

UNIVERSITY OF GHANA

THE EFFECTS OF MARKETING COMMUNICATION ON CHURCH GROWTH IN GHANA



**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN
PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF
MPHIL MARKETING DEGREE**

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DECLARATION

I do declare that this is the result of my research and has not been presented by anyone for any academic award in this or any other university. All references used in the work have been fully acknowledged.

I bear sole responsibility for any shortcomings.

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CERTIFICATION

I hereby certify that this thesis was supervised in accordance with procedures laid down by the University of Ghana.

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DEDICATION

To my lovely husband, Mr Franklin Acheampong and my beautiful children, Acelynn and Iain.

Madam Christiana Mills, a wonderful mum I have always admired. I am grateful for all the support you keep showing and I say God richly bless you.



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ABSTRACT

In this era of intense competition, especially amongst churches, the yardstick for measuring success depends on the extent of awareness creation, persuasion and informing customers of the existence of offerings and this has resulted in several marketing communications tools being employed by churches to help them succeed in this kind of competition.

This study sought to explore the application of marketing communication by churches in Ghana. The study adopted a mixed method approach. An in-depth personal interview was conducted by purposively sampling 12 church administrators which enabled the researcher to identify the marketing communication tools that churches in Ghana employ. The convenience random sampling technique was used to select 400 church attendees from the Adenta Municipality who completed questionnaires. The recorded interviews were transcribed verbatim and subjected to thematic analysis. Data collected from the church attendees were coded into the SPSS and analysed using descriptive statistics, Factor Analysis, multiple regression, and Analysis of Variance 'ANOVA'.

Though the effects of marketing communication tools differed among respondents in terms of age groups, denominations and educational levels, this study found that there were no significant relationships between advertising, publicity/public relations and church growth. However, there was a significant relationship between personal selling, direct marketing, sales promotion and church growth. Therefore the study concludes that personal selling, direct marketing and sales promotion had influence on Ghanaians' choice of church.

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

This thesis explores the effect of marketing communication on church growth in Ghana. The purpose of this chapter is to provide a general overview of the thesis. The chapter specifically discusses the background of the research problem, purpose and objectives and the significance of the research. The chapter concludes with the structure of the thesis.

1.1 Background

Ghana's population has increased from 18,912,079 in 2000 to 24,658,823 in 2010 and this is a 30.4 per cent increase within the decade (Ghana Statistical Service, 2013). The report shows the religious distribution of the population as 71.2% Christians, 17.6% Muslims, 5.2% Traditional, 0.8% other religions and 5.2% belonging to none of the religions (Ghana Statistical Service, 2013).

Amanor (2004) attributed the dominance of Christians in Ghana today to the earliest contact between Ghana and Christian Missionaries in the late 15th century when Roman Catholic missionaries accompanied the earliest Portuguese traders to the Gold Coast. Christianity was introduced into the country in the form of Catholicism. This type of religion grew around Elmina and Cape coast. Ghana experienced a new phase of Christianity in the 19th century in a manner which made Christianity very disintegrated and confrontational (Sarpong, 2013).

In the effort to propagate Christianity, Christian denominations emerged and that led to the establishment of the Methodist Church which was strong in the Western and Central Regions, the Presbyterian Church in the Eastern Regions and the Anglican Church in the Urban areas.

Catholics spread thinly in the whole land and Greater Accra Region was mainly Presbyterian and Methodist. In the mid-20th century, the nation again experienced another religious movement which gave birth to Pentecostal and charismatic churches (Amanor, 2004).

A communiqué issued by the African Religious Union of Ghana after a four-day meeting held in Ho, disclosed that the number of churches in Ghana was currently 7,897 as at the end of 2010 and that most of these churches could be best described as commercial entities (Agbewode, 2011).

Omenyo (2006) confirms this and indicates that there is an enormous variety of churches in Ghana due to the rapid proliferation of new churches and schisms in some of the older churches. The rapid increase in the number of churches has led to intense competition amongst themselves, especially amongst those operating in the Greater Accra region. In an attempt to survive; most of the churches are employing the marketing communication mix as a means to attract and retain new members (Webb, Joseph, Schimmel, & Moberg, 1998).

In this era of intense competition, especially amongst the churches, the yardstick for measuring success depends on awareness creation, persuasion and informing customers of the existence of offerings (Okyere, Agyapong, & Nyarku, 2011) and this has resulted in several marketing communications tools being employed by churches to help them succeed in this kind of competition.

For some time now, the airwaves, buildings, street lights and even trees, just to mention a few, have fallen victim to the way and manner by which messages are communicated. The bill boards and posters on roads are the most popular. This has become a matter of great concern not only to Accra Metropolitan Assembly (AMA) but also to the public at large.

Smith (2002) describes communication as the act of sending information from the mind of one person to the mind of another person. Churchill and Peter (1998) describe communication as the transmission of a message from a sender to a receiver, such that both understand it the same way. From the definitions above, it can be deduced that for churches to communicate effectively to their target audience (existing and potential members), they must understand the communication process.

Kotler and Keller (2009) view Marketing communication as the means through which firms attempt to inform, persuade, and remind customers directly or indirectly about the products and brands they sell. They postulate that marketing communication mix consists of eight major modes of communication which are: advertising, sales promotion, public relations and publicity, direct marketing, interactive marketing, word-of-mouth marketing and personal selling.

The extant literature has narrowed these elements to advertising, sales promotion, publicity personal selling and direct marketing (Kozak & Andreu, 2006). Churches as a religious organisation rely on these elements in order to communicate to their members (customers) the information that they need (Wong & Merrilees, 2008).

Every business organization operates in a complex and competitive environment where demands are constantly changing; organisations now view marketing communication as a strategic tool rather than a mere procedure for optimising the marketing mix (Lyer, Velu, & Mumit, 2013).

The situation is not different when it comes to religious organisations in Ghana. Churches are using marketing communication in their programmes with the intention of sustaining and increasing membership (Webb, 2012).

The fact that the marketing communication is being employed by churches does not guarantee its effectiveness. In view of this, this research seeks to investigate the impact marketing communication has on church growth in Ghana.

1.2 Research Problem

Over the past two decades, a large number of studies have looked at the application of marketing techniques in not- for-profit organisations (Abreu, 2006; Santos & Mathews, 2001; Sargeant, 2005) and service marketing literature (Rodrigue, 2002; Sherman & Devlin, 2000; Webb et al., 1998).

Most of the authors who have done studies on the application of marketing concepts in religious organisations have concentrated on areas like marketing communication (Vokurka, McDaniel, & Cooper, 2002; William & Alan, 2002); brand image (Abreu, 2006); service quality (Santos & Mathews, 2001); strategy (Coleman, 2002; Keyt, 2001); and market orientation; (Mulyanegara, Tsarenko, & Mavondo, 2010; White & Simas, 2008).

Taking the marketing communication aspect which is relevant to this study, extant literature has fairly covered studies in the area pertaining to religious organisation (Stoll & Petersen, 2008; Stutts & Gourley, 1982) in the developed country context.

In Ghana, though there has been some work done in religious organisation (Asare-Kusi, 2007; Bonsu & Belk, 2010; Witte, 2003, 2011) little has been done to assess the impact marketing communication has on church growth in Ghana.

Even though, marketing communication is widely being used by religious organisations in Ghana, it is surprising to note that little research (if any) has been conducted in the area, especially that of assessing the impact of marketing communication on church growth. This

research therefore, seeks to understand the impact of marketing communication on church growth in Ghana.

1.3 Research purpose and objectives

In view of the recent development on how the various churches in Ghana are employing the marketing communication in designing their programmes, this study seeks to explore the application of marketing communication by churches in Ghana.

For the purpose of this study to be achieved, the study seeks to attain four main objectives:

- To identify the marketing communication mix that is being used by churches in Ghana.
- To assess the effect of marketing communication on church growth in Ghana.
- To determine the influence of marketing communication media on Ghanaians in selecting their places of worship.
- To explore factors other than the marketing communication that could influence Ghanaians to choose a particular church.

1.4 Significance of the research

The outcome of this study will inform management of the various churches in Ghana on which marketing communication tool they should employ when developing programs to attract new members.

This study will also contribute to the growing body of knowledge on the topic by bringing out the various marketing communication tools that churches can use in growing their membership.

Moreover, the study will also make a significant contribution to the marketing communication literature giving the opportunity for more research to be conducted on the subject area or serve as a platform for future research.

1.5 Definition of terms

Church growth in the context of this study means increase in church membership as a result of the marketing communication tools being applied by the church.

1.6 Organisation of the study

The study will be organized into six main chapters as presented and discussed below:

Chapter one: This chapter constitutes: background, research problem, research purpose and objectives of study, research significance and the structure of the research.

Chapter two: This chapter deals with the context of the study, which looks at the profile of Ghana, history of Christianity in Ghana, church history, categories of churches in Ghana and church marketing in Ghana.

Chapter three: The focus of this chapter will be to review relevant literature in the subject area in order to come out with a conceptual framework.

Chapter four: This chapter deals with the methodological approaches of the study. The chapter will discuss issues such as research design, study population, sampling techniques, sample size, data collection instruments and methods, data processing and mode of analysis.

Chapter five: This chapter consists of data presentation and discussion of findings.

Chapter six: The final chapter presents the study's summary, conclusions and recommendations which are followed by references and appendices.

CHAPTER TWO

CONTEXTUAL BACKGROUND

2.0 Introduction

This chapter seeks to give background information in order to put the study in an appropriate or relevant context. The chapter is divided into two main sections. The first section discusses some general issues concerning Ghana. It begins with a brief review on the profile of Ghana highlighting the Political developments, Socio-Economic developments and demographic developments. The subsequent section focuses on religious development in Ghana with particular importance on the Christian religion. The discussion for this section will be limited to the Christian religion because the study seeks to understand how the religion was introduced in Ghana. It further elaborates on the categories of churches in Ghana, the history of some selected churches, the inception of the Christian Council of Ghana and finally a section on church marketing communication in Ghana.

2.1 Profile of Ghana

The republic of Ghana which was formally known as the Gold Coast is a country located in West Africa. It shares borders with Burkina Faso to the north, Togo to the east, Ivory Coast to the west and the Gulf of Guinea (550 km) to the south (fig. 1). The total land area of Ghana is about 238,539 square kilometers; it lies between latitudes 4° 30'S to 11° N and longitudes of 1° 10'E to 3° 15'W. The prevailing climatic condition is tropical with high mean annual precipitation in the southern part of the country and in the northern part, extreme savannah with dry conditions.



Figure 2.1: Map of Ghana. (Source: www.africa.com)

Ghana's population is estimated to be 25,199,609 million with a growth rate of 2.19 % (CIA, 2012). The entire country is divided into ten administrative regions: Greater Accra, Western, Central, Volta, Brong Ahafo, Eastern, Ashanti, Northern, Upper East and Upper West Region. Every region is further subdivided into districts and these districts serve as the basic units for development. Greater Accra Region is the administrative capital city of Ghana and it is important

for both business and industrial activities. The country is also divided into five major ethnic groups; Guan, Ga-Dangme, Akan, Ewe and Mole-Dagban (Odotei 2008).

Ghana is well endowed with natural resources such as gold, bauxite and diamonds; its agriculture accounts for roughly one-third ($\frac{1}{3}$) of GDP and employs more than half of the workforce (CIA, 2012). The Ghanaian economy in 2010 showed a GDP of \$2,500 per capita that represents a GDP growth rate of 5.7% with a percentage distribution of the various economic sectors as follows: 33.7% for the Agriculture sector, 41.7% for the Service sector and 24.7% for the Industrial sector (Apeaning, 2012).

2.1.1 Political Developments

As a political entity, Ghana has encountered many problems since independence. Even at the time when Ghana was economically still dependent on Western countries, Nkrumah encouraged what he called 'African Socialism' and devised connections with the USSR and its allies (Omenyo, 2006). His opponents came together and formed the United Party (UP) under the leadership of Dr. Kofi Busia who was a former Professor of Sociology at the University of Ghana. One of the reasons why the opposition was united was the fight against Nkrumah's centralizing tendencies which was linked with his monopolistic power. The Prevention Detention Act of 1958 was introduced by Nkrumah's government in reaction to the opposition and it was designed to imprison opponents without trial. Accordingly, some members of the opposition who were seen as enemies of the state were put in jail. In 1958, there was referendum which led to Ghana becoming a republic on 1st July, 1960 with Dr. Nkrumah as executive president and in 1964, Ghana was officially recognized as a 'socialist one-party state' (McCaskie, 1998).

With the aim to be a promoter of Ghana's expansion in all sectors, Nkrumah, in 1964 introduced the seven-year Development plan which had as its objective, the aim to establish in Ghana a strong and progressive society in which no one would have any anxiety about the basic means of life: work, food and shelter; where poverty and illiteracy no longer existed and diseases monitored and controlled; and where our educational facilities provided all children with the best possible opportunities for the development of their potentialities. To demonstrate his concern, Nkrumah made schooling open to a larger portion of the population; he built schools and universities, roads, hospitals and the Akosombo dam and these projects were financed with the large sums of money he borrowed. Due to this, Ghana experienced an economic backlash (Cobbinah, 1990). In February 1966, Nkrumah was overthrown in a military coup that was led by Kotoka and Afrifa. At the time of the coup, the country's external assets (reserves), which stood at around \$500 million at independence, had been depleted. From having virtually no external debt in 1957, Ghana's external debt in 1966 was an estimated \$790million (Leith & Soderling, 2000).

The new regime in 1966, the National Liberation Council (NLC), was formed under the chairmanship of General Joseph Ankrah. The NLC in its quest to restore civilian rule, organized a general election in August 1969 which was won by the Progress Party (PP) led by Dr. K. A. Busia (STAR-Ghana, 2011). The most compelling economic problem facing the NLC on taking over from Nkrumah was the balance of payments, for the foreign exchange reserves had reduced rapidly, in spite of continued use of import-licensing and exchange controls. In 1972, there was another coup that caused the overthrow of Busia and led to the formation of the National Redemption Council (NRC) under Colonel (later General) Ignatius Kutu Acheampong. Acheampong took over the reins of national affairs on January 1972. The NRC's tenure

coincided with extraordinarily strong price performance for Ghana's leading exports and between 1972 and 1977, the international price of Ghana's cocoa more than tripled, moving from a constant dollar price of \$201/kg to \$641/kg (Price, 1984). In October 1975 the NRC was newly organized under the name Supreme Military Council (SMC) and Acheampong made a proposal for the formation of a 'Union Government', which would consist of the armed forces, the police and civilians who would share power without the involvement of political parties. This did not please the professional groups and therefore they rejected Acheampong's Union Government (UNIGOV) constitutional reform proposal. As a result, a national referendum was held in March 1978 which endorsed the proposal. However, the regime's suspected rigging of a referendum on the proposal created even more chaos and widespread civil protests.

In July 1978, members of Acheampong's governing military council forced him to step down and soon announced a schedule for the restoration of democratic civilian government. But before the transition could take place, however, the reconstituted Supreme Military Council was forced out of office on June 4, 1979, by another military coup – this one against the Military from within the Military – led by Jerry Rawlings. Rawlings took over as the leader of the Armed Forces Revolutionary Council (AFRC) and issued orders for a 'house-cleaning' with the idea of freeing the country of corruption. General Afrifa, Acheampong and Akuffo (all former heads of state) and other five senior officers were convicted of corruption and they were publicly executed. From the onset, the AFRC made it clear that it would remain in power for a long time. Though its intervention was interrupted, it did not stop the planned restoration of democratic civilian rule initiated by the last military council. Therefore, Rawlings allowed scheduled multiparty elections to go on. The Peoples' National Party, claiming the Nkrumah mantle, won over half the seats in Parliament, and its presidential candidate Hilla Limann overcame the candidate of the rival

Popular Front Party, which was, in large part, a resurrection of the former Progress Party. In September 1979, after barely four months in office, Rawlings handed over power to the democratically elected government of the PNP.

When Limann assumed power, he was not exempted from the economic challenges that the previous governments faced. There was an overwhelming strife coupled with widespread public discomfort and this was demonstrated by the numerous strikes and riots over the rapid rise in prices of food and other commodities which led to two major coup attempts until Rawlings seized power for the second time on December 31, 1981. He went ahead to abolish the constitution, dissolve parliament, prohibited all political parties that exist by then and moved into an era of Provisional National Defence Council (PNDC) of which he was a chairman.

Rawlings set a platform for constitutional transitions which allowed Ghana to adopt a new constitution by popular referendum in April 1992, making way for the country's Fourth Republic which was formally inaugurated in January 1993. A number of political parties were formed resulting from the ban that was lifted on the formation of political associations by the government. In a gesture of compliance with the provision of the constitution, Rawlings had to retire from the army to enable him contest in the presidential elections. Some of the parties that were later on formed included the National Democratic Congress (NDC), National Convention Party (NCP), People's National Convention (PNC), People's Heritage Party (PHP), National Independence Party (NIP) and National Patriotic Party (NPP). The official results that was declared by the Electoral Commission, revealed that NDC won the election the election with 58.3%, NPP obtained 30.4%, PNC 6.7%, NIP 2.8% and PHP 1.7%. In December 1996, another

presidential and parliamentary election were held allowing Rawlings to be re-elected for the second time as president with 57% of the vote and NDC won 133 of the 200 parliamentary seats in the same month (Ayee, 2008). In the year 2000, the NPP led by John Agyekum Kuffuor won the presidential election and was also re-elected in 2004 serving the two 4-year terms in power. Since 2008, the NDC government has been in power with John Dramani Mahama serving as the current president of Ghana.

