

Developing a marketing strategy for ministries in the reformed churches in South Africa

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DECLARATION

I, Johannes Jakobus Petrus Hattingh, declare that the mini-dissertation titled **Developing a marketing strategy for ministries in the reformed churches**, which I am submitting for the MBA degree at the North-West University, Potchefstroom Campus, in compliance with the set requirements, is my work, has been language-edited and has not been submitted to any other university.

JJP Hattingh

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Completing this MBA degree was something I've always wanted to do, but I never believed in myself. Covid-19 and the challenges it has brought over the last two years have become an opportunity, although I have had to overcome the illness itself.

At the end of this journey, I want to thank those who have helped me achieve this. I want to express my thanks and appreciation to the following persons who believed that I would overcome the challenges.

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ABSTRACT

Developing a marketing strategy for ministries in the reformed churches

The concept of religious marketing is foreign to the tradition of the reformed churches. For the older generation, it is completely out of bounds. This study explored why a marketing strategy is necessary, especially with the decline in membership numbers over the last $\pm$ 20 years. The marketing industry would call this a loss of market share in a specific market segment.

The problem described above gave rise to the following main research question:

What marketing strategy can be developed to help the reformed sister churches and, more specifically in this research, the NHKA, recover their market share by effectively and efficiently marketing their ministries?

Following a deductive method, the study first traced the historical development of Christianity and the church. The three sister churches in South Africa had a growth phase from 1843 until 1992 since they enjoyed state protection. During this period, only the three Afrikaans sister churches – the *Nederduitsch Hervormde Kerk van Afrika* (NHKA); the *Nederduitsch Gereformeerde Kerk* (NGK) and the *Gereformeerde Kerke in Suid-Afrika* (GKSA) – had the privilege to have media exposure. With the acceptance of the new constitution of South Africa in 1996, the reformed churches lost this benefit. Churches who adhere to a prosperity theology, such as the Christian Revival Church and small home churches, have cut into the target market of the reformed churches.

The historical overview was followed by qualitative research with a phenomenological design. Group interviews were held with focus groups from selected congregations of the NHKA by means of an interview guide with open-ended questions. A thematic analysis was done once the data had been gathered. The most prominent themes that emerged from the data were: -

- there is no marketing strategy,
- the restrictions that Covid-19 brought means that the new normal is digitalisation, and
- with a marketing plan, it is possible to inspire growth.

The empirical data furthermore reveal an inside-out communication strategy and the importance of marketing strategy for the three Afrikaans sister churches.

Keywords

Religion, church marketing, marketing segment, differentiation, digitalisation, sister churches, marketing strategy, community.

OPSOMMING

Ontwikkeling van 'n bemarkingstrategie vir bedieninge binne die gereformeerde kerke

Die konsep van bemarking is volksvreemd binne die gereformeerde kerktradisie. Die meer senior lidmate beskou dit selfs as onkerklik. Hierdie studie het ondersoek ingestel na die noodnag vir 'n bemarkingstrategie, veral met die afname in lidmaatgetalle oor die afgelope ± 20 jaar. In bemarkingsterme sal dit beskryf kan word as 'n verlies aan marktaandeel in 'n spesifieke marksegment.

Die probleem wat hierbo beskryf is, gee aanleiding tot die volgende primêre navorsingsvraag:

Watter bemarkingstrategie kan ontwikkel word om die gereformeerde susterskerke en, meer spesifiek in hierdie navorsing, die NHKA, te help om marktaandeel te herwin deur hul bedieninge effektief en doeltreffend te bemark?

Met gebruik van 'n deduktiewe benadering ondersoek die studie eerstens die historiese ontwikkeling van die Christendom en die kerk. Die drie susterskerke in Suid-Afrika het vanaf 1883 tot 1992 'n groeifase beleef aangesien hulle staatsbeskerming geniet het. Tydens hierdie tydperk het slegs die drie Afrikaanse susterkerke – die Nederduitsch Hervormde Kerk van Afrika (NHKA); die Nederduitsch Gereformeerde Kerk (NGK) en die Gereformeerde Kerke in Suid-Afrika (GKSA) – die voorreg van mediablootstelling gehad. Met die aanvaarding van die nuwe grondwet van Suid-Afrika in 1996 het die gereformeerde kerke hierdie voordeel verloor. Kerke wat 'n welvaartsteologie verkondig, soos die *Christian Revival Church*, en klein huiskerke teiken nou dieselfde mark as die gereformeerde kerke.

Die historiese oorsig is gevolg deur kwalitatiewe navorsing met 'n fenomenologiese ontwerp. Groepsonderhoude is met fokusgroepe uit geselekteerde gemeentes van die NHKA gehou met gebruik van 'n onderhoudskedule met oopeindigende vrae. 'n Tematiese analise is gedoen nadat al die inligting ingesamel is. Die mees prominente temas wat uit die data na vore gekom het is:-

- daar is geen bemarkingstrategie nie,
- die beperkings wat Covid-19 meegebring het beteken 'n nuwe normaal, naamlik digitalisering,
- met 'n bemarkingsplan is dit moontlik om groei aan te wakker en te vestig.

Die empiriese data het verder gewys op 'n binne-buite kommunikasiestrategie en die belangrikheid van bemarkingstrategie vir die drie Afrikaanse susterskerke.

Sleuteltermen

Godsdiens, kerkbemarking, bemarkingsegment, differensiasie, digitalisering, susterskerke, bemarkingstrategie, gemeenskap.

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CHAPTER 1: INTRODUCTION

1.1 Introduction

Since 1998, the membership numbers of the three Afrikaans sister churches – *Nederduitsch Hervormde Kerk van Afrika* (NHKA); – *Nederduitsch Gereformeerde Kerk* (NGK) and the– *Gereformeerde Kerke in Suid-Afrika* (GKSA) has been showing a steady decline. The NHKA grew to 170 011 members by 1998, spread over 311 congregations. From 1998 to 2019 (21 years), the NHKA lost 89 639 members (Dreyer *et al.*, 2020:22). The NGK lost more than one million members between 2003 and 2019 (Oosthuizen, 2019). The GKSA lost 25 657 members between 1998 and 2018 (GKSA, 2018). Some of the declines in the membership numbers of the three Afrikaans sister churches can be attributed to the negative birth rate and emigration trends in the white Afrikaans-speaking communities (Van Staden, 2009).

In contrast with the three Afrikaans sister churches, communities such as those that promote prosperity theology, such as the Christian Revival Church (CRC), founded in 1994, grew from 183 members up to more than 70 000 members by 2020 (Boshoff & Boshoff, 2020). In the northern suburbs of Pretoria, 66 home churches and other Christian denominations were established between 2010 and 2018 (Scoltz, 2018).

The three Afrikaans sister churches have fallen into a comfort zone. In business terms, the decline in members and the rise of other Christian denominations means that the three Afrikaans sisters Churches have lost market share. The research will focus on a marketing strategy that can be implemented to regain market share. The marketing strategy and target market have to keep track of the millennials' and the upcoming Z generation's questions and needs. The research will focus on the youth because of the growth potential.

1.2 Background to the problem

As outlined in the introduction above, the membership numbers of the three Afrikaans reformed churches have been showing a steady decline every year. One study has shown that the negative birth rate and emigration trends in the Afrikaans population group could be a reason for the decline (NHKA (Nederduitsch Hervormde Kerk van Afrika), 2019).

In contrast to the Afrikaans reformed churches, there are Christian denominations and communities that have been growing. Rick Warren stated, in the foreword to the book “Viral churches: Helping church planters become movement makers”, that it is inevitable that a congregation would have to relive and revitalise when they reach a plateau (Stetzer *et al.*, 2010:xi).

Marketing is a sensitive issue in the church environment because God's Word is often considered not marketable. However, the message of the Word and the operational part of a church's ministries are, in fact, marketable (McSpadden, 2014:48). The research goal of this dissertation is to set up a marketing strategy to gain access to and recover a portion of the market share available to the three Afrikaans reformed churches. Michael Porter's five forces evaluate a business organisation's competitive strength and position (Walker & Mullins, 2014:99). According to this model, the three Afrikaans reformed churches have lost market share.

The primary purpose of a church is the *Missio Dei* (missional ministry) and the *passio Dei* (compassion ministry) (Louw, 2016:336-354). As such, the primary message of the Gospel is marketable through churches' ministries and their members as living witnesses. The NHKA's mission statement names (i) community, (ii) celebration, (iii) service and (iv) witnessing as the four pillars of the primary purpose. The mission statement forces the church to do self-examination so that they can be living witnesses with a global, marketable mission statement (Jordaan, 2007).

1.3 Problem statement

The available literature and statistics show that the reformed churches do not market themselves effectively and efficiently to increase their market share. According to Statistics South Africa, the white population of South Africa has grown by 2% from 2011 to 2020 (Stats SA, 2020). Most members of the NHKA belong to this group. If the national figures indicate growth in the ethnic group's population, we must ask why the membership numbers of the NHKA have been showing a decline? One of the questions is why people are joining the emerging religious groups rather than the established churches. Are the sister churches losing their market share in a small but ever-diversifying market segment?

Based on the discussion above, the problem statement commutes to the following: "Despite relative population growth in South Africa, the Afrikaans sister churches continue to experience a downward trend in their membership numbers year on year."

1.4 Literature study

1.4.1 Introduction

The business principle of both the NHKA and NGK is based on the *ecclesia completa et ecclesia incompleta*, but the GKSA's business principle is based on *ecclesia completa* (Van Rooi, 2010:100-101).

Ecclesia completa et ecclesia incompleta indicates that the local church relates to other congregations and churches as one Holy Church within the reformational ecclesiology and church polity. The units are visibly connected through church structures and congregations. Van Rooi (Van Rooi, 2010:100) explains *ecclesia completa et ecclesia incomplete* as follows: “a church is truly church in Christ and that it finds its autonomy – and indeed also its authority – in Christ.” In this sense, there is no room for one (older) church to govern over another (younger) church. However, it is also clear that the *ecclesia completa* should undergo the necessary development(s) in the process of growth. This process will only reach completion with Christ’s final coming (Van Rooi, 2010:100). *Ecclesia completa et ecclesia incomplete*, therefore, means that the business principle is inclusive and that different churches rely on each other (Van Rooi, 2010:101).

From a business point of view, the principle of an economy of scale is applicable. This means that the unit cost per person will decrease if the number of members of a business unit (church) grows (Janse Van Rensburg *et al.*, 2015:548).

It is essential to establish a marketing strategy to recover market share to stop the decline in members and create the opportunity for growth. This study explores a marketing strategy with a specific focus on the NHKA.

1.4.2 Marketing

The question is whether the church can be approached from a business management perspective. There is literature in this regard, but no one is brave enough or dares to express a definitive opinion. A business refers to an arrangement where a person gets paid for a service or product. Churches are involved in a kind of business from Monday to Friday, and they have to make business decisions (Freeland, 2018). Drucker states (Fahy & Jobber, 2019:19) that “.. the purpose of business is to create and keep customers; it has only two central functions – marketing and innovation. The basic function of marketing is to attract and retain customers at a profit.”

Although the church does not pursue profits, the operational part of the church has expenses, and every church needs the income for operational purposes. In order to gain a market share, it is vital to make people aware of the work the church does (product & promotion), where they are (place), and why it is essential to belong (price) to a church (Adebayo, 2015:17).

According to Singh (Singh, 2012:40), a market strategy relies on four marketing principles, but three additional principles have been added to the service industry. The principles are as follows:

- Product
- Price

- Promotion
- Place
- People
- Process
- Physical evidence

The principle of economy of scale applies. In this context, it refers to the unit cost per person in relation to the cost of a church or congregation (Janse Van Rensburg *et al.*, 2015:136). The idiom “The more, the merrier” is applicable (Anon, 2002).

Unfortunately, a marketing strategy cannot be prepared without knowing the competitors’ position. The fundamental principles of a marketing strategy can be used to inspire growth (Kulkarni, 2015). Table one summarises the four marketing strategies that guide the overall strategy.

Table 1-1: The fundamental principles of a marketing strategy

Specialisation	Differentiation	Segmentation	Concentration
It is essential to determine the focus of the specialisation. In other words, what is the core business?	Differentiation determines the church’s competitive advantage and determines how to outperform the competition.	Marketing is about segmentation that focuses on a specific target population.	It is crucial to on the strengths in the resources, budget and time to attract and keep the member.

Marketing research can reveal a marketing gap that offers growth areas (Management Study Guide, 2021:1). This will help determine which marketing strategy can lead to a plan (or expanded marketing strategy) to make people more aware of what church ministries do to attract members.

1.4.3 Marketing gap analysis

A marketing gap analysis identifies the gaps; in other words, it measures where the church is with reference to the expected outcome (what they want) in the critical performance area. The model of Nadler-Tushman can be used to analyse the gap in the NHKA (Creately, 2021). The Nadler-Tushman gap analysis has the following four elements:

- Work

- People
- Structure
- Culture

Figure 1-1 below offers a schematic outline of Nadel-Tushman's marketing gap analysis model.

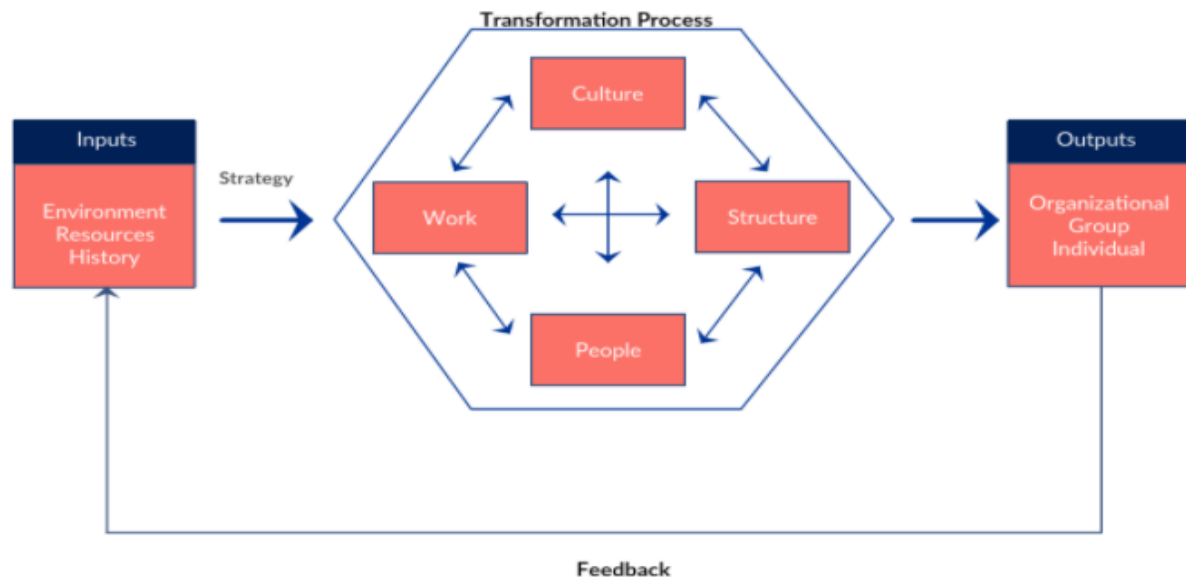


Figure 1-1: Nadel-Tushman's model (Creately, 2021)

The question arises: How can the church's ministries contribute to the community? People look up to the church and ask how the churches plan to get non-members and youths involved in their ministries. With the realisation of the fourth industrial revolution and more people using smartphones, digital marketing must become part of a marketing strategy.

1.4.4 Digital marketing

Digital marketing is one of the subsections of a marketing strategy. With digital marketing and social media, the options for marketing a church or congregation are endless (Karg, 2019:20). The church can benefit from the fourth industrial revolution in that it drives faster connectivity, including artificial intelligence, which will affect people's inner lives (Schwab, 2016). Given the continuous changing state of technology, it is pivotal for the church to adapt and adjust its strategy (Karg, 2019:22). Mobile technology has advanced in the last few years, especially with the introduction of smartphones (Pew Research Center, 2021). According to Mzekandaba (2020), the Independent Communications Authority of South Africa (ICASA), 91,2% of the South African population uses smartphones (Mzekandaba, 2020). This comes down to 53,4 million smartphone users in South Africa (Mzekandaba, 2020). With more and more people using smartphones, the use of artificial intelligence is on our doorstep.

Artificial intelligence refers to machines that have been developed to think and work like humans. An early example is speech recognition (Saeed, 2020). However, artificial intelligence is a power within technology that adapts our thinking and buying. The next level of technology, especially when it comes to smartphones, is virtual reality, which will also transform religions (Milijic, 2019).

The question is, will digital marketing in the church environment contribute to the church's core business? The exploration of digital marketing must form part of the marketing strategy to give the church the edge to grasp a more significant market share. Digital marketing forms a critical part of any marketing strategy, especially in the fourth industrial revolution and the transformation and growth of technology (Campbell & Evolvi, 2020:5).

Forty per cent, or 22,89 million people in South Africa, are active social media users (Lama, 2020). Figure 1-2 indicates the target group of social media users that may affect a marketing strategy.

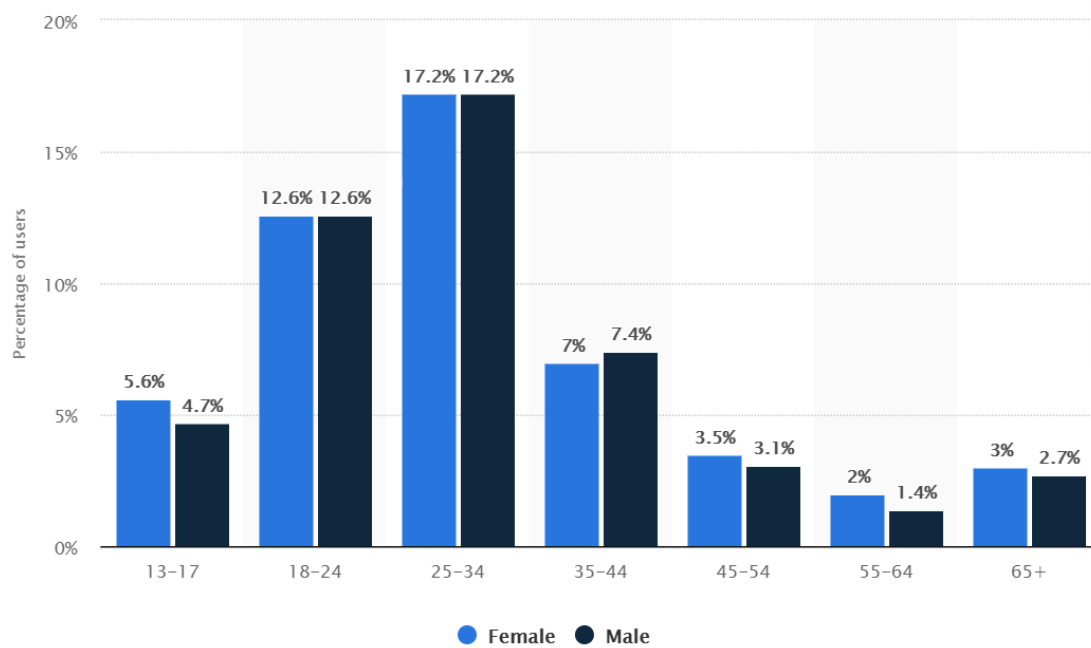


Figure 1-2: Distribution of social media users in South Africa by age group and gender (Lama, 2020:3)

1.4.5 Marketing strategy

When we look at a marketing strategy, we must look at a plan to attract people primarily to a church and, if possible, to the NHKA or one of the other two sister churches. The value proposition, target group, demographics, and brand are elements to be addressed as part of this marketing strategy (Barone & James, 2021).

Before developing a marketing strategy, it is essential to determine the audience and the church's role to develop a marketing strategy. The marketing strategy aims to establish a successful religious organisation at different levels and among different age populations (Linshpin, 2020:1).

Combining the scope (audience) and the church's role (activities) may establish a competitive advantage, resulting in four generic strategies. According to Porter's four strategic strategies, differentiation and cost leadership strategies seek a broad market segmentation scope, while differentiation focus and cost focus seek a narrow segmentation (Fahy & Jobber, 2019:373).

Porter's four generic strategies are schematically depicted as follows (Riley, 2018:2):

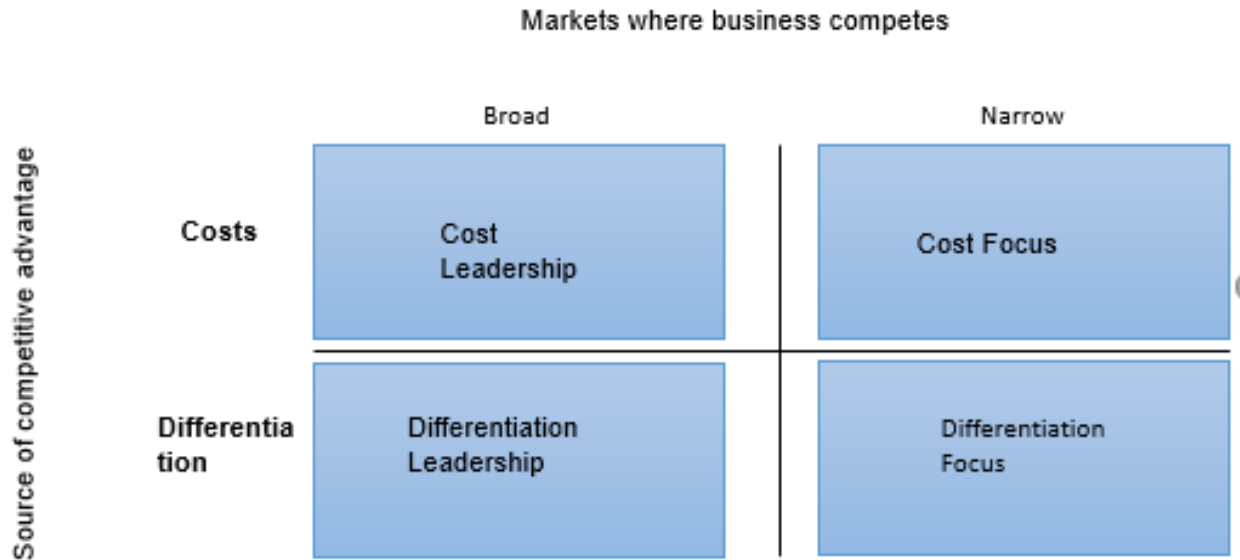


Figure 1-3: The four generic strategies of Porter (Riley, 2018:2)

1.4.5.1 Differentiation strategy

The differentiation strategy seeks to identify the uniqueness of the organisation, that which makes it different from competitors. The aim is to increase the competitive advantage. To accomplish the objectives, it will be necessary to analyse the strengths and weaknesses to determine the value/s and critical performance areas provided (Indeed Career Guide, 2020).

1.4.5.2 Cost leadership strategy

Cost leadership aims to achieve the lowest cost position. This strategy focuses on selling a product at the lowest price. Since there is no fiscal product in this research that has to be marketed at the lowest price, this strategy cannot be used (Fahy & Jobber, 2019:373-374).

1.4.5.3 Differentiation focus strategy

This strategic objective aims to differentiate a small number of target market segments. The differentiation focus strategy focuses on the narrow niche market to add value to their members (Riley, 2018:5).

1.4.5.4 Cost focus strategy

The cost focus strategy aims to narrow niche markets with a product directed at an exclusive or small group of people (Riley, 2018:4).

1.4.5.5 Test of an effective marketing strategy

Whether a marketing strategy is successful or not can be evaluated as summarised in Figure 1-4.

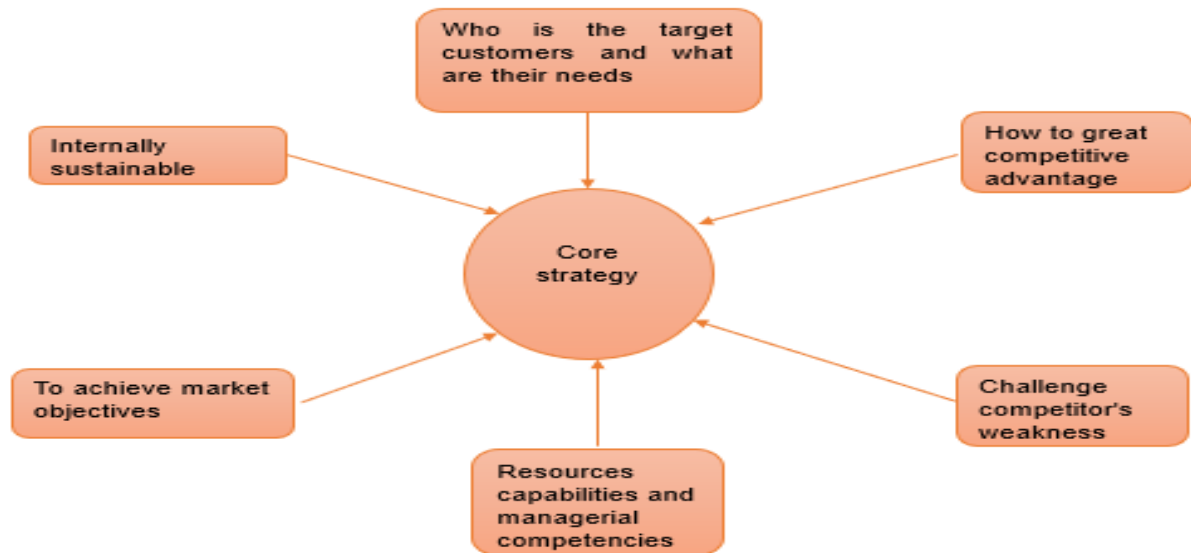


Figure 1-4: Tests of an effective marketing strategy (Fahy & Jobber, 2019:377)

1.4.5.6 The execution of a marketing strategy

Implementing an effective differentiation marketing strategy has two critical elements, as discussed below (Fahy & Jobber, 2019:378):

- **Tactical actions**

The marketing mix uses tools to pursue the marketing objectives within the target market. The way in which a business manipulates and provides the market mix may help them gain market share and outgun competition.

- **Structures to put in place**

Executing a marketing plan means it must come into motion. This requires a structure that can take responsibility.

A marketing strategy must be flexible to proactively prevent market share loss due to geography, age group and technology.

1.4.5.7 Assessing marketing strategies

The outcome of a marketing strategy will determine if the objective as described in the planning and execution phase has been met.

The return on investment comes under fire if the objectives are not met. Specific control has to be in place to ensure that the return on investment is spent wisely. These controls are time-bound. In the short term, daily, weekly, and monthly goals can indicate if the marketing plan and objectives are in harmony.

A long-term assessment is when management stands back and critically evaluate the way forward, considering the strategic perspectives and geographical changes.

Another method to evaluate the marketing strategies is a marketing matrix. This method does not apply because a matrix is linked to and measured by financial outcomes. Financial growth can be used in the religious environment as a measuring method, but the focus is more on its members' development (Fahy & Jobber, 2019:380).

1.4.5.8 Benefits of marketing strategies

There are various benefits to implementing a marketing strategy. These advantages are as follows:

- It helps to give consistency over time — especially in a time when Millennials frequently change their work environments.
- It helps to monitor environmental changes and act proactively.
- It helps the organisation to engage and drive people towards a specific goal.
- It helps to evaluate the competitive advantages.
- It helps the organisation stay in touch with changes in technology.

1.4.5.9 Challenges that may affect marketing strategies

A marketing strategy can contend with the following problems (Ruiz, 2018:3):

- Managerial inabilities affect the marketing strategy and the way in which it is put it into action.
- There can be an inability to find the market segment.
- Church members may fail to recognise or personalise the marketing strategy.
- There could be an absence of brand images.
- If there is no digital presence, people could be scared to enter this innovative environment.

- External factors, for example, political and economic changes, could influence marketing strategies.

A marketing strategy can be used proactively in a church environment to make people more aware of:

- the church's activities,
- what the church's responsibility towards a community is,
- ways to attract young people and
- ways in which to use technology to reach people.

1.4.6 Operational ministries

The NHKA (Nederduitsch Hervormde Kerk van Afrika, 2017) describes its operational ministries as follows in the mission statement:

1.4.6.1 Celebration

This ministry includes religious activities such as arranging worship services, preaching, and serving the sacraments of baptism and the Lord's Supper.

1.4.6.2 Community of believers

This ministry refers to the journey to equip members and office bearers to fulfil the believer's calling to priesthood. These elements include:

- Family ministries
- Youth ministries
- Discipleship

1.4.6.3 Witnessing

Witnessing has two aspects. The first is the members' spirituality. The second is serviceability towards fulfilling the community members' missional calling.

1.4.6.4 Service

The services of the office bearers and every member of the church should radiate out to their congregation and beyond.

1.4.7 Decline in membership

The possible reasons for the decline in members are endless. Van Staden found in his research that the membership numbers of the NHKA have been on the decline because of natural causes (Van Staden, 2009). The first reason is the low birth rate in the population group the NHKA mostly serves. This is presented in Figures 1-5. The gap between the two lines (in Figures 1-5) denotes the youth of the church. A confessing member is a person 17 years and older, while a member refers to any person, from babies to the elderly, who belongs to the church. The risk is that the space between the two lines would shrink as youths do not continue as adult church members (Dreyer *et al.*, 2020:194).

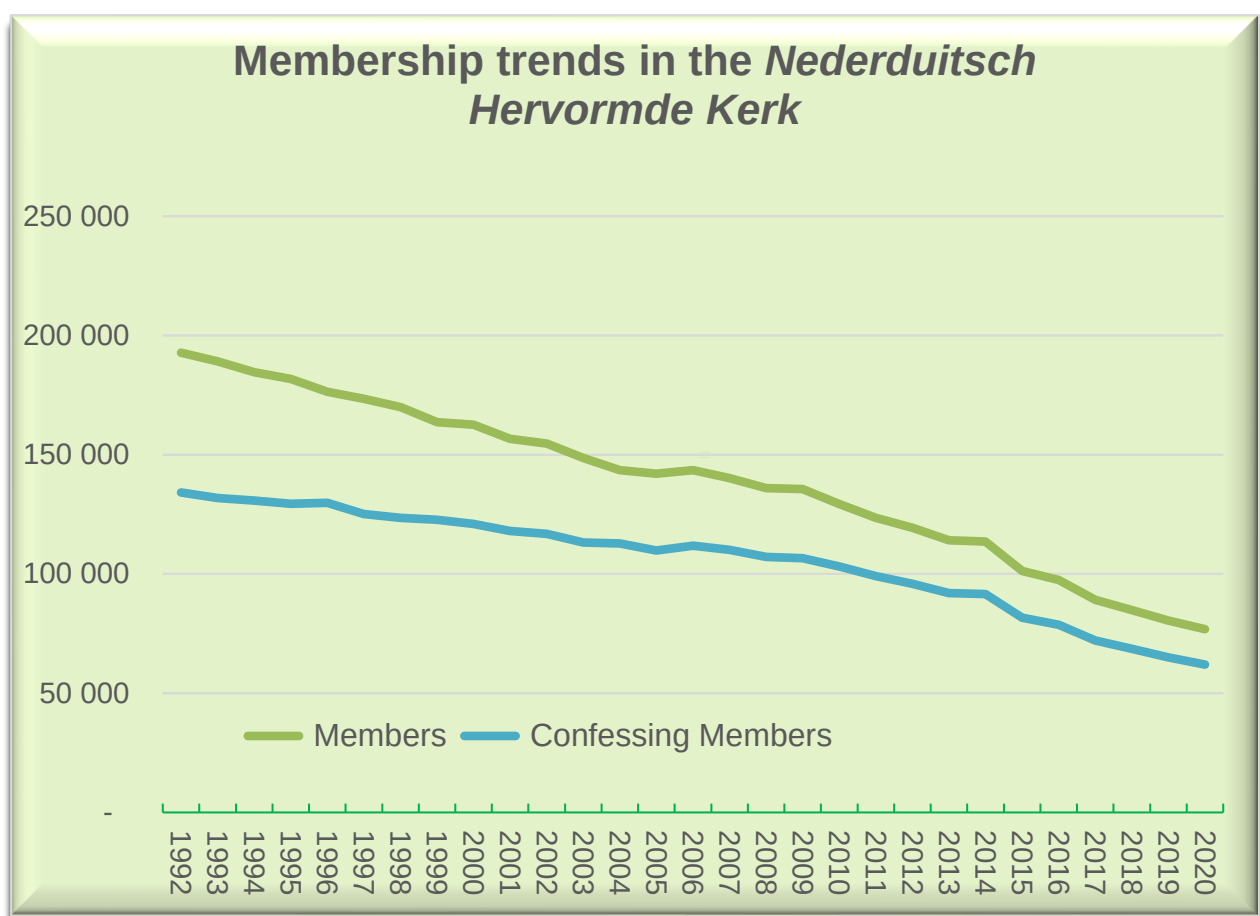


Figure 1-5: Membership trends in the *Nederduitsch Hervormde Kerk van Afrika* (NHKA) (Van Staden, 2009)

In contrast to Figure 1-5, there is a growth in the white population, as indicated in Table 1-2 (Stats SA, 2020).

Table 1-2: White ethnic culture group population

2011	2016	2020
4 586 835	4 516 692	4 679 770

The other reason Van Staden (2009) mentions for the decline in the membership is the natural flow of members over 40 years. Table 1-4 shows that the NHKA lost 29 945 members. The reasons given by Van Staden fall into two parts, namely:

- **Internally**
 - Fixed operating models
 - Uncertainty about expectations, especially among young people
 - Ignorance of issues that members struggle with
 - Perceptions of stability despite the change
- **Externally**
 - Political changes
 - New search for spirituality
 - Questioning of authority structures
 - The moral collapse of society
 - Migration

Table 1-3: Ebb and flow of members over 40 years (Dreyer *et al.*, 2020)

	Members gained	Members departed	Nett Total
1979 – 1988	22 891	18 996	3 895
1989 – 1998	40 470	39 865	605
1999 – 2008	50 233	61 217	(10 984)
2009 – 2018	22 699	46 160	(23 461)
Total	136 293	166 238	(29 945)

In contrast with the above, we notice that small churches are popping up and growing exponentially. One example is in the north of Pretoria. Within a radius of 10 km, there were 66 churches by 2018 (Scoltz, 2018:2). That includes the two NHKA congregations, five NGK congregations and two GKSA congregations. This suggests that the three Afrikaans reformed churches have lost market share.

1.4.8 Age differentiation

The research explores the cultural differences between the different generation groups and why the millennials between 20 and 27 are leaving the church or no longer belong to one (Kiesling & Shults, 2018). For the millennials, the church is invisible, and the question is why? In an interview with Prof. WA Dreyer, he stated that the youth are passive and believe the Lord will supply and care (Dreyer 2020). The different age groups that are still alive today are (i) the Greatest generation: 1901–1926, (ii) the Silent generation: 1927–1945, (iii) the Baby boomers: 1946–1964, (iv) Generation X: 1965–1980, (v) the Millennials: 1981–2000, (vi) and Generation Z: born after 2001 (Novak, 2014).

Over time, churches created the practice of one-hour worship on a Sunday based on church culture and polity (Best, 2003:19). Breaking the traditional Sunday-only worship culture means that the church would have to become more visible. This includes church members making a shift and changing church culture.

1.4.9 Competitiveness

Porter's five forces determine the attractiveness of a company over time. These forces are (i) competition between competitors, (ii) the threat of new entrants, (iii) the threat of alternative products, (iv) the bargaining powers of the suppliers, and (v) the bargaining powers of buyers (Walker & Mullins, 2014:99).

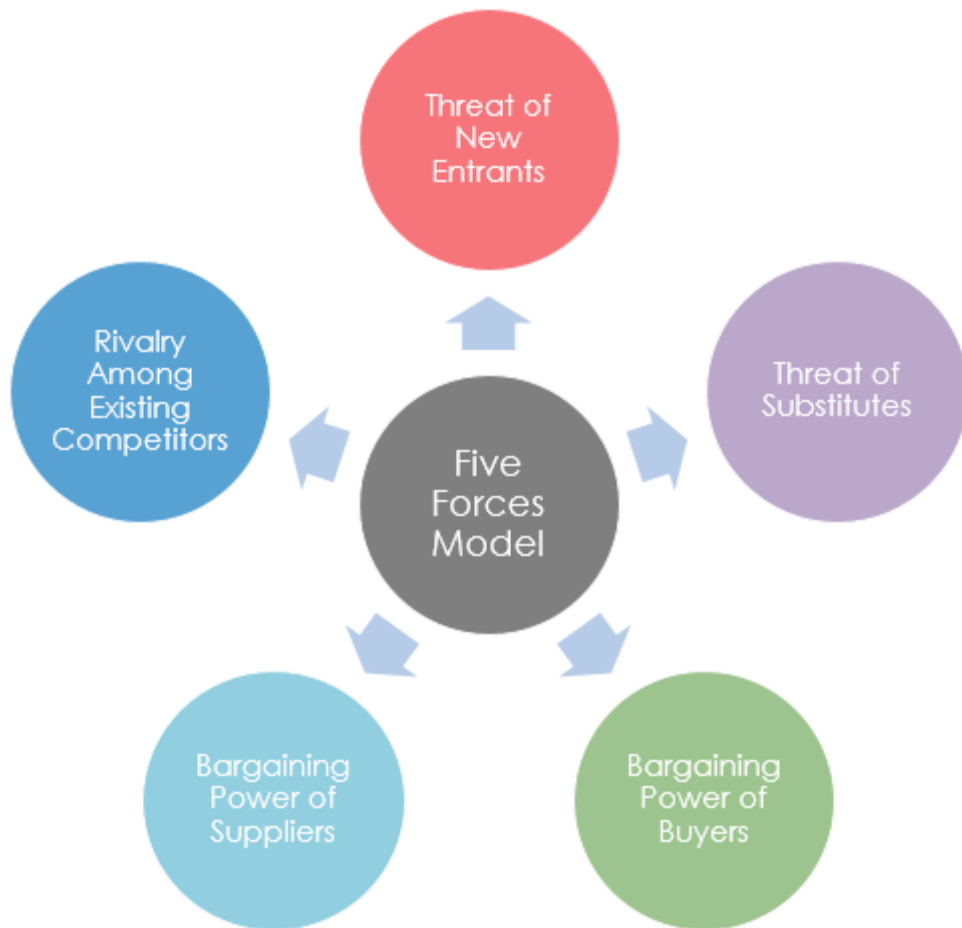


Figure 1-6: Porter's five forces analysis (Walker & Mullins, 2014:99)

The inclusion of these values means that this study takes a multidisciplinary approach. The study does not promote or market the Gospel or theological values. However, it does integrate corporate governance with congregational operational ministries. The core values of the reformed church are equal to the marketable product in a business environment.

1.5 Research questions and objectives

The three Afrikaans sister churches have the same dilemma. They are losing members each year even though there is population growth. The question is, what can be done to stop the decline? This broad question can be investigated by addressing the questions below.

1.5.1 Primary question

The primary research question this study intends to answer is:

What marketing strategy can be developed to help the NHKA recover market share by effectively and efficiently marketing their ministries?

1.5.2 Secondary questions

The secondary questions that flow from the primary question are:

- What perspectives do empirical research offer that could help us understand the current marketing strategy of the NHKA?
- What elucidation do cultural differences between the different age groups provide to understand and explain the current marketing strategy of the NHKA?
- What marketing tools can support the NHKA's objectives and guide effective and efficient marketing of their operational ministries?
- What marketing strategy guidelines can guide the NHKA towards effective and efficient marketing of their operational ministries?

1.5.3 Primary aim

This study aims to identify marketing guidelines that can help the NHKA effectively and efficiently market their operational ministries.

The central theoretical argument is that the insights gleaned from a multidisciplinary study can culminate in a marketing strategy with which the NHKA can effectively and efficiently market their operational ministries.

1.5.4 Secondary objectives

This secondary research objectives in answer to the above questions are:

- To gain insight into the current marketing strategy of the NHKA.
- To conduct a literature study of related sciences to understand the current situation and the cultural differences between the age groups present in the NHKA.
- To determine the marketing tools that can be used to support the NHKA's objectives so that the church can effectively and efficiently market their operational ministries.
- To propose a marketing guide to the NHKA that can help the church effectively and efficiently market their operational ministries.

1.6 Research methodology

This study examines a particular phenomenon, which means that processes and methods used to obtain knowledge should be trustworthy (Botma *et al.*, 2010:39). As such, the research is exploratory in nature.

A qualitative, non-probability purposive sampling method was selected as the most suitable for the aim of the research. The study results can therefore not be generalised as the findings will be relevant only to the specific context.

The researcher made use of Phenomenology to gather information from the available sources (Bryman & Bell, 2014:185). When using phenomenology, the empirical fieldwork data is about people's experience, behaviour, socialisation, cultural values and everything related to bodily action (Botma *et al.*, 2010:190). Phenomenology research questions focus on human experience, beliefs and why people in a group do what they do (Botma *et al.*, 2010:190). In this study, data were collected in the following ways:-

- A literature review
- Interviews based on an interview schedule with open-ended questions
- Analysis of the data collected during the “Kerkspieël” project

1.6.1 Research philosophy

The study departs from an interpretive point of view as the views and understanding of insiders and how they interpret reality are inseparable (Botma *et al.*, 2010:42). Interpretivism emphasises the role of people and how they interact with a phenomenon and the relationship of these interactions with how the phenomenon is investigated (Botma *et al.*, 2010:185, 190).

The researcher can see how the entities (congregations) are a group at different levels within an ontology. Ontological assumptions cannot be separated from the culture, values and beliefs of the members of the church (Bryman & Bell, 2014:19). Therefore, ontology cannot be separated from epistemological research. Epistemology questions the acceptable standard of knowledge of a discipline.

The five epistemological standards for the trustworthiness of this research ensure the rigour (Botma *et al.*, 2010:232).

1.6.1.1 Meta-theoretical assumptions

It is not easy to prove what people believe and why. In this study, participants' meta-theoretical assumptions about marketing in a religious environment in a postmodern time will affect the outcome of the research. The researcher tested participants' beliefs and opinions by conducting interviews via Zoom. The researcher has no control over their philosophy, views, experiences and background.

