

UNIVERSITY OF EDUCATION, WINNEBA

**ADVERTISING OF CHARISMATIC CHURCHES: A CASE STUDY OF TWO
CHURCHES IN GHANA**



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**ADVERTISING OF CHARISMATIC CHURCHES: A CASE STUDY OF TWO
CHURCHES IN GHANA**

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**A thesis in the Department of Strategic Communication,
School of Communication and Media Studies, submitted to the School of
Graduate Studies in partial fulfilment
of the requirements for the award of the degree of
Master of Philosophy
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May, 2023

DECLARATION

STUDENT'S DECLARATION

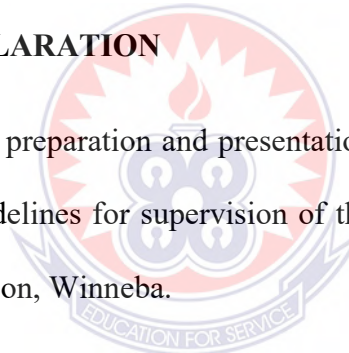
I, Andrews Owusu Mensah, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

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SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of thesis/dissertation as laid down by the University of Education, Winneba.



SUPERVISOR'S NAME: DR. AKWASI BOSOMPEM BOATENG

Signature:.....

Date:.....

DEDICATION

To my lovely parents, Mr Yaw Mensah and Madam Joana Hayford, my late brother, Eric K. Owusu. My supervisor Dr. Akwasi Bosompem Boateng, and my mentor Miss Abena Abokoma Asemanyi. I am grateful for all the support you keep showing me and I say God richly bless you.



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ABSTRACT

Religious organisations, particularly charismatic churches have resorted to marketing communication activities in the competitive environment. Given this competition, there are concerns about how churches could sustain their existence and operations especially with the emergency of many new religious groups. Consequently, research that provides insight into branding and advertising of churches including charismatic churches has become important to academic and marketing communication practitioners. This study attempted to address this gap by exploring the advertising strategies used by Perez Chapel International and the Qodesh Family Church in branding their identities and images to position their churches to audiences using qualitative research and approach and multiple case study. Underpinned by Kapferer's Hexagonal Identity Prism and brand position theory, this study adopted a qualitative research approach using interviews and document analysis to collect data to analyse how Perez Chapel International and Qodesh Family Church utilise advertising strategies in branding their charismatic churches. The findings provide support for the churches' brand service identities, which comprises of six facets: physique, personality, relationship, reflection, culture, and self-image. In ascertaining the purposes and how advertising strategies are deployed by the two charismatic churches, this study revealed that Perez Chapel International (PCI) and Qodesh Family Church (QFC) used various marketing communication activities especially advertising to promote their brands, which reflect models and practices. The findings show that Perez Chapel International (PCI) and Qodesh Family Church (QFC) used similar approaches, strategies, and channels in positioning their brands to attract many stakeholders especially congregants to their churches. However, the two churches have to improve their marketing and advertising efforts in professional ways given the springing up of many new churches in Ghana to uniquely distinguish in situations to maintain share of audiences.

CHAPTER ONE

INTRODUCTION

1.0 Background of the study

Competition for public favor has gotten much harder to achieve as society has gotten more complicated (Porter, 2015). Due to this issue, integrated marketing communication has become necessary, which aim to persuade the public of a group's message while also fostering understanding between the group and its audience about its goals and functions. According to Disanza and Legge (2005), a person's success in business or a professional career is heavily reliant on their ability to communicate with others. Any organisation's goal is to communicate information in some way and every company or organisation communicates something, whether it is the effectiveness of a product or the quality of a service (Jordan & Adam, 2021).

Since the commencement of marketing communication, both academics and industry players have explained 'marketing communication' in so many ways. Some have observed it from the administration perspective while others have seen it from the practical viewpoint (Kerr et al. 2008). Integrated marketing communication (IMC), often known as marketing communication, is a strategy used by businesses to market their goods and services know to specific target audiences (Kotler & Keller, 2022). To convey a coherent and persuasive message to customers entails the coordination and integration of all communication tools, channels, and sources, both internal and external (Kotler & Keller, 2022). Kotler and Keller (2022) further explain marketing communication as the means through which firms attempt to inform, persuade, and remind customers directly or indirectly about the products and brands they sell. Integrated Marketing Communication encompasses the use of a variety of

communication strategies, including advertising, branding, direct marketing, personal selling, public relations, interactive marketing, word-of-mouth marketing, and sales promotion (Fill & Turnbull (2019)). The objective is to develop a consistent and cohesive message that will successfully convey the worth and advantages of a product or service to clients and persuade them to make purchase (Shimp, 2010). Since its first introduction in the 1980s, the idea of Integrated Marketing Communication has grown to be a widely used marketing strategy (Kotler & Keller, 2022). It has been defined as a procedure for organising, carrying out, and managing the process of developing, revising, and disseminating all communications about a product or service (Kotler & Keller, 2022). In today's fiercely competitive and quickly evolving business climate, where customers are continuously inundated with messages from multiple sources, Integrated Marketing Communication is essential. Companies should make sure that their communications are consistent, pertinent, and successful in persuading their target audience by integrating all their communication activities (Fill & Turnbull (2019)).

The hitherto negative perception of marketing has changed to recognize marketing as a veritable tool available for any type of organisation to effect satisfying exchange relationships (Pride & Ferrell, 1987). The American Marketing Association (2020) defines marketing as the activity and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large. The practice of conceptualizing, pricing, promoting, and disseminating ideas, products, and services to create exchanges that meet both individual and organisational goals is known as marketing (Kotler & Keller, 2022). The Chartered Institute of Marketing (2018) also defines Marketing as the management process responsible for recognising, foreseeing, and meeting client needs profitably. A product or service is created and delivered through the process of marketing, which involves first identifying

the requirements and wants of consumers (BusinessDictionary.com, n.d.). These definitions reflect marketing's global applicability to human endeavors and are no longer limited to only economic activities. Every business organisation operates in a complex and competitive environment where demands are constantly changing; organisations now view marketing communication as a strategic tool rather than a mere procedure for optimizing the marketing mix (Lyer & Mumit, 2013). In Ghana, marketing as a tool has raised some Ghanaian products to the international level and therefore created a chance for the organisation to introduce many new products into the country while other made-in-Ghana products are not making headway in the marketing sectors. Despite this, consumers are being exposed to a greater variety of marketing communications from different sources. Moreover, clients do not distinguish between message sources the way marketers do. In the consumer's mind, advertising messages from different media such as television, magazines, or online sources blur into one (Katz, 2022). The situation is no different when it comes to religious organisations, as Churches are using marketing communication in their programmes to sustain and increase membership (Webb, 2012). The founder of the Christianity Religion, the Resurrected Christ instructed his disciples to be his witness in Jerusalem and in all Judea and Samaria and the uttermost parts of the world (Nterful, 2017). Hence, the church's existence is predicted on the premises that it has a goal to achieve, a task to perform and a charge to keep. The goal is that through the witnessing of the church, the world shall see the light, disciples will be made and the purpose of God to save a sinful world will be materialized (Nterful, 2017). In the quest of the church to fulfil the great commission, the church has employed various strategies to propagate the gospel of Jesus Christ, cardinal among these strategies is church advertising (Nterful, 2017).

Ghana's population increased by 28.31 percent from 24,658,823 in 2010, to 31.73 million in 2021 a decade-long progress (Ghana Statistical Service, 2021). This makes Ghana the second most populous country in West Africa, after Nigeria (Worldmeter, 2022). Ghana is a diverse country with a variety of religious beliefs with the main religions being, Christianity (Catholics, Protestants, Pentecostals/Charismatic.), Islam, and Traditional African Religion (Wiafe, 2023). These religions according to Wiafe (2023) play a significant role in the holistic life of Ghanaians from political, economic, educational, to family. Wiafe (2023) further postulated that religious tolerance is widely practiced in Ghana, which means people with different religious beliefs coexist peacefully. The recent population and housing census exercise carried out in Ghana revealed Christianity to be the largest religious group in the country, with 71.3 percent of the country's population being members of various Christian denominations, followed by Islam with 19.9 percent, Traditional religion with 3.2 percent, with 4.2 percent affiliated to other religion and 1.1 percent affiliated to no religion (GSS, 2021). The dominance of Christians in Ghana, according to Amanor (2004), is a result of the encounter between Ghana and Christian proselytizers in the late 15th century, when Roman Catholic missionaries escorted the first Portuguese merchants to the Gold Coast.

A major Christian group, the charismatic churches, characterized by their emotive and energetic services, have gained significant popularity in many countries, including Ghana (Gifford, 2002). The 2021 population and housing census in Ghana publicized that Charismatics Christians are the largest Christian group in Ghana, reaching a share of 31.6 percent of the 71.3 percent of Ghanaians who are affiliated with Christianity, which translates into over 9.7million of the country's population, an increase of 3.3% compared to the 2010 census year, with Catholics making 10.0 percent, Protestants 17.4 percent, and other Christians 12.3 percent of the total (Ghana Statistical Service, 2021).

The number of persons in Ghana who have joined Pentecostal/Charismatic congregations appears to have increased dramatically during the previous two decades; however, the Catholic Church also has a significant following in the country (Pew Research, 2021). The Charismatic strands of the Pentecostal Churches in Ghana are significantly responsible for the rise in Pentecostal denominations as exhibited by the 2010 and 2021 Population and Housing Censuses. This current study refers Charismatic churches as to indigenous autonomous and neo-prophetic churches that appeared on the Ghanaian Christian landscape between the late 1970s and early 1990s (Asamoah-Gyadu, 2005; Omenyo and Atiemo, 2006; Omenyo and Arthur, 2013, Benyah, 2020). Some of these churches include the Christian Action Faith Ministries (popularly known as the Action Chapel), International Central Gospel Church (ICGC), Alive Chapel International, Perez Chapel International (PCI), Qodesh Family Church (QFC) formally known as the Lighthouse Chapel International (Benyah, 2020).

The growing trend in the Pentecostal movement is not unique to Ghana, but rather follows global trends (Attanasi, 2012). This group of Christians, also known as the third strand of the Pentecostal movement in Ghana, exploded in popularity during the 1970s and 1980s, peaking in the early 1990s (Asamoah-Gyadu, 2005; Omenyo and Atiemo, 2006; Ojo, 2008). Awadzi (2016) observed that the formation of Ghanaian Charismatic churches started in the United States of America, noting that some of the churches were founded by missionaries who were bent on spreading Christianity to every part of the world. Lay Ghanaian immigrant worshippers, who were initially not Christian ministers before arriving in the United States of America, set up charismatic churches to serve as prayer cells in their homes (Awadzi, 2016). While some of the churches are extensions from abroad, others have their headquarters in Ghana (Eyim-Danquah, 2015). The Pentecostal/Charismatic Churches (PCCs) in Ghana have in recent times (2008-2019)

seen steady growth in numbers as well as places of worship and are still counting, flooding almost every available space in Ghana (Atwam, 2023). Like elsewhere in the world, nonetheless, there are commonalities in the missions of these churches. To begin with, people with a passion for music are anticipated to be raised by the Church and coached to lead congregations (Murray et al, 2011). The church is expected to do this through adoration, worship, instrumental expression, praise, and songs. Charismatic churches are expected to assist people to meet their emotional, spiritual, and intellectual needs. For example, Ghanaian-founded charismatic churches were established in the United States America to provide for the spiritual needs of congregants who migrated to the United States America for different aims (Kalu, 2008; Adogame, 2013). According to Adogame (2013) and Eyim-Danquah (2015), charismatic churches do lose focus due to what the authors termed, a “fair share of the harvest from the church,” which causes some of the various ministries, groups, and individuals playing different roles complementarily to ensure that the church’s mission is accomplished to break away and form their churches.

These breakaways have brought about the upshot of many churches in Ghana and have intensified competition between them, particularly among churches in the Greater Accra region, which has brought about a lot of discussions about the expansion and impact of charismatic congregations in Ghana (Acheampong, 2014). Charismatic churches, distinguished by their emphasis on spiritual experiences, charismatic leadership, and dynamic styles of worship, have emerged as a significant influence on Ghana's religious landscape (Marshall, 2009). These churches have seen significant development and a wide following, with congregations frequently outnumbering those of established mainline denominations (Gifford, 2004).

Given the fierce competition among the charismatic churches in Ghana, the yardstick for assessing success could be based on awareness creation, persuasion, and informing audiences of the existence of offerings, programs, and services (Okyere, et al., 2011). To some extent, the emphasis on prosperity gospel and the effective use of advertising and current media technology has affected the development pattern of charismatic churches in Ghana (Benyah, 2018). To be able to remain in the competitive environment, many churches rely on the marketing communication mix to attract and retain new members (Quenin, 2016). This implies that churches are employing a variety of marketing communication mix to help them compete and succeed. Svendson (2010) comments that the phenomenon of church branding has been gathering pace over the past decade. Decades back, the whole concept of promoting church by using integrated communication strategies such as branding, advertising, relationship marketing, customer relationship management, assessing customers' perception of choice of place of worship, and others to build images among "churchgoers" was a taboo, but now there has been a growing acceptance over time (Obi-Ani, et al., 2020). Currently, the church community has realized what it means to apply the concept of marketing to church programmes as done in profit-making organisations (Obi-Ani, et al., 2020).

There are various types of mass communication strategies including advertising which aims at specific audiences using systematically established criteria, such as socio-demographics, psychographics, geographic, behavioural, and lifestyle features, among others. Over the years, technology has been used as a medium for spreading the gospel as far back as the New Testament times but as Christianity grew in popularity in the post-war era, advertising has become a medium through which religious organisations are embracing and adapting as a marketing practice to compete (Hardin, 2013). In advertising, consumers are informed about a company's value proposition that

distinguishes it from its competitors which encourages them to choose the advertised brand over competing brands (Krishnamurthy, 2000). This implies that, advertising is an important element of the marketing communication mix and if it is well-planned and delivered, advertising can persuade audiences to purchase products, services, or ideas, or can influence the opinions of audiences about an organisation or a product. An organisation usually pays for advertising, and it is achieved through several media, including radio, television, and print, as well as outdoor (billboards, banners, and pull-ups), direct mail, and internet advertising (Arens, 1999). Advertising is one of the Integrated Marketing Communication (IMC) techniques that religious bodies have employed to communicate with their congregations (Quenin, 2016). The method of communication about churches differs, which could base on the doctrine paradigm and history (Quenin, 2016). This implies that the ability of a church to adopt or reject the inclusion of advertising activities could be traced to its historical antecedents, structure, and belief systems. Scholars (for example, Quenin, 2016; and Adebayo, 2015.) note that Churches use Integrated Marketing Communication (IMC) techniques such as advertising to boost membership drive and growth. Advertising and marketing are critical to the success and expansion of organisations in a variety of industries, including religious institutions. Advertising in the context of charismatic churches aims to express their distinct identities, values, and messages to the public, as well as to recruit new followers. Effective advertising methods enable these churches to reach a larger audience, interact with people seeking spiritual fulfillment, and differentiate themselves in a crowded religious market (Weaver, 2013).

Several authors have debated the pros and cons of the use of advertising in the Church. While the debate continues, there is a need to examine the issue from an empirical point of view. To understand the advertising strategies used by charismatic churches, this

study will focus on two charismatic churches (Perez Chapel International and Qodesh Family Church) in Ghana. To analyse how key, they use them to brand, attract new members and retain existing ones.

1.1 Statement of Problem

According to the American Marketing Association (2020), advertising is any kind of compensated, non-personal presentation and promotion of concepts, products, and services by a sponsor who has been acknowledged, which typically produces the intended results when based on sufficient psychographic segmentation. This segmentation comprises the desires, requirements, anxieties, convictions, viewpoints, and attitudes that affect a person's actions and judgments (Morgan and Levy, 2002). Advertising is encouraging the purchase of goods, disseminating knowledge, planning, and implementing of communication strategies that reassure buying decisions, aim for positive business outcomes, and serves as the foundation for status-seeking and stratification in response to social needs (Eckhardt & Brashaw, 2014). Successful advertising is a type of mass communication strategy that targets certain audiences using methodically determined criteria such as socio-demographic, psychographic, geographic, behavioural, or lifestyle traits. Consumers are educated about a company's value proposition through brand advertising, which persuades them to prefer the marketed brand over rival companies (Krishnamurthy, 2000).

Up until recently, businesses often used advertising to gain attention and market themselves to increase their bottom line (Quenin, 2016). However, in recent years, this marketing communication tool has transformed into a venerated pathway for dispensing spiritual commodities and services (Quenin, 2016). Although Berger (1967) secularization thesis said that advertising is a secular issue and that churches should not

participate in it, clergy throughout the world have found advertising to be quite helpful in the business sector. This is a blatant sign that concerns about the use of commercial tactics within the Christian community are waning (Pfadenhaur, 2010), given the widespread of many churches and keen competition in the religious market, which require some advertising for breakthrough. It is therefore not surprising that churches are using advertising to manage their activities. Several churches all over the world have started to embrace the use of advertising to reach and expand their church community into global brands (Adelaku, 2020; Pillay, 2020). Through advertising, church leaders who desire to actively practice their religious faith can interact with people they may otherwise never have met. According to Adebayo (2015), many churches, especially the evangelical and Pentecostal traditions, have embraced extensive advertising strategies, structures, and tools to become mega-churches and worldwide brands. On the other hand, Benyah (2021), posits that the prosperity gospel's emphasis and the skillful use of marketing communication methods like advertising have had some impact on the expansion of charismatic congregations. In their article titled "predictors of church involvement in Effutu Municipality, Ghana: a marketing perspective," Okyireh et al. (2020) claim that pastors and churches who are involved in direct advertising have a better chance of attracting new members since they are viewed as religious superstars. Despite the phenomenal benefits of advertising to churches, Quenin (2016) revealed that the fundamental components of secular advertising, such as research, targeting, and segmentation (the demographics, psychographics, location, among others) of the audience they are seeking to reach, are paid little to no attention by churches. Anyasor (2018) asserts that the church public would like to learn about the justification for why churches choose to use a specific advertising strategy to promote their services given that no specific explanation has been advanced for this

penchant for advertising in the mass media by churches and the significance of its usage. Conrad (2008) indicates that, media coverage in churches does not seem absent at the inopportune times, however, intentional advertising seems to be more a difficult topic for churches to address. Ghana's religious landscape is largely influenced by charismatic congregations, and given of their recent development, these churches have increased their promotional efforts. Charismatic churches use advertising strategies to express to the public their distinct identities, beliefs, doctrines, and messages. The advertising strategies and approaches these churches utilize to connect with and persuade their target audience are not adequately examined despite the rising significance of advertising to these churches. In other words, relatively little has been done in respect to marketing and advertising of charismatic churches in Ghana.

In Ghana, the few studies conducted in relation to the use of advertising by churches (Ofori, et al., 2012; Acheampong, 2014; Otchere, 2016; Selby, 2018; Boateng, et al., 2019; Okyere et al., 2020) have focused on advertising in religious organisations especially social media advertising and its application to the orthodox and non-charismatic churches. These have relegated the holistic advertising potentials and strategies in charismatic churches to the background, creating a gap in research and discussions on church marketing in Ghana.

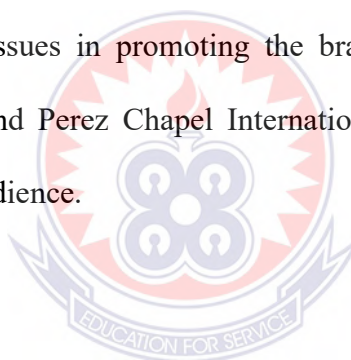
To address this gap, the purpose of this study was to investigate the advertising strategies employed by two charismatic churches (Perez Chapel International and Qodesh Family Church) in Ghana using Kapferer's (2004) Hexagonal Identity Prism and Brand position theory as theoretical frameworks. By examining the various facets of the Hexagonal Identity Prism with respect to Perez Chapel International and Qodesh Family Church including their physiquess, personalities, cultures, relationships,

reflections, and self-images, this study sought to understand how these sampled churches brand their identities and communicate them through their advertising efforts. To achieve this aim, this study sought to achieve the objectives highlighted below.

1.2 Research Objectives

The objectives of this study include the following:

1. To explore how the use of advertising promotes the goals of Qodesh Family Church (QFC) and Perez Chapel International (PCI) to attract their audience.
2. To examine the advertising strategies employed by the Qodesh Family Church (QFC) and the Perez Chapel International (PCI) in positioning their brands to attract their audience.
3. To discuss the issues in promoting the brand identities of Qodesh Family Church (QFC) and Perez Chapel International (PCI) through advertising to persuade their audience.