2.1.2 Socio-Economic Development

The economy of Ghana since independence has equally faced challenges when compared with that of the political era. At independence in 1957, Ghana was one of the most prosperous countries in sub-Saharan Africa with the highest per capita income in the region and very low inflation. In 1955, Agriculture was the major source of income and wealth; contributing about half of GDP and supporting a much larger proportion of the population than it does today (Issahaku, 2000).

According to Anaman and Osei-Amponsah (2009), the performance of the economy of Ghana since independence can be divided into three period phases. These are the; 1957 to 1966 period, 1966 to 1983 period and 1984 to 2008 period.

The first phase was marked by the rule of Dr. Kwame Nkrumah and the CPP. This period was characterized by moderate economic growth averaging around 4.5 % per annum and relatively low levels of inflation. This was also the period when considerable initial attempts were made to industrialise the country: the development of the Akosombo Hydroelectric Dam, the new

Township and Industrial City anchored around the Tema port and setting up of the Ghana Industrial Holding Cooperation (GIHOC) are testaments to this objective.

The second phase was the era of political instability from the first military coup in February 1966 to 1983. During this period, the nation experienced low economic growth and stagnation, depreciation of capital stock and two severe droughts ever recorded in the history of the country in 1977 and 1983. As a result of these challenges, the earlier attempts at manufacturing in the first Republic were largely abandoned.

Nonetheless, the third phase which was the period from 1984 to 2008 recorded the new period of political stability marked by moderate economic growth averaging around 4.8% per year and moderate levels of inflation. The moderate economic growth was anchored around extensive economic liberalisation based on programmes enacted by the government with huge support from the World Bank and the International Monetary Fund. Despite the sustained economic growth, there was a relative decline of the manufacturing industry and the extensive sale and privatization of State- Owned- Industries including the near- dissolution of GIHOC. From 1984 to 2008, the average annual growth was 4.8% and this varied from a low of 3.2 percent in 1984 to a high of 6.4% in 2007. The recent increase of over 6% annual economic growth rate (from 2006 to 2008) has been attributed to unsustainable high levels of government budget deficits. In spite of the continuous annual economic growth and political stability over the last 25 years, unemployment has continued to be a major socio- economic problem.

Consequently, this has resulted in increased poverty in urban areas such as in the capital city, Accra. In an effort to curb the high levels of unemployment especially among the youth, policy

makers have formulated several strategies to deal with this problem. This new initiative includes the National Youth Employment Scheme.

2.1.3 Demographic Development

Ghana with a land area of 238,537 square kilometers and a total population of about 24,658, 823 has a population growth rate of about 2.5% and a population density of 103% per km² (Ghana Statistical Service, 2013). The larger portion of the nation's population is found along the coastal and southern parts as a result of the heavy concentration of industries and commercial activities in the Greater Accra Region and Ashanti Region. It is also believed that most of the people in the coastal area descended from migrating tribes that probably came down the Volta River valley at the beginning of the 13th century. Ghana is a polyethnic nation with about 70 different tribal groups each with its own distinct language and the official language used by the people is English. The population Census that was carried out by the Ghana Statistical Service in 2010 revealed that Akans are the predominant ethnic group in Ghana (47.5%), followed by Mole Dagbani (16.6%), the Ewe (13.9%), and Ga-Dangme (7.4%) and the Mande forms the smallest ethnic group (1.1%) in Ghana.

2.2 Religion in Ghana

Ghana's population has increased from 18,912,079 in 2000 to 24,658,823 in 2010 and this is a 30.4 per cent increase within the decade (Ghana Statistical Service, 2013). The report shows the religious distribution of the population as 71.2% Christians, 17.6% Muslims, 5.2% Traditional, 0.8% other religions and 5.2% belonging to none of the religions. The religious affiliation in

Ghana is seen to be very pluralistic and heterogeneous and therefore various scholars have used words such as “religious Zoo” and “religious mine” in describing the religious scene (Assimeng, 1995). Based on the statistical figures given above, there are three main religions that dominate the Ghanaian religious landscape: Christianity, Islam and Traditional religion.

Odotei (2008) who gave a history on Ghana mentioned that before the Christian missionaries came to Gold Coast (Ghana), Ghanaians were traditionalist in their religious orientation and they were also very religious with religious beliefs and sanctions constituting the very foundation of the society. Besides the Supreme God, Mawu, Nyame, Nyongmo, they acknowledged deities whom they believed lived in natural objects such as mountains, trees, rivers etc. serving as mediators between Mawu and mankind.

Islam has also been in existence in Ghana since the 15th century. Islam was introduced into Gold Coast (Ghana) when some Muslims of Malian origin settled at Begho in the present day Brong Ahafo region. Today, the impact of Islam is extremely felt in the Northern parts of Ghana as well as some parts of Southern Ghana. However, Christianity was also introduced into Ghana in the late 15th century when Roman Catholic missionaries accompanied the earliest Portuguese traders to the Gold Coast (Sarpong, 2013). A succession of missionary societies from Western Europe subsequently lived and worked to influence the lives of people in the nation they named the Gold Coast because of the abundance of the precious mineral that was discovered (Amanor, 2004). Since then, the Christian religion has received great recognition and as a result there has been a surge in the number of churches in Ghana due to the proliferation of new churches and schisms in some of the older churches (Omenyo, 2006). As mentioned earlier on in the introduction, discussion on this section will be limited to Christianity in Ghana.

2.2.1 Christianity in Ghana

To begin with, it will be more enlightening to get an appreciable idea of Christianity in Ghana by firstly, describing the major types of churches available. Scholars like Amanor (2004), Omenyo, (2006) and Sackey (2001) have mentioned some of the category of churches in their studies and on this note, the study will look at the classification Omenyo used in a chronological order.

- *Mainline/Historic churches*

“Mainline churches” or otherwise known as “historic churches” refer to the ancient and larger churches instituted as a result of European Missionary efforts in Ghana during the 19th century. Traditionally, these churches have an ethos predominantly coloured by that of Western Christianity (Platvoet, 1979). The mainline churches are made up by the following churches: The Presbyterian Church of Ghana, The Methodist Church, Ghana, The Evangelical Presbyterian Church, the Roman Catholic, the African Methodist Episcopal Zion Church, The Seventh Day Adventist Church, The Baptist Church and the Anglican Church. These churches form about 18.4% with the exception of Catholic Church which is the largest single denomination forming 13.1% of the total Christian population in Ghana (G.S.S, 2013). All the mainline protestant churches excluding the Seventh Day Adventist Church are recognized members of the Christian Council of Ghana which was formed in 1929 as a fellowship of churches (Anquandah, 1979).

- *African Independent Churches (AICs)*

The next category of churches is the African Independent Churches (AICs) which emerged when Prophet Wade Harris came to Ghana in 1914. These churches are also known as “Spiritual Churches” (Baeta, 1962) and locally referred to as *sunsum sore* among Akans or *mumu sulemu* among Gas meaning “Holy Spirit Churches. Amanor (2004) attested to the fact that Harris was

not a “Spiritual Church” founder and leader in the sense that, he did not establish any church but rather many of his followers, after his death planted Prophet-Healing Spiritual Churches. The first AIC in Ghana was the Twelve Apostle Church. After, other major ones followed; the Musama Disco Christo, the Saviour Church (Memeneda Gyidifo), The Apostles’ Revelation Society (Apostolowo Fe Dedefia Habobo), African Faith Tabernacle Congregation, The Eternal Sacred Order of Cherubim and Seraphim Society and the Church of the Lord (Aladura). One key characteristic that is found among the AICs is that they are wholly indigenous Churches formed by Africans. According to the report for the 2000 Population Census, the AICs form about 16.6% of the Christian population in Ghana (G.S.S, 2013). They also have an umbrella organisation known as the Supreme Council for Ghana Pentecostal Churches.

- *Classical Pentecostal Churches*

Amanor (2004) said the term “Pentecostal” actually defies any easy definition and categorization because there are all shades of Christian groupings, which may answer to it. In earlier years, Pentecostals were those who believed that the “Bible Pattern” of baptism in the Spirit was an experience subsequent to salvation and evidenced by the ability to speak in tongues and manifest the other gifts of the Holy Spirit as enumerated in 1 Corinthians 12 (Menzies, 1998).

These churches which evolved in the late 1930’s in Ghana have their roots in Western Pentecostalism. The Classical Pentecostal Churches were previously classified as part of ACIs but their theology and ethos are different. Comparing the Pentecostal Churches with the AICs, scholars have described the latter as having the tendency to trend more towards syncretism and occultism than their classical Pentecostal counterparts who are “more orthodox in belief and base their discipline and practice on Biblical standards (Asempa, 1990). Classical Pentecostals are,

therefore, Evangelicals by many standards but in the initial stages of their existence were banished by the larger Evangelical community for their “unorthodox” Pentecostal beliefs and practices. In Ghana, classical Pentecostalism can directly be traced to the Faith Tabernacle Church (Larbi, 2001) which began in 1917 and out of it other churches- the Christ Apostolic Church, The Church of Pentecost, the Apostolic Church and the Assemblies of God Church- also were found. All these churches are members of the Ghana Pentecostal Council.

- *Neo-Evangelical/ Mission-related Churches*

Another category of churches in Ghana is the Neo-Evangelical which is a second stream of churches founded as a result of the Western missionary interactions with Ghana in the early 1940's. This category is made up of churches such as the New Apostolic Church, the Evangelical Churches of Ghana, Worldwide Evangelisation Crusade (WEC) Mission, the Good News Churches of the Society of International Ministries (SIM) and the Churches of Christ Mission. They do not emphasize on the gifts and operation of the spirit but rather focus on evangelism, church growth and church planting. They tend not to be affiliated to any umbrella organisation and because of their mission to evangelise, most of them are found in the Northern part of the country (Omenyo, 2006).

- *Neo-Pentecostal/Charismatic Churches*

According to Anderson and Walter (1999) this category is a new and rapidly growing form of Christianity in the world particularly in the developing countries and it is increasingly being acknowledged. These churches emerged in the 1970's and it is the fastest significant expression of Christianity in Africa especially in the cities. However, they have gained the label prosperity churches because of the content of their preaching and life-style (Sackey, 2001). Christian

Action Faith Ministry, founded in 1979 by Bishop Nicholas Duncan-Williams is claimed to be the first charismatic church to be established in Ghana, followed by the International Central Gospel Church (ICGC) in 1984. Others are International Bible Worship Centre, World Miracle Bible International, Victory Bible Church, Fountain of Life Mission, and Lighthouse Chapel, just to name some of the prominent ones. These churches are affiliated to the National Association for Charismatic and Christian Churches (NACCC). Classical Pentecostal and Neo-Pentecostal (Charismatic Church) form about 28.3% of Ghana's population (GSS,2013).

2.2.2 A Brief History of Christianity in Ghana

The history of Christianity in Ghana cannot be told without giving the background information of the Western missionaries especially the Roman Catholic Missionaries. Christianity was introduced into Ghana (Gold Coast) during the colonial period through the activities of the various missionary societies. The earliest contact between Ghana and Christian Missionaries was the late 15th century when Roman Catholic missionaries accompanied the earliest Portuguese traders to the Gold Coast. A succession of missionary societies from Western Europe subsequently lived and worked to impact lives in the nation they named the Gold Coast because of the abundance of the precious mineral that was discovered. There were two main streams of missionaries that entered the Gold Coast (Ghana) with the aim of propagating the Gospel. The first stream began in the 15th century but its effort did not yield much impact on the indigenous people (Clarke, 1986). However, the second stream which began in the 19th century was more significant in terms of the abiding fruits it bore (Agbeti, 1986; Omenyo, 2006). The discussion will continue by looking at the first stream since its effort led to the origination of Christianity in Ghana.

The earliest attempt to make any impact in Gospel propagation was by some Portuguese Roman Catholic monks in the 15th century (Sanneh, 1983). They landed at Shama, a village on the West Coast of Ghana and erected a cross to celebrate the first Holy Mass and prayed for the conversion of the natives from idolatry and the perpetual prosperity of the church' (Grooves, 1958). In order for Christians to be insulated from traditional religious practices such as pouring of libation and other ritual practices, these missionaries built a Christian village at Elmina to separate the converts from the traditional people (Wiltgen, 1956). These missionaries with their western worldview classified the African Traditional Religion as heathen, pagan, primitive, unscientific and the superstitious beliefs of uncultured people. Their perception of the local people was 'idolatrous' people who needed to be introduced to Christian faith (Debruner, 1967; Sanneh, 1983). In the early days of the introduction of Christianity to the Gold Coast, to convert to the Christian faith meant a complete denigration of one's past to accept a God who was largely alien to the culture of the African past (Amanor, 2004) and even though there were some converts, this was due to the fact that they will obtain material benefits from the missionaries. Another effort made by the missionaries to win converts was the establishment of schools to provide the children with a blend of Christian and Western education so that trained indigenous people will assist them in their trade (Graham, 1971). It can be seen that the circumstance under which the indigenous people got converted to Christian Faith was not 'natural' and that led to the challenges of the missionaries since they could not provide for all the local people who wanted to benefit materially .

The Portuguese dream of converting the indigenous people to the Christian Faith was unfruitful and unsuccessful and by 1637, they had been displaced by the Dutch. They had so little impact that by the beginning of the 18th century, there was hardly any trace of Christianity in the Gold

Coast (Sarpong, 2013). In spite of this challenge, the Roman Catholic Missionaries re-entered the Gold Coast in 1880 through the help of Fathers Euguste Moreau and Augustus Murat. This led to the origination of the second main stream of missionary work in Ghana (Amanor, 2004). These attempts were later to be followed by the Church of England Society for the Propagation of the Gospel (SPG). Following the heels of the SPG was the Basel Evangelical Missionary Society. The Wesleyan Christian Mission followed and was also followed by the Bremen Mission. The seeds that were sown by these brave men and women from Europe are what have today produced the predominantly Christian demographic in Ghana.

2.2.3 Church history

In discussing the types of churches in Ghana, some churches were mentioned under each category. At this level, the discussion will focus on giving a brief history of some selected churches from the mainline churches and the Pentecostal/Charismatic Churches which is the newest and fastest growing of stream in Ghana.

The Methodist Church Ghana

The Methodist Church Ghana is one of the largest and oldest Protestant denominations in Ghana. It traces its roots back to Rev. Joseph Dunwell's arrival on the shores of Cape Coast on 1 January 1835. Rev. Thomas Birch Freeman, another missionary, emerged as the father of Methodism in West Africa, taking the Christian message beyond Cape Coast to the Ashanti Kingdom, Nigeria, and other parts of the region. By 1854, the church was organized into circuits constituting a district with T.B. Freeman as chairman. Freeman was replaced in 1856 by William West. The

district was divided and extended to include areas in the then Gold Coast and Nigeria by the synod in 1878, a move confirmed at the British Conference. The districts were Gold Coast (Ghana) District, with T.R. Picot as chairman and Yoruba and Popo District, with John Milum as chairman. Methodist evangelization of northern Ghana began in 1910.

After serving as a district in the British Methodist Conference, the Methodist Church Ghana attained full independence on 28 July 1961. It adopted an episcopal structure at the Koforidua Conference in August 1999. Currently, the Methodist Church Ghana has 15 dioceses headed by bishops.

The current Presiding Bishop is the Most Reverend Prof Emmanuel Asante, the third presiding bishop and the tenth person to lead the Methodist Church Ghana. The administrative bishop is the Right Reverend Kow B. Egyir, and the lay president is Araba Ata Sam (Methodist Church Ghana, 2014).

Presbyterian Church of Ghana

The Presbyterian Church of Ghana is a Protestant church in Ghana. The church was started by the Basel missionaries in 1828. The missionaries had been trained in Germany and arrived on the Gold Coast to spread Christianity. The work of the mission became stronger when missionaries from the West Indies arrived in the country. The church set up a seminary for the training of church workers to help in the missionary work. The Twi language was added as part of the text used in the training of the seminarians. At the beginning of the 21st century, the church had founded churches among the Asante people, who lived in the middle belt of Ghana. The Basel missionaries left the Gold Coast during the First World War in 1917. The work of the

Presbyterian Church was continued by missionaries from the Church of Scotland. This also had its identity shaped by the Scottish Reformation in 1560. Currently, the moderator of the General Assembly of the Presbyterian Church of Ghana is the Rt. Rev. Professor Emmanuel Mantey (Presbyterian Church of Ghana, 2011).

The Church of Pentecost Ghana

The Church's beginnings are linked to the ministry of Pastor James McKeown (1900-1989), an Irish missionary sent by the Apostolic Church, Bradford, UK to the then Gold Coast (now Ghana) in 1937 to help a group of believers of the Apostolic Faith in Asamankese. In June 1937, Rev. James McKeown was struck by a severe case of malaria and was kept in his room at Asamankese for some days without medication in accordance with the rules, belief and practice of the Apostolic Faith. The District Commissioner took McKeown to the European Hospital – currently, Ridge Hospital – in Accra where he fully recovered. On his return to Asamankese, the leaders confronted him on why he had chosen to violate the rules of the principles of the Church by seeking medical attention at a hospital.