1.6.1.2 Theoretical assumptions

Assumptions are those things people adhere to as true but which cannot be proven. These assumptions affect the face value of information. Participants' answers may vary due to their interpretation of the open-ended questions during the interview and the assumptions they hold.

1.6.2 Research design

This research is a qualitative study using a non-probability, purposive sampling technique. The researcher sought to understand why the people in the relevant group do what they do. It was essential to gather divergent data from the purposive sample.

Marketing can be defined as a goal to meet or outperform customer expectations to grasp market share (Fahy & Jobber, 2019:5). Ethnography entails that the research is focused on a specific group of people and a cultural behaviour (in this case, a church congregation). In turn, the study of religion is influenced by the culture within which the exploration takes place.

Qualitative data were collected through a semi-structured interview schedule to determine why the reformed churches lost market share.

Due to limited time, the study was cross-sectional.

1.6.3 Population and sampling

1.6.3.1 Population

The population for the study included all the members and the management teams of the 289 NHKA congregations in South Africa (Dreyer *et al.*, 2020).

The 289 congregations are distributed over the nine provinces as follows:

Table 1-4: Congregation per province

Provinces	Number of congregations per province
Gauteng	102
North West	46
Mpumalanga	43
Northern Cape	10
Western Cape	12
Eastern Cape	8
Free State	24
Limpopo	29
KwaZulu-Natal	15
Total	289

1.6.3.2 Sample

Church leaders and management teams from selected congregations in South Africa were approached for a Zoom interview using an open-ended interview schedule. The secretary of the NHKA gave consent for the research (see Appendix A). The sample included both male and female members from different age groups as well as fiduciary members (responsible persons).

Each congregation of the NHKA is responsible for managing its operations. Sampling technique

However, the disaster Management Act 57 of 2002, under level 3 of the regulation, determine that religious gathering are prohibited (Government Gazette, 2020). This limitation necessitated Zoom interviews. The scope included:

- The time frame to collect the data
- The financial implications of collecting the data
- The literature that is accessible
- The equipment that is used
- The age of the data

1.6.3.2.1 Sample size

The size of the sample was determined by data saturation plus one. Initially, the ten largest congregations and the four student congregations were identified as suitable participants in this

study. Eventually, the following congregations were selected and included for the focus group interviews:-

Table 1-5: Congregations interviewed

Congregations
Middelburg-North
Middelburg
Bloemfontein
Pretoria-Oos
Suidoos-Witbank
Wapadrandt

Due to the Covid-19 pandemic and the distances across the country, semi-structured Zoom interviews were scheduled with each of the identified congregation's management teams.

1.6.3.3 Inclusion and exclusion criteria

The research was done in the NHKA as representative of the three sister churches. The resulting marketing strategy will support all three Afrikaans reformed churches in their efforts to regain their lost market share.

The following inclusion criteria applied:

- Participants had to be members of the NHKA
- Ministers were included in the sample
- Members of the management teams were included in the sample
- Youth members of the NHKA were included in the sample

1.6.3.4 Exclusion criteria

The following persons were excluded from the research:

- Persons who are not members of the NHKA.
- Young people who are not confessing members of the NHKA.

1.6.3.5 Risk to the participants

The research held low risks for the participants as the interviews were confidential and participants' views were not shared. An interview guide was used in a zoom meeting with focus

group semi-structured interviews. With the development of a marketing strategy, the researcher is interested in the respondent's opinion about a marketing strategy within the ministries' operational side.

1.6.3.6 Process of obtaining informed consent

Before the researcher interviews, the researcher sought consent from the secretary of the General Church Assembly. An e-mail was sent to the secretary to explain the purpose and objectives of the research.

The researcher received a letter of consent on the 8th of October, 2020. The letter authorised the researcher to send out information and the interview schedules to the congregations listed in Table 2. The researcher received access to information on the congregations but not the individual members of the congregations in order to comply with the rules and regulations set out in the POPI Act (Zenda *et al.*, 2020).

Prof. Cobus Schoeman is the leader of the “Kerkspieël” project. This project holds information on the three sister churches. The information includes data on the NHKA and the NGK and their members. Prof. Schoeman was approached via e-mail and in person on the 19th of October 2020. He agreed that the information could be used for this research, and he shared the ethics clearance issued on the 4th of September 2018 by the University of the Free State in relation to the information. This document is included in Appendix B.

The letter of consent received from the NHKA's secretary on the 8th of October 2020 also authorised the use of the data of the NHKA that form part of the “Kerkspieël” project.

1.6.3.7 Data collection

Data were collected through observation and interviews. The Covid-19 pandemic made in-person data collection impossible. As it was limited to religious gatherings and all gatherings such as fundraising, youth gatherings or Bible study groups, the researcher could not do observations.

To overcome this limitation, a Zoom interview was set up with the congregation (as identified in Table 4). The interview guide was circulated via e-mail using the databases approved by the General Church Assembly secretary. The database includes the e-mail address and contact numbers of:

- Ministers
- Administrative personnel

- Chairpersons of the Elders, Deacons and Women's Association

The interview schedule included open-ended questions. The collection and analysis of the data are illustrated in Figures 1-7.

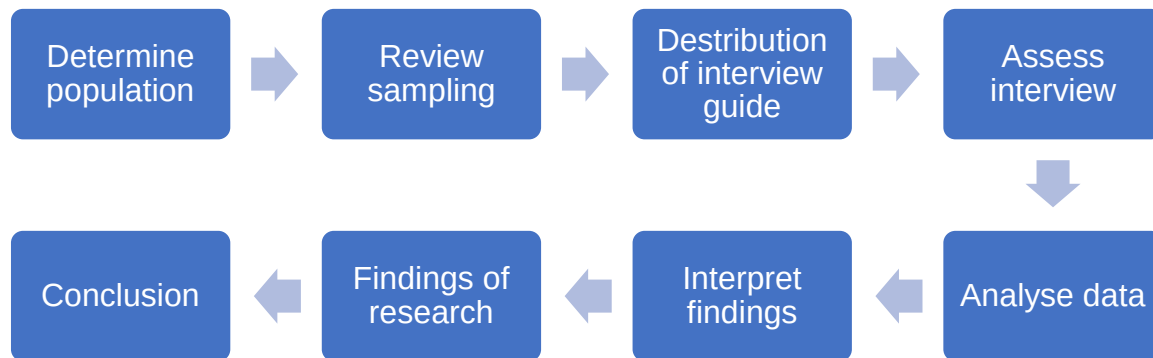


Figure 1-7: Steps in conducting a social survey (Bryman & Bell, 2014:169)

1.6.3.8 Pilot testing

After a conceptual interview guide was developed, two typical respondents were approached for a pilot test. The pilot test contributed to the trustworthiness of the instrument.

1.7 Trustworthiness

The rigour of the research can be determined in two ways:

- The integrity and accuracy of the data, meaning that it can be used by different researchers for different projects, or
- The validation of the data through specific procedures. According to Creswell (Botma *et al.*, 2010:230), trustworthiness forms part of validity in qualitative research.

1.7.1 Truth value

The interview explored the participants' general views and their experiences of their long-term involvement.

1.7.2 Applicability

Saturation was used to determine the sample size within this qualitative study. The empirical inductive fieldwork has delivered six interviews from the sample, as indicated in Table 1-5. According to Hennink *et al.* (2019), the first focus group determined the range of new data, and the second and third groups confirmed the data and could not add value but had the same

understanding (Hennink *et al.*, 2019) Due to the saturation level reached, it confirms the trustworthiness of the research within this population The data saturation means that the researcher is satisfied with the sample of the population and the data retrieved from it.

1.7.3 Consistency

Consistency refers to whether an inquiry can be repeated in the same circumstance and with the same participants and produce the same conclusion.

1.7.4 Neutrality

The anonymity of the participants in the interviews was ensured to avoid bias. The participants received no benefit or reward for participating in the research.

1.7.5 Authenticity

Authenticity refers to the benefit of the research for the participants, in this case, the NHKA as a whole.

1.8 Ethics considerations

The researcher adhered to the ethics standards prescribed by the North-West University (NWU).

The researcher honoured the fundamental ethical principles of social research, namely:

- Ethics clearance was obtained from the ethics committee of the Faculty of Economic Management at the NWU before the interview guide was sent to the participants
- Participants carried no risk in attending the Zoom interviews
- This study has a social value not only for the participants but also for the congregations and the communities in which they form part
- Participation was voluntary
- Participants had the freedom to withdraw from the interview at any time
- Participants were informed at the beginning of the interview of the purpose and nature of the research. They also received an estimate of the duration of the interviews
- The data are kept confidential and are reported anonymously

- The researcher received consent to conduct the study by means of a semi-structured Zoom interview within the NHKA. (Appendix C)
- The interview guide was sent to members (individuals) listed on the NHKA database without compromising the POPI act (Zenda *et al.*, 2020).

1.8.1 Permission and informed consent

A letter explaining the research aim and objectives was attached to the e-mail. At the interviews, the researcher explained the following (Appendix C):

- The nature of the research
- The aims and objectives
- What is expected of the participants
- The benefits of the research
- The expected time for the research
- The confidentiality level
- Their option to withdraw from the research at any time, even after the start of the interview

1.8.2 Anonymity

The formation used will be obtained through an interview. A letter was sent to the congregations to explain the purpose of the study. That indicates that the researcher does not have a pre-selected sample of participants in the study.

The information retrieved from the semi-structured interview will be held confidential by the researcher and his supervisor. The other participants did not know which other congregation was interviewed. The focus groups could not influence each other.

1.8.3 Confidentiality

The researcher has promised each participant's participation is highly confidential before the interview starts. The verbatim scribed is stored with password protection within the cloud.

1.9 Time schedule

Table 1-6: Time schedule

Activity	Anticipated time
Planning and writing of research proposal	November 2020
Submission of research proposal	January 2021
First meeting and research proposal review	February 2021
Feedback meeting with supervisor	February 2021
Prepare documents for the ethics committee	April 2021
Literature review and planning of Chapter 2	April 2021
Submission of Chapter 2	April 2021
Feedback meeting with supervisors and planning of Chapter 3	April 2021
Submission of Chapter 3	May 2021
Feedback meeting with supervisors and planning of Chapter 4	May 2021
Submission of Chapter 4	June 2021
Feedback meeting with supervisors and planning of Chapters 5 and 6	June 2021
Submission of Chapters 5 and 6	August/September 2021
Feedback meeting with supervisors	August/September 2021
Language editing	September 2021
Printing	September 2021
Submission	October 2021

1.10 Publication

The findings, conclusions and recommendations of the study will be shared with the three sister churches at three levels, namely:

- The synodal level (executive level)
- Circuits
- Congregations

1.11 Executive summary

Table 1-7: Executive summary

Research Question	Objectives and Aims	Methodology
What marketing strategy can be developed to help the NHKA recover market share by effectively and efficiently marketing their ministries?	Enable the NHKA with a marketing strategy guideline to market their operational ministries effectively and efficiently.	This exploratory study follows a qualitative design with ethnography as the research method.
Further question 1	Goal 1	Methodology
What perspectives do empirical research offer that could help us understand the current marketing strategy of the NHKA?	To gain a clear depiction of the current marketing strategy in the NHKA's operational ministries	Literature review
Further question 2	Goal 2	Methodology
What elucidation do cultural differences between the different age groups provide to understand and explain the current marketing strategy of the NHKA?	To conduct a literature study of related sciences to understand the current situation and cultural differences between the different age groups within the NHKA.	Personal Zoom interviews using open-ended questions
Further question 3	Goal 3	Methodology
What marketing tools can support the NHKA's objectives and guide effective and efficient marketing of their operational ministries?	To determine the marketing tools that can be used to support the NHKA's objectives so that the church can effectively and efficiently market of its operational ministries.	Gap analysis
Further question 4	Goal 4	Methodology
What marketing strategy guidelines can guide the NHKA towards effective and efficient marketing of their operational ministries?	To propose a marketing guide to the NHKA that can help the church effectively and efficiently market their operational ministries.	The evaluation of four generic strategies of Porter, namely Differentiation Cost leadership strategies. Differentiation focus. Cost focus (Fahy & Jobber, 2019:373).

CHAPTER 2: THE DEVELOPMENT OF THE *NEDERDUITS HERVORMDE KERK IN AFRIKA*

2.1 Introduction

Over time, all churches over the world change and develop with the times. This chapter follows the global historical events that ultimately played into the establishment of the NHKA in South Africa and the development of the denomination after its birth. This is followed by an evaluation of the recent trends in the denomination to highlight the importance of a fruitful marketing strategy for the NHKA. The objective of this chapter is to answer the following questions:

- What perspectives do empirical research offer that could help us understand the current marketing strategy of the NHKA?
- What is the NHKA's current marketing strategy for promotion of their operational ministries?

2.2 Developments in the early Christian church

The historical development of the reformed churches in South Africa follows great historical shifts in the early churches over a period of time. These shifts influenced the culture of the reformed churches and, with that, the current understanding of marketing within the context of the church environment.

2.2.1 The period 500–1555 AC

In 313 AC, the Edict of Milan established religious tolerance of Christianity under Emperor Constantine of Rome (Dreyer, 2016:2). As a result, the Christian civilisation in Europe developed rapidly from 500 to 1500 AC. This period is also known as the Middle Ages. During this period, Rome lost its power over western Europe to Germanic tribes (Van Wyk, 2019:203). However, three offices still greatly dictated the developments within the early church (Pont, 1978:77).

- Monks – Benedictus established the monks in Europe, and monasteries gradually became influential.
- The Pope – The Pope fulfilled a spiritual and political leadership role.
- Civil authority (the Emperor). There was a close relationship between the Emperor and the Pope since the Pope crowned the emperor. In effect, the Emperor was subordinate to the Pope

Several popes and emperors came and went in Rome. With this, the culture of remorse and indulgence developed, which was what Luther later wrestled with. The goal of indulgence was for an individual believer to buy his or her freedom from any sins. The church taught that a person's sins could be forgiven if they paid the indulgence price. A monetary amount linked to a particular sin was said to set the believer free and to save them from eternal fire. The first form of indulgence was ordained in 1035 to finance the building of the Pieters Church (Van Wyk, 2019:60). In 1095, Pope Urbanos II was the first pope that declares indulgence at the synod of Clermont on behalf of the Crusades (Van Wyk, 2019:60). Pope Gregory VIII initiated a complete indulgence in 1187. This indulgence offered total forgiveness of sins for those who sponsored the Crusades financially. Their sins could be forgiven for their eternal life (Van Wyk, 2019:60). In 1476, Pope Sixtus IV went further by declaring that the people could buy the sins of their deceased loved ones and save them from the eternal fire (Pont, 1978:117). Pope Leo X (1513–1519), an art lover, needed funds to finalise the St. Peter's Basilica in Rome (Van Wyk, 2019:61).



Figure 2-1: Peter's Dome in the St. Peters Basilica (Borisgelman, 2019)

On 31 October 1517, Martin Luther nailed 95 statements to a church door in Wittenburg. These 95 statements argued against the abuse of indulgence and started the Reformation (Van Wyk, 2019:187-188). The establishment of protestant churches was a direct result (Van Wyk, 2017:95-

96). Luther regarded the Holy Script as the only measure of church doctrine. The Roman Catholic Church condemned and excommunicated Luther, viewing him as a religious outcast.

On 10 December 1520, Luther openly burned the papal proclamation condemning him as a heretic and the canonical law books of the Roman Catholic Church. With this action, Luther rejected the pope and the Roman Catholic Church, and he no longer recognised the Roman Catholic Church as a church (Van Wyk, 2019:119). In 1530, Philippus Melancton, an associate of Luther, submitted a confession of faith to Emperor Charles V, who rejected it. In the period leading up to 1555, there was much opposition and violence against the protestants. In 1555, the Reformation was embraced in what is now Germany. Although Luther died in 1546, he witnessed this expansion (Pont, 1978:130-131).

2.2.2 The period 1555–1652

After Luther, Calvin became the centre of the Reformation. One of Calvin's seminal works is the Catechism of Geneva, which later served as the basis for the Heidelberg Catechism. Calvin saw the church as a community of believers with Jesus Christ as its head. Therefore, the church is not an institution of people but a gift of God to the people. Calvin established the presbyterial order of the church (Dreyer, 2016:115). Since the Holy Spirit is also in the word of God and involved in the sacraments of a congregation, that means the church is *ecclesia completa* (Dreyer, 2016:115). The structure of the presbyterial order, which is mirrored in the three sister churches today, is ruled by meetings of the office-bearers. These office bearers are referred to as (Dreyer, 2016:95):

- Ministers: They preach and study the Word of God.
- Elders: Those who govern the church and congregation.
- Deacons: They collect tithes and take care of the poor.

These office bearers do not rule alone but as meetings. These include:

- The church council meeting
- Class meeting or circuit meeting
- Synod or general church assembly

The churches that grew from Calvin's reforms spread across the world over time. Calvin's views influenced church life and the culture, politics, and economic existence in those countries to which the church expanded (Dreyer, 2016:116).

Calvin saw the church as an organism that is alive. His view of the church can be compared to the development and growth of the human body. This includes birth and rebirth (Dreyer, 2016:116). According to Calvin, the church functions in an organic unity with the nation and the government. The church has a calling to impact the community. Flowing from these views, the idea arises that the church is not of the world but works with the powerful Word of God through his Holy Spirit in the world (Dreyer, 2016:116 & 117).

Between 1547 and 1648, the Roman Catholic Church and authorities sympathetic to the church waged many wars against the Reformation of the Protestants. In these times, Fredrich III (1515–1576) welcomed Calvinists in Germany. Under his governance, the first Heidelberg Catechism was published in February 1563 (Van Wyk, 2017:156). Despite the wars, Protestantism spread to Germany, France, England, Scotland, the Netherlands, and later South Africa, often with much bloodshed. In 1648 the king of Sweden, Gustav Adolf, helped to end these wars with the Peace of Münster (Pont, 1978:167-175).

2.2.3 Protestantism in South Africa 1652–1806

Jan van Riebeeck, a protestant, brought the reformed tradition to South Africa in 1652. This means that the reformed churches in South Africa grew from the Dutch protestants (Van der Merwe, 2014:113). Once the refreshment station had been established at the Cape, the Dutch East India Company commercialised it. They also allowed for church planting in the Cape (Van der Merwe, 2014:115). As the refreshment station grew and a colony was established, the need for spiritual care grew. At first, a comforter for the sick was appointed, and later this expanded. Reverend Johannes van Arckel became the first minister in the Cape colony (Van der Merwe, 2014:114). At first, the Dutch East India Company was in control of the church. Once a colony was formed, the state influenced and dictated to the church, although there was freedom of religion. In 1665, the first church council was elected, but the church first had to present their list of elected members to the political council. The political commissioner of the Dutch East India Company represented the political council at all church council meetings (Van der Merwe, 2014:116).

Simon van der Stel was appointed as the 10th commander of the Cape settlement and developed the refreshment centre into a colony. At the time, the people stationed at the refreshment centre were 35% Dutch, 34% German and 13% French (Oliver, 2019). This melting pot of cultures gave rise to a new nation with their own language. Afrikaans was mentioned as early as 1865 (Oliver, 2019).

With the degree of political control over the churches in the colony, the French Huguenots and the Lutheran Church found it difficult to establish their churches, despite the political council not denying their freedom of religion. The French Huguenot's request to elect their first church council was granted in 1691, and in 1778, the Lutheran Church received permission to elect their first church council (Van der Merwe, 2014:117). This means that no other religion or Christian tradition could do church planting while the Dutch governed the Cape.

From 1795 to 1803, the colony was under the rule of England. Although the close ties between the Dutch government and the local churches in the colony were broken in this time, the churches maintained their connection with the reformed churches in the Netherlands. In 1803, England gave the Cape back to the Dutch until 1806. While the Cape had been in the hands of England, the Dutch developed a distinction between the role of the state and the role of the church (Pont, 1978:229-234).

The acceptance of the Church Order written by General JA de Mist in 1804 opened the door to other religious groups and other Christian traditions in the Cape. The Roman Catholic Church and Islam entered the religious scene at this point (Van der Merwe, 2014:119-121).

2.2.4 The development of the three sister churches in South Africa

The Cape was re-occupied by England in 1806. In 1816, the General Church Assembly accepted a church law that established independence from the churches in the Netherlands. The title of the church law was "*Algemene Reglement voor het Bestuur der Nederduitsche Hervormde Kerk in Zuid-Afrika*" (Pont, 1978:236). This name for the church in the Cape was used until 1842, when a new church law was accepted (Coertzen, 2016:198). With the acceptance of the new church law in 1842, the name of the church in the Cape colony changed to "*Nederduitsch Gereformeerde Kerk van Zuid-Afrika*." The term "*Hervormd*" and "*Gereformeed*" both carry the meaning of "reformed" in English (Strauss, 2019:368).

On 8 November 1843, Ordinance 7 was accepted by the Legislative Council of the Cape with the heading "*The Separation of Church and State Petition*" (Coertzen, 2016:199). With this, the church law that separated church and state also became a state law, specifically in the Cape colony. Ordinance 7 of 1843 was recognised up to 1996 when the new Constitution of South Africa was accepted (Coertzen, 2016:2). The purpose of Ordinance 7 of 1843 was to give the church freedom in own sphere, but it was never realised (Coertzen, 2016:193). With each change to the church order, the church leaders at the time would insist that the ruling government approve the changes (Coertzen, 2016:193). The question can be asked, was the church free?

Given the strong influence of England and the fact that church laws and state laws were enmeshed, the anglicisation of the Cape colony was inevitable. This anglicisation meant that the churches in the Cape colony lost some of their connection to the NGK in the Netherlands (Coertzen, 2016:197). The relationship with the churches in the Netherlands was broken, and the local churches could not rely on the Dutch churches for any advice (Coertzen, 2016:197). Thanks to the Great Trek, the Afrikaners (known as the "trekkers") preserved their language and culture with its Dutch influence (Pont, 1978:239).

By 1840, two diverging theological trends had developed in the Cape. The first was liberal theology with a strong relationship with the church in the Netherlands. This theology was based on biblical reformational theology. The second theological trend was the English-American Methodism (Pont, 1978:242). The tension between these lines of thought built up and resulted in the establishment of a theological seminary on the 1st of November 1859 in Stellenbosch (Coertzen, 2016:200). The anglicisation was one of the main reasons why the "trekkers" felt the urge to move inland (South African History Online, 2011). They left the Cape searching for independence in the north (Gwaindepi & Siebrits, 2017). Figure 2-2 is a schematic presentation of the five significant routes that explore the north of South Africa.

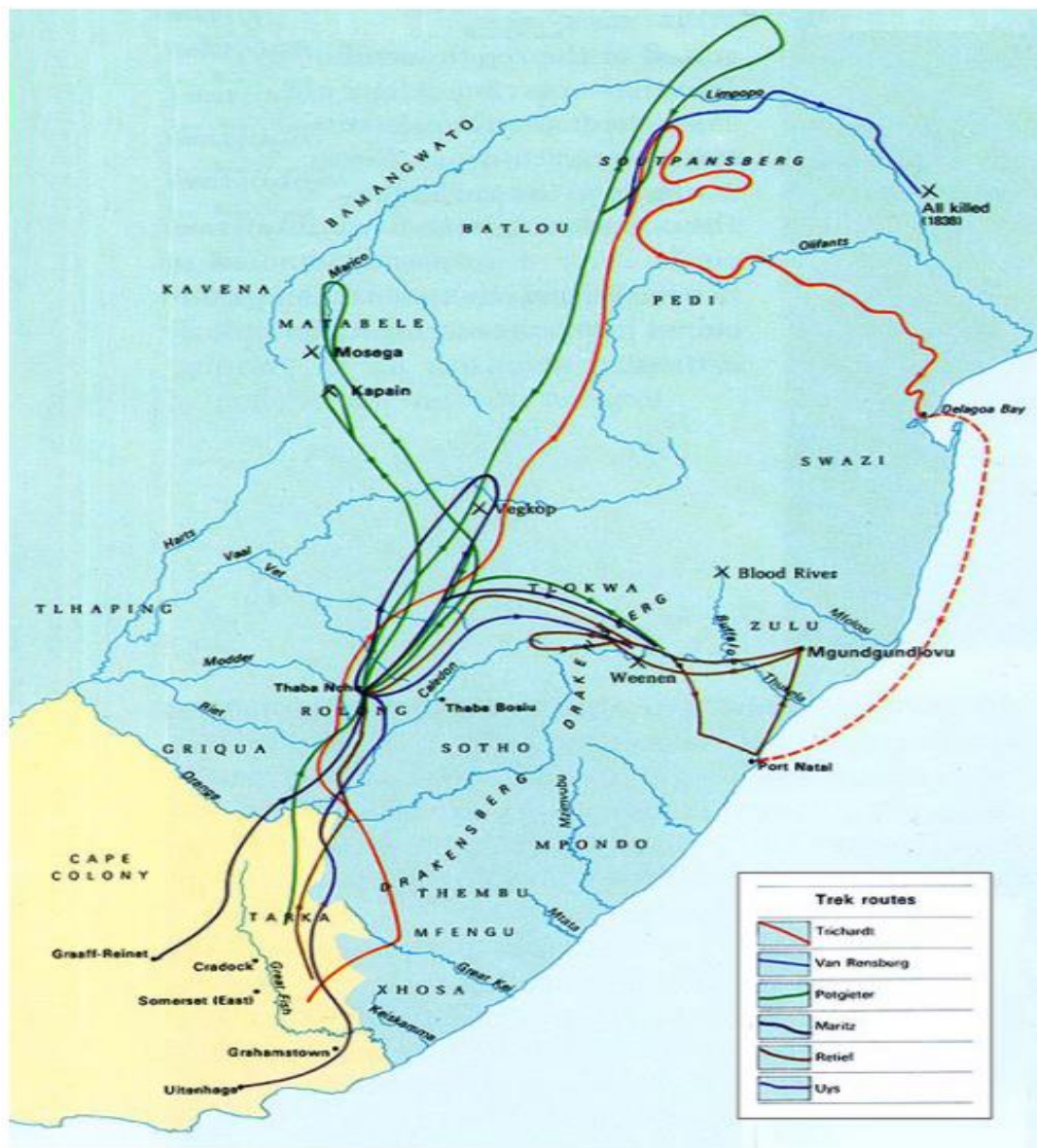


Figure 2-2: The five significant routes of the Great Trek (South African History Online, 2011)

With the start of the Great Trek, the authorities in the Cape and the NGK tried to stop the exodus. Both the state and the main church in the colony did not support the pioneers who left the Cape.

Due to the sentiments surrounding the Great Trek, the "trekkers" severed from the NGK in the Cape Colony.

2.2.5 The three sister churches before 1994

As early as 1685, with the first mention of a new nation with a new language, this group referred to themselves as Christians. In 1707 Hendrik Bibault referred himself as an "Afrikaner" (Oliver, 2019). Right from the start, the "Afrikaner" was considered a Calvinist (Oliver, 2019). The innate

stubbornness of the Afrikaner people has always been and still is a cause of internal conflict and frequent severance. The characteristics of the Afrikaner people include (i) strong-minded individualism, (ii) stubbornness, and (iii) collective persistence. The resulting internal strife is also visible in the history of Afrikaans churches (Oliver, 2019).

This strong individualism and persistence of the Afrikaner became visible between 1835 and 1840 when 12 000 to 14 000 Calvinist Afrikaners migrated ("trekked") inland to what later became Natal, the Free State, and the old Transvaal provinces (Tikkanen, 2020). The reasons why the "trekkers" left the Cape Colony included (Strauss, 2015:274):

- A shortage of farm land
- Not enough labour and capital in the Cape Colony
- A desire for self-governance
- The sudden abolition of slavery, causing economic challenges and a shortage of farm labour
- Continuous wars with the Xhosas along the eastern border of the Cape Colony, with no support from the government for mass lootings of farm animals or during battles

With the Dutch East India Company running interference in the affairs in NGK, the "trekkers" left the Cape Colony quietly in small groups without involving the church. They were afraid that the Dutch East India Company (government) would stop them with legal action (Strauss, 2015:275-276). The Dutch East India Company had the authority to appoint and pay religious ministers, and any changes and decisions the church made had to be approved by the Dutch East India Company (Strauss, 2015:276). At first, the "trekkers" moved up to Thaba Nchu, from where they took different directions further inland, as seen in Figure 2-2.

With the acceptance of Ordinance 7 later on in 1842, the state no longer had power over the church. At the General Church Assembly in 1842, the name of the church in the Cape colony became the *Nederduitsch Gereformeerde Kerk*, and north of the Vaal River, it became the *Nederduitsch Hervormde Kerk*. Between 1838 and 1852, approximately 3 000 "trekkers" settled north of the Vaal River, later known as the Transvaal (Dreyer, 2006:1338). In 1852 the British Parliament acknowledged the independence of the "trekkers" in the Transvaal, at the time known as the Zuid-Afrikaansche Republiek (ZAR) (Dreyer, 2006:1338).

The Afrikaners created unity with only one state (ZAR) and one church (*Nederduitsch Hervormde Kerk*). The first minister, Reverend Dirk van der Hoff from the Netherlands, received a call as a

minister of the *Nederduitsch Hervormde Kerk* and was ordained in Potchefstroom in 1853 (Dreyer, 1999:96).

The constitution of the ZAR determined that the *Nederduitsch Hervormde Kerk* carried favour over other churches. The term "volk" was the reason why the *Nederduitsch Hervormde Kerk* received that privileged. Article 8 and 9 of the *Volksraad* of the ZAR of 1862 refer to the *Nederduitsch Hervormde Kerk* as the *volkskerk*. Although the *Nederduitsch Hervormde Kerk* accepted a new church law in 1863, there was no reference to race or a *volkskerk*, but these terms were included in the constitution of the ZAR (Dreyer, 2006:1342). The *Nederduitsch Hervormde Kerk* was independent of the NGK of the Cape Colony.

The differences between the church groups in the east and the west of the Transvaal region were resolved in 1864 and confirmed by the general church assembly (Dreyer, 1999:148). For the first time, there was one united church in the ZAR, namely the *Nederduitsch Hervormde Kerk*. For the first time, there was no congregation of the NGK in the ZAR (Dreyer, 1999:148).

This unity did not last long. Reverend FL Cachet (originally from France) established an NGK in the ZAR in 1866 (Dreyer, 1999:149). In 1865, Cachet discussed his differences with the *Nederduitsch Hervormde Kerk* at the general church assembly, but the *Nederduitsch Hervormde Kerk* did not accept the cited reasons (Dreyer, 1999:152). With the work of Cachet, division arose, and more NGK were established (Dreyer, 1999:153).

The decision of the 1862 synod in the Cape legally restricted the NGK to the Cape Colony. However, they did establish independent synods in the Free State, Natal and Transvaal (Dreyer, 1999:96). Only in 1962 did the NGK unite the different synods into a general synodal context (Strauss, 2015:288).

After the First Anglo-Boer War in 1885, there was an attempt to unite the three sister churches in 1888. The shackles of political and theological differences were some of the reasons why the unification failed (Dreyer, 1999:162-164). With the derailment of the church unification, the *Nederduitsch Hervormde Kerk* lost its position as a state church, and the relationship between the church and the government drifted apart (Dreyer, 1999:167). Dreyer mentions in his book – "Nederduitsch Hervormde Kerk van Afrika – Die eerste 250 jaar 1652 – 1902", that Goddefroy argues that the main reason why the unification of the churches failed was that the objections of the congregations were not taken into consideration adequately (Dreyer, 1999:185).

After the second Anglo-Boer War from 1899–1902, the churches had to rebuild themselves. During the war, everything was burned down, including homes and church buildings. For example, the church in Dullstroom was used as horse stables, and with the withdrawal of the

British forces, the church building was burned down (Dreyer, 1999:182). After the war, the churches went into a phase of rebuilding. This involved the construction and restoration of church buildings and the spiritual support and upliftment of the war-marred membership. In the time following the war, the *Nederduitsch Hervormde Kerk* witnessed the implementation of several diaconal structures of assistance to support the members and the broader community (Jordaan, 1990:10).

In 1940 the women of the *Nederduitsch Hervormde Kerk* started an association known as the *Nederduitsch Hervormde Susters Vereeniging* (NHSV) with the purpose of relieving poverty after the Second World War (Jordaan, 1990:10). As part of their marketing initiative, the association started with a branding process in 1953. Their logo was visible on all crockery, tablecloths and Christmas cards (Jordaan, 1990:21). The NHSV logo evolved over time to its current corporate identity. The transformation of their logo is graphically depicted in Figures 2-1 and 2-2. During the South African Border War (1966–1989) in the old Southwest Africa, the *Nederduitsch Hervormde Kerk* and NHSV provided cookies for army coffee rooms (Wessels, 2017) (Jordaan, 1990:41). In 1987 a memorial plaque was affixed to all the coffee rooms where the *Nederduitsch Hervormde Kerk* and NHSV accepted the responsibility (Jordaan, 1990:41).



Figure 2-3: NHSV old logo Figure 2-4: NHSV current corporate logo

The NHSV is one of the church's diaconal structures of assistance that contributes to the diaconal care, not only for the church, but also for the community. Due to the diaconal work, the NHSV has done within the NHKA, structures of assistance emerged to assist within and outside the NHKA. Not only did the NHKA help in this manner, but also the NGK (Jordaan, 1990:31).

Another tangible example of diaconal support is the establishment of an old age home. On the 1st of April 1929, two elderly persons were taken into the care of Mrs Machteld Postmus (Jordaan, 1990:31). The need for care of the elderly in the form of old age homes grew, and by 1971 there were 464 people in care (Jordaan, 1990:32). Over time the old age home established different

houses in different towns under the supervision of two boards, namely the Ons Tuis group and the Monument Tehuis group (Jordaan, 1990:34-37).

Diaconal structures of assistance were also established to offer social care within the church. In the beginning years (1948), the *Ondersteuningsraad* addressed the social problems of the members of the NHKA (RATA Social Services, 2022).



Figure 2-5: The old logo of the “Ondersteuningsraad”

In the same period, the NGK established the *Christelike Maatskaplike Raad* (CMR) for the social problems of members of their church. The name change of the *Ondersteuningsraad* to RATA was strategic to shake off the past (the pre-1994 years) and to open the organisation up to more than just members of the NHKA.



Figure 2-6: RATA corporate logo

Currently, 90% of the cases RATA handles do not involve NHKA members or members of the other two reformed churches. In 2021 RATA handled ±54 000 cases across Gauteng, the North West, Limpopo and Mpumalanga (RATA Social Services, 2022).

Another structure provides foster care and care to children in orphanages. The church took up her duty in 1922 by establishing orphanages for children who had been taken away from their parents by court order (Oberholzer, 2001:1). In 1996, 212 children were being taken care of in two orphanages (Van Staden, 1996:6). In 1996, the formal orphanages changed to diaconal foster care homes. The rationale was to create financial sustainability and to make local congregations more aware of the needs of the children in these foster care homes (Oberholzer, 2001:1).

The last diaconal structure of assistance is the Trans Oranje Institute for Special Education. On the 13th of March 1947, the school for deaf children known as Trans Oranje was established (Trans Oranje Institute for Special Education, 2019). The three sister churches established the school together, and they are still partners today. In the meantime, the institution has expanded by establishing four more schools, as indicated below.

Table 2-1: The different schools of the Trans Oranje Institute for Special Education (Trans Oranje Institute for Special Education, 2019)

School purpose	School name	Date of establishment
School for the hard of hearing	Sonitus	1 January 1973
School for learners who suffer from epilepsy	Transvalia	18 September 1973
School for blind and partially sighted learners	Prinshof School	1 January 1960
School for the cerebral palsied	Marti du Plessis High	1962

The five schools fall under the supervision and patronage of Trans Oranje Institute for Special Education. Although each school has its own logo, the corporate logo of Trans Oranje Institute for Special Education is as indicated in Figure 2-7.



Figure 2-7: Trans Oranje Institute for Special Education (Trans Oranje Institute for Special Education, 2019)

The pre-1994 government gave media exposure and other support to the three sister churches. One example is the practice of broadcasting the worship services of the sister churches on Sunday morning and evening by the South African Broadcasting Corporation (SABC). Coverage included radio and television (Buitendag, 2021:33-34; Scharnick-Udemans, 2016).

The SABC appointed Dr JA Buitendag from 1988 to 1994 as the director of religion (Buitendag, 2022). Up to 1991, the South African Broadcasting Corporation (SABC) had five permanent ministers in the religious division who regulated the broadcasting of Christian programmes (Buitendag, 2021).

According to Van Coller (2012:20), South Africa, in reality, had no freedom of religion from 1910 to 1994 (Van Coller, 2012). During this time, the principles of Constantine existed, which restricted religious freedom to a greater or lesser extent. Constantine, the first Emperor, adopted the Christian faith and considerably influenced the Edict of Milan in 313, decriminalising Christianity (Boundless World History, 2022). Constantine established Christianity as a religion, created ecumenical councils and a state church for the Roman Empire (Boundless World History, 2022).

2.2.6 The three sister churches after 1994

After 1994, a socio-political transformation took place. This transformation meant opportunities and challenges for the church and, more specifically, the three sister churches.

With the ratification of the Interim Constitution of 1993 and the Constitution of South Africa in 1996, the government protection of the three sister churches ended. The Constitution of 1996 prioritises individual rights over group rights (Barnett, 1998:557). Section 30 of the Bill of Rights

protects the culture, religion and language of all South Africans (Scharnick-Udemans, 2016:126). This ended the special protection of the protestant churches as a so-called "state churches". This opened the field for churches that promote prosperity theology, such as the Christian Revival Church (CRC), one of the fast-growing communities. The community was founded in 1994 by Pastor At Boshoff and has grown from 183 members to more than 70 000 members by 2020 (Boshoff & Boshoff, 2020). During the same period, the NHKA lost 34 545 members.

Table 2-2: Loss of members (Dreyer et al., 2020)

	Members gained	Members departed	Nett Total
1999 – 2008	50,233	61,217	(10,984)
2009 – 2018	22,699	46,160	(23,461)
Total	136,293	166,238	(34,545)

The broadcasting priorities in South Africa changed once negotiations for a new constitution started (Barnett, 1998:567). With the acceptance of the Constitution in 1996, Ordinance 7 of 1842 was replaced by the Independent Broadcast Commission. The purpose of the Independent Broadcast Commission is to ensure that the government does not interfere with the media (Barnett, 1998:555). In 1997–1998 the Independent Broadcast Commission experienced a financial crisis due to diversification. Six of the eight most profitable radio stations had to be sold (Barnett, 1998:559). One of the reasons for this is the number of official languages in the country. Since South Africa has 11 official languages, English serves as a lingua franca (Barnett, 1998:559). The sale of the radio stations paved the way for regional and community radio stations. One respondent in this study mentioned that they broadcast devotionals to ±55 000 listeners in their region (Lombard, 2021).

In Matthew 28:19, believers receive the mandate to go to all the people and make them disciples "...teaching them to observe everything I commanded...." (Bible, 2018:61). It is an instruction to do missionary work. The term "*mission Dei*" is the theological term for missionary work (Dreyer, 2020:253). According to my understanding as a Christian, it is the command to go and tell people about God. From a world perspective, it is marketing. The protestant churches have never explored or used extensive marketing opportunities like the CRC has been doing since 1992. Dreyer asks the question (Dreyer, 2020:269):

"Wat sou die kontoere van 'n missionale ekklesiologie wees, waarmee kerke in die gereformeerde tradisie die toekoms kan ingaan?"

Social media and wide digitalisation have further complicated the challenges of the protestant churches in the 21st century. The fast-moving world of technology is a considerable challenge. If we look at the history of the ministries of the three sister churches, decisions have never been made quickly.

Since the 6th of August 1990, when Tim Berners-Lee introduced the World Wide Web, it opened an opportunity for the business world and the church to display and download images, sound, animation, movies, etc. (QRIUS, 2017). In 2003 LinkedIn was introduced as one of the first social media platforms, mainly for business networks. Soon social media expanded to various platforms (Future Marketing, 2022). It has brought digitalisation to the world and offers a marketing opportunity to the church.

How prepared are congregations to use the open digital world? Secondly, to what extent are they ready to use it? Will the remnants of the old regime restrict them? What impact will a digital church have in a post-Covid-19 environment? The pandemic was more disruptive than interruptive, but it also opened the window to new opportunities (Nieuwhof, 2020).

2.2.7 Current structure and fragmentation of the *Nederduitsch Hervormde Kerk in Afrika*

Each congregation of the NHKA develops their ministry plan (business plan) according to the needs of the geographical environment. The business principle of the NHKA and NGK is based on the "*ecclesia completa et ecclesia incompleta*", which means that the business principle is inclusive (Van Rooi, 2010:101).

The GKSA's business principle is based on "*ecclesia completa*" (Van Rooi, 2010:100-101). The church undergoes the necessary development(s) in the process of growth, and the process of evolution will only reach completion with Christ's final coming (Van Rooi, 2010:101).

The framework of a ministry plan in the NHKA has to adhere to the church order. The church order comprises ordinances and regulations to which the congregations agreed during a general church assembly.

The main challenges throughout all three the sister churches are the decline in numbers and fragmentation of groups. A congregation in a rural area experiences this challenge the same as those in an urban area. Newly formed churches are challenging the sister churches (Scoltz, 2018). In Phalaborwa, there are 26 different church denominations, while in the northern suburbs of Pretoria, there are 66 different churches (Scoltz, 2018). Why are people joining all these emerging religious groups? The sisters churches are losing their market share in a small but

growing market segment. These challenges are what Porter refers to as an organisation's strength, competitiveness and position (Walker & Mullins, 2014:99).

The next section subsequently focuses on marketing in the church.

2.2.8 What is a marketing strategy?

Before we consider a marketing strategy, it is important to look at the definitions of marketing. Philip Kotler defines marketing as:

"Meeting needs profitably."

(Kotler & Keller, 2016:25).

The American Marketing Association defines marketing as:

"Marketing is the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large."