1.3 Research Questions

1. How does the use of advertising promote the goals of Qodesh Family Church (QFC) and Perez Chapel International (PCI) to attract their audience?
2. What are the advertising strategies employed by Qodesh Family Church (QFC) and Perez Chapel International (PCI) in positioning their brands as churches to attract their audiences?
3. What are the issues in promoting the brand identities of Qodesh Family Church (QFC) and Perez Chapel International (PCI) through advertising to persuade their audiences?

1.4 Significance of the Study

Advertising is used as a secular marketing strategy, which has evolved into religious marketing despite that, there is little work and analysis of the phenomenon in the literature, especially in Ghana (Quenin, 2016). Hence, this study attempted to contribute to the existing literature and knowledge in religious marketing and advertising of churches, especially in the Ghanaian and African context. In doing so, the study researched into the advertising strategies that are deployed by charismatic churches to address the dearth of research on religious marketing, branding, and advertising. Therefore, the outcome and findings of this study could serve as a reference for students in marketing communication and advertising for conducting future research in this developing area, especially regarding charismatic churches. In addition to the contribution to academic research, this study will enlighten churches especially charismatic churches about the numerous avenues, promotional strategies and tactics that are available to them to position their unique brands in the competitive environment. Also, other studies may find the data useful, for instance, in comparing the advertising practices of charismatic churches and other service brand organisations to ascertain the similarities and differences between religious advertisements and corporate advertisement comparative analysis and policymaking among others.

1.5 Scope of the Study

The study could not cover all the Charismatic Churches in Ghana. It is limited to two (2) Charismatic Churches in Ghana with concentration on their advertising strategies and their advertising activities. These two churches are Perez Chapel International (PCI) and Qodesh Family Church (QFC). Geographically, the study was carried out in the Accra Region of Ghana. The City of Accra was selected because it is the capital city of Ghana where most of the Charismatic Churches including Perez Chapel

International and the Qodesh Family Church have their Headquarters. This made it possible for the researcher to conduct interviews with respondents at the national level and also access documents from the offices responsible for marketing communication and advertising activities for the two sampled churches.

1.6 Organization of the Study

The study is structured into five (5) chapters. Chapter one is the introduction to the study, which comprises of the background of the study, statement of the problem, objectives of the study, research questions, significance of the study and the scope of the study. Chapter Two takes a critical look at related literature to this study, such as books, journals, and articles, among other publications relevant to the study. The chapter entails discussions and definition of concepts and theories underpinning this research. Chapter Three presents the methodology including, research approach, research design, population, sampling technique and sample size, sources of data collection and data collection instruments, and techniques of data analysis of the study. Chapter Four presents the findings, discussion, and data analysis. The study's findings (data) from Perez Chapel International (PCI) and Qodesh Family Church (QFC) with respect to literature and theories underpinning the study. Chapter Five presents the summery of findings, conclusion, and recommendations of the study, which includes the recommendations suggested by the researcher for charismatic churches and other stakeholders to use to optimise their advertising activities.

In the following chapter, this study reviews literature in relation to the topic under research. It provides ideas on religion and religious groups including charismatic churches in Ghana, church marketing, promotion and advertising including secular and religious advertising, among others.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Overview

This chapter discusses literature in relation to the topic under study. It also focuses on related literature and findings of previous empirical studies in the area of communication, marketing and advertising, especially religious advertising.

2.1 Religions in Ghana

Ghana is a country with a wide range of religious views, with Christianity (Catholics, Protestants, and Pentecostals/Charismatics), Islam, and Traditional African Religion being the most prevalent (Wiafe, 2023). Ghana's population increased by 28.31 percent from 24,658,823 in 2010 to 31.73 million in 2021 over a decade (Ghana Statistical Service, 2021), which makes Ghana the second most populous country in West Africa after Nigeria (Worldmeter, 2022). The Ghana Statistical Service (2021) report shows the religious distribution of the population as 71.3% Christians, 19.9% Muslims, 3.2% Traditional, 4.2% other religions and 1.1% belonging to none of the religions. The religious affiliation in Ghana is pluralistic and heterogeneous, therefore various scholars have used words such as “religious Zoo” and “religious mine” in describing the religious scene (Assimeng, 1995). Based on the statistical figures given above, there are three main religions that dominate the Ghanaian religious landscape: Christianity, Islam and Traditional religion. Awudzi (2008) who gave a history on Ghana mentioned that before the Christian missionaries came to Gold Coast (now Ghana), Ghanaians were traditionalists in their religious orientation who were guided by accepted religious beliefs and sanctions constituting the foundation of the society. Besides the Supreme God, Mawu, Nyame, and Nyongmo, they acknowledged deities whom they believed lived in natural objects such as mountains, trees, and rivers among

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

2.2 Christianity in Ghana

The dominance of Christians in Ghana today, according to Amanor (2004) stems from the first encounter between Ghana and Christian proselytizers in the late 15th century, when Roman Catholic missionaries escorted the first Portuguese merchants to the Gold Coast. It will be more enlightening to get an appreciable idea of Christianity in Ghana by firstly, describing the major types of churches available. Scholars like Amanor (2004), Omenyo, (2006) and Sackey (2001) have mentioned some of the categories of churches in their studies. This study provides discussions of the classification Omenyo (2006) used in a chronological order below:

- Mainline/Historic churches: “Mainline churches” or otherwise known as “historic churches” refer to the ancient and larger churches instituted because of European Missionary efforts in Ghana during the 19th century. Traditionally, these churches have an ethos predominantly coloured by that of Western Christianity (Platvoet, 1979). The mainline churches are made up by the following churches: The Presbyterian Church of Ghana, The Methodist Church, Ghana, The Evangelical Presbyterian Church, the Roman Catholic, the African Methodist Episcopal Zion Church, The Seventh Day Adventist Church, The Baptist Church, and the Anglican Church. These churches form about 18.4% except for Catholic Church which is the largest single denomination forming 13.1% of the total Christian population in Ghana (Ghana Statistical Service, 2021). All the mainline protestant churches excluding the Seventh Day Adventist Church are recognized members of the Christian Council of Ghana which was formed in 1929 as a Fellowship of Churches (Anquandah, 1979).
- African Independent Churches (African Independent Churches): The next category of churches is the African Independent Churches (AICs) which emerged when Prophet Wade Harris came to Ghana in 1914. These churches are also known as “Spiritual Churches” (Baeta, 1962), and locally referred to as ‘sunsum sore’ among Akans or ‘mumu sulemu’ among Gas meaning “Holy Spirit Churches. Amanor (2004) attested to the fact that Harris was not a “Spiritual Church” founder and leader in the sense that, he did not establish any church but rather many of his followers, after his death planted Prophet-Healing Spiritual Churches. The first African Independent Churches in Ghana was the Twelve Apostle Church, after which other major ones followed: Musama Disco Christo church, the Saviour Church (Memeneda Gyidifo), the Apostles’

Revelation Society (Apostolowo Fe Dedefia Habobo), African Faith Tabernacle Congregation (Odifo Nkansah), The Eternal Sacred Order of Cherubim and Seraphim Society and the Church of the Lord (Aladura). One key characteristic that is found among the African Independent Churches is that they are wholly indigenous Churches formed by Africans. According to the report of the 2000 Population Census, the African Independent Churches form about 16.6% of the Christian population in Ghana (Ghana Statistical Service, 2013). They also have an umbrella organisation known as the Supreme Council for Ghana Pentecostal Churches.

- Classical Pentecostal Churches: Amanor (2004) said the term “Pentecostal” defies any easy definition and categorization because there are all shades of Christian groupings, which may answer to it. In earlier years, Pentecostals were those who believed that the “Bible Pattern” of baptism in the Spirit was an experience after salvation and evidenced by the ability to speak in tongues and manifest the other gifts of the Holy Spirit as enumerated in 1Corinthians 12 (Menzies, 1998). These churches which evolved in the late 1930’s in Ghana have their roots in Western Pentecostalism. The Classical Pentecostal Churches were previously classified as part of African Independent Churches, but their theology and ethos are different. Classical Pentecostals are, therefore, Evangelicals by many standards but in the initial stages of their existence were banished by the larger Evangelical community for their “unorthodox” Pentecostal beliefs and practices. In Ghana, classical Pentecostalism can directly be traced to the Faith Tabernacle Church (Larbi, 2001) which began in 1917 and out of it other churches- the Christ Apostolic Church, the Church of

Pentecost, the Apostolic Church, and the Assemblies of God Church- also were found. All these churches are members of the Ghana Pentecostal Council.

- Neo-Evangelical/ Mission-related Churches: Another category of churches in Ghana is the Neo-Evangelical which is a second stream of churches founded because of the Western missionary interactions with Ghana in the early 1940s. This category is made up of churches such as the New Apostolic Church, the Evangelical Churches of Ghana, Worldwide Evangelization Crusade (WEC) Mission, the Good News Churches of the Society of International Ministries (SIM) and the Churches of Christ Mission. These churches do not emphasise the gifts and operation of the Holy Spirit but rather focus on evangelism, church growth and church planting. These churches tend not to be affiliated to any umbrella organisation and given their mission to evangelize, most of them are found in the Northern part of the country (Omenyo, 2006).
- Neo-Pentecostal/Charismatic Churches: According to Anderson and Walter (1999) this category is a new and rapidly growing form of Christianity in the world particularly in the developing countries and which is increasingly being acknowledged. The Neo-Pentecostal/Charismatic Churches emerged in the 1970s and are the fastest significant expression of Christianity in Africa especially in the cities. However, they have gained the label prosperity churches because of the content of their preaching and lifestyle (Sackey, 2001). Christian Action Faith Ministry, founded in 1979 by Bishop Nicholas Duncan-Williams is claimed to be the first charismatic church to be established in Ghana, followed by the International Central Gospel Church (ICGC) in 1984. Others are International Bible Worship Centre, World Miracle Bible International, Victory Bible Church, Fountain of Life Mission, and Lighthouse Chapel, among others.

These churches are affiliated to the National Association for Charismatic and Christian Churches (NACCC). Classical Pentecostal and Neo-Pentecostal (Charismatic Church) form about 31.6 % of Ghana's population (Ghana Statistical Service, 2021).

2.3 The Concept of Charismatic Church

Charismatic church, a major Christian group, characterized by their emotive and energetic services, have gained significant popularity in many countries (Gifford, 2002). Burgess et al., (2019) defines the concept of charismatic church to mean a larger Pentecostal movement, which began in the early 20th century and places a strong emphasis on the work of the Holy Spirit in the life of the believer. Within this movement, charismatic Christianity, which first appeared in the 1960s and 1970s, is a more recent development. Burgess et al. (2019) emphasized that charismatic churches are distinguished by a focus on experiencing the power and presence of the Holy Spirit through spiritual gifts like prophecy, healing, and speaking in tongues. Charismatic churches, which are known for their passionate and emotional services, have become incredibly popular worldwide (Gifford, 2002). Asamoah-Gyadu (2005) is also of the view that charismatic churches stand out from other generations due to their frequent use of the media, attraction to upwardly mobile youth, and insistence that one must be "born again" to experience the blessings, transformation, empowerment, success, and prosperity associated with the "born again" experience material salvation, which is primarily expressed and more visible in healing and deliverance.

2.4 Emergence and Growth of Charismatic Churches

Little information regarding charismatic churches and their worldwide activities was recorded in the 1970s (Asamoah-Gyedu, 2013). This is likely a result of this religious

cult receiving little attention from academia. Jenkins (2007) provided evidence to support this claim when he concluded that charismaticism was not a fresh, dynamic religious movement in the 1960s. Jenkins (2007) deduced that Charismaticism is a regressive religious movement that will vanish from history. White (2019) noted that prior to the 1970s, scientific investigations were primarily done on religious groups and organisations that scholars were interested in as a response to the late academic interest in charismaticism. As more academics authored in-depth articles about charismaticism, interest in the subject expanded over time. First, it happened because of the rapid growth of charismatic churches and the influx of both Christians and non-Christians seeking deliverance and other services at charismatic centres. Additionally, it is because academics had already thought about it at this point (Odey, 2020). Mtata (2013) study's investigations were restricted to religious groups that scholars had interest in, but Umoh (2013) highlighted that Charismaticism did not form a dynamic religious force which was going to go away with time. This suggests that many researchers in sociology and religion were affected by preconceived notions about charismaticism. Many historians, social scientists, and Bible scholars were focusing their study efforts now on the principles of charismaticism (Wariboko, 2014). As a result, more scholarships are provided to people who want to study charismaticism. The rise in the number of historians with training from Christian Universities and Seminaries has supported this movement (Smith, 2010). Evangelism has always been Charismaticism's primary goal. Due to this, charismatic churches have utilized a variety of high-tech musical instruments to spread their message over the globe. As a result, religious standardization has rapidly increased on a worldwide scale (Pratt, 2012). For example, Ojo (2018) found that although some Nigerian Charismatic churches are progressive, others are traditional. Hocken (2009) stated that during the nineteenth century in Britain, a desire to resurrect holiness gave

rise to charismaticism. Hocken (2009) posits that John Wesley played a significant role in the rebirth. Van Der Meer (2010) asserts that John Wesley founded the Holiness Movement, which gave rise to a "second blessing." Contrary to another school of thought, which holds that the Los Angeles Azusa Street Revival of 1906 was the catalyst for the creation of the Holiness Movement, is this remark. As a result, Onimhawa (2014) concluded that the Holiness Revival is a theological and social movement among the middle class. Christians who adhere to the Holiness concept accuse orthodox denominational churches of being disrespectful because of the church's estrangement, elaborateness, and increasing affluence (Anderson, 2014). Evidently, the growth of charismatic congregations was greatly influenced by the Holiness movement.

2.5 The Beginning of Charismatic Churches in Africa

Allan Anderson, in his book "African Reformation: African Initiated Christianity in the 20th Century," provides a broader perspective on charismatic Christianity in Africa, including Ghana (Anderson, 2001). He defines charismatic churches as "churches emphasizing direct personal religious experience and a dynamic, experiential, and Spirit-oriented form of worship" (Anderson, 2001). Anderson (2001) highlights the emphasis on personal religious experiences, dynamic and experiential worship, and the orientation toward the Holy Spirit as central elements of charismatic churches. He also discusses the historical and cultural factors that have contributed to the rise and growth of charismatic Christianity in Africa, including Ghana.

The establishment of charismatic churches on the African continent was prompted by the desire to build African Indigenous Churches (AIC) (Falaye & Alokun, 2015). Therefore, according to Adogame (2011), the existence of charismatic churches in Africa was seen as the continent's 21st-century reformation. It was also regarded as an

African manner of showing their Christian religiosity by those with an African worldview. For instance, because the churches had certain aspects of the African Traditional Religion, such as prophecy, speaking in tongues, and experiencing visions, they were referred to as "spirit" churches and similar characteristics may be seen in churches throughout sub-Saharan Africa (Traki, 2007). The fact that all churches draw their inspiration from the same theological teaching might certainly be attributable to this, which could be a biblical requirement. Adogame (2010) discovered that following John Alexander Dowie's Chicago Movement in Southern Africa, most churches were referred to as "Zionists" before being renamed "Apostolic" after the traditional Pentecostal movement that gave rise to the Apostolic Faith Mission. African Pentecostal revivals gave rise to charismatic churches, sometimes referred to as "spiritual churches," in both the Western and Eastern regions of the continent. For instance, the charismatic prayer group that was formed in an Anglican church eventually became the "Aladura" (people of prayer) churches of Western Nigeria (Odey, 2020). According to Anderson (2000), Pieter (P. L) Le Roux (1865–1948), a Dutch Reformed Missionary, joined the Apostolic Church in Mpumalanga, close to Chicago, in 1902, along with roughly 4,000 other Africans. The organisation placed a lot of emphasis on adult Christians being baptized by immersion and receiving supernatural healing, Anderson (2001) notes that Le Roux learned about the Zionist cause through reading the brochures that Dowie prepared on occasions which discussed divine healing (Odey, 2020). The worship practices of charismatic churches were comparable to those of the populace's African Traditional Religious beliefs, have spread more quickly in Nigeria (Odey, 2020). These churches, like the African Traditional Religion, attributed the cause of suffering to demons. Additionally, it was partially due to the gospel being proclaimed in the people's own tongues. The same was not true

when the West initially spread Christianity among the populace. The locals were simultaneously taught Christianity and western culture by the western missionaries. The African Charismatic Churches, on the other hand, preached the gospel to Africans within the framework of their respective cultures and even included some African Traditional practices of worship into the faith. As a result, the people felt comfortable worshipping their creator as Africans rather than as white males. For example, charisma inspired individuals by promising them social and economic advances. Mokhoathi (2017) discovered that the charismatic churches are significantly abler to fulfill people's wants than conventional churches. Africans soon embraced Charismatism as a result of their perception that the orthodox churches' actions and doctrines are ineffective and unable to address their fundamental needs. Mokhoathi (2017) concluded that established churches had to permit Africans to follow both their religion and Christianity or risk losing their support. Ojo (2018) compared charisma and the holiness movement as Siamese twins since both hold that prayer in the name of Jesus may bring about healing. In charismatic congregations, asking for divine healing is a frequent doctrine. Due to this conviction, certain charismatic congregations prohibited its members from getting medical attention for diseases at hospitals in the 1970s. The churches led their adherents to think that the best course of action for the ill was to cling only to divine healing. However, the situation has changed nowadays because in addition to receiving medical care for their illnesses, followers of charismatic churches rely on divine healing (Hylson-Smith, 2007).

2.6 Charismatic Churches in Ghana

In tracing the origin of charismatic churches in Ghana, Niemandt and White (2015) in their study titled “migration from historic mission churches to Pentecostal and charismatic churches in Ghana,” noted that, scholars have varied opinions regarding the

factors that led to the rise of the Pentecostal and Charismatic movements, particularly in Ghana and in Africa as a whole. This has generally been attributed to the quest by Africans to attain independence and self-expression from European missionaries, colonialists, and mission churches' inability to recognise African culture and tradition, which identified them as African Christians in their worship of God. However, Omenyo (2006) argues that the traditional Pentecostal movement, which started in Azusa Street, Los Angeles, United States of America in 1906 transcended onto the Ghanaian ecclesiastical landscape in the 1920s. Pentecostalism in Ghana can also be traced to the Faith Tabernacle Church known as the Christ Apostolic Church, which is associated with Apostle Anim who is generally regarded as the 'Father of Pentecostalism' in Ghana. On the other hand, Atiemo (1993) has posited that in 1927, some Ghanaians, including Apostle Anim were deemed to have been baptised in the Holy Spirit, which led to the formation of a Christian movement. Since the early part of the 20th century, the growth of Pentecostal and Charismatic movements has been a dramatic force to reckon with. For Bosch and Scherer (1991), it was a paradigm shift from traditional models of mission, whereby the main concern was for the salvation of converts from eternal condemnation with little interest in the condition of the people converted to 'experiential religion, which involves poverty eradication, discrimination, illness, demon possession, sin, attention to human welfare and the moral improvement of humanity. Asamoah-Gyadu (2005) also argues that Charismatic Christianity emerged in Ghana in the late 1970s and early 1980s, that was influenced by the global charismatic movement, which gained traction among Ghanaians seeking a more experiential and expressive form of worship. This spiritual renewal movement emphasized the work of the Holy Spirit, supernatural manifestations, and personal encounters with God.

To define charismatic churches in the Ghanaian perspective, Benyah (2020) used the term in reference to the new churches that emerged in the Ghanaian Christian scenes between the late 1970s and early 1980s, pointing to the fact that, they are the third generation of Pentecostal churches in Ghana. This is in conformity with Anderson and Walter (1999) observation that, the charismatic category is a new and rapidly growing form of Christianity in the world, particularly in the developing countries which is increasingly being acknowledged. These churches emerged in the 1970s which are the fastest significant expression of Christianity in Africa especially in the cities. Gifford (2004) in his book "Ghana's New Christianity: Pentecostalism in a Globalizing African Economy," offers insights into the definition and characteristics of charismatic churches in Ghana. Gifford (2004) emphasizes the dynamic growth, impact, and diverse organisational structures of these churches in Ghana. Asamoah-Gyadu (2005), in his work titled "Contemporary Pentecostal Christianity: Interpretations from an African Context," provides additional insights into the definition and characteristics of charismatic churches in Ghana. Asamoah-Gyadu (2005) describes charismatic churches as "churches that believe in the ongoing power and presence of the Holy Spirit and whose worship services are characterized by lively praise and worship, emphasis on the Word of God, and a demonstration of spiritual gifts" emphasizing on the significance of the Holy Spirit's power, vibrant worship practices, and the demonstration of spiritual gifts as defining features of charismatic churches. Asamoah-Gyadu (2005) also explores the impact of charismatic Christianity on individuals, communities, and social transformation in Ghana. In his book "Dancing with God: The Trinity from a Womanist Perspective," Burgess (2006) describes charismatic churches as "communities of believers who share a commitment to a personal relationship with Jesus Christ, an experiential encounter with the Holy Spirit, and the use of spiritual

gifts." Similarly, Yankah (2004) describes the Church of Pentecost as a "charismatic church that places great emphasis on the experience of the Holy Spirit and the use of spiritual gifts, such as prophecy, healing, and speaking in tongues" (Yankah, 2004).