In June 1938, a general meeting was held by all members from the country to discuss the situation but the leaders at Asamankese refused and condemned McKeown for lack of faith in prayers for healing. Due to doctrinal differences based on divine healing, the group split in 1939 into the Christ Apostolic Church and the Apostolic Church, Gold Coast. The latter saw great expansion under McKeown. In 1953, a constitutional crisis led to the founding of the Gold Coast Apostolic Church led by McKeown. After the independence of Ghana in 1957 the Gold Coast Apostolic Church was renamed the Ghana Apostolic Church. The split in 1953 did not end the crisis. New conflicts compelled the then President of the Republic of Ghana, Kwame Nkrumah, to advise the leadership of the Ghana Apostolic Church, to adopt a new name. Therefore, on

August 1, 1962, the new name, “The Church of Pentecost”, legally replaced the Ghana Apostolic Church. The Church of Pentecost is the fastest growing church in Ghana (COP, 2014).

International Central Gospel Church

The International Central Gospel Church – ICGC – is an Evangelical, Charismatic Christian Church. It was officially inaugurated as a church on the 26th of February 1984, in Accra, Ghana. The first meeting was held in a small classroom with an initial membership of just about twenty people.

From February 1984 to April 1986, the membership grew to about one hundred and eighty (180) adults in regular attendance. The early meetings of the church were held in several facilities which included classrooms, a private residence, a public hall, a science laboratory, a mechanical workshop and a cinema theatre. In May 1986, the church settled in a rented scout hall – the Baden Powell Memorial Hall – which became its home for the next ten years.

During this ten-year period, the membership rose to over 4,000. This period also saw aggressive missionary church planting activities with local assemblies established in almost all the major towns and cities of Ghana. Several other churches were also planted in cities in Europe and the United States. The first congregation which was established in February 1984, now designated as the Christ Temple Assembly, has directly planted over forty other churches out of the original congregation in the Accra - Tema metropolis of Ghana alone.

In 1988, the ICGC established a ministerial institute to train a new generation of leaders to carry out its vision. From the initial six-month certificate in ministry, the college has developed into the premier private-owned University in Ghana known as the Central University College.

Again in 1988, the church instituted an educational scholarship scheme, known as Central Aid, to finance the education of selected needy students in pre-tertiary educational institutions. This scheme is now considered the largest non-governmental scholarship programme for students in pre-tertiary education in Ghana.

The International Central Gospel Church is a socially conscious Christian church which upholds the philosophy of Human dignity and Excellence. It engages in promoting and staging events whose impact have reached to the depths of the Ghanaian society and brought Christ to the doorsteps of the people (ICGC, 2014).

2.3 Christian Council of Ghana (CCG)

In the beginning of the 20th century when established churches started to experience exceeding growth in both structures and membership (Kpobi, 2008), it became increasingly clear that for the Christian mission to survive and progress, there was a need to form a cooperation that will unite the churches in order to extend their social work to other areas. This led to the forming of the Christian Council of Ghana (CCG) and this was the first step to give concrete form to the new ecumenism (Kpobi, 2008).

The Christian Council of Ghana was inaugurated on 30th October 1929 in Accra with five founding members: African Methodist Episcopal (AME), Zion Church, English Church Mission (Anglican), Ewe Presbyterian Church (now Evangelical Presbyterian Church); Presbyterian Church of the Gold Coast (now Ghana) and Wesleyan Methodist Church (now the Methodist Church Ghana). Among the main reasons for this bond was the urgent need to harmonise regulations regarding social issues such as marriage and other traditional customs, especially the

difficult issue of polygamy, which was causing the defection of members of one church to the other. There was also the issue of taking a common stance on the running of mission schools and the conditions of service of mission school teachers as well as negotiations with the colonial government (Kpobi, 2008). The first officers appointed at the inauguration were: Rt. Rev. J. Agliony as chairman, Rev. Dr. W. A. Wilkie and Rev. J. C. de Graft Johnson as joint Secretaries. Rev. Peter Dagadu was appointed in 1952 as the first full time General Secretary.

The structure and organisation of the CCG has undergone a few changes over the years. The council started with a number of Committees and a Secretariat which was set up for the day to day running of the Councils activities. This structure lasted for 63 years with occasional shift in strategy until 1992 when a major review took place and resulted in a new organizational structure with a General Assembly as the highest policy making body meeting every five years. More structural changes were effected in 1999 which made the Council's functions more programmes oriented. Currently, the Council has started to focus more on advocacy role and has a total membership of fifteen including two affiliate organisations, the YMCA and the YWCA.

2.4 Church marketing communication in Ghana

Various studies show that the majority of people have declared their belief in God but the percentage of people who attend church services and other religious activities is much smaller (Angheluță, Strâmbu-Dima, & Zaharia, 2009). As a result, religious organisations (churches) face a dilemma on how their message could reach a public that is less and less preoccupied with living religion and which is caught in the chaos of the day to day life, having many organisations trying to win their adherence. Through the application of marketing practices, churches are able

to solve this dilemma (Angheluță et al., 2009). Marketing is not a big priority for many churches in Ghana but many see marketing and communication as out-growth of evangelism, one of the core purposes of the church. Many churches are beginning to learn from profit-making organisations that marketing practices can be an effective tool to fulfill their mission.

Previously, churches were initially hesitant to embrace such practices, especially advertisement (Dunlap, Gaynor, & Roundtree, 1983) the reasons were that, marketing is too “worldly” (Moncrief, Lamb, & Hart, 1986) or simply that there has been lack of beneficial data for use by religious organisations (Cooper & McIlwain, 1980).

Today, church marketing has received more attention in the world including Ghana as a country. Several studies demonstrate that churches employ marketing communication techniques in order to attract and retain members (Vokurka et al., 2002). Appiah et al. (2013) argues that just like other organisations that market product and service, churches in Ghana also offer products/services and market them to their congregation and prospective members. These products/services include salvation, healing, fertility, etc.

Since 1992, when the liberalisation of the Ghanaian media sector enabled religious leaders to buy airtime with fast growing number of FM radio stations and new private TV channels, Christian churches and especially charismatic and Pentecostal ones have been abundantly present in Ghanaian media (Witte, 2003). In recent times these media have served as platforms by which pastors from different churches broadcast “miracles” and “healing”. The popular ones include living word from International Central Gospel Church and Pentecost Hour from The Church of Pentecost. In an effort to advertise church programmes, churches employ print media such as newspapers, news magazines, billboards, church signs, posters and so on just like business organisations do. These are displayed on trees, streets and driveways.

Churches do door to door evangelism as a way to win “souls” for Christ thereby leading to increase in church membership. In the context of business organisations, it can be inferred that the church is using personal selling. Churches in Ghana have recently added direct marketing to their marketing communication tools as way to solicit response from their members. For instance, some charismatic churches use text messages and emails as way of informing members on activities that are intended to be carried out by the church.

Recently some churches have also been doing some form of sales promotion as a way to entice people to join their church. For instance some churches give price discounts on church products such as books written by their pastors, recorded sermons and takeaway offers. The use of marketing communication tools by religious organisations cannot be overemphasized. Religious organisations in Ghana now view marketing communication as a strategic tool rather than a mere procedure for optimising the marketing mix (Lyer et al., 2013). The study therefore, seeks to understand the effects of marketing communication on church growth in Ghana.

CHAPTER THREE

LITERATURE REVIEW

3.0 Introduction

This chapter discusses literature relevant to the researcher's area of study. It has been found that marketing techniques are being applied by not for profit organisations (religious organisation) in performing their activities in order to enable them attract and retain new members (Webb, 2012). In this view, the chapter begins with literature on church marketing followed by discussion on marketing communication. Specifically, the chapter focuses on the evolution of marketing communication, definition of marketing communication, marketing communication, the communication process and the marketing communication tools. The chapter finally ends with a conceptual framework for the study.

3.1 Church marketing

Although the practice of marketing is certainly ancient, the theoretical conceptualisation of marketing did not begin until the early twentieth century (Bartels, 1976). Mulyanegara et al., (2010) assert that even though the practice of 'church marketing' can be discerned in the earliest era of the Christian church, it is not until the beginning of the twentieth century that 'church marketing' was identified as a specific concept in the academic literature.

Wrenn and Mansfield (2001) identified nine books written in the early 1900s that showed how marketing ideas were being applied in Christian churches. Most of these early publications aimed at promotional activities in the form of advertising and/or publicity to promote the church to the community. According to Stevens et al., (2005), in the 1960's there was a shift of focus in the literature from such 'promotions' to a more comprehensive view of 'marketing' and this shift

highlighted the general development of marketing as scholars began to concentrate more on the role of marketing as a driver of corporate strategy rather than just a collection of promotional activities.

Culliton (1959) is one of the first scholars to talk about the potential application of marketing principles to religion and further suggested that the growth of religion was prevented by the churches' inability to adopt effective marketing concepts. Later on, scholars like (Ryan, 1999; Shapiro, 1973) began to provide theoretical and empirical support for the application of marketing principles to non-profit organisations in general and to churches in particular (Hussey, 1974; Wilkes, Burnett, & Howell, 1986).

Kotler and Levy (1969) with the intention to broaden marketing concept gave the opportunity for non-profit and social organisation, such as churches or government agencies to carefully consider marketing tactics, since marketing is relevant to all organisations whether or not they are profit seeking. As a result, churches are now considered as part of the non-profit and services sector (Santos & Mathews, 2001; Sargeant, 2005). The next section looks at how some scholars have defined church marketing in their studies.

3.1.1 Definition of church marketing

Stevens et al., (2005) defined 'church marketing' in the following terms: 'the analysis, planning, and management of voluntary exchange between a church or religious organisation and its constituents for the purpose of satisfying the needs of both parties.' They focus on the analysis of components' needs, developing programmes to meet these needs, offering these programmes at

the right time and place, communicating effectively with components, and attracting the necessary resources needed to perform the activities of the organisation.

According to this definition, the main focus of church marketing efforts is directed towards church members, ministers, and members of the public. Consequently, church marketing aims to identify the needs of a potential target audience and to guide the design of relevant products and services that will satisfy those needs. Appiah et al., (2013) criticised the authors' definition by saying that, the definition is considered to be too inward oriented. They argued that Religious marketing can be used also in missionary missions, or proselytism, hence the action being oriented to some groups outside the respective church.

One of the most significant differences between the marketing of a religious organisation and that of a business organisation is the nature of the 'product'. Leathers (1990) proposes that a church offers two levels of 'products'. The first are actual religious activities, such as worship services and bible study groups. The second are perceived 'products', such as a sense of belonging, compassion, purpose, and personal relationship with God—all of which can be categorised as social behaviour products. It can be implied that, though churches are regarded as not for profit organisation they adopt some marketing practices that "for-profit-organisations" use to be able to identify the needs of people (church members, ministers, and members of the public) and satisfy them by communicating the available products (salvation, healing, worship) to them.

3.1.2 Studies conducted on church marketing

Over the past two decades, churches have been increasingly utilised as a research context in studies of the non-profit sector (Abreu, 2006; Santos & Mathews, 2001; Sargeant, 2005) and in studies of services marketing (Rodrigue, 2002; Sherman & Devlin, 2000). Cutler's (1991) review

of church-related topics in the marketing literature found that 35 articles had been published between 1978 and 1989 in selected publications and proceedings. Wrenn and Mansfield (2001) reveal that at least 25 conceptual papers and 17 empirical studies on church marketing had been published between 1990 and 2000 in the marketing literature. Since then, there has also been fast growing interest in the application of specific marketing concepts to churches—including marketing communication (Vokurka et al., 2002; William & Alan, 2002) ;brand image (Abreu, 2006); service quality (Santos & Mathews, 2001); strategy (Coleman, 2002; Keyt, 2001; Rodrigue, 2002) and market orientation (White & Simas, 2008).

In the developing countries like Ghana, though churches are applying marketing techniques such as marketing communication in order to attract and retain members, it is astonishing to know that little research has been done to assess the effect of marketing communication on church growth in Ghana. This informs the next section's discussion on Marketing Communication.

3.2 Marketing Communication

3.2.1 Evolution of Marketing Communication

Marketing communication activities were practised long before they were analysed and defined in the 20th century (Egan, 2007). The roots of modern marketing communications are firmly associated with the Industrial Revolution. One of the first references found on 20th century marketing and promotion in industrial markets was by Lester (1935) as cited in the study of Foster (Foster, 2006). Lester provided the various ways in which industrial sellers can communicate with their buyers at a time before modern marketing was in place, both practically and in academia; a time when the mass media were dominated by print and radio; a time when

the Internet was non-existent and television was just starting out. Lester argued that, there is a real problem existing in locating and reaching the companies and plants to be interested and also the particular persons in them who influence buying. He went on to add that there are two primary means for communicating with customers: Personal contact and (sales) promotional contact.

The concept of marketing communication (MC), introduced in the 1980's, has its roots in psychology, marketing and mass communication. Since then there has been various arguments over the term that marketing communication is just a new word for an old idea but as at now it is widely accepted and taught in business schools all over the world (McGrath, 2005; Spotts, Lambert, & Joyce, 1998). In a 2004 review of the state of Marketing Communication, the authors conclude that "MC has swept the world and become the accepted norm of businesses and apparently the agencies that service their needs. . . . evidently, MC is here to stay". As at 2000 marketing communications was seen by many as a best way of better managing the increasing range of marketing communications choices which were becoming available to marketers, including the Internet and sophisticated consumer databases (Duncan, 2002).

The evolution and changes in markets, media, communications and consumers' needs have triggered the demand for a new concept to coordinate marketing-communications of a company. These changes have been basically driven by advances in information technology and the ubiquity of brands, which have caused a deviation from the mass marketing, product-centered theories of marketing originating from the 1950s and 1960s, to the more customer-centric, database-driven, interactive and measurable approaches of MC (Reinold & Tropp, 2012; Schultz, Tannenbaum, & Lauterborn, 1996).

At the basic level, MC concept is the theoretical attempt to explain and understand why consumers respond to some marketing communications messages more positively than others and how marketing communications can be better coordinated (Kliatchko, 2005; McGrath, 2005; Schultz & Patti, 2009). On the other level, the concept is to support the achieved insights to employ practical endeavours in order to maximize the effectiveness of marketing-communications by exploiting synergetic effects and ultimately to add value to the brand (Reinold & Tropp, 2012). This leads the next section on the discussion on how various authors have defined marketing communication since its introduction.

3.2.2 Definition of Marketing Communication

Since the inception of marketing communication both scholars and practitioners have defined marketing communication in so many ways. Some have viewed it from the management perspective while others from the functional perspective.

Fill (2005) describes it as a management process through which an organization engages with its various audiences. By understanding an audience's communications environment, organizations seek to develop and present messages for its identified stakeholder groups, before evaluating and acting upon the responses. By conveying messages that are of significant value, audiences are encouraged to offer attitudinal and behavioural response. Fill continues that, marketing communication provides added value and integration in an age where such communication will meet the varying needs of different audiences by embracing one-way, two-way, interactive, as well as dialogic approaches, depending on the needs and circumstances of that audience. Marcomm (2006) views it from a different perspective by defining marketing communications as all strategies, tactics, and activities involved in getting the desired marketing messages to

intended target markets, regardless of the media use. Marketing communication is a means by which firms attempt to inform, persuade and remind consumers –directly or indirectly-about the products and brands they sell (Kotler & Keller, 2009). The authors posit that marketing communication represents the "voice" of the company/church and its brands and are means by which it can establish a dialogue and build relationships with consumers. Marketing communication can be defined as the promotional tools that favourably communicate to the target market (Odunlami & Ofoegbu, 2011).

Just like other organisations that market product and services, churches also offer products/services and market them to their congregation (Appiah et al., 2013). For the purpose of this study, marketing communication is proposed as the various ways by which organisations (churches) attempt to inform, persuade and remind consumers (church attendees) about the goods and services they sell.

3.3 Marketing Communication and Religious Organisation

Marketing communication/communication is a vital tool in any religious organisation as well as other types of organisations such as business organisations (Odunlami & Ofoegbu, 2011) and it plays an important role in the fulfilment of all marketing objectives (Okyere et al., 2011). It is seen as the blood of any religious organization, and also an integral part of marketing management. It is essential for churches to have a fair understanding of communication since it is the basic process through which religious organisations in their entirety accomplish their set objectives culminating in their success. Smith et al. (1998) view communication as the act of sending information from the mind of one person to the mind of another person. Mcshane and

Glinow (2000) in turn, describe communication as the process by which information is transmitted and understood between two or more people. These definitions identify that communication can only take place between at least two people.

In order for churches to communicate to their target audience, they depend heavily on an effective communication flow between them as an organisation and their members (old and new) (Manisha, 2012). Providing a product/service and making it available in the market is only a part of the Company's responsibility. It is evenly important to make it known to the customers that the product is available in the market (Manisha, 2012). In today's era, where several religious organisations are striving to increase membership, it is not enough if the availability of a service only is made aware to prospective members (Manisha, 2012). It is also essential to transmit the distinctive features of the service. The process does not end here. The church should also get feedback on how the members accept its services through an effective, continuous, two-way flow of information between the church as an organisation and members as customers (Manisha, 2012). Just like other organisations that market product and services, churches also offer products/services and market them to their congregation (Appiah et al., 2013) and this has led to the application of marketing communication by churches.

Marketing communication has become increasingly necessary in today's competitive environment (Manisha, 2012). It has become more than just a message being sent through a specific medium from churches to members (Foster, 2006). Lyer et al. (2013) explain that organisations currently consider marketing communication as a strategic marketing tool, rather than as a tactical procedure for optimizing the marketing mix. The authors assert that the effect of the choice of communication channels has strategic implications for both for-profit and not-for-profit organizations such as churches.

