 2012. The evolution of the marketing concepts: theoretically different roads leading to practically same destination. *Online Journal of Social Sciences Research*. Available: <http://onlineresearchjournals.org/JSS/pdf/2012/apr/Keelson.pdf> [2016, August 9].

Kolah, A. 2013. *The Seven Eras of Marketing*. Available: <https://www.icontact.com/blog/the-seven-eras-of-marketing/> [2016, August 9].

Kanz, J. 2015. *The World Map of Christian Apps: 48 tools every Christian should know about*. Available: <https://disciplr.com/world-map-christian-apps/> [2016, May 20].

Kubicki, M. 2015. *Marketing Mix*. Belgium: Lemaitre Publishing.

Kuzma, A., Kuzma, A. & Kuzma, J. 2009. How religion has embraced marketing and the implications for business. *Journal of Management and Marketing Research*, 2: 1-10.

Lesser, R. C. 2000. *Demographic changes driving new residential development*. Available: <http://www.google.co.za/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=3&ved=0CD0QFjAC&url=http%3A%2F%2Fwww.mwcog.org%2Fuploads%2Fcommittee-documents%2Fv5WWW020040603140911.ppt&ei=4KRjUeqhONGVhQea0ICQBQ&usg=AFQjCNFyQwyn0w0Qs-jejXVydQdaB3G2lg> [2013, April 3].

Makanyeza, C. Measuring consumer attitude towards imported poultry meat products in a developing market: an assessment of reliability, validity and dimensionality of the tri-component attitude model. *Mediterranean Journal of Social Sciences* 5(20): 874-881.

Mathras, D., Cohen, A.B., Mandel, N. & Mick, D.G. 2016. The effects of religion on consumer behavior: a conceptual framework and research agenda. *Journal of Consumer Psychology*.

McCleary, R. M & Barro, R. J. 2006. Religion and economy. *Journal of Economic Perspectives*, 20(2): 49-72.

McLeod, S. 2014. *Attitudes and behavior*. Available: <http://uttamonline.com/notes/psychology/Attitudes%20and%20Behavior%20%7C%20Simply%20Psychology.pdf> [2016, July 10].

Mcfadden, D. 2005. *Value Generosity*. Available: <http://www.sermoncentral.com/sermons/value-generosity-dave-mcfadden-sermon-on-children-81069.asp?Page=2> [2016, June 21].

McGaughy, L. 2013. *New Orleans church misused over \$200 000 in FEMA funds after Katrina*. Available: http://www.nola.com/politics/index.ssf/2013/01/new_orleans_church_fema_katrina.html [2013, April 30].

McSwain, S. 2013. *Why nobody wants to go to church anymore*. Available: http://www.huffingtonpost.com/steve-mcswain/why-nobody-wants-to-go-to_b_4086016.html [2015, August 10].

Miller, J. J. 2013. *America's declining faith in pastors and churches*. Available at: <http://www.patheos.com/blogs/joeljmilller/2013/01/who-trusts-the-pastor/> [2013, March 14].

Minkler, L., & Coşgel, M. M. 2004. Religious identity and consumption. *Review of Social Economy*. 62(3):339-350.

Mochari, I. 2014. *It's Proven: The Science Behind Why People Value Authentic Products* Available: <http://www.inc.com/ilan-mochari/customers-value-originality.html> [2016, August 1].

Morè, M.E. 2012. *The Evolution of Marketing*. Available: <http://morethanbranding.com/2012/04/30/the-evolution-of-marketing/> [2016, August 9].

Nath, S. 2014. *Why are people so sensitive about religious belief?* Available: <https://www.quora.com/Why-are-people-so-sensitive-about-religious-belief> [2016, August 1].

Nelson, M. Z. 2014. *Sales Up, Store Numbers Down in Christian Retail* Available: <http://www.publishersweekly.com/pw/by-topic/industry-news/religion/article/62263-sales-up-store-numbers-down-in-christian-retail.html> [2016, August 8].

Nielsen Book. 2015. *Focusing on our Strengths: Key Insights into the Christian Market* from Nielsen Book. USA: The Nielsen Company.

Odom, M. 2013. *Some churches facing “self-imposed” financial hardships*. Available: <http://www.libertynews.com/2013/02/some-churches-facing-self-imposed-financial-hardships/> [2013, March 14].

Oxford University Press. 2016. “Marketing”. Available: <http://www.oxforddictionaries.com/definition/english/marketing> [2016, August 6].

Palys, T. 2008. Purposive sampling. In L. M. Given (Ed.) *The Sage Encyclopedia of Qualitative Research Methods*, 2 Sage: 697-698.

Pandey, A.C. & Soodan, V. 2015. Role of consumer attitudes, beliefs and subjective norms as predictors of purchase behaviour: a study on personal care purchase. *International Conference on Issues in Emerging Economies*. 5(4): 284-291.

Peters, T. 2011. *7 Ways to Have a Great Church Facebook Page* Available: <http://pastors.com/7-ways-to-have-a-great-church-facebook-page/> [2016, May 20].