(Kotler & Keller, 2016:26)

In order to manage marketing successfully, an organisation has to develop a marketing strategy and implement a marketing plan. Kotler and Keller (2016:39) say that the marketing strategy and plan of an organisation could only be successful when it does the following:

- Gains marketing perception
- Communicates with customers
- Creates a solid brand
- Is innovative and creative
- Promotes norms and values

A marketing strategy refers to a strategic plan to encourage a service or product to make people more aware of the product or service and to attract more people to ensure economic sustainability and a competitive advantage (Market Business News, 2022). A marketing strategy is a long-term commitment to achieving a competitive advantage over new entrants and existing rivals (Market Business News, 2022). Organisations have to follow their strategy, but need to improve it frequently due to the fast-changing marketing environment (Kotler & Keller, 2016). A marketing strategy is the "what" the organisation wants to achieve with the marketing effort. This strategy

supports the company's goals, value chain, core competencies to shape its overall strategy (Kotler & Keller, 2016; Market Business News, 2022:43).

As indicated in Chapter 1, Porter identifies four generic competitive strategies, as schematically illustrated in Figure 2-2, to achieve a sustainable competitive advantage over new entrants and existing rivals (Riley, 2018:2).

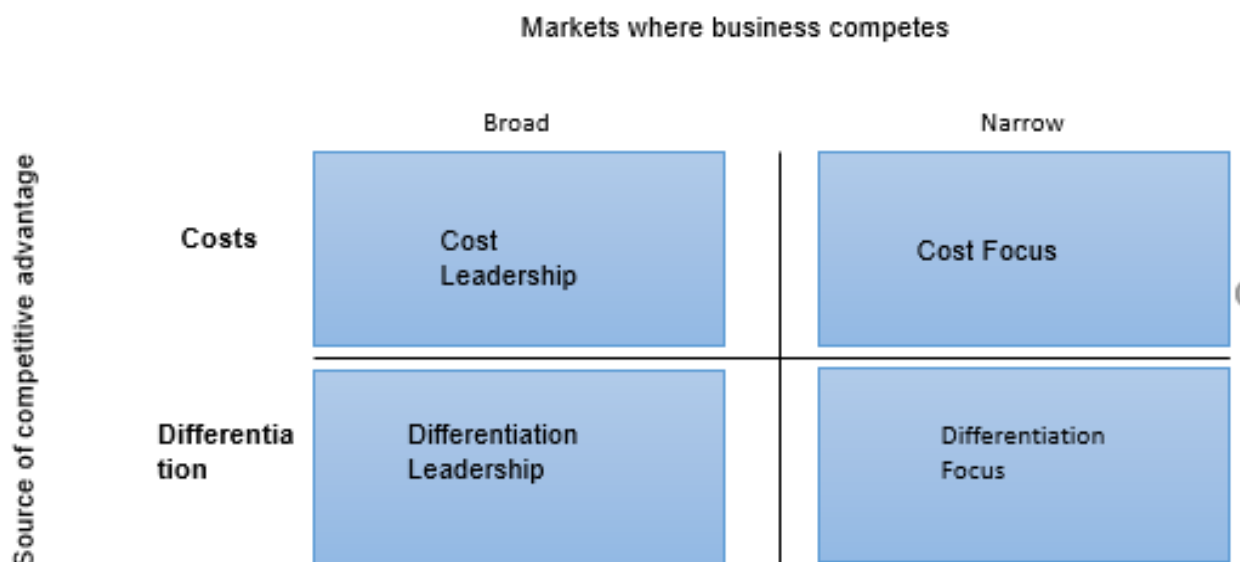


Figure 2-7: Michael Porter's four generic strategies (Riley, 2018:2)

During the development of the marketing strategy, the elements listed in the table below should be considered.

Table 2-3: Elements of a marketing strategy (NIBUSINESSINFO.CO.ZA, 2022)

Segmentation	Determine who the customers are and what their needs are and address those requirements more effectively than the competitors and / or new arrivals.
Targeting and positioning	Once the market segmentation meets the demands of the customers, the question to answer is: will the contributions meet the needs of the target market?
Promotional tactics	Marketing activities are used to achieve the target market needs within the market segment. These activities include digital marketing, advertising, social media, etc.
Monitoring and evaluation	Monitoring and evaluation are crucial. Any trend in customers' behaviour and geographical composition have to be identified to make changes proactively.
Marketing plan	Once the marketing strategy is done, the marketing plan has to be compiled. It describes how to implement the strategy and evaluate its effectiveness.

The above literature indicates the importance of developing a marketing strategy. The next section looks at the current marketing strategy of the NHKA.

2.2.9 The current marketing strategy of the *Nederduitsch Hervormde Kerk in Afrika*

The NHKA has no written strategic marketing plan. With the decline in the numbers of confessing members, as indicated in Chapter 1, the congregations of the sister churches have been struggling to survive over the last 25 years. That is an indication that the three sister churches are in the decline phase of the life cycle of an organisation.

Reverend Barnard explained this problem very well during an informal discussion on the 2nd of March 2022 in the form of an image of speech. He said the three sister churches have flying turkey syndrome (Barnard, 2022). They work hard to get into the air but not high enough to get over the wall, so they fly into the wall time and again. The outcome is that the turkey becomes quicker and faster in its efforts to hit the wall again. Confuses said ..." you will not get another outcome if all the things you do stay the same".

In 2003 Kung made the statement in his book "Credo: The Apostles Creed explained for today": "many people called them religious, but not Christian; many call them Christians but not church members" (Kung, 2003). In 2022 it seems this still applies.

The three sister churches have one thing in common: the Apostolic Creed (Kung, 2003). In the creed, the churches confess: "I believe in a common Christian Church, the communion of saints". Kung's comment shows how there is a common belief, but with fragmentation.

2.2.9.1 Changes in the marketing strategy of the church over time

The church and the demands of its members have changed over time. It is noticeable that the indulgence system of the early church was commercialised during the Roman Empire to build the St. Peter's Basilica in Rome (Van Wyk, 2019:61).

With the refreshment station established at the Cape, the Dutch East India Company commercialised it and promoted church planting in the Cape (Van der Merwe, 2014:115). From 1652 until 1994, the protestant reformed churches enjoyed state protection and had the privilege of exclusive public exposure from the national broadcaster (Buitendag, 2021:33-34; Scharnick-Udemans, 2016).

After the second Anglo-Boer War, spiritual support and upliftment were needed. To address those needs, several diaconal structures of assistance were established under the supervision of the church to support their members and the wider community (Jordaan, 1990:10).

With the acceptance of the Constitution in 1996, the privilege of state protection was lost. It is noticeable that the three sister churches have lost some of their market share within the market segment to other religious groups.

The challenge for the church is not only to compete with other religious groups, but also to keep up with the use of new technology like social media and digital communication.

Due to historical differences and the nature of their composition, the three sisters churches have no written marketing strategy to compete against the other religious groups in the same market segment.

2.3 Conclusion

Jan van Riebeeck, a protestant from the Netherlands, brought Protestantism to the southern tip of the African continent, where the state and church were integrated. The church was initially part of the Dutch East India Company until 1795, when Britain annexed the Cape. The "trekkers" left the Cape between 1836 and 1842 to be independent. Two republics were established, namely the Free State Republic and the Zuid-Afrikaansche Republiek. In these republics, the three sister churches received recognition. This recognition and protection lasted until 1996 when South Africa accepted their new constitution.

After 1994, more and more different denominations were established. Table 2-1 shows that the NHKA has lost 34 545 confessing members, and in contrast with this loss, churches that promote prosperity theology have grown.

The three sister churches have the Apostolic Creed in common, which asks for unity to hold the bargaining power and an economy of scale. It is noticeable that other churches that promote prosperity theology are strategically visible on known and primary routes.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

Research methodology outlines how information is gathered for a research study. Without research, the world would have been intellectually impoverished (Goddard & Melville, 2001:1). Research is an ongoing process to obtain trustworthy knowledge (Botma *et al.*, 2010:39). The research methodology expands unknown or unanswered questions by collecting data ethically (Goddard & Melville, 2001:1). Phenomenology as a research design focuses on people's experiences and the meaning of these experiences with a group focus (Botma *et al.*, 2010:190).

The goal with this research is to assist the sister churches. More specifically, the research can help the NHKA develop a marketing strategy to recover market share in a specific market segment. The data were collected by the following means:-

- An interview guide with open-ended questions
- Focus group discussions
- Analysis of data from the "Kerkspieël" project

According to Botma *et al.* (2010:198), a qualitative study can be done using any of the following research designs:

Table 3-1: Types of qualitative research strategies (Botma *et al.*, 2010:198)

Phenomenological research	Compare the experiences and knowledge of people with the literature on the phenomenon in a focus group.
Grounded theory research	Using literature to support the theory and extend it in research.
Ethnographical research	Evaluate the literature with the background and conduct the study as a quantitative study.
Historical research	Revisit literature in a quest to develop research questions, and it is considered a source of data.

The interpretivist approach is used to look at the views and understanding of insiders and how they interpret their reality and the differences between people (Botma *et al.*, 2010:42). Facts are accessed through consciousness, shared meaning, values, ideas, and observation attached to a specific phenomenon or event (Botma *et al.*, 2010:43). This research relies on a qualitative method of phenomenology, focusing on understanding the human behaviour of different age groups to define the conscious experience of every day (Botma *et al.*, 2010:190).

3.2 The research problem and purpose

By all indications, the three sister churches have been losing members since 1992, meaning that they have lost market share. In contrast with the loss of members each year, the market segment formed by the traditional part of the population who could be members of the sister churches saw a growing curve (Stats SA, 2020). Porter points to this challenge when an organisation's strength, competitiveness and position come at a risk (Walker & Mullins, 2014:99). Furthermore, new entrants have been threatening the existing organisations. The literature review highlights how religious groups have splintered since the new Constitution of the Republic of South-Africa was accepted in 1996. The three sister churches were not spared, and the statistics presented in Chapter 1 shows the decline in the membership numbers of the three sister churches.

Considering the macro-environment of the church, Porter's five forces will help shape the strategy and competitive landscape of the NHKA and other religious groups (Walker & Mullins, 2014:99).

This study investigated the behaviour of members of the NHKA to find out the cause of the decline (loss of market share) in members within the three sister churches. The marketing strategy will aim to make communities aware of the church's work through a marketing strategy to make them (the congregation) more visible.

For this study, information was gathered from available sources using the phenomenological design (Bryman & Bell, 2014:185).

3.3 Qualitative method

Little is known about the three sister churches' marketing strategy, making a qualitative study a relevant choice to explore the phenomenon. Up until now, conservative people have not wanted to talk about marketing within a religious environment. The phenomenon is not quantifiable (Botma *et al.*, 2010:182). This study is exploratory in nature because the researcher has to gather new data about a marketing strategy for the NHKA. This research relies on a phenomenological design, focusing on understanding human behaviour.

During phenomenological research, data is collected by means of empirical fieldwork to study people's experience, behaviour, socialisation and cultural values, norms, and everything related to bodily action (Botma *et al.*, 2010:190). Phenomenological research questions focus on human experience, beliefs, and why people in a group do what they do (Botma *et al.*, 2010:190). The methods used to obtain information from different types of sources included:-

- A literature review

- An interview guide with open-ended questions
- An analysis of data from the "Kerkspieël" project

An interview guide was distributed to the members of the focus groups before the interview. Interviews were conducted via Zoom because the Covid-19 pandemic did not allow for in-person interviews. The focus group discussions were kept flexible so that each focus group participant could give their opinions.

Before the focus group interviews started, the researcher asked the permission of the participants to record the interview for transcription and analysis. The thematic approach was used to analyse the gathered data (Bryman & Bell, 2014:350). The objective of a thematical analysis is to identify and explain patterns and themes in the new data (Bryman & Bell, 2014:350).

3.3.1 Why a thematical approach?

Qualitative research analysis relies mainly on three methods, namely (Bryman & Bell, 2014:342):

- Analytic induction
- Grounded theory
- Thematic analysis

Thematical analysis is widely used. There is power in the technique when it is used correctly (Crosley, 2021). Codes or colours are used for data analysis (Crosley, 2021). The data set patterns are identified as topics that pop up repeatedly throughout the data (Crosley, 2021). The patterns are coded to identify themes to summarise the data (Crosley, 2021).

The transcribed data from the focus group interviews were read to identify themes or patterns of the acquired data (Bryman & Bell, 2014:350). The process of the thematical data analysis can follow an inductive or deductive approach (Bryman & Bell, 2014:351).

With the inductive approach, the researcher develop themes in a "bottom-ups" way (Bryman & Bell, 2014:351). This approach is used most frequently in a thematical study (Crosley, 2021). With the inductive method, the themes that emerge from the data are not predetermined (Crosley, 2021). This means that the themes come from the data and are not pre-set.

The opposite of an inductive approach is the deductive approach. The deductive process, also known as the theoretical thematical method, involves a "top-down" approach (Bryman & Bell, 2014:351). It means that there will already be pre-set themes that the researcher anticipates from

the interview data with the focus group (Crosley, 2021). The deductive method was used when information, resources, and research existed in a literature study (Crosley, 2021).

The inductive approach was used for this thematic analysis. Due to the geographical differences in the sample size of the focus groups, a pre-set of possible themes could not be determined.

The generic process in Table 3-1 indicates the six steps of the thematic analysis to analyse the data (Crosley, 2021).

Table 3-2: Six steps of a thematical analysis (Bryman & Bell, 2014:351)

Know the data	Read and re-read the transcribed data and write down notes and ideas. With familiarisation of the data, thoughts of possible initial codes to use for possible themes are identified during this step.
Generate initial codes	The essential information that was received from the interview is coded. Colour codes were used in a systematic way across the data set.
Search for patterns or themes in the codes	During this step, the researcher looks for patterns in the codes. The more aware you become of the data, the more codes or themes and sub-themes are assigned.
Review the themes	Reviewing the themes identified with the coding process must make sure it matches the received data or that themes were not missed. If the theme's information becomes too broad, more themes are identified to be more specific during the analysis.
Define and name the themes	With each theme, it is essential to generate a clear definition to explain the meaning and name of each theme.
Produce the report	The report relates to the research question and literature. The report aims to enable the reader to evaluate your analysis. The questions "what", "why", "who", "how", and "when" are used in the report. The report is backed-up with quotes from the findings secured back to the research question.

3.3.2 Criticism and challenges of a thematical approach

It is not easy to prove what people believe and why. In the research, meta-theoretic assumptions are made about people's views of marketing in a religious environment in a postmodern culture. The researcher was exposed to the beliefs and opinions of the people interviewed. The researcher has no control over the philosophy, views, experience, and background of the participants in the semi-structured zoom interviews or over the answers of the participants.

The thematic approach has the flexibility and freedom to rely on the richness of the data to provide detail. It is unnecessary to use highly sophisticated technology or have detailed knowledge and experience to analyse the data with the thematical method. This flexibility can also be challenging

due to the possibility of inconsistencies in data development and the identification of patterns and themes derived from the research data (Nowel *et al.*, 2017:2). Inexperienced researchers find it easy to do a thematic analysis due to the ease of the method.

During focus group interviews, a thematic analysis method emphasises the participants' perspectives, differences and similarities to uncover unexpected information. When retrieving the data, thematic analysis structures the analysing process in such a way that the researcher can produce a clear and organised final report (Nowel *et al.*, 2017:2).

The answers participants offer during an interview with open-ended questions may vary due to their differing interpretations of the questions and the assumptions the participants may have. Assumptions are views people hold as true but which cannot be proven. It is a given that participants will have their own assumptions, which should be taken at face value.

The disadvantages of a thematic analysis are comparable to those of other qualitative research methods. A beginner researcher may feel unsure of the thematic approach at the outset. When we look at a grounded analysis approach, the theory is supported by literature, but not in the case of the thematic analysis method. In other words, it is not easy to prove the correctness of the data, except if the epistemological position and the logical, empirical claims of the study can support the consistency and cohesion of the findings (Nowel *et al.*, 2017:2).

3.4 Target population

This research may also help church leaders understand the needs of the different age groups. It may reveal what they expect from the church and how the church can implement a marketing strategy.

The NHKA has 289 congregations spread over the nine provinces, as indicated in Table 3-3.

Table 3-3: Congregation per province

Province	Number of congregations per province
Gauteng	102
North West	46
Mpumalanga	43
Northern Cape	10
Western Cape	12
Eastern Cape	8

Province	Number of congregations per province
Free State	24
Limpopo	29
KwaZulu-Natal	15
Total	289

The study population consists of all the members and the management teams of congregations in South Africa. Both male and female members from different age groups were included in the sample. Each focus group interview involved the selected congregation's fiduciary member/s (responsible persons).

This study collected people's opinions and thoughts regarding the marketing strategy of the selected congregation of the NHKA. The church leaders and management teams of selected congregations were approached for a Zoom interview using an open-ended interview guide to determine the possible underlying strategy.

Each congregation is an association of persons, and the leaders of each congregation have the responsibility to manage its operations. The *foundation of marketing* refers to the marketing concept as:

"....achievement of corporate goals through meeting and exceeding customers' needs better than the competition" (Fahy & Jobber, 2019:5).

3.5 Pilot study

A questionnaire with open-ended questions was developed for the focus group discussions as part of the qualitative study. The pilot study tested the interview guide to ensure that participants would understand the questions as intended (Janghorban *et al.*, 2014). The pilot study supports the following qualitative research methodologies:

Table 3-4: Qualitative research methodologies (Janghorban *et al.*, 2014)

Phenomenology	It allows time
Grounded theory	It increases academic sensitivity
Ethnography	Knowledge of fieldwork

The pilot study involved an interview with a focus group selected from the population for the research (Botma *et al.*, 2010:211-212). The open-ended interview guide was divided into two sections. The first section gathered biographical information. The second section gathered

information about the marketing strategy of the relevant congregation and how they understand the bigger picture of the NHKA. The focus group interview was monitored and evaluated by the study supervisor. During the interview, questions were stated and left open for any participant to answer. No participant was pinpointed to answer. This practice eliminated the risk of putting a person on the spot during the focus group discussion or that only one person gave his thoughts to prudent that it is the thoughts of the focus group. The researcher has experience from the interviews that the question was freely answered, and the overall feedback was that the theme under discussion (marketing in a church environment) was new, but essential.

3.6 Sample size

The scope of the study is limited to the NHKA. The researcher used a qualitative open-ended interview guide to do a semi-structured interview with focus groups using the Zoom platform.

The focus groups had between seven and eleven members. The number of focus groups needed depends on the research aim of a specific study. Although six focus group interviews were conducted, only three thematical analyses were performed because the data reached data saturation plus one (Botma *et al.*, 2010:211). The sampling was geographically determined to be as representative of the population as possible. The first focus group came from an urban congregation, with the second coming from a rural congregation. The last focus group to be analysed was made up of a mixture of urban and rural communities.

The six focus groups selected for participation came from the following six congregations as a sample of the 289 NHKA congregations in South Africa: -

Table 3-5: Congregation interviewed

Middelburg-North
Middelburg
Bloemfontein
Pretoria-East
Southeast-Witbank
Wapadrandt

Consent was sought from the NHKA's secretariat to contact the congregations to set up a Zoom meeting to gather the information and the consent was granted. The researcher involved the management committee, youth committee, and each assembly chair of the six congregations for semi-structured focus group discussions.

Due to the restrictions to combat the Covid-19 pandemic and the physical distances between the focus groups, semi-structured interviews were scheduled with each identified congregation's management team via Zoom, as indicated in Table 3-3. Each interview was recorded for transcription and analysis purposes. The necessary consent was sought from each group member before the interviews started.

3.6.1 Sampling method and sampling technique

A qualitative, non-probability purposive sampling method was selected as the most suitable for the aim of the research. The study results can therefore not be generalised as the findings will be relevant only to the specific context.

During the Covid-19 pandemic, the government of South Africa relied on the Disaster Management Act 57 of 2002 to restrict public movement. Level 3 regulations determine that religious gatherings are prohibited (Government Gazette, 2020). This limitation, together with the delimitations of the population, are the reasons why Zoom interviews were done. The scope of a study includes:

- The time frame to collect the data
- The financial implications of collecting the data
- The literature that is accessible
- The equipment that is used
- The age of the data

Data saturation was used to determine the sample size for this qualitative study. The fieldwork involved six focus group interviews, as indicated in Table 1-5. According to Hennink *et al.* (2019), the approach to assess saturation entails that the first focus group interview determines the range of new coded data. The second and third group interviews confirm the same understanding of the data and, in this case, did not add value (Hennink *et al.*, 2019). Data saturation ensures the trustworthiness of the research in this population. Due to the saturation levels reached after three of the six interviews, the researcher was satisfied with the sample from the target population in the NHKA.

3.7 Data collection

A phenomenological approach was used for the collection of data. This approach gathers information through observation and interviewing.

To overcome the restrictions related to the Covid-19 pandemic, a Zoom interview was set up with each focus group (as identified in Table 3-4). The interview guide was circulated to each focus group member via e-mail using the database approved by the general church assembly secretary. The database includes the e-mail addresses and contact numbers of:

- Ministers
- Administration personnel
- Chairpersons of the elders, deacons and women's association.

Open-ended questions were asked during the interview as per Appendix C. The data collection and analysis process is illustrated in Figure 3-1.



Figure 3-1: Steps in conducting a social survey (Bryman & Bell, 2014:169)

3.8 Data analysis

As a first step, the researcher must become familiar with the data before analysis. The data is analysed to understand and interpret the information that emerged from the interviews. In qualitative research, the purpose of the study must be kept in mind as the analysis process progresses.

The six phases that Bryman and Bell (2014:351) suggest to analyse the data were followed as discussed in Table 3-2. The thematical analysis helped identify themes from the transcribed interviews and integrate the findings from the data.

3.8.1 Coding

The thematic analysis of the data involved coding text, words, phrases from the transcribed information. It is also called *in vivo* coding (Manning, 2017). *In vivo* coding also refers to verbatim coding. The use of the participants' own expression supports the trustworthiness of the analysis. With *in vivo* coding, the voice of the participants are honoured (Manning, 2017). It is usually an

inductive coding method, which means that there was no expected pre-set outcome of the interviews (Crosley, 2021).

Open coding was used for the identification of patterns or similarities. Colour codes were allocated as the researcher read through the scripts (Maguire & Delahunt, 2017:3355). This coding was done by hand with the use of a highlighter and later Microsoft Word colours.

After identifying codes from the script, the codes were jotted down into a table to identify similarities or patterns. These similarities were colour-coded, grouped, and jotted down in another table to allow themes to emerge.

3.8.2 Themes

Maguire and Delahunt (2017:3356) explain that there are no fixed rules for identifying a theme. Colour codes help the researcher to identify similarities in the data. These similarities were examined to see if they fit into a theme. To modify and develop themes, all the data gathered for a specific theme were grouped. Once the themes were identified, they were organised into broader themes to address the research questions.

The trustworthiness of each theme was strengthened by supporting each theme from the data.

3.8.3 Data saturation

Bothma *et al.* point out that qualitative research is not concerned with the amount of data but rather the richness of data (Botma *et al.*, 2010:211). According to Hennink *et al.* (2019), the first focus group often determines the range of new data. The second and third groups confirm the data and often do not add value but confirm the understanding (Hennink *et al.*, 2019). This pattern was also true for this research. After three focus group interviews, data saturation was reached, confirming the trustworthiness of the research.

3.8.4 Write-up

The report is the final point at which a researcher analyses the research findings. The report relates back to the research questions and literature (Bryman & Bell, 2014:353).

In the research report, the underlying assumptions and approach to the thematic analysis are written down and explained. The final report shows what the claim was and what was found. The researcher's position is also revealed (Bryman & Bell, 2014:353).

3.9 Trustworthiness

The trustworthiness of qualitative data comes under pressure when there is concern about the subjectivity of the analysis method. The correctness of the information is critical (Thakur & Chetty, 2020). The reader of a research report should be able to trust the information of the thematic analysis. There are two processes that can ensure this (Thakur & Chetty, 2020). The first process is to put the transcribed data into a table format to provide an overall impression of the data set. Participants' own reactions in their language are quoted to ensure credibility. Secondly, the assessment results are used to interpret the recorded results quickly. The table format used to analyse the data retrieved from the interviews gives the reader reassurance of consistency to ensure the reliability of the analysis.

To ensure the validity of the phenomenological research, the focus group interviews were done with the fiduciary management team of the congregation. After the interviews, the data collected from the participants were transcribed and analysed. The researcher was also the facilitator of the interviews and could answer any of the participants' questions to promote clarity. To ensure the trustworthiness of the data analysis, the recording of the interview was verified against the verbatim script and the researcher's notes from the interviews.

The data analysis was done in conjunction with the supervisor to ensure the trustworthiness of the data analysis and that the coding was done correctly. The researcher and supervisor identified the themes during data analysis.

With the methods and controls mentioned above, the researcher is confident that the research is trustworthy.

3.10 Limitations of the study

There are several common limitations to a qualitative study using focus group discussions as a method. Christiansen (2021) identifies the following restriction for this method of research.

Table 3-6: Limitations of qualitative research (Christiansen, 2021)

Sample size	A sample of six congregations from a possible 278 was approached to do a focus group interview. From the six focus groups, only three were analysed because data saturation was achieved.
Bias	Because the participants are all members of their congregation's management team, their participation could be biased. This could be a limitation and could have influenced the study.

Self-select bias	The pre-identification of focus group participants could be regarded as a limitation. Still, participants were informed that they could leave at any time if they feel uncomfortable with the interview. During the interviews, no participant left the interviews.
Artificiality	"Marketing" in a religious context is strange and outside the norm in a church environment. This fact could have had a limiting effect on the behaviour and participation of the focus group members.

3.11 Ethical considerations

The researcher understood and adhered to the ethics guidelines and principles emphasised by the North-West University (NWU).

The researcher took up the responsibility of honouring the fundamental ethical principles of social research, namely:

- Ethics clearance were sought and received from the ethics committee of the Faculty of Economic Management at the NWU.
- There was no risk to participants who attended the Zoom interviews.
- This study can add social value by aiding the development of a marketing strategy for a congregation, which also benefits the community in which they function.
- Participation in the semi-structured focus group interview was voluntary, and there were participants who had been approached but excused themselves from the interviews beforehand.
- Participants were informed that they had the freedom to withdraw from the interviews at any time.
- Participants were informed at the beginning of the interview of the purpose and nature of the research. Participants were also given an estimate of the duration of the Zoom interviews.
- The participants were ensured that the information disclosed in the interviews would remain anonymous and confidential.
- The researcher sought and received consent from the NHKA for the research. (Appendix A)
- The interview guide was sent to the fiduciary members of the selected congregations. The relevant contact information was sourced from the NHKA database and an internal publication that is available publicly without compromising the POPI act (Zenda *et al.*, 2020).

3.11.1 Permission and informed consent

A letter that explained the aim and objectives of the research was sent to each participant as an attachment to an e-mail. Due to the POPI Act, the researcher did not have the contact numbers or e-mail addresses of each member of the focus groups of each congregation. The fiduciary person of each congregation sent the interview guide to the rest of the participants who had been selected to be part of the interview. The researcher explained the following (Appendix C):

- The nature of the research
- The aims and objectives
- What was expected of the participants
- The benefits of the research
- The expected duration of the interview
- The confidentiality level
- Their option to withdraw from the research at any time without repercussions, even after starting.

3.11.2 Anonymity

The data were collected anonymously. A meeting request was sent from the Zoom application to the fiduciary person at the congregation and the congregation determined the rest of the participants in the focus group. The views of the participants are reported anonymously.

3.11.3 Confidentiality

The participants were ensured that the collected data would remain confidential. The raw data is kept on a password protected computer only accessible to the researcher.

3.12 Conclusion

The research was undertaken using a phenomenological approach that focuses on the values, beliefs, and why people in a group do what they do (Botma *et al.*, 2010:190). The empirical data were gathered inductively from focus groups interviews with members from selected congregations. The data were thematically analysed to give the researcher an indication of each

focus group's different thoughts. These answers were colour coded to identify patterns and, later, themes.

The conclusion was that the research method and ethical consideration were done accordingly

CHAPTER 4: DATA ANALYSING TO DETERMINE MARKETING TOOLS

4.1 Introduction

This chapter explores the current marketing position of the operational ministries in selected congregations of the NHKA. The objective of this chapter is:

- To determine the marketing tools that can be used to reach the NHKA's objective of providing effective and efficient marketing of their operational ministries.

4.2 Analysing the focus groups interviews

The interview guide was divided into two sections. The first four questions established the demographic profile of the participants. The remaining nine questions were open-ended questions to get the opinions of the focus group participants about marketing in their congregation and the holistic church environment.

4.2.1 Part one: Demographics

The ages of the focus group participants varied from 25 years old up to 65 years and older. The age profile is shown in Figure 4-1. It is interesting to note that 50% of the focus group participants were between 45 and 64 years old, while 72% were between 25 and 64 years. These are the leaders and decision makers in the congregations.

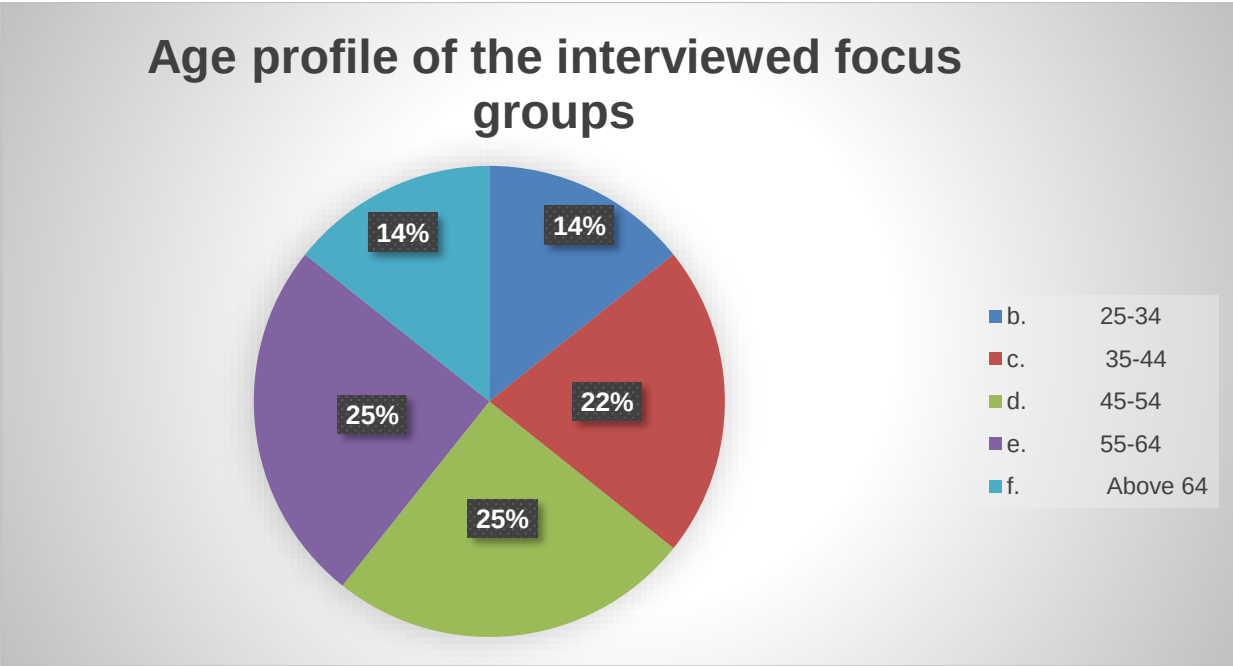


Figure 4-1: Age profile of the interviewed focus group

Figure 4-2 indicates that 39% of the decision makers and strategic leaders who participated in the focus groups have no tertiary education. Over 29% of the participants have a tertiary degree or an equivalent qualification, and 32% have a postgraduate qualification. The inference is that congregations do not always have the benefit of using highly qualified people to manage the operations of a ministry.

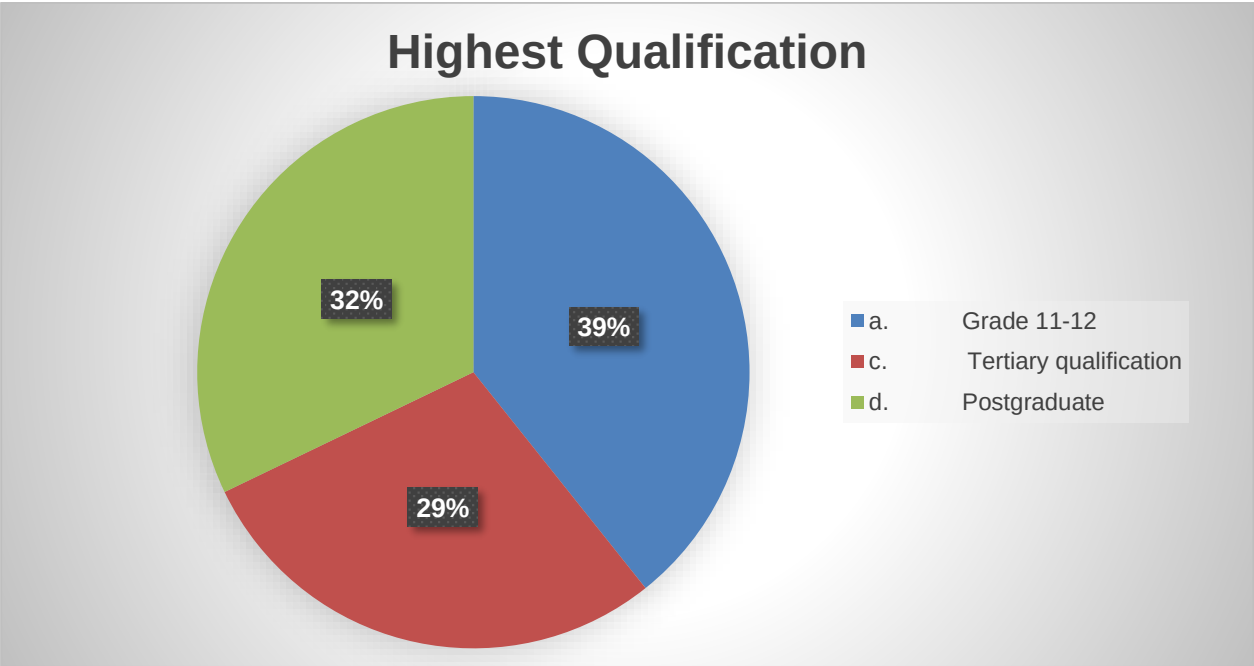


Figure 4-2: Highest qualification

The last question in the section on demographics inquired about the role of each of the participants in relation to how long they have been a confessing member of the church. A confessing member refers to a member who has formally confessed their faith. The average age at which a person give a confession of faith is between 16 and 18 years. The participants were not necessarily confessing members of the specific congregation for all of their lives. Figure 4-3 indicates that the oldest member of the focus group is responsible for managing the finances, and the youngest participant is responsible for the youth. The average time for which participants' had been confessing members was 31 years.

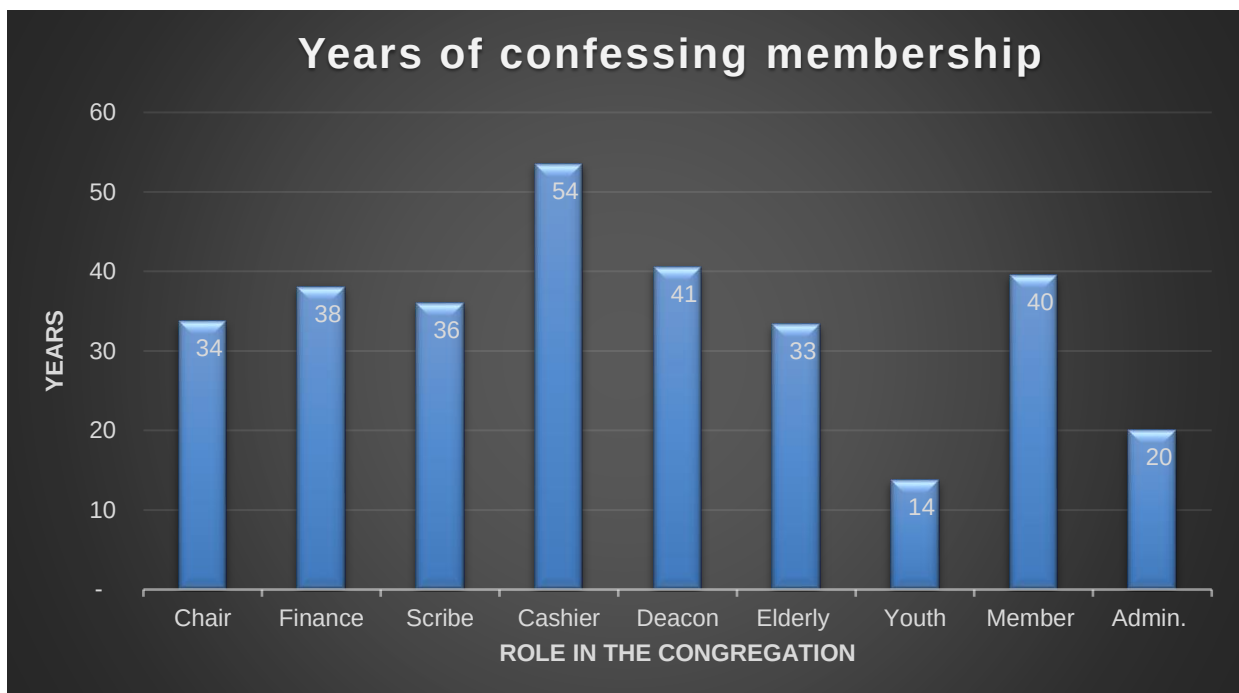


Figure 4-3: Correlation between years of confessing membership and role in the congregation

4.2.2 Part two: Open-ended questions

The second part of the interview guide contained open-ended questions. The section below presents the thematic analysis.

4.2.2.1 Thematic analysis of interviews

The questions were written down, and comments from each of the three focus groups were listed in table form to enable the researcher to identify themes, subthemes, and categories.

4.2.2.1.1 What are your view/s about a marketing strategy in the Nederduitsch Hervormde Kerk van Afrika?

Table 4-1: Views about a marketing strategy in the NHKA

Focus group 1	Focus group 2	Focus group 3
P1. ".....ek dink nie daar bestaan so iets nie..." P2. " die bree Kerk ... nie n magtige bemarkingsvoertuig nie." P3. "...dit nie bestaan binne-in die Kerk nie....totale afwesigheid." P4. "...in die gemeente is ons in die kinderskoene..." P5. "...Dit is krities vir die voortbestaan van beide gemeente en Kerk om 'n omvattende plan te implementer" P6. "...dis 'n mindshift wat ondergaan moet word..." P7. "...dit bestaan regtig nie..." P8. "...dis so vloeibare tyd...dis nie waar hy is nie...waar hy gaan wees." P9. "...Dramatiese veranderings vorentoe..." P10. "... twee vlakke van bemarkingsplan... Een strategiese plan om die mense 'n kopskuif te maak...." Tweedens "...operasionele plan ...dag tot dag se bemarking."	P1. "Digitale bemarking sal die pad wees..." P2. "...meer leiding kry...lidmate....verwag leiding" P3. "maak 'n fout deur te dink dat ons op harde kopie nog effektief kan kommunikeer....Ons samelewing is lank verby daardie soort bemarking of bekendstelling" P4. "...volhoubaarheid van die Kerk, in konteks met die uitbreiding en die bestaan..."	P1. " moeilik om marketing in kerkverband...lidmate te werf.. nog ooit aandag aangegee het nie..." P2. "... belangrik dat ons die buitewêreld laat weet wat ons as Hervormde Kerk doen..." P3. "... ons het nie rêrig 'n uitgewerkte strategie nie..."

Table 4-2: The themes and categories that emerged from Question 1

Theme	Sub-themes	Categories
Lack of a functional marketing plan	Non-existent functional marketing plan	- Extinct - Lack - Teach the teacher
Change is needed for the future	Change	Change
Need to develop growth	Growth	Development
Strategic levels	Development of a marketing plan	- Mindshift - Operational marketing

All the focus groups agreed that the NHKA does not have a marketing plan. The **first theme** was – **Lack of a functional marketing plan**. The categories linked to the theme were the extinct and lack of a marketing strategy as indicated by Participants 1 and 7 of Focus Group 1 - P1 "...ek dink nie daar bestaan so iets nie..." and P7. "...dit bestaan regtig nie...". These comments suggest that the members are in anticipation of a marketing strategy. The last category is that members seek guidance to ensure sustainability, as mentioned by Participant 2 of Focus Group 2 - P2. "...meer leiding kry...lidmate....verwag leiding".

The **second theme** was **the need to change for the future**. In Chapter 2, we witnessed the changing of the church over the centuries. Corrigan (2012) proposes that organisations vary due to internal and external factors that successfully present an opportunity to change (Corrigan, 2012). This view from the literature was supported by Participant 1 of Focus Group 2, who mentioned - P1. "Digitale bemarking sal die pad wees..."

The **third theme** was the **need to develop growth**. According to Statistics South Africa, the white population has shown growth over the last ten years (Stats SA, 2021). This is the target market where growth is possible, especially with digital marketing, as specified by Participant 4 of Focus Group 2.- P4. "... volhoubaarheid van die Kerk, in konteks met die uitbreiding en die bestaan..."

The **fourth theme** is the **different strategic levels**. In the operations of a congregation, people's minds have to shift to ensure that the strategic plan is implemented. Participant 10 of Focus Group 1 referred to different strategic levels: P10. "... twee vlakke van bemarkingsplan... Een strategiese plan om die mense 'n kopskuif te maak.... Tweedens "...operasionele plan ...dag tot dag se bemarking.". The first strategic step would be to bring a mind shift in the church. Second, there should be a strategic marketing plan for the church and congregation.

4.2.2.1.2 What are your view/s about the current marketing situation in your congregation?

Due to the similarities between Questions 5 and 6 of the interviewed guide (Appendix C), the information overlapped, and the two questions were combined for analysis.