In the service sector, marketing communication is especially important to religious organisations such as the church because it helps create powerful images and a sense of credibility, confidence, and reassurance since services are intangible (Manisha, 2012). The empirical evidence of the effectiveness of marketing communication will later be discussed in the section that will focus on the marketing communication tools. However, the next section will focus on the communication process models.

3.3.1 The Communication Process Model

It is very important for religious organisations to understand the fundamental elements of effective communication (Kotler & Keller, 2009). For marketers, it is not good enough to just produce the products or services; communicating its availability to potential target market is of core importance (Okyere et al., 2011). In a like manner, religious organisations such as churches that also provide services to its members, need to understand the fundamental elements of the communication process in order to communicate effectively with them.

Schramm's (1954) concept of communication process is the very basis for understanding the communication process. According to Schramm, communication process comprises of four factors: the sender, message, receiver and media. Schramm saw communication as a linear process, which started with a sender and proceeded from sending the message through media to a receiver. However, existing literature has identified other components aside Schramm's own. Dubrin (1997) argues that for effective communication to occur there must be six components present: a communication source or sender, a message, a channel, a receiver, feedback and the environment. In the context of this study, the first element is the church (sender) who is the initiator of a communication event usually the person attempting to send a spoken, written, sign

language, or nonverbal message to another person(s) (Dubrin, 1997). Here, the perceived authority and experience of the church are assumed to be important factors influencing how much attention the message will receive.

The second element is the gospel (message), which is the purpose or idea that the church conveys (Dubrin, 1997). Many factors influence how this gospel is received. Among them are clarity, the alertness of the receiver, the complexity and length of the message (gospel), and how the information is organised.

The third is the channel (medium). This concerns the way the gospel is transmitted. The church uses several media such as television, radio, newspaper, crusade, door to door evangelism among others to be able to reach its target audience (Dubrin, 1997). More often than not, the gospel is either written or spoken or a combination of the two which comes in the form of recordings (verbal or visual) or writings (books).

The fourth is the receiver who is the other party for whom the gospel is intended. Here, both old and new church members are regarded as receivers of the gospel. It is these members that make the communication process complete. Communication can only be deemed to be complete when the receiver receives the message and understands it properly (Dubrin, 1997).

There is also the feedback, which is a response sent back from the receiver to the sender. Churches expect that when its members receive the gospel, they will also respond by attending church programmes such as bible studies as a way of providing feedback. Without the response, it will be difficult for churches to know whether the gospel has been received and understood. Thus, if the church member takes action intended by the church, the gospel is perceived to have been received perfectly (Dubrin, 1997).

Lastly, there is the environment component. A full understanding of communication requires knowledge of the environment in which messages are transmitted and received. For instance, the doctrine of the church is a key environmental factor that influences the message.

Jobber (2007), describes a simple model of the communication process as the source (church) encoding a message by translating the idea to be communicated into a symbol consisting of words, pictures and numbers. The message (gospel) is then transmitted through a medium such as television or posters, which are selected for their ability to reach the desired target audience (church members) in the desired way. Noise such as distractions and distortions during the communication process may prevent transmission to some of the target audience. A television advertisement, for instance, may not reach a targeted member of a church because of a conversation or the telephone ringing. This will result in distracting the attention of the receiver thereby causing a break in the process.

Taking into consideration the various models of the communication process that has been discussed, it can be inferred that the communication process does not end with the receiver (church member) as Schramm proposed. It is important for churches (sender) to get feedback from church members (receiver) by defying all forms of distraction (noise) in order for the process to be complete. In this view, religious organisations like churches must be conversant with the various communication process models to enable them to effectively communicate to both their potential and existing members. The next section looks at the marketing communication tools that are applicable to churches as a context in this study.

3.4 The Marketing Communication tools

The marketing communication mix elements have become essential players in the life of so many organisations in Ghana and religious organisations are no exception (Idris, Asokere, Ajemunigbohun, Oreshile, & Olutade, 2012). The marketing communication tools consist of the promotional elements in the traditional marketing mix. Marketing communication traditionally covers personal selling, media advertising, sales promotion and public relations (Doyle & Saunders, 1990). Churches use various communication tools in order to enable them promote their offerings with the aim to achieve their promotional objectives under the marketing mix (Lyer et al., 2013). According to Kotler and Keller (2009), the marketing communications mix consists of eight major modes or channels, even though other authors list more. However, Abubakar (2014) indicates that marketing communication takes four forms; advertising, sales promotion, personal selling and publicity. The most common ones that religious organisation like churches use are: advertising, sales promotion, publicity and public relations, personal selling, and direct marketing (Okyere et al., 2011). This study will discuss these tools in the next section. They do not follow any order in the discussion.

3.4.1 Advertising

Advertising is a rich, multidimensional phenomenon that has been studied in several disciplines (Tellis, 1998). It is one of the elements of the promotion mix which churches consider as prominent in the overall marketing mix and the most visible element of the communications mix because it makes use of the mass media, i.e. newspapers, television, radio, magazines, bus hoardings and billboards (Abubakar, 2014). This attribute is as a result of the presence of its visibility and pervasiveness in all the other marketing communication elements. Katke (2007)

put it that of all the marketing tools used by churches, advertising has leading impact on viewers' mind, as its exposure is much more.

The marketing environment has changed so much during the last decades that the needs of advertisers, in particular as to what they are supposed to communicate, have also greatly changed (Castro, 2007). Advertising and public relations agencies as major participants in planning, coordinating and implementing integrated marketing communications, play a critical part in the whole process, although the clients are regarded as the impetus of moving IMC forward (Belch & Belch, 2001; Kitchen, Brignell, Li, & Jones, 2004).

Various writers have viewed advertising from different perspectives. According to Bamfo and Atara (2013), in recent times definitions of advertising has abounded nonetheless it must be noted that the definition as well as its practice has evolved over the years in consonance with resources and technology. In the early years, advertising was defined as "selling in print" (Starch, 1923) because the only available media was print media and other forms which is known today were not in existence (Nan & Faber, 2004). Authors like (Kotler & Keller, 2009; Richards & Curran, 2002) have all viewed advertising from its functional perspectives thereby defining it as a paid non-personal communication through various media by business firms, non-profit organisations and individuals who are in some way identified in advertising message and who hope to inform or persuade members of a particular audience. Advertising is a non-personal paid form where ideas, concepts, products or services, and information, are promoted through media (visual, verbal, and text) by an identified sponsor to persuade or influence behaviour (Ayanwale, Alimi, & Ayanbimipe, 2005). With the exception of Starch's definition it can be recognised that advertising must be paid for, should not involve any personal communication and its message must be channelled through media and more importantly by an identified sponsor.

For this study, advertising is proposed as a paid non-personal communication through various advertising media (TV, radio, billboards) by churches who want to inform existing members and persuade prospective members to join their church.

The main aim of advertising is to make known the availability of a product, an idea or science on offer to the target audience and influence their awareness, attitude and buying behaviour (Akanbi & Adeyeye, 2011). In the case of churches, advertisement is done in order to inform existing and prospective members of the services available. For instance, miracles on healing performed by ministers of God are shown on TV as way of showcasing some of the services that the church provides. Advertising increases the demand of church services and thus it helps the churches to grow (Gupta, 2008). It then can be inferred that it is through advertising that both old and new church members come to know of the products and services that churches produce and provide. Advertising is about grasping the attention of a lot of church members (old and new) with the aim of selling church service/products to them (Ayanwale et al., 2005). Through advertising churches are able to showcase their strength which helps them stimulate competition in church industry (Manisha, 2012). A successful advertisement is able to increase the performance of churches in many aspects like increase in membership (Siong, 2010).

Advertising is regarded as the most visible communication tool, one of the greatest worldwide channels of communication (Ayanwale et al., 2005) yet it has its own challenges. Advertising has been blamed for a number of problems such as child obesity (Kitchen, Eagle, Bulmer, & De Burn, 2004) for being pervasive and untruthful (Jahdi & Acikdilli, 2009; Laczniak & Laczniak, 1985) and has negative effects on society (Shimp, 1997) thus it is untruthful, deceptive, manipulative, offensive and in bad taste. It is commonly agreed that advertising exerts a powerful social influence and is criticized for encouraging materialism in society (Akanbi &

Adeyeye, 2011). Many people wonder whether advertising encourages materialism or merely reflects values and attitudes that develop as a consequence of more important sociological force. As results of some of these challenges, Fam, Waller, and Erdogan (2004) argue that it is of great importance for international advertisers and advertising agency managers not to offend or alienate their target audience in their effort to improve effectiveness.

Though these challenges may occur in the business arena because the aim of every business is to make profit, religious organisations are likely to face similar challenges since they also advertise their services/products. For instance, some people see churches that engage in advertisements as being untruthful, deceptive and manipulative, because according to them churches are not-for-profit organisation and therefore there is no need to get involved in commercials.

There are different types of advertising media that churches use in order to carry message across to their members. These include newspapers, television, radio, magazines, bus hoardings billboards and the internet.

The adoption of the internet by churches is faster than it has been for any media (Lagrosen, 2005). Whereas it took 38 years for the radio and 13 years for the TV to reach 50 million users, the internet achieved this level in only five years (Ellsworth & Ellsworth, 1997). For the last 15 years, marketing communication has been using the Internet as a means of promotional communication, as much as the TV and the Radio (Kes, 2011). Through the internet, churches are able to advertise their products/services (salvation, healing) on their websites. New strategies for internet marketing have been predicted to include new ways of targeting, focusing on benefits; product strategy emphasising authenticity and promotion based on well-managed websites (Aldridge, Forcht, & Pierson, 1997). Churches using the internet are always potentially

addressing international audiences and this might lead to increased international competition among churches (Wymbs, 2000).

In the works of (McDaniel, 1989; Moncrief et al., 1986; Vokurka et al., 2002) they found that the most popular forms of advertising used in churches included the yellow page advertising, direct mail to visitors and newspaper advertising. McDaniel (1986) says churches have historically been hesitant to use extensive marketing and advertising strategies because of the feeling that these types of activities were more “commercial” than “spiritual” thus inappropriate in a church setting. He continued by saying that it is therefore necessary for professionals to consider churches as viable potential clients for advertising service. The next section leads the discussion on some empirical studies showing the effects of advertising on church growth.

• **The effects of Advertisement on church growth**

In today’s competitive era, both existing and prospective church members are constantly addressed with advertisements from different churches. Empirical studies show that advertisements have an influence on the selection decision of consumers (Joshi & Hanssens, 2010; Akanbi & Adeyeye, 2011; Aduloju et al., 2009). It can be inferred that advertisement can influence a person to choose a particular place of worship. The effectiveness of advertising carries different meanings to different groups (Aduloju et al., 2009). To a general manager, it would obviously mean the impact the advertising strategy has on the firm’s profitability (sales, market share, stock returns, market value, etc.). In this study, the effectiveness of advertisement means the impact advertising has on church growth (membership).

In a study conducted in Nigeria by Aduloju et al (2009) to assess the impact of advert media on sales/church growth, the results revealed that there is a significant relationship between advert and church growth and improved image. They described this relationship as being positive. They further asserted that the choice of advertising medium, the message and the format are critical ingredients for a successful advertising programme in churches.

Joshi and Hanssens (2010) also confirm these findings when their empirical results recognised that a positive relationship exists between advertising expenditure and growth of churches. In their study, they focused on the direct and indirect effects of advertising spending on church value. They went ahead to say that advertising has a double impact on churches value-through direct and indirect routes- which provides strong justification for investments in adverting and therefore church managers should be aware of the total impact of advertising spending, not only the near-terms growth impact.

In a research performed by Akanbi and Adeyeye (2011), the authors wanted to find out whether there is an association between advertisement and church growth. Their results revealed that positive and significant relationship existed between advertisement and church growth. The study also showed that there is a significant improvement in church growth as a result of advertising. The authors posit that as the services of the church are sold, the overall church membership also increases.

Appiah et al. (2013) who sought to find out the relationship between church attendance and church growth in Ghana noticed that advertisement which was one of the marketing communication used in the study has a significant impact on church growth. They concluded that

marketing communication tools adopted by churches has a significant role in terms of increasing the number of congregation members which signifies the growth of the church.

For the study to be able to determine the effect of advertisement on church growth, it is therefore hypothesised that;

H1: there is a significant relationship between advertisement and church growth.

3.4.2 Publicity/ Public Relations

These two marketing communication tools are sometimes used interchangeably but they do not mean the same. Publicity is the dissemination of information by personal or non-personal means, which is not directly paid for by the organisation, nor is the organisation the source (Okyere et al., 2011). Grasby et al. (2000) describe publicity as the use of the media to provide free coverage in their stories related to their product. Unlike advertising that relies on purchasing power to get a message across, publicity relies solely on the quality of content to persuade others to get the message out.

Public relations (PR), on the other hand, it is the overall term for marketing activities that raise the public's consciousness about a product, an individual or issue (Okyere et al., 2011). Grunig and Hunt (1984) describe PR as management of communication between an organisation and its public, while Bruning and Ledingham (2000) explain PR simply as the management of the relationships between organisations and their stakeholders.

In this study, public relation and publicity are used interchangeably to describe the various ways in which the church as a non-profit organisation tries to build relationship with the general

public. Churches publicity efforts are coordinated in the form of charitable donations, seminars, speeches and so on.

It has been explained that PR is simply an organisational activity involved with fostering goodwill between a company/church and its various publics and it focuses on the protection of an image that has already been acquired by the company church (Shimp, 2000). Fill (2005) agrees with Shimp and assert that there are three major roles public relations play within the communications programme of religious organisation (church). First, the traditional role of creating goodwill and stimulating interest between the religious organisation and its various key stakeholders; second is to support the marketing of the organisation's products/service and its task is to integrate with the other elements of the promotional mix; and third is to provide the means by which relationships can be developed.

However, the objectives of public relations tend to be wider than those of the other components of promotional strategy. It is concerned with the prestige and image of organisation as a whole among groups whose attitude and behaviour can impact upon the performance and aims of the organisation (Idris et al., 2012; Lancaster & Massingham, 1999).

Cutlip et al., (2006) posit that the success or otherwise of churches in managing public relations depends on how well they manage public relations not only to their advantage but also for the benefits of their prospective members. In further studies, Grunig and White (1992) argue that for public relations to be excellent, it must be "symmetrical, idealistic, critical and managerial". It can be deduced that the success of religious organisations (church) may depend on how well churches manage relationships between their stakeholders and them as an organisation.

Fitzpatrick (2005) found that there is growing evidence that public relations has become an integral part of churches that recognise the importance of communicating clear and consistent messages about their products/services to both existing and prospective church members who don't distinguish internal message sources (Miller & Rose, 1994). Smith (2002) observes that, the link between public relations and marketing is often assumed by people and forces outside the professions. It was this "outside-in" perspective that led to the inclusion of public relations in integrated marketing communication. Caywood (1997) argues that "more than other professions, public relations strengthens the outside-in perspective of an organisation through its managed relationships with many stakeholder groups inside and outside the organisation". A study by Kim and Reber (2008) suggests that there is room for improvement in PR's contributions to this central relationship building activity within religious organisations. The next section discusses the empirical findings pertaining to the effects that publicity/public relation has on church growth.

- **The effects of publicity/public relation on church growth**

Previous studies indicate that publicity/public relation has significant effect on church growth.

Balmer (2003) opines that a church's reputation is linked with its growth. David et al. (2005) emphasise that churches practising publicity and press agency functions of public relations have the chance of attracting new members. They also mentioned that awareness of charitable initiatives may positively affect church growth and selection decision. O'Connell (2006) and Yabroff (2006) have proven in their studies that churches that carry out public relation activities stand a chance of improving their image and as a result people are likely to patronise their

services. Zeithaml *et al.* (1996) argues that when PR activities increase, customer perception will be affected and loyalty will increase. It can be inferred that churches that perform more PR activities are likely to experience rapid growth.

H2: There is a significant relationship between publicity/public relation and church growth.

3.4.3 Direct Marketing (DM)

Many religious organisations have added DM to their communications mix in an attempt to increase dialogue (information exchange) with their church members (Tapp, 2000). Direct marketing specifically ensures sending a promotional message directly to consumers rather than via a mass medium. It uses an array of marketing communications activities from around the IMC model which are targeted at end customers and users. It is aimed at creating and exploiting a direct relationship between producers (churches) and their (church members) customers.

Direct Marketing involves contacting the existing and potential church members directly through telemarketing, direct mail, and online marketing (e-mail and official websites) without employing any intermediaries in the process (Tapp, 2000).

The Direct Marketing Association (DMA, 2011) has defined direct marketing as an interactive system of marketing that uses one or more advertising media in acquiring a measurable response and/or transaction at any location. In a similar direction, other writers (Kotler & Armstrong, 2010; Kotler & Keller, 2009) assert that churches using DM make use of mail, fax, e-mail, or internet to communicate directly with or solicit response or dialogue from specific members and prospects. In the context of this study, DM means the use of interactive systems such as text

message, e-mail and social media (Facebook, twitter, etc.) by churches to directly communicate with existing church members and prospective members.