Poderis, T. 2011. *Should your Organization Sell Products and Services to Raise Money?* Available: <http://www.raise-funds.com/2001/should-your-organization-sell-products-services-to-raise-money/> [2013, March 4].

Prozesky, M. 2009. Is the Secular State the Root of our Moral Problems in South Africa. *AlterNation Special Edition*, 3:237-253 Available: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/12%20Prozesky%20FIN%5B1%5D.pdf> [2016, April 8].

Rainer, T. S. 2014. 9 Ways Worship Has Changed in 10 Years Available: <http://www.charismanews.com/opinion/43845-9-rapid-changes-in-church-worship-services?showall=&start=1> [2016, June 20].

Richins, M. L. 1982. An investigation of consumers' attitudes toward complaining. *Advances in Consumer Research* 9:502-506.

Rodman, J. J. 2010. *Obtaining Religious Grants for Your Faith Based Group* Available: <http://ezinearticles.com/?Obtaining-Religious-Grants-For-Your-Faith-Based-Group&id=43744095> [2013, January 13].

Sataline, S. 2008. *In Hard Times, Houses of God Turn to Chapter 11 in Book of Bankruptcy* Available: <http://online.wsj.com/article/SB122999261138328613.html> [2013, January 23].

Schiffman, L. G. & Kanuk, L. L. 2006. *Consumer Behavior*. 8th ed. New Jersey: Prentice Hall.

Scott, L. 2009. *Religion and Commerce*. Available: <https://muse.jhu.edu/article/366332> [2016, April 3].

Shawchuck, N., Kotler, P., Wrenn, B. & Rath, G. 2010. *Marketing for congregations*. Nashville, USA: Abingdon Press.

Shepherd, I. D. H. 2004. Religious marketing: reflections from the other side of politics. *Journal of Public Affairs*, 4(3): 317S-341S.

Small and Rural Churches United (SARCU). 2013. *Funding Resources for Programs in South Africa*. Available: <http://www.ourchurch.com/view/?pageID=117458>. [2013, January 21].

Sorgi, J. 2013. *Archdiocese says bankruptcy 'dire situation' but 'Church isn't going out of business'*. Available: <http://www.todaystmj4.com/news/local/188343761.html> [2013, January 21].

Stanley, T. 2012. *In its search for 'relevance', the Anglican church is losing relevance*. Available: <http://blogs.telegraph.co.uk/news/timstanley/100190837/in-its-search-for-relevance-the-anglican-church-is-losing-relevance/> [2013, April 23].

Statistics South Africa. 2015. *General household survey*. Available: <http://www.statssa.gov.za/publications/P0318/P03182014.pdf> [2016, August 13].

Stevens, R., Loudon, D., Wrenn, B. & Cole, H. 2012. *Concise encyclopedia of church and religious organization marketing*. New York: Routledge.

Stoltz, J. 2010. A silent battle: theorizing the effects of competition between churches and secular institutions. *Review of Religious Research*. 51(3):253-276.

Struik, W., Galloway, F. and Le Roux, E.H., 2013. *Annual book industry survey 2011*. Available: http://www.repository.up.ac.za/dspace/bitstream/handle/2263/31678/PASA_Survey%282011%29.pdf?sequence=1&isAllowed=y [2016, August 1].

Taylor, G. W., & Ussher, J. M. 2001. Making sense of S&M: A discourse analytic account. *Sexualities*. 4(3):293-314.

Terblanche, N. 2002. *Retail management*. South Africa: International Thomson Publishing.

Turner, L. 2015. *Inside the growing world of Christian apps*. Available: <http://www.theverge.com/2015/12/20/10320476/inside-the-growing-world-of-christian-apps> [2016, May 20].

Thurston, M. 2013. *Anger over US church sex abuse cover-up*. Available: <http://www.iol.co.za/news/world/anger-over-us-church-sex-abuse-cover-up-1.1456995>. [2013, January 26].

Traywick, C. 2012. *Singapore pastor allegedly used church funds to finance wife's pop music career*. Available: <http://newsfeed.time.com/2012/06/27/singapore-pastor-allegedly-used-church-funds-to-finance-wifes-pop-music-career/> [2013, April 8].

Usunier, J. & Stolz, J. 2016. *Religions as Brands: New Perspectives on the Marketisation of Religion and Spirituality*. New York: Routledge.

Varley, R. 2006. *Retail product management*. New York: Routledge.

Verdurme, A. & Viaene, J. 2003. Exploring and modelling consumer attitudes towards genetically modified food. *Qualitative Market Research: An International Journal* 6(2):95-110.

Weber, M. 2005. *The Protestant Ethic and the Spirit of Capitalism*. London: Routledge.

White, C J., and Scandale, S. 2005. The role of emotions in destination visitation intentions: a cross-cultural perspective. *Journal of Hospitality and Tourism Management*. 168+.

White, J. E. 2011. *Competition with Other Churches*. Available: <http://www.crosswalk.com/blogs/dr-james-emery-white/competition-with-other-churches.html> [2013, March 14].