However, Sackey (2001) wrote that charismatic churches in Ghana have gained the label prosperity churches because of the content of their preaching and lifestyle. De Witte (2011) also asserts that, charismatic churches in Ghana are known for their lively and exuberant worship practices, congregational singing, energetic dancing, and passionate expressions of faith. Believers are encouraged to seek spiritual manifestations, such as speaking in tongues, healing, and prophetic utterances, as tangible evidence of the Holy Spirit's presence. As mentioned, this study focuses on two charismatic churches, Perez Chapel International and Qodesh Family Church whose background has been provided in the next section.

2.7 Qodesh Family Church (QFC)

Qodesh Family Church (QFC) is a denomination within the United Denomination Originating from the Lighthouse Group of Churches (UD-OLGC). The UD-OLGC is a fellowship of charismatic churches that originated from the Lighthouse Chapel International, founded by Bishop Dag Heward-Mills. The Qodesh Family Church (QFC), which has its headquarters at North Kaneshie, Accra with Bishop Nii Adjedu-Armah as convener. The church, which also doubles as the Headquarters of the UD-OLGC, has approximately 25 branches throughout the city of Accra. The UD-OLGC is a network of churches that share a common vision, doctrinal beliefs, and organisational structure. The denomination emphasises the principles of the charismatic movement, emphasizing the work of the Holy Spirit, spiritual gifts, and the transformative power of the Gospel of Jesus Christ. The member churches within the UD-OLGC maintain a

close relationship with one another and collaborate on various activities, conferences, and initiatives. Qodesh Family Church (QFC) as a denomination within the UD-OLGC aligns itself with the shared vision and core values of the fellowship (www.daghewardmills.org). The church operates within the framework of the UD-OLGC's organisational structure, which includes a hierarchy of leadership, governance, and shared resources. Being part of the UD-OLGC provides Qodesh Family Church (QFC) with the opportunity to collaborate with other like-minded churches, benefit from shared resources, training programmes, and participate in broader initiatives and events organized by the denomination. The UD-OLGC serves as a platform for mutual support, accountability, and the promotion of a unified approach to charismatic Christianity within the member churches. The church places a strong emphasis on the importance of family and community, with various ministries and programmes catering for different age groups and interests. Qodesh Family Church (QFC) aims to create a nurturing environment where individuals and families can experience spiritual growth, receive practical guidance, and develop a deeper relationship with God (www.daghewardmills.org).

In addition to its spiritual focus, Qodesh Family Church (QFC) is also involved in social outreach and community development projects. The church organizes initiatives such as medical outreaches, educational support programmes, and humanitarian aid to assist the less privileged and positively impact society. These activities have promoted the brand of the church. Qodesh Family Church (QFC) has gained a significant following and has expanded its reach beyond Ghana, attracting members from various backgrounds and nationalities. The church utilises various media platforms, including television broadcasts, online streaming, and social media, to market and advertise its message to a wider audience.

2.8 Perez Chapel International (PCI)

The Perez Chapel International is a charismatic church, which believes in the Bible in its whole. On March 29, 1987, the Perez Chapel International, originally known as the Word Miracle Church International was founded in Tamale, Northern Ghana by Bishop Charles Agyin-Asare. In 1994, the headquarters of the church was transferred to Accra and a new church was established with 70 people (www.parezchapel.org).

The Perez Chapel International, which has its headquarters in Dzorwulu, Accra, has approximately 106 churches throughout the city of Accra. Currently, the Church has almost 600 churches spread throughout 22 countries, including Pakistan and Bangladesh. Perez Chapel International's flagship branch is the Perez Dome, a 14,000-seater auditorium considered as Ghana's largest and the world's 13th largest auditorium (www.parezchapel.org). The Perez Dome had approximately 20,000 worshipers in two services by the beginning of 2020. Bishop Charles and Rev Mrs. Vivian Agyin-Asare are the Dome's senior pastors (www.parezchapel.org).

The church runs the first private university to be established in the Central Region of Ghana, the Perez University College, a Christian University located in Gomoa Pomadze in the Central Region of Ghana, formerly known as the Pan African Christian University College (www.parezchapel.org).

2.9 Marketing Communication

Marketing communication activities were practiced long before they were analyzed and defined in the 20th century (Egan, 2007). The roots of modern marketing communications are firmly associated with the Industrial Revolution. One of the first references found on 20th century marketing and promotion in industrial markets was by Lester (1935). Lester (1935) provided the various ways in which industrial sellers

can communicate with their buyers at a time before modern marketing was in place, both practically and in academia; a time when the mass media were dominated by print and radio; a time when the Internet was non-existent, and television was just starting out. Lester (1935) argued that there is a real problem existing in locating and reaching the companies and plants to be interested in and also the particular persons in them who influence buying, there are two primary means for communicating with customers: Personal contact and (sales) promotional contact.

Since the inception of marketing communication both scholars and practitioners have defined marketing communication in so many ways. Some have viewed it from the management perspective while others from the functional perspective. Fill and Turnbull (2019) describes it as a management process through which an organisation engages with its various audiences. By understanding an audience's communications environment, organisations seek to develop and present messages for its identified stakeholder groups, before evaluating and acting upon the responses. By conveying messages that are of significant value, audiences are encouraged to offer attitudinal and behavioral responses. Fill and Turnbull (2019) continues that, marketing communication provides added value and integration in an age where such communication will meet the varying needs of different audiences by embracing one-way, two-way, interactive, as well as dialogic approaches, depending on the needs and circumstances of that audience. Marcomm (2006) views it from a different perspective by defining marketing communications as all strategies, tactics, and activities involved in getting the desired marketing messages to intended target markets, regardless of the media use. Marketing communication is a means by which firms attempt to inform, persuade, and remind consumers –directly or indirectly-about the products and brands they sell (Kotler & Keller, 2022). Marketing communication represents the “voice” of

the company in this case, the churches and their brands and are means by which they can establish a dialogue and build relationships with consumers or target audience (Kotler & Keller, 2022). Marketing communication can be defined as the promotional tools that favourably communicate to the target market (Odunlami & Ofoegbu, 2011). Just like other organisations that market products and services, churches also offer products/services and market them to their audience and congregation (Appiah et al., 2013). In this study, marketing communication is operationalized as the various ways by which churches attempt to inform, persuade, and remind consumers (church members) about the goods and services they sell.

2.10 Meaning of Advertising

The definition of advertising in relation to salesmanship in print has faded because different mass communication media have emerged (Schudson, 2013). The complexity of defining advertising is how to develop a definition that captures the multifaceted nature of the profession (Belch & Belch, 2018). One definition that has operationalized advertising is the one by the America Advertising Association (2020), which defines it as any paid form of non-personal communication about an organisation, product, service, or idea by an identified sponsor. This implies that an organisation, individual, or group should pay for the advertisement, which must be disseminated through the media to be advertising. The communication should be about the identified sponsor's product, service, or idea. As plausible as this, the issue of non-paid ads in a rare situation is not captured; likewise, the personal messaging, mailing, and research are not captured. Advertising is vital because it has commercial, societal, and organisational functions. Advertising provides jobs for many people ranging from suppliers, media, and celebrities among others (Belch & Belch, 2018). More so, the advertising industry provides employment thereby reducing unemployment and

promoting income generation. Aside from the commercial function, advertising provides a social function by linking consumers and audiences of advertisements to the brand, the product or services needed by the audience (Jones et al., 2011). Advertising shapes societal values and encourages positive socialization. For example, nursing mothers in advertisements are the most admirable and often neatly and nicely dressed in a caring and loving attitude towards the baby. Also, advertising provides society with educational information about products and services. Through advertisements, many people learn how to do certain things that they did not know how to do before, like preparing certain recipes or dressing in certain styles or fashions. Moreover, advertising functions to promote organisational goals. It helps organisations to achieve their goals of making a profit and staying in business. Also, it helps organisations to solve problems of reaching a target audience to increase their sales and profit.

Advertising, which is a component of promotion, is considered to be a marketing communication activity. Advertising is a promotional tool for reaching consumers or audiences with organisational products and services, while marketing is a corporate tool for meeting the needs and wants of consumers with service or products or ideas (Belch & Belch, 2018). Given this, the American Marketing Association (AMA) (2020) defines marketing as the process of planning and executing the conception, pricing, promotion, and distribution of ideas, goods, and services to create exchanges that satisfy individual and organisational objectives. The American Marketing Association's definition recognises that exchange is a central concept in marketing. The focus of market-driven companies is on developing and sustaining relationships with their customers. This has led to a new emphasis on relationship marketing, which involves creating, maintaining, and enhancing long-term relationships with individual

customers as well as other stakeholders for mutual benefit (American Marketing Association, 2020).

Advertising is one of the major ways to promote brands to attract the target customers or audiences to make purchases. As promotional mix tool, advertising uses diverse kinds of appeals to persuade audience to patronize services and products advertised (Belch & Belch, 2018). It has been discovered that advertisements that strike a balance between rational and emotional appeals make it to the minds and hearts of audience (Belch & Belch, 2018). Rational appeals use reasons, facts, figures, and data to appeal to the cognitive aspects of audience, while the emotional appeals use images, colors, fun and other elements to appeal to the feelings or senses of audience (Kings, 1974). In advertising therefore, there is usually that attempt to use all available persuasive techniques to reach the minds and hearts of the audience, which charismatic churches including those in Ghana are not immune to its potentials and benefits. Cook (2001) points out that the function of advertisements is to inform, persuade, remind, influence, and change opinions, emotions, and attitudes. Advertisements do not only to sell products or services but change society and make people buy things impulsively through visuals and language to attract attention. Similarly, Arens (2001), as cited by Duah (2006, p.1) notes that advertisement can be the techniques and practices used to bring products, services, opinions, causes to public to notice, or persuade the public to respond in a certain way. Advertisements are produced in diverse forms such as newspapers, magazines, radio, television, directories, leaflets, and billboards (AMA, 2020). The emergence of online advertising has made advertising more accessible to a virtual audience in marketing.

Aguirre et al. (2016) found that digital displays of products or services affect sales by creating curiosity in consumers so that they could make purchases or patronise a service. With regard to this, Seiler and Yao (2017) discovered that digital displays convert a high number of consumers to buy in the category, and this is usually done using celebrity endorsement that might not be ethically sound, but commercially effective in gaining audience attention to make a purchase. For instance, digital displays in big shops feature eminent personalities who are providing testimonials and endorsements about the goods and services offered in the shop. The use of celebrity footballers such as Asamoah Gyan for Klein Soft and Andrews Ayew for ice cream products shows the endorsement of this personality on these products. Though the advertisements gain the attention of the audience because of the personalities, the expertise of these personalities in the products category is very low if not absent. Their views could, therefore, be misleading rather than accurate to influence customers' buying decisions. Nonetheless, these personalities and digital displays afford the ethical lapse to gain the attention of audience in the advertisement.

2.11 Features of Advertising

As discussed above, advertising is a form of promotion for different products and services to optimize sales and get target audience to patronize service. Santon (2011) noted the following features of advertising:

Provides information: The primary purpose of advertising is to provide information about products or services to prospective buyers and service users. The details of products such as features, uses, prices, benefits, and manufacturer's name among others are in the advertisements. This includes key messages and brand name, as well as information to educate and guide consumers to facilitate them to make a correct

choice while buying a product or using a service.

Paid Communication: Advertising is a form of paid communication which the advertisers pay the media for giving publicity to their advertising message. The advertiser decides the size, slogan, and the type of advertising elements given in the advertisement.

Non-Personal Presentation: Advertising is non-personal in character as against salesmanship, which is personal or face-to-face communication. The advertising message is given to all and not to one specific individual. This rule is applicable to all media including the press. However, target consumers or target markets can be selected for making an advertising appeal.

Publicity: Advertising publicizes goods, services, ideas, and events primarily through giving information to consumers and audiences. This information is related to the features and benefits of goods and services of different types. It offers new ideas to consumers as its content is meaningful. The aim is to popularize ideas and consequently promote sales. For example, an advertisement for family planning, family welfare, and life insurance is useful for placing new ideas before the audiences.

Persuasion: the aim of advertising to persuade potential customers. It attracts attention towards a particular product; creates a desire to have it; and finally induces consumers to visit the market and make purchase at the same time. It has a psychological impact on consumers and influences their buying decision.

Target oriented: Advertising becomes effective and result-oriented when it is target oriented. A targeted advertisement intensively focuses on a specific market or groups of customers (for example, teenagers, housewives, infants, children, and youth, among

others). The selection of a particular market is called a target market.

Art, Science and Profession: Advertising is an art, science, and profession, which is universally accepted. It is an art as it requires creativity to raise its effectiveness. It is a science as it has its principles or rules to guide it. Advertising is also a profession because it has a code of conduct for its members and operates within standards set by its organised bodies. In their field, advertising agencies and space brokers function as professionals.

The Elements of the Marketing Mix: Advertising is an important part of a marketing mix; it supports the sales promotion efforts of manufacturers and service providers. It makes a positive contribution to sales promotion provided by other elements in the marketing mix. Advertising alone is inadequate for promoting sales. Therefore, companies spend huge funds to combine advertisements and public relations, among other marketing communication elements.

2.12 Functions of Advertising

Advertising facilitates large-scale marketing as a medium of mass communication in which organizations supply information about new products or services. The fact that organisations invest large amount of their resources into advertising through television, radio, internet, newspaper among others, indicates its benefits in promotion (Wells et al., 2003). This signifies that advertising is crucial in promoting social, cultural, and political aspects of human lives, and acts as a useful marketing vehicle for drawing the attention of target audiences towards a particular product or services. Stressing its significance, Edego and Ogwo (2023) stated that the purpose of advertising is nothing but to sell something, such as a product, a service, or an idea. In the case of churches, advertising will involve how they are able to sell their brands and religious services

and programmes. The real objective of advertising is effective communication between organisations and audience or consumers. Wells et al. (2013) notes the following as the main functions of advertising:

Preparing Ground for New Service or Product: New Products or services provided by organisations need to be advertised for potential stakeholders, audiences, and consumers to get to know about them. By the introduction of the new product or service, the advertisement is based on the features, benefits, and functions they provide.

Creation of Demand: The main objective of an advertisement is to create a favourable climate for maintaining relationships or improving sales. Customers and audiences are to be reminded about the product or service and the brand.

Facing the Competition: Another function of advertising is to face competition. This is because many other organisations are producing and advertising products in the same category. Under competitive conditions, advertisement helps to build up brand image and brand loyalty given that when customers have developed brand loyalty, it becomes difficult for the middlemen to change it.

Creating or Enhancing Goodwill: Large scale advertising is often undertaken with the objective of creating or enhancing the goodwill of the advertising organisation. This in turn increase the market receptiveness of the organisation's product or service, helps salesmen to win customer easily.

Informing changes to customers: Advertising is used to inform target audience as well the general public about changes made in the prices, channel of distribution, or in the product by way of any improvement in quality, size, weight, brand, packaging,

among others.

Neutralizing Competitor's advertising: Advertising is unavoidable in competing with or neutralizing competitor's advertising. When competitors are adopting intensive advertising as their promotional strategy, it is reasonable to follow similar practices to neutralize their effects. In such cases, it is essential for the organisation to create a different image for its products or services.

Barring new Entrants: Advertising helps in building a strong brand image for services or products through long advertising which helps to keep new entrants away from the competition. Advertising builds up a certain monopoly for the product or service in which new entrants find it difficult to enter.

2.13 Contribution of Advertising to Brand Marketing

In appreciating the significance of advertising in brand marketing, the direct and indirect contribution could be discussed. Direct contribution is the promotion of urge for audience and consumers to make purchase, patronize a service or product through persuasive appeals. It could include encouraging stakeholder audience and consumers to change their attitude and behaviour towards the brand (Pace et al., 2017). For example, an advertisement with an incentive added to a product or service such as discount offer for a period seeks to encourage patronage or purchase. On the other hand, indirect contribution includes contributing to building brand extra values such as competitive advantage, positive association, loyalty, and many others (Mathew & Thomas, 2018). The indirect contribution of advertising is anchored on the fact that technology is making it hard to engage in competitive advantage advertising likewise, retailer dynamics and self-service preference of consumers are affecting the effectiveness of advertising as a direct contributor to marketing success of a brand.

Advertising contributes directly to marketing by way of influencing or affecting people's intention to buy and use a brand, or people's buying and use of a brand. This can be done in several ways, such as reminding people of a brand's existence and its relevance to a want or need; maintaining a habit; by giving new information which relates it to a need or want; and offering an incentive to direct action (Mathew & Thomas, 2018). Many people get reminded about a brand through advertising. The advertising spells out the relevance of the brand to their want or need that must be satisfied. Once people make a move to patronise, or purchase and use the brand, the advertising has had a direct impact on them. Sometimes many people know about a brand but do not have information that relates to how the brand could satisfy their wants or needs. Through advertising individuals can get the information to make an informed decision about buying and using the brand.

On the other hand, advertising contributes indirectly to marketing service or products over a longer period, by helping to build the total impression that people have of a brand. This can be done by emphasizing the products or services' functional values; adding non-functional values to the brand to make it more valuable to buyers and potential buyers than the Service or product on its own; and encouraging word-of-mouth referrals or recommendations (Kings, 1974). The overall impression people have of a brand does not happen after exposure to an advertisement about the brand; advertising is just one of many activities which affect people's total impression of a brand. People need to also know about what the brand can do (the benefits of the brand) through some means other than advertising, which confirms what advertising says about the brand. Hearing about the brand from people who have previously used the brand can affect people's buying behaviour. When this happens, advertising is said to have contributed indirectly to marketing. The indirect role of advertising can also be

by way of purchasing decisions made because of non-functional values to the brand like the celebrities that have associations with the brand. This causes brands to appeal to the emotions of people who love celebrities. Examples are fans of celebrities buying or patronising products or services because of the association of the celebrities with them. Hearing about church brands from people who are members has influenced others to join to experience their religious services and programmes.

It is worthy to note that contributing both directly and indirectly makes advertising fully effective. The direct and indirect contribution of advertising to marketing communication varies from market to market, with the indirect role becoming more important, for several reasons, such as technology, retail power and self-service (where direct roles of reminders and incentives have been taken over by retailers) (Belch & Belch, 2018). Technology has made competition among brands of the same product or service group insignificant. Due to technology, it has become increasingly difficult for organisations to rely on having better products or service than competitors, as other organisations can easily catch up with them. Having strong non-functional values, therefore, helps brands to be competitive in the market. For example, the rate at which SAMSUNG cellphone is competing with Apple's iPhone is a testament to the fact that technology is bridging the gap among competitors in terms of offering "better" brands. However, the absence of resale price maintenance causes retailers to increasingly squeeze the margins off manufacturers. Considering this, maintaining a brand's value has, therefore, become more important than directly affecting the brand's volumes. There have been various attempts to classify advertising from different contexts, for example, secular and religious advertising, which have been discussed in the following sections.

2.14 Secular Advertising

As defined by Kauf and Thuczak (2014) Secular advertising is a process of persuasive communication that aims to induce socially desirable attitudes or behaviours. A social advertisement stands out from other advertisements regarding originality and content message, as Yousef et al (2021) writes; that social advertising uses the mass media, through which the audience is not encouraged to specific consumer behaviour but pro-social activities. Research indicates that secular advertising has evolved significantly over the years, adapting to changing consumer trends, technological advancements, and societal shifts (Belch & Belch, 2018). Scholars have explored the historical development of secular advertising and its transformation from traditional media platforms to digital advertising channels (O'Guinn et al., 2019). Understanding this evolution provides valuable insights into the strategies and techniques employed by advertisers in secular contexts.