According to Dolnicar and Jordaan (2007) the increasing power of information-processing technology has altered the environment for communication strategy, stressing on the need to adjust objectives and strategies to changing marketing and communication situations. Currently, there has been a decrease in communications appealing to the mass market because they are being replaced by more direct marketing (Dolnicar & Jordaan, 2007). Factors including advances in technology, an increase in the demand for information, and the declining effectiveness of traditional media (Evans, Patterson, & O'Malley, 2001) have all contributed to the growth in DM.

DM offers numerous advantages to churches, such as its ability to target specific church members, its ability to individualise and personalise messages, its measurability, and its potential to build loyalty through dialogue with church members (Martin, Patterson, & O'Malley, 2001). Compared to mass communication, direct marketing allows for confidentiality and personalisation of the message while it provides information at a lower cost in comparison to personal selling (Bellizzi & Lehrer, 1983).

• **The effects of Direct Marketing on church growth**

Empirical findings have revealed that religious organisations that use promotional tools such as direct marketing are able to increase membership. Lyles (2002) asserts that churches that communicate directly to members have a high tendency of increasing attendance. Trusov, Bucklin, and Pauwels (2009) demonstrate in their study that employment of internet social

networking site by churches has led to increased membership growth. In a national study, McDaniel (1989) found the most frequently used marketing communication techniques were Yellow Page advertising, on-premise signs, direct mail to visitors, telephone calls/personal visits to visitors, and newspaper advertising. In their results, direct mail to visitors was found to be the most effective marketing communication technique that influences or enhances church membership. Hines (1996) focused on large Southern Baptist churches and found that over half of these churches communicate to their members directly through their mails and this they say has a great impact on church growth. From these findings, the study hypothesises that there is a relationship between direct marketing and church growth.

H3: there is a relationship between direct marketing and church growth.

3.4.4 Sales Promotion

Religious organisations (churches) promote their services to the public using different promotional strategies in order to enable them communicate and persuade potential members (Bamiduro, 2001). Sales promotion has become one of the most effective marketing tools that helps churches to become stronger in a global environment (Amusat, Adejumo, & Ajiboye, 2013) and has also been identified as a main ingredient in marketing campaigns which assist churches to achieve its objectives (Oyedapo, Akinlabi, & Sufian, 2012).

Blythe (2006) describes sales promotion as any activity intended to generate a temporary boost in sales. This involves several communication activities pursued in an attempt to provide added value or incentives to consumers, wholesalers, retailers, or other organizational customers to stimulate immediate sales. Such efforts are usually geared towards stimulating product interest,

trial, or purchase. Bagavathi (2007) views sales promotion as those promotional activities other than advertising, publicity and personal selling that stimulate interest, trial or purchase by final customers or others in the channel. The latter definition added up to Blythe's (2006) definition by specifically mentioning other promotional activities that organisations use. From these definitions, one can describe sales promotions as any promotional activity other than advertising, publicity and personal selling intended to stimulate interest, trial or purchase by final customers or others in the channel to generate a temporary boost in sales. In the context of this study, sales promotion means promotional activities that churches undertake in order to increase church membership within a specific period. These include price discounts on church products, trial of church products, and take away offers by churches.

Sales promotion is an essential promotional tool and its importance cannot be overemphasised when it comes to the religious organisations (churches), Omotayo (2011) argues that sales promotion plays an important role in retaining old church members and attracting new members. Aworemi (2008) also posits that sales promotion plays a significant role on sales/church growth. Darko (2012) asserts that one of the most commonly used promotion tools by religious organisation is sales promotion which provides incentives to church members or stimulates demand for church service. Sales promotion unlike the other promotional mix (advertising, personal selling, publicity and direct marketing) provides a quick response from existing church members and potential members hence creates an immediate positive impact on church growth (Darko, 2012).

Some of the devices (dimension) used in sales promotion include coupons, samples, premiums, bonus, point-of- purchase (POP), displays, contests, rebates and sweepstakes and so on (Amusat et al., 2013; Blattberg & Scott, 1990).

Extant literature has showed that sales promotion is traditionally divided into two categories. Kotler (2003) categorised it into those that have immediate reward and those that have delayed reward. The first category which is the immediate reward promotions are offers that provide a benefit immediately such as bonus pack, price reduction on calls, and free airtime among others whereas with the delayed reward promotions, the benefit of the promotions usually require the target consumers to do something before they receive the reward of the promotions. This mostly takes the form of raffle draws, refund offers that require proof of purchase etc. However, other authors (Kwok & Uncles, 2002; Tellis, 1998) have termed the immediate reward as monetary promotion (shelf-price discounts, coupons, rebates and price packs) and the delayed reward as non-monetary promotion (sweepstakes, free gifts and loyalty programmes). These authors further explained that monetary promotions are transactional in nature while the non-monetary promotions are more relationship based. Based on these divisions, other scholars have classified sales promotion into three main areas; consumer market directed, trade market directed and retail or business to business market directed (Rizvi & Malik, 2011; Smith et al., 1998). The consumer oriented promotions includes Premiums, coupons, loyal reward programs, contest or sweepstakes, bonus packs, price offs and rebates or refunds. It can be said that religious organisations such as churches also use consumer oriented promotions in the form of price offer (discount on church products), trial of church products among others. The next section discusses some empirical findings on the effects of sales promotion on church growth.

• **The effects of sales promotion on church growth**

There has been an on-going debate among both scholars and practitioners as to whether sales promotion dimension has significant effect on sales volume/church growth or not. Extant studies

have shown that sales promotion dimensions have no significant effect on church growth (Dekimpe, Hanssens and Silva-Risso 1999; Pauwels et al. 2002; Srinivasan et al. 2000). Meanwhile other researchers opine that sales promotion dimensions have positive effect on church growth (Oyedapo et al, 2012; Odunlami and Ogunsiji, 2011; Bamiduro, 2001). The findings of Bamiduro (2001) confirmed that there is positive significant relationship between sales promotion dimensions and church growth. According to Ailawadi (2001), sales promotions have a positive long-term effect on church growth because promotions persuade church members to change their place of worship. Odunlami and Ogunsiji (2011) also affirm the stance of the previous researchers in their study on the effect of sales promotion as a tool on church performance. They conclude that the effective implementation of sales promotion dimensions lead to increase in church growth. Moreover, Pauwels et al (2002) discovered that sales promotion dimensions have stable effect on church growth.

However, the subject of long-term effects on sales/church growth are under an academic debate and various researches show contradicting results. Some of the studies show that after a promotional purchase the chance for church members to repeat purchase is lower than after a non-promotional purchase. Totten and Block (1994) explain that sales promotion dimensions have no long term effect on church growth. Dekimpe, et al (1999) and Srinivasan et al. (2004) in their findings recognised that sales promotion dimensions do not change the structure of church growth over the long run. The findings of those authors who posit that sales promotion has no long term effect identify with Ngolanya et al, (2006) argument. They argue that sales promotion cannot be conducted on a continuous basis because they will eventually become ineffective and further commented that in order for sales promotion to be truly effective, it must be short and sweet, offered for a limited time and perceived to have value.

It is believed that not-for-profit organisations like churches also undertake some form of sales promotion with the aim to increase membership (church growth). From the empirical findings it can be established that sales promotion has a positive relationship on church growth.

In view of this, it is therefore hypothesised that;

H4: there is a significant relationship between sales promotions and church growth

3.4.5 Personal Selling

Personal selling which involves personal contact is gradually becoming the backbone of service marketing organizations. Kotler (2006) describes personal selling as face-to-face interaction with one or more prospective purchasers for the purpose of making presentations, answering questions, and procuring orders. Jobber (2007) also views personal selling as the marketing task that involves face-to-face contact with a customer. According to these authors, the element of face-to-face contact implying the personal aspect of selling is the only mix that involves direct interaction between the seller and the buyer. This allows the seller to identify the specific needs and problems of the buyer and channel the sales presentation in the right manner in order to satisfy customers' needs. Personal selling may be made on any of the following mode; retail selling, professional selling, business to business selling and direct selling (De Pelsmacker, Geuens, & Van den Bergh, 2007). In the context of this study, personal selling is seen as face-to-face evangelism with one or more prospective church members which takes the form of door-to-door evangelism, crusade and health outreach.

One of the unique characteristics of personal selling is that it “allows for a more efficient communication interchange between a salesperson (church members) and a customer (prospective members), while most other promotional activities, such as advertising, rely on one-way communication, which does not guarantee that the prospective church members will understand or receive the communication message” (Cant & Van, 2004). Unlike advertising and sales promotion which focuses on creating awareness about the existence of a church product or service and providing information as to the features of the products, its availability and price on a mass basis, personal selling is an individualistic approach that is designed to meet specific need of prospects (Olumoko, Abass, & Dansu, 2012). Personal selling is associated with high expenditure. Due to this, churches are forced to consider a wide range of supplements to or even substitute for face-to-face selling (Albers, Mantrala, & Sridhar, 2008). The next section focuses on the effects that personal selling has on church growth.

• **The effects of personal selling on church growth**

Several studies have examined the effectiveness of various marketing techniques that churches employ in an effort to increase membership. Vokurk et al. (2002) and Joseph and Webb (2000) found that pastors perceived the most effective marketing technique was going door-to-door, while newspaper adverts were judged not to be effective. Joseph and Webb (2000) conclude that, “. . . personal contact through door to door evangelism (presumably from congregation members) stands alone as a most effective tool for attracting and recruiting new members” thereby leading to large membership in the long run.

Olumoko et al. (2012) confirms that personal selling is the most beneficial marketing communication tool that churches use to improve their membership. The authors conclude that for churches to experience church growth, they should do more of personal evangelism.

In Kenya, a study conducted by Onditi (2012) to evaluate the influence of promotional mix element on sales, sampling two hundred and four women groups in Homa-Bay District, revealed that there is a relationship between the promotional elements and sales/church growth. It was further revealed that among the four promotional elements (advertisement, public relation, personal selling and sales promotion) personal selling had the greatest influence on church growth hence there is a positive relationship between personal selling and church growth.

Smith et al. (2004) recognized that personal evangelism increases church membership (church growth). The study also suggests that membership increases when churches undertake outreach programmes such as personal evangelism and that generates positive effects on new members thereby leading to increase in membership. Thus, for personal evangelism to be effective salvation messages must be carefully coordinated to prospective members.

From these findings, the study hypothesizes that there is a significant relationship between personal selling and church growth.

H5: There is a significant relationship between personal selling and church growth. The next section discusses the formulated hypotheses in the conceptual framework.

3.9 Conceptual framework

Miles and Huberman (1994) state that the meaning of conceptualisation is to explain either through graphics or text, the main things that will be studied. The conceptual framework for this

study was developed based on the literature that has been reviewed. Figure 3.1 exhibits the conceptual framework for the study.

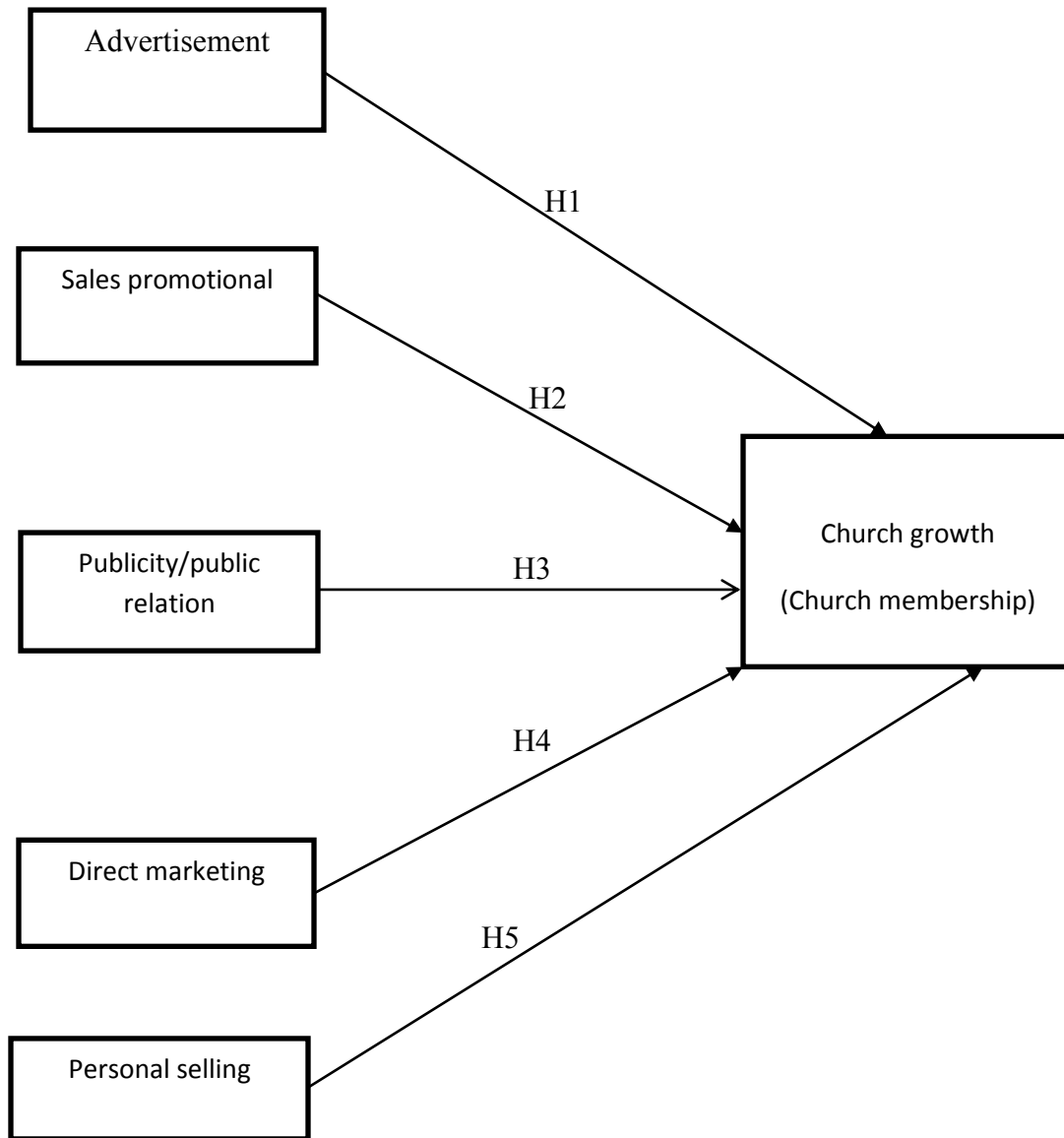


Figure 3.1: conceptual framework

Source: Researcher's (2014)

Extant literature has shown that religious organisations such as churches use the marketing communication mix as a means to attract and retain new members (Webb et al., 1998) thereby leading to increase in church membership (church growth). According to Okyere et al. (2011), the most widely used marketing communication tools by religious organisations (churches) are advertising, sales promotion, personal selling, direct marketing and publicity/public relation. Research has shown that there is significant relationship between these marketing communication tools and church growth.

The conceptual framework, (fig.3.1) as discussed in the literature review, shows that there is a significant relationship between the various marketing communication tools and church growth. This implies that advertisement, sales promotion, publicity/public relation, direct marketing and personal selling all have an effect on church membership.

CHAPTER FOUR

METHODOLOGY

4.0 Introduction

Research methodology is a systematic way to solve a problem (Rajasekar, Philominathan, & Chinnathambi, 2013). It is a science of studying how research is to be carried out. Essentially, the procedures by which researchers go about their work of describing, explaining and predicting phenomena are known as research methodology (Rajasekar et al., 2013). Its aim is to give the work plan of research.

This methodology chapter gives information about the methods used in this thesis to provide a solution for the research hypotheses formulated earlier in the previous chapter.

4.1 Research Purpose/Format

Before discussing the method to this research, it is necessary to consider the fundamental purpose as well as the research approach to the study. The basic goal of any research can be categorised into three headings: exploration, description or explanation/causal (Babbie, 2001).

In exploratory research, the researcher conducts research into a research problem where there exists very little, if any, earlier work to refer to. The aim of this type of research is to develop a better insight into a particular topic leading to the development of a set of hypotheses. This form of research tends to use –although not exclusively- qualitative techniques in data collection (Wilson, 2012). Exploratory designs are largely qualitative and typically employ focus groups, in-depth interviews, historical analysis and observation (Wilson, 2012).

Descriptive research is carried out to describe existing or past phenomena. This form of research attempts to develop a detailed understanding of particular phenomenon. It provides information and help to form the basis of simple decision-making by setting out to provide answers to what, how, when, or where questions (Wilson, 2012). However, descriptive research does not determine cause and effect relationship (Wilson, 2012). Descriptive research may use a range of techniques in gathering data, including both qualitative and quantitative, although experimental designs are rare.

Explanatory/Causal research tends to build on both exploratory and descriptive research and searches for the explanation (the 'why') (Wilson, 2012). The aim of explanatory research is to determine cause and effect relationship. Explanatory research looks at the cause or reason a phenomenon occurs and thus goes beyond description (Wilson, 2012). The next section discusses the approaches to research.

This study was found to be descriptive and explorative in nature because it described why churches in Ghana use marketing communication and also explored the marketing communication that these churches employ when they want to increase church membership (church growth).

4.2 Research Approach

Generally, there are two main approaches to a research (McGivern, 2006; Potter, 1996). These approaches are quantitative and qualitative research.

However, in recent times some researchers have adopted a combination of both approaches (Bamfo & Atara, 2013; Tewksbury, 2009). Bryman (2006) recognises that there can be little

doubt that research that involves the integration of qualitative and quantitative research has become increasingly common in recent years. The combination of the two approaches is what is variously called multi-methods (Brannen, 1992), multi-strategy (Bryman, 2006), mixed methods (Tashakkori & Teddlie, 2003), or mixed methodology (Tashakkori & Teddlie, 1998) research.