Table 4-3: The current marketing situation in a congregation

Focus group 1	Focus group 2	Focus group 3
P1 "...element van meer die sosiale media wat absoluut die huidige en die toekoms is"	P1 "...ons dit doen deur digital.."	P1. "in die winter... kniekomersies aan ouetehuis voorsien.." P2. "... kerkkombuis adverteer ons dit ook op Facebook... dan kom daar mense van buitekant af.... bewus raak van ons...." P3. "... stroming wat ons Sondae doen..."
		P4. "... ek dink dit kom van binne...hoe sterker maak ons mekaar, ... hoe sterker is ons 'n eenheid wat na buitentoe kan uitleef"

Table 4-4: The sub-themes and categories related to a marketing strategy in a congregation

Theme	Sub-themes	Categories
Marketing inside out	Projects	- Social media - Worship services

The **theme** that emerged from these questions was that the **marketing is inside out**. Lagerstedt (2014) explains that the inside-out approach emphasises an organisation's belief in its inner strength and capabilities to make the organisation succeed (Lagerstedt, 2014). Participant 4 of Focus Group 3 said it aptly "... ek dink dit kom van binne...hoe sterker maak ons mekaar, ... hoe sterker is ons 'n eenheid wat na buitentoe kan uitleef"

4.2.2.1.3 What will you include in a marketing strategy?

Table 4-5: Elements to include in a marketing strategy

Focus group 1	Focus group 2	Focus group 3
P1. "...element van meer die sosiale media...nie naastenby genoeg opkundigheid nodig om dit rerig waar te laat gebeur...." P2. "...tradisionele bemarkingselemente uit die pakkie kan uitlaat nie...." P3. "...bekend te maak watter barmhartigheidswerk word deur die Kerk gedoen...Kerk se posisie probeer versterk op 'n sosiale vlak....om die diens wat gedoen word aan die gemeenskap ook te kan uitkry." P4. "markidentifikasie is vir my belangrik." P5. "...Organiese groei."	P1. "ons dit doen deur digitaal..." P2. "...verskillende medias waarmee ons werk...deur WhatsApp's..." P3. "...besef post-COVID.. meer effektief ook moet kommunikeer..." P4. "...die diens wat ons lewer behoort bemark te word..." P5. "...kleingroepbediening is eintlik op 'n manier 'n bemarking..." P6 "... ons voetspoor lê wyd genoeg dat nie-lidmate nie en nie-kerkgangers nie, bewus geraak het van die diens wat ons lewer..." P8 "...fokus is op die gemeenskap rondom die kerk en nie net die gemeenskap van die kerk nie..." P9 " 'n projek elke maand om aan 'n instansie of 'n groep mense in die gemeenskap 'n ietsie te gee om as 'n blyk van waardering vir die diens wat hulle aan die gemeenskap lewer. So, in September het ons vir al die dokters en die verpleërs ietsie gevat, en nou in Oktober is dit vir al die ander mediese personeel, en in November is dit vir al die, wat bejaardes versorg... en almal wat kankerpatiënte versorg."	P1. " word of mouth... gesels oor die gemeente waarin jy is..." P2. "...leefwyse, Leefstyl...leef dat mense sien jy weet waarin jy glo, ...'n stil manier van bemarking..."

Table 4-6: The sub-themes and categories related to the elements of a marketing strategy

Theme	Sub-themes	Categories
Marketing strategy (Concept)	Market identification	- Digital marketing - Society
	Social media	- Expertise - Projects awareness
	Lifestyle of congregations	Word of mouth

The theme of a **marketing strategy** emerged from the question: What will you include in a marketing strategy? Kotler and Keller (2016:36) say that a marketing strategy and plan of an organisation could only be successful if it consists of the following (Kotler & Keller, 2016:39):

- It gains marketing perception - P1. "...ons dit doen deur digitaal..."
- It communicates with customers - P3. "...besef post-COVID.. meer effektief ook moet kommunikeer..."
- It creates a solid brand. - P6 "... ons voetspoor lê wyd genoeg dat nie-lidmate nie en nie-kerkgangers nie, bewus geraak het van die diens wat ons lewer..."
- It is innovative and creative - P1. "...ons dit doen deur digitaal..."
- It promotes norms and values - P2. "... leefwyse, Leefstyl...leef dat mense sien jy weet waarin jy glo, ...'n stil manier van bemarking..."

Fahy and Jobber (2019:5) furthermore indicate that the following marketing concepts are important to achieve the corporate goals and beat the competition (Fahy & Jobber, 2019:5-11):-

- Consumer satisfaction - P2. "... leefwyse, Leefstyl...leef dat mense sien jy weet waarin jy glo, ...'n stil manier van bemarking..."
- Profitability - P5. "...Organiese groei."
- Integrated systems - "...verskillende medias waarmee ons werk...deur WhatsApp's..."
- Community orientation - P8 "...fokus is op die gemeenskap rondom die kerk en nie net die gemeenskap van die kerk nie..."

This supports a marketing strategy as a theme.

4.2.2.1.4 Which marketing tool/s do you think will provide an effective and efficient marketing tool for your congregation?

- (a) Visibility
- (b) Media publishing
- (c) Radio broadcasting
- (d) Infographics
- (e) Social media
- (f) Digital marketing
- (g) Added - Word of mouth

Table 4-7: Marketing tool/s for an effective and efficient marketing strategy

Focus group 1	Focus group 2	Focus group 3
1. Word of mouth.	1. Word of mouth	1. Word of mouth
2. Digital marketing	2. Social media	2. Visibility
3. Social media	3. Digital marketing	3. Radio broadcasting
4. Visibility	4. Visibility	4. Digital marketing
5. Infographics	5. Infographics	5. Social media
6. Media broadcasting	6. Radio broadcasting	6. Infographics
7. Radio broadcasting	7. Media publishing	7. Media publishing.

Two-thirds of the focus groups prioritised the same marketing tools. All focus groups agreed that the best marketing tool is **word of mouth**. Focus Group 3, which has a geographical urban and rural composition, ranked **radio broadcasting** much higher than the other focus groups. That is the only significant difference between the focus groups.

4.2.2.1.5 What is the reason/s for your selection in the previous question?

Table 4-8: Reasons for using the marketing tool/s

Focus group 1	Focus group 2	Focus group 3
P1. "... dit hang af van die teiken mark."	P1 "...leeskultuur het verander...hulle lees tipiese kort kragtige sosiale media posts...mense is moeg vir negatiwiteit..."	P1 "...ons is baie subdued wat betref ons uiterlike bemerkingwat ons doen, wat ons sê, hoe ons leef..."
P2. "...Media en radio ...negatiewe ding geraak."		

Focus group 1	Focus group 2	Focus group 3
P3. "...Kerklike publikasies hoofsaaklik gelees deur mense binne die Hervormde Kerk. ...in terme van bemarking gaan baie oop wees op die nie-Kerklikesbeperkte teiken mark...."	P2 "...sosiale media en digitale bemarking ...ons wil 'n baie sterk virtuele teenwoordigheid in die gemeenskap hê." P3 "...hoe waardevol digitale bemarking en sosiale media vir ons was. En veral vir jonger mense."	

Table 4-9: The sub-themes and categories related to marketing tools as part of a marketing strategy

Theme	Sub-themes	Categories
Differentiated communication	Virtual communication	• Short positive communication • Young people • Society • People not affiliated with a church

The theme of **differentiated communication** was identified and was supported by the sub-theme of virtual communication. Virtual communication refers to all the different digital platforms available to communicate virtually to the youth and to people who are not affiliated with a church. Tate (2020) suggests that churches have to fine-tune their communication systems and processes for the first time because of the different channels and messages during uncertain times (Tate, 2020).

4.2.2.1.6 Do you think that digitisation will impact the marketing of the congregation? Please elaborate

Table 4-10: Impact of digitisation on the marketing in a congregation

Focus group 1	Focus group 2	Focus group 3
P1. "...Digitalisering werk juis ... as gevolg van die omstandighede waarin die wêreld op die oomblik is." P2 "...digitale strategie moet hê...omdat elke platform 'n teikenmark het ...en elke platform verskillende moontlikhede..."	P1 "...ons wil spesifiek fokus op jongmense...en op 'n digitale bediening..."	P1. "...lidmate wat eerder op 'n Sondag die dienste stream as om fisies kerk toe te kom..." P2. "...baie van die studente swot aanlyn ...meeste jongmense gebruik sosiale media en Internet..."

Focus group 1	Focus group 2	Focus group 3
		P3. "...WhatsApp-groepe werk ook baie goed...veral nou met COVID.."

Table 4-11: The sub-themes and categories related to the impact of digitisation on the marketing in a congregation

Theme	Sub-themes	Categories
Impact of digitalisation	Communication	- Youth market - Communication platforms

Nieuwhof (2020) states that digital worship has become the new normal, and those who ignore it will miss the most incredible opportunity to reach people (Nieuwhof, 2020). The literature supports this theme and the impact digitalisation have to communicate precisely to the youth target market.

4.2.2.1.7 Do you have any suggestions to improve a marketing strategy in your congregation or the NHKA?

Table 4-12: Suggestions to improve a marketing strategy in your congregation or the NHKA

Focus group 1	Focus group 2	Focus group 3
P1 "...Voordat ons praat oor bemarking ...wat is ons strategie... doelwitte vir die toekoms..." P2. "...Gemeentevlak ... kritiese evaluasie op n deurlopende basis... veranderde omstandighede, behoeftes ..." P3. "...nie 'n bemarking strategie, 'n oorlewing-strategie ...of ander gevalle groeistrategie."	P1 "...Kerk kan meer visible wees..." P2. "... digitale media het geen grense nie.. dis nie beperk tot die 10 000 publikasies wat uitgegee word..." P3. "ons In tyd vining moet kan reageer op samelewingsprobleme..." P4. "... vensterperiode wat daar oopgaan moet gebruik en die Kerk se stem laat hoor"	P1. "...die Kerk moet meer hom uitspreek oor aktuele sake en op hierdie manier die gesig van die Hervormde Kerk duideliker uitbeeld..." P2. "vandag het ons eintlik half bang geword om te praat...as dit verkeerd is, dan moet dit gesê word...sonder om die basis en die beginsel van die Kerk te verloor..."

Table 4-13: The sub-themes and categories related to suggestions to improve a marketing strategy in your congregation or the NHKA

Theme	Sub-themes	Categories
Marketing strategy	Visibility	- Digital media - Community involvement - Growth strategy

Kotler and Keller (2016) indicate that a **marketing strategy** has to be revised frequently in a fast-changing environment to support growth (Kotler & Keller, 2016). Kotler and Keller furthermore indicate that one of the pillars is community involvement, a view confirmed by Participant 2 of Focus Group 1 - P2 *".. Gemeentevlak ... kritiese evaluasie op n deurlopende basis... veranderde omstandighede, behoeftes ..."*

4.2.2.1.8 Are all the different age groups in the congregation involved in the marketing of the congregation?

Table 4-14: Involvement of different age groups in the marketing of a congregation

Focus group 1	Focus group 2	Focus group 3
P1. "beter geleetheid te wees,..." P2. "... ons betrek nie ...verskillende groepe nie..." P3. "...begin by eienaarskap...moenie skaam wees ..." P4. "...ouens betrokke begin raak...hulle voel nie deel nie." P5. "... verskillende groepe te indentifiseer...wat is hulle behoefte en hoe vat ons dit vorentoe."	P1. "...ek dink nie ons vaar goed met dit..." P2. "... nie al die kinders se nommers nie... Op tipiese platforms waar kinders op is ... Twitter en Instagram is ons nie teenwoordig nie." P3. "...'n klomp dinge by die jongmense gehoor, maar ons sukkel om dit wat ons hoor geïmplementeer te kry..."	P1. "...as die studente nie self praat onder hulle medestudente nie, en hierdie ouens intrek en saambring nie, dan gebeur dit nie..." P2. "hoe jy die ding bekend maak ...daar is potensiaal maar ons kan nie daarby uitkom nie..." P3. "...Charismatiese kerke in ons stad is nou so 10 000 plus lidmate...maar groei en groei en groei...hulle het orkeste, en hulle bemark op daai manier vir die jeug, kom geniet dit hier by ons..."

Table 4-15: The sub-themes and categories related to the involvement of different age groups in the marketing of a congregation

Theme	Sub-themes	Categories
Stewardship	Different age groups	- Involvement - Implementation - Ownership

The theme that was identified was – All age groups involved in marketing. All the participants indicated that the youth does not play a role in the marketing of their congregations. Participant 3 of Focus Group 1 suggested that one should start with stewardship to involve other age groups in different ways - P1. "...as die studente nie self praat onder hulle medestudente nie, en hierdie ouens intrek en saambring nie, dan gebeur dit nie..."

According to Hartman (2022), stewardship will help businesses (congregations) find sustainability and improve their reputation (Hartman, 2011).

4.2.2.1.9 Will you be interested in a proposed guideline for a marketing strategy for your congregation? If yes/no, indicate why?

Table 4-16: Interest in a proposed guideline for a marketing strategy for your congregation

Focus group 1	Focus group 2	Focus group 3
P1. "...leemte ...totale bemarkingstrategie. ...tot by die kleinste element van kommunikasie." P2. "...bereik ons mense op die regte manier, kry ons die boodskap uit en betyds." P3. "... ons focus baie beslis om 'n bemarkings kommunikasie plan." P4. "...verskillende bedieningskanale wat ons op begin focus... focus op bemarking op alle vlakke..."	P1. "... hoe om effektief sigbaar te wees in die wêreld en in ons gemeenskap..."	P1. "...die mense 'n kans gee om te praat. Om gemakliker te praat.. mense is te beskeie..nederig... en bang ...om rondom Kerk en Kerkwees te praat..." P2. "...soveel antwoorde...oor wat om te doen en watter rigting 'n ou kan beweeg..."

Table 4-17: The sub-themes and categories related to a proposed guideline for a marketing strategy in your congregation

Theme	Sub-themes	Categories
Interest in a marketing plan	Marketing communication.	- Digital communication - Visibility - Ministries

The theme that was identified was the participants' interest in a marketing plan. The marketing plan has to cover all forms and levels of communication within a congregation - P1. "... hoe om effektief sigbaar te wees in die wêreld en in ons gemeenskap..."

Kotler and Keller (2016:26) define marketing "*as the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large*" (Kotler & Keller, 2016:26). In this definition, Kotler and Keller value communication as part of the marketing plan.

4.2.2.1.10 Will your congregation be interested in a proposed guideline for a marketing strategy? If yes/no, indicate why?

All focus groups were interested in a proposed guideline for a marketing strategy for the NHKA.

4.3 A few prominent findings to conclude the results of the empirical research

- The first finding is that the NHKA does not have a marketing strategy but the church values communication. Communication should preferably make use of any digital communication platform as long as it is short messages.
- The principle of stewardship is essential to get all different age groups involved to take ownership of the implementation of the marketing plan.
- The marketing plan should be aimed at growth and it can not go without the necessary changes and mind shift among the people. Digital marketing and communication and the use of technology, especially in the post-Covid-19 era, have to be part of the marketing plan of a congregation and the church.
- The inside-out approach emphasises the internal strength of a church as a means to succeed with a marketing plan directed at the external environment.
- Two-thirds of the focus group in the empirical research indicated that they would use the same marketing tools for an effective and efficient marketing strategy.

4.4 Conclusion

The data gathered by means of the empirical fieldwork indicate that the church has not protected its market share since the changes that occurred from 1994 onwards. It seems that churches are stuck in the mindset they had in the era when they had state protection, as the results show that the NHKA does not have a marketing strategy. All of the participants of the focus groups were open to a proposed marketing strategy. The average age of the participants at the time of the interviews was 49.

The information received from the empirical process suggests tools for use for effective and efficient marketing of the congregation's operational ministries. These tools reveal an inside-out communication strategy.

CHAPTER 5: CONCLUDING INFERENCES AND RECOMMENDATIONS

5.1 Introduction

The NHKA and the other sister churches have to overcome the challenge of a gradual loss of members year by year, and they have to compete with other religious groups. This challenge correspond with Porter's five forces. One of the forces at play in the case of the NHKA is that the denomination did not consider the power or threat of new entrants (Walker & Mullins, 2014:99). Two questions emerge: (i) Why is the NHKA losing members each year? and (ii) What can the NHKA do to stop the decline or turn it into growth?

A marketing strategy can enable the church to make people more aware of the church's services and what those services are all about. The main aim of this study was to:

Develop a marketing strategy for ministries within the reformed churches

The research question that guided the research was:-

What marketing strategy can be developed to help the NHKA recover market share by effectively and efficiently marketing their ministries?

5.2 Structure of the study

This study examined a particular phenomenon using a deductive phenomenological method to understand people's experiences, behaviours, socialisation, cultural values and everything related to bodily action (Botma *et al.*, 2010:190). Empirical data were captured by means of focus groups interviews to capture people's experiences, values and behaviour.

A qualitative, non-probability purposive sampling method was selected as the most suitable for the aim of the research. Therefore, the findings of this research can not be generalised as they are relevant only to the specific context.

The development of a marketing strategy for the NHKA addresses the research problem and offers a solution that can be implemented.

5.3 Research objectives

Marketing research is a complex process. It becomes even more complex when a researcher does marketing research within a conservative religious environment. The research objectives below aimed to answer the research questions to support the primary objectives.

5.3.1 Objective 1 - *To gain insight into the current marketing strategy of the NHKA*

Question 5 and 6 of the interview guide probed the participants' views in this regard. In answer to Question 5 of the interview guide, the participants offered their views on the marketing strategy of the NHKA.

Participant 1 of Focus Group 1's first reaction was P1 "...ek dink nie daar bestaan so iets nie...".

Participant 2 of Focus Group 2 mentioned that members want guidance in this regard - P2. "...meer leiding kry...lidmate....verwag leiding". Participant 2 of Focus Group 3 in turn indicated the importance of a marketing plan P2. "... belangrik dat ons die buitewêreld laat weet wat ons as Hervormde Kerk doen.."

All the focus group participants agreed that the church does not have a marketing strategy. Participant 10 of Focus Group 1 suggested different strategic levels - P10. "... twee vlakke van bemarkingsplan... Een strategiese plan om die mense 'n kopskuif te maak...." Tweedens "...operasionele plan ...dag tot dag se bemarking."

The participants indicated that although they do not have a sound, worked-out marketing plan, they do engage in certain aspects of marketing. During the Covid-19 pandemic, the congregation from which this focus group was selected used digitalisation to improve their communication. Participant 1 of Focus Group1 - P1 "...element van meer die sosiale media wat absoluut die huidige en die toekoms is", and Participant 1 of Focus Group 2 said – P1 "...ons dit doen deur digital.."

These contributions by the participants of the focus groups gave a thorough indication of the current approach to marketing within the church. As such, Objective 1 of the study was met.

5.3.2 Objective 2 - *To conduct a literature study of related sciences to understand the current situation and the cultural differences between the different age groups present in the Nederduitsch Hervormde Kerk van Afrika*

The current body of literature offers the following insights related to Objective 2:

Emperor Constantine issued the Edict of Milan in 313 AC, granting Christians freedom of religion (Dreyer, 2016:2). Martin Luther, who is widely regarded as the catalyst of church reform and the father of Protestantism, nailed his 95 statements to the church doors in Wittenburg (Van Wyk, 2017:95-96).

After Luther, Calvin made a meaningful impact on how the church developed throughout the Reformation and how they functioned as a protestant church. Calvin established the presbyterial order, which is today the basis of the three sister churches (Dreyer, 2016:115). Calvin's viewed the church as an organic unity between the church, nation and government. This means that the church is not **of** the world but works with the powerful Word of God through his Holy Spirit **in** the world to make an impact in the community (Dreyer, 2016:116 & 117).

When Van Riebeeck, a protestant, arrived in the Cape and the Dutch East India Company commercialised a refreshment station, different cultures started to develop from the communities that had settled at the southern tip of Africa (Van der Merwe, 2014:115). These cultures developed into new nations with new languages, one of which is the Afrikaners (Oliver, 2019). From the moment the first religious minister (Johannes van Arckel) arrived in the Cape, the church had much influence and enjoyed the protection of the state, but it also had to adhere to the dictates of the government (Van der Merwe, 2014:116). Ordinance 7 of 1843 technically gave the church freedom within its own sphere, but it was never really realised (Coertzen, 2016:193).

With the acceptance of the interim constitution in 1993 and the final constitution in 1996, the sister churches lost their government protection. The Constitution of 1996 prioritises individual rights over group rights and makes Christianity equal to all other religions (Barnett, 1998:557).

In Matthew 28:19, believers receive the call to go to all the people and make them disciples *"...teaching them to observe everything I commanded..."* (Bible, 2018:61). This is an instruction to do missionary work. The term *"mission Dei"* refers to missionary work (Dreyer, 2020:253). From a Christian point of view, it is a call to go and tell people about God, from a world perspective, it refers to marketing.

The church not only has to compete with other religious groups but also has to keep up with developments in technology like social media and digital communication to accommodate the youth. Participant 1 of Focus Group 2 indicated in reaction to Question 10 of the interview guide - P1 *"...ons wil spesifiek fokus op jongmense...en op 'n digitale bediening..."*

The historical development, structure and basic premise of the three sister churches mean that they have no written marketing strategy to compete with the other religious groups in the same

market segment. The three sister churches have the Apostolic Creed in common, which supposes unity. This can give them bargaining power and an economy of scale.

The above information gathered from the literature meets Objective 2.

5.3.3 Objective 3 - *To determine the marketing tools that can be used to support the NHKA's objectives so that the church can effectively and efficiently market their operational ministries*

The qualitative phenomenological research design focused on people's experiences and the meaning they ascribe to their experiences by means of focus group interviews (Botma *et al.*, 2010:190).

The Covid-19 pandemic has forced the world to turn to digital technology. This was also the case for the church. The following participants from various focus groups indicated that digital media is one of the tools they have been using to communicate with their members.

- P1. "...Digitalisering werk juis ... as gevolg van die omstandighede waarin die wêreld op die oomblik is."
- P2 "...digitale strategie moet hê...omdat elke platform 'n teikenmark het ...en elke platform verskillende moontlikhede..."
- P2 "...sosiale media en digitale bemarking ...ons wil 'n baie sterk virtuele teenwoordigheid in die gemeenskap hê."
- P2. "... digitale media het geen grense nie.. dis nie beperk tot die 10 000 publikasies wat uitgegee word..."

In answer to Question 12 of the interview guide, the focus groups acknowledged gaps when it comes to ministering to the youth. The participants of Focus Group 2 said:-

- P1. "... ek dink nie ons vaar goed met dit..."
- P2. "... nie al die kinders se nommers nie... Op tipiese platforms waar kinders op is ... Twitter en Instagram is ons nie teenwoordig nie."
- P3. "...'n klomp dinge by die jongmense gehoor, maar ons sukkel om dit wat ons hoor geïmplementeer te kry..."

The majority of the focus groups indicated that they are prioritising digital marketing tools. In answer to Question 8, participants identified the following marketing tools:

- Word of mouth
- Digitalisation (Digital marketing and social media). P1 "leeskultuur het verander...hulle lees tipiese kort kragtige sosiale media posts...mense is moeg vir negatiwiteit..."
- Visibility and infographics - P1 "... dit hang af van die teiken mark."
- Media (radio or published) - P2. "...Media en radio ...negatiewe ding geraak."

The above information gathered from the interviews addresses Objective 3.

5.3.4 Objective 4 – *Propose a marketing plan to market the NHKA's operational ministries*

The recommended marketing strategy is a differentiation focus strategy. Such a strategy would mean that the NHKA would target a small number of target market segments to differentiate the services offered. This strategy would give the NHKA the opportunity to compete within a broader target group.

All the interviewed focus group participants agreed that there is currently no marketing strategy for the NHKA. A proposed conceptualised marketing plan was developed as presented in Appendix D.

Although the study's aim was not to offer a marketing plan for the sister churches, Appendix D proposes a relevant marketing plan, meeting Objective 4 of the study.

5.4 Final inferences

As indicated in Chapter 1, the sister churches are losing members each year, despite the fact that the white population of South Africa, which is the target market of the three sister churches, has grown by 2% from 2011 to 2020 (Stats SA, 2020). In contrast with the declining number of members in the three sister churches, churches that follow a prosperity theology keep growing.

The literature study in Chapter 2 follows the development of the church globally and shows how the Afrikaans churches enjoyed state protection until 1996. This meant that the churches did not necessarily have to do any marketing. After 1994, churches that promote a prosperity theology, such as the Christian Revival Church (CRC), became some of the fastest-growing communities.

The Apostles Creed is one of the things the three sister churches have in common, something they may perhaps use to their advantage.

Chapter 3 gives an outline of the research method, including the process of thematic analysis of the data retrieved from the focus group interviews. The chapter also addressed the trustworthiness of the study.

In Chapter 4, the researcher identified themes from the focus group interviews. These themes revealed an inside-out communication strategy.

The researcher views this study as relevant, valid and significant. The next section offers recommendations.

5.5 Recommendations

The following recommendations flow from the study:-

- Churches should be made more visible using a marketing strategy.
- A new logo/brand will give the church an opportunity to roll out a marketing strategy. The newly developed logo should be promoted by branding buildings, cars etc.
- The church's services in the community should be marketed in a more prominent, effective and efficient way. These services include social development in the community.
- The youth can be involved in the marketing of the congregation's operational ministries to make it fun during the week.
- The church should consider the provision of VR (virtual rooms) to broadcast worship services to old age homes, hospitals and other institutions like correctional facilities so that members and non-members can attend worship services virtually.
- The church should make better use of digital marketing to improve the inside-out communication strategy.
- The church should create an opportunity for discussion to interact (blog/social media) with the minister after the worship service.

5.6 Suggestions for future research

Future research on this topic can explore the following themes:

- How the three sister churches' marketing differs
- A comparative study to compare the three Afrikaans sister churches and the prosperity gospel churches' views on marketing.
- A marketing strategy for the organs of assistance shared by the three sister churches
- The development of a complete marketing plan.

5.7 Conclusion

The study has proven the importance of marketing in the three sister churches. This study found that technology offers further potential functionality, as seen during the Covid-19 pandemic, especially to involve youth.

The researcher believes that this study makes a unique contribution as it is essential for the church to gain back its market share, especially through digital marketing. In this way, they can reach the youth and involve people who do not belong to any church denomination or who have broken free from the church but acknowledge that they are Christians.

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APPENDIX A: A LETTER OF CONSENT OF THE NEDERDUTSCH REFORMED CHURCH



Posbus 2368,
Pretoria 0001;
Swaanstraat 129,
East Lynne,
Pretoria 0186;
www.nhka.org

8 Oktober 2020

VAN: Kommissie van die Algemene Kerkvergadering



Heil die leser,

MNR JJP HATTINGH: STUDENTENOMMER 31575846

Hiermee verleen ek toestemming dat mnr JJP Hattingh die naam van die Nederduitsch Hervormde Kerk van Afrika (NHKA) in sy skripsietitel mag gebruik, en dat hy 'n adreslys van NHKA-gemeentes mag gebruik om 'n vraelys in dié verband binne die NHKA te versprei.

Die veronderstelling is dat dié inligting binne 'n navorsingskonteks gebruik sal word en geen persoonlike inligting in stryd met wetgewing sal versamel of deel van die openbare domein sal maak nie.

Ons wens u seën en sterkte toe met u werksaamhede.

Beste wense,

Dr WC van Wyk
Sekretaris: Kommissie van die Algemene Kerkvergadering
Namens Skriba: Ds WJJ Kok

012 322 8885 x3101
wouter@nhk.co.za

APPENDIX B: KERKSPIEËL ETIESE MAGTINGING

10/8/2020

Gmail - Gebruik van Kerkpleël data

Dankie vir die epos. Aangeheg die etiese klaring wat ek vir die NCLS en gemeente opanne vir 2018 het. Jy moet net amptelik ook van die NHK toestemming kry om die data te gebruik.

Ook aangeheg 'n artikel wat ek oor die demografie van die drie Afrikaanse kerke geskryf het.

Sterkte en ek hoor goue weer van jou.

Groete,

Kobus



UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIBESITHI YA
FREISTATA

Kobus Schoeman

Professor: Practical and Missionary Theology
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f t i

*Inspiring excellence.
Transforming lives.*

[Quoted text hidden]

University of the Free State: This message and its contents are subject to a disclaimer.
Please refer to <http://www.ufs.ac.za/disclaimer> for full details.

2 attachments

- NCLS SA Kerkpleël ethical approval 2018.pdf**
151K
- Agter die syfers Schoeman WJ HTS 2014.pdf**
685K

<https://mail.google.com/mail/u/0?ik=80760de718&view=pt&search=all&permthid=thread-a%3A151503967743786847&siml=msg-a%3A3503215644117443433&siml=msg-f%3A1083856618452000...> 2/2



Johan Hattingh <wysmydieloekoms@gmail.com>

Gebruik van Kerkspieël data

2 messages

Johan Hattingh <wysmydieloekoms@gmail.com>
To: schoemanw@ufs.ac.za

12 April 2020 at 20:51

Prof Schoeman goeie more

Ons telefoniese gesprek van 4 April 2020 het betrekking.

Ek is tans besig met my MBA kursus aan die Noordwes Universiteit. Soos verduidelik is ek tans besig met my voorbereiding tot my "mini dissertation" en my tema handel tot op datum is Marketing within the Reformed Churches ministries.

Die probleem stelling van die mini-dissertation is dat die 3 susters kerke verloor jaarliks lidmate waarteen oor die sogenaamde "Popup" kerke n groei toon. Die vraag is of die sigbaarheid van die bedieninge wat die Kerk doen nie onsigbaar is nie? Sal n bemarking strategie n invloed hê op die onsigbare en sal dit die kerk weer in n groeifaset bring.

Met die inligting wat deur die kerkspieël projek gein is verneem ek graag of u my toestemming kan verleen vir toegang, gebruik en analisering van die inligting. U het ook genoem dat u oor n etiese kode beskik en verneem of u dit ook aan my kan voorsien as bewys wanneer ek die tema aan die etiese kommittee moet voorleë.

Baie dankie vir ons telefoniese gesprek vanoggend ek het groot waardering daarvoor.

Ek hoor graag van u

Vriendelike groete

Johan Hattingh
0722440490
johan@nhk.co.za
jchattingh@gmail.com

Kobus Schoeman <SchoemanW@ufs.ac.za>
To: Johan Hattingh <wysmydieloekoms@gmail.com>

14 April 2020 at 15:57

Johan



04-Sep-2018

Dear **Prof Willem Schoeman**

Ethics Clearance: **Kerkspeël 2018 – gemeente en erediens opname**

Principal Investigator: **Prof Willem Schoeman**

Department: **Practical and Missional Theology Department (Bloemfontein Campus)**

APPLICATION APPROVED

With reference to your application for ethical clearance with the Faculty of Theology, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence is: **UFS-HSD2018/1075**

This ethical clearance number is valid for research conducted for two years from issuance. Should you require more time to complete this research, please apply for an extension.

We request that any changes that may take place during the course of your research project be submitted to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours faithfully

Dr. Juanita Meyer
Chairperson: Ethics Committee

Office of the Dean, Faculty of Theology and Religion
Kantoor van die Dekaan, Fakulteit Teologie en Religie
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APPENDIX C: INTERVIEWED GUIDE TO OPEN-ENDED QUESTION



Dear Participant

This **Informed Consent Statement** serves to confirm that Mr Johan Hattingh, under the supervisor of Prof. Hein Prinsloo, is officially approved to do a research project at the North-West University on “**Developing a marketing strategy for ministries within the Reformed Churches.**”

1. The sole purpose of this study is to obtain information from congregation managerial members like yourself to determine the nature of your experience related to the research topic.
2. Participation is entirely voluntary, and you may withdraw at any time. You may also decide not to answer specific questions.
3. The procedure to be followed is a qualitative research design, which entails an interviewed guide. Basic demographical background information will be asked, e.g., your age, gender, level of education, function, and related experience to the topic.
4. Confidentiality of the data is guaranteed, and only the combined results will be used for research and publication purposes.
5. The data gathered from the interviewed guide will only be used for research purposes.
6. Also, note that this study does not have a correct or incorrect answer to any questions. This means that in comparing profiles of participants, there is not an accurate or inaccurate behavioural profile.

Thank you for your time. If you have any questions or queries, please contact me on 0722440490 or my supervisor, Prof Hein Prinsloo, at 082 904 0977.

A handwritten signature in black ink, appearing to read 'J Hattingh', is written over a horizontal line.

J Hattingh
Please indicate your consent

After reading the above information, I give my consent that the data can be used as stated above.	<u>YES</u>	NO
I hereby give my consent that my demographic data may be used to develop a profile in terms of the variables of the study	<u>YES</u>	NO

1. Age

	Chair	Finance	Deacon	Elderly	Youth		
a. 18-24							
b. 25-34							
c. 35-44							
d. 45-54							
e. 55-64							
f. Above 64							

2. Highest qualification

	Chair	Finance	Deacon	Elderly	Youth		
a. Grade 11-12							
b. No tertiary education							
c. B-grade or equivalent							
d. Postgraduate							

3. How long have you been a member of the Church?

Chair	
Finance	
Deacon	
Elderly	
Youth	

4. Regarding your membership as a member of the Church, please indicate your role, e.g., Deacon:

Chair	
Finance	
Deacon	
Elderly	
Youth	

5. What is your view/s about a marketing strategy in the Netherdutch Reformed Church?

Chair	
Finance	
Deacon	
Elderly	
Youth	

6. What is your view/s about the current marketing situation in your congregation?

Chair	
Finance	
Deacon	
Elderly	
Youth	

7. What will you include in a marketing strategy?

Chair	
Finance	
Deacon	
Elderly	
Youth	

8. Which marketing tool/s do you think will provide an effective and efficient marketing congregation ministry?

	Chair	Finance	Deacon	Elderly	Youth		
a. Visibility							
b. Media publishing							
c. Radio broadcasting							
d. Infographics							
e. Social Media							
f. Digital Marketing							

9. What is the reason/s for your selection of the above question?

Chair	
Finance	
Deacon	
Elderly	
Youth	

10. Do you think that digitisation will have an impact on the marketing of the congregation? Please elaborate.

Chair	
Finance	
Deacon	
Elderly	
Youth	

11. Do you have any suggestions to improve a marketing strategy in your congregation or the Netherdutch Reformed Church?

Chair	
Finance	
Deacon	
Elderly	
Youth	

12. Are all the different age groups in the congregation involved in the marketing of the congregation?

Chair	
Finance	
Deacon	
Elderly	
Youth	

13. Will you be interested in a proposed guideline for a marketing strategy for your congregation? If yes/no, indicate why?

Chair	
Finance	
Deacon	
Elderly	
Youth	

14. Will your congregation be interested in a proposed guideline for a marketing strategy? If yes/no, indicate why?

Chair	
Finance	
Deacon	
Elderly	
Youth	

I want to thank you for your participation in the interview.

APPENDIX D: PROPOSED CONCEPTUALISED MARKETING PLAN

PROPOSE MARKETING PLAN

1.1 Introduction and purpose.

The main theme from the thematical analysis was that the focus group participants have indicated that the NHKA and the congregations do not have a marketing strategy.

The challenges of the NHKA and the other sister's churches are the loss of members each year and having to compete with other religious groups.

The last secondary question of the research is

- What marketing strategy guidelines can guide the NHKA towards effective and efficient marketing of their operational ministries?

A proposed marketing plan was developed within this chapter to help the church and her congregations market their operational ministries effectively and efficiently.

In Matthew 28:19, we received the mission to go to all the people and make them disciples "...teaching them to observe everything I commanded..."(Bible, 2018:61). That is an instruction to do missionary work. The term "*mission Dei*" is used for missionary work (Dreyer, 2020:253). According to my understanding as a Christian, it is an order to go and tell people about God. From a world perspective, that is marketing.

The challenges of the church were not only to compete with other religious groups but has to keep up with the use of new technology like social media and digital communication to accommodate the youth.

1.2 Marketing strategy guidelines for the operational ministries of the NHKA

The recommended strategy is a **Differentiation focus strategy**. With this strategy, the NHKA targets a small number of target market segments to differentiate the service offered. There is an opportunity to compete within a broader target group with this strategy.

1.3 Propose a marketing plan to market congregation operational ministries.

All the interviewed focus groups participants agreed that there was no marketing strategy for the NHKA.

The acronym **CHANGE** is at the heart of the success of the proposed marketing plan. The acronym **CHANGE** means :

- **C**= Be **Committed** to the plan.
- **H** = The will to adjust **Habits**.
- **A** = **Action** has to be taken to change those historical habits.
- **N** = **Never give up** on the actions that were taken.
- **G** = Never give up on the **Goals** that were set.
- **E** = A continuous **Evaluation** of the plan, goal and activities.

1.4 The proposed marketing plan.

The operational of ministries refer to the "business" and "administration" part of a congregation. Congregations have not only to comply with laws and regulations of the country but has a specific role not only in the congregation but also in the community.

The church's primary intention is not to sell any products but to deliver a service. To provide these services, it is important to look at the vision, mission and objectives of the NHKA.

The vision of the NHKA is (Nederduitsch Hervormde Kerk van Afrika, 2021):

We dream that all people will believe in Jesus Christ as hope for the world.

The NHKA footprint is in Southern Africa, from Cape Town in the south, throughout South Africa up into Botswana, Namibia, Zimbabwe and up to Nkana in Zambia and one congregation in New Zealand.

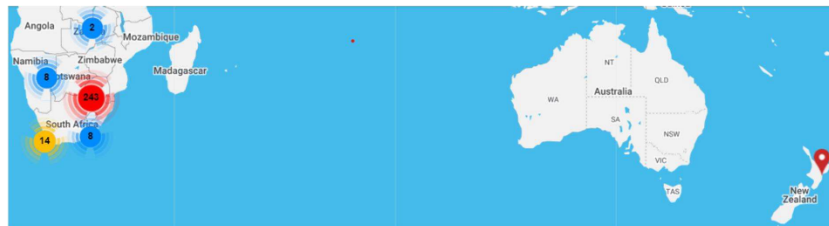


Figure 1-1 Footprint of congregations (NHKA, 2021)Business mission

The NHKA legal entity is an association of persons who deliver a service to their members and the community. These services of the church have consolidated within the mission statement of the NHKA.

The mission statement is:

- to **celebrate** the good news of the gospel of Jesus Christ;
- to practice the **community** of the believers;
- to provide **service**; and
- to **testify** to all people about the hope that lives in us.

The mission statement of the NHKA is structured on the four pillars, as indicated in figure 1-2.

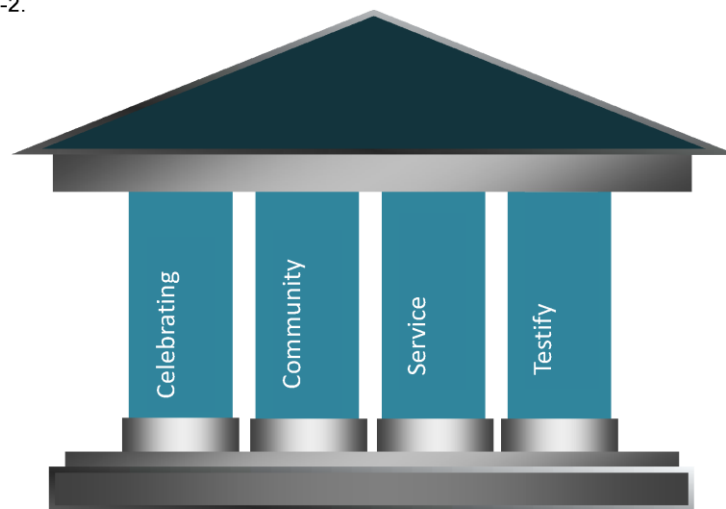


Figure 1-2 Mission's four pillars

The NHKA did not write down its objectives up to date.

With the development of these objectives, the principle of the acronym SMART was used (Bjerke & Renger, 2017).

The SMART principle indicate

S = **S**pecific: Is the goal specific to determine progress and achievements?

M = **M**asurable: In which way are the objectives measured?

A = Attainable: Are the objectives flexible to be attainable?

R = Realistic: Are the goals realistic and achievable?

T = Timely: Are these objectives time-bound?

With the vision and mission in mind, the following **objectives** are:

- Through reaching out,
- It is vital to retain and increase members and non-members.
- Expand service through involvement with communities and mercy.
- Increase stewardship through training leaders within the congregation.
- Consistent utilisation of opportunities

1.4.1 Situation analysis

With the development of an effective marketing plan, it is essential to analyse the current situation. This analysis systematically examines the internal and external environment to identify critical marketing strategic issues, trouble areas, and prospects (Fahy & Jobber, 2019:366).

Within the internal analysis, the SWOT analysis evaluates the strategic position of the NHKA.

The acronym PESTEL will be used to analyse the external environment situation. These macro-environment factors are outside the church's control but have a significant impact (Fahy & Jobber, 2019:367-369).

1.4.2 Internal analysis

The internal analysis evaluates the activities and performances of the situation how the church and congregations operate and do "business". Although a congregation is not a business, there are interfaces to how they are doing business. In table 1-1, the internal analysis was done in the SWOT analysis.

Table 1-1 SWOT Analysis

	Strength	Weakness
--	-----------------	-----------------

Internal	• The church members have bought into the newly developed logo. • Older people are more loyal and have a long-term commitment to the church. • Due to its long and rich history, the NHKA has built a reputation of high integrity. • The quality in the training of ministers at the University of Pretoria and purposeful Church training inhouse.	• Raising awareness of the new logo is not gaining momentum. • A congregation/s find it challenging to be financially sustainable without fundraising functions. • Congregations advertising board/s and direction indicators are not fiscal visible. • The niche market segment is restricted to white Afrikaans speaking persons. • The same volunteers (super seven as we refer to) did all the work and attended all meetings and functions. • The lack of expertise, especially in the rural areas, force the willing person to take responsibility. • Members are stuck in old traditional ways.
	Opportunities	Threats
External	• Renting a hall or premises, for example, to a kindergarten, the church is in direct competition with other kindergartens. • Distribution decisions – To work in an area with heavy pedestrian traffic. • Basically, in every town in South Africa, there is a congregation. • With Covid-19, congregations and ministers are forced to use	• In a period when companies experience financial crises, those companies will reduce donations and financial support • There is an increase in the number of Churches and home Churches that compete in the same niche market. • In a state of survival or growth, the church competes with the public sector. One example is butchery. The Church existence and

	new and old technology to reach members and non-members with the Word of God.	purpose are detours within the competition with the private sector. • Distribution decisions – The geographic change and movement impact the shift in areas and evolve the niche market traffic. • The decline of members in the congregation put the principle of economies of scale at risk. • The ageing of the members in a rural congregation become a threat due to the lack of Yong members. • The threat of high data cost restricts ministers and congregations in the use of technology.
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1.4.3 External Analysis

A situational analysis requires the current status to determine the best marketing strategy. To research the external environment and the changes to the macro-environment, PESTEL will be used to determine those changes. The external environment will influence the current and future strategic decisions and actions (Ungerer *et al.*, 2016:47). Therefore, a PESTEL analysis is recommended to be done frequently (2 times per year) to identify the macro-environment's current situation and adjust the marketing strategy accordingly.