Secular advertising employs various strategies and techniques to capture the attention and interest of the target audience. Research highlights the use of emotional appeals, humor, storytelling, celebrity endorsements, and persuasive messaging as common tactics in secular advertising campaigns (Belch & Belch, 2018; O'Guinn et al., 2019). Additionally, scholars have examined the role of visual elements, branding, and creativity in shaping effective secular advertising messages (Dahlen et al., 2010). The literature explores the impact of secular advertising on consumer behaviour and attitudes. Researchers have examined the influence of advertising on consumer decision-making processes, brand perception, and purchase intentions (Belch & Belch, 2018; O'Guinn et al., 2019). Moreover, studies have investigated the role of advertising in shaping cultural values, social norms, and consumer identity in secular societies (Dahlén et al., 2010; Shavitt et al., 2006). Scholars have examined the ethical

dimensions of secular advertising, focusing on issues such as truthfulness, deception, and manipulation (Belch & Belch, 2018). Research in this context explores the responsibility of advertisers in promoting social causes, sustainability, and ethical business practices (Maignan & Ferrell, 2001). Understanding these ethical considerations helps advertisers to navigate the challenges associated with maintaining consumer trust and building long-term relationships. With the rise of digital technologies, literature emphasizes the impact of digital advertising on secular markets. Researchers have explored the use of online advertising platforms, social media marketing, personalized targeting, and interactive ad formats in secular contexts (O'Guinn et al., 2019; Kaplan & Haenlein, 2016). The literature also addresses the challenges and opportunities associated with privacy concerns, ad-blocking technologies, and the integration of artificial intelligence in secular advertising. The literature addresses the challenges and opportunities faced by advertisers in secular markets. Researchers have examined the increasing fragmentation of media channels, information overload, and the need to cut through the clutter to reach the target audience (Belch & Belch, 2018; O'Guinn et al., 2019). Additionally, studies have explored the opportunities presented by social media, influencer marketing, and immersive technologies to engage with consumers in innovative ways.

2.15 Religious Advertising

Studies have emphasized the importance of advertising in religious context as a means of creating awareness, attracting new members, and fostering engagement with existing followers (Wiles et al., 2013). Advertising is a vital tool in any religious organisation as well as other types of organisations such as business organisations (Odunlami & Ofoegbu, 2011) which plays an important role in the fulfillment of all marketing objectives and it is seen as the blood of any religious organisation, and an integral part

of marketing management (Okyere et al., 2011). Therefore, it is essential for churches to have a fair understanding of marketing communication, especially advertising since it is the basic process through which religious organisations accomplish their set objectives culminating in their success. From another angle, Sawicki et al. (2001) posit that advertising enables religious organisations to communicate their beliefs, values, and offerings to a wider audience, contributing to the growth and sustainability of the religious community. A scholarly study by Gil-Soldevilla, et al (2013) emphasise the role of religious advertising in addressing individuals' spiritual needs and desires. In line with this, charismatic churches in Ghana utilise advertising to connect with their target audiences on a spiritual level. This highlights the benefits of spiritual growth, personal, transformation, and a deeper connection with God. Research by Spillinger and Parush (2012) highlights the impact of testimonials in religious advertising. Charismatic churches often include testimonials and success stories of individuals who have experienced positive transformations through their involvement with the church. These testimonies serve as word-of-mouth referrals that attract people to particular charismatic churches in their efforts to worship God.

As noted by Colson and Pearcey (1998), the people who developed the art of modern advertising in the early part of 20th century were largely Christians, often sons of clergymen, who imported the methodology of religious revivalism into the commercial arena. Cooperman (2004) posits that organised religion in contemporary times is carefully packaged for new buyers, emphasizing the selling points or unique selling propositions that will meet their market researched needs. Similarly, Harrison (1997) concurs that more and more advertisements are drawing on the rich doctrines and possibilities of religion and spiritual organisations, themes, and schemes. Organisations dealing in faith marketing are experiencing tremendous growth. The term religious

marketing has come with its controversy. Religious or faith marketing, which is in the field of service marketing, especially non-profit marketing, emerged after product marketing. Given the commercialisation, religion has become a merchandise in the consumer marketplace (Hashmi, 2018). As a result, scholars have identified various strategies and tactics employed in religious advertising to communicate and engage with the target audience effectively. These studies highlight the use of storytelling, emotional appeals, symbolism, testimonials, and appeals to faith and spirituality as common techniques in religious advertising campaigns (Brennan & Stelter, 2014; Oyedeji & Ekpo, 2018). Additionally, other studies have also explored the role of religious symbols, music, rituals, and language in shaping advertising messages (Hornikx et al., 2014; Lee & Johnson, 2016). These studies found that religious advertising can influence individuals' perceptions of religiosity; enhance their sense of belonging to a religious community; and encourage participation in religious activities (Brennan & Stelter, 2014; Oyedeji & Ekpo, 2018). Similarly, several studies have further explored the role of religious advertising in promoting positive social values, fostering interfaith dialogue, and shaping individuals' moral and ethical decision-making (Hornikx et al., 2014; Putte & 2017), which established a correlation between advertising and growth of religious organisations.

Despite the advantages, religious advertising faces unique challenges and ethical considerations (Oyedeji et al., 2018). There have been studies to explore the delicate balance between promoting religious beliefs and respecting the diversity of beliefs in pluralistic societies (Hornikx et al., 2014; Lee & Johnson, 2016). Issues with respect to privacy and maintaining transparency in religious advertising practices have come up in studies (Brennan & Stelter, 2014; Putte et al., 2017). However, evidence from many studies suggests an influence of religious advertising on a variety of outcomes,

including awareness, attitude change, behaviour, membership, growth, and community participation. This highlights the significance of advertising strategies, tactics, and messages to achieve marketing goals of religious organisations, especially churches (Mittelstadt, 2015; Onkvisit & Shaw, 1987).

2.16 Advertising Importance in Marketing Religious Organisations.

In the modern media age, advertising and marketing strategies have become increasingly crucial for religious organisations (Hoover, 2006). Religious groups utilize advertising strategies to promote their views, acquire new members, and stay relevant in the competition and crowded media landscape (Hoover, 2006). Buttressing this, Aikins, et al. (2015) emphasise that advertising plays a significant role in Ghana charismatic churches by enabling them to distinguish themselves from other religious groups. Through advertising, churches can highlight their distinctive worship styles, spiritual encounters, and community engagement, thus generating awareness among individuals who may be unfamiliar with their spiritual brand. In similar vein, Swimberghe et al. (2011) investigated the influence of advertising and marketing in molding religious beliefs and behaviours among young people. Swimberghe et al. (2011) found that advertising and media have a big part in the construction of religious narratives and symbols that appeal with adolescent culture. Hence, religious groups adopt promotion and advertising methods to attract young people and extend their messages (Swimberghe et al., 2011). Mallia (2009) in discussing the use of advertising and marketing techniques in religious culture highlighted how religious organisations utilize visual imagery, such as logo, symbols, and icons, in their advertising and marketing efforts to attract membership. Mallia (2009) argues that these visual representations help convey religious messages, create brand identities, and establish emotional connections with believers. Commenting on Mallia (2009) findings, Powell

(2013), reiterates that advertising and marketing help religious organisations to reach new audiences, build community engagement, and enhance the visibility and credibility of their message, emphasising the importance of utilising marketing communication techniques while maintaining authenticity and integrity. On the other hand, Helland (2013) explored the interplay between marketing practices and spirituality in contemporary society and argues that religious organisations increasingly adopt Advertising and marketing strategies to promote their services, engage with potential members, and cultivate a sense of community, cautioning against the potential commodification of religious experiences and the risk of diluting the legitimacy of spiritual practices.

These above perspectives highlight that advertising and marketing play a significant role in religious organisations, serving as tools for communication, outreach, and community engagement among others. However, there is the need for religious organisations to navigate the balance between marketing strategies and maintaining the integrity of their faith traditions.

In religious marketing, the "product" refers to the spiritual teachings, values, and experiences offered by the religious organisation (Dhar, 2017). Given this, religious organisations should focus on delivering meaningful and transformative spiritual experiences, guidance, and support to their members and followers (Brennan & Stelter, 2014). Moreover, Dhar, (2017) asserts that the product may include various religious artifacts, literature, music, and other resources that complement the spiritual journey of followers. The concept of "price" in religious marketing differs from the traditional notion of monetary value. In religious contexts, the price may refer to the sacrifices, commitment, and devotion expected from members and followers (Dhar, 2017).

Drawing from above, religious organisations have to emphasise the intrinsic value of the spiritual teachings and experiences they offer, rather than focusing on monetary transactions (Brennan & Stelter, 2014). Furthermore, Dhar (2017) argues that the price also involves the commitment of time, effort, and participation in religious activities. The "Place" in religious marketing refers to the physical and virtual locations where religious activities and interactions take place, which includes places of worship, religious centres, retreats, and online platforms (Dhar, 2017). This indicates that religious organisations must strategically choose accessible and welcoming locations to engage with their target audiences effectively (Brennan & Stelter, 2014). In the digital era, online platforms and social media have become essential places for religious organisations to connect with followers and disseminate their messages. The third, 'Promotion' in religious marketing involves various communication strategies and tactics to create awareness, engage followers, and attract new members (Dhar, 2017). The importance of promotion brings the need for developing integrated marketing communication (IMC) strategies that combine traditional and digital channels to attract audiences (Brennan & Stelter, 2014). These may include advertising, public relations, social media campaigns, branding, events, and word-of-mouth referrals to attract people in public and religious communities. In religious marketing, the "people" element encompasses the clergy, staff, volunteers, and followers who represent the religious organisation (Dhar, 2017). Research emphasizes the significance of fostering positive relationships, trust, and authenticity among these individuals to attract and keep them as loyal members (Brennan & Stelter, 2014). The involvement of committed and knowledgeable individuals enhances the overall effectiveness of religious marketing efforts and contributes to the sense of community and belonging among followers. The "process" element in religious marketing refers

to the procedures, rituals, and practices that govern religious activities and interactions (Dhar, 2017). Considering this, religious organisations should strive for clarity, consistency, and inclusivity in their processes to provide a seamless and meaningful experience for followers (Brennan & Stelter, 2014). Efficient and well-structured processes contribute to the overall satisfaction and engagement of followers and members.

Following from the above discussions, this study considers the marketing mix elements, including product, price, place, promotion, people, and process, play a crucial role in religious marketing. Synthesising the research, this study notes that religious organisations need to focus on delivering meaningful spiritual experiences, emphasize the value of commitment, choose accessible locations, develop integrated communication strategies, foster positive relationships, and ensure well-structured processes to engage with their target audience effectively in their attempts to distinguish their brand from other competitors. Hence, religious organisations, particularly churches, have to be strategic and well organised to succeed through advertising.

2.17 Church Advertising

There have been debates about church advertising with arguments that churches could take advantage of different media channels and platforms to reach and attract many people to them. According to Smith (2002), communication is the act of transmitting information from one person's thinking to another's mind. Similarly, Churchill and Peter (1998), referred to communication as the transfer of a message from a sender to a receiver in such a way that both parties comprehend it. From the criteria above, it can be inferred that churches must grasp the communication process and its concomitant

activities to successfully communicate with their target audience (current and future members). Given this, church management in recent times has seen the application of marketing principles, theories, models and frameworks in their programmes and activities (Kuzma & Kuzma, 2009). Church marketing is ideally placed as a sub-domain of social marketing. According to Fjeldsoe and MacDougall (2009), social marketing is an intervention designed to address behavioural change with the purpose of improving the personal, social, and economic well-being of people. Similarly, Kotler and Armstrong (2010) situated the concept as the adoption of commercial marketing principles, concept, theories, and instruments in designing appropriate programmes that has the tendency of influencing the behaviour of people and improving their social well-being for societal development. The concept of social marketing is also considered as the use of systematic marketing procedures and application of chronological traditional marketing principles, theories, and models, with the purpose of bringing desired benefits onto people (Kotler & Lee, 2008).

Considering the discussions above, attempts have been made for attempted definition for church advertising posits concept as the application of social marketing principles by which individuals and groups through the word of God are converted as well as goods and services provided to these converts to strengthen their faith in Christ Jesus (Kotler and Armstrong, 2010). Katke (2007) Described service brand marketing as all the marketing tools used by service brands, including churches and healthcare service providers to advertise and influence the minds of audiences through exposure to messages.

A study conducted by Appiah et al. (2013) shows significant positive association between church promotion and church attendance growth and noted that 'Radio PR'

exert greater influence on church attendance and growth in Ghana. On the other hand, Sherman & Devlin (2001) examined the issue of strategic planning in marketing among the clergy in England. The findings and data from the clergy was unfavorable regarding marketing planning techniques or methods and church growth. However, the study found some management and marketing principles used most often by these clergies in their respective churches. Although respondents were adamant regarding the use of marketing planning tools and techniques, it appears the majority use marketing and advertising principles and management practice unconsciously. Dhliwayo (2013) examined how promotion marketing strategies influence growth of churches in Zimbabwe. The study argued that recent developments in management have changed the focus of non-profit making organisations of which the church is no exception. This has oriented churches to adopt business and advertising approaches to promote their brands as the focal point of church management. In view of this, studies are conducted to examine the promotional strategies such as advertisement, personal selling, face-to-face engagements, invitation of friends and relatives, miracle service, and communion service, among others in relation to church growth, especially regarding charismatic churches.

2.18 Church Advertising Strategies

The philosophy of advertising is largely to market a product, service, or an idea, beginning with a determination of a niche market and an objective to reach out to this market, which naturally stems from what would have already been established in the earlier stages of marketing (Kotler, et al., 1992). It is one of the elements of the promotion mix which churches consider as prominent in the overall marketing mix and the most visible element of the communication mix because it makes use of the mass media, such as newspapers, television, radio, magazines, bus hoardings and billboards

(Abubakar, 2014). This attribute is a result of the presence of visibility and pervasiveness advertising in all the other marketing communication elements.

Till and Baack (2005) describe advertisements as essential mechanisms for transferring images from organisations into the minds of consumers and audiences. Advertising is a communication whose purpose is to inform potential customers and audience about services and products and how to obtain and use them (Kocabiyikoglu, 2004). According to Wells et al. (2003) various media such as television, radio, movies, magazines, newspapers, video games, billboards and the internet are used to deliver advertising messages. Advertising plays a crucial role in the effective functioning of an organisation (Till & Baack, 2005). For an advertisement to be effective it should be able to differentiate one service or product from others to produce a desired persuasive effect (Jeong, 2004). According to Jeong (2004) the inability of an advertisement to generate the required impact means it is ineffective, however if it produces a positive or favourable impact it multiplies the effectiveness of advertising expenditures. This implies that for churches, just like any other service organisations, have to differentiate their organisations, programmes, and activities from others to persuade audiences to patronize their church.

Furthering this, Jeong (2004) stresses how time series and simultaneous equation models are used to determine the relationship between advertising and sales. The market response method of assessing advertising effectiveness uses other marketing variables such as economic conditions and level of competition in the market to influence advertising and sales relationship (Kocabiyikoglu, 2004). Neslin (2002) emphasizes that other variables including economic factors, market factors, sales promotion, among others influence advertising and sales relationship and the

effectiveness of advertisement. This is elaborated by Till and Baack (2005) who noted that the psychological and behavioral impact of advertising focuses on psychological factors such as recall and attitude to the advertisement or brand and purchase interest for the advertised brand.

Advertising strategies play a vital role in promoting religious organisations and conveying their messages to their target audiences. Studies have explored the use of persuasive strategies, storytelling, emotional appeals, strategic placement, ambient advertising, slice-of-life advertising, content creation, guerrilla advertising and testimonials in church advertising activities (Mittelstadt, 2015). According to the Advertising Association of America (2021), strategic placement is an advertising strategy that involves the positioning of advertisements in locations that are likely to be seen by the advertiser's target audiences. By positioning the advertisements in a prominent and noticeable place where it will be seen by many people, the visibility and effect of the advertisement is maximized. According to research by Erdem and Swait (2004), consumer choice processes are influenced by factors such as brand awareness, product availability, and accessibility, all of which can be impacted by strategic placement. It involves placing advertisements in locations where they are most likely to be seen by the target audience. Strategic placement involves selecting the most effective channels and platforms to reach target audiences. According to a study by Chatterjee and Mallik (2018), strategic placement significantly influences consumer attitudes and purchase intentions by enhancing brand visibility and accessibility. Furthermore, research by Ahearne et al. (2010) highlights the importance of aligning strategic placement with consumer preferences and behavior to maximize advertising effectiveness. Content creation is crucial for engaging audiences and building brand loyalty. A study by Laroche et al. (2013) found that high-quality content

positively influences consumer engagement and purchase intentions. It emphasized the importance of creating relevant and valuable content to attract and retain customers. Creating compelling content that resonates with the target demographic is crucial. According to a study by Kumar et al. (2016), consumer engagement with brand content positively influences brand attitudes and purchase intentions, emphasizing the significance of creating compelling and relevant content. Likewise, research by van Noort and Willemsen (2012) suggests that user-generated content can complement brand-generated content, enhancing consumer engagement and brand authenticity. Businesses and service brands including churches, use content advertising to position themselves as thought leaders in their sector or specialty and generate a loyal following of consumers or members (Kapoor, 2016). Charismatic churches might produce engaging video testimonials, music, podcasts, or social media content that reflects their vibrant services and community activities. Content that showcases their unique church experience could draw interest from potential followers. For charismatic churches, this could mean advertising at local events, near public transportation hubs, or in areas where congregants typically reside. By doing so, they increase visibility and the likelihood of attracting new members. Ambient advertising employs unconventional placements and methods to capture audience attention. Research by Eroglu and Machleit (1990) explored the effects of ambient advertising on consumer perceptions and found that it can create unique brand associations and enhance brand recall. This non-traditional form of advertising involves placing ads in unusual places or creating unusual items that serve as ads. According to a study by Rutherford et al. (2017), ambient advertising stimulates cognitive processing and enhances brand recall by leveraging novelty and surprise elements. Furthermore, research by Puto and Wells (1984) suggests that ambient advertising can evoke emotional responses and create

lasting impressions, contributing to brand differentiation and memorability. According to the, Kuchle et al., (2012) Ambient advertising is a distinctive advertising strategy that places adverts in unexpected and out-of-the-ordinary settings or circumstances, where the target audience is not expecting to see them. Charismatic churches could use ambient advertising by placing messages in everyday environments where they are sure to be noticed, like local markets or in the form of street art.

Slice-of-life advertising portrays realistic scenarios where products or services are integrated naturally. A study by Coulter et al. (2012) investigated the effectiveness of slice-of-life advertising and found that it fosters emotional connections with consumers by depicting relatable situations. This strategy showcases products or services in idealized "slices of life" scenarios. According to a study by De Pelsmacker et al. (2018), slice-of-life advertisements elicit positive emotional responses and enhance brand liking and purchase intentions. Moreover, research by Chattopadhyay and Basu (1990) suggests that slice-of-life advertising appeals to consumers' need for social identity and affiliation, reinforcing brand associations and consumer loyalty. According to Ouwersloot et al., (2008) the slice-of-life advertising strategy adds feelings and recognition to the basic provision of facts and allows the audience to identify with the situation. For a church, this could translate into adverts that depict relatable situations in which faith or community support plays a critical role, thus appealing to the emotional and social desires of prospective members. Guerrilla advertising relies on unconventional tactics to generate buzz and word-of-mouth promotion. A study by Cova and Cova (2002) examined the impact of guerrilla marketing on consumer perceptions and concluded that it can create memorable brand experiences and enhance brand image. Often a low-cost strategy, guerrilla advertising is a type of marketing that uses surprise or unconventional interactions to promote a

product or service. According to a study by Ambler et al. (2004), guerrilla marketing campaigns enhance brand visibility and evoke positive brand associations through creativity and novelty. Furthermore, research by Lee and Johnson (2010) suggests that guerrilla advertising can effectively engage consumers in interactive experiences, fostering emotional connections and brand loyalty. Charismatic churches could use performances or flash mobs in public spaces to garner attention and interest. Testimonials leverage customer endorsements to build trust and credibility. According to a study by Brown and Reingen (1987), testimonials enhance brand perceptions and purchase intentions by providing social proof and reducing perceived risk. Research by Babin and Babin (2001) explored the effects of testimonials on consumer attitudes and purchase intentions, demonstrating their significant influence on brand perceptions and purchase behaviour. Personal stories and endorsements from existing members can be powerful. Moreover, research by Lee et al. (2011) suggests that authentic testimonials from satisfied customers can strengthen brand relationships and foster brand advocacy, driving positive word-of-mouth and referral behavior. Testimonials, according to Shewan (2017), are important tools for sharing personal experiences and illustrating the impact of a charismatic church on people's lives ratings. Testimonials and customer reviews are remarks made by a customer or supporter of a company's product or service. These can take numerous forms, including star, videos, and even Facebook likes. Charismatic churches may feature testimonials from their congregants detailing personal transformation, healing, or a sense of belonging. These stories can be influential and persuasive to those seeking similar experiences. Each of these strategies requires creativity and a deep understanding of the target audience. By effectively utilizing these advertising methods, the churches can enhance their visibility and appeal to a broader audience, potentially increasing their membership

base and community impact.