Qualitative research approach is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Creswell, Plano Clark, Gutmann, & Hanson, 2003). It is useful in the “generation of categories for understanding human phenomena and the investigation of the interpretation and meaning that people give to events they experience” (Polkinghorne, 1991). Qualitative research is non-numerical, descriptive, applies reasoning and uses words (Rajasekar et al., 2013). Aagaard-Hansen and Stanley (2007) posit that the aim of qualitative research is to get the meaning, feeling and describe the situation. Moreover, the qualitative approach affords an in-depth analysis of complex human, family systems, and cultural experiences in a manner that cannot be fully captured with measurement scales and multivariate models (Plano-Clark, Huddleston-Cases, Churchill, Green, & Garrett, 2008). However, with this type of research, the researcher may not benefit from existing theory (Green & Thoro, 2009). Furthermore, qualitative research methods often lack well-defined prescriptive procedures (Morse, 1994), thus limiting the capacity for drawing definitive conclusions (confirmatory results), an important aspect of scientific research.

Quantitative research is based on the measurement of quantity or amount (Rajasekar et al., 2013) and determines the extent of some phenomena in the form of numbers. It is numerical, non-descriptive, applies statistics or mathematics and uses numbers. Guba and Lincoln (1994) argue

that the main focus of quantitative research is to test theory that has been developed based on reviewing existing theory or research and this theory is subjected to empirical measurement and evaluation. However, this approach prevents the development of genuinely new theory as it excludes the element of discovery (Guba & Lincoln, 1994). Quantitative research also has the possibility for gaining an objective and precise assessment of human behaviour. On the contrast, authors like Sullivan (2001) and Yin (1994) have argued whether such a complex phenomenon as human behaviour can be correctly described using numbers. They contend that personal meanings and feelings –an inherent subjective dimension of social research –are difficult to capture in numbers or counts. In comparing qualitative and quantitative research, Corbetta (2003) asserts that in quantitative research, it is hard, objective and standardised but in qualitative, it is soft, rich and deep (depth vs. superficiality).

The combination of the two approaches is what is variously called multi-methods (Brannen, 1992), multi-strategy (Bryman, 2004), mixed methods (Creswell 2003; Tashakkori and Teddlie, 2003), or mixed methodology (Tashakkori and Teddlie, 1998). The idea of mixing qualitative and quantitative methods has stimulated much interest and debate (Sandelowski, 2000; Tashakkori & Teddlie, 1998). Bryman (2006) asserts that so far as research practice is concerned, combining quantitative and qualitative research has become unexceptional and unremarkable in recent years. For some writers, the mixed method has come to be seen as a distinctive research approach in its own right that warrants comparison with each of quantitative and qualitative research (Bryman, 2006). The mixed method of research is commonly used to describe mixing qualitative and quantitative data in a single study (Bamfo & Atara, 2013; Bryman, 2006). Some researchers (Harrison & Reilly, 2011; Powell, Mihalas, Onwuegbuzie, &

Suldo, 2008) posit that mixed method research enables the researcher to be 'more flexible, integrative and holistic in their investigative techniques, as they strive to address a range of complex research questions that arise'. Consequently, Johnson and Onwuegbuzie (2004) also indicate that mixed method research is often driven by the research questions to be addressed. According to Bryman (2006) researchers use this type of method to help them to answer different questions, to triangulate, to explain, to offset and to evaluate credibility.

The study adopts the mixed approach because data was obtained for both qualitative and quantitative phase. Creswell, Plano-Clark, Gutmann, and Hanson (2003) classified mixed methods designs into two major categories: sequential and concurrent. In sequential designs, either the qualitative or quantitative data are collected in an initial stage, followed by the collection of the other data type during a second stage. In contrast, concurrent designs are characterised by the collection of both types of data during the same stage. In this study, the qualitative data supported the quantitative data to enable the researcher determine whether or not the marketing communication tools that churches in Ghana employ influence Ghanaians in selecting their place of worship (church). The qualitative approach was used to gather information from church administrators which enabled the researcher to identify the marketing communication tools that churches use (Green & Thoro, 2009). The quantitative stage of this study was mainly descriptive as it sought to find out the effect that marketing communication tools have on church growth in Ghana.

The descriptive characteristics of this research helped the researcher to describe the reasons why Ghanaians chose a particular place of worship (church) and also describe some of the marketing communication tools that influenced them in selecting a particular church.

4.3 Study Population

A population is the aggregate of all the elements that share some common set of characteristics and that comprise the universe for the purpose of the research problem (Burns & Bush, 2010).

The actual population can be any size and is usually referred to as the target population to which a researcher would like to generalise (Fraenkel & Wallen, 2006).

For this study, the population was in two different sets. The target population for the qualitative phase consists of all church administrators in Greater Accra and the population for the quantitative phase consists of all church attendees in Greater Accra. These groups of population had distinct and varied characteristics as well as different population sizes and were targeted given the dynamics of the problem and the research questions and objectives for this study. In the case of the church administrators, the total population was determined based on the fact that there is proliferation of churches in Greater Accra. However, the total population for the church attendees in Greater Accra was based on the assertion that Christians rank the highest when it comes to the religious distribution for the region.

4.4 Sampling

Sampling is the selection of some part of an aggregate or totality on the basis of which a judgement or inference about the aggregate or totality is made (Haque, 2010). In other words, it is the process of obtaining information about an entire population by examining only a part of it. Fraenkel and Wallen (2006), opine that the entire target population is sometimes difficult to sample so a more narrowly defined population or the accessible population is considered. A

more narrowly defined population will often save time, effort and even money, but may limit the findings generalisability.

4.4.1 Sampling Methods

Sampling methods are generally categorised into either probability sampling or non-probability sampling (Teddlie & Yu, 2007). Every sample point of the population has non-zero probability of being selected in probability sampling. Thus, in probability sampling, the researcher is aware that the sample is indeed representative of the sample universe (Teddlie & Yu, 2007). With non-probability sampling, sample point has the random probability of being selected (Teddlie & Yu, 2007). Probability sampling methods include random sampling, stratified sampling and systematic sampling (Jayasingh & Sateesh, 2013). Non-probability sampling includes quota sampling, convenience sampling, snowball sampling and purposive or judgement sampling. These methods are further discussed.

Random sampling: with this method each observation has the known and equal probability of being selected. This sampling method helps to avoid the biased nature of the data (Jayasingh & Sateesh, 2013).

Systematic sampling: From the population every “nth” element is selected as the sample point and constitutes the sample. This sampling method is simple to use (Jayasingh & Sateesh, 2013).

Stratified sampling: Stratum is the subset of the population which shares the common features. Based on the feature stratum are identified. Random sampling is used to select the subjects from each stratum. This sampling method is used frequently when stratum have low incidence relative to other (Jayasingh & Sateesh, 2013).

Convenience sampling is used in exploratory research. In this method, sample is selected based on convenience. This method is used in explorative research studies in getting an inexpensive approximation of the truth (Latham, 2007).

Quota sampling: it is equivalent to stratified sample where the stratum is filled by random sampling. Strata and their proportions are identified as they represent the total population (Latham, 2007).

Snowball sampling: It is used when the sample under study has the rare characteristic. It may be extremely difficult to locate respondents in these situations. It relies on referrals from initial subjects to generate additional subjects (Latham, 2007).

Judgment sampling / Purposive Sampling: sample is selected based on judgment. This sample is considered to be a true representation of the entire population (Latham, 2007).

The study combined the non-probability and probability sampling by employing the convenience random sampling and purposive sampling. The random sampling is typically used by research in the positivist paradigm, because it helps ensure the objective reality being measured is being measured accurately (Sandelowski, 2000). The random convenience sampling was used in selecting church attendees because the researcher was able to get easy access to the respondents and also it was convenient for the participant which enabled them to willingly participate in the study (Das, Kerkhof, & Kuiper, 2008). Most importantly, the method helped the researcher to identify respondents who have heard or seen any marketing communications on churches in Ghana and this was the prelude to complete the question.

According to Mugenda and Mugenda (1999), purposive sampling is a sampling technique that allows a researcher to use cases that have required information with respect to objectives of the

study. The Purposive sampling was used in order to help locate the respondents with the relevant information that the researcher needed in the study. This method was used in sampling the 12 church administrators who provided in-depth information that aided in identifying the marketing communication tools used by churches in Ghana.

4.4.2 Sampling size

The total sample size for the study was 412. As earlier discussed, the target population was two different set of respondents. The first respondents were made up of 12 church administrators from selected churches in Accra and the second respondents were 400 church attendees from the Adentan municipality. The Adentan municipality was largely made up of University communities. The researcher's choice of churches for the study was based on the classification of church types in Ghana that was mentioned in chapter two.

The 12 participants were made up of 3 participants from the mainline protestant churches, 3 participants from the Pentecostal churches, 4 participants from the charismatic churches and 2 participants from the African Independent Churches (AICs). The study sampled 12 church administrators because studies have shown that in qualitative sampling, sample size of 6-12 participants are enough to reach saturation (Guest & Bunce, 2006).

The selection of the sample size of 400 church attendees was based on the cost basis approach since there was limited external funding. According to Tweneboah-Koduah (2013) cited in Burns

and Bush (2010), “all you can afford approach” can be the over-riding basis for sample size. With this approach, the sample size depends on the acceptable sample error balanced against the cost for that sample size. It is essential to note that the cost of research should not exceed the value of the information expected from the research (Burns & Bush, 2010; Tweneboah-Kodua, 2001). With a sample of 400 respondents at a confidence level of 95% the margin of error is +/- 4.9 which is appropriate for the study. However, if the researcher wanted to increase the sample size to 500 respondents, the additional cost might have exceeded the additional information. This was the reason for selecting a sample size of 400.

4.5 Source of Data

Data sources are broadly classified into primary and secondary data. In primary data collection, the researcher collects data personally using a range of collection tools such as interviews, observations and questionnaires rather than relying on existing data (Green & Thoro, 2009). Secondary data on the contrast is the information that has been collected by other people for other purposes than the present study (Aagaard-Hansen & Stanley, 2007). The data needed for this study was collected through the primary sources. The questionnaire and the interview guide were used in collecting primary data. However, the secondary sources of information for the study included textbooks, articles, magazines and unpublished works.

4.6 Data Collection Method

It was mentioned earlier on that the study adopted a mixed method approach meaning that both qualitative and quantitative approach was used. The study employed descriptive survey method

and qualitative interview. Potter (1996) says that there are several methods available for collecting data in qualitative methods. These include documentation examination, interviewing and observation. The study collected the qualitative data through in-depth interview. In-depth interviews are a major source of data in qualitative research and a way of exploring informant perspectives and perceptions (Marshall & Rossman, 1999). In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, programme, or situation (Boyce, 2006). This method was used because it allowed the researcher to gain insights on how churches in Ghana communicate to prospective members. For each participant, the interview lasted for a period of 40 minutes. These interviews were held at the offices of the church administrators. Before each interview, participants were briefed on the purpose of the study and what was expected. They were then asked to sign a consent form to serve as evidence of their consent. For the quantitative data collection, the researcher used descriptive survey. According to Green & Thoro (2009), descriptive survey is concerned with describing, recording, analysing and interpreting conditions that either exist or existed. This technique allowed the researcher to describe the common characteristics among respondents and also identify the relationship between variables.

4.7 Data Collection Instrument

The study used a semi-structured interview guide and a self-administered questionnaire to collect the primary data.

4.7.1 Interview guide

Semi- structured interview guide (appendix 1) was used to collect data from the 12 church administrators that were sampled. This led to face to face interaction and solicitation of pertinent information from the respondent (Annum, 2014). The interview guide enabled the researcher to set questions that were asked during the interview allowing for a free modification, changing of words and sometimes explaining to them during interaction.

4.7.2 Questionnaire

A questionnaire is a standardised form for gathering information (Aagaard-Hansen & Stanley, 2007). Questionnaires (appendix 2) were used by the researcher because they are cheap to process (Churchill, 1995). They were more flexible and helped to save time. These questionnaires were administered person to person because questions required that respondents must have seen or heard marketing communications on churches in Ghana. The form of questions asked in the questionnaire was open and closed ended (yes/no). A 5-point likert scale of 1 for strongly agree and 5 for strongly disagree was used. This scale helped the researcher to seek perceptions for the study. A pre-test of 100 questionnaires was done using students from the University of Ghana Business School as the sample in order to reveal the problems that respondents were likely to encounter when completing the questionnaire. The result from the pretest was used to review the questions that were not clear. These questions were then modified to ensure that the questionnaire was free from obscurity and ambiguity and that respondents had less difficulty in responding to the items.

4.8 Data Analysis

Marshall and Rossman (1999) posit that for a gathered data to become meaningful; it has to be analysed (ordered, structured and interpreted). The aim of analysis is to understand the various constitutive elements of one's data, through evaluating the relationships between concepts and identifying any patterns or trends, or to establish themes in the data (Yin, 1994).

Yin (1994) posits that every study should start with general analytical strategy describing what to analyse and why. The author suggests two general strategies, where the goal is to treat the evidence fairly, to produce compelling analytical conclusions and to rule out alternative interpretations. The first strategy is called relying on theoretical prepositions. This strategy shapes the research questions as well as data collection plan. The second strategy is called developing a case description and means that the researcher develops a description framework for organizing the study, without using theoretical prepositions.

The study chose the first strategy in order to direct what to analyse and why.

In this study, the qualitative data analysis used a thematic analysis. Thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data (Braun & Clarke, 2006). Qualitative thematic analysis, as suggested by Miles and Huberman (1994) comprises data reduction, data display, and conclusion drawing and verification. The process began with repeated listening to the participants' verbal descriptions on the tape recorder. Green and Thoro (2009) says that the fullest and richest data is gained from transcribing all interviews verbatim. The researcher then read and reread the verbatim transcriptions and then identified and extracted significant statements. The content of the data were manually categorised under common "themes" that were relevant for the researcher.

For the quantitative data analysis, the SPSS (20.0) was used in analysing the data. The researcher employed descriptive statistics such as t-test and Analysis of Covariance (ANOVA). The primary data analysis involving calculation of frequencies and percentage was tabulated. For a researcher to be able to analyse group differences, there are two options available (Hair, Black, Babin, Anderson, & Tatham, 2006). The researcher can either use t-test (2 groups) or Analysis of Variance technique “ANOVA”. The t-test assesses the statistical significance of the difference between two independent sample means for a single dependent variable. The “ANOVA” has the capacity to test for differences between more than two groups as well as test more than one independent variable. In order to compare the scores obtained for different parameters for each of the marketing communication tools (advertising, direct marketing, personal selling, sales promotion and publicity/public relation) the “ANOVA” was used and also the sample size was large enough scores can be safely used in ANOVA technique (Hair et al., 2006). In order to determine the relationship among the variables (marketing communication tools) that contributes to church growth (increase in membership) an Exploratory Factor Analysis was employed. A multiple regression analysis was performed to test and validate the hypotheses of the study. With the multiple regression, the various medium of communication that was identified under the five marketing communication were used.

4.8.1 Preliminary data screening and cleaning

Checking the data set for errors, according to Pallant (2003), is an essential prelude to data analysis. This stems from the fact that mistakes are quite easily made when entering data which can eventually muddy the results of the analysis. Pallant (2003) further argues that not only are some analyses very sensitive to "outliers", a commonly used term to describe values that are

below or above the other scores, but also the process of data screening consists of three vital steps:

- Step 1: Checking for errors - First, you need to check each of your variables for scores that are out of range (that is, not within the range of possible scores).
- Step 2: Finding the error in the data file - Second you need to find where in the data file this error occurred (which case is involved).
- Step 3: Correcting the errors in the data file - Finally, you need to correct the error in the data file itself.

A thorough data screening process was performed on each of the entries for scores that might be out of range, missing or even wrongly input and these were duly resolved.

4.9 Ethical Considerations

Authors like Malhotra and Peterson (2001) opine that prior-to-consent should be obtained from respondents in a qualitative study preferably at the time of recruitment. They also recommended that participants in such a study should be comfortable and should not be coerced to answer questions they do not wish to answer. In accordance to this, participants (church administrators) were informed on the purpose of the interview and consent forms (see appendix 3) were made available for them to sign. In the case of the quantitative phase, ethical issues were also considered. Respondents' anonymity was an important issue when conducting a survey. This was assured at the beginning and accordingly respondents were not asked to state their names. The purpose of the study was also clearly stated.

4.10 Limitations of the study

During the interviews, some church administrators were reluctant to provide information on questions pertaining to social media. This was because some of their doctrines prohibit them from discussing that topic. This was quite challenging because it restrained the researcher from probing further questions in that area.

The sample selection may also limit the ability to generalise the findings to the overall population. A convenience random sample of church attendees from Adenta metropolis in the Greater Accra region was used representing one region out of the ten regions in Ghana. This implies that the results of the study may not represent a true reflection of the entire churches.

4.11 Conclusion

This chapter outlined the method adopted for the study in order to test for the hypotheses and objectives stated in the preceding chapters. In addition, a description and justification of the research design was outlined. Details of sample selection, data collection and the analysis used for the data were also discussed. Furthermore, the ethical considerations for the study were clarified. The next chapter focuses on the presentation and discussion of findings of the thesis.