The elements of the macro-environment are known as PESTEL factors and include (Drotskie *et al.*, 2018):

- Political, governmental, and legal forces;
- Economic forces;
- Social, cultural, and demographic forces;
- Technological forces;
- Ecological or physical (natural) forces; and

- Legal or Law.

These factors have a direct impact on the church but also on the members they serve.

1.4.3.1 Political environment analysis

After the 1994 election, political factors impact the funding of charitable activities. Before 1994 the state financially supports old age homes, foster care homes and social services with subsidising. With the implementation of Black Empowerment Equity after 1994, the subsidies were abbreviated, and in a specific organisation, it stopped totally. Those political decisions transfer the affordability of those subsidies directly to the church and its members.

During the Covid-19 Lockdowns (Level 1-5), the politician has decided if any religious activities could occur and how many people or members may attend those services.

Other political factors that will influence the church are the discussion about land grabs. In the past, members left farms and land as a testamentary legacy to the church. However, this vacant land could become a risk as politicians have the final say inland distribution.

1.4.3.2 Economic forces

Economic forces have a direct impact on the church and its members. The economic pressures of the inflation rate, currency exchange rate and interest rates could affect the operational part of the church. Congregations with investments, bonds or short term loans are directly dependent on the rates offered by the commercial banks.

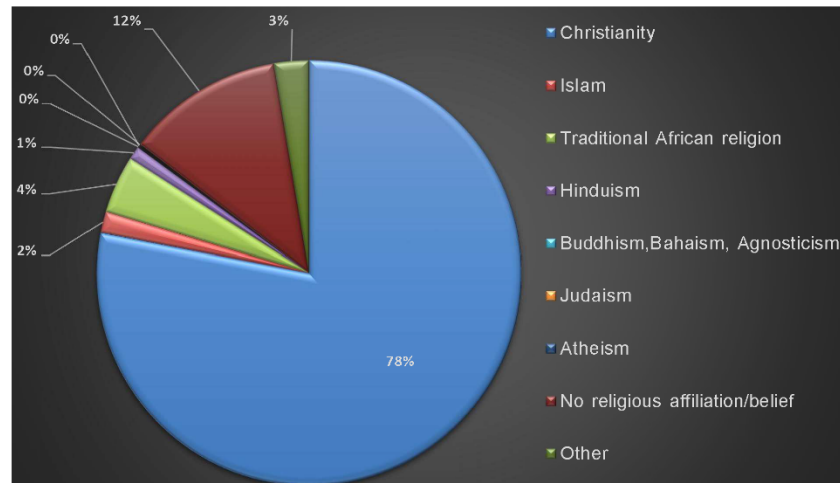
The local government or municipality's discussion on the increase in municipality rates and taxes above the inflation rate impact the sustainability of a congregation.

1.4.3.3 Social-cultural environment analysis

Some of these social issues impact the church within the social-cultural environment, especially after 1994.

1.4.3.3.1 The morality of society

The morality of a society is the distinction between right and wrong. Within South Africa, each ethnic and religious group has their moral value systems. The diversification of the different religious groups is summarised in graph 1-1.



Graph 1-1 Different religious groups (STATS SA, 2019)

The values of morality are not governed or dictated by laws but are fundamental to everyone. It does not matter about a cultural group or religion but the immorality of people (Scquire, 2010). People's behaviour and immorality change, leading to ethical behaviour that defines moral rights and wrongs. Ethics is more than a cultural value and belief; but reflect what people do. These values include honesty, integrity, respect and honour (Scquire, 2010).

1.4.3.3.2 Health system

Health is a status of wellbeing. If a health system comes under pressure, for example, the pandemic of Covid-19 in 2020 and 2021 influenced the church and the operations of the ministries. The health restriction of Covid-19 was not only negative. It also opened certain window opportunities, but the regulation forced the church to rethink the way of preaching and doing "business".

Due to the pandemic, the respect for other people's health, and the limitation of people attending gatherings at a church, the need for coexistence arose. The restriction of the health system impacts the church's work and the church's role in the community.

1.4.3.3.3 Education

The establishing of training within a society is to develop literature people. Education improves not people's lives but also reaches human knowledge. The risk is when people do not have access to education which may affect the following:

- Economic prosperity;
- Develop and training of future leaders and entrepreneurs; and
- Great hope.

1.4.3.3.4 Women and Child abuse

The impact of women and child abuse in society may cause long-term mental health and education problems. The abuse of women and children harms education, especially children and the health system. The short and long-term effects of violence include (The Office on Women's Health, 2019):

- Unwanted pregnancy;
- HIV/AIDS;
- Insomnia;
- Heart problems;
- Asthma; and
- Anxiety.

The impact of Women and Child abuse may have a ripple effect on society. These abuses will affect financial and educational sustainability in households. The impact on women who cannot work is the risk of loss of income. The principle of no work, no pay is applicable. The same argument applies to children who fall behind in education.

1.4.3.4 Technological, environmental analysis

The external change of technology is to keep up with the fast pace of change in this sector. The restriction of Covid-19 has forced the church to use old and new technologies.

Most of the time, the church is a follower of innovative technologies and starts using them in their maturity phase.

The unpredictability of the electricity supply is essential not only in South Africa but also in Africa. Therefore, it is necessary to consider a more green and sustainable solar energy option. That will allow the church to be more effective and efficient within its core business, namely the Word proclamation.

The sustainability in using technologies and the adaptability to new technologies is not always financially affordable. The other challenge of technologies is the know-how and the lack of skills to work with them.

1.4.3.5 Ecological, environmental analysis

The first question to ask is how ecological and environmental issues impact the church. The answers come directly from the Bible. In different places, but as early as in Genesis 9 comes the assignment that humanity may not destroy the biological diversity of God's creation.

Therefore the impact of natural disasters will have an ecological and environmental effect on humans and how they manage them. One of the unnatural disasters is the effect of climate change and pollution of water and air (Skirbekk *et al.*, 2020). These challenges highlight the risk to food security and the availability of clean water.

The external impact of climate change and natural disasters like floods and Tsunamis influence the ecological environment, which man cannot control.

1.4.3.6 Legal environment

The church is in the world, and for that reason, is it not above the law. The church is required to obey the laws of the country. The churches have to adapt and execute all provincial and national laws and regulations.

The church does not influence the writing and changes in the laws and regulations. In 2020 and 2021, the laws in table 1-2 become more prominent and had a significant influence on the life of the church

Table 1-2: Prominent acts that influence religion

The Disaster Management act 57 of 2002 (Government Gazette, 2020).	Since 27 March 2020, the outbreak of Covid-19 in South Africa, Church gatherings have been prohibited or restricted to a certain number of people attending holy ceremonies. Under this restriction, technological innovations were used to keep in contact with their members, but on the other side, the congregation's sustainability financially and non-financially is under pressure.
The Protection of Personal Information Act 4, 2013 (RSA Government Gazette, 2013).	This act became law on 1 June 2021. The restriction of section 69 of the POPI act disallows the use of the collected personal information of their members for direct marketing without their consent (Zenda <i>et al.</i>, 2020). The depth and broad interpretation of this legislation impacts and restricts the operations and communication to their members, especially when congregations and Synod offices have to comply with the disaster management act.
King IV (Institute of Directors, 2016)	The principles of King IV deals with the transparency of good governance. Although King IV is not a law, the NHKA adopted the code at their General Church Assembly in 2019.

1.4.4 Porters Five Forces and competitive advantage

The five forces of Michael Porter determine the competitiveness of the NHKA. These five forces are (i) competition from rival sellers, (ii) competition from potential new entrants to the industry, (iii) competition from producers of substitute products, (iv) suppliers bargaining power and (v) customers or buyers' bargaining power (Thompson *et al.*, 2013:67).

These macro-environment factors will have an impact on the five forces of Porter that shape the strategy and competitive landscape within the NHKA and other religious groups.



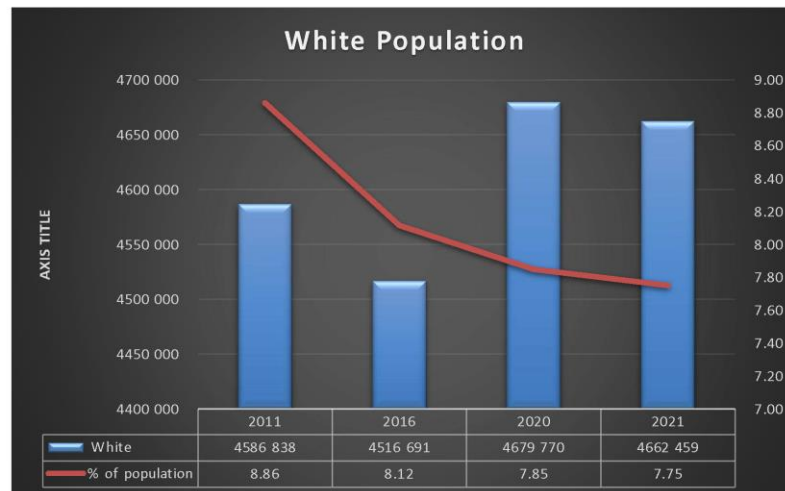
Figure 1-3 Porter's five forces analysis (Walker & Mullins, 2014:99)

These five forces determine the strength, competition, and competitiveness of the NHKA and other sisters Churches. The following four steps can be used within each force to create a view of the competition.

- Identify the different parties involved and what is the specific factors and pressure the competition has.
- Determine how intense the pressure of each force is. (strong, moderate to normal or weak).
- What are the opportunities of each force? For example, exploit the weakness or determine the possibility of a closer working relationship with competitors.
- Determine the strength of competitors to encourage sustainability. (Thompson *et al.*, 2013:69).

1.4.4.1 Competition between competitors

The niche market in which the NHKA compete is ± 4.6 million people. In graph 5 2, notably, the white population has grown over the last ten years from 4,586,838 in 2011 to 4,662,459 in 2021 (Stats SA, 2021).



Graph 1-2 White Population 2011-2021 (Stats SA, 2021)

In contrast with the niche market growth in the white population (Graph 1-2), the NHKA members reduction is visible in graphs 1-3. Van Staden argues why the NHKA members are declining. The reasons given are natural causes of death and a low birth rate (Van Staden, 2009). The gap between the two lines in graphs 1-3 is the church's youth and supports Van Staden's argument.

Within the NHKA, a professing member is considered when a person confesses his faith. The youngest age a person can become a professing member within the Reformed sister's church is around about 17 years and older. At the same time, a Reformed sister's Church member is regarded as any person, from babies to the elderly.



Graph 1-3 NHKA members (Van Staden, 2009)

Before 1994 the Reformed sister's Church in South Africa was Governmental marketed and enjoyed protection. One example was that only the three Reformed Sister Churches Worship services were nationally broadcast Sunday morning and evening (Buitendag, 2021:33-34; Scharnick-Udemans, 2016).

Within the world of business, sellers make the marketplace a competitive battlefield. With the adoption of the new constitution in 1994, the sister churches lost the competitive advantage where equal opportunities were given to all religions and denominations (Scharnick-Udemans, 2016:35-38). In contrast with the three Afrikaans sisters Churches, the Christian Revival Church (CRC), founded in 1994, grew from 183 to more than 70,000 members in 2020 (Boshoff & Boshoff, 2020). In the northern suburbs of Pretoria sixty-six, home Churches and other Christian denominations rose between 2010 and 2018 (Scoltz, 2018).

1.4.4.2 Competition from potential new entrances to the industry

The battlefield for new entries was made available after 1994 with the acceptance of the new constitution in 1996. A new paradigm of freedom of religion and speech was born (Scharnick-Udemans, 2016:40). To prevent the intercept of new entrances, the development of an excellent brand. People familiar with the brand's image would like to stay with the brand items if they have a good brand name. The NHKA developed 2018 a new modern brand. The new brand image was to break away from the historical brand (Uppe Marketing, 2018).

Because a Church does not have a product to offer, the need must be fulfilled and created (Buitendag, 2003:355). Therefore it is crucial to link tangible symbols of quality and integrity to those created images (Buitendag, 2003:356).

1.4.4.3 Competition from the threat of alternative products

Since March 2020, with the announcement of level 5 within the Disaster Management act 57 of 2002, the church and congregations have to adapt to the use of technology (Government Gazette, 2020). The challenge was to reach the member and other non-members of a congregation or community within the regulation of Covid-19 and the disaster management act.

In 2010 John Saddington published in the *Churchmag*, "6 Ways Technology Has Impacted Religion" (Saddington, 2010). Online service and social media were used to reach members and non-members and manage people's behaviour with Smart Artificial Intelligence. Information like page views and likes on social media etc. is examples of the use of technology.

One of the old technology used in a new way was a radio transmitter that could broadcast within a specific range. The benefit was that people could traditionally come to the church without leaving their cars and immediate environment. In this regard, all the regulation of Covid-19 has been complied with.

1.4.4.4 The bargaining powers of the suppliers

The principal of the buyer's bargaining powers is the ability to influence. With the bargaining powers of the suppliers, it tends to mirror the strengths of buyers. One of the bargaining power the NHKA has is the herd shepherd model. Establishing a synodal

service centre has a power base of economies of scale to bargain with suppliers. One example of the supplier's bargaining power was theological training negotiations. With the historical commitment the NHKA has had with the University of Pretoria last 104 years, the NHKA could bargain the number of lecturers and office space regardless of the student numbers the NHKA has on the faculty.

1.4.4.5 Buyer bargaining power

The bargaining power of the buyer is locked up in the skill to influence others. The challenge is to change the marketplace behaviour of others (buyers). The church's service threatens a backward integration or creating alternatives for the value a congregation offers (Cafferky, 2005:20).

One aspect of the bargaining power is to encourage individuals up to the point when it becomes a habit to attend the Sunday service and other services a congregation offers (Cafferky, 2005:20).

The following social-cultural factors influence religion:

- Class
- Ethnicity
- Language

These social-cultural factors are the church's bargaining power, especially under the condition of dissatisfaction (Cafferky, 2005:22).

1.4.5 Marketing strategy

The two key decisions questions in the set-up of a marketing strategy are:

- Which market to target?
- How do we position ourselves in that market?

1.4.5.1 Target market strategy

The target market or niche mark of the NHKA is the white Afrikaans speaking people. The reason for this market is because it's a historical past. However, the Reformed sister Churches' congregations were established in a geographical area that has changed over the last 25 years. During this period, the NHKA changed its Constitution (Kerkorde),

which increased the niche market to the Afrikaans speaking and understanding people. The change allows anyone to become a member who accepts the culture in which the church spreads God's Word.

1.4.6 Positioning

The NHKA positioned itself with congregations all over South Africa. Furthermore, the NHKA has placed itself at the universities of Bloemfontein, Pretoria, Potchefstroom and Stellenbosch. Within these centres, the NHKA has established congregations with the culture and views of Afrikaans speaking students.

As already mentioned, the NHKA has five full time employed lecturers at the University of Pretoria. This means that the church can also train students of other churches within the NHKA environment.

It is noticeable that other churches that promote Prosperity theology are strategically visible on known and primary routes.

1.4.7 Marketing Mix

The marketing mix refers to the 4 P's (product, place, promotion and price). An additional 3 P's (People Process and Physical evidence) are added to the mix within a service environment (Lamb *et al.*, 2019:539-540 & 556-557). The challenge is to blend all 7P's into a whole to ensure an effective and efficient result. The strength of the marketing mix within the marketing strategy depends on the intelligent changes and acceptance of the change. The fine-tune within the marketing mix elements can ensure competitive success (Lamb *et al.*, 2019:539).

1.4.7.1 Product

The challenge for most Churches is to increase Church membership and church attendance. The question of non-Church goers is, "Why should I attend Church?" Unless there is a specific reason (Bagwell, 2007).

Most people are looking for a tangible product, but what product can a church offer? These days it is not only tangible products but also services and brands is defined as a product.

The product that the NHKA offer is summarised in their mission, namely

- The **celebration of** the good news of the gospel of Jesus Christ;
- to practice the **community** of the believers;
- to provide **service in all forms that the Church offer**; and
- to **testify** to all people about the hope that lives in us.

The other visible product the NHKA provides is developing and accepting a new brand in 2018, as indicated in figures 1-5.

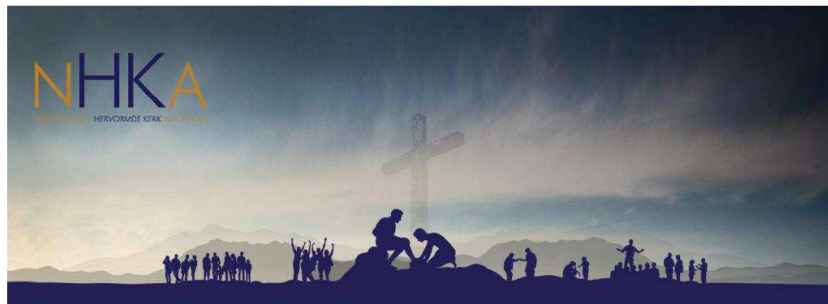


Figure 1-4: New Brand of the NHKA (Nederduitsch Hervormde Kerk van Afrika, 2017)

With the acceptance of the new brand, the NHKA transformed. New innovative ways are used to meet the needs of the core business (product) and expectations.

The challenge with the new brand is to ensure trust, loyalty, friendliness, and a place where I belong. This boiled down to an emotional bond between the member and non-member and the (product) of the church's core business.

The other sister's churches experience the same trend in the way they lose members. With the decrease in members and youth members, it can be acknowledged that the Reformed sisters church is in a decline stage of the product life cycle. With the acceptance of the new brand in 2017, the church breathes new life into the life cycle of the NHKA. The time between decline and growth is known as a time of chaos. Adjustments had to be made at this time, as indicated in Figures 1-6.

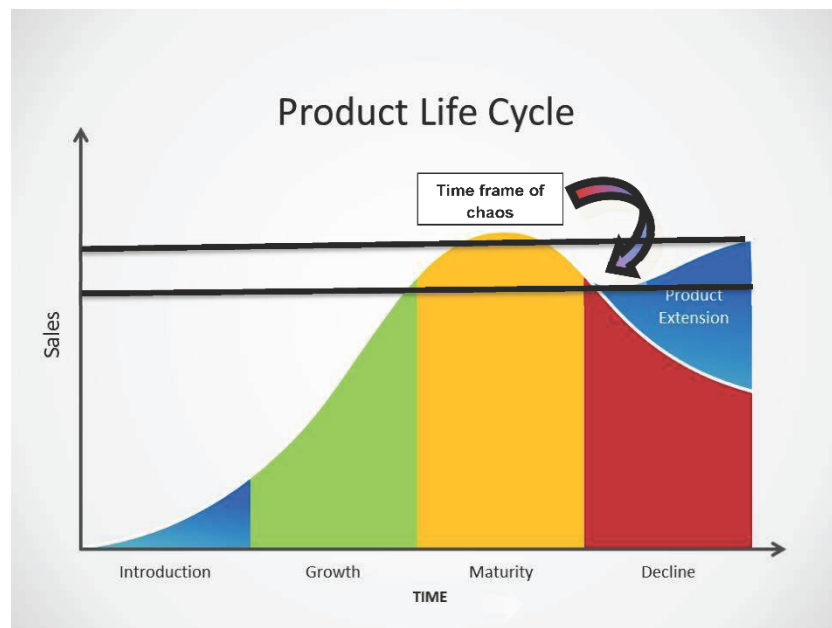


Figure 1-5: Product Life Cycle (Lamb et al., 2019:343)

1.4.7.2 Place/distribution

Having a *domicile citandi et executandi* address is essential for legal engagements. This address is where members and Non-members can say it is their place of worship and belonging in a community of believers.

Social media is a place to start your Church marketing within the digital world. The most familiar social media platforms are:

- Facebook.
- Twitter.
- Instagram.
- LinkedIn.
- YouTube.

These platforms are places to distribute information about a congregation's doings. In addition, social media is a place to attract strangers to an assembly and make them guests.

Another place of attraction is the building attractive and interactive website. The information shared on the website will determine if a stranger will fit into the culture of a congregation (Naylor, 2021). When a stranger uses google, it is vital to register the website account on *Google My Business* to indicate the nearest church and the congregation's information (Naylor, 2021).

1.4.7.3 Marketing communication(Promotion)

Effective communication is a crucial performance indicator when it comes to marketing. Without communication, the whole marketing plan will collapse. Within the **promotion** or **communication** of the services of the NHKA, the marketing plan will have a look into the detail of the following aspect to engage with the target market (Lamb *et al.*, 2019:400):

1.4.7.3.1 Advertising

What is the effect of advertising? In 2013 the total amount spent on advertising was =R 45 billion (Lamb *et al.*, 2019:401). In 2019, advertising increased and was dominated by television and video advertising. Advertising on the internet is growing at such a pace it is expected to take over television within the next three years (Shand, 2020).

It is expected in 2020 that, 15% of global advertisements will be on social media (Shand, 2020).

Advertising is part of everybody's life and influences people's way of think and spending. Research has proven that advertising will not change people's values system but may influence people positively towards the service a Church offers (Lamb *et al.*, 2019:404). One of the more attractive ads which received more attention is humorous ads. Another aspect of advertising is the advertising of a brand. The new brand of the NHKA may influence the attitude of people positive. Therefore it has to be part of the market plan.

The concept of institutional advertising or advocacy advertising is done from the synod offices to do corporate advertising (Lamb *et al.*, 2019:405). The NHKA is marketed as a unit to gain favourable/positivity towards the broader church through corporate advertising.

With advocacy advertising, the church will communicate its views on controversial issues on social media platforms to communicate that information. Participant 1 of focus group

3 has indicated that question 7 confirmed that the church has to express herself on more current affairs to portray the face of the church more often and clearly.

1.4.7.3.2 Public relations

Bill Gates said, "If I was down to my last dollar, I would spend it on public relations." (Knikker, 2021). With public relations, it is crucial to communicate timely and current relevant and exciting information to Church members and strangers or non-Churchgoers.

Through public relations, it is not only about maintaining a positive image, but it also serves as an opportunity to train the public in the church's vision and objectives. The testimony of a public personality connects and attracts the youth to a church congregation.

1.4.7.3.3 Personal selling

The person who does the advocacy advertising must know the church to address and communicate burning issues timely. The effectiveness and efficiency of the communication have to be timely bounded. The person who "sells" new complex information to the public on the internet and social media must be informed to do **positive** marketing.

The personnel responsible for distributing and publishing information must also manage their most significant target market or get information about their target market to establish growth potential. Therefore this team needs to build and maintain a strong relationship with members and strangers to gain market loss.

The challenge is to recruit and retain new members. The answers (feedback/follow up) to those communications and burning issues is vital to cultivate those in the target market and those who have commented or suggestions. The strategy informs people about the Church views according to its vision, mission and objectives.

1.4.7.3.4 Service promotion

The church's promotion of service is information or service that has eternal value. It does not necessarily include those charity services of a congregation but also promotes those services that help develop personal strength and psychological growth. These promotions stretch over genders, personalities, age, profession etc. The venue of these promotions is not bounded to a specific denomination or congregation, with the

opportunities of electronic communication, webinars, online short courses and daily Bible messages.

The information received from SEMRUSH (the analysis of a website's traffic) has indicated only 3200 followers on the website of nhka.org (SEMRUSH, 2021).

The promotion of service is to increase followers on the Church website. To increase the traffic on the website, the following suggestions are:-

- Expansion of keywords on the webpage to attract a larger audience.
- To link up with the webpage of a Gospel radio station to promote the service and the Good News, the NHKA proclamation.
- Promote the Church on Schools & Universities websites with the slogan, "Religion is fun." This promotion aims to target the youth.
- Create a platform to promote Gospel music and musicians. One example is to publish the top 10 Gospel music of a week.
- The journey of public personality.

1.4.7.4 Price

Unfortunately, no price can be linked to the services of a church. However, a Church's financial liquidity and sustainability directly link to the tithes that people gave as offerings. The concept of the tithes or offerings is written in the Old Testament of the Bible and, more specifically, in the books Leviticus 27:30; Numbers 18:26; Deuteronomy 14:24; 2 and Chronicles 31: 5 (Campbell, 2010).

Because the church is in this world, it must comply with the world's economic and financial challenges and activities. The financing of a congregation ministry is basically from offerings from their members—the concept of economy of scale makes it financially sustainable.

1.4.7.5 People, Process and Physical Evidence

Within a service environment, the marketing mix elements are expanded with the additional 3 P's, namely People, Process and Physical Evidence. These additional 3 P's are discussed in detail within Product, Place and Promotion.

1.4.8 Implementation

The strategy that is recommended is a **Differentiation focus strategy**. With this strategy, the NHKA targets a small number of target market segments to differentiate the service offered (Fahy & Jobber, 2019:374). There is an opportunity to compete within a broader target group with this strategy.

1.4.9 Plan objectives

One of the key performance areas of the success of the implementation plan is to ensure the identified objectives are accomplished.

The following objectives are identified:

- Forecast future ambiguities and minimise them.
- Effective coordination with the congregation and departments of the Synod office.
- Maintain a healthy environment.
- Acknowledge members' concerns.
- Increase the efficiency of the employee.

1.4.10 Activity description

The success of implementing the effective marketing of the newly developed brand is within the description of the activities. The purpose is to improve the brand. Without this activity, the church's identity will have a slow death.

1.4.11 Budget

The purpose of the budget is to set certain goals to ensure that the strategy determined is financially doable in the short and long term. The budget of the marketing plan will help not only keep track of how much is spent on what but also allocate the funds correctly.

The term "Marketing" within the Reformed Churches is unfamiliar, and establishing a budget is unknown.

According to Storm (2020) is, between 7% and 9% of total revenue is budgeted for marketing (Storm, 2020). Within the circumstance and historical culture and the discomfort regarding the term "Marketing", it is important to start budgeting from a small base to achieve the objectives and marketing objectives.

1.4.12 Communication

Communication is the centre point within the implementation of the marketing plan. Within the service environment of the church, communication has to be done on different levels. The first communication is with the "customer"/ members and non-members. It refers to the communication platform for all the burning issues and the arises of window opportunities. This request a continuous innovative way of communication.

The second platform of communication is to address those positive and negative critics.

The third level of communication is between the marketing staff and management. These types of communication include information such as

- Planning and achievements,
- Budget variances, and
- Analytical information received regarding digital marketing.

1.4.13 Evaluation

The evaluation of the marketing plan determines to which extent the objective in which time frame have been realised. The essential aspect of the project is continuing to evaluate the marketing plan against changes that include technological, environmental, geographical and cultural changes.

1.4.14 Control

The purpose of the control system is to evaluate the results of the marketing plan. The control aspect is essential to determine if it is necessary to implement corrective action when the objectives are not reached, or there is a swift in the playfield, for example, new technology, changes in leadership style and changes in thinking of new generations (Fahy & Jobber, 2019:379).

The most significant risk and challenge, of this effective marketing strategy, against failure is the approval of a marketing plan within the Church executive and decision-making meetings. The elders at those meetings are still trapped within the past. The concept of the word Marketing can not be associated with the operations within the church.

1.4.15 Conclusion

The conclusion is that the church can gain or retrieve market share through new target markets and market segments. With the new logo/brand, the church has an opportunity to engage in the roll-out of the marketing plan.

The flexibility of the marketing plan's success will be determined by the potential dynamics when the Church strategy is focused on a future innovative marketing base.

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APPENDIX E: EMS REC FEEDBACK



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Economic and Management Sciences Research
Ethics Committee (EMS-REC)

11 August 2021

Prof JJ Prinsloo
Per e-mail
Dear Prof Prinsloo,

EMS-REC FEEDBACK: 30072021 (Round Robin)
Student: Hatting, J (31575846)(NWU-00928-21-A4)
Applicant: Prof JJ Prinsloo - MBA

Your ethics application on, *Developing a marketing strategy for ministries within the Reformed Churches*, which served Round Robin, refers.

Outcome:

Approved as a minimal risk study. A number **NWU-00928-21-A4** is given for one year of ethics clearance.

Please note that the ethics approval of this application is subject to the Covid-19 protocols.

Kind regards,

Mark
Rathbone

Digitally signed by Mark Rathbone
DN: cn=Mark Rathbone, o=North-
West University, ou=Business
management,
email=mark.rathbone@nwu.ac.za,
c=ZA
Date: 2021.08.12 07:35:55 +02'00'

Prof Mark Rathbone
Chairperson: Economic and Management Sciences Research Ethics Committee
(EMS-REC)

APPENDIX F: INTERVIEW 1



RESEARCH PROJECT ON MARKETING STRATEGY FOR MINISTRIES WITHIN THE REFORMED CHURCHES

Mr Johan Hattingh, under the supervision of Prof Hein Prinsloo

INTERVIEW 1

***Please note that all the participants agreed that their names may be mentioned
in this transcription***

Mr Johan Hattingh: Okey.

Franco: Ons het ???, ja.

Mr Johan Hattingh: Goed, dan gaan ons rêrig die proses baie korter maak. Julle sal sien op die eerste bladsy is maar net die bekendstelling van wie ek is en wat ons doen en watter rigting ons besig is mee. So my studierigting gaan oor *marketing strategies* vir die Kerk en dan is daar uit die aard van die saak die tweede bladsy is daar enige iemand wat 'n probleem het as ons hierdie inligting dan gebruik in die studies. As ek na die *recording* luister was daar nie 'n probleem nie, maar ek moet die vraag vra. Baie dankie. Ek wil dalk net so vinnig vra, ek moet nou maar die goeters nommer ter wille van anonimiteit. Ek het in die vraelyste gesê *chairman, finance, deacon*, maar ek dink as ons die goeters nou gaan beginne kategoriseer by poste dan sê elkeen vir my sy pos wat hy beset of verteenwoordig hier, dan kan ons dit ook so hanteer. Of ons gaan met nommers moet werk.

Franco: Ek is gemaklik, enige manier Johan, so ek dink nie die ouens is darem oorsensitief nie. Ons ken mekaar, maar as hulle sê ons moet eerder met nommers werk is ek gemaklik daarmee ook, maar ek is, ek dink nie dis 'n probleem nie.

Mr Johan Hattingh, research project on marketing strategy for ministries within the reformed church,
Interview 1

???: Geen probleem om met name te werk nie.

???: Geen probleem nie.

Mr Johan Hattingh: Voorsitter, kan ons dalk gou-gou so hoor, watter poste is wie of wie verteenwoordig watter vakgebied in die gemeente.

Franco: Ja, so voorsitter is nou ekself en dan Christo van der Merwe, hy is nou ondervoorsitter. Finansies word nou hanteer deur Hannes, maar hy is ongelukkig nie vanaand met ons nie. As jy nou praat van diakens, dan kan ons vir Colenzo daar indeel. Ek weet nou nie wie sal ons onder die elderly indeel nie. Dalk is dit jy Christo, of nie?

Christo: ??? drie predikante, julle verwys mos na my as die oudste.

Franco: Julle val daar onder die jeug man. En ja, jy, Pieter het 'n ook baie jeugdige aanslag. So Johan van Wyk, hy het ons nou gehelp met ons strategiese sessie, dis hoekom hy vanaand hierso is. Ek gaan by die lys af. Annalie is ook baie jonk van gees saam met Colenzo ook. En dan Kobus, ja, hy is ook daar by die jeug. Hulle val eintlik ook onder ons presatura-groep wat juis die jeugouens is, jonger ouens is. Wie's daar dan nog? Wie het ek gemis? Ek dink dis omtrent dit. So ek sou sê dit is hoe jy daardie kan opdeel, ek dink portefeuljes is 'n bietjie nou anderste as wat jy nou hierso gelys het.

Mr Johan Hattingh: Ja.

Franco: En uhm, ja. So Annalie hanteer ook ons musiekbediening goeters vir ons. Colenzo hanteer ook ons tegniese goed vir ons. As ek so bietjie meer agtergrond kan gee. Soos ek gesê het Johan was betrokke by ons strategiese proses. Kobus is nog by fondsinsameling, so ons kan hom ook daar by fondsinsameling sit want hy hanteer ook fondsinsameling vir ons dan nou en dan nou finansies kan ook daarby val. En dan Pieter is hier by die bemarkingsgedeelte ook, media, daardie tipe van goed.

Mr Johan Hattingh: Nou goed.

Franco: Help dit jou?

Mr Johan Hattingh: Dis 100%. Ek gaan dan nou so maar op die lys afgaan en wat ek dan nou hier gesê het, ek maar op name gewerk het. Ek het die poste dan af, ek het hulle gekoppel aan poste soos wat ek aan die begin verduidelik het.

Franco: Dis reg.

Mr Johan Hattingh: So ek het Thomas se raad gevolg en hulle by elderly ingedeel.

Franco: Dis reg.

Mr Johan Hattingh: Goed, kom ons begin by vraag 1, ouderdom. Franco, by watter een van hierdie?

Franco: Ek is daar in kategorie D ongelukkig al.

Mr Johan Hattingh: Okey. Dan die ondervoorsitter.

Christo: Ek is die jong ene hierso, ek is nou eers 49.

Mr Johan Hattingh: Okey. Colenzo?

Colenzo: Ek is ook in kategorie D.

Mr Johan Hattingh: Ds Steve?

Ds Steve Oxtan: Askies Johan, ek het net gou-gou die mute knoppie gesoek. Ek sou onder kategorie dink ek A val. Ek moet net dubbel seker maak hierso.

Mr Johan Hattingh: Okey, jou ID nommer?

Ds Steve Oxtan: 87. Laat ek net gou dubbel seker maak, askies Johan. Ek val onder kategorie, nee ek jok, ek is onder kategorie **B**.

Mr Johan Hattingh: Goed. Ds Thomas?

Rev Thomas Dreyer: 45.

Mr Johan Hattingh: Pieter?

Pieter: Ek is in C, kategorie C.

Mr Johan Hattingh: Johan van Wyk?

Johan: Ek het nou nie die kategorieë voor my nie, maar ek is 59, ek trek seker hier by E of iets, ek hoop nie dis ??? nie.

???: ???.

Johan: Ek lyk maar net jonk.

Mr Johan Hattingh: Annalie?

Annalie: Askies D.

Mr Johan Hattingh: Kobus?

???: Kobus is in kategorie C.

Mr Johan Hattingh: En dan het ek nog vir Diane hier, het ek nou iemand anderste gemis?

Diane: Ek is in kategorie C.

Mr Johan Hattingh: Dankie, is daar nog? Is daar enige iemand wat ek nou gemis het? Het ek nou almal?

Franco: Net vir ds Paul.

Rev Paul van Jaarsveld: Ja, ek is oorgeslaan, askies, ek is ook besig hier om kos te maak. So ek het nie die lys voor my nie. Maar ek is nou 30.

???: Paul is in B.

Mr Johan Hattingh: Goed, dan die hoogste kwalifikasies, ek gaan hulle maar vinnig sê: A is dan tot en met Graad 12, B is geen tersiêre opleiding nie, C is 'n B-graad kwalifikasie, en D is postgraduate. Kom ons begin by jou Franco.

Franco: Ek het 'n B-graad, C, kategorie C.

Mr Johan Hattingh: Christo?

Christo: Ek is 'n D vir dok.

Mr Johan Hattingh: Okey, Paul, ds Paul?

Rev Paul van Jaarsveld: Ek dink ek is postgraduate, meesters.

Mr Johan Hattingh: Goed, Colenzo?

Colenzo: C.

Mr Johan Hattingh: Ds Steve?

Rev Steve Oxtan: 'n D.

Mr Johan Hattingh: ???.

???: Ook D.

Mr Johan Hattingh: Pieter?

Pieter: 'n C.

Mr Johan Hattingh: Johan?

Johan: D.

Mr Johan Hattingh: Annalie?

Annalie: C.

Mr Johan Hattingh: Kobus?

Kobus: 'n C.

Mr Johan Hattingh: En Diane?

Diane: D.

Mr Johan Hattingh: Goed, nou die volgende vraag is hoe lank is elkeen van julle 'n lid van die Kerk? Kom ons begin weer, askies, ek gaan maar by die ry bly afgaan dat ek nou nie die ritme versteur nie. Franco?

???: Johannes, askies, is dit van dié gemeente of van die breë Kerk?

Mr Johan Hattingh: Dit kan van die breë Kerk ook wees.

???: Okey.

Franco: En lid beteken nou, net solank jy 'n lid was?

Mr Johan Hattingh, research project on marketing strategy for ministries within the reformed church,
Interview 1

Mr Johan Hattingh: Dis reg.

Franco: Dit is sekerlik van my geboorte af. So dis 46 jaar.

???: Dis seker van voorstelling af.

Franco: So dan is dit minus 18 of wat. So maak julle maar daai somme.

Mr Johan Hattingh: Dis reg, ek het dit so. Christo?

Christo: Trek ons die 18 af? Ek wil seker maak, ek is jammer.

Mr Johan Hattingh: Ja, jy doen.

Christo: 31 jaar.

Mr Johan Hattingh: Dan Colenzo, ag askies, ds Paul?

Rev Paul van Jaarsveld: Hierdie is nou 'n tipiese Paul antwoord. Ek is nie 100% seker nie, ek is 30, ek het belydenis van geloof afgelê in die NG Kerk, en toe het ek Hervormd begin swot. Maar ek is nie 100% seker wanneer ek 'n Hervormde lidmaat geword het nie. Dit moes iewers in my swottings gewees het, seker in my eerste jaar. So sê van 22 af, so ek is seker nou al agt jaar. Maar dit is 'n skatting.

Mr Johan Hattingh: Goed. Colenzo?

Colenzo: So 40 jaar.

Mr Johan Hattingh: Ds Steve?

Rev Steve Oxtan: 16 jaar.

Mr Johan Hattingh: Ds Thomas? Ds Thomas, is jy nog daar?

Rev Thomas Dreyer: Ja, askies, 45 dan minus 18, so *obviously* wat werk dit uit so vinnig, 27.

Mr Johan Hattingh: Dankie. Pieter? Youth

Pieter: Ek is so 16 jaar in die Hervormde Kerk.

Mr Johan Hattingh: Okey. Johan?

Johan: 41. Member 2

Mr Johan Hattingh: Annalie? Member 2

Annalie: 25.

Mr Johan Hattingh: Kobus?

Kobus: 23.

Mr Johan Hattingh: En Diane?

Diane: 26 jaar.

Mr Johan Hattingh: Goed, as ons nou kyk hoe lank julle in die gemeentes was, watter rolle speel julle die laaste paar jaar al, vir watter termyne. So die vraag is: *Regarding your membership as a member of the Church, please indicate your role.* Ek dink ons het dit al reeds gedoen, Franco, aan die begin toe jy almal voorgestel het, ons sal dit gaan kry by die opnames soos wat jy dit vir ons uiteengesit het.

Franco: Alles reg.

Mr Johan Hattingh: So ek gaan daai vraag dan oorslaan. En dan vra ons die volgende vraag: Wat is julle uitkyk, *what is your view about a marketing strategy in the Church?* Kom ons begin by jou Franco.

Franco: Ek wil nou weer ook maar vra of sê dit is sekerlik in die breë Kerk. Of spesifiek in ons gemeente?

Mr Johan Hattingh: Weet jy dit gaan maar spesifiek ook die breë Kerk, maar jou ervaring waar jy tans is.

Franco: Ja, kom ek sê so, ek dink in die breë Kerk moet ek ongelukkig sê dink ek nie daar bestaan eintlik so iets nie, jy weet. Wat ek verstaan in my beperkte kennis van bemaking, ek is nou nie 'n bemakings *expert* nie, maar sou ek sê in die breë Kerk sien ek nie noodwendig die Hervormde Kerk as hierdie magtige bemakingsvoertuig nie. Ek dink in ons *eie gemeente*, veral wat ons denke aanbetref rondom die nuwe maniere van bedien, dink ek is ons tien teen een *ver voor die Hervormde Kerk*. So dit sal my inset wees daar.

Mr Johan Hattingh: Goed. Christo?

Christo: Ek deel Franco se sentiment. So my aanname, waarskynlik verkeerdelik, maar my aanname dat *dit nie bestaan binne-in die Kerk nie*, daar is 'n *totale afwesigheid*. Ek dink *binne-in die gemeente is ons in die kinderskoene*, alhoewel ons dan 'n klomp werk doen, dink ons in kinderskoene van 'n omvattende strategie saam te stel. ??? *dit is krities vir die voortbestaan van beide gemeente en van Kerk om 'n omvattende plan te implementeer*. En ek dink dit gaan kom met reuse uitdagings binne-in die Kerkmilieu as gevolg van die manier, vandat ons Kerk hanteer het in die verlede, dink ek daar is 'n totale wat is 'n *mind shift* in Afrikaans, *dis 'n mind shift wat ondergaan moet word* met betrekking tot hierdie.

Mr Johan Hattingh: Ja. Goed, ek dink dit is baie belangrik, baie dankie Christo. Colenzo, iets wat jy wil byvoeg?

Colenzo: Nee, ek voel ook maar net ek dink ons is nie baie goed daarmee nie. Ek dink in die breë Kerk dink ek nie dit bestaan regtig nie jy weet. Ek stem ook saam met Christo. Ons begin maar om dit aan te raak in ons gemeente tans.