Charismatic churches in Ghana have abreast themselves with social and cultural trends, hence, incorporate them into their advertising strategies to generate interest. Charismatic churches understand the interest and preferences of their target audience and create advertisements that resonate with them (Quenin, 2016). By leveraging popular culture, music, and contemporary trends, charismatic churches could capture the interest of individuals who relate to these elements and seek to have religious and spiritual experience. Researchers have investigated various advertising channels and techniques used by religious organisations including churches, such as traditional media including television, radio, print and outdoor advertising, as well as digital platforms like websites, social media, and mobile applications (Seaman et al., 2015). Despite the claims of Barna (2013) that the confidence of people in the integrity of the print and broadcast channels of advertising has waned. These print and electronic mass communication options still dominate the avenues through which churches publicize their service and programmes to the target audience. This was also evident in other studies, for example, Hines (1996) who surveyed 100 southern Baptist Convention churches on practices and perceptions of church advertising to ascertain the variety and effectiveness of advertising media, such as billboards, direct mail, door-to-door (fliers), newspaper church page listing, newspaper display adverts, radio, television, transit, yellow page display adverts, and yellow page listing in marketing of their churches and activities.

Literature of church advertising studies (for example Hines, 1996; Vokurka & McDaniel, 2004; Newman & Bnecher, 2008, Quenin, 2016) have provided further into the effectiveness of church advertising media used by churches. Vokurka et al. (2002)

observed that marketing communication strategies are important in growing a church. From another angle, Webb et al. (1998) studied the perception of the clergy about the different advertising media to attract new members and, to retain members. The findings are ranked in order of the degree of their effectiveness (that is, from most to least) which entails television/cable access, weekly newsletter, door-to-door, daily newspaper, radio, personal referrals as effective in attracting new members. Webb (2012) also notes that internet webcast ministries have also become effective media tools for attracting new members, while search engines are suited for retaining the members. For churches to conduct and deploy these advertising strategies, they must be financially strong. Financial strength can be viewed from the organisation's capability to hire personnel and engage marketing technologies.

Considering the above discussions, Baker (2012) suggested various church advertising strategies that could help in growing a church, which one-on-one visitation, word-of-mouth, and publishing in newspapers. While rating flyers over radio adverts, Baker (2012) underrated newspaper and television advertising. Kuchle et al., (2012) give Ambient advertising as an advertising strategy that churches use to promote their activities, explaining it is a distinctive advertising strategy that places advert in unexpected and out-of-the-ordinary settings or circumstances, where the target audience is not expecting to see them. However, the selection of strategies and tactics for advertising churches will depend on its goals and objectives and expected outcome (Mittelstadt, 2015). In other words, the choice of media for reaching out to stakeholder audiences to attract new members for the church depends on the advertising motivation and orientation of outcome.

As Vokurka and McDaniel (2014) indicate, advertising helps the church in image building by promoting positive public perception about its brand. Other common motivations underpinning the advertising of churches rest in its ability to attract new members, retain current members, reactivate dormant members (Joseph & Webb, 2000; Considine, 2000), increase in finances (Iheanacho, 2013; Eze, 2011), stay in competition (McDaniel, 1989) and increase in the numerical size of membership, and spiritual growth (Pfadenhaur, 2010; Newman & Benchener 2008; Vokurka & McDaniel, 2004). The advertising motivation of churches has a relation with target audience. According to Bulk (2009), many churches are motivated by their desire to attract the youth whose religious affiliations could be fixed. However, Benyah (2020) claims that advertising by charismatic churches faces unique challenges and ethical considerations in Ghana as the objectives and messages often differ from typical commercial advertising. According to Johnson (2020) crafting messages that effectively convey the church's mission, values and services while being concise and engaging can be challenging. Johnson (2020) further posits that, theological concepts and spiritual matters can be intricate, making it essential to communicate clearly to reach a diverse audience. According to Brown (2018), religious advertising should respect audiences' beliefs and values, and as such, avoiding offences and misinterpretation is critical, and striking the right balance between inclusivity and maintaining the faith's integrity poses a significant challenge to churches' advertising efforts. From the intricacies of cultural adaptation and skepticism surrounding spiritual claims to the evolving digital landscape and financial constraints, these challenges form a complex terrain that requires strategic navigation (Appiah-Kubi, 2017)

2.19 Church advertising in Ghana

Churches including charismatic churches in Ghana have witnessed significant growth and have adopted various advertising strategies to attract and engage their target audience. Nadimo (2021) has highlighted the use of testimonials, healing miracles, deliverance seasons, vibrant worship experiences, and messages of hope and prosperity as strategies to attract and engage individuals. Additionally, Benyah (2020) posits that mass media, social media, and personal networks are channels that churches use to disseminate their messages and attract new members. These include, among other things, the use of mass media (radio, television, print) to publicize church activities and programmes, outdoor advertisements (billboards, banners, pull-ups), direct mail, and online advertising. Churches also employ various media outlets to improve their visibility and develop a distinct brand through well designed messages. Advertising was a communication technique that was primarily used by businesses to advertise them and enhance exposure to boost their bottom line (Quenin, 2016). However, in recent years, this economic instrument has evolved into the religious vehicle for delivering sacred goods and services. The unresolved issue is whether the co-opting of commercial advertising techniques into the religious realm is meant to boost the bottom line (which is basically the objective of corporate advertising) or for something else entirely. More specifically, the increasing transition from traditional religious outreach outlets such as tract distribution, one-on-one evangelism, and others to mainstream media raises issues about whether the latter is done for convenience or efficacy.

A study by Ellingson (2016) suggested that advertising practices in charismatic churches can shape individuals' religious experiences, reinforce their faith, and foster a sense of belonging to a spiritual community.

2.20 Branding

According to the American Marketing Association's definition of branding from the 1960s, it is any name, word, sign, symbol, design, or combination of these that is used to identify the products or services of businesses or service providers in order to set them apart from rivals (Coleman, 2010) Probing further, Etzel et al. (2006) posited that a brand is a name, design, symbol, or mark that is used to distinguish a service or product from those of competing organisations or individuals. From the context of service entities, Brodie, et al. (2006) conceptualize “service brand” in the sense of “making”, “enabling” and “keeping” promises to stakeholder audiences for patronage.

The definition of brand by the American Marketing Association (AMA) draws heavily on previous definitions which describe a brand as a name, term, design, symbol, or any feature that identifies one seller's good or service as different from those of other sellers (AMA, 2009). This implies that a brand can identify a single item, a family of things, or all of an organization's or seller's products. In terms of status, emotional traits, and subjective quality, brands are the personalities they represent to people. This helps customers and the audience understand a product or service's perceived value and distinctiveness before deciding to use it or make a purchase (American Marketing Association, 2009). The definitions presented above, as well as similar ones, have been critiqued for being goods-centric (Jevons & Gabbott, 2009). This assertion is subject to debate, however, because the definitions consider both commodities and services, as other definitional components such as name, design, symbol, or trademark is equally applicable to service brands. However, this study notes that the American Marketing Association's (2009) definition largely focuses on visual manifestations of brand at the expense of consumers or stakeholders. According to Keller and Lehmann (2006) the American Marketing Association's definition ignores the crucial impact that emotion

plays in brand building. De Chernatony (2006) disagrees that a brand is just a logo, name or package which differentiates products or services. For De Chernatony (2006), a brand is more than just a logo, name, or package that distinguishes products or services. From the perspective of De Chernatony (2006), a brand goes beyond a name since the name is not only used to identify the product or service, but also used to add value to the product or service to give it personality. On the other hand, Kapferer (2004) refers to a brand as a psychological and implicit covenant between the brand owner and the customer or audience through which common expectations are formed and satisfied. This implies that a brand is a perception that exists in the minds of customers or audiences. Given the definitions of brand provided above, this study argues that the function of brand has evolved from merely taking ownership of services or products to a useful source of information as well as a tool that delivers on promises to improve relationships to attract and maintain audiences to offerings. It (the brand) might be anything distinct that differentiates one service, product, or organisation from another. Keller's (2008) definition of brand as the soul of a business and a potent differentiator and decision-making tool for customers emphasizes this postulation.

From the above discussions, this study contends that combining strong brand equity and awareness remains critical in the expression of what organisations have to offer in ways that entice people to patronise services or products and relate with their brands.

2.21 Branding in Charismatic Churches

Branding plays a crucial role in religious contexts as it helps religious organisations such as charismatic churches build credibility, engage with their target audience, and establish a distinct identity which helps to differentiate charismatic churches from one another; convey their values and beliefs, and create a sense of identity and community

among their followers. Branding helps charismatic churches to establish a strong presence, increase visibility, and enhance their overall reputation within the religious landscape (Buckley et al., 2009). Auh et al., (2005) identified various elements that contribute to religious branding, which include the organisation's name, logo, visual identity, mission statement, core values, and unique selling proposition (USP). Studies have emphasized the importance of brand experience and emotional connection in religious branding. For example, Hill et al. (2017) examined how religious organisations create meaningful experiences for their followers through rituals, ceremonies, sermons, and community activities. Hill et al. (2017) also investigated how these experiences contribute to the formation of emotional connections, loyalty, and long-term engagement with religious brands. Hill et al., (2017) explored the link between branding and reputation in religious context, positing that, a strong and consistent brand image helps establish trust, credibility, and positive perception among followers and the broader community. Hill et al. (2017) further stated that religious organisations manage their reputation through transparent communication, ethical practices, and community engagement, which further strengthens their branding efforts. To address the challenges and opportunities faced by religious organisations in branding, Hill et al., (2017), explored the issues such as adapting to changing demographics, reaching diverse target audiences, addressing conflicts, and maintaining authenticity and relevance in a rapidly evolving landscape. Auh et al., (2005) is of the view that understanding these challenges and opportunities helps religious organisations develop effective branding strategies that navigates these complexities (Auh et al., 2005).

The above discussions highlight the significance of branding elements, brand experience, internal branding, and reputation, as well as the challenges and

opportunities in religious branding. The management of these key elements helps religious organisations especially churches to develop and undertake their branding activities strategically to foster stronger engagement and long-term relationships their target audiences.

2.22 Brand Promotion of Charismatic Churches.

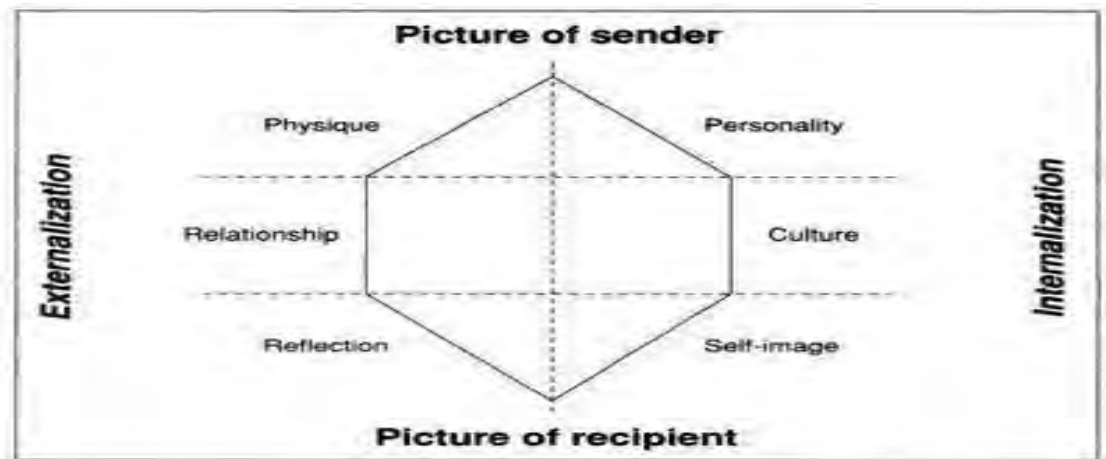
Religious brand promotion is important for raising awareness, recruiting new members, and promoting engagement with existing followers (Sawicki et al., 2001). Wiles et al., (2013) buttress that promotion enables religious groups to successfully communicate their messages, activities, and services with audiences, therefore contributing to the religious community's development and sustainability. Several studies have been conducted to investigate the various advertising channels and strategies utilized by religious groups to promote their brands, which postulated print materials, radio, television, and outdoor advertising as examples of conventional media, as well as digital platforms including websites, social media, email marketing, and mobile applications (Buckley et al., 2009; Mittelstadt, 2015) to promote brands of churches. Personal selling, word-of-mouth, and community-based advertising have also been used in the brand promotion of religious groups (Sawicki et al., 2001). Philips and Sunday (2016) are of the view that, in promoting their brands, religious organisations including charismatic churches have embarked on segmentation to tailor their promotional messages and activities to resonate with the diverse needs and motivations of different target audiences. However, there are issues relating to ethical considerations and challenges that are associated with promotion in religious context especially in marketing charismatic churches. Buckley et al., (2009) exploring the issues of truthfulness, transparency, sensitivity, and respect for cultural diversity in promotional activities, posited that ethical promotion is crucial for maintaining trust, credibility, and

positive relationships within church communities, studies have been conducted by researchers to analyze the influence of various promotional tactics on outcomes of religious activities, such as attendance, involvement, and community engagement (Wiles et al., 2013). According to Mittelstadt (2015), promoting religious groups, especially churches optimize their strategy, resources efficiency, and quantify the impact of their promotional and advertising efforts. From the above discussions, this study notes that promotion is critical in religious marketing because it allows for successful communication and involvement with the target audience. In the next sections, the theoretical frameworks underpinning this study are discussed.

2.23 Theoretical Framework

Theories are critical components of every research. Hence, it is important to underscore that theories provide the scientific foundations upon which the study is built or developed (Grant & Osanloo, 2014). According to Adom et al. (2018), the theoretical framework explains the path of research and grounds it firmly on theoretical construct. The theoretical framework gives the study both direction, drive and adds to the empirical nature of the study. This study is underpinned by Kapferer's (2004) identity prism and brand positioning theory, which have been discussed in the following sections.

2.24 Kapferer's Hexagonal identity prism



As mentioned, this study is underpinned by the brand positioning theory and Kapferer's (2004) brand identity prism. Kapferer's (2004) Hexagonal Identity Prism model of the brand identity puts brand identity into six elements. These elements include physique, personality, relationships, culture, reflection, and self-image (Kapferer, 2004). According to Kapferer (2004) physique relates to the concrete, tangible, or objective features of the brand, which encompasses product or service features, symbols, and attributes. These features are considered as the basic elements of what the brand (that is product or service) is, what it does and how it also looks. Considering the findings from Kapferer's (2004) work, it could be interpreting physique as the quality of having service branding applicability. For example, the layout of offices, furniture, and computers, among other equipment that an organisation used in producing services or products contribute to the creative and artistic brand identity that advertisers need to promote (Kapferer, 2004). This notion of Kapferer (2004) gives credence to Coleman (2010), who posits physical cues such as premises, architecture, location, and interior decoration, among others as contributing to the visual identity of the organisation.

Kapferer (2004) asserts that the element of personality considers how the brand can be "humanized" via unique "traits" which reflects the characters and attitudes of the brand

in an emotional manner or relationship. According to Kapferer (2004) developing a brand personality involves addressing questions in relation to how the brand would be if it was a person (human being). The element of culture relates to the fundamental values that a brand and / or organisation portrays in addition to norms which guide the behaviour of employees to promote brand identity and build relationship with stakeholder audiences (Kapferer, 2004). As Coleman (2010) notes, looking at identity in terms of relationship moves a brand beyond a purely functional domain because emotions are an intricate component of relationships. Kapferer (2004) emphasizes that such relationships could be characterized in terms of how caring, loving, or loyal the brand is or perhaps as providing status. Further, Kapferer (2004) postulates that reflection as another element of the identity prism relates to the brand as an instrument for individuals to make statements about their (individuals) actual or desired self. For example, marketing communications that reflect the brand being patronized by certain types of individuals, especially celebrities and public figures in particular ways encourage potential users and other people to patronise (Coleman, 2010). This is because such communication allows consumers or audiences to imagine themselves using the goods or services in particular ways or at particular times as reflected and projected by the brand user or advertiser (Kapferer, 2004).

The element of Self-image as Kapferer (2004) points out relates to how the brand is viewed introspectively by consumers or audiences in relation to their personal brand evaluations. Kapferer's (2004) model considers the six facets of brand identity from these key sets of perspectives. Kapferer (2004) enumerates the first perspective as the sender and receiver of the brand identity. The sender in respect to Kapferer's (2004) model is the source or organisation from where the brand's messages emanate. On the other hand, the receiver is the target or in other words the final consumers, customers,

or constituents of the branding messages. Kapferer (2004) noted the second as the internal and external perspective. According to Kapferer (2004) the physical appearance and personality of the brand are controlled by the sender while consumer reflection and self-image are particularly concerned with the receiver. Kapferer (2004) posits that culture and relationships connect the sender and recipient hence they act as a common denominator between the brand (the sender) and the consumer (the receiver). In respect of internalization and externalization, Kapferer (2004) highlighted that elements to the left of the model including physical appearance, relationship and reflection are social, which provide the brand with a form of visible external expressions. According to Kapferer (2004) the other facets to the right of the model including personality, culture and self-image relate to the core or “soul” of a brand.

Over the years, Kapferer’s (2004) brand identity prism has been used or applied in many studies in marketing and advertising in different contexts. For example, Boateng (2015) relied on the model of Kapferer (2004) to examine how service brands, especially high education institutions specifically public universities in promoted their brand identities through advertising. The study of Boateng (2015) found that public universities used various advertising strategies to market the unique elements of their brand identities to attract audiences to their institutions. On the other hand, Smith and Johnson (2022) in understanding the role of brand identity in shaping consumer preference, utilized Kapferer’s (2004) brand identity prism to analyze the various facets of brand identity. Rashid (2012) also used the brand identity prism to study the process of brand identity building and internal organization culture which found having an appropriate brand name, a distinctive concept, an engaging leader’s personality, a ‘do it myself’ attitude, the length of time in the industry and having an original concept will assist the process of brand identity creation.

Given this, this study adopted Kapferer's (2004) identity prism to examine how charismatic churches in Ghana, which are also service brands promote their organisations, programmes, and activities in the competitive religious market in Ghana. By underpinning this research with Kapferer's (2004) brand identity prism, this study is able to discuss and explain how Perez Chapel International (PCI) and Qodesh Family Church (QFC) as charismatic churches that provide religious services advertise their unique features and elements that distinguish them from other churches to attract audiences and new members into their folds. The theory also helped this study to describe the features of the brand identities of the two churches that are advertised to market Perez Chapel International and Qodesh Family Church as religious organisations. In addition to Kapferer's (2004) model, this study used the brand position theory to underpin this research.

2.25 Brand Positioning Theory

Brand positioning theory is a marketing concept that focuses on how a brand is perceived in the minds of consumers and audiences relative to competing brands (Ries & Trout, 1981). Brand positioning involves creating a unique and distinct image or position for a brand in the marketplace to differentiate it from others. Brand positioning is defined in marketing literature as the way consumers perceive a brand (Kotler et al. 2014) and the overall perspective that consumers have of a brand, a perception that is often created by a unique bundle of associations in the minds of target customers (Avery & Gupta 2014). In other words, brand positioning is the specific position that a company wishes to occupy. Consumers create their opinion of a brand based on their interactions with the brand's general line of products (that is, multiple different products under the same brand), which, when combined, identify, and improve a brand's distinctiveness.

The key elements of brand positioning theory (Ries & Trout, 1981) are discussed below:

Differentiation: A brand must identify what sets it apart from competitors. This could be based on product features, quality, pricing, or other attributes. Differentiation helps consumers, service user and audiences to recognize the brand and its unique values.