CHAPTER FIVE

PRESENTATION AND DISCUSSION OF FINDINGS

5.0 Introduction

The previous chapters have looked at the background of the study, the literature review as well as the methodology employed in this research. This chapter deals with the output of the analysis of the data collected for the study. Here, empirical data collected from church administrators and church attendees for the study are presented. The principal goal of this thesis is to build up an answer to the question as to the effects of marketing communication on church growth in Ghana. Following from the literature review and the research methodology for this study respectively, this chapter provides an insight into the analysis of both qualitative and quantitative data including data screening and cleaning, demographic profile of respondents, reliability of the various scale items and the descriptive statistics. Finally, a multiple regression is performed to examine the various hypotheses proposed in the study.

5.1 Analysis of qualitative data

Each recorded interview was transcribed verbatim as mentioned in the preceding chapter. Transcripts were analysed under the following themes;

- Forms of marketing communication
- Effectiveness of the marketing communication strategies employed
- Impact of MC on Church membership
- Technology and church marketing communications

5.1.1 Forms of marketing communication

In order for the researcher to identify the marketing communication tools that churches use, participants were interrogated on how they communicate to their existing members and prospective members. Majority of the church administrators interviewed share the same opinion that revealed that churches want to attract new members when they use marketing communication media such as TV, radio, handbills, text messages among others. The following are some of the responses from participants.

“We have outreach programmes which take the form of mass communication. This is where we preach to the general public. We also do personal evangelism that is where church members preach to individuals on salvation messages”. (Methodist)

“If it is a big programme that we want people from outside the church to come, we do handbills, banners, radio advertisement and TV advert in addition to our text messages”. (Charismatic)

“when we are having programmes with invited speakers involved, we beautifully package our recorded sermons which of course are on CDs and reduce the price so that a lot of people can buy them in large quantities”. (Charismatics)

“Currently our church runs a TV programme known as “Pentecost Hour”. (Pentecostals)

“We give charitable donations to the less privilege in society as a way of spreading the gospel.

We donate to orphans, prisoners and sick people”. (Anglicans)

Based on the above responses, the study concludes that churches in Ghana use some forms of marketing communication as a way of attracting new members.

5.1.2 Effectiveness of the marketing communication strategies employed

On the extent of effectiveness of the marketing communication, the result indicates that majority of the participants mentioned that personal evangelism, TV and radio programmes were the most influential media. The following statements by the participants illustrate or describe which of the forms of marketing communication has been effective for attracting new members.

“The best form amongst them is the personal evangelism. When you are able to have a one on one chat with individuals, it has a greater effect on them. With mass communication like crusades, it is difficult to get feedback from people and does not make follow up strong enough”.

(Presbyterians)

“One of our programmes “prophetic time” that is shown on TV (GTV) every Saturday morning between 7:30-8:00am I can say it is really having a great impact because after the programme we do receive calls from all over the country. This is helping our ministry very much”.

(Charismatics)

“I can strongly say it is the radio programmes because when visitors come for our programmes and are asked on how they got here, they usually mention that they heard the advert on radio”. This is because our church runs programmes on about 50 local radio stations”. (Charismatics)

In conclusion, the study found that charismatic churches are able to influence Ghanaians through TV and radio programmes.

5.1.3 Impact of MC on Church membership

On the question of what participants think about marketing communication and church growth, the study reveals that majority of the participants have the opinion that inviting people through text messages, showing programmes on TV and embarking on evangelism all lead to rapid growth in church membership. The following are some statements that represent the majority.

“As I said earlier because of the gift of our pastor which is the prophetic ministry, people are attracted to come to our church when they watch our programmes on TV and YouTube. Our membership has increased as a result of these programmes shown on TV. (Charismatics)

“Oh yes! We have new members because some of them said they were invited by their friends through text messages, Facebook and others”. (Pentecostals)

“After the church has embarked on evangelism, we experience an overflow of attendance on Sunday and some visitors even decide to stay in the church as members”. (Methodists)

From the findings, the study concludes that churches that employ marketing communication in the form of personal evangelism, invitation through text messages and TV programmes are more likely to experience church growth.

5.1.4 Technology and church marketing communications

The finding indicates that churches in Ghana see technology as a tool that can be used in propagating the gospel. Almost all of the participants interviewed, in their opinion mentioned that the integration of new technologies with other forms of marketing communication is the way forward for churches. Below are some of the comments to support this.

“People are becoming more and more sophisticated with emerging technology and our church members are no exception. Churches should integrate some of these new technologies with the one they already have to benefit their members and the public at large”. (Methodists)

“Though the internet has its own setbacks, in my opinion, I think it is a very good platform that can be used by churches in propagating the gospel”. (Anglicans)

“We are in a global world, business organisations are employing new technologies to win new customers. So why can’t we as a church embrace some of these technologies such as social media and make the best out of it”. (Pentecostals)

Based on the above statements, the study concludes that churches in Ghana should adapt emerging technologies and use them for the furtherance of the gospel.

The next section is a presentation on the quantitative data.

5.2 Demographic profile of respondents

Respondents for the survey have been profiled in according to their gender, age, levels of education, and religious denomination to which they are affiliated. Notably, 400 questionnaires were distributed to congregants/church attendees of various churches out of which 375 were retrieved. Finally, after screening of data, the researcher had to make do with 369 questionnaires which became valid and usable for analysis.

Results from the demographic data of the sampled respondents (table 5.1) reveal that there were 45.3% males and 54.7% females who took part in the study with majority of them having ages ranging from 25-50 years (84.8%). There were also 13.8% within the ages of 18-24years and the remaining 1.4% of the sampled respondents were above the age of 51 years. In terms of educational level of the respondents as of the time of study, the bulk of them had more than just a secondary education; about 94.3% of them had tertiary education whilst 2.7% had JHS/SHS education with 2.2% of the sampled respondents having up to only a primary school education.

Only 0.8% of the respondents have had no form of formal education as at the time of conducting the study. From this, it could be deduced that all the sampled respondents had more than a basic education to understand the ramifications of the survey instrument. Regarding the religious denomination of the sampled respondents, a majority of them (42.4%) were charismatics whereas the remaining comprised of Catholics (7.3%), Methodists (17.6%), Presbyterians (11.9%), Anglicans (0.8%) and Pentecostals (18.4%). A fraction of 1.6% belonged to other denominations. Thus, although the respondents were randomly contacted by the researcher, the study covered congregants from more than orthodox or charismatic churches to include others as well.

Table 5.1: Profile of respondents (N=369)

Profile	Measurements	Frequency	Percent
<i>Age</i>	18-24	51	13.8
	25-30	129	34.9
	31-40	114	30.9
	41-50	70	19.0
	51 and above	5	1.4
<i>Gender</i>	Male	167	45.3
	Female	202	54.7
<i>Educational Level</i>	No education	3	.8
	Primary	8	2.2
	JHS/SHS	10	2.7
	Tertiary	348	94.3
<i>Religious Denomination</i>	Catholic	27	7.3
	Methodist	65	17.6
	Presbyterian	44	11.9
	Anglican	3	.8
	Pentecostal	68	18.4
	Charismatic	156	42.4
	Others	6	1.6

5.3 Descriptive statistics

A number of research scholars such as Pallant (2003) have suggested that quantitative data should be first subjected to descriptive analysis before any further data validation and analysis. According to Gaur and Gaur (2006), descriptive statistics are numerical and graphical methods used to summarize data which include:

- Measures of central tendency (mean, median, mode) and normality
- Measures of variability (deviations and variance)

Table 5.2 below captures the results for the descriptive statistics relating to all the variables in the model to determine the relative mean and standard deviations.

Table 5.2: Means of variables (descriptive statistics)

Variables	N	Mean	Std. Deviation	Std. Error
Radio	369	3.77	1.134	.059
TV	369	3.86	1.164	.061
Word of mouth	369	3.47	1.042	.054
Billboard/posters	369	3.62	.965	.050
Newspaper	369	3.27	.864	.045
Magazines	369	3.11	.791	.041
Handbills	369	3.41	1.018	.053

The “Means table” above displays the means and standard deviations of the various variables used as measurement scales and these indicate the extent to which the respondents agreed or disagreed with the statements in the questionnaire. As stated earlier in the methodology, the questions used were scaled from 1 (signifying a strong disagreement) to 5 (signifying a strong agreement) with a midpoint of 3 (signifying a neutral standpoint). The mean results of the variables indicate how each statement performed from the 369 respondents’ points of view. From table 5.2 the highest mean was 3.86 (I was influenced by the marketing communication I saw or heard on television) whilst the lowest was 3.11 (I was influenced by the marketing communication I saw or heard in magazines). From this, there is an indication that sampled congregants agreed to a large extent that they were influenced by the marketing communication campaign they saw on TV; however, they were quite neutral that magazines as a communications medium influenced them.

5.4 Exploratory factor analysis

The application of factor analysis in this study is primarily to detect relationships among the variables contributing to the factors identified from the literature review. For Data Reduction, the principal components method of extraction begins by finding a linear combination of variables (a component) that accounts for as much variation in the original variables as possible. It then finds another component that accounts for as much of the remaining variation as possible and is uncorrelated with the previous component, continuing in this way until there are as many components as original variables. Usually, a few components will account for most of the variation, and these components can be used to replace the original variables (Costello and Osborne, 2005).

In the current research, there were seven primary statements measuring the various forms of marketing communications. They include Radio, TV, Word of mouth, Billboard/posters, Newspaper, Magazines, and Handbills. However, in the case of church growth (selection), there were five variables measuring the marketing communication tools. As such, an exploratory factor analysis was required to check if there is the need to reduce the variables to ascertain the ones which best measures church selection. The five variables measuring this construct (Advertising, Public relations/Publicity, Direct Marketing, Personal Selling, and Sales Promotion) were factor analyzed. Prior to the extraction of factors, the Bartlett test of Sphericity (Approx. Chi-square= 1718.087, df. 45, sig. 0.000) and the KMO measure of sampling adequacy (Value of .719) confirmed that there was significant correlation among the variables to warrant the application of exploratory factor analysis. Only variables whose Eigen values were equal or greater than 1 were selected (Malhotra and Birks, 2007). In addition, variables with loadings of at least 0.5 and factors with a reliability threshold of 0.7 (Hair et al., 2010) were selected for the analysis. In the exploration, all five (5) variables were factor analyzed in an attempt to identify the best measures of the latent construct called church selection. The results revealed that the variables measuring the factor were found to explain altogether a satisfactory 75.673% of the total variance in explaining church growth. The result is displayed in the tables below:

Table 5.3: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.719
Approx. Chi-Square		1718.087
Bartlett's Test of Sphericity	Df	45
	Sig.	0.000

Table 5.4: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.270	75.673	75.673	2.270	75.673	75.673
2	0.545	18.168	93.840			
3	0.185	6.160	100.000			

Extraction Method: Principal Component Analysis.

5.4.1 Varimax Rotation and reliability of the exploratory factor analysis (EFA)

A Varimax rotation method was carried out on the variables but they could not be rotated since only one component was extracted. However, two of the variables (Advertising; Public Relations/Publicity) failed to meet the requirements. This meant that the remaining three variables loaded perfectly onto the church selection component. Thus, a reliability analysis was needed to validate the three variables. Reliability refers to the extent to which measurement reproduces consistent results particularly if the process of measurement is to be repeated (Malhotra and Birks, 2007). Corroborating the essence of reliability, Pallant (2003) postulates that the scales used for analysis should be checked for reliability to ensure that the items that make up the scale "hang together" (i.e. internal consistency). The most commonly used indicator of internal consistency, Cronbach's alpha coefficient, was employed to check the reliability of the scales used for this survey. Researchers such as Pallant (2003) and Hair (2010) admonish that ideally this value should be greater than 0.7 for managerial decisions although a threshold level of 0.6 could be used in exploratory research.

The internal reliability of the remaining three variables was analyzed through Cronbach's coefficient alpha. Only factors that meet the minimum value of 0.6 as postulated by (Hair et. al, 2010) are accepted. Also, in order to test the value of the variables that loaded onto the factors, item-to total correlation is set above 0.3 (Parasuraman et. al, 1988). The results appear in the Table below:

Table 5.5: Reliability of scales for church selection

Variables	Loadings	No. of Items	Cronbach's alpha
		3	0.830
Direct Marketing	0.927		
Personal Selling	0.897		
Sales Promotions	0.779		

Per the Cronbach's alpha coefficient results value of 0.830, as well as the loadings of the variables, it is clear that all the scales for the independent variables as well as those for the dependent variable exceeded the conventional acceptable 0.6, and thus proved to be adequate for multiple regression analysis.

5.5 Multiple regression analysis

In order to assess the propositions made in this study, a multiple regression analysis was performed. This was done to test and validate the hypotheses of the study. Results from the multiple regressions were used to analyze the relationship between the various marketing communications used by churches and their relationship with church growth. This was done to extract the independent variables that can better explain the dependent variable. Church selection was used as the dependent variable whilst the independent variables were represented by the

seven components namely Radio, TV, Word of mouth, Billboard/posters, Newspaper, Magazines, and Handbills. The table below presents a summary of the multiple regression least squares results for the dependent and independent variables.

Table 5.6: Multiple Regression analysis results

	S.E	β	t	Sig.
(Constant) ^a	0.308		7.877	0.000
Radio	0.077	0.218	3.224	0.001
Television	0.076	0.338	5.690	0.000
Word of mouth	0.064	0.098	1.225	0.021
Billboard/posters	0.067	0.137	2.618	0.003
Newspaper	0.116	0.025	-0.277	0.782
Magazines	0.125	0.072	0.557	0.423
Handbills	0.078	0.089	0.801	0.007
R	0.698		S.E of estimate	0.28461
R-Square	0.673		F-statistics	74.358
Adj. R-Square	0.582		Prob. (F-stats.)	0.000

^a Dependent variable: Church Selection

The results from the regression (table 5.7) indicate that there is a strong and significant reliability between variables used for the model to represent marketing communications and church selection ($F = 74.358$, Prob.F-stats < 0.05). Some research scholars (such as Costello and Osborn, 2005; Field, 2005 and Hair et al., 2010) argue that the model reaches statistical significance if the Sig < 0.05 . In the present study the Sig = .000 of the F-statistics depicts that the model is statistically significant. The R-Square value in the model summary depicts the degree of variance in the dependent variable which is explained by the model (including the independent variables). From the table, it can be found that R Square value = .673. Expressed as a percentage, it is found that the model consisting of independent variables (Radio, Television, Word of mouth, Billboard/posters, Newspaper, Magazines, and Handbills) explains 67.3% of the variance in church selection; this gives an indication of the relevance of the model. The adjusted R-Squared is 0.573 and this according to Hair et al (2006) is good for exploratory studies which test any phenomenon without theoretically established scales.

On the individual results, Television was found to have the greatest impact on the respondent as far as their church selections are concerned ($\beta = 0.338$, $t = 5.690$, $p = 0.000$, < 0.05). This means that the bulk of the sampled respondents have been influenced to a large extent by television and are more likely to attend a church based on its marketing communications deployed via television. The second media contributor to church selection influencer is Radio ($\beta = 0.218$, $t = 3.224$, $p = 0.001$, < 0.05) implying that the sampled respondents were also impacted to some extent by communication campaigns used by churches via radio. The third marketing communication tool which influences people's church selection was found to be Billboards/posters ($\beta = 0.137$, $t = 2.618$, $p = 0.003$, < 0.05). The fourth factor was Word-of-Mouth ($\beta = 0.098$, $t = 1.225$, $p = 0.021$, < 0.05) whilst the final influencing factor of church selection was

Handbills ($\beta = 0.089$, $t = 0.801$, $p = 0.007$, < 0.05). From a contrary perspective, the study found Magazines ($\beta = 0.072$, $t = 0.557$, $p = 0.423$, > 0.05) and Newspapers ($\beta = 0.025$, $t = -0.277$, $p = 0.782$, > 0.05) to be a statistically insignificant communications media influencer to people's church selections. Particularly, the latter even had a negative relationship; an indication that this marketing communication media was least impacting on people's church selection; thus it had no positive association with people's church attendance.

5.5.1 ANOVA TESTS

An analysis of variance (ANOVA) test was conducted to investigate how the various demographic variables correlated with the respondents' selection of churches. On the basis of this, three of the demographic variables (denomination, age, and education) were tested on church selection by the sampled respondents. In the first ANOVA, there were significant relationships between age and two of the church selection variables (Personal selling; Advertising). Furthermore in the second ANOVA, there were no significant relationships between educational level and church selection but in the final ANOVA, there was significant relationship between respondents' denominations and four of the church selection variables (Advertising, Direct marketing, Personal Selling, and Sales Promotions). Consequently, there was the need for post-hoc analysis for the first and third ANOVA to provide deeper insights into the significance among the demographic variables and church selection variables.