Mr Johan Hattingh: Goed. Kom ek vra so: Is daar iemand wat iets anderste wil byvoeg as wat reeds gesê is?

Rev Thomas Dreyer: Ek wil net so ietsie byvoeg as ek kan. Ek dink in ons, in die Kerk as sulks is ons nog besig met 'n tipiese plan van gryp die dag, ons is nog in hierdie moment en ons probeer nou aanpassings en verstellings maak. Maar dis eintlik gryp van more. Want die ding is dis so vloeibare tyd en so besig om te gebeur, dis soos as jy 'n bal pass vir iemand in rugby om net 'n voorbeeld te gebruik, jy pass nie daar waar hy is nie, jy pass daar waar hy gaan wees. En ek dink as ons daardie bemarkingstrategie begin volg, gaan dit beter gaan. Maar ja, dis maar net so 20 sent van die kant af.

Mr Johan Hattingh: Baie dankie, dis baie belangrik.

Johan: Johan, as ek ook net iets kleins kan byvoeg, ek dink ons in 'n proses en ek sien dit hier in ons eie gemeente, maar ek dink dit vat die wye Kerk waar daar so dramatiese veranderinge waarskynlik vorentoe kom, dat daar selfs moet gekyk word dink ek na twee noem dit amper vlakke van 'n bemarkingsplan en die een is 'n baie strategiese plan om die mense net 'n kopskuif te maak oor waar goed heen beweeg, en dan aan die ander kant operasionele plan in terme van noem dit nou maar die algemene dag tot dag se bemarking. Ek dink tog waar daar bemarking was, was daar nogal 'n fokus gewees op 'n algemene kommunikasievlak en nie op 'n okey, dis ons visie, dis waar ons heengaan, noem dit 'n strategiese bemarkingsvlak nie. En dis dalk belangrik in die werk wat jy doen en die pad vorentoe om daai twee te onderskei en op daai twee vlakke te kyk.

Mr Johan Hattingh: Sjoie, baie dankie, dit is baie kosbare inligting daai. Nog iemand? Baie dankie. Ek kan deur die lys gaan, maar ek dink ter wille van ons tyd en tydskeule gaan ek dit maar so op die manier maar so hanteer. Baie dankie. Dan die volgende

Mr Johan Hattingh, research project on marketing strategy for ministries within the reformed church, Interview 1

vraag is: *What is your views about the current marketing situation in your congregation?* Ek dink Kobus, ag Franco, jy het dit reeds aangespreek. Christo het dit aangespreek. Ek dink ds Thomas het dit ook in 'n mate aangespreek. So is daar iemand wat iets wil byvoeg in die gemeente se bemarkingstrategie? Goed, kom ek vra dan die volgende vraag: *What will you include in a marketing strategy?* Ons het nou by Johan gehoor hoe punte van die strategiese bemarkingstrategie wat daar kan wees en die kopskuif wat in die Kerk moet plaasvind, en dan die tweede opsie is die operasionele plan wat hy voorgestel het. Is daar enige iets anderste wat iemand dalk gedink het hulle wil byvoeg?

Johan: Ek dink almal dink daaraan Johan, en dis die element van meer die sosiale media wat absoluut die huidige en die toekoms is. Ek dink die tipe bemarking wat ons in die verlede gehad het, was waarskynlik nie naasteby genoeg op die sosiale mediavlak nie en 'n ou het daar allerhande kundigheid nodig om dit rêrigwaar te laat gebeur, so ek sal daai element net wil byvoeg.

Mr Johan Hattingh: ??? dis presies ons volgende vraag gaan juis wees oor watter tool gaan ons gebruik om hierdie bemarking te doen. Maar ja, ek dink ons sit hom hier by. Ook in terme van die strategie.

Franco: Ek dink om dalk by Johan net by te voeg, weereens as 'n mens van die breë Kerk praat en ek praat jy weet huidiglik uit die oogpunt uit van die huidige, en ek stem 100% met hom saam wat die toekoms aanbetref, verseker, maar ek dink omdat die Kerk tradisioneel so 'n hoe kan ek sê, as 'n mens gaan kyk na die profiel van die groter Kerk, jy verstaan, 'n groot hoeveelheid ouer mense nog steeds het binne die Kerk, sal 'n mens ook die tradisionele bemarkingselemente jy weet uit die pakkie kan uitlaat nie, want dan gaan jy 'n klomp mense daardeur uitsluit. En daai mense het dalk nog 'n vyf of 'n tien jaar se leeftyd in die Kerk oor. En dis net so belangrik om jou mark daar te groei soos wat dit is om die mark te groei onder die jonger geslag.

Mr Johan Hattingh: Baie dankie.

Colenzo: Ek kan miskien iets anderste wat mens kan aan dink is om bekend te maak watter barmhartigheidswerk word deur die Kerk gedoen om so die Kerk se posisie net te probeer versterk op 'n sosiale vlak. Ek dink die komplikasie daarmee is jy weet 'n mens gebruik nie iemand anders se tekortkominge of se probleme om jou te versterk nie, so ek dink dis so bietjie van 'n konfliktsituasie wat jy het. Jy weet, jy kan nie byvoorbeeld om 'n voorbeeld te gebruik, foto's en so van hoe jy mense wat in nood is help met dit nie. Maar ek dink daar moet 'n manier wees om daai diens wat gedoen word aan die gemeenskap ook te kan uitkry.

Mr Johan Hattingh: Colenzo, as ek dan reg hoor dan hoor ek ook die bemarking, en askies, dan praat ek bietjie min in die Kerk in, as ons praat van die bemarking van barmhartigheid, dis nie noodwendig foto's en waar hulp nodig is nie, maar om te sê die Kerk het ook sy deel gebring by die Vrystaatse brande, by die vloede van Knysna, laat dit bietjie meer geopenbaar word. Met ander woorde meer 'n kommunikasie, 'n oper kommunikasie.

Colenzo: Ja, korrek. Ek dink ons doen nie genoeg daarvan nie en ek dink die algemene gemeentelid het nie noodwendig 100% insae daar en ook mense van buite is wat gemeentes byvoorbeeld doen in hierdie konteks nie.

Mr Johan Hattingh: Dis reg. Ek moet vir jou eerlikwaar sê ek ervaar daai selde behoefte, maar nou sit ek my kerkhoed op, ek is vanaand eintlik net 'n student. Goed, is daar nog iemand wat iets wil hier byvoeg, ook oor wat kan 'n mens insluit by so strategie. Bemarking spesifiek? Niemand nie? Goed.

Colenzo: Kan ek miskien net iets sê, ek dink mens moet ook maar kyk wie jy wil teiken met jou bemarkingstrategie want ek dink die strategie hang nogal baie af van wat jou teikenmark is. Ek praat oor bemarking hierso, ons almal verstaan nou, so ek dink dit is belangrik om die mark regtig te identifiseer want daar's ouer mense en daar's jonger mense, nie-kerkgangers nie, so bemark jy dan binne-in die kringe van bestaande gemeentelide om te versterk, of bemark jy om mense na die Kerk te bring, buitekerklikies na die Kerk te bring. So ek dink daai markidentifikasie is vir my belangrik.

Mr Johan Hattingh: Ja, ek dink dit is presies ook wat ek nou al gesien het op Facebook wat julle gemeente uitstekend doen, is die dagstukkies van die predikante wat ons so gereeld kan sien, die *video clips* en die interessante goed wat julle doen. Ek moet eerlikwaar sê, ek kan julle gelukwens, ek kyk graag daarna en ek het al een of twee gevolg. So ek dink dit is presies wat die Kerk ???, en as ek reg kan onthou het ds Paul met sy eerste bediening in Montana, met sy patriotbediening, 'n bepaalde mark gediens wat dan nooit gediens was nie, en ek dink dis wat jy ook hier verwys Colenzo, van watter mark wil ons graag na kyk.

Colenzo: Ja, dis korrek.

Mr Johan Hattingh: Goed. Ons moet bietjie ???. Die volgende vraag is: *which marketing tools do you think wil provide an effective and efficient marketing congregation ministry?* Met ander woorde watter tools kan ek gebruik, hier is nou een meer visuele soos wat ons na YouTube video's en die tipe van goeters kan sien, media publications, radio broadcasting, infographics, social media, digital marketing. Ek het hier vyf items gelys. Watter van hierdie *marketing tools do you think will provide an effective marketing?*

Colenzo: Askies, kan ek net vra, wat bedoel jy met *visibility*?

Mr Johan Hattingh: Is ons teenwoordig in die gemeenskap, hoe teenwoordig is die gemeente, hier is dit spesifiek na die gemeente gerig, nie na die breë Kerk nie, maar na die gemeente. Hoe is ons visueel in die gemeenskap betrokke? Dis wat ek daarby bedoel.

Colenzo: Goed, dankie.

Pieter: En dan het ons, askies Johan, die *infographics*, wat is hy, wat het jy daarmee bedoel? Jammer.

Mr Johan Hattingh: *Infographics* het prof Hein met ons nagraadse diploma baie mooi geleer, dit is 'n baie interessante ding, dis 'n *one/two pager* wat 'n mens ontwerp as 'n

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tipe van 'n *flyer* binne-in PowerPoint waar jy die funksies en die funksionaliteit van die gemeente kan bemark. Dis rêrig, dis nogal 'n baie interessante *tool* om visueel, ek weet nie of prof Hein dalk wil uitbrei nie, hy is baie welkom, kragtens hierdie *infographics*. Prof Hein, wil jy iets byvoeg?

Prof Hein Prinsloo: Pieter, *infographic* is 'n kort opsomming van jou uitstaande elemente, en jou funksionaliteite binne die Kerk wat jy dan, dis 'n kommunikasiemedium wat jy dan byvoorbeeld interne bemarking waar jy miskien vir intern vir mense net al die funksies wat binne-in die Kerk gebeur. Ek het noudo genoem, gehoor Colenzo het gepraat van die *community service*, ag waar jy *communities* help, *that's community service* as jy letterlike daarna gaan kyk. Dis 'n baie mooi manier, dis een van die bene, en dan verduidelik jy op 'n een *pager*, een bladsy mooi uiteengesit, kort sinnetjies en hierdie *flyer*, hierdie dokument of hierdie amper soos 'n *billboard* wat jy vir mense binne-in jou kerk versprei waar al jou funksies blootgestel word, as dit help.

Pieter: Baie, dankie julle.

Rev Thomas Dreyer: Dis amper iets soos 'n dashboard ???, wat ek dit sal noem, maar die ander ding wat ek net wil noem is dat iets wat ek dink baie baie sterk is in vandag se tye is organiese groei, en om dit as 'n *tool* te gebruik, *word of mouth*, en dit laat ??? groei. Dis iets wat Piet nog altyd baie sterk is op. Hy sê hoekom gaan jy na 'n dokter toe? Nie omdat jy 'n advertensie op 'n radio gehoor het nie of 'n tydskrif nie, jy gaan soontoe omdat wie ook al vir jou gesê het hy's 'n goeie dokter en diens wat ek daar gekry het. Ek dink as ons daai ding kan kweek by mense om relasionele bemarking amper te doen en organies te groei, dink ek daar is geen beter manier om dit amper aan te pak nie.

Mr Johan Hattingh: Goed Thomas, ek het dan die medium van *word of mouth* bygevoeg tot die lys. As dit met almal reg is.

Franco: Dis reg, dankie Johan, ek wou ook gesê het al daai is belangrik en definitief die *word of mouth* se organiese groei.

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Mr Johan Hattingh: Dankie. Goed, kom ons hoor Franco, daar is nou meer as een opsie op die tafel. Watter van hierdie *marketing tools* sal jy wil graag sien?

Franco: Ek sal hulle in volgorde tien teen een wil sit en dan sal ek met G, wat die *word of mouth* is ook begin, ek dink in my eie industrie is dit ook amper die beste manier van bemarking. En dan F, digitale bemarking, sosiaal, E dan nou, ek dink daar is verseker dan nou die A, *visibility*. En dan D, *infographics*, ek sal jy weet media en radio omtrent heel laaste op die lys sit. So dit sal my volgorde wees want ek dink weereens omdat ons soos wat baie van ons al gesê het 'n verskillende mark bedien jy verstaan, die jonger garde, jy weet die ouens wat kerkloos is, en jy weet jy gaan 'n kombinasie van hierdie goeters gebruik. Maar ek sal dit in daai volgorde sit.

Mr Johan Hattingh: Goed, baie dankie. Christo?

Christo: Ek moet sê ja, dis 'n situasie van Franco is in my opinie *spot on*. Ek stem 100% saam met hom.

Mr Johan Hattingh: Goed. Kom ek vra so, het iemand 'n anderste *view* hieroor?

Colenzo: Is daar iemand wat radio gekies het?

Mr Johan Hattingh: Heel laaste, ja.

Colenzo: So, ek wil net weet want dit is ook vir my baie belangrik.

Annelie: Laaste.

Colenzo: O hy's laaste.

Annelie: So dis doodreg.

???: Ek dink ook Johan, dit kom terug na die punte wat Christo en Franco gemaak het vroeër, en Colenzo, **dit hang af van die teikenmark**. Ons weet op die einde van

die dag is dit die *marketing mix* wat dit laat gebeur en dit hang maar af van 'n ou se gemeente, van die profiel van die gemeente, wat werk en wat werk nie. Ek dink 'n mens moet net partykeer nie onderskat van ouer mense wat ook al erg op die sosiale media is of jong mense wat ook tradisioneel wil wees nie. So dis 'n hele *mix*, maar ek stem saam met die volgorde wat Franco gegee het, ek dink beslis dis hoe dit is.

Mr Johan Hattingh: Jy wil nie 'n ander volgorde voorstel nie?

???: Nee, ek stem saam met **media en radio**. Media het deesdae amper by tye 'n te **negatiewe ding amper geraak**. Ek dink julle het vroeër genoem *visibility* en dit loop lekker saam met daai wat prof verduidelik het. So ek dink dit loop hand aan hand. So ja, ek stem saam, media en radio dink ek laaste, en dan die nuutste in terme van sosiale media. ??? bietjie hoor, maar ek stem saam met Franco, **'n ou het 'n ouer profiel van mense**, en **mens moet daarvolgens gaan**, daar kan gemeentes wees wat anderste is.

Mr Johan Hattingh: Goed. Ek wil dalk net een vraag vra, dit is na aanleiding van die volgende vraag: *What is the reason for your selection*, ek dink ons het dit relatief geantwoord. Franco het dit ook baie duidelik gesê. Johan, jy het dit uitgebrei. Ek wil net een ding vra ter wille van die Kerk in terme van die mediapublikasies. In die Kerk het ons twee publikasies op die stadium wat ek van weet. Die ene is die Blitspos, en die ander ene is Die Hervormer. Die vraag wat ek vra is, die effektiwiteit as ons nou hom as as een van die laaste media, laaste vorme van bemarking plaas, as 'n *tool*, hoe dink julle sal ons dan moet kyk na daai twee publikasies?

???: As ek daar kan ingooi Johan, ek dink dis waar ons koppe is, daai twee publikasies word **hoofsaaklik gelees deur mense binne die Hervormde Kerk**. Ek dink daaraan jy kry hom omdat jy inskryf daartoe of omdat hy in die voorportaal van jou kerk is. En ek dink die toekoms **in terme van die bemarking gaan baie oop wees** op die nie-kerklikes, of hoe om die Kerk uit te brei, en dit is ongelukkig in my kop hoekom daai twee dalk nie bo-aan die lys is nie. Ek dink dis altyd baie lekker om Die Hervormer op te tel en deur hom te lees en te kyk wat daar aangaan, maar dit is omdat jy op hom inskryf of omdat hy in jou kerk lê. En dit beteken ongelukkig dat **hy bereik 'n beperkte**

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teikenmark, of 'n beperkte deel van jou mark, en dit is 'n baie ??? in terme van ???.

Meeste het ons 'n media en radio het ek nou eintlik gedink groot, jy weet wat is in die koerante, wat is op die radiostasies en daai tipe van ding. Maar om jou vraag pertinent te antwoord, ek dink nog steeds dit bring jou net by 'n beperkte mark uit.

Mr Johan Hattingh: Goed, dit is belangrik. Baie dankie. Die volgende een is: *Do you think that digitization will have an impact on the marketing of the congregation?* Eerste Why? Ons kan maar openlik praat, ek sal dit neerskryf, enige iemand. Netnou ???, en almal se gedagtes dalk bietjie prik. So enige iemand wat eerste wil praat of 'n gedagte wil hê.

Rev Steve Oxtan: Johan, ek dink verseker gaan digitalisering werk juis omdat ons half in hierdie digitale wêreld, of nie half nie, ten volle nou in hierdie digitale wêreld gegooi is as gevolg van die omstandighede waarin die wêreld op die oomblik is. Ek dink 'n ou gaan ook daar weereens 'n digitale strategie moet hê soos Johan en almal al reeds genoem het. Omdat elke platform eintlik half ek wil nie sê 'n teikenmark het nie, maar 'n geykte mark het tot 'n groot mate in terme van ouderdom, ouderdomsdemografie, en ook omdat elke platform verskillende moontlikhede vir 'n mens bied in terme van die hoeveelheid tyd wat 'n ou byvoorbeeld op een platform van 'n video kan sit wat jy nie noodwendig op 'n ander platform kan doen nie. So ek sou sê dis krities belangrik, maar weereens moet daar baie strategies daaraan gedink word.

Mr Johan Hattingh: Baie dankie ds Steve. Iemand wat wil byvoeg, uitbrei? Julle maak die oefening baie korter. Die volgende vraag is: *Do you have any suggestions to improve a marketing strategy in your congregation or in your Church?* Met ander woorde dis binne en buite, binne-in die gemeente, en dan breë Kerk.

Christo: Ja, miskien as ek kan begin, ek dink voordat ons praat oor bemarking moet ons weet wat ons strategie is. En my persepsie, weereens waarskynlik verkeerd, is ek weet nie wat is die Hervormde Kerk se strategie nie, en se doelwitte vir die toekoms nie. Maar dit begin daar. Dit help nie ons praat oor bemarking voordat ons die strategie het in terme van wat ons wil wees en wat ons wil bereik in die toekoms nie,

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en net so dink ek op **gemeentevlak het** ons ook nou al deur daai oefening gegaan en ons het dit redelik begin definieer en dit is 'n **dinamiese dokument**, 'n **dinamiese proses** wees, met ander woorde ons kan nie net sê die plan van vandag is die plan van volgende jaar eers nie. Ek dink **kritiese evaluasie op 'n deurlopende basis** is krities om seker te maak dat ons aanpas by veranderde **omstandighede** en **veranderde behoeftes**, en al hierdie goeters begin met 'n strategie, **nie 'n bemarkingstrategie** nie, **jou oorlewingstrategie in sekere gevalle**, of in **ander gevalle dalk 'n groeistrategie**.

Mr Johan Hattingh: Ek stem daarmee nogal saam, assosieer. Baie interessant. Nog iemand?

Prof Hein Prinsloo: Johan, dit was baie belangrik wat Christo nou net gesê het oor die strategie en jou bemarking. Dankie vir daai een Christo, die strategie lei die bemarkingstrategie letterlik. So ek dink dis 'n belangrike punt wat hy daar geopper het.

Mr Johan Hattingh: Baie dankie prof. Die volgende vraag: *Are all the different age groups in your congregation involved in the marketing of the congregation?* So dis nou net hier by die gemeente. Christo, dit klink vir my jy het die antwoord. Askies Paul, jy wil graag sê.

Rev Paul van Jaarsveld: O, nee, ek wil sommer net begin want dit vra daarso pertinent *all the age groups*. Ek dink want ek werk nou bietjie meer met van die jonger kinders, die kategeese en so aan, en ek dink rêrig daar behoort 'n **beter geleentheid te wees**, daar moet 'n plek wees vir hulle om ook bietjie meer daarby betrokke te wees en die konsep wanneer daar **jeugaksies** is om hulle half te *empower* dat hulle dit **by** hulle **skole** ook kan **adverteer**. Dat hulle weet dis **nie net 'n gemeenteding nie**, maar jy mag jou vriende saambring, jy mag dit by die skool gaan adverteer. Ja, dit is iets wat ons gaan kyk na met die jaar wat nou vorentoe lê. Maar ja, ek dink dis **hoe ons** bietjie meer die jonger **kinders kan betrek in hierdie bemarking**. En dan ook natuurlik hulle ouers, want op hierdie stadium en dit is 'n gesprek wat ons al 'n rukkie het, die vraag is nie hoe kry ons die kinders meer betrokke of ja om deel te neem nie, maar

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hoe kry ons die ouers se inkoop daarin. Ek wil net noem voordat ons nou praat oor die breër bemarking en dit, dat daai is vir ons 'n aspek net om te onthou.

???: Ek stem saam met wat Paul sê en ek dink binne-in ons gemeente voel dit vir my dat ons kan, ons betrek nie noodwendig alle verskillende groepe nie, of dit nou ouderdomsgroepe is, of watse groepe dit ook al mag wees nie, ek dink dis een van die uitdagings wat daar gesê is, maar ek dink dit begin by eienaarskap en daai wat Paul van praat, moenie skaam wees omdat jy 'n lid is van hierdie gemeente of hierdie Kerk nie, wees eerder trots en koop in by die droom om uit te brei of wat ook al, om te groei, maak nie saak wat die doelwit mag wees nie. Maar dit begin by eienaarskap te kweek by elke liewe groep, daardeur gaan bemarking meer effektief raak dink ek. En ouens betrokke begin raak want mense is nie betrokke nie, want hulle voel nie deel nie.

???: Ek wil juis sê organiese groei gaan juis gaan begin as hulle eienaarskap vat want dan sien almal ??? outomatiese bemarking wat eintlik plaasvind.

Johan: Ek wil tog opkom vir die gemeente in terme van, ek stem presies saam met wat julle sê van die ouens eienaarskap vat, maar ek dink ons het al die eerste stap redelik goed gedoen in terme van jy kan net hoor die mense praat van die verskillende groepe. En ek dink ons het beslis fokus byvoorbeeld op die jeug en selfs binne die jeug in kleiner groepe. Ons het 'n fokus op die 20-somethings en ons het 'n geweldige verskeidenheid van kleingroepe, dalk is almal nog nie so effektief nie, maar daar is 'n baie besliste fokus binne ons strategie met die pad vorentoe van kleingroepe. En ek dink die begin is dit om daai verskillende groepe te identifiseer en te sê wat is hulle behoefte en hoe vat ons dit vorentoe. So dis nou daai doen strategie om binne die groepe die regte mense te identifiseer wat dit verder kan vat en kan vorentoe vat. Maar ek dink ons is nogal gevorder wat die strategie aanbetref en sê nou maar om dit te teiken, maar dis ongelukkig iets wat bietjie tyd vat want dis ook half 'n kultuur wat jy in die mense in moet kry om betrokke te raak en te vat en te loop. En dis ongelukkig die mense, hoe sal ek dit nou noem, die mense se aard om nie altyd die bal te vat en te hardloop met hom nie. En dis dalk deel van die bemarking wat 'n ou moet doen.

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Mr Johan Hattingh: Goed. Nog iemand. Baie dankie daarvoor Johan. Iemand wat nog iets wil byvoeg? Goed, dan gaan ek aan. Die volgende vraag is: *Will you be interested in a proposed guideline for a marketing strategy for your congregation? If yes or no, please indicate why.*

Johan: Ek sal graag daar wil ingooi want suiwer oor Franco het genoem dat ons is nou rêrigwaar besig nou al 'n paar maande met 'n ??? belangrike proses om te kyk na die strategie vorentoe en net terug te gaan na wat wie is ons en waar wil ons heengaan en hoe. En dan een van die goed wat ons geïdentifiseer het wat ons dink daar nog 'n leemte is, is 'n ordentlike oorhoofse totale bemarkingstrategie. So dit sal interessant wees om te sien waarmee jy kry uit al jou navorsing uit en te sê wat kan 'n mens leer daaruit om dit te implementeer en saam te vat, terwyl ons in hierdie proses is een-een van die volgende stappe rêrigwaar 'n groot fokus op bemarking te sit. As ek sê bemarking, dan praat ek reg van strategiese bemarking tot by die kleinste element van kommunikasie. Kommuniqueer ons goed genoeg in terme van iets wat jou afkondigings aanbetref, die hele spektrum, om daarna te kyk en te sê bereik ons die mense op die regte manier, en kry ons die boodskap uit, en kry jy dit betyds uit want dis een van die groot elemente van bemarking wat 'n mens geneig is partykeer om goed te laat te los of net te dink mense sal dit self weet terwyl dit nie die geval is nie. Ons het almal daai probleem, jy het iets in jou kop en jy dink almal het dit in hulle kop en dis nie die geval nie. So ons fokus baie beslis om 'n bemarking kommunikasieplan bymekaar te sit en dit sal help om te sien wat julle reeds ontwikkel het.

Mr Johan Hattingh: Goed. Ek sien ook nogal uit na die eindproduk. Ek weet ook nog nie hoe gaan dit lyk nie, en prof ook nie. So ja, ons sien baie uit daarna. En ek dink ook wat jy hier sê Johan, is baie keer is daar 'n vensterperiode wat daar is wat ons nie noodwendig altyd gebruik nie. Ek dink nou maar skielik aan die geleentheid van die POP UP-kerke by julle wat julle gemeente van stapel laat stuur of gestuur het. Daar was 'n vensterperiode gewees. Dis dalk 'n nuwe manier van kerkwees vir die toekoms en dit moet bemark word.

Johan: Absoluut reg, 100% korrek. Dis presies waar ons is. Jy weet en dis om te kyk na al daai verskillende bedieningskanale wat ons op begin te fokus. Dis

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verskillende teikenmarkte en dis mense wat nog 'n tradisionele uitkyk het en dalk daai nuwe kanale amper as 'n bedreiging sien of as hy iets anders sien en nie as deel van ons kerk nie. En dis hoekom ons sê ons **fokus op bemarking op alle vlakke**. Dis die strategiese vlak wat ons moet regkry, maar dan moet jy nie die elemente van alledaagse kommunikasie agterweë laat nie. So dit word eintlik 'n al hoe wyer en breër raamwerk van bemarking wat 'n mens in die Kerk moet inbring.

Mr Johan Hattingh: Goed. Nog iemand wat iets wil byvoeg? Julle is baie welkom. Dan die laaste ene: *Will your congregation be interested in a proposed guideline for a marketing strategy?* Ek dink die feit dat ons almal hier is vanaand sê vir my baie dat, en wat Johan nou net gesê het, is **hoe lyk so strategie**. Maar die feit dat julle bereid is om deel te neem aan hierdie onderhoud vanaand sê ek vir julle baie dankie. Ek weet nie kom ons hoor, is daar iemand wat iets hierop wil antwoord? Franco, baie dankie dan. Dit klink vir my ek is dan klaar vir vanaand vir die vrae wat ek vir julle gehad het, die inhoud wat ek kon kry, baie baie dankie daarvoor. Ons sal met die gemeente wel in kontak bly. Ek onderneem dit van my kant af. En dan die uitkoms van die studie dan ook met julle deel op die einde van die dag.

Franco: Dankie, Johan, dankie vir jou tyd. Dit was vir ons lekker om ook deel te wees daarvan. Dankie, ook vir die prof. En sterkte vir julle, ja, jy het 'n bietjie werk sekerlik voor jou en sterkte vir julle, en, dis baie opwindende werk, en ek dink dit is regtig werk wat in ons Kerk in die breë 'n groot verskil kan maak. So baie sterkte vir julle hoor.

Mr Johan Hattingh: Baie baie dankie Franco. Daar was nou iets wat ek wou gesê het. Ek weet nie prof Hein, wou jy iets gesê het?

Prof Hein Prinsloo: Ek wil net, Franco, dankie julle, dit was ongelooflik. Dis ons eerste onderhoud en ek dink dit het baie goed afgeloop, en baie dankie, *thanks* dat julle ouens kom insit het, dit was baie baie nice. Ek praat nou net ouens, ek praat ook van die dames natuurlik.

Mr Johan Hattingh: Franco, dis wat ek wou gesê het, afgesluit het om te vra dat jy net daai *recording* vir my sal stuur asseblief.

Franco: Ja, Diane sal vir jou stuur, sy sal met jou kontak maak en vir jou aanstuur Johan, alles reg hoor. Lekker aand vir julle.

???: Dankie julle, lekker aand.

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APPENDIX G: INTERVIEW 2



RESEARCH PROJECT ON MARKETING STRATEGY FOR MINISTRIES WITHIN THE REFORMED CHURCHES

Mr Johan Hattingh, under the supervision of Prof Hein Prinsloo

INTERVIEW 2

Candidate 1: Daarsy, ek neem die gesprek op hoor, niemand hier gee om nie, want hulle is in elk geval slim mense, hulle gaan goeie goed sê.

Mr Johan Hattingh: Dit sou ek nog by uitgekome het, baie dankie dat almal wat ingewillig het dat ons die gesprek kan opneem. Dit word dan ook getik vir analitiese doeleindes sodat dit kan deel vorm van my *mini dissertation*. So ek het gesê die doel waarvoor dit is. Is daar enige iemand wat 'n beswaar het as ons deur hierdie vraelyste gaan, uit die aard van die saak met ek dit stel om te sê julle is enige tyd welkom om te onttrek, om te sê ek stel nie meer verder belang om deel te neem hieraan nie. So julle is ook welkom om dit te doen. Al hierdie data is dan ook konfidentsieel. Ons hanteer al hierdie goetere baie vertroulik, so hiervandaan af het ek 'n paar name, maar in my analitiese ontleding werk ons met kandidaat A, B, C of D, en ds Colin was so gaaf gewees om vir my elkeen se, kom ons se posbenaming deur te gee wat julle hanteer of wat julle beset op dié stadium. So ek gaan maar daarvolgens werk. So dis baie konfidentsieel, so ek werk met die voorsitter van die vergadering, die voorsitter van die BKG, die voorsitter van die ouderlinge- en diakensvergaderings, en die jeug, en so gaan ek aan, die skriba, so dis alles anoniem hiervandaan af verder vorentoe. Uit die aard van die saak is al hierdie data dan vertroulik en daar is nie 'n reg of verkeerd antwoord nie, dit wil ek sommer dadelik sê. Dit gaan my net help vorentoe in hierdie navorsing, en ek dink as ons deur dit is, dan gaan julle vir my kan sê of ek op die regte pad is of nie met my navorsing. Dalk net so by hand opsteek of die knik van die kop, enige iemand 'n probleem om saam met ons te werk in hierdie onderhoud, enige een wat 'n beswaar daarteen het? Niemand nie? Baie dankie. Ds Colin was

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so gaaf gewees om vir my ongelukkig of gelukkig julle ouderdomme vir my deur te mail, so ek gaan dit nou nie hier weer vra nie. So dis die eerste vraag wat ons hierop werk is die ouderdomsanalise van elke lid wat daar is. So die volgende vraag is, dit gaan maar oor kwalifikasies. Ek wil sommerso hoor, hier is vier kategorieë, ek het die lyste deurgegee deur die dag, ek weet nie of ds Colin dit met julle gedeel het nie. Maar ek gaan dit so vir julle probeer lees dan as julle dit nie voor julle het nie. Die eerste vraag is highest qualification, dis dan A is dan matrikulant, graad 12, dan geen tersiêre opleiding nie. Of B kwalifikasie is C. Of D 'n nagraadse kwalifikasie, *postgraduate qualification*. Kom ek hoor by Irma.

Candidate A: A.

Mr Johan Hattingh: A. En Johnny?

Candidate B: A.

Mr Johan Hattingh: En Wimpie?

Candidate C: Ook 'n A.

Mr Johan Hattingh: En Herman?

Candidate D: A.

Mr Johan Hattingh: Riaan?

Candidate I: Hy het 'n ingenieursgraad, so wat is dit?

Mr Johan Hattingh: B-graad of is dit 'n nagraadse M.

Candidate I: Ingenieursgraad. Dit is die drie jaar/vier jaar ingenieursgraad.

Mr Johan Hattingh: Goed. En Danie?

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Candidate E: A.

Mr Johan Hattingh: En Elmarie?

Candidate F: A.

Mr Johan Hattingh: En is dit Lona?

Candidate G: A.

Mr Johan Hattingh: En Dirk?

Candidate H: B. Ek het nie gehoor wat is die opsies nie.

Candidate I: Wat is die opsie van B?

Mr Johan Hattingh: Geen tersiêre *education* nie.

Candidate I: Tersiêre opleiding né, ja, hy het tersiêre opleiding.

Mr Johan Hattingh: Okey, so dit is 'n B-graad, né?

Candidate H: Ja.

Mr Johan Hattingh: Goed. Dan die volgende vraag is: *How long have you been a member of the Church?* Nou dit kan van die gemeente self wees of selfs die breë Kerk. So van wanneer af is jy dan kom ons noem dit 'n belydende lidmaat van die Hervormde Kerk?

Candidate I: Spesifiek van die Hervormde Kerk Johan?

Mr Johan Hattingh: Weet jy, dit kan van die drie, enige van die drie susterkerke wees. Kom ons brei uit na die susterkerke toe, so dis enige een van die drie susterkerke.

Candidate I: Okey, ek gaan jou gou help. Dink julle elkeen, en dan sê julle gou vir my. Danie, hoe lank?

Candidate E: ???.

Candidate I: So Danie is 27, 47, 48, Danie 48 jaar. Herman?

Candidate D: ???.

Candidate I: Belydende lidmaat. So Herman moet wees so 20 jaar. 20 jaar. Irma? Elmarie, jy so lank?

Candidate F: 27.

Candidate I: Elmarie 27 jaar.

Candidate A: 45 jaar.

Candidate I: Irma 45 jaar. Dirk 55 jaar, eintlik 57 jaar.

Candidate C: ???.

Candidate I: Wimpie 31 jaar. En Johnny?

Candidate B: 38.

Candidate I: 38 jaar. En Riaan 18 jaar.

Mr Johan Hattingh: En jy ds?

Candidate I: Lank jong, 33 jaar, belydende lidmaat né.

Mr Johan Hattingh: Yes. Goed. Die volgende vraag gaan juis, begin ons nou beginne werk aan die strategie gedeelte, so ek kan dit oopmaak vir julle elkeen om iets te sê ek gaan nie op die elkeen 'n kans gee om te praat nie, of nie, ek gaan elkeen 'n kans gee, maar ek gaan nie op die ry afgaan nie. So die vraag is: *What is your views about a marketing strategy in the Netherdutch Reformed Church?* Met ander woorde, die wye Kerk van, die totale Kerk, nie die gemeentes nie, maar hoe sien julle die bemarkingstrategie in die Hervormde Kerk. Enige een kan enige tyd iets vir my sê, ek wil nie iemand op die *spot* plaas nie.

???: ???.

Candidate I: Kyk Johan, dis nou bietjie 'n oop vraag né. Bedoel jy, hoe, wat is ons opinie oor hoe die Hervormde Kerk as geheel homself bemark?

Mr Johan Hattingh: Ja, wat is, ja, hoe sien julle, ja, jy's heeltemal reg Colin. Bemark die Kerk homself, is die Kerk daar om te bemark, dink jy ons het die Kerk het enigsins 'n bemarkingstrategie nodig? Is ons, het die Kerk 'n strategie wat ons mee kan bemark? Elkeen se mening.

Candidate I: Goed.

???: ???.

Candidate I: Ja, maar hierdie, ons het nou oor ons gemeente gepraat né. Johan se vraag is die hele Hervormde Kerk met al sy 300 gemeentes en al sy sinodale aktiwiteite en al sy tydskrifte, en sy Internetplatform en so aan. Hoe beleef julle die bemarkingstrategie van die Hervormde Kerk? Hulle gaan almal antwoord en julle moet net naby kom antwoord hierso. Ek gaan net vir ons ander klank probeer kry. Johan, hulle is slim mense hierso, hulle gaan nou vir jou sê wat hulle beleef.

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Candidate E: Ek weet nie of jy kan hoor nie, ??? woord wat ek gesê hê, die Kerk in die geheel ??? groot leemte aan bemarking.

Mr Johan Hattingh: Askies, Danie, kan jy net bietjie nader kom staan asseblief, ek het gesukkel om te hoor.

Candidate E: Johan, ek sal sê die Kerk in die geheel, ons praat nie van afsonderlike gemeentes nie, kan die Kerk meer doen om homself te bemark tans. By ons gemeente is dit 'n ander saak. Digitale bemarking sal die pad wees om te gaan dink ek, dit is wat ons ook tans in ons gemeente gebruik.

Mr Johan Hattingh: Goed, ek wil so vra, die volgende vraag gaan oor die gemeente wees, so kom ons hou dalk net die gemeente se strategie terug. So kom ons kyk, kom ons fokus net nou eers op die breër Kerk. Kom ek gee gou-gou dalk 'n bietjie leiding in terme van, kommunikasie, hoe's die kommunikasie in terme van die breër Kerk na die gemeente toe? Is daar 'n bepaalde behoefte wat die gemeente dalk, wat kom ons sê as ons makro moet dink, wat verwag julle moet die Kerk doen in terme van kom ons noem dit kommunikasie want dis ook 'n mate van bemarking?

Candidate E: Lyk my ek het nou die woordvoerder geword hierso. Johan, ek sal dink dat daar, ons sal die behoefte van die gemeente se kant af om tydens krisisgevalle wat plaasvind in ons land en in ons omgewing, dalk meer leiding te kry van die Kommissie van die Algemene Kerkvergadering en die Kerk in geheel oor sekere sake. Ons sal graag wou sien dat die Kerk meer standpunt inneem, kom ons sê nou basiese 'n voorbeeld nou, kom ons praat nou van die inenting. So ver ek weet het die Kerk nog nie uitspraak gemaak daaroor nie. Sou dit nie dalk nodig wees dat die Kerk uitspraak moet maak daaroor vir sy lidmate nie. Sekere sake wil lidmate verwag om die Kerk leiding gee.

Mr Johan Hattingh: Goed, dit gaan nou rondom dan kommunikasie grotendeels waar daar 'n groot leemte is.

Candidate I: Johan, Johan, gee my net 'n oomblik asseblief. Ek probeer net vir ons 'n ander klank hier aansit.

Mr Johan Hattingh: Dis reg.

Candidate I: Want die klank wat ek hier het, is 'n bietjie sleg. Praat gou ek hoor.

Mr Johan Hattingh: So as ek kan opsom Herman, dit gaan oor die kommunikasie binne die gemeente se behoefte wat die kom ek sê van die sinodale kant en van die Kommissie se kant af deurvoer na die gemeentes toe. As ek net so bietjie aan 'n ander saak kan raak ook. Okey, ek stop.

???: Wag eers Johan. Ons hoor niks.

Candidate I: Johan, net 'n oomblik, ons wil net kyk of ons die klank beter kan kry.

Mr Johan Hattingh: Ek het 'n stelling hier by my gemaak, ek weet nie of dit beter is nie. Klink nie so nie.

Candidate I: Johan, net 'n oomblik hoor.

Mr Johan Hattingh: Dis reg.

Candidate I: Ons sukkel net om te hoor want die klank is nie lekker nie, nou sit ons 'n groot *speaker* hierso, as ons hom gemaak werk kry, gaan ons baie goeie klank hê. Okey Johan, ons gaan maar weer terug op ons vorige klank, ons kon darem iets hoor of ons kon genoeg hoor, ons moes net ons ore spits. So ons gaan weer terug moet gaan op hom want ons kry nie beter klank gekoppel nie.

Mr Johan Hattingh: ??? kyk of ek my oorfone kan opsit. As ek my oorfone opsit is die mikrofoon dalk sterker, kom ons probeer maar weer. Kan julle my nou, hoe klink my klank nou? Colin, kan julle my hoor? Kan julle my nou hoor of is dit nou swakker?

Candidate I: Daarsy, jy kan weer praat Johan.

Mr Johan Hattingh: Hoe klink my klank?

Candidate I: Ja.

Mr Johan Hattingh: Is my klank beter of is hy swakker?

Candidate I: Baie beter, nou hoor ons jou.

Mr Johan Hattingh: Okey, laat ek my oorfone ook so, nou kan ek met julle praat, ek hoop nie daar is 'n gedruis in die agtergrond nie.

Candidate I: Nee, ons hoor jou beter as wat ons jou netnou gehoor het.

Mr Johan Hattingh: *Great.* Goed, nou kan ek weer my papiere nader trek. So, ek wil net gou-gou saamvat Colin. Herman, wat ons gesê het, dit gaan oor die behoefte en die dink die twee voorbeelde wat ek netnou wou genoem het, is die kwessie rondom die inligting van die brande van die Vrystaat, wat het die Kerk gedoen daarrondom? Hoe was ons betrokke daarby gewees Die Knysna brande so paar jaar terug. Is dit die inligting waarna julle ook opsoek is na in die gemeente?

Candidate I: Johan, as jy my mening vra, dan dink ek die Kerk **maak 'n fout deur te dink dat ons op harde kopie nog effektief kan kommunikeer.** Ons stuur lang briewe uit en ons *mail* dit na die Kerkkantoor toe, en dan dink ons dit moet uitgedruk word en by die deure uitgegee word of daar moet ietsie voorgelees word. En ek dink **ons samelewing is lank verby daardie soort bemarking of bekendstelling.**

Mr Johan Hattingh: Ek hou daarvan.

Candidate I: Laat ek net sê, dieselfde met Die Hervormer né en met die tipies met die ou Konteks, is ons Hervormers se sirkulasiesyfers dit gewys. Die behoefte aan

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gedrukte harde kopie media raak al hoe kleiner en ons het as Kerk dink ek nie regtig daarin geslaag om die leemte wat geskep is te vul nie.

Mr Johan Hattingh: Ja. Colin, dit is so waar. Ek dink dit is deel van die studie wat dit gaan heel waarskynlik uitwys, ek wil nie 'n ding vooruit hardloop nie, maar ek dink daar is 'n groter behoefte aan elektroniese kommunikasie en ook visuele kommunikasie op 'n bepaalde manier. Goed, kom ons gaan aan, ek weet julle tyd, julle het nog 'n vergadering hierna, so ek gaan so bietjie druk vir tyd en aanjaag, maar ek wil nie die proses onnodig kortknip nie. So die volgende vraag is: *What is your views about the current marketing situation in your congregation?* Met ander woorde, in julle gemeente, hoe lyk julle bemarkingsituasie binne-in die gemeente? Enige ene, ek kan, ek wil nie iemand op die *spot* plaas nie asseblief.