Relevance: A brand's positioning should be relevant to its target audience. It should address the specific needs, wants, and desires of the consumer or audience segment it aims to serve. Relevance ensures that service user and consumers find the brand meaningful and appealing.

Consistency: Maintaining a consistent brand image is crucial. This consistency should be evident in all aspects of the brand, from its messaging and visual identity to its product or service delivery. Consistency builds trust and recognition.

Credibility: consumers, service user and audiences, need to believe in the brand's claims and promises. Building credibility through quality, customer and audience reviews, endorsements, or certification is essential for successful brand positioning.

Emotion: Effective brand positioning often taps into the emotions of service user, consumers, and audiences. Brands aim to create a positive emotional connection with their target audiences, which can lead to greater brand loyalty.

Competitive Advantage: The brand's positioning should highlight its competitive advantage over other options in the competitive market. This advantage can be in the form of price, quality, innovation, customer service among others.

Target Audience: identifying and understanding the specific target audiences is a fundamental part of brand positioning, brands need to know who their ideal customers or audiences are and what they value.

Perceptual Map: Marketers often use perceptual maps to visually represent the brand's position relative to competitors. This helps in strategic planning and decision making.

By developing a clear and effective brand positioning strategy, organisations and service brands can create a strong, recognizable identity in the minds of their target audiences, which can lead to increased brand loyalty, market share and profitability.

Over the years, brand positioning theory has been used or applied in many studies in marketing and advertising in different contexts. For example, Tony Ke et al. (2020) have looked at a theory of brand positioning: product portfolio view, Keller (1993) has used brand positioning theory to underpin a study on conceptualizing, measuring, managing customer-based brand equity, Kapferer (2012) using brand positioning theory has analysed the new strategic brand management: advance insight and strategic thinking.

Given this, this study adopted brand positioning to analyse how charismatic churches in Ghana, which are also service brands create and maintain their distinct image in the competitive religious market in Ghana. By underpinning this research with brand positioning theory, this study is able to discuss and explain how Perez Chapel International and Qodesh Family Church differentiate their brands from other religious institutions especially other charismatic churches in Ghana. Explore how the two selected charismatic churches in Ghana for the study connect with their target audiences, and understand how their advertising efforts make them relevant to this

audience, and assess the consistency of Perez Chapel International and Qodesh Family Church branding and messaging across various advertising channels, such as websites, social media, fliers, events among others. by applying brand positioning theory to this study, gives insight into how charismatic churches attract and engage their followers and audiences and how they compete for members and differentiate themselves in the competitive religious market.



CHAPTER THREE

METHODOLOGY

3.0 Overview

This chapter outlines the methodology including methods used in gathering data, sampling techniques, sample size, data collection procedure, data analysis, and the presentation among others of the study. The chapter also provides details of how activities in the methodology adapted were conducted.

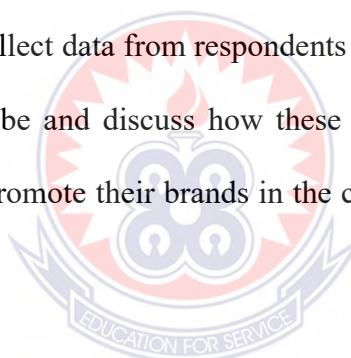
3.1 Research Approach

The study set out to explore the understanding of advertising including the strategies deployed in advertising the brand of Qodesh Family Church (QFC) and Perez Chapel International. In doing so, this study adopted a qualitative research approach.

Qualitative methodology refers to a broad class of empirical procedure designed to describe and interpret the experiences of research participants in a context-specific setting (Creswell & Creswell, 2022). It involves the deliberate use and collection of a variety of empirical materials that describe a phenomenon (Creswell & Creswell, 2022). Qualitative research approach focuses on phenomena that occurs in natural settings and the data analyzed findings from qualitative research are usually presented in a way to incorporate participants' description of a psychological event, experience, or phenomenon (Taylor & Bogdan, 1998). According to Jackson (2011), the greatest advantage of this type of approach is the potential for observing natural or true behaviour. A qualitative approach was adopted to enable the researchers to examine thoroughly the phenomenon under investigation. This approach enables the researchers to gain a deeper understanding about the problem area (Saunders, et al., 2007). According to Creswell & Creswell (2022) qualitative research provides a large amount

of data with more details about a subject. Regarding qualitative study, the researcher aims to transform what is observed, registered, or reported in the field into written words (Denscombe, 2003). Denscombe (2003) stresses further that qualitative research as compared to the quantitative approach largely dwells on the personal qualities and skills of the researchers to explore and probe into views and feelings of participants of the study.

This study adopted qualitative research because it wanted to have detailed insight into how charismatic churches make use of marketing communication. Specifically, advertising in promoting their unique selling proposition to attract and maintain members and stakeholder audiences. The study conducted qualitative interviews and documents analysis to collect data from respondents at Perez Chapel International and Qodesh church to describe and discuss how these religious organisations are using marketing strategies to promote their brands in the competitive environment from the findings of the research.



3.2 Research Design

A research design is an outline that the researcher follows for the study to achieve the required objectives (Yin, 2018). Rahman (2017) underscores that phenomenology, ethnography, case study, grounded theory, context analysis, textual analysis and framing analysis are examples of research designs that can be used in qualitative studies. These strategies are useful to researchers in gathering and interpreting data. This study adopted the case study design in conducting research on Perez Chapel and Qodesh church.

According to Yin (2018) a case study is a story or information about something unique or interesting about individuals, organizations, institutions, programmes, and events,

among others. Sandelwski (2011) define case study as a phenomenon which is spatially delimited, and that the unit is studied either at one point or over bounded period of time. Case studies were used for this research because it is an effective way to penetrate and investigate delicate situations in critical ways (Denscombe, 2003). Yin (2018) supports this opinion by indicating that evidence from case studies is more convincing as large-scale data are gathered to concretize and solidify the richness of the study.

Gomm et all (2000) buttress that a case study involves investigating a few cases in considerable depth. It entails analysis of one of several cases that are unique to the research topics. Yin (2018) asserts that in gaining in-depth knowledge concerning a phenomenon or cases, the case study is the best approach to use. The researcher in using the case study methodology can answer the ‘how’ and the ‘why’ of the phenomenon. Therefore, researchers must consider if it is wise to conduct a single or multiple case studies for the understanding of the phenomenon. Yin (2018) explains that when the researcher chooses to do a multiple case study, the researcher can analyze the data within each situation and across different situations, unlike when a single case study is chosen. Baxter, et al., (2008) and stake (1995) stressed that a multiple case study allows the researchers to study multiple cases to understand the similarities and the difference between the cases.

In line with the assertions above, this study conducted multiple case studies to explore the strategies deployed by Qodesh Family Church (QFC) and Perez Chapel International (PCI) in advertising their brands as well as analyze their understanding and motivation for embarking on advertising strategies and activities. The use of multiple case studies also allowed the study to discover the theoretical implications to

the phenomenon and research questions. The sampling of cases for studies is important in choosing suitable sites for research.

According to Yin (2018) it is necessary that cases are selected carefully to enable the researcher predict similar results across cases or predict results based on theory rather than generalization. Generalization of qualitative results from multiple cases studies is based on theory instead of population, though this study did not seek to make generalization but instead attempts to derive feedback from the charismatic churches on how they deliver and enhance marketing communication activities particularly with respect to promotion, branding, and advertising in religious marketing.

3.3 Sampling Techniques and Sample Size

According to Riege (2003) population refers to the sum of all cases that a researcher wishes to generalize. Population refers to the set or group of all the units on which the findings of the research are to be applied (Shukla, 2020).

The population of the study includes all charismatic churches in Ghana. According to Yin (2018), it is important that a researcher selects relevant but manageable sample to gather empirical evidence for analysis. Sampling refers to the systematic selection of several units from a larger population to be studied. Similarly, Alvi (2019) explains that the process through which a sample is extracted from a population is called sampling. This is not different from Sidhu (2003) who describes sampling as the process of selecting a representative unit from a population. Cohen et al. (1994) expand this definition by explaining that in sampling the researcher endeavors to collect information from a smaller group or subject of the population in such a way that the knowledge gained is representative of the total population under study. Qodesh Family Church (QFC) and Perez Chapel International (PCI) were purposively chosen for the

study, because of the advertising documents the researcher observed from frequent visits to their premises and websites. More so, given their long existence as some of the old charismatic churches in Ghana, they could provide useful experiences of the advertising phenomenon in attracting members and stakeholder audiences.

The study used the purposive sampling method as the appropriate strategy for selecting respondents for this study because this study wanted to speak to individuals in the two charismatic churches who were particularly responsible for marketing communication and advertising activities to promote their brands. These sampled respondents could provide relevant and useful answers to the research questions. The purposive sampling technique is a type of non-probability sampling that is most effective when one needs to study a specific domain with knowledgeable experts within (Lindolf & Taylor, 2017). According to Kumar (2014) the key motivation in choosing purposive sampling is the researcher's judgement as to who can provide the best information to achieve the objectives of his or her study. The two sampled charismatic churches were chosen for this study from among Ghana's many charismatic churches because they are part of the pioneers of the charismatic movement in Ghana and been ranked among the top five fastest growing charismatic churches in Ghana in terms of numbers (Ghana Statistical Service, 2021). Both churches selected engage in advertising, which other charismatic churches may ignore. This study sampled four (4) personnel from the two selected charismatic churches to respond to interview questions for analysis. These respondents were purposively selected because of their experiences and practice in communication, marketing, and advertising. Two respondents were chosen from each of the two charismatic churches sampled for the study. These respondents who are represented with letters for the purposes of confidentiality are responsible for advertising and marketing strategies and activities of the two churches at their headquarters in Ghana.

3.4 Data Collection Procedure

In-depth interviews and focus groups, according to Creswell and Creswell (2022) are the common qualitative data collection methods in studies involving relationships because they enable the researcher to understand what motivates individuals as well as explain what they believe and do in their own words. Given this, interviews and document analysis were employed to collect data for the study. As Yin (2018) emphasizes the important source of gathering information within a case study is through interviews. Interview was used by this study as a narrative method in collecting data from respondents for the research. As Blaxter et al. (2001) notes, interviews involve communication between two participants who engage in conversation through a learning process. This means that it is an interpersonal engagement where the interviewer puts questions to respondents to elicit answers important to the objectives and questions of the study. Interview allows the researcher to restrict the study to a few respondents that have rich experiences information and to share (Denscombe, 2003). Unlike normal conversations, in research interviews, the respondents are ‘meaning makers’ who help the researcher explain the phenomenon under study into detail (Warren, 2011). The study used an interview guide to help the researcher to engage respondents to provide further information that required further explanations to the research questions. Copies advertising documents including posters, banners, fliers, circulars, minutes among others of the two selected charismatic churches for the study were analysed by the study. General information about the churches including programmes and activities were also found on their websites, as well as other printed materials such as brochures, calendars, annual reports, billboards, pull ups among others of the two charismatic churches were analysed for data and analysis.

3.5 Data Collection Instrument

Yin (2018) identifies six sources of evidence when conducting a case study which includes document analysis, archival records, interviews, direct observation, participant observation and physical artefacts. The data collection instruments employed in this study include in-depth interviews and document analysis. Document analysis which is considered as a secondary data for this study confirmed and added to evidence collected from the primary sources in this case through the interviews conducted. According to Yin (2018) interview as a guided conversation is one of the most important sources of information for a case study because it focuses directly on case topics. In this study, interviews were used, which enabled this study to engage in semi-structured interviews with respondents at the two charismatic churches in Ghana to explore how they advertise their brands to attract stakeholder audiences. This enabled the researcher to investigate the “what”, “why”, and “how” of the research questions and created chance for the researcher to have in-depth conversations with the respondents.

3.5.1 Interviews

In-depth interviews were organised for the sampled stakeholder population of the study, as indicated above. The interviews conducted allowed the researcher to capture the perspectives of the respondents on their marketing communication and advertising activities. According to Mahoney (2006) in-depth interviews help the researcher to obtain a rich and detailed data that can be employed in the analysis. The interview items were characterized by extensive probing and open-ended questions. The research interviews were guided by an interview guide, which is a list of questions that had to be asked by the study to elicit useful data and information.

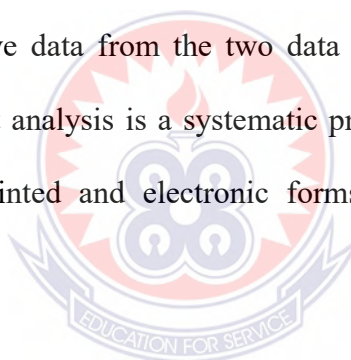
For the purposes of data collection, a ten-item interview guide with several open-ended questions was used to collect data. The interview questions were developed and structured to address the questions and objectives. Semi-structured one-on-one inquiries were performed through prior appointments with interviewees, which enabled the respondents to develop ideas and speak widely on the issues raised by the researcher that helped in describing all the types of advertising strategies and activities undertaken by Qodesh Family International and Perez Chapel International. This approach helped in extracting the advertising strategies and how they contribute to effective promotion of the brand to audiences to have a share congregant in the religious market. The interviews were conducted face-to-face with the respondents in the respective offices at their premises. To obtain appropriate responses from the respondents, the instructions and items on the interview guide were explained to the respondents.

Before the commencement of the interviews, the researcher took a letter of introduction from the Department of Strategic Communication at the School of Communication and Media Studies, University of Education, Winneba, to formally introduce himself and seek permission and appointments to conduct the study with personnel of their churches as case studies. The respondents were identified and contacted and the rationale for the study was explained to them. Upon mutual agreement between the researcher and the respondents, specific date and times were fixed and visits were made consequently to the respective office locations for the interviews. With informed consent of the respondents, the researcher used a digital recorder to record the interviews from which the recorded responses were transcribed and compared with the written responses. Dependent on the respondents' answers, the researcher asked further questions to solicit their in-depth understanding. This gave the respondents the flexibility to share in-depth views and understanding.

The data collected from the in-depth interviews was transcribed manually by the researcher. The accuracy of the transcript was checked by listening to the recordings and reading the transcript simultaneously to check whether they match. The transcription process was time consuming but served as an excellent way to become familiar with the data. The in-depth interviews were recorded with permission and approval of respondents, which made it possible and easier to return to the original recordings as and when it was necessary.

3.5.2 Document Analysis

As mentioned, the study complemented interviews with document analysis, which made it possible for the study to compare data from the interviews with documents to corroborate or disapprove data from the two data collection sources. According to Bowen (2009) document analysis is a systematic process of reviewing or evaluating documents including printed and electronic forms (computer-based and internet-transmitted) materials.



The process of analysing documents involves a systematic process of selecting and synthesising documents from organisations for scientific analysis. Documents that can be analysed in research include articles in newspapers, posts on social media, minutes of meetings, advertising materials and posts among others (Creswell & Creswell, 2022). However, this study analysed advertising documents (posters, fliers, brochures) relating to advertising activities of Perez Chapel International and Qodesh Family Church. The data from the documents analysis corroborated the interview data from respondents in the two sampled charismatic churches in Ghana under study. The key themes that emerged from the coding and analysis of interview data were applied to the data from advertising documents of the two charismatic churches.

3.6 Data Analysis

The study adopted the thematic analysis framework to discuss and analyse data collected from the research. This allowed the study to discuss the findings under categorized themes for discussions of data collected in the research. Thematic analysis is a method of analysing qualitative data that entails searching across data set to identify, analyse and report recurring patterns of issues (Braun & Clarke, 2019). Thematic analysis is the most common qualitative data analysis method employed in the social, behavioural and health sciences (Guest et al., 2012). Thematic analysis involves reading through textual data (transcript) to familiarize oneself with data, identifying recurring issues, words, or phrases to generate initial codes, turn the codes into themes, and then interpreting the structure and content of the themes (Braun & Clarke, 2019).

In analysing data for this study, the researcher adopted the thematic analysis method outlined by Braun and Clarke (2006). This has become the most widely adopted method of thematic analysis within qualitative literature and study (Braun & Clarke, 2019). The method of thematic analysis consists of six steps, namely: familiarization, generating initial codes, searching for themes, reviewing themes, defining, and naming themes, and producing the report (Braun & Clarke, 2006). The researcher adopted a deductive approach to the thematic identification and analysis. Deductive approach uses a pre-existing theory, framework, or other research driven focus to identify themes (Braun & Clarke, 2019; Varpio et al., 2019). The researcher used a deductive approach because it is useful for honing in on a particular aspect of the data set or a specific finding that could be best illuminated or understood in the context of pre-existing theory or framework (Braun & Clarke, 2019). This approach could allow readers of this study to interpret and contextualize findings. The data for this study was put under key themes

for analysis regarding advertising strategies, motivation and understanding of advertising and its role in promoting the brands of Qodesh Family Church and Perez Chapel International. The themes from the qualitative interviews were also applied to data from the document analysis of advertising, branding and promotion materials from the two selected charismatic churches in this study. The six steps of thematic analysis as postulated by Braun and Clarke (2006) are discussed in the next section.

3.6.1 Thematic Analysis Process

As mentioned, the first step in the thematic analysis process is familiarization. According to Braun and Clarke (2006) familiarization in the thematic analysis' process is becoming familiar with the data set, which entails repeated active reading through of the data. Before the researcher started to code the findings of the study, it was essential for the researcher to read through the transcripts of the interviews thoroughly to be familiar with the data set. Familiarization of the entire data set first before attempting coding provided the researcher a valuable orientation to the raw data and provided the foundation for all subsequent steps. This is followed by the process of generating initial codes.

The next step in thematic analysis process is coding, which helps the researcher to organize data at a granular, specific level. Boyatzis (1998) defined a code as the most basic segment, or element of the raw data or information that can be assessed in a meaningful way regarding the phenomenon. A code should be sufficiently well-defined and demarcated such that it does not overlap with other codes, which should fit logically within a larger coding framework or coding template that guides the coding process by outlining and defining the codes to be applied (Nowell et al. 2017).

To begin the coding process for this study, the researcher took notes of potential data items of interest, questions, and connections between the data items and other preliminary ideas. The next activity is searching for themes.

After the generation of the initial codes, the next step involved the examination of the coded and collated data extracted to look for potential theme of broader significance. Braun and Clarke (2019) offer an analogy that, if an entire analysis is seen as a house, the individual codes are the bricks and tiles, and themes are the walls and roof. For the process of theme identification for the study, the researcher constructed the themes by analyzing the codes that were generated, combined some of the codes into a single entity, and then compared the combined codes and mapped the codes to see how the codes relate with each other. This was to make sure the themes generated were independently meaningful but also worked together to form a coherent whole of an analytic story. At the stage of analysis, the researcher made note of all themes of potential significance, whether they seem directly related to the study question and regardless of the volume or quantity of data that falls under them which are consistent with Braun and Clarke (2006) and King (2004). The researcher, after generating the needed themes for the study, created a miscellaneous theme to incorporate orphan codes that did not fit well within the existing thematic scheme. After searching for themes, the reviewing of themes was done.

Important themes provided significant links between the data items and answered key aspects of the research questions, until reviewing the themes the researcher could not be certain of which themes to keep, discard or otherwise modified in the final analysis of the study. Braun and Clarke (2006) described the reviewing of themes as a two-level analytic process. In the first level of analysis, the researcher looked at the coded data

placed within each theme to ensure proper fit. The researcher reviewed all the relevant codes and data extracted under each theme to make sure that the data within each theme had adequate commonality and coherence, and the data between the themes were distinct enough to merit separation as suggested by (Attride-Stirling, 2001; Braun & Clarke, 2006). The researcher then re-sorted the extracted data and modified the themes to better reflect and capture the coded data. This ended the first level of the analysis with regards to reviewing the themes, after the researcher was confident that the revised thematic map adequately covered all the coded data to be included in the final analysis. Throughout this Process, the researcher kept detailed notes regarding the processes and decisions made regarding how the themes were developed and modified. This helped the researcher to make connections between themes and create an audit trail that bolstered the trustworthiness of the findings of the study. At the second level, the researcher decided if the individual themes fitted meaningfully within the data set and whether the thematic map accurately and adequately represents the entire body of data. Braun and Clarke (2006) posit that the thematic map should clearly demonstrate how themes interrelate and how they represent the questions or construct of interest. To accomplish this task, the researcher re-read the entire data set to re-examine the themes and re-coded for additional data that falls under the themes that have been newly created or modified and then revised the thematic map accordingly. The researcher ceased with revision of theme once all the data items that were relevant to the study question had been incorporated into the coding scheme, when the themes were coherent and additional refinements were not yielding substantial changes, as recommended by (King, 2004).