Table 5.7: ANOVA-AGE

		Sum of Squares	df	Mean Square	F	Sig.
Advertising	Between Groups	22.275	4	5.569	3.235	.013
	Within Groups	626.700	364	1.722		
	Total	648.976	368			
Public Relations/Publicity	Between Groups	8.288	4	2.072	1.212	.305
	Within Groups	622.205	364	1.709		
	Total	630.493	368			
Direct Marketing	Between Groups	12.455	4	3.114	1.593	.176
	Within Groups	711.502	364	1.955		
	Total	723.957	368			
Personal Selling	Between Groups	16.834	4	4.208	2.728	.029
	Within Groups	561.556	364	1.543		
	Total	578.390	368			
Sales Promotion	Between Groups	6.527	4	1.632	1.307	.267
	Within Groups	454.449	364	1.248		
	Total	460.976	368			

TABLE 5.8: ANOVA-EDUCATIONAL LEVEL

		Sum of Squares	df	Mean Square	F	Sig.
Advertising	Between Groups	7.575	3	2.525	1.437	.232
	Within Groups	641.401	365	1.757		
	Total	648.976	368			
Public Relations/Publicity	Between Groups	3.031	3	1.010	.588	.623
	Within Groups	627.462	365	1.719		
	Total	630.493	368			
Direct Marketing	Between Groups	1.935	3	.645	.326	.807
	Within Groups	722.022	365	1.978		
	Total	723.957	368			
Personal Selling	Between Groups	8.696	3	2.899	1.857	.136
	Within Groups	569.695	365	1.561		
	Total	578.390	368			
Sales Promotion	Between Groups	3.647	3	1.216	.970	.407
	Within Groups	457.328	365	1.253		
	Total	460.976	368			

Table 5.9: ANOVA-DENOMINATION

		Sum of Squares	df	Mean Square	F	Sig.
Advertising	Between Groups	40.106	6	6.684	3.974	.001
	Within Groups	608.870	362	1.682		
	Total	648.976	368			
Public Relations/Publicity	Between Groups	11.850	6	1.975	1.156	.330
	Within Groups	618.643	362	1.709		
	Total	630.493	368			
Direct Marketing	Between Groups	42.529	6	7.088	3.766	.001
	Within Groups	681.427	362	1.882		
	Total	723.957	368			
Personal Selling	Between Groups	24.543	6	4.091	2.674	.015
	Within Groups	553.847	362	1.530		
	Total	578.390	368			
Sales Promotion	Between Groups	38.423	6	6.404	5.486	.000
	Within Groups	422.553	362	1.167		
	Total	460.976	368			

Table 5.10: POST HOC RESULTS (AGE)

		N	Mean	Std. Deviation
Advertising	18-24	51	2.90	1.269
	25-30	129	3.61	1.277
	31-40	114	3.23	1.297
	41-50	70	3.30	1.448
	51 and above	5	2.80	.837
	Total	369	3.33	1.328
Personal Selling	18-24	51	3.02	1.364
	25-30	129	3.54	1.305
	31-40	114	3.39	1.141
	41-50	70	3.23	1.206
	51 and above	5	4.40	.894
	Total	369	3.37	1.254

Table 5:11 POST HOC RESULTS (DENOMINATION)

		N	Mean	Std. Deviation
Advertising	Catholic	27	2.67	1.271
	Methodist	65	3.09	1.208
	Presbyterian	44	3.77	1.461
	Anglican	3	3.33	1.155
	Pentecostal	68	3.07	1.213
	Charismatic	156	3.47	1.341
	Others	6	4.50	.548
	Total	369	3.33	1.328
Personal Selling	Catholic	27	3.59	1.309
	Methodist	65	3.22	1.244
	Presbyterian	44	3.82	1.244
	Anglican	3	4.00	.000
	Pentecostal	68	3.40	1.010
	Charismatic	156	3.21	1.330
	Others	6	4.50	.548
	Total	369	3.37	1.254
Direct Marketing	Catholic	27	3.70	1.171
	Methodist	65	3.09	1.331
	Presbyterian	44	3.80	1.407
	Anglican	3	4.00	.000
	Pentecostal	68	3.25	1.549
	Charismatic	156	2.98	1.356
	Others	6	4.50	.548
	Total	369	3.23	1.403
Sales Promotion	Catholic	27	3.78	1.050
	Methodist	65	3.35	1.152
	Presbyterian	44	3.91	1.117
	Anglican	3	4.00	.000
	Pentecostal	68	3.10	.995
	Charismatic	156	3.15	1.100
	Others	6	4.50	.548
	Total	369	3.34	1.119

From the post-hoc analyses (Table 5.10& Table 5.11), it was found that people between the ages of 25 – 30 years were more likely to select their churches on the basis of the advertisements, whilst those above 51 years were least likely to be influenced by advertisements in their church selection. Conversely, the latter are rather more likely to select their churches based on personal selling approaches (conceptualized in this study in the form of evangelism from the churches). However, it was found that regarding church selection via advertising and personal selling, the phenomenon was more of a little above neutral stance than strong agreements among the sampled congregants. This inference is made from the group mean values of 3.33 (Advertising) and 3.37 (Personal Selling) respectively. Furthermore, in terms of the respondents' denominations versus their church selection variables, the general revelation seems to point out that even the significant ones (advertising, Personal Selling, Direct Marketing and Sales Promotions) were just a little above the neutral point of respondents' levels of agreement. The respective overall mean values of 3.33 (Advertising), 3.37 (Personal Selling), 3.23 (Direct Marketing) and 3.34 (Sales Promotion) give an indication to that effect. Thus, it appears the various promotional tools are gradually failing to yield their expected impact as far as church selection on the basis of denomination is concerned.

Additionally, the independent T-test (table 5.7) also revealed that from a Levene's Test for Equality of Variances, there were significant differences among the sampled respondents with respect to gender and church selection. Specifically, these significant differences came from Direct Marketing and Personal Selling. This gives an indication that these two forms of promotional tools vary in terms of their impact on either males or females when it comes to church selection.

5.6 Other reasons for selecting a particular church

In exploring factors apart from the marketing communication mix that could influence Ghanaians to choose a particular church, 251 out of the 369 respondents mentioned the following factors. These factors have been ranked in the table below (Table 5.13). Majority of the respondents mention that the worship style of a church is the next factor that could influence them to choose a particular church.

Table 5.12: Other reasons for selecting a particular church

REASON	N	%
worship style	36	14.34
Convenience	35	13.94
Marriage	27	10.76
doctrine	25	9.96
Peers	25	9.96
service period	23	9.16
members life style	22	8.76
word preached	22	8.76
social programmes	18	7.17
Birth	9	3.59
church size	5	1.99
welcoming atmosphere	4	1.59
family church	3	0.8
As founding member	3	0.8
Type of building	3	0.8

5.7 Discussion of findings

The focus of this thesis was to explore the application of marketing communication by churches in Ghana. Findings from the results are discussed based on the objectives of the study.

- To identify the marketing communication mix that is being used by churches in Ghana.
- To assess the effect of marketing communication on church growth in Ghana.
- To determine the influence of marketing communication media on Ghanaians in selecting their places of worship.
- To explore factors other than the marketing communication that could influence Ghanaians to choose a particular church.

In line with objective one, results from the qualitative data revealed that churches in Ghana use marketing communication mix such as advertisement, publicity/public relations, sales promotion, direct marketing and personal selling. This confirms the assertion that Okyere et al. (2011) made. They argued that the most common marketing communication tools employed by religious organisations are the ones identified in the findings.

Findings from the study drew attention to the fact that marketing communication tools (advertisement, public relation, personal selling, direct marketing and sales promotion) have some form of effect on respondents' choice of church (church selection). In order to assess the effect of these marketing communication tools on church selection (church growth) in Ghana, three of the demographic variables (denomination, age and education) were tested on church

selection. From the findings, there were significant relationships between age and two of the marketing communication tool (personal selling and advertising). This result confirms the findings of other authors like Josh and Hans (2010), Aduloju (2009), Akanbi and Adeyeye (2011) who posited that there is a significant relationship between advertisement and church selection (church growth). It also confirms previous studies of Smith et al (2004), and Onditi (2012) that personal selling has a significant effect on church growth. Using the educational level variable, it was brought to bear that, none of the marketing communication variables related significantly meaning that respondents did not choose their place of worship because of their educational qualifications. This therefore implies that educational level does not affect Ghanaians' choice of their place of worship. For the third variable which was the type of denominations, marketing communication tools including advertising, direct marketing, personal selling and sales promotion had significant effect on the choice of church (church growth). This implies that the type of marketing communication a particular denomination employs has an effect on the choice of selection. Previous studies (Dekimpe, Hanssens, & Risso, 1999; Joseph & Webb, 2000; Lyles, 2002) have also posited that advertising, direct marketing, personal selling and sales promotion have positive impact on the choice of church.

To further delineate the effects marketing communication mix has on church selection (church growth) in Ghana, a Post-hoc analysis was done. Findings from the Post-hoc (table 5.11) showed that respondents between the ages of 25 and 30 were more likely to select churches based on the advertisement they had heard or seen. On the contrary, respondents above 51 years were least likely to be influenced by advertisements in their choices of churches; but rather they were more likely to be influenced by personal selling approaches. This is supported by previous findings of Vokurk et al. (2002).

Finally, results shows that there was a significant relationship between advertising, personal selling, direct marketing and sales promotions and church choice whereas there was no significant relationship between publicity/ public relation and church choice.

In this study, results concerning the relationship between the five marketing communication variables (advertising, personal selling, sales promotion, direct marketing and publicity/public relation) and the church selection variables indicated that not all the hypothesis stated were supported within the Ghanaian context.

The third objective was to determine the influence of marketing communication media on Ghanaians in selecting their places of worship. Findings from the current study reveal that among all the marketing communication media examined on respondents, with respect to their choice of church, had significant influence, with the exception of newspaper and magazines. However, television was found to be the most effective media followed by radio. The findings confirm the previous studies of Abubaka (2014) and Katke (2007) who posited that television is the most visible communication medium that has a leading impact on viewers' mind as its exposure is much more. This implies that respondents had seen more of the church's marketing communication on TV.

In line with objective four, respondents gave other factors that could influence their choice of church. Findings show that factors like worship style, convenience, marriage, doctrine and peers could also influence their choice. Respondents explain that the way and manner in which churches conduct service is of great importance to them. Moreover, some female respondents explained that they joined their current churches when they got married to a church member. Respondents also stated that convenience as regards the proximity of church location influenced

their choice. Churches situated in communities could thus be very beneficial and influence local inhabitants to join them. Some respondents also placed emphasis on the types of doctrines that churches have.

5.8 Conclusion

This chapter presented the results of the research findings in line with the objectives as discussed in chapter one of the thesis. The next chapter discusses the summary of findings as well as draw conclusion based on the research findings.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

This chapter presents a summary of the thesis and conclusions that were drawn from the study after delving into the problem statement. A summary of recommendations suggested to help churches apply the marketing communication effectively is also presented in here.

6.1 Summary

The purpose of this thesis was to explore the application of marketing communication by churches in Ghana. Thus the study sought to find an answer to the effects that marketing communication has on church growth in Ghana. In order to achieve this purpose, four objectives were set;

- To identify the marketing communication mix that is being used by churches in Ghana.
- To assess the effect of marketing communication on church growth in Ghana.
- To determine the influence of marketing communication media on Ghanaians in selecting their places of worship.
- To explore factors other than the marketing communication that could influence Ghanaians to choose a particular church.

With regards to methodology, the study adopted the mixed method which combined the qualitative and quantitative research approach. In all a total of 412 respondents were sampled for the study. Thus four hundred (400) church attendees were selected from the Adentan Municipality using convenience random sampling while twelve (12) church administrators were purposively selected for in-depth interviews.

Data were analysed using thematic analysis for the qualitative phase. For the quantitative phase, data was entered into SPSS (20.0) employing descriptive statistics such as frequencies, percentages, means among others. Exploratory Factor Analysis, Multiple regression and ANOVA were also used for the analyses.

Finally, the study brought to bear that marketing communication tools (advertisement, public relation, personal selling, direct marketing and sales promotion) have some form of effect on respondents' choice of church (church selection).

6.2 Conclusions and contribution to knowledge

This study concludes that there is a significant relationship between marketing communication (direct marketing, personal selling, and sales promotion) and church growth. However, in terms of demographic characteristics, the effects of the marketing communication mix (advertising, publicity/public relation, sales promotion, personal selling, and direct marketing) differ among age groups, denomination and educational level. Findings of the study reveal that in terms of age, advertising and personal selling were the only marketing communication tools that had influence on respondents in their choice of church. In terms of denomination, four of the marketing communication tools (advertising, sales promotion, publicity/public relation and direct marketing) had influence on respondents choice of church. However, with educational level, there was no significant relationship between the marketing communication tools and church growth. Therefore, the choice of church was not influenced by the level of education by church members.

The extant literature conclude that there is a relationship between advertising, personal selling, publicity/public relations, sales promotion and direct marketing and church growth. But this study found that there is no relationship between advertising, publicity/public relation and church growth.

Publicity/public relations and advertisement were the two marketing communication tools that had no impact on Ghanaians when selecting their place of worship. Though advertising was found to have some impact in some cases it was not reliable and therefore made it insignificant.

The study also shows that marketing communication media such as magazine and newspaper do not influence respondents when selecting their place of worship.

6.3 Recommendations

1. The study results indicate that television and radio were the two most influential marketing communication media. Other media such as billboards/posters, word of mouth and handbills also had influence on Ghanaians in selecting their place of worship. The study proposes that churches who want to experience increase in membership should increase their presence on television and radio.

2. The study recommends that, churches in Ghana should use more of personal selling, direct marketing and sales promotion since they are the marketing communication tools that were found to have influence on Ghanaians when selecting their place of worship.

3. In the study, respondents mentioned convenience as one of the major factors that could also influence them in selecting their place of worship. Based on this fact, it is recommended that in terms of proximity, churches should consider situating premises that provide easy access.

Future Research

- The findings of this study can be replicated using the many different religious organisations.
- The extent to which the marketing communication had influence on respondents in selecting their place of worship was beyond the scope of this study. This has implications for future work.

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APPENDIX

APPENDIX 1: INTERVIEW GUIDE

1. What forms of marketing communication does your church use when attracting new members?
2. Which of these forms of marketing communications are the most effective for the church in attracting new members?
3. Do you think the marketing communication forms used by the church increases church membership?
4. In what way do you think the church should develop its marketing communication in the future?

APPENDIX 2: QUESTIONNAIRE

I am a final year student (MPhil, Marketing) of the University of Ghana Business School conducting a research on the topic “The Effects of Marketing Communication on Church growth in Ghana”. I will be very grateful if you spare me a moment of your time to complete this questionnaire. This survey is purposely designed to collect data to assess the effects of marketing communication on church growth in Ghana. Information provided is purely for academic purposes only and all information provided will be treated confidentially. Thank you.

Please note that marketing communication means advertising, publicity/public relation, direct marketing, sales promotion and personal selling. Church growth here means increase in church membership.

SECTION A: Demographics

Please circle your choice

1. Sex of respondents

(1) Male (2) Female

2. What age group do you fall in?

(1) 18-24 (2) 25-30year (3) 31-40years (4) 41-50years (5) 51and above

3. Level of education:

(1) No education (2) Primary (3) JHS/SHS (4) Tertiary

4. What is your religious denomination?

(1) Catholic (2) Methodist (3) Presbyterian (4) Anglican (5) Pentecostal

(6) Charismatic

(7) Others (please specify).....

SECTION B: The Marketing Communication tools used by churches in Ghana.

5. Have you seen any marketing communications on churches in Ghana?

(1) YES (2) NO

If yes to the above question, through which medium did you see or hear the communication?

Please circle as many as apply.

(1) Billboards (2) posters (3) handbills (4) TV (5) radio (6) newspapers

(7) Magazines (8) others (please specify).....

6. I was influenced by the marketing communication I saw or heard on

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Radio					
TV					
Word of mouth					
Billboard/posters					
Newspaper					
Magazines					
Handbills					

7. Did any of the public relation activities undertaken by the church influence you to join your current place of worship?

(1) YES (2) NO If yes which of them?

(1) Charitable donations

(2) seminars

(3) press release

(4) other (please specify).....

8. Did you join your current place of worship through an invitation?

(1) YES (2) NO If yes through which form?

(1) Text message (2) Email (3) Social media

(4) Others (please specify)

9. Did you join your current place of worship through evangelism programmes organized by the church? (1)YES (2) NO If yes through which of these programmes?

(1) Crusade (2) Door to door visits (3) Health outreach

(4) Others (please specify)

10. Did any of the promotional activities carried out by the church influence you to join your current place of worship? (1)YES (2) NO If yes which of them?

(1) price discounts on church product

(2) trial of church products

(3) take away offers by the church

(4)reception for new members

(5) others (please specify)

SECTION C: The effects of marketing communication on church growth

11. Please note that sales promotion includes price discounts on church products, trial of church products and take away offers by the church.

	Opinion	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
1	I selected my current place of worship because of advertisement					
2	I chose my current place of worship through recommendation by other members					
3	The emails/text messages I received influenced my current place of worship					
4	I became a member of my church through an evangelism programme					
5	I became a member of my church through a sales promotional activities of the church					

SECTION E:

11. Please indicate factors other than marketing communication that influenced you in selecting your church.

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THANK YOU

APPENDIX 3: CONSENT FORM

Researcher: Victoria Acheampong (MPhil student)

Kindly read the consent form carefully and sign below if you agree to participate in the study.

You are free to contact the researcher for more information at any time.

Please answer the following and then sign.

YES/NO. I have read this form and I am aware that I am being asked to participate in a research study.

YES/NO. I have had the opportunity to ask questions and have had them answered to my satisfaction.

YES/NO. I am not giving up any legal rights by signing this form.

YES/NO. I will be given a copy of this form.

YES/NO. I voluntarily agree to participate in this study.

Name of Participant.....Signature.....

Date

Researcher.....Signature.....