???: Op hierdie stadium voel ons as gemeente dat ons 'n baie effektiewe manier het wat **ons dit doen deur digitaal** alles deur te stuur na die gemeentelêde toe wat hulle weer na familie en vriende toe stuur wat ons gemeente wyd deur Suid-Afrika en deur die land neem. Ja, verder landuit. Ons is al tot in Kanada wat mense met ons inskakel.

Mr Johan Hattingh: Goed, dit is basies dan nou ook eredienste, maar dit wat buite die eredienste gebeur, kommunikasie, van 'n vergadering soos hierdie, ander tipe van bemarking in die gemeenskap, wat doen die gemeente in die gemeenskap, hoe loop daardie bemarkingstrategie binne die gemeente?

???: Dit, baie effektief. Ons het **verskillende medias waarmee ons werk**. Nie net die eredienste nie, soos kommunikasie oor vanaand se vergadering word twee of drie keer met jou gekommunikeer. Ons het aand Bybelstudies wat ons doen wat deur die loop van die dag na jou toe gestuur word wat jy weer aanstuur na 'n ander persoon toe. So dit word weer **deur WhatsApp's** gedoen. En ja, **ons voel dit is uitstekend effektief**.

Candidate I: Maar Johan, ons het ook nou net 'n vergadering gehou, of eintlik 'n stuk toerusting oor onder meer kommunikasie. En ons het **besef post-COVID** gaan ons meer en meer en meer en meer en meer moet kommunikeer, en **meer effektief ook moet**

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kommunikeer deur spesifiek die digitale media te gebruik. So ons is nie waar ons moet wees nie, alhoewel ons dankbaar is vir waar ons is.

???: Ja.

Mr Johan Hattingh: Goed, ek gaan later vra die verskillende platforms, so ek gaan nie nou vra wat's die platforms wat alles gebruik word nie, maar ons sal netnou daarby uitkom, veral die manier van bemarking in die gemeente, veral wanneer ons kom by wat doen ons vir die gemeenskap, wat doen die Hervormde Kerk Middelburg-Noord vir die gemeenskap. Hoe reik ons uit, hoe kan ons, want hierso gaan dit nie net oor dit wat ons intern wil doen nie, maar ook wat ons buitekant vir die Kerk of die gemeenskap wil sê, die wêreld daar buitekant sê maar ons is 'n klein kerkie, maar ons is baie effektief. Kom, hier is 'n geleentheid. So dit is nie net vir intern nie, maar ook dan nou vir ekstern bemarking wat ons hier na verwys. So baie dankie, ek dink, ek is baie dankbaar vir die inligting wat ek hieruit gekry het vanaand. *What will you include in a marketing strategy* binne die gemeente? Wat dink julle behoort in so 'n strategie te wees? Strategieplan?

Candidate I: Wat behoort ons in te sluit in 'n bemarkingstrategie is Johan se vraag.

Mr Johan Hattingh: Dis reg.

???: ???.

???: ??? ek wonder ander gemeentes wat suksesvol is, ??? daar is gemeentes wat sukkel, ??? gemeentes wat sukkel.

Mr Johan Hattingh: Askies, ek hoor nou glad nie.

Candidate I: Ja, Johan, die vraag is wat behoort ingesluit te wees by ons bemarkingstrategie né?

Mr Johan Hattingh: Ja.

Candidate I: Danie sê die dienste wat ons lewer behoort bemark te word en dit behoort bemark te word nie net binne die gemeente nie, maar ook buite die gemeente. En hy praat nie net van eredienste nie, hy bedoel ook pastorale dienste, ons geboue wat beskikbaar is, ons het redelik beskikbaar, ons stel ons geboue baie beskikbaar, ons stel ons eredienste in die gemeenskap op YouTube en per WhatsApp en per boodskappe beskikbaar. En ons kleingroepbediening is eintlik op 'n manier 'n bemarking van sy eie want daar is soos vyf lidmate wat deel is daarvan en hulle nooi nog vyf wat nie lidmate is nie. En so ook ons reikwydte, ons het nounou daaroor gepraat, waarskynlik is die helfte van al ons pastorale gesprekke wat in die gemeente gevoer word en nie net deur my nie, maar oor deur ds Christo van der Merwe, waarskynlik almal, helfte van hulle is mense wat nie in die gemeente is nie. Die rede hoekom dit gebeur is ons voetspoor lê wyd genoeg dat nie-lidmate nie en nie-kerkgangers nie, bewus geraak het van die diens wat ons lewer, dis waarna Danie verwys. Maar soos, ons gee glad nie voor dat ons is waar ons moet wees nie, daar is so baie wat ons nog kan doen.

Mr Johan Hattingh: Ja, Colin, ek dink dit is heeltemal waar, ek dink ons is nie vanaand op soek na regte of verkeerde antwoorde nie, en wat ons mag doen en nie mag doen nie. Ek dink kom ons, ek hou van wat ek hoor vanaand, ek is absoluut opgewonde oor wat ek hoor, en ek dink dit kan vir ons rêrig vorentoe baie help. Ek wil dalk ook sê dat een van die gedagtes is ook om te sê, wie wil ons almal, wie moet ons teikenmark wees. Nou ek weet nie, het julle dalk aan so iets gedink van wie wil ons rêrig beginne kyk, wil ons na ons jongmense kyk, na ons jong getroudes, of na iemand anderste. So dit is wat ek ook nogal aan dink.

???: ???

Candidate I: Johan, jy kan nou nie hoor nie, maar almal hier sê ons wil spesifiek fokus op jongmense. Ons gemeente se bedieningsplan het, sê ons wil spesifiek fokus op jongmense en op 'n digitale bediening, en dit is wat hulle sê, hulle vra op wie wil ons fokus, ons sê almal wat hier is en almal wat nie hier is nie, maar met spesifieke verwysing na jongmense.

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Mr Johan Hattingh: Okey.

Candidate D: ??? gemeenskap rondom ons.

Candidate I: Ja, en Herman sê en ons fokus is op die gemeenskap rondom die kerk en nie net die gemeenskap van die kerk nie. Jy verstaan, nie net die gemeentede nie.

???: ??.

Candidate I: Ja, ons het byvoorbeeld 'n projek op die oomblik waar ons elke maand aan 'n instansie of 'n groep mense in die gemeenskap 'n ietsie gee om as 'n blyk van waardering vir die diens wat hulle aan die gemeenskap lewer. So, in September het ons vir al die dokters en die verpleërs ietsie gevat, en nou in Oktober is dit vir al die ander mediese personeel, en in November is dit vir al die, almal wat bejaardes versorg waarvan ons weet, en almal wat kankerpatiënte versorg. So ons fokus spesifiek op hulle, en dan reik ons uit na hulle toe as deel van ons dienslewering. So dit is dink ek wat Herman na verwys.

Mr Johan Hattingh: Nee, dis reg, baie baie dankie. Ek het dit aangeteken. Die volgende vraag is: *Which marketing tool or tools will you think will provide an effective and efficient marketing congregation ministries?* Met ander woorde, watter van hierdie *marketing tools* sal ons doeltreffendheid gee binne-in die gemeente? Nou hierso is so ses gemerk. Ek gaan hulle so vinnig lees. *Visibility, media publishing, radio broadcasting, infographics, social media and digital marketing.* So dit is die ses mediums wat ek het, en nou wil ek dalk net gou vra voordat julle antwoord: Is julle almal vertrouwd met die term *infographics*? Het julle al gehoor van dit? Dis 'n *one pager*, dis amper soos 'n *flyer*, dis net 'n elektroniese vorm van 'n *flyer* waar jy op een bladsy 'n klomp inligting kan deel wat bietjie kleur bevat en, dis baie interessant, wat die *infographics* is wat 'n mens dan kan ook gebruik as bemarkingsdokument of selfs elektronies kan doen. Die sagteware PowerPoint het 'n vooraf opgestelde voorbeelde van so *infographics* wat mens baie vinnig kan sê hoe lyk dit en wat gaan aan in 'n gemeente, wat wil jy alles doen. So dis 'n baie handige *tool* as ek dit so kan gebruik.

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So kom ons hoor, en ek wil vra dat almal bietjie deelneem om te sien hoe sien julle dit, sien julle die effektiwiteit lê binne *visibility*, *media publication*, *radio broadcasting*, *infographics*, *social media*, *digital marketing*?

Candidate I: Wil jy nie daai ses stadig sê nie, dan gaan ek dit net hier herhaal want dis bietjie vinnig, ek dink nie ons kan mooi hoor nie. Die eerste ene is?

Mr Johan Hattingh: *Visibility*.

Candidate I: *Visibility*. Okey.

Mr Johan Hattingh: Ja.

Candidate I: Behoort ons deur *visibility* te bemark? Okey, die volgende ene.

Mr Johan Hattingh: Is *media publication*.

Candidate I: Publikasies.

Mr Johan Hattingh: Koerante en sulke goeters.

Candidate I: Publikasies, koerante, blaadjies en sulke goed. Goed. Ja?

Mr Johan Hattingh: *Radio broadcasting*, radio advertensies, radiobemarking.

Candidate I: Radio advertensies. Nee, goed.

Mr Johan Hattingh: *Infographics*.

Candidate I: Hierdie *infographics* waarvan hy nou praat.

???: *Infographics*, is dit soos 'n uitnodiging wat jy digitaal kry byvoorbeeld?

Mr Johan Hattingh: Dit kan, dit kan, dit is so soortvan, dit is 'n uitnodiging en kan ook meer detail wees wat jy voorsien in so 'n dokument. So ons kan Middelburg as voorbeeld vat, Middelburg-Noord as voorbeeld vat, om te sê wat is julle visie, missie, hoe lyk julle ouderdomsprofiel binne die gemeente, mans, vrouens, daai tipe van dat jy dit visueel eenvoudig kan stel op een bladsy, wat klomp inligting voorsien. Dis wat *infographics* maar basies doen.

???: ??? van wat ons kerk is.

Mr Johan Hattingh: Ja, ek kan vir julle gou 'n voorbeeld soek, maar ek weet julle is ook haastig.

Candidate I: Wat is die vyfde ene?

Mr Johan Hattingh: *Social media* soos Facebook, Twitter, Instagram.

Candidate I: En die laaste ene?

Mr Johan Hattingh: Is *digital marketing*, elektroniese media wat ons nou al gehoor het wat by julle baie goed effektief werk.

Candidate I: Kan ek vra, gaan dit jou help as ons hulle vir jou in volgorde rangskik van een tot ses?

Mr Johan Hattingh: Baie, asseblief.

Candidate I: Goed. So dis *visibility*, publikasies, ek dink amper publikasies en radio advertensies kom vyf en ses né. Ek hoor julle, julle sê so. En lees publikasies is later, dis wat julle sê okey. Okey, goed, ses en vyf. En dan?

Mr Johan Hattingh: *Infographics, social media and digital marketing.*

Candidate I: En *visibility*.

Mr Johan Hattingh: Ja.

???: Sluit *digital marketing* YouTube-kanaal in of is YouTube *social media*?

Mr Johan Hattingh: Ek sal dit onder *digital marketing* sit. Want *social media* is nie noodwendig YouTube nie.

Candidate I: Facebook is tipies dan nou sosiale media né?

Mr Johan Hattingh: Ja, Facebook, Twitter, Instagram, WhatsApp.

Candidate I: ??? sosiale media een en twee, is dit wat ek by julle hoor. Een en twee. En dan *infographics* en *visibility* bly oor. Daar kort 'n drie en 'n vier. Visueel drie en vier is *infographics*. Okey, hier is konsensus. Ons reken, ja, ek het ook so idee.

???: ??? sosiale media.

Candidate I: Ja, eerder as digitale né. Ons reken een vir ons behoort te wees, dit is nie in ons eie fokus nie, maar dit behoort te wees, een sosiale media. Twee digitale bemarking, drie *visibility*, vier *infographics*, vyf radio advertensies en ses publikasies.

Mr Johan Hattingh: Okey.

Candidate I: Sien, en die Kerk is baie sterk op publikasies, maar ons het nie 'n leeskuiluur meer nie, daai kuiluur is besig om 'n taan. Dis ongelukkig is dit so.

Mr Johan Hattingh: Ja, ek wil nie die ding vooruit hardloop nie, maar Colin, ek dink dit is deel van hierdie navorsing wat ons nou uitwys wat ons na die Kerk toe kan vat op die einde van die dag. So baie dankie, dit is baie baie belangrik, ek sê vir julle baie dankie. Die vraag is: *What is the reason for your selection of the above?* En Colin, ek dink dit het ons alreeds een aspek aangespreek om te sê die leeskuiluur het verander.

Ds Hertzog: Ja, hoor julle Johan? Wat Johan vra is hoekom sit ons dit in hierdie volgorde? Kan ek waag om te sê want een soos hyself sê leeskultuur het verander, mense lees nie meer publikasies nie, hulle lees tipiese kort kragtige sosiale media posts.

???: Hulle wil nie die negatiwiteit ???, lees ook nie meer koerante nie. Die negatiwiteit ???, mense is moeg vir negatiwiteit.

Candidate I: Goed. So die leeskultuur het verander, mense lees nie meer lang goed nie, hulle lees tipiese posts. Die tweede ding is die gedrukte media sê Lona is geneig om baie negatiewe beriggewing te bevat en sensasie gedrewe te wees, en dit behoort vermy te word. En dit is baie keer ou nuus, hoor 'n bietjie wat sê Elmarie, want dit is so, maar dit is ook gevaarlike nuwe nuus, dit is nie net, dis gevaarlike nuwe nuus ook, maar dit is ou nuus. Maar ek dink vir ons sou ons sosiale media en digitale bemarking een en twee sit want ons wil 'n baie sterk virtuele teenwoordigheid in die gemeenskap hê.

Candidate D: En uit ervaring uit, die laaste ???.

Candidate I: Ja, en Herman sê ons het in die laaste 18 maande uit ervaring gesien hoe waardevol digitale bemarking en sosiale media vir ons was. En veral vir jonger mense.

Mr Johan Hattingh: Goed, is daar nog iets wat ons wil byvoeg hierso?

Candidate I: Hy vra is daar nog iets wat julle wil byvoeg.

Candidate D: Die visibility sal 'n basaar byvoorbeeld deel van dit vorm want dit is 'n groot deel van ons kerkwees, daar's baie mense wat wil ???.

Candidate I: Hoor jy wat vra Herman, Johan?

Mr Johan Hattingh: Die visibility van die basaar?

Candidate I: Hy vra of dit tipies deel van die *visibility* is as 'n mens die basaar bemark en die mense, en die parkie staan vol karre, en die mense kom hieraan en hulle weet waar dit is. Wat ons adres is.

Mr Johan Hattingh: Dit sal definitief wees. Ek het, ons het gisteraand by 'n ander onderhoud gesien, die opmerking gekom, en nou wil ek dit maar nie eintlik lei nie, maar die opmerking wat gekom het dink ek is belangrik daarom ook hier te noem, is die beginsel van *word of mouth* bemarking, en ek dink dit sluit baie naby aan aan *visibility*. Wat doen die Gemeente Middelburg-Noord vir die gemeenskap, die advertensie wat gesê is ons het vir die susters en dokters in COVID-tyd geondersteun, daai tipe van *word of mouth* om te sê ons is nie net inklusief nie, maar ook eksklusief wat ons uitreik.

Candidate I: Kyk Johan, ons *visibility* is ook redelik sterk gebou rondom die feit dat ons 'n beginselbesluit het dat ons ons geboue en fasiliteite vir die gemeenskap beskikbaar wil hê. So ons het 'n kleuterskool wat ons vanoggend gehoor het nou al 'n 100 kinders het. En die bedoeling daarvan is juis om te sê daai mense moet as dit dan nou nie deur die erediensbediening of ander bedieninge is nie, moet hulle vertrou raak met die kerkterrein, en daarom is hier 'n kleuterskool want dit bring mense kerkterrein toe. Dit is deel van ons *visibility* poging is om te sê maak ons fasiliteite beskikbaar vir almal.

Mr Johan Hattingh: Dis reg, en dan ook natuurlik die naambord aan die buitekant.

Candidate I: Ja, ja, maar daar het ons 'n tekort, ons moet beter vaar met dit. So ons is nie waar ons moet wees nie hoor.

Mr Johan Hattingh: Dis reg. Ek sal, as ek my ander hoed opgesit het netnou, dan sal ek praat oor die naambord. Maar ek kan nie nou nie. Dan die volgende vraag is: *Do you think digitalization will have an impact on the marketing of the congregation?* Indien wel, brei uit. So ek dink ons het al baie daaraan gepraat, toe ons gepraat het hoe julle dink dit moet wees en in 'n gemeente ???.

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Candidate I: Hoor julle? Hy vra die digitale bemarking, is dit vir ons belangrik en waarom, maar ons het al redelik die vraag geantwoord né.

Mr Johan Hattingh: Dis reg. Ek gaan aan na die volgende vraag toe: *Do you have any suggestions to include a marketing strategy in your congregation or in the NHKA?*

Candidate I: Het ons enige voorstelle, hoor ek jou reg? Dis bietjie onduidelik, het ons enige voorstelle wat ons wil maak vanuit ons gemeente aan die Kerk, aan die Hervormde Kerk, is dit reg?

Mr Johan Hattingh: Ja, in terme van bemarkingstrategie.

Candidate I: In terme van bemarkingstrategie.

???: ???.

Candidate I: Elmarie sê die Kerk kan meer *visible* wees né, meer sigbaar raak. Ek het byvoorbeeld oor moreoggend se gesprek met die Moderamen, jy hoor nou more se gesprek gaan weer oor nog 'n publikasie. Ek het 'n idee dit is totaal die verkeerde pad. Ons moet eerder 'n video'tjie maak wat ons R43 000 kos om te maak, nee, wat ons R20 000 kos om te maak. R10 000 spandeer ons op 'n ou wat die NG en die AP Kerk en die Gereformeerde Kerk se Internetstelsel kan *hack*, en ons versprei daai video aan al ons 60 000 lidmate en al hulle 600 000 lidmate, en ons het 'n veel wye reikwydte as deur 'n artikel in 'n Engelse publikasie. Want dit is tipies die manier waarop ons gemeente ook dink, ons dink digitaal. Nou ek, jy moet nou nie oorvertel nie, wat ek nou sê nie, want ek spot sommer as ek sê van die *hack* van hulle stelsels, maar jy hoor digitale media het geen grense nie, dis nie beperk tot die 10 000 publikasies wat uitgegee word en iewerste tussen 'n klomp ander tydskrifte beland nie. Dit word aangestuur, en aangestuur, en aangestuur.

Mr Johan Hattingh: Dis reg. Is daar nog voorstelle wat ons moet maak om die Kerk te bemark buitekant en om meer te doen?

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Candidate I: Kan ek sommer namens Danie, want ek sien dis wat hy wil sê, Danie voel vreeslik sterk daaroor dat ons in tyd vinnig moet kan reageer op samelewingsprobleme. As daar 'n probleem is, moet ons binne daai selde dag die Kerk se stem laat hoor aan sy lidmate en die gemeenskap. Aktuele goed, soos moet ons inent of moet ons nie inent nie, jy hoor. Danie, en ek stem met Danie heeltemal saam, as die Kerk relevant wil wees, moet ons dit in tyd doen, dit moenie in 'n harde kopie drie maande later volg nadat tien ouens eers nog baie navorsing gedoen het nie. Dit is nie uitgesluit nie, dit is ook belangrik, maar daai in tyd vinnige reaksie is vir ons belangrik. Danie voel baie sterk oor die ding al vir baie jare. Ek en hy het eintlik 'n staande opdrag vanuit die kerkraad daaroor.

Mr Johan Hattingh: Ja, ek mag my nou nie, ek mag nie kommentaar lewer nie alhoewel ek bitter graag 'n opmerking wou gemaak het, maar ek dink dit is so belangrik dat 'n mens die vensterperiode Danie, wat daar oopgaan moet gebruik, ongeag of dit 'n kwessie oor inenting is, en of dit oor watse uitsprake gemaak is, daar moet 'n bepaalde vensterperiode gebruik word, en die Kerk se stem laat hoor. Dis wat ek hoor.

Candidate I: Ja, dis reg. Ja, dis Danie se bedoeling hiermee.

Mr Johan Hattingh: Goed. Die volgende vraag is: *Are all the different age groups in the congregation involved in the marketing of the congregation?*

Candidate I: Is al die ouderdomsgroepe van die gemeente betrokke in die bemarking? Nee, ek dink ek dink nie ons vaar goed met dit. Ons stuur byvoorbeeld baie boodskappe na al die selfoonnommers toe, maar ons het, ons is 'n groot gemeente, hier is 1 500 mense, ons het byvoorbeeld nie al die kinders se nommers nie., so baie kinders ontvang nie ons bemarking nie. Op tipiese platforms waar kinders op is, soos waarskynlik Twitter en Instagram is ons nie teenwoordig nie, en dit is waarskynlik meer kindervriendelik as Facebook en WhatsApp. En ons vra ook nie die kinders om betrokke te raak in dit wat bemark moet word nie. So ons het 'n leemte daarin né, is ek reg?

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???: ???.

Mr Johan Hattingh: Ek het nie gehoor nie.

Candidate I: Herman sê ons het al die jongmense bymekaargekry en vir hulle gevra wat is hulle, jy weet, daai 360° grade van lyste ding, ons het dit al probeer doen, en dan het ons 'n klomp dinge by die jongmense gehoor, maar ons sukkel om dit wat ons hoor geïmplementeer te kry, maar dit het nou nie soveel te doene met bemerking nie, maar dit gaan oor die stem van die jongmense wat ons nie altyd hoor nie.

Mr Johan Hattingh: Goed. Nog iets wat wil byvoeg voor ek aangaan? Goed, dan gaan ek aan. *Will you be interested in a proposed guideline for a marketing strategy for your congregation? And indicate why.*

Candidate I: Hy vra sal ons geïnteresseerd wees in riglyne oor 'n bemerkingstrategie vir ons gemeente? En indien wel, waarom. Johan, ons het vanaand 'n toerustingseleentheid hier by die kerk, en een van die drie waarskynlik drie belangrikste goed wat ons tot hiertoe bespreek het, is ons onvermoë om effektief te kommunikeer, met ander woorde eintlik maar te bemark. So verseker dink ek ons sal geïnteresseerd wees as ons beter leiding kan kry oor hoe om effektief sigbaar te wees in die wêreld en in ons gemeenskap gaan dit vir ons baat.

Mr Johan Hattingh: Goed. Baie dankie. Dan my laaste vraag is: *Will your congregation be interested in a proposed guideline for a marketing strategy?* Indien wel, hoekom?

Candidate I: Ja, met ander woorde, sal ons geïnteresseerd wees in 'n spesifieke voorstel. Is dit reg? Ek hoor jou sleg.

Mr Johan Hattingh: Ja.

Candidate I: Wat deur jou ontwikkel is in jou MBA? Is dit reg?

Mr Johan Hattingh: Dis reg. Dis waarheen ons op pad is.

Candidate I: Johan doen sy MBA, en spesifiek fokus hy op die bemarkingstrategie, of die sigbaar word van die kerk in die wêreld. En hy vra of ons geïnteresseerd sal wees in inligting daaroor. Ons sal jou reiskoste betaal ja.

Mr Johan Hattingh: Dis reg, ek sal dit verklaar in my, in die verskillende vergaderings. Nee, dis reg. Ek wil vir julle baie baie dankie sê vir vanaand. Ek is klaar met al my vrae. Dit is amper 'n uur wat ons nou gepraat het, so bietjie minder as 'n uur, so ek wil vir julle sê baie baie dankie. Ek hoop dit het so bietjie ook die denke by julle losgemaak soos dit by my losgemaak het, die antwoorde wat ek by julle gekry het. Ek sê vir julle rêrig baie dankie. Ek onderneem dan ook soos in die laaste vraag om terug te kom na julle toe oor die voorgestelde bemarkingstrategie wat ons wil voorstel in die navorsing wat ek gedoen het, en dan kan ons hierdie goed gaan toets en implementeer in die breë Kerk want dit is waaroor dit vir my gaan. Dis die Kerk vir wie ek lief is en dis hoekom ek ook gedink het om hierdie *dissertation* in hierdie veld te skryf. So baie baie dankie julle, en ek glo julle sal gou weer van my hoor.

Candidate I: Baie dankie Johan, en sterkte met jou studies, en ons wil graag weer van jou hoor want die goed wat jy nou sê is die goed waaroor ons vanaand praat. Dis deel van ons vraagstuk vanaand is hoe om dit op te los. So ons sal weer praat. Baie dankie daarvoor hoor.

Mr Johan Hattingh: Goed, baie baie dankie. Dan sal ek later met julle praat oor die ander goeters as dit meer amptelik is, vanaand is ek 'n student.

Candidate I: Johan, ek het nie nou gehoor nie.

Mr Johan Hattingh: Ek sê ek sal die ander bemarking goeters wat ek oor eintlik met julle wil praat, gaan ek op 'n ander geleentheid praat in my amptelike hoedanigheid en nie as 'n student nie.

Candidate I: Ons sal daaroor praat, baie dankie hoor.

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Mr Johan Hattingh: Goed, dankie julle. Baie sterkte met julle werk.

Candidate I: Dankie, selde daar, tatta.

Mr Johan Hattingh: Bye-bye.

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APPENDIX H: INTERVIEW 6



RESEARCH PROJECT ON *MARKETING STRATEGY FOR MINISTRIES WITHIN THE REFORMED CHURCHES*

Mr Johan Hattingh, under the supervision of Prof Hein Prinsloo

INTERVIEW 6

Mr Johan Hattingh: Kan julle my mooi hoor?

Candidate A: Ons hoor jou goed.

Mr Johan Hattingh: Baie dankie. Jaco, baie dankie. Ek wil my maar self voorstel vir die ouens wat my nou nie ken nie. Maar my hoedanigheid vanaand is anderste as wat ek altyd is. Ek is Johan Hattingh, ek is tans besig by die Noordwes Universiteit, besig met my MBA studies, en dis deel van die rede hoekom ek vir Jaco gevra het of ons vanaand hier bymekaar kan kom want my studieveld wat ek doen, is in die Hervormde Kerk, eintlik in die susterskerke, maar meer gefokus op die Hervormde Kerk. Die doel van die studie wat ek onderneem en waarmee ek my *mini dissertation* skryf, en askies my Engels wat ek so tussenin gooi, maar ek dink Jaco verstaan dit beter, is om, die titel is: *Developing a marketing strategy for ministries within the reformed churches*. So dit gaan oor 'n bemarkingstrategie vir die Kerk. En voordat ek begin, ek is besig om hierdie gesprek op te neem, is daar enige iemand wat beswaar het as ons hierdie gesprek opneem? Niemand nie? Baie dankie. Dan wil ek net so vinnig deur die *consent form* hardloop om te sê eerstens, hierdie vrae wat ons vanaand hanteer gaan ons so om en by tussen 45 minute en 'n uur besig hou, afhangende van hoe graag julle met my wil gesels, ek het baie tyd. Daar was een dosent wat gesê het as die studente kla hulle kry nie deur die dag al hulle werk gedoen nie, toe sê hy maar daar's nog 'n hele nag ook, so ek het nog 'n nag voor. So julle is welkom om dan enige tyd te onttrek as julle voel julle wil nie meer deel wees van die studie nie, dan uit die aard van die saak julle is baie, julle is rêrig welkom om die gesprek te verlaat. Al die

inligting wat ons hier hanteer is dan ook konfidensieel. Dit word ook so uitgeklaar met die Etiese Komitee waaraan ek alreeds klarigheid voorgekry het. Soos ek sê al hierdie inligting wat julle hier, hier is nie 'n regte of 'n verkeerde antwoord nie, dis julle opinie, dis julle mening, ek gaan dit nie opponeer nie, en dit gaan net bydrae tot my studies. Dit is 'n kwalitatiewe studie waarmee ek besig is, en daarom doen ek dit in groepsonderhoude, en vanaand is julle onderhoud my heel laaste onderhoud wat ek dan voer in hierdie studie wat ek dan doen. So baie dankie vir julle bereidwilligheid om dit te doen. Hierdie studie doen ek dan ook in oorleg met my supervisor, prof Hein Prinsloo. Hy het ook verskoning gevra dat hy nie hier kan wees vanaand nie. Gewoonlik skakel hy in ook via Teams, maar hy's besig met klas gee, so hy't verskoning gemaak. Nadat ek al hierdie goeters gelees het, is daar enige iemand wat 'n probleem het met die konsep wat ek gelees het? Niemand nie? Baie dankie daarvoor. Dan gaan ek begin met die vrae, ek het dit vir Jaco gestuur. Jaco, ek weet nie of jy dit vir almal gestuur het nie, maar dit maak nie saak as jy dit nie doen nie. Ons gaan dit maar so deurwerk so stuk-stuk.

Candidate A: Ek het dit vir almal gestuur en ???.

Mr Johan Hattingh: Dit is maar net dalk maar bietjie makliker as mens hierdie goeters voor jou het. Ek werk so. As jy my 'n vraag vra en jy lig ??? vrae. ??? vraag, kan jy gou vir my julle voorstel.

Candidate A: Kom ons begin, aan my regterkant wat jy nou nie kan sien nie, as hy nou net so inloer, is die jongste een op die, hierdie is die kommissie van die kerkraad wat ons ook noem as die finanskommissie, maar hulle hanteer veral nou in die COVID-tyd wat die meeste goedjies hanteer omdat ons nie kon kerkraadsvergadering hou nie, maar dit is die kerngroep van die gemeente en waar ons gewoonlik maar al die goedjies sal deurpraat, miskien nog voor dit by 'n kerkraadsvergadering kom. So die enetjie wat jy nou regs gesien het, is Suemari Barnard, sy is 'n werkende student. So sy is nog by die studentegroep. Dan is dit nou myself. Hier langs my aan my linkerkant sit Alta, Alta Venter wat jy nou waarskynlik 'n bietjie ken, sy is die kassier van die gemeente, ook die admin beampte en die moederowerste en sy doen alles in die gemeente. En dan langs haar in die voorste ry, Johan waai net gou dat hy net kan

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sien wie's jy. Dis Johan Viljoen, Johan Viljoen is seker van die ouer lidmate, die langste lidmate van Bloemfontein. So Johan is ook ons verteenwoordiger by die Bybelgenootskap, en, maar, ja, dis Johan. En direk agter hom is Hennie Botha. Al die goedjies rondom die bouprojekte, endiesmeer, gaan maar altyd daar na Hennie toe, en die instandhouding van die goeters. Hennie is ook 'n argitek.

Candidate D: Ek gee vir Alta moeilikheid.

Mr Johan Hattingh: Ek het nie gehoor nie Hennie.

Candidate D: Ek sê ek gee vir Alta moeilikheid. Ek is haar toesighouer of supervisor.

Candidate A: Dan langs Hennie sit Seef, Seef Pretorius. En Seef is net so baie lank soos Johan, miskien so klein bietjie korter as Johan in die gemeente. Seef was voorheen aan die Universiteit, is nou nog so bietjie aan die Universiteit van die Vrystaat ook verbonde. Hy het eintlik al afgetree, maar hy werk nog steeds, met bietjie navorsing en dinge. En Seef was baie lank maar die ouderling wat die finalejaar kategese hanteer het. Hy rus nou so bietjie daarvan, maar as ons hom nodig het dan doen hy weer. Maar hier tussen my en Alta hier in die agterkant sit Santie Spies. Santie is die voorsitter van ons diakensvergadering. En ja, dis die groepie. Daar's net, ons skriba is nie hier nie, dis Annalise Koen. Verder is ons almal volledig vanaand.

Mr Johan Hattingh: Jaco, baie dankie, dit was belangrik dat ek die, jy weet want ek moet nou hierso op hierdie vorm bepaal wie watter ouderdomsgroep val wie in. So as ek kan so begin en ek gaan my vrae nie noodwendig deur die onderhoud in hierdie volgorde hou nie. Jaco, ouderdomsgroep, julle het dit daarso, A tot F. Waar val jy in?

Candidate A: By watter blokkie val ek nou Johan, watter moet ek nou merk?

Mr Johan Hattingh: Is jy tussen 35 en 44 of is jy tussen.

Candidate A: Nee, ek bedoel werk ek nou by finansies of die diakens of by die jeug.

Mr Johan Hattingh: Jy hoef nie vir my, ek vul dit hierdie kant in, jy hoef nie vir my te sê nie, ek sal dit invul. Is jy by A of is jy by F?

???: ???.

Candidate A: Jy wil my ouer maak as wat ek is, genugtig. Moet ek net 'n kruisie maak?

Mr Johan Hattingh: Nee, sê dit vir my.

Candidate A: Ek is 64, dis E ja.

Mr Johan Hattingh: Goed, Alta by jou? F?

Candidate B: Ja.

Mr Johan Hattingh: Goed. Johan?

Candidate C: Ek is bokant 64.

Mr Johan Hattingh: Goed. Hennie?

Candidate D: E.

Mr Johan Hattingh: Suemari?

Candidate E: B.

Mr Johan Hattingh: En Seef?

Candidate F: F.

Mr Johan Hattingh: En Santie?

Candidate G: E.

Mr Johan Hattingh: Goed, dan gaan ons kyk nou na die volgende ene, is *highest qualification*. Graad 11/12, het jy geen tersiêre ondervinding of opleiding gekry nie, of 'n B-graad kwalifikasie, *entry level* 6 7 sal ek sê daar, met ander woorde dis B-graad wat daar is, B-graad en honneursgraad, en dan, askies honneursgraad is dan by D, *postgraduate* wat ons daar het. So kom ek hoor so, Jaco, daar by jou?

Candidate A: Ek aanvaar seker met die BD is seker by D.

Mr Johan Hattingh: Is reg. Alta?

Candidate B: By A.

Mr Johan Hattingh: Johan?

Candidate C: C.

Mr Johan Hattingh: Hennie?

Candidate D: Ook C.

Mr Johan Hattingh: Suemari?

Candidate E: A.

Mr Johan Hattingh: Seef?

Candidate F: D.

Mr Johan Hattingh: En dan Santie?

Candidate G: A.

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Mr Johan Hattingh: A. Goed. Die volgende vraag is: *How long have you been a member of the Church?* Nou wil ek net hier kwalifiseer, 'n belydende lidmaat van die Hervormde Kerk. So as jy belydende lidmaat was van 'n ander kerk voorheen, hoeveel jaar was jy met ander woorde, of is jy nou 'n belydende lidmaat van die Hervormde Kerk. Dit kan van enige kerk voorheen wees, maar van die Kerk. So as jy voorheen by 'n NG Kerk ingeskakel het, dan tel ons dit nie in hierby nie. So kom ons, as julle vinnig julle somme gemaak het en ek sien die rook trek vinnig. Jaco?

Candidate A: Meer as 40 jaar.

Mr Johan Hattingh: Goed. Alta?

Candidate B: Sedert geboorte.

Candidate A: Belydende lidmaat?

Candidate B: 56 jaar.

Mr Johan Hattingh: Johan? Dankie Alta.

Candidate C: 65 jaar.

Mr Johan Hattingh: Hennie?

Candidate D: 41.

Mr Johan Hattingh: Suemari?

Candidate E: Sewe jaar.

Mr Johan Hattingh: Seef?

Candidate F: 56.

Mr Johan Hattingh: En Santie?

Candidate G: 45.

Mr Johan Hattingh: Okey, nou het ons almal se ouderdomme. Baie dankie julle, ek gaan vraag 4 gaan op die manier *skip* want met die bekendstelling het Jaco nou vir my klaar gesê watter hoedanigheid en watse rolle speel elkeen in die gemeente. Is daar iets wat julle wil byvoeg of wil uitbrei op daai soos wat Jaco dit bekendgestel het in die begin?

Candidate A: Ek kan miskien maar net sê Suemari is by, sy's 'n diaken en by die jeug. By die studente eintlik.

Mr Johan Hattingh: Goed.

Candidate A: En nou's die ander behalwe Santie wat 'n diaken is, is al die ander ook ouderlinge, maar ook by die ??? finansies.

Mr Johan Hattingh: Ja, ek het nou daai gedeelte wat ons voorheen, wat ons aan die begin gesê het, Jaco, dankie daarvoor, wat Johan betrokke is by die Bybelgenootskap, dit is so belangrik dat ek dit ook deel maak en dat ek bewus is daarvan. So is daar enige iets, iemand wat ander rolle en rolle deel in die Kerk of in hulle voete vind binne-in die Kerk, in die gemeente spesifiek by Bloemfontein?

Candidate B: Ek is sekretariële beampte ook. Behalwe die kassier en al hierdie goete.

Mr Johan Hattingh: Okey.

Candidate A: Ja, en Alta is ook die administratiewe skriba van die ring.

Mr Johan Hattingh: Goed. Baie dankie. Goed julle, ons gaan nou bietjie praat oor bemarking. *What is your views about the marketing strategy in the Netherdutch*

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Reformed Church? Dit bedoel ons hierso, nou wil ek net gou-gou julle net attent maak daarop, en ek het gesien met die ander onderhoude, is hierso praat ons van die bemarking van die breë Kerk, van die NHKA. Die gemeente sinne is die volgende vraag. So jy's welkom om al twee te antwoord, so ek gaan hulle by beide antwoorde neerskryf, maar die vraag nou op die tafel is *what is your views*, wat is jou uitkyk rondom 'n bemarkingstrategie in die Hervormde Kerk? Enige een kan antwoord, ek gaan nie van 'n bepaalde punt af kies nie.

???: Ja, Johan, dis vir my moeilik om *marketing* in kerkverband, jy weet, om byvoorbeeld lidmate te werf is nie iets wat ek bedoel ons nog ooit aandag aangegee het nie. Ek dink hierdie is 'n totaal nuwe ene. Ons aanvaar maar dat ouers van die Hervormde Kerk bring hulle kinders vir kategeese, en hulle bly lank aan of hulle dros een of ander tyd, maar ons het nog nooit werklik gegaan en vir mense gesê word lid van die Hervormde Kerk nie, as ek jou reg verstaan en wat *marketing* beteken. So dis vir my nogal 'n nuwe ene, 'n nuwe perspektief, en 'n bietjie van 'n vreemde woord binne kerkverband as ek net my opinie so kan lig.

Candidate B: Ek persoonlik dink dit is belangrik dat ons die buitewêreld laat weet wat ons as Hervormde Kerk doen en dink, en daarom is dit vir my so belangrik dat die Hervormde Kerk op soos byvoorbeeld Facebook gereeld plasings doen en in die, tydens die *hard lockdown* het die voorsitter vir ons gereeld boodskappe gestuur het. Dit gaan tog uit in die breë wêreld, dis nie net vir die Hervormde Kerk nie. En dan het ek in die vorige jare ervaar dat lidmate na klein dorpie toe gereis het en hulle dink daar's nie Hervormde Kerk nie, en dan gaan hulle sommer maar net na 'n ander gemeente toe.

???: Johan, as ek my opinie dan dink ek ons doen waarskynlik heeltemal te min ten opsigte van om die Kerk 'n bietjie op die tafel te sit of dan te bemark. Die goeters wat Alta nou genoem het, is maar die goeters wat 'n mens doen soos wat dit op jou pad gekom het, maar dit was nie noodwendig 'n uitgewerkte strategie nie. ??? reeds gesê alle media gebruik, jy het nou op die Internet so bietjie 'n webtuiste geskep wat dit werd is, jy adverteer op, ons adverteer, as jy dit 'n advertensie kan noem, op daai kalender wat so in die omgewing versprei waar ander maatskappye ook hulle

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besighede adverteer. Daar het die kerkraad so blokkie waar hy die goed kan. En dan uiteraard maar net die goed wat jy doen van wat jy kan sien van die straat se kant af. So daar's mooi groot borde wat opgerig is wat net sê wie's die Kerk en met die logo van die Kerk, endiesmeer. Maar dis maar omtrent dit, **ons het nie rêrig 'n uitgewerkte strategie nie**. So daar het jy ons.

Candidate D: Ek sal ook graag iets wil byvoeg. Ek dink die basis van alles vir my is die volhoubaarheid van die ??? Nederduitsch Hervormde Kerk, **volhoubaarheid van die Kerk, in konteks met die uitbreiding en die bestaan** van die koninkryk van God en dis hoekom jy hier wil wees.

Mr Johan Hattingh: Baie waar, baie dankie Hennie, dit is baie ware, wyse woorde wat jy daar sê. Wil ons nog iets bysit oor die breë Kerk se bemarkingstrategie of kan ons nou oorbeweeg na die gemeente se bemarkingstrategie?

Candidate A: Vir my is dit maar al twee maar dieselfde. Maar dis my opinie hoor, julle moet sê. As ons nou by die gemeente se strategie, daai was maar eintlik meer van die breë kerk. Maar ons is maar die breë Kerk in Bloemfontein, maar as dit nou net gemeente is, ??? gemeente bemark.

Mr Johan Hattingh: Goed, kom ek vra die vraag bietjie anderste. Wat doen die gemeente om hulleself sigbaar en bekend te stel in Bloemfontein?

Candidate B: Ek dink die diakens doen dit in 'n groot mate dat ons deel hê aan huise soos die ??? huise en ons het ook **in die winter** het die diakens **kniekombersies aan ouetehuis voorsien**. En ek dink dit is al 'n beeld van die bemarking dat die mense is bewus daarvan. En dan selfs met ons **kerkkombuis adverteer ons dit ook op Facebook** en **dan kom daar mense van buitekant af** wat by ons kom koop, en dan op die manier ook **bewus raak van ons**.

???: Ek dink ons kan die **stroming wat ons Sondae doen** ook maar insluit as deel van bemarking. Want dit dink ek het 'n paar ander kykers gekry ???.

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???: Ja, ek dink ons bemarkingsfondsinsamelingsprojekte soos onder andere Hennie wat elke jaar vir ons 'n groot gholfdag reël wat dan ook dien as bemarking ???.