White, S. 2010. *The evolution of marketing*. Available: <http://dstevenwhite.com/2010/06/18/the-evolution-of-marketing/> [2016, August 9].

Wilonsky, R. 2006. *The Robert Tilton files*. Available:
<http://www.dallasobserver.com/news/the-robert-tilton-files-7117475> [2016, July 4].

Woods, A. 2001. *Marxism and religion*. Available at: <http://www.marxist.com/marxist-religion-liberation-theology220701.htm> [2013, April 8].

Wrenn, B. 1993. The role of marketing for religious organizations. *Journal of Professional Services Marketing*. 8(2): 237-249.

Wrenn, B., Kotler, P. & Shawchuck, N. 2009. *Building Strong Congregations: Attracting, Serving, and Developing Your Membership*. USA: Autumn House Publishing.

Yuan, J., Morrison, A. M., Cai, L. A. & Linton, S. 2008. A model of wine tourist behaviour: a festival approach. *International Journal of Tourism Research*. 10:207–219.

Zeithaml, V.A., 1988. Consumer perceptions of price, quality, and value: a means-end model and synthesis of evidence. *The Journal of Marketing*. 2-22.

APPENDICES

APPENDIX A: CHURCH MARKETING BILLBOARDS



APPENDIX B: DISCUSSION GUIDE

Opening

My name is Nqobile, and I'm currently doing my Masters of Commerce in Marketing at UCT, and for the purpose of my research I would like to hear some of your views regarding church retailing.

Theoretical introduction to the study, purpose and explanation of confidentiality

Church and business have, in the past, been two fields that people don't usually associate with each other. But evidently, many churches have been using business-like methods, such as marketing, trading, etc. in order to raise funds, or raise awareness about themselves, or social issues, or various other reasons.

My Masters study is aimed at getting an idea of what people's attitudes are towards churches using these types of commercial methods- more specifically the selling of products, as well as their attitudes toward the different types of products that churches sell. My ultimate aim is to help churches understand their target market more, and be able to structure their retailing efforts more effectively, so I will be asking the target market directly. I will be interviewing 25 people in total in an attempt to gain some rich insights. The best way to do this is to just sit down and have an open, mostly unstructured conversation -to get to the root of your views.

Depending on how much you have to say, our discussion could take from anything from 30 minutes to an hour of your time.

This research has been approved by the Commerce Faculty Ethics in Research Committee. Your participation in this research is completely voluntary and you can choose to withdraw from the research at any time. You will not be asked to give me any identifiable information, and any identifiable information observed will be kept completely confidential. Your identity will remain anonymous; I would only be using the insights you give me about the topic.

Are you happy to participate in this interview?

I'll be asking you a few questions to try guide the conversation, but you are welcome to discuss as much as possible.

Questions addressing research objectives

1. What do you think the reason is for churches engaging in retailing?
2. What's your attitude towards churches that engage in retailing?
3. Have you ever purchased any products from a church?

I am going to show you a list of categories of products I have researched that are sold by a number of churches across South Africa. Please have a look at this list for a few minutes. You can refer to it if you need to for the next questions.

4. What types of products have you purchased from a church? *This can be referred to as categories, no need to name specific products such as book names, etc.*
5. What is your main reason for purchasing each of those types of products?
6. What types of products have you seen a church sell that you would not purchase? *Again, this can be referred to as categories, no need to name specific products.*
7. Why would you not purchase those products?
8. What do you think are the reasons people in general purchase products from a church?

9. What value do you assign to the products that you have bought from a church, i.e. what importance do the products have in your life?
10. What products have you seen being sold by a church that you do not think should be sold by a church?
11. What products have you never seen being sold by a church that you think should be sold by a church?

Closing

Thank you very much for taking the time to participate in this research. Do you have anything else you would like to add that we have not covered already?

I should have all the information I will need. I will be using this interview in conjunction with others to help gain insight for my study. Would it be okay with you if I contacted you again in case there's any information I still need? You are welcome to contact me if you have anything you would like to ask me regarding the study.

APPENDIX C: CHURCH RETAIL PRODUCT LIST

| Category | Examples |
|---------------------------|--|
| Bibles | Various versions of bibles |
| Books | Books on various topics, magazines |
| Multimedia | CDs and DVDs, recorded events, etc |
| Clothing | T-shirts, caps, jeans, dresses, socks, shoes, etc |
| Jewellery | Earrings, bracelets, rings, necklaces, etc |
| Stationery | Pens, notebooks, staplers, bookmarks, backpacks, etc |
| Accessories | Handbags, keychains, laptop & phone covers, etc |
| Cleaning products | Washing powder, dishwashing liquid, fabric softener, etc |
| Cosmetics | Lotions, fragrances, soap, petroleum jelly, oils, etc |
| Bathroom products | Towels, washing cloths, etc |
| Cutlery and crockery | Plates, glasses, mugs, etc |
| Food | Meals, snacks, confections, drinks, etc |
| Children's products | Toys, games and other entertainment |
| Household & home products | Linen & blankets, home decor, etc |
| Miscellaneous | Umbrellas, candles, water bottles, etc |