The last step of the thematic analysis process is to define and name themes for reporting and analysis. Aspects of the data set it covers, to create a lucid narrative of how and

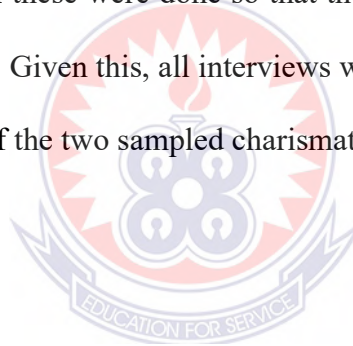
why the coded data within each theme provided unique insights, contributed to the overall understanding of the questions, and interacted with other themes. The researcher then looked for areas of overlap between themes, identified emergent sub-themes and clearly delimited the scope of what each theme entails or included. At this point, the researcher then selected data extracts to be presented in the final report that illustrated key features of themes and to create narratives surrounding them that provided context to explain their importance to the broader story each of them tells.

3.7 Trustworthiness

Trustworthiness in research refers to the reliability and credibility of the research findings and it is essential for establishing the validity and integrity of a study. For this study, the researcher enhanced the trustworthiness by ensuring that the methods and data collection for the study were accurate and well-founded. The researcher used appropriate researcher design, research approach, data collection tools and rigorous data analysis to ensure credibility of the study. The researcher demonstrated that the findings of this study can be applied to similar contexts or populations beyond the study's scope, by providing clear descriptions of the research setting and participants which aided in transferability of the study. Detailed documentation of the research process, from data collection to analysis was done to maintain consistency and transparency in the research procedure to allow for replication and make the study dependable. To achieve conformability of the study and ensuring that the researcher's biases and personal opinions do not unduly influence the research, the researcher objectivity and used multiple data sources and methods to cross-verify the findings of the study. These helped the researcher to bolster the trustworthiness of the study, making it more reliable and credible to both the academic community and the wider audience.

3.8 Ethical Issues

First and foremost, the researcher obtained a letter of introduction from the Department of Strategic Communication at the School of Communication and Media Studies, University of Education, Winneba (UEW). A copy of the letter was presented to each of the selected charismatic churches which took part in the study. The essence was to seek approval and consent (gatekeep permission) to conduct the study and interviews. Also, the researcher explained to the participants the amount of time required by them for the study and the purpose of the study. Thus, the plan and nature of the study was made known to all participants. All the participants were further assured of their confidentiality and that they had the right to opt out of the study at any time they deemed it necessary to do so. All these were done so that the study would not infringe on the rights of the respondents. Given this, all interviews were conducted upon the informed consent of respondents of the two sampled charismatic churches.



CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.0 Introduction

The third chapter of the study discussed the methodology including methods and techniques used for data collection and analysis. In this fourth chapter, the findings from the cases studied are discussed and analysed in respect to the related literature and theories underpinning the study and the research questions. In this chapter, the data gathered from interviews conducted in the previous chapter are analysed using the thematic analysis method. The chapter also presents other key findings that the research found in documents relating to advertising.

The respondents at Perez Chapel International (PCI) are referred to in this study as Respondents 'A' and 'B' while the respondents at Qodesh Family Church (QFC) are referred to as Respondent 'C' and 'D' for confidentiality purposes. The first part discusses the findings with respect to Kapferer's (2004) hexagonal identity prism and brand positioning theories. The second section discusses findings with respect to the study's research questions. The study's research questions were as follows:

1. To explore how the use of advertising promotes the goals of Qodesh Family Church (QFC) and Perez Chapel International (PCI) to attract their audience?
2. To examine the advertising strategies employed by the Qodesh Family Church (QFC) and the Perez Chapel International (PCI) in positioning their brands to attract their audience?
3. To discuss the issues in promoting the brand identities of Qodesh Family Church (QFC) and Perez Chapel International (PCI) through advertising to persuade their audience?

4.1 The Physiques of Perez Chapel International and Qodesh Family Church.

As Kapferer (2004) study posits, a brand is a communication sent by a sender to a recipient (seen in figure 1), where the sender is portrayed by the brand's physique. The physical component of the identity prism remains the first step in building a brand in order to differentiate it through unique look (Krishnamurthy, 2001). The term "physique" describes a brand's tangible expression, encompassing its physical and aesthetic characteristics (Kapferer, 2004). Respondents in this study reported in-depth knowledge of the physical characteristics of their churches' brand. According to Respondent 'A', Perez Chapel International, sees their church building, the interior design, and the general aesthetic of their physical space as the physique facet. Perez Chapel International uses its physical attributes to position their brand and assist stakeholder audiences to recall their brand identity regarding its programmes, services, and activities.

This was revealed by respondent 'B' as follows:

We focus more on our physical characteristics because we want PCI to stand out from other Christian faiths and charismatic congregations. Our name, colours, location, infrastructure, architecture, and logo are only a few examples of our external characteristics. When Perez Chapel International is mentioned, people want to see these specific physical components. As a result, we keep making improvements these physical features to make them dynamic and competitive with global standards and brands.

The Qodesh Family Church, on the other hand, believes that the physical representation of their brand (church) consists of the logo, colours, architecture of their structures, the lighting, and the general atmosphere. According to Respondent 'C' the Qodesh Family Church posits its physical characteristics as communicating its unique features and distinctive advantages to attract many church members and audiences of their messages. stressing on his colleague's assertion, Respondent 'D' had the following to say:

We are more concerned about our physical features and attributes because we have to portray our church as a charismatic church, that provides variety in an atmosphere of competition. The physical representation of Qodesh Family Church includes, among other things, our name, logos, emblems, motto, and buildings. All of these make us unique from other denominations in the United Dominations in particular and the wider Ghanaian Christian community. These elements promise and highlight the advantages of belonging to our church to attract many individuals into our church branches.

The reports by Respondents 'D' and 'C' agree with the claim by Adebayo (2015) in their study 'church architecture and its impact on the growth of charismatic churches,' which found that the design and aesthetics of a church building and other physical structures can create a warm and inspiring environment to draw members of the community. In other words, the church can expand and prosper in communities with the aid of a beautiful and well-kept church building (Adebayo, 2015).

By synthesizing literature and statements by the four (4) respondents, this study avers that the churches' physical attributes and brand image are connected. The showcase of distinctive qualities improved the churches' reputation and image. Therefore, physical characteristics were linked to branding decisions and activities since branding advertising results also determined whether a positive image was achieved or not. Therefore, for Perez Chapel International and Qodesh Family Church, their physiques are crucial in developing and advertising their brand identities in accordance with Kapferer (2004) model.

4.1.1 The personality of Perez Chapel International and Qodesh Family Church.

Personality is the second facet of Kapferer (2004) hexagonal identity prism which is the human traits of a brand. Personality is an internal intangible characteristic that gives a brand its own 'persona', and it is the method a brand uses to humanize its services or products. This study's responses revealed a range of personalities when it comes to the two churches' brand identities. According to Respondent 'A', Perez Chapel International

exhibits a range of personality traits, adding that Perez Chapel International is presented to be an energetic, charismatic and an all-inclusive church. In support of the assertion by respondent 'A', respondent 'B' had this to say:

The process of developing PCI's personality has been dynamic rather than static. Our worship service's music, preaching, and general ambiance reveal a lot about the character of our church by way of vivacious music, fervent preaching, and an overall atmosphere of excitement and zeal. Our church is seen as charismatic as we prioritize the expression of charismatic gifts such as speaking in tongues, prophecy and healing and places strong emphasis on the Holy Spirit's work in the lives of the believers.

These claims support Gifford (2002) assertion that charismatic congregations are distinguished by their emotionally charged and upbeat services. Additionally, it supports Burgess (2019) definition of charismatic churches, which defines them as a Christian movement that emphasizes the role of the Holy Spirit in a believer's life.

Qodesh Family Church on the other hand, explained that personality is an essential element for conveying to the church's audience or members the core qualities and values that the church wishes to emphasize. Respondent 'C' claimed that the Qodesh Family Church demonstrates the personality trait of being viewed as empowering, transformative, and inclusive. This was explained by respondent 'D' as follows:

Over the years, we have honed and enhanced our personality to become among the best charismatic in the nation. This is evident by the fact that we frequently welcome individuals from all walks of life and place a high value on inclusion and diversity. We also aim to empower our members to live out their faith in practical ways, we emphasize the importance of personal transformation, spiritual growth, evangelism, and social justice.

This assertion supports Warner (2010) claim that a large number of charismatic churches value inclusivity, cultural diversity and consistently seek to foster a sense of belonging among their congregants, which entails making an environment that welcomes everyone from all walks of life and inviting those from all backgrounds to

come together for worship and fellowship. However, the explanation by respondent 'D' runs counter to Poloma (2010) claim that churches prioritize teachings about prosperity, and individual spiritual experiences over actively addressing social justice issues or evangelism. The assertions above from the respondents support Kapferer (2004) that a viable way of promoting an organization's personality is by giving the brand a real description to create instant personality. Analyzing the responses from participants of the two churches, it could be inferred that the personality of churches can vary depending on the church and its leadership, but many of them demonstrate a feeling of vitality, charisma, inclusion, empowerment, and change. The appreciation of Perez Chapel International and Qodesh Family Church of their personalities and the concentration of enhancing such traits in the competitive church environment are steps in the right direction toward harmonizing their brand identities.

4.1.2 Culture of Perez International and Qodesh Family Church

Kapferer's (2004) hexagonal identity prism, which examines the various facets of a brand's identity, places a significant emphasis on culture. According to Kapferer (2004), culture is the target market for a brand's common ideas, attitudes, and behaviors. Culture is one of the intangible elements of Kapferer's (2004) hexagonal identity prism model, which consists of a set of values that are ingrained in an institution or organisation, fundamentally positioning the brand in a competitive market and set it apart from competitors (Haaften, 2009). The target market's collective ideas, attitudes, and habits are referred to as their culture (Kapferer, 2004).

The culture identity aspect of Kapferer's (2004) hexagonal identity prism involves analyzing how charismatic churches reflect the cultural values, beliefs, and practices of their target audience through brand positioning and advertising. Charismatic churches

strive to build a strong cultural identity that connects with stakeholder audiences and position their brands in the subconsciousness of their stakeholder audiences by maintaining a consistent brand presence (Animante., 2021). According to Respondent 'A', Perez Chapel International have their own unique characteristics and practices that forms the culture of their church. They have a culture of placing emphasis on spirituality and worship, having charismatic leadership, and emotional engagement. For example, Respondent 'B' asserted that:

The Perez Chapel International (PCI) emphasizes spirituality and worship. We emphasise the active presence and action of the Holy Spirit, and our worship sessions frequently include joyful singing, clapping, dancing, and raising hands in praise and adoration.

Respondent 'A' in buttressing the assertion by Respondent 'B' had this to say:

The Perez Chapel International (PCI) has strong, prominent leaders who have particular spiritual gifts and anointing and play a key role in directing their church congregation, giving sermons, and enabling tremendous spiritual experiences.

Respondent 'A' further revealed that emotional involvement is an important element of the culture of Perez Chapel International (PCI). According to respondent 'A', Perez Chapel International fosters a profound emotional connection with God and strive to create an environment in which their church members and future church members can have tremendous spiritual encounters.

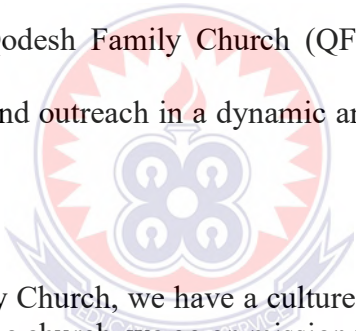
On the other hand, the respondents for Qodesh Family Church (QFC) revealed that Qodesh Family Church has a culture of community and fellowship, empowerment and spiritual gifts, evangelism and missions, and a dynamic and modern approach to worship. According to respondent 'C' Qodesh Family Church creates a strong sense of community and fellowship among their members. They place a high importance on creating a friendly and inclusive atmosphere in which their church members feel

respected and supported. The study also revealed that the Qodesh Family Church believes in the continual manifestation of biblical spiritual gifts such as prophecy, healing, speaking in tongues, and tongue interpretation.

Respondent 'D' noted in support of the study's findings that:

Qodesh Family Church organizes activities such as small group meetings, which we called 'Basontas and Bacentas', bible studies, and social events to build relationships and promote a sense of belonging. We also urge our members to find, develop, and use their spiritual gifts for the benefit of the church and the community as a whole.

The study further discovered that the Qodesh Family Church (QFC) has a culture where they place great emphasis on evangelism and spreading the Gospel. They believe that faith can transform and actively share their views and experiences with others. It was also revealed that the Qodesh Family Church (QFC) has a culture in which they approach their ministry and outreach in a dynamic and modern manner. For example, respondent 'C' stated that:



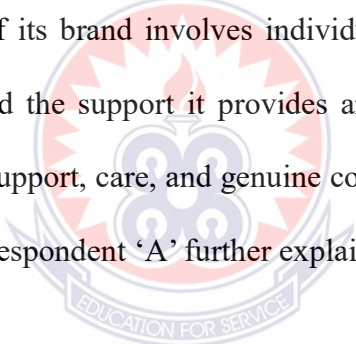
At Qodesh Family Church, we have a culture that prioritizes evangelism. As a core mandate of the church, we go on mission trips, where we send missionaries to all areas of the world, exactly as our Lord Jesus Christ commissioned in the book of Matthew 28: 19-20, we engage in outreach initiatives dubbed "the Healing Jesus Campaign," and community activities. We also have a dynamic and contemporary culture in which we use modern technology, contemporary music (music composed by our founding Bishop), multimedia presentations, and relevant cultural references to connect with a younger generation and address contemporary issues.

4.1.3 Relationship of Perez Chapel International and Qodesh Family Church

According to Kapferer (2004), relationship is the emotional connection that a brand has with its customers or stakeholder audiences. The relationship facet of Kapferer's (2004) identity prism deals with how institutions interact with the customers or audiences who identify with the brand as well as how the brand acts towards the supply of services or products to its stakeholder audiences.

Hatch (2017) explain Relationship as an important part of charismatic churches' identity because they place a strong emphasis on community and interpersonal connections. The relationship element aspect Kapferer's (2004) hexagonal identity prism focuses on service brands' including churches interactions and associations with their church members, as well as the broader community (Hatch, 2017).

Respondents for Perez Chapel International (PCI) specified that the relationship aspect of their brand has to do with the emotional connection their church has with its stakeholder audiences. According to respondent 'A', Perez Chapel International acknowledges trust and reliability, as well as support and care as the relationship it has with its members. He further posited that, Perez Chapel International recognizes that the relationship aspect of its brand involves individuals having trust in the church's leadership, teachings, and the support it provides and also involves the individuals experiencing a sense of support, care, and genuine concern for their well-being within the church community. Respondent 'A' further explained that:



The Perez Chapel International through vibrant worship, powerful sermons, and community activities aim to evoke strong emotions and a sense of spiritual connection with our members. We also try to establish trust with our members through consistent and authentic communication, integrity in leadership, and a focus on the spiritual well-being of our members. Through pastoral counseling, prayer support, and assistance during challenging times, we are able to provide support and care for our members.

The Respondents for Qodesh Family Church (QFC) on the other hand explained the relationship aspect of their church's brand to be a sense of belonging, engagement and participation, and mentorship and discipline. According to respondent 'C', Qodesh Family Church fosters a sense of belonging and community among its members, it also encourages active participation and engagement from the church members emphasizing on mentorship and discipline relationships. He continued that the relationship aspect of

their brand involves individuals actively engaging with the church, contributing their skills, talents, and time to the various activities and initiatives.

This is what respondent 'D' had to say in explanation:

Through our 'Basonta' and 'Bacenta' systems, we at Qodesh Family Church establish possibilities for fellowship, small groups, and involvement in many church events. We view the sense of belonging as the relationship part of our brand. We also provide chances for our members to participate in outreach initiatives, ministries, and worship sessions. For this reason, volunteers run the majority of the church's departments and operations, including its advertising efforts. Once more, those looking to deepen their faith get direction, spiritual mentorship, and discipleship from the church's leadership and seasoned ministers.

Analyzing the comments by all four (4) respondents for study, it could be said that through regular gatherings, small groups, and other forms of engagement, charismatic churches frequently place a high priority on developing strong relationships with their congregations. These connections, which are based on similar religious values and practices, can help churchgoers feel a feeling of belonging and purpose. It could also be averring that the relationship aspect of a charismatic church's brand varies among individuals based on their level of involvement, personal experiences, and the specific dynamics within each community. Some individuals may have stronger and more meaningful relationships with the church, while others may have a more casual or limited engagement.

4.1.4 Reflection of Perez Chapel International and Qodesh Family Church

Kapferer (2004) defines reflection as the perception of a brand by others, especially rivals and the public. The reflection aspect of the identity prism plays a vital role in enabling individuals to identify with a particular brand (Kapferer, 2004) For example, when potential clients observe certain individuals engaging with a brand in specific ways through marketing communication and advertising channels, it encourages them

to adopt similar behaviors and engage with the brand. In the case of a church, this would involve considerations such as the church's reputation within the community and how it is perceived by individuals who are not members. Charismatic churches' reflection refers to how people view themselves when they connect with or engage in a charismatic church's activities. It is concerned with the self-image or self-concept that individuals wish to present because of their religious connection. The reflection element of Kapferer (2004) hexagonal identity prism is directly related to the notion of identity and how individuals view themselves in connection to the charismatic church's values, beliefs, and practices. According to Mawhinney (2003) it is important for charismatic churches to be cautious to avoid negative stereotypes and the perception that their focus is solely on emotional experiences and personal gains. Consistent with this, the two churches under consideration defined what they reflect. According to the respondents for Perez Chapel International, their church reflects and projects itself to its stakeholder audiences as a church that represents its target audience's spiritual views and values, which makes their church members harbor a feeling of affiliation and inclusion as well. This is what respondent 'B' had to say:

Perez Chapel International seek to resonate with individuals who share a desire for vibrant, experiential, and emotionally engaging approach to worship and spirituality. By reflecting these beliefs and values, we provide a sense of alignment and affirmation for our members. We have also created an environment where our church members and potential church members can express their faith and spirituality freely, without judgment.

According to respondent 'A', by reflecting a culture that embraces diversity and encourages personal expression, Perez Chapel International fosters a sense of belonging and acceptance for their members.

Qodesh Family Church, on the other hand, has been reflected as a church seeking spiritual development and personal change, as a church of relevance and involvement,

and as a church with vibrancy and energy. According to respondent 'C' the Qodesh Family Church is recognized for emphasizing its target audience's belief in the power of the Holy Spirit to bring about transformation and regeneration in their lives. He went on to say that the Qodesh Family Church strives to be a church with modern relevance and involvement with its members' needs and difficulties. To genuinely engage with their target audience, they use their teachings, worship techniques, and outreach programs. Respondent 'D' indicated that the Qodesh Family Church's worship and community life show a feeling of vibrancy and vigor. They cultivate a vibrant, active, and enthusiastic environment. For example, respondent 'C' emphasized that:

By providing opportunities for spiritual development, guidance, and the manifestation of spiritual gifts, we reflect a commitment to supporting our member's personal growth. We also reflect a desire to meet our members where they are and provide relevant spiritual resources by addressing relevant cultural and societal issues and providing practical guidance to our church members.

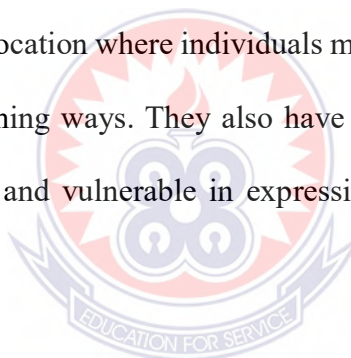
It is crucial to highlight, based on the comments of the four respondents for the study that the reflection of charismatic churches might differ across individuals based on their own experience, beliefs, and degrees of involvement. Some people may strongly connect with a church's reflective elements, but others may have a more nuanced or individualized image of themselves within the setting of charismatic congregations.

4.1.5 Self Image of Perez Chapel International and Qodesh Family Church.

Self-image is the last element of Kapferer's (2004) hexagonal identity prism. The self-image represents the recipient of a brand's message. It is how the audience or consumers perceive the brand (Kapferer, 2004). Self-image is an intangible outward aspect. According to Kapferer (2004) self-image is concerned with customers' own perception of a brand. Haaften (2009) posits that self-image is the target audience's internal mirror of a service, product or an organization since the consumer interacts with the brand

during usage. Respondents for this study expressed a variety of feelings about the self-images of Perez Chapel International and Qodesh Family Church.

The Respondents stated that they were aware of how their target audiences perceive their brand as an identity of their respective churches. This lends validity to Kapferer's (2004) study, which states that understanding the key drives of customers or audiences helps to strength the brand and leverage advertising activities. Respondents 'A' and 'B' presented a description of the picture perceived by its church members and other audiences. According to respondent 'B' Perez Chapel International takes great care to emphasize a lively and experienced spirituality. In church and communal events, they frequently prioritize sincerity and emotional expressiveness. They envision their brand's self-image as a location where individuals may connect with the Holy Spirit in a powerful and transforming ways. They also have a seif-image that emphasizes the freedom to be authentic and vulnerable in expressing their religion. Respondent 'A' explained that:



The Perez Chapel International sees itself as a community that actively engages with the supernatural realm. where our church members and potential church members can have personal encounters with God, receive spiritual gifts, and witness miraculous events. We view ourselves as a place where individuals may freely express themselves, worship God passionately, and form profound spiritual connections with others.

The Qodesh Family Church (QFC), on the other hand, sees their brand's self-image as an environment that fosters empowerment and encourages personal development. They believe in the Holy Spirit's empowering of individuals and the activation of spiritual abilities. They consider their church as a family-like group that nurtures and cares for its members. According to respondent 'C' The Qodesh Family Church's self-image also include a feeling of mission and purpose in reaching out to individuals and communities with messages of salvation and personal development. They prioritize evangelism and

seeing lives transformed through the power of the Gospel and lay a major focus on developing a sense of community and camaraderie among its members. In support of the study's findings, Respondent 'D' had this to say:

We see ourselves at QFC as empowering our members to find, develop, and use their unique spiritual skills and abilities for the benefit of the church and the world. We also see ourselves as warm and inviting communities where people may find help, belonging, and meaningful connections. We consider our brand's self-image as including a feeling of mission and purpose to affect individuals and communities via messages of salvation and personal development.

According to the comments of the study participants, the self-image of charismatic churches may be diverse and change depending on the individual cultural setting, leadership style, and theological convictions of each church. Depending on their vision, beliefs, and aims, various charismatic churches may emphasize different parts of their self-image.

4.2 Analysis in Respect of Research Questions

This second part provides analysis with respect to the research questions of the study. Based on documents and thematic analysis of data, different themes with sub-themes emerged from the study. These themes are discussed to address the research questions for this study.

RQ1: How does the use of advertising promote the goals of Qodesh Family Church (QFC) and Perez Chapel International (PCI) to attract their audience?

4.2.1 Brand Building

Advertising plays a crucial role in helping charismatic churches in Ghana build their brand by establishing a distinctive identity, creating awareness, and fostering a positive perception among the target audience. The study found, advertising enables the two charismatic churches under investigation to express a consistent and coherent message

about their beliefs, values, and mission, which helps their churches in developing a strong and identifiable brand identity. According to the participants in the study, their churches are able to produce and promote visual components that reflect their brands, such as logos, colors, and images, through advertising, which helps to add to the overall brand recognition. Through advertising, the churches are able to highlight their unique selling proposition and the distinctive aspects of their teachings, practices, and doctrines that set them apart from other charismatic churches in Ghana. The study further revealed that, through advertising, Perez Chapel International and Qodesh Family Church are able to communicate their commitment to inclusivity and diversity by showcasing a diverse congregation, featuring inclusive messaging, and promoting events that celebrate diversity. In support of this, Respondent 'A' stated that:

We always emphasize our basic ideals of love, fellowship, and spiritual growth while communicating the transformational power of faith through our advertising efforts. Every outreach incorporates this messaging to make sure that our target understands and connects with the unique identity we provide.

On the other hand, Respondent 'C' for QFC had this to say:

Our visual branding, which has been thoughtfully chosen through advertising channels, consists of an eye-catching and significant logo, appealing color schemes, and imagery that captures the friendliness and diversity of our community. These visual elements act as a landmark, enhancing our brand identification and making our dynamic church instantly recognizable.

Synthesising the findings of the study with the literature and the theoretical framework supporting the research, it could be implied that Perez Chapel International and Qodesh Family Church are able to fortify their identities, establish a rapport with their target audience, cultivate a positive reputation, and establish a prominent position for their brands in the marketplace. This aligns with Ries and Trout's (1981) brand positioning theory, which holds that a brand's messaging, visual identity, and delivery of goods and services should all be consistent in order to sustain a strong brand image. According to

Ries and Trout (1981), a brand must distinguish itself from rivals in order for audiences, service users, and consumers to recognize the brand and its distinctive values. This differentiation tenet of the brand position theory is also supported by the use of advertising to highlight the Unique Selling Propositions of Perez Chapel International and Qodesh Family Church. The way that Perez Chapel International and Qodesh Family Church use advertising to accomplish their goals is consistent with the postulation by Wile et al. (2013) that says that by effectively communicating their messages, activities, and services to their target audiences, advertising helps religious organisations, including charismatic churches achieve their goals and contribute to the growth and sustainability of the religious community. In accordance with the claims made by respondents 'A' and 'C' above, Auh et al. (2005) identified a number of components that support the brand building of service brands, including charismatic churches. These components include the brand's name, logo, visual identity, mission statement, core values, and unique selling proposition.

4.2.2 Establish an Online Presence.

In the digital era, the goal of every church is to establish a strong online presence, and Perez Chapel International and Qodesh Family Church are no exception. The study discovered that, the two charismatic churches under study want to establish a significant online presence, and advertising is essential to their success in doing so. The study's respondents stated that their churches use advertising to boost their social media profiles and entice followers by regularly posting interesting content, updates on events, and inspirational sayings on Facebook, Twitter, Instagram, and other platforms that create a thriving online community. The study found that advertising helps Perez Chapel International and Qodesh Family Church reach particular demographics or geographic areas, which helps them engage with people who are more likely to be

interested in their messages and activities. This allows them to conduct targeted online campaigns. The study also showed that the two charismatic churches under study frequently hold virtual conferences and live-streamed services. Advertising helps them spread the word about these events, drawing online attendees and extending the church's reach beyond its physical location. The study's participants stated that advertising helps with content marketing initiatives, enabling their churches to produce and disseminate valuable and relevant content. These contents, according to the respondents, include blog posts, videos, and podcasts, among others, that share the churches' teachings, testimonies, and insights, contributing to a robust online presence.

Respondent 'B' had this to say in support of the finding:

We have been able to connect with people who share our beliefs and grow our online community by using targeted advertising strategies. Our active Facebook, Twitter, and Instagram pages function as online forums where our members have deep conversations, discuss their spiritual journeys, and remain informed about our most recent teachings and activities.

Respondent 'D' speaking on behalf of QFC, on the other hand, accentuated that:

Our advertising efforts go above and beyond conventional methods in an attempt to foster a positive online community. Through promoting our digital platforms and social media accounts, we have successfully created an atmosphere where individuals from different backgrounds come together, share experiences, and support one another in their spiritual development. This online community helps our church maintain a strong online presence since it crosses geographical boundaries.

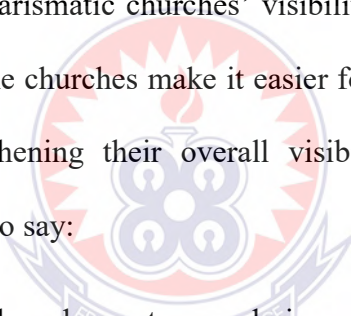
By utilizing brand positioning theory (Ries & Trout, 1981) and Kapferer's (2004) hexagonal identity prism to analyze the aforementioned data, it could be inferred that Perez Chapel International and Qodesh Family Church have successfully built and strengthened their online presence by utilizing advertising across a variety of online channels and platforms. This has allowed them to connect with both current and potential members in the digital sphere. Through intentional digital advertising

strategies, these churches connect with broader audiences, promote engagement, and create a dynamic online community that complements their physical congregation. The utilisation of social media and other digital platforms by Perez Chapel International and Qodesh Family Church to establish a strong online presence is in line with the assertion by Marfo (2014) that churches use social media, mass media, and personal networks as channels to disseminate their messages, attract new members, and establish an online community.

4.2.3 Visibility and Awareness

In Ghana, charismatic churches compete fiercely with one another, therefore the key to success is raising awareness and exposure, influencing people, and educating the public about their services, programs, and activities to draw in new members (Okyere et al., 2011). This suggests that raising brand awareness and increasing visibility in the cutthroat world of church marketing is the ultimate objective of every charismatic church in Ghana. This study found that advertising plays a pivotal role in helping the two charismatic churches understudy, thus helping Perez Chapel International and Qodesh Family Church create awareness and achieve visibility. According to the respondents of the study, through advertising and the use of advertising channels and platforms such as television, radio, and print media, among others, their churches were able to create awareness for services and programmes and reach a broad audience. Through regular announcements and advertisements for programmes, they are able to increase their visibility and make the public aware of their churches. In addition, the study discovered that, by utilising billboards, banners, and posters strategically placed in high-traffic areas, the two churches are able to significantly enhance their visibility. These outdoor advertising efforts serve as constant reminders of and contribute to the

overall awareness of these two charismatic churches within their communities. Whether through conventional means or digital platforms, the respondents claim that advertising plays a crucial role in promoting their churches' events, conferences, and special programs. Effectively promoting these events generates buzz and increases their churches' visibility among both existing and potential members. The study further discovered that through advertising campaigns, Perez Chapel International and Qodesh Family Church are able to reach specific demographic groups, which ensures that their messages are delivered to those who are more likely to be interested in their churches' teachings, creating awareness among the most relevant audiences. Furthermore, the study revealed that consistency in branding across various advertising channels contributes to the two charismatic churches' visibility. A recognisable logo, colours, and messaging style of the churches make it easier for their audiences to identify and remember them, strengthening their overall visibility. In support of the above, Respondent 'A' had this to say:



Our towering billboards, posters, and signposts strategically placed at major intersections and busy marketplaces serve as signs of inspiration. With vibrant visuals and inviting messages, our outdoor advertising not only catches the eye but also sparks curiosity, making Perez Chapel International an integral part of the religious landscape. These physical reminders contribute to the continual visibility of church within the hearts and minds of the people we aim to reach.

Respondent 'C', on the other hand, said,

QFC is able to achieve our goal of having wide visibility and creating awareness through strategic advertising efforts by announcing our upcoming events with fervor and enthusiasm. From eye-catching posters to engaging social media campaigns, we create a thrill that extends our visibility beyond the church walls, reaching both our devoted members and potential members.

Analysing the findings of the study, it could be inferred that by employing a combination of advertising strategies, Perez Chapel International and Qodesh Family Church effectively enhance their visibility and awareness, ultimately reaching a wider

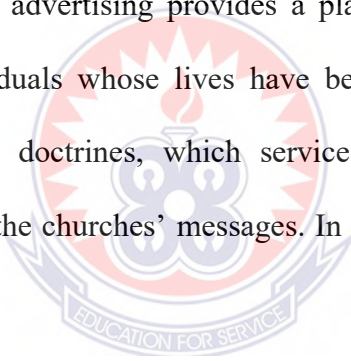
audience and fulfilling their mission. This finding is in line with Quenin's (2016) postulation that churches employ various advertising platforms to improve their visibility and develop a distinct brand through well-designed messages. It also supports Buckley et al.'s (2009) assertion that branding through advertising helps charismatic churches establish a strong presence, increasing their visibility and enhancing their overall reputation (brand image) in the religious landscape. Similarly, the findings of the study support Belch and Belch (2018) assertion that secular advertisers employ various advertising strategies and techniques to capture the attention and interest of their target audience, create awareness, and establish a visible brand. It could also be inferred that, through advertising both Perez Chapel International and Qodesh Family Church are able to promote the aspects of their brands in relation to Kapferer's (2004) classification of elements of a brand by creating awareness and visibility for their brands. That is advertising events, services, or community out programmes enhances the physical presence of these charismatic churches, contributing to a stronger and more visible brands.

More so, synthesising the findings of the study with the Ries and Trout's (1981) brand position theory, it could be implied that, through advertising, the two charismatic churches understudy are able to establish a distinct and favourable position in the minds of their audiences. By managing visibility and awareness effectively, Perez Chapel International and Qodesh Family Church shape perceptions, attract followers, and solidify their place with the cultural and religious landscape in Ghana.

4.2.4 Amplification of Message

The study found that, Perez Chapel International and Qodesh Family have a mission to preach the Gospel of Jesus Christ to all Nations and win lost souls for the Kingdom of God and to achieve this they need their messages to be amplified to be able to reach a

wider audience. According to the respondents for the study, advertising plays a crucial role in helping their churches achieve their sole purpose of preaching the gospel of Jesus to lost souls by amplifying their messages and teachings. The study discovered that through advertising on televisions and radio, both Perez Chapel International and Qodesh Family Church are able to reach a wider audience, by broadcasting the messages, including sermons, teachings, and inspirational content, they amplify their churches' core messages to reach both near and far communities. In furtherance, the study revealed that, advertising promotes the online streaming of these two charismatic churches' services and events, which is relevant in extending their reach beyond physical boundaries and amplify their message to a global audience. According to respondents 'A' and 'C' advertising provides a platform to share testimonials and success stories of individuals whose lives have been positively impacted by their churches' teachings and doctrines, which services as a catalyst to amplify the transformative power of the churches' messages. In support of the above, respondent 'B' had this to say:



Through strategic media ministry outreach, our church utilizes advertising to amplify our transformative messages. By creating engaging radio and television programmes, podcasts and online videos, we have harnessed the power of advertising to extend our reach beyond physical boundaries. These multimedia initiatives serve as dynamic platforms for sharing our teachings, testimonies, and community impact stories, ensuring that our messages resonate with a diverse audience and contribute to the intensification of our faith-based narratives.

Respondent 'D' on the hand expressed that:

Advertising plays a pivotal role in amplifying our church's messages as we engage in impactful community events and outreach programs. By promoting these events through our advertising activities, we not only attract participants to our events and programmes but also amplify the core messages of love, compassion, and community services. Our advertising efforts ensure that our mission of preaching and converting lost souls to Christ reaches a wider audience, contributing to the amplification of our church's transformative and inclusive messages.

Synthesising the findings and the statements by the respondents of the study with the theories underpinning the study and related literature, it could be implied that the findings align with Kapferer's (2004) hexagonal brand identity prism and Ries and Trout's (1981) brand positioning theory by illustrating how both Perez Chapel International and Qodesh Family Church present themselves externally, shapes their internal culture, and position their brands to resonate with a diverse audience, emphasising differentiation and a compelling value proposition. The use of media ministry and advertising by these two churches described in the excerpt depicts the manifestations of the physique of the brands in relation to Kapferer's (2004) hexagonal brand identity prism, which communicate a modern and technological savvy approach, positioning the churches as a dynamic and adaptive in reaching their audiences. The reference to multimedia initiatives by the churches emphasise a personality that is communicative, energetic, and engaging. The churches are portrayed as not merely disseminating messages but actively sharing teachings and impactful stories, shaping a personality that is both spiritual and socially involved. The findings when analysed using Ries and Trout's (1981) brand positioning theory, highlight how the churches position themselves in the minds of their audiences. For example, the churches position themselves as actively reaching out to diverse audience through strategic advertising efforts, which suggests an awareness of the importance of the tailored communication to different segments within the broader community.

The use of advertising by these two charismatic churches as a platform to share testimonies and success stories is in line with Nadimo (2021) findings which highlighted the use of testimonials, healing miracles, deliverance seasons, vibrant worship experiences, and messages of hope and prosperity as strategies to attract and engage individuals. Also the use of multimedia platforms by the churches to amplify

their messages to reach a wider audience supports Benyah (2020) postulation that mass media, social media, and personal networks are channels that churches use to disseminate their messages and attract new members.

RQ2: What are the advertising strategies employed by Qodesh Family Church (QFC) and Perez Chapel International (PCI) in positioning their brands as churches to attract their audiences?

4.3 Advertising Strategies.

Charismatic churches engage in advertising activities, especially through the use of mass media including radio, television, print, among others to publicise their church activities and programmes, outdoor advertisements including billboards, banners, pull-ups, among others, direct mail, and online/digital advertising to improve their visibility for their distinct brands through well designed message (Quenin, 2016). Osman-Hajiba (2008) notes, that churches adopt various strategies to enhance the image of their brands to favourably position their brands (churches) in the competitive market. Dhliwayo (2013) investigated how advertising and promotion techniques affected church development in Zimbabwe, which reported that changes in religious organisation management have altered the priorities of non-profit organisations, including churches. This has called for churches to introduced advertising strategies into their operations to position their brands in the competitive environment to attract and maintain members. In line with this, Respondent 'A' noted that:

Perez Chapel International employs advertising strategies and advertisements in promoting its brand to position it in the competitive environment and distinguish it from other charismatic churches.

Respondent 'C' also pointed out that:

Qodesh Family Church has gone through many stages in the evolution of our brand. Our brand promotion tool extends beyond our name, logo, vision, and mission statements, we use a variety of advertising strategies to spread the word about our church.

According to the remarks by the respondents from the two charismatic churches for this study, they use a variety of advertising strategies and methods to provide value to their brands and distinguish themselves. This is congruent to Osman-Hajiba (2008), who advocates a blend of advertising strategies to promote brands and reach larger audiences or perhaps produce a faster carry over effect. In providing further details on the advertising strategies employed by the two charismatic churches, the following sections discuss them.

4.3.1 Outdoor Advertisement

Research by Barna (2014) highlighted that churches use physical elements like architecture or landscape to promote their brands and generate distinctive exterior signage. Similarly, Vokurka et al. (2002) revealed that outdoor advertisement remains one useful communication and advertising avenues for many churches to promote their organisation. This is not different from this study which found that Perez Chapel International and Qodesh Family Church employ outdoor advertising using billboards, banners, posters and pull ups to promote their church programmes, events, and services. For Perez Chapel International, they also promote their brand through specific books written by their founding Bishop, Charles Agyin-Asare, which contain details of the church including branches and contacts, among others on covers. In explaining further, Respondent 'B' said:

We use billboards and banners to advertise events, services and products of our churches and its activities.

For example, Respondent 'B' further stated that Perez Chapel International leverages the physical features of their church buildings (particularly the Perez Doom), colours, and logo to create a visual representation of the church's brand and message for marketing and advertising purposes.

Respondent 'A' explained that with outdoor advertising, Perez Chapel International displays advertisements of the church with their activities in the public space using billboards, transit advertising, street signs, interior and exterior of public transports and church vehicles, as well as signage on the church buildings. Perez Chapel International uses these outdoor advertising platforms and channels enumerated above to announce the church's programmes, services, and events to the public to position their brands in the competitive environment and attract stakeholder audiences. According to Respondent 'B', the engagement of outdoor advertising helps the church to capture the attention of passersby and create awareness for their church. This contribution conforms to Edquist et al. (2011) assertion that outdoor advertising may not only attract many people especially drivers, and passerby's attention, but also influence their thoughts and interest in patronising a service or product through the message and information provided. Respondent 'A' in furtherance to what his colleague discussed had this to say:

We engage in outdoor advertising because it is often the first thing potential church members see before they decide to whether join a church, attend a church programme or not. To achieve this aim, we make sure our colours and signs are sufficiently bold, bright, and conspicuous to attract attention with adequate information to let potential and prospective church members know about our church and its programmes and activities.

On the part of Qodesh Family Church, Respondent 'C' said their church utilizes physical characteristics as part of its outdoor advertising to strengthen their brand. Respondent 'C' stressed that one method used by Qodesh Family Church to do this is

by employing the components of signage to promote a distinctive and identifiable image of the church. The church focuses on its strong visual identities because they are more likely to be perceived as a welcoming and engaging message by visitors (Barna, 2014). In support of this, Respondent 'B' stated that:

To make Qodesh Family Church stand out from nearby structures, we employ size exterior signs, billboard banners with our church's name and logo and other distinctive visual elements of our church.

In addition to utilizing these physical attributes, Respondent 'D' reported that Qodesh Family Church hosts concerts and other events on its church premises, which uses these occasions to promote its brand and messages to a larger audience. This assertion supports Park et al.'s (2017) study which contends that church-sponsored events and activities promote advertising and foster chances for people to connect with the church and new audiences, presents the church's mission and core values, and provide a feeling of community and belonging among participants. These uses of the church's community concert, food fairs, and movie shows are part of the church's outdoor advertising campaigns and