Candidate A: Ek dink om aan te sluit by Johan wat Hennie nogals doen, hy nogals miskien moet jy dit self sê Hennie, want hy probeer nogals deur die gholfdag vestig dat dit die Kerk se gholfdag is, en dit staan ook bekend as die ???-gholfdag. Maar dit is ook bekend dat omtrent elke speler kry 'n prys, so die kerk op die manier is ook 'n bietjie daar op die gholfbaan. Maar Hennie, dalk kan jy self sê.

Candidate D: Nie so seker of hierdie bepaald net oor die gholfdag gaan nie. Ek wil nie uitbrei op die gholfdag nie, ek dink nie dis die tema nie, die tema is bemarking. Wat ek wel wil byvoeg is ek dink dit kom van binne, en miskien het dit baie te doen met die vorige stelling wat ek gemaak het oor die volhoubaarheid van die Kerk, is dat die krag van ons gemeente moet van binne af kom, van sy gemeente en sy gemeentede. So hoe nader ons aan mekaar beweeg, hoe sterker maak ons mekaar, en hoe sterker is ons 'n eenheid wat na buitentoe kan uitleef. Ons kry dit dink ek reg want juis met hierdie projekte wat na verwys word, is die gemeente besig om nader aan mekaar ook te beweeg om uiteindelik die projekte suksesvol te lewer. Oor die bemarking vir my kom ook van binne, dis nie net 'n, dis nie net soos genoem die sosiale media of noem nou maar die gholfdag, wat belangrik is, die beeld van die kerk en dit wat ons uitstraal dink ek is belangrik, dit is so, en ons kry dit reg ???.

Mr Johan Hattingh: Goed. Nog iemand iets wil sê? Niks nie? Ek wil dalk net vra, by die diakens se werksaamhede met die uitdeel van kospakkies, is daar nie so tipe van 'n *stickertjie* wat 'n mens kan opsit met komplimente van NHK of NHG Bloemfontein om, ons het netnou so bietjie daaraan geraak, om te sê om mense bewus te maak van waar af dit kom nie. Ek het so daaraan gedink terwyl ek hierso so sit.

???: Dis 'n baie goeie voorstel.

Mr Johan Hattingh: Die volgende vraag is: *What will you include in a marketing strategy?* Nou weet ek dit is dalk moeiliker om nou nog die vraag verder te antwoord

as ons nie eers by vraag 6 gesukkel het met hom, maar *what will you include in a marketing strategy?* Wat sal 'n mens insluit in so bemarkingsplan?

???: Johan, ek sal die Engelse mooi woord *word of mouth*. En dit is baie interessant hoe laat, mense wat aan *verskillende denominasies behoort, tog met mekaar gesels oor die gemeente waarin jy is*. Ek kan getuig as ek nou terug na die gholf toe, ek weet van een persoon wat ek oortuig het om na ons kerk toe te kom, ???, dit kom van die gholfdag af, is nou een *stupid* voorbeeld, maar en dan die tweede vir *my is leefwyse, leefstyl*, as jy buite 'n lewe lei wat vir mense aanvaarbaar is en wat jy iets uitstraal, en as hulle jou vra in watter kerk behoort jy, en dan sê jy jy behoort aan die Hervormde Kerk, dan is dit vir my ook 'n manier hoe 'n mens, jy weet, belangstellings gaan kry. As ??? baie mense kry ek dink. Ek sê dit grappenderwys, jy moet dit nou nie in jou studie opsit nie, maar ons het al 'n hele paar manne van daai kant afgekry wat soek vir standvastigheid. En ek dink die Hervormde Kerk is in die Afrikanergemeenskap dalk bekend as hierdie standvastige Kerk, maar die Charismate dink ons is witgepleisterde grafte. So dis nou hier ses van die een en 'n halfdosyn van die ander. Maar ek voel regtig sterk dat om te praat oor jou eie Kerk en dan so te *leef dat mense sien jy weet waarin jy glo*, moet ook miskien 'n stil, 'n stil manier van bemarking wees. Dis nie 'n aggressiewe tipe van bemarking nie. Jou studie soek dalk vir meer aggressiewe manier van bemarking, maar ons wil agterna hoor wat jou uitkoms is en ons sal graag by jou wil leer.

Mr Johan Hattingh: Definitief. Dit is een van my laaste vrae wat ek gevra het en jy het hom sommer nou vir my geantwoord, baie dankie.

Candidate A: Daar's iets wat ek nog wil byvoeg. Daar's iets wat die Apostolaatwerkgroep op 'n stadium op die tafel gesit het en wat ons beplan het om te doen en wat so in die finale stadium so bietjie gesneuwel het, nie rêrig gesneuwel het nie, dit sal waarskynlik nog kom, maar as jy vra wat moet ons insluit, dan dink ek hierdie is een van die goedjies wat, as COVID net eers bietjie sy vere afgeskud het en nie meer met ons is nie, want ons weet ??? waar die kerkgebou is, ??? geweldig baie meenthuse. En die Apostolaatwerkgroep het daaraan gedink om op 'n stadium kaartjies te maak met 'n oop uitnodiging om almal, jy weet in posbusse te gaan uitdeel,

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te gaan plaas, die jeug dalk of van die studente daarby te betrek, en ook dan net om net te sê wie is ons, wat doen ons, en die oop uitnodiging kom besoek ons as julle sou wou. Ons is binne trefafstand, vir baie binne loopafstand. So dis een van die goedjies wat in elk geval die laaste twee jaar nou nie kon gebeur nie, maar ons het al op die kerkraadsvergadering al eintlik 'n besluit gemaak wat toe nou net nie toe al gedoen is nie. So ek sal dit graag wil insluit.

Mr Johan Hattingh: Baie dankie. Is daar nog iemand wat iets wil byvoeg? Niks nie. As ons gaan kyk na vraag 8 en ek gaan hom so bietjie, so anderste vra, maar kom ek hoor, die vraag is: *Which marketing tools will you think will provide an effective and efficient marketing congregation ministries?* Die vraag wat ek hierso wil vra is, wil julle dit nie vir my prioritiseer watter van hierdie ses elemente sal 'n mens die kategoriseer nie. Soos kom ons begin by *visibility*, dis dan A. B is *media publishing*. C is *radio broadcasting*. D is *infographics*, en die van julle wat nou, behalwe Suemari wat nou dalk weet, nie weet wat is *infographics* nie. Dis 'n, jy kan *flyers* maak met hom. So dis 'n elektroniese en 'n, jy kan daaruit druk ook. Dis 'n PowerPoint funksie wat jy het en dan kan jy dit 'n PowerPoint 'n baie netjiese dokument maak in die Kerk, soos die logo hieragter my as agtergrond gebruik en op hom kan 'n mens nou klomp goeters bou wat om te sê hier's die dominee se gesig en dis die kerktie en jy word uitgenooi. So dit is 'n elektroniese formaat en jy kan dit uitdruk op 'n harde kopie. En dan die volgende een is *social media*, Facebook, Twitter, Instagram, en dan laastens is digitale bemerking. As julle dit sou moet prioritiseer as groep, en julle is welkom om van mekaar te verskil ook: *Which marketing will you provide as an effective and efficient marketing in the congregation?* Kan ons deur middel van, kom ons werk om so deur middel van eliminisie. Hoe hoog sal julle *visibility* bepaal?

???: Ek sal hom belangrik bepaal.

???: Ja, dis vir my die belangrikste.

???: ???.

???: Maar ons is sigbaar op ander maniere.

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???: Nie die kerkgebou nie, ek dink die goed wat die kerk doen. Soos hy gesê het die *sticker* op die goed plak om te weet van waar af dit kom gaan klaar die kerk 'n groter *visibility* gee.

???: Ek stem saam.

Mr Johan Hattingh: Dit kan ook, Jaco, askies julle, ons kan dit ook hier byvoeg, ek het dit by die vorige onderhoude ook gedoen, byvoeg met *word of mouth*.

Candidate A: Ja, goed, ek stem saam.

Mr Johan Hattingh: Goed, kom ons, hoe hoog, tussen een en ses, hoe hoog sal julle hom *rate*.

???: Ses.

Mr Johan Hattingh: Een is goed, en ses is swak.

???: ???.

Mr Johan Hattingh: Goed. *Okey, media publishing?* Julle kan dit debatteer ook as julle wil.

???: Ons weet nie hoeveel mense mee rêrig lees nie.

???: Ek sal hom baie laag sit.

Candidate A: Ek stem saam, ses.

Mr Johan Hattingh: Goed. *Radio broadcasting?*

???: Ek sal *radio broadcasting* ook 'n ??? ses. Dit gaan oor ons predikant wat elke Sondag word ons preke afgeneem en soos Suemari sê daar's baie ander mense, en

dan wil ons predikante genooi word om oor die radio te praat en ????. Ons predikant werk te hard. Maar dit het in die verlede gebeur en ek dink dis nogal belangrik dat ons Hervormde Kerk ook soms oor die radio stiltetyd of wat ook al, preek lewer. So ek sal *radio broadcasting* ook by nommer een ???.

Candidate A: As 'n mens Internet insluit daar.

???: As jy internet ??? sien ek meer as RSG en die streekradios.

???: Deesdae aanlyn, jy kan enige radio aanlyn luister.

???: Johan, hierdie gaan nie oor wat ons doen nie, dit gaan oor wat ons dink kan werk.

Mr Johan Hattingh: Ja. Goed. Kom ons gaan aan, ek weet nie het ons klarigheid oor hom of moet ons terugkom na hom toe?

???: Ons hom hoog ag.

???: ???.

???: Radio is baie belangrik.

Mr Johan Hattingh: Goed. Sê net weer. As ek hom 'n twee gee?

???: Ja, dis *fine*.

Mr Johan Hattingh: Goed, as ons sê 'n *infographics*.

???: Ek sal hom ook 'n baie laag ses.

???: Ja, ek sal hom ook 'n ses gee.

Mr Johan Hattingh: Ek maak hom dan vyf as dit julle goedkeuring wegdra.

???: Dis reg.

Mr Johan Hattingh: *Social media* en *digital marketing*. Dis wat nou oorbly, nou's ons deur die proses van eliminasië.

???: ???.

Mr Johan Hattingh: Watter een is die belangriker een sou julle sê?

???: Wat sal die verskil wees tussen *digital marketing* en *social media*. Watse ander platforms gebruik jy vir *digital marketing*.

Mr Johan Hattingh: *Digital marketing* sou ek beskou as jou eredienste wat jy uitsaai sou ek beskou as digitale bemerking.

???: Moet hy drie wees.

???: Dan moet hy drie wees en die boonste een vier.

???: Ja.

Mr Johan Hattingh: En dan soos jou sosiale media wat jou Facebook is waar jy ook eredienste kan opsit nê. Goed, so, ons maak hom drie digitaal en vier *social*.

???: Ja.

Mr Johan Hattingh: Goed, as ons kyk na hierdie, het ons nou op klomp argumente gevoer, ek gaan dit dan gebruik, dit wat ons gesê het in die opname, sal ek dan by hierdie vraag 9 dan invul. Is daar iets wat julle wil byvoeg? Met ander woorde, wat sal die redes wees hoekom ons die boonstes geselekteer het?

Candidate F: As ek iets mag sê, dis nie regtig kerklike gebruik om, as ek dit nou maar net as 'n voorbeeld noem, om mense gaan lok kerk toe, ons loop nie met klokke in die stad rond en sê vir die mense kom Sondag kerk toe nie. So my opmerking is maar net basies dat ons, die Engelse mooi woord *subdued*, ons is baie *subdued* wat betref ons uiterlike bemerking, jy weet van buiteaf. Dis hoekom ek dink *visibility*, wat ons doen, wat ons sê, hoe ons leef, ons het hom nommer een gegee, en kort daarop ???.

Mr Johan Hattingh: Baie dankie Seef. Wil iemand nog iets byvoeg? Okey. As ons omblaai: *Do you think that digitization*, met ander woord digitalisering, *will have an impact on the marketing of the congregation?*

???: ??? wat eerder *stream* as om kerk toe te kom.

Candidate A: Het jy gehoor Johan?

Mr Johan Hattingh: Glad nie.

Candidate E: Ons kan klaar die effek sien van die hoeveelheid *lidmate* wat eerder op 'n Sondag die dienste *stream* as om fisies kerk toe te kom.

Mr Johan Hattingh: Suemari, dit is reg, ek wil dan sommer by jou ook vra, askies ek sit jou op die *spot*.

Candidate E: Okey.

Mr Johan Hattingh: Maar in terme van die jeug en die studente wat dan nou ook inskakel by die gemeente, hoe sal jy dit sien behoort so digitale bemerking kan bydrae tot die onder die studente.

Candidate E: Ek dink dit kan definitief omdat *meeste jongmense* maar baie *sosiale media en Internet en sulke tipe goed gebruik*, sal digitalisering vir jongmense, maar dis ook moeilik want *baie van die studente swot ook nou aanlyn*, veral by die Universiteit hierso. So ons het baie van ons studente verloor wat nou permanent

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aanlyn swot, wat glad nie meer na die kerk toe kom nie. So, dit het 'n effek daarop ook gehad. Maar ek dink definitief die bemarking vir die jonger mense is jou sosiale media en daai goed maar die beste.

Mr Johan Hattingh: En die WhatsApp-groepe binne-in die gemeente?

Candidate E: Dit werk.

???: WhatsApp-groepe werk ook baie goed.

Candidate E: Ja, definitief, veral nou met COVID, ja.

Mr Johan Hattingh: Goed. Baie dankie. Is daar 'n spesifieke teikengroep wat 'n mens hierso sou wou byvoeg? Is dit net geteiken op die jongmense of is daar ander teikengroepe ook wat 'n mens sou doen met die digitale bemarking, askies, knoop my tong.

Candidate B: Ek kom agter dis veral moeilik vir die ouer mense, daar's van hulle wat glad nie enige Internetverbinding of die dinge het nie. Maar dan is daar ook weer 'n groot groep ouer mense wat groot waardering het vir die uitsaaidienste omdat hulle nie meer ????. So as 'n mens bietjie maar toespits op die ouer mense ook.

Mr Johan Hattingh: Goed. Baie dankie Alta. Die volgende vraag: *Do you have any suggestions to improve the marketing strategy in your congregation or in the NHKA*, die groter breër kerk? Dis nou hierdie gedeelte wat ons nou lekker kan *brainstorm* om te sê wat dink julle moet die Kommissie anderste doen, die Sinodale Dienssentrum, of die gemeente.

Candidate F: ???.

Mr Johan Hattingh: ??? glo vir my ek wens ek kon al 'n antwoord vir jou gee.

???: Nee, dis maar miskien ons ouer garde dink nooit in terme van ???, ek bedoel kom ons gebruik byvoorbeeld die Jehova Getuies, hulle loop van huis tot huis ???. Eintlik moet jy respek hê vir die feit dat hulle doen wat hulle doen. Ek stem glad nie met hulle saam nie, ons verskil heeltemal van mekaar, ek praat van die beginsel. Maar ons sal byvoorbeeld nou nooit dit doen dit nie, jy weet. En ja, ons wag vir jou om vir ons te kyk watter moontlikhede is daar.

Mr Johan Hattingh: Ek het hulp nodig, jy weet hulle sê aan die ander kant van die Vaalrivier doen julle dinge anderste, so dis belangrik om te weet hoe hulle dit aan die ander kant van die Vaalrivier doen.

???: Johan, enige nuwe suggesties is in elk geval vir 'n mens onbekende waarde. Soos Suemari ook nou hier sê, enige nuwe projek of enige nuwe manier is vir 'n mens bietjie van 'n waagstuk. Met COVID-19 was 'n mens gedwing om bepaalde dinge te moes doen, en waar sekere dinge half en half dalk net in plek was, moes jy sorg dat dit in plek kom en dat dit nou begin werk. Dit was met ons die geval gewees. Veral ten opsigte van die stroming van eredienste en ewe skielik moes net alles in plek kom. So nuwe maniere is maar altyd hierdie ding van 'n bietjie van 'n waagstuk, en mens uiteraard eers 'n bietjie kan inkoop in 'n bepaalde saak. Nie dat ons nie probeer nie, maar dis moeilik, ek dink nie dis 'n eenvoudige vraag nie.

Candidate B: Ek dink net weer aan die ander kant is dit voel partykeer vir my of die kerk moet meer hom uitspreek oor aktuele sake en op hierdie manier die gesig van die Hervormde Kerk duideliker uitbeeld. Jy kry so baie lidmate, dan's daar nuwe wetgewing, en dan vra hulle maar wat nou. Jy weet, die Algemene Kommissie is besig daarmee, hulle het gevra vir mense wat help met hierdie regsmenings en al daai goete, maar dis tog vir my belangrik dat, vroeër jare het die kerk sommer maklik 'n verklaring gemaak oor sê nou maar plaasmoorde, maar vandag het ons eintlik half bang geword om te praat.

Candidate F: Askies Johan, ek wil vir Alta hier baie sterk ondersteun, ek dink die Kommissie het 'n groter rol om te speel ten opsigte van wat in die land aan die gang is. Ons weet kerk en staat mag nie gemeng word nie, dis 'n ??? dat dit nog al die jare

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so is, maar daar's vreeslike dinge wat aangaan, en ek dink mens behoort 'n standpunt, ons Kommissie behoort 'n standpunt in te neem. Ek wil nou nie voorbeelde noem nie, want daar's nou te veel, maar iemand mag dalk van my verskil en sê ja, die Kerk mag nie inmeng nie, en dis nie 'n kwessie vir my van inmeng nie, dis om 'n opinie te lig rondom die rigting waarin die land gaan op verskillende vlakke. En sonder om jy weet lelik te wees, dit moet seker als altyd in broederliefde gedoen word, maar ek dink **as dit verkeerd is, dan moet dit gesê word**. Nou as jou teruggaan na die voor 94 tye, dan was dit seker ek dink die Gereformeerde Kerk was ???, dat hulle die kerk van die staat is, en dat hulle saam met die staat gegaan het kom ons sê rondom apartheid, en ewe skielik na 94 toe nou kom, toe swaai hulle om, toe vra hulle om verskoning. En hier kom die krieke nou en hulle buig op hulle knieë en hulle vra ???, het De Kock het gesê hy neem nie daaraan deel nie wat ek baie groot respek vir hom het, dis vir my 'n voorbeeld. As dinge totaal verkeerd loop, dan moet ons dit sê.

???: Johan, ek dink ons lidmate wil baie graag verneem wat sê die Hervormde Kerk by name van die Kommissie oor radio, op televisie, ensovoorts. Ons was in 'n klompie jare nou baie bang, ek dink ons was bang vir die politici, maar die politici val mekaar deesdae so aan en almal val hulle aan, dat ons kan ook nou ons ding sê deesdae. En ek dink die mense het ook baie verander, hulle aanvaar nou dat ons maar sterk uitsprake kan maak. Maar baie lidmate vra vir my as daar 'n kwessie kom, wat sê die Kerk hieroor. En dan het jy nie altyd 'n antwoord nie, want niemand het iets gesê nie.

???: Johan, en dan nog 'n ding, daar's so, daar gebeur in so baie gemeentes sulke mooi dinge, en ons moet dit vir die wêreld vertel. 'n Goeie platform is RSG se godsdienstprogram Sondag oggende vroeg. Jy hoor so baie van al hierdie ander kerke, hulle doen dit en hulle is daarmee besig, hulle is daarmee besig, en RSG sal nie daarvan weet as ons as gemeente nie vir hulle sê maar hoor hier hiermee is ons besig. Ek praat nie net van Bloemfontein nie, ek praat van die breë Kerk. En ek weet van baie gemeentes wat daar baie baie mooi dinge gebeur. Stories van hoop, stories van inspirasie.

???: Ek wil met Alta saamstem ek dink daar gebeur baie goed, maar dit eindig op in Die Hervormer wat miskien nie so wyd gelees word ???.

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Mr Johan Hattingh: Sou julle dan ook voorstel dat 'n bepaalde platform vir dit geskep word vir hierdie tipe van stories van hoop?

???: ??? stories van hoop.

???: Vroeër jare in die Konteks was daar sulke rubrieke of wat ook al, maar vandat die Konteks weggeval het lees mens ook niks meer van 'n ander gemeente nie.

???: Dis baie waar.

Mr Johan Hattingh: Ja.

???: Ek wil op 'n ander punt net, dit kan dalk kontroversieel wees, maar om ons kerkwees, ek wil die woord gebruik, gemakliker te hou, en daarteenoor uit 'n rigiede omgewing dalk te bevry, **sonder om die basis en die beginsel van die Kerk te verloor**, is amper 'n stelling.

Mr Johan Hattingh: Ja, nee, ek hou daarvan, ek hou daarvan. Goed, nog iets wat ons hier wil byvoeg? Ek moet sê hier't rêrig baie goeie goed uitgekom, ek dink daar's goeters wat ons na kan gaan kyk, definitief. As ons nou gaan sê by vraag 12: *Are all the different age groups in the congregation involved in the marketing of the congregation?*

???: ???.

Candidate A: My opinie sou wees, ek dink tot 'n mate is dit eintlik maar die studente. Die enigste manier hoe ons op hierdie stadium by studente uitkom om hulle te betrek, is deur die studente self. Daar's nie meer 'n gemaklike forum waarby ons name van mense kan kry wat Hervormers is of wat by die Hervormde Kerk sal wil inskakel as hulle, daar's nie 'n manier om hulle te kry nie. So **as die studente nie self praat onder hulle medestudente nie, en hierdie ouens intrek en saambring nie, dan gebeur dit nie.** So daarom wil ek sê wat die studente betref dink ek gebeur dit op daardie basis, en ek dink die ander ouderdomsgroepe, is soos wat Hannes netnou vertel het, dit gaan

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maar oor waar jy is en hoe jy die ding bekend maak. Maar goed, ek sal sê tot 'n mate, waarskynlik nie genoeg nie, maar ja. En ons groot swakte dink ek is kinders. Ons het te min kinders. Daar's van die ander groeperinge, denominasies, wat maar wild oes onder die kinders, veral die wat in die koshuise is wat ons nie kan bedien nie. So dis maar net ons eie gemeentemense se kinders wat hier by ons in die kerk is, maar daar is potensiaal maar ons kan nie daarby uitkom nie.

Mr Johan Hattingh: Jaco, met die tong-in-die-kies, ek dink jy doen te min werk oor die aanwas onder die studente. Nee, dit was net 'n grap.

???: Askies, iets skiet in my kop hier, ek weet nie of dit buite orde is nie, maar van die Charismatiese kerke in ons stad is nou so 10 000 plus lidmate. Baie van ons ou lidmate is soontoe, Hervormers, baie van die NG, ek weet nie waar hulle orals vandaan kom nie, maar hier is 'n groei en groei en groei, en hulle het orkeste, en hulle bemark op daai manier vir die jeug, kom geniet dit hier by ons, ons het sommer ons eie ???, ons sing dieselfde reëltjie tien keer oor, en almal is dood *happy* daarmee, en dis 'n *happy clappy happy go lucky* ding, en ek wil nie lelik wees nie, maar ons het respek vir ons Skepper en ons Hervormers is bekend daarvoor dat ons is nie mense wat vreeslik uitleef na buite nie. Ons kom in en ons gedra onself, en ons leef ons godsdiens op 'n ander manier uit. Nou ek weet nie of dit nou deel van die bemarkingstrategie moet wees nie. Ons ons orrel en wat ruil vir 'n klomp kitare, ek glo nie enige Hervormer gaan ja antwoord daarop nie. So as dit gaan oor getalle en doom Jaco wat hier sit, ek het al baie kere gesê dit gaan nie oor getalle werf nie, dit gaan nie om te ??? met 'n 10 000 sterk lidmaatskap nie, of praat ons nou oor bemarking met die idee dat ons kerk weer kan groei. So ek dink vir Hervormers is dit nogal 'n *tall order* want ons gaan nie die voorbeeld volg van andere wat dit op maniere doen wat ons glad nie mee saamstem nie. So ek wil maar net daai opmerking. Of ek buite orde is weet ek nie Johan, ek wil maar net daai opmerking gemaak het.

Mr Johan Hattingh: Ek dink dis 'n baie belangrike opmerking. Dit is nie buite orde nie, dit is belangrik. Ek het dit in die ander onderhoude ook gehoor van in die Markus evangelie, hoe ons werk is om te sê die linkerhand weet nie wat die regterhand doen nie. En dis hoe ons werk in die Kerk, ons staan nie op die straathoeke en basuin uit

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wie die Hervormde Kerk is nie. En in daardie proses sedert 94 het die wêreld verander, of Suid-Afrika verander ten minste, en nou gaan ek 'n wêreldse term gebruik, jy het die susterskerke, nie net die Hervormde Kerk nie, jy het die susterskerke marktaandeel verloor in terme van lidmaatgetalle en so aan. Alhoewel daar is ouens wat terugkom om sê maar ons wil weer 'n stemmige bediening hê. En dit is dalk die marktaandeel waarna ons moet gaan kyk. Is dit nie die dalk mark wat ons moet penetreer om te sê as jy 'n rustige kerk wil hê, of rustigheid en kalmte en nie 'n oordosis van ??? nie, hier's jou plek en dit is wat ek dan wonder om te kan sê, ek sien dit hier by ons in Pretoria, in hierdie gebied waarin ek bly, en ek gaan nou so vinnig probeer beredeneer uit my kop uit, dit is 20 km by sê 30 km vierkant, is daar 66 huiskerke, 66 kerke waar dit huiskerk insluit. Nou, die vraag is net hoekom, wat het gebeur, hoekom is daar so baie denominasies? Wat het die Hervormde Kerk, NG Kerk, Gereformeerde Kerk gedoen om dit af te staan. Om dit terug te wen is 'n baie groter probleem en uitdaging want hulle is verlore, of verlore vir die susterskerke, maar wat is ek dink daar is tog 'n strategie, daar is 'n klomp mense wat ook kerkloos is. Ek weet nie, ek sien hier in Pretoria, en ek het vanoggend saam met 'n dominee op die vliegtuig gesit en gesels om te sê maar kyk op 'n Sondagmore in die *malls*, hoeveel mense is in die *mall*, en daardeur sê ek nie hulle is kerkloos nie, maar die dominee wat ek vanmiddag gesien het, het juis, hy het gewerk met die ???, daar is niemand wat hy ken wat sy pa of sy ma kan begrawe, of hulle ondersteun ten tye van, of daar's kinders wat gedoop moet word, wie kan die kind doop. So daar is ook die geleentheid waar daar kerkloosheid plaasvind. Ek dink dis die marktaandeel waarna ons ook moet gaan kyk om te sê hier is kerk, wat kan ons doen. Jaco, jy't netnou gepraat van die Apostolaatbediening waarmee julle besig is, gaan 'n mens juis nie daardie deel van die Apostolaat, en hulle praat ook van missionaal, tussen ons eie mense beginne werk. Ons hoef nie oor kleurgrense missionale werk te doen nie, ons kan dit binne ons eie mense doen, dis my persoonlike perspektief, maar ek dink dit is as ons begin met hierdie bemerking binne die Kerk om te sê waar het ons marktaandeel verloor en wat kan ons doen, ek wil nie sê om dit terug te wen nie. Die volgende vraag is: *Would you be interested in a proposed guideline for a marketing strategy for your congregation?* Indien wel, hoekom?

???: Definitief.

Mr Johan Hattingh, research project on marketing strategy for ministries within the reformed church,
Interview 6

Mr Johan Hattingh: Goed.

Candidate A: Beslis. Dit sal verseker help dankie Johan.

Mr Johan Hattingh: En vraag 14 sluit by die aan. So is daar enige ander opmerkings wat julle wil maak so nadat ons deur die vrae gewerk het wat julle dalk wil byvoeg?

Candidate D: Ek wil net, askies, ek is dalk 'n bietjie die mosterd na die maal, maar vraag 12, ons moet die mense 'n kans gee, en dis die gemeentede, 'n kans gee om te praat. Om gemakliker te praat. Ek dink mense is te beskeie. Vanuit juis hierdie nederige omgewing waaruit ons kom rondom kerk en kerkwees, is almal nie altyd lus om te praat nie, almal is bang om te praat. Ek dink net jy gaan soveel antwoorde kry op baie van hierdie goed, oor wat om te doen en watter rigting 'n ou kan beweeg, as mense, en hulle hoef nie leiers te wees nie, enige iemand in die Kerk net kan praat en sy sê sê.

Mr Johan Hattingh: Baie belangrik Hennie, baie belangrik. Enige iemand nog 'n opmerking, dan wil ek vir julle sê baie dankie. Ons was nou bietjie langer as 'n uur besig gewees.

???: Ek kan nie glo nie.

???: Ek kan nie glo nie nè. So ek sê vir julle baie baie dankie. Dankie, vir julle bereidwilligheid om deel te wees van hierdie studie van my. Soos ek sê, ek sal hierdie studiestuk ook bekend maak aan die gemeente, en dan ook ondersteun. So definitief, die Kerk is vir my belangrik, ek is lief vir die Kerk waarin ek werk, waarin ek leef. En daarom het ek ook gedink dat dit belangrik is dat 'n mens ook nie die Kerk sien kwyn nie. Ek sien die statistieke en ek werk elke dag daarmee, om te sien die Kerk kwyn en die ouens praat van ja, ons gaan dalk opgeslurp word deur ???, en ek dink nie so nie. Dalk is ek impulsief, of nie impulsief nie, my geloofwaardigheid is dalk net te groter, of ek wil nie die werklikheid in die oë kyk nie, maar dis hoe ek dit sien. En ek glo ons kerk kan groei en ons kan uitbou, en ek dink dis hoekom ek hierdie studie ook onderneem het om te kyk wat kan ons doen daarmee. So baie dankie, ek sal die

goeters vir julle deurgee, ek sal my bemarkingstrategie met julle deel en een Sondag Jaco, dan sal ek graag bietjie daar by julle kom kuier na die studies, en dan kan ons bietjie klomp gedagtes met julle deel wat ons gesien het wat het uitgekóm met die studie.

Candidate A: Ja, Johan, ek wil van my kant af sê, dankie dat ons kon deel wees hiervan. Dit was vir ons, dit was vir my lekker, dit was bietjie insiggewend ook. So ek wil sê baie dankie. En ek wil namens hierdie ou ouens wat hier saam met sit vanaand dankie sê vir hulle bereidwilligheid ook. Ek dink ek is bevoorreg, ek het 'n fenomenale span, mense met wie ek mag saamwerk en kan saamwerk, ek dink jy het so ietsie daarvan beleef, en dis almal besige mense, so ek wil net dankie sê vir hulle insigte.

Mr Johan Hattingh: Ja, baie baie dankie. Jaco, julle kan nou gaan koffie drink.

Candidate B: Sterkte met jou studies.

Mr Johan Hattingh: Baie dankie. My coke is leeg, so julle moet dan 'n wonderlike aand verder hê en trotseer maar die koue, ek het gehoor hy's al weer op pad.

???: Dankie, Johan.

Mr Johan Hattingh: Lekker aand. Bye-bye.

---oOo---

APPENDIX I: LETTER OF APPROVAL TO SUBMIT IN MARCH 2022



NWU Higher Degree Administration

Faculty of student: Faculty of Economic and Management Sciences

STUDENT'S REQUEST FORM B (Specific)

Extension of study period request and re-admission after interruption of studies

INITIALS AND SURNAME OF STUDENT

JJP Hattingh

STUDENT NR

3 1 5 7 5 8 4 6

CELL NR

0 7 2 2 4 4 0 4 9 0

HISTORICAL YEAR OF STUDENT

2nd

QUALIFICATION NAME

MBA

CURRICULUM CODE

MBA(E701P)

PROCEDURE TO BE FOLLOWED TO COMPLETE THE PROCESS

- The student states the request, attaches an academic record (available at Higher Degree Administration) and takes it to his / her supervisor / promoter.
- The General Academic Rules of the NWU (A-rules) should be consulted before approving any student request.
- The appointed supervisor considers the request. The approval process takes place according to Faculty Rules. The SALA Faculty Administrative official forwards the signed request to Higher Degree Administration for processing.
- It is the responsibility of the student who submits the request, to personally ascertain from his/her supervisor / promoter what the decision of the request was.

1. STUDENT'S REQUEST AND MOTIVATION

The second semester was very busy. My wife was hospitalise with Covid-19 and I have to take care of;

- My day to day responsibilities at work,
- the house hold,
- our twins and there schools responsiblities and,
- my assignment and group assignments of the second semester

STUDENT'S SIGNATURE Johan

Hattingh

Digitally signed by
Johan Hattingh
Date: 2021.11.24
10:22:16 +02'00'

FOLLOW ON TO PAGE 2

1

STUDENT'S REQUEST FORM B (Specific)**2. RECOMMENDATION: SUPERVISOR/PROMOTER***THIS IS ONLY A RECOMMENDATION AND NOT THE FINAL DECISION.*

Sufficient progress has been made by Student Hattingh - completion aimed for March 2022

SIGNATURE

JJ Prinsloo
 Digitally signed by JJ Prinsloo
 DN: cn=JJ Prinsloo, o=NWU,
 ou=Business School,
 email=JJ.Prinsloo@nwu.ac.za,
 c=ZA
 Date: 2021.11.24 08:58:03
 +02'00'

2.1 Extension of study period request / re-admission permission checklist to be completed by the supervisor/academic director (A-rule 4.14.2 and 5.13.2)

Is the research topic still relevant? Yes ☒ No ☐

Is the promotor/supervisor(s) still available? Yes ☒ No ☐

What progress has been made by the student? Completed chapters 1 & 2. Currently busy with data analysis

What remains to be done to complete the study? Findings and conclusion

What is the time schedule for completion? March 2022

**3. FINAL DECISION: DEAN (Re-admission)
RESEARCH DIRECTOR/SCHOOL DIRECTOR (extension of study period)**

approved but student is responsible for the registration and module fee payment for the 2

SIGNATURE

4. FACULTY ADMINISTRATOR / DEPUTY ADMINISTRATOR

Approved



Declined



SIGNATURE

Elma Senekal
 Digitally signed by Elma Senekal
 Date: 2021.11.25
 11:58:31 +02'00'

Date

--	--	--	--	--	--	--	--	--	--

Johan Hattingh

From: Johan Hattingh
Sent: 23 Maart 2022 16:29
To: Hein Prinsloo
Subject: FW: RE: FW: Uitstel vir indiening van Mini Dissertation - J HATTINGH
Attachments: 4.Study period- readmission request form(B) 2020 - Johan Hattingh - Signed.pdf

Hein middag,

Jy het my vir 'n oopblik bekommerd gehad. Aangeheg is die aansoek vir indiening..... dit spesifiseer nie 'n bepaalde dag nie maar verwys na Maart as 'n geheel.

Ek hoop dit gee ook rustigheid by jou.

Vriendelike groete.

Johan Hattingh
Bedryfshoof: Sinodale Dienssentrum
Tel: (012) 322 8885
Faks: 0866 305 145
www.nhka.org



Swaanstraat 129, East Lynne, Pretoria 0188
Posbus 2388, Pretoria 0001
www.nhka.org



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From: Elma Senekal <Elma.Senekal@nwu.ac.za>
Sent: 25 November 2021 12:00
To: Nauma Blom <Nauma.Blom@nwu.ac.za>; Ruth Kgabung <Ruth.Kgabung@nwu.ac.za>
Cc: Johan Hattingh <johan@nhk.co.za>
Subject: Fwd: RE: FW: Uitstel vir indiening van Mini Dissertation - J HATTINGH

Dear Ruth,

Attached signed document for you to process.

Kind regards

Elma

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<https://www.nwu.ac.za/coronavirus/>

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<https://www.nwu.ac.za/it/gov-man/disclaimer.html>

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>>> Joseph Lekunze 2021/11/25 06:00 >>>
Dear Elma and Nauma,

Please, find approved for you implementation.

Regard

Dr Joseph Lekunze, Research Manager, North -West University Business School, Noordwes-Universiteit
Besigheidskool, South Africa. Tel: +27 (0) 18389 2235. Email:



Joseph.Lekunze@nwu.ac.za.

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>>> Elma Senekal 2021/11/24 16:34 >>>
Dear Prof Joseph,

Attached for your approval.

Kind regards

Elma

<!--[if mso 9]--> <!--[endif]-->

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>>> Johan Hattingh <johan@nhk.co.za> 2021/11/24 10:24 >>>

Elma goeie môre

Aangeheg is die voltooide en getekende document van my en Prof. Hein (Supervisor) vir finalisering.

Wanneer dink jy behoort ek 'n antwoord op die uitstel te verwag?

Vriendelike groete.

Johan Hattingh

Bedryfshoof: Sinodale Dienssentrum

☎ (012) 322 8885

🌐 www.nhka.org



Swaanstraat 129, East Lynne, Pretoria 0186
Posbus 2366, Pretoria 0001
www.nhka.org



Nakomingsbeampte: Dr FJ Labuschagne, 082 873 6557, frikkie@nhk.co.za

Interne Nakomingsbeampte: Mnr JJP Hattingh, johan@nhk.co.za

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From: Hein Prinsloo <Hein.Prinsloo@nwu.ac.za>

Sent: Wednesday, 24 November 2021 10:03

To: Johan Hattingh <johan@nhk.co.za>

Subject: Re: FW: Uitstel vir indiening van Mini Dissertation
aangeheg en geteken,,,



"River greetings"

Prof JJ Prinsloo (Marketing)
Business School
North West University
Vaal Campus
082 904 0977
(018) 389 2387 (Office)
(018) 389 2022 (Fax)

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>>> Johan Hattingh <johan@nhk.co.za> 2021/11/24 9:49 AM >>>

From: Elma Senekal <Elma.Senekal@nwu.ac.za>

Sent: Tuesday, 02 November 2021 09:25

To: Johan Hattingh <johan@nhk.co.za>

Subject: Re: Uitstel vir indiening van Mini Dissertation

Goeie môre Johan,

Aangeheg die vorm soos aangevra.

Vriendelike groete

Elma

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>>> Johan Hattingh <johan@nhk.co.za> 2021/11/02 08:57 >>>

Elma goeie môre

Sal jy asb. vir my die aansoekvorm stuur vir uitstel of later indiening van my Mini Dissertation.

Baie dankie dat ek jou hiermee kan pla.

Vriendelike groete.

Johan Hattingh

Bedryfshoof: Sinodale Dienssentrum

☎ (012) 322 8885

🌐 www.nhka.org

Nakomingsbeampte: Dr FJ Labuschagne, 082 673 6557, frikkie@nhk.co.za

Interne Nakomingsbeampte: Mnr JJP Hattingh, johan@nhk.co.za

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APPENDIX J: DECLARATION OF LANGUAGE EDITING



Director: CME Terblanche - BA (Pol Sc), BA Hons (Eng), MA (Eng), TEFL
22 Strydom Street Tel 082 821 3083
Baillie Park, 2531 cumlaudelanguage@gmail.com

DECLARATION OF LANGUAGE EDITING

I, Christien Terblanche, hereby declare that I edited the text titled:

Developing a marketing strategy for ministries in the reformed churches

for **Johan Hattingh** for the purpose of submission as a study for examination. Suggestions were indicated in track changes and application was left to the author. The student was advised to rework the referencing.

The language editor did not view the final version.

Regards,

A handwritten signature in black ink that reads 'CME Terblanche'.

CME Terblanche

Cum Laude Language Practitioners (CC)

South African Translators Institute accr nr: 1001066

Full member of the Professional Editors Guild

APPENDIX K: SOLEMN DECLARATION



NWU Higher Degrees Administration

SOLEMN DECLARATION AND PERMISSION TO SUBMIT

1. Solemn declaration by student

I, **Johannes Jakobus Petrus Hattingh**

declare herewith that the thesis/dissertation/mini-dissertation entitled (**exact registered/approved title**),

Developing a marketing strategy for ministries within the Reformed Churches

which I herewith submit to the North-West University is in compliance/partial compliance with the requirements set for the degree:

MBA

is my own work, has been text-edited in accordance with the requirements and has not already been submitted to any other university.

LATE SUBMISSION: If a thesis/dissertation/mini-dissertation of a student is submitted after the deadline for submission, the period available for examination is limited. No guarantee can therefore be given (should the examiner reports be positive) that the degree will be conferred at the next applicable graduation ceremony. It may also imply that the student would have to re-register for the following academic year.

Ethics number: NWU-00928-21-A4

ORCID: 0 0 0 0 - 0 0 0 3 - 9 4 9 9 - 1 2 4 8

Signature of Student:

Johan Hattingh
Digitally signed by Johan Hattingh
Date: 2022.03.30 05:03:03 +02'00'

University Number:

3 1 5 7 5 8 4 6

Signed on this 30 day of March of 20 22

2. Permission to submit and solemn declaration by supervisor/promoter

The undersigned declares that the thesis/dissertation/mini-dissertation:

- ☒ • Complies with the A-rules and the technical requirements provided for in the Manual for Master's and Doctoral studies and in faculty rules;
- ☒ • Has been checked by me for plagiarism (by making use of TurnItIn software for example) and a satisfactory report has been obtained, and;
- ☒ • That the work was language edited before submission for examination.

Faculty specific requirements as per A-rules: 1.3.2, 4.33, 4.2.4, 4.10.4, 5.3.2

- ☒ • Complies with regards to faculty rules on submission or acceptance by an accredited scientific journal;
- ☒ • Complies with regards to faculty rules on peer reviewed conference proceedings;
- ☒ • The student is hereby granted permission to submit his/her mini-dissertation/ dissertation/thesis for examination.

Signatures of supervisor(s) and Promoter(s): (only compulsory in cases where there are co- or assistant- supervisor(s/promoters))

JJ Prinsloo
Supervisor
Digitally signed by JJ Prinsloo
DN: cn=JJ Prinsloo, o=NWU,
ou=Business School,
email=Hein.Prinsloo@nwu.ac.za, c=ZA
Date: 2022.03.30 08:46:07 +02'00'

Co-Supervisor/Co-Promoter

Assistant -Supervisor
Assistant-Promoter

Original details: (10512187)M\HDA Toolbox\Foms\fillable forms\13. Solemn Decl and Permission to submit exam copy.pdf 3 December. File reference: 7.1.11.3.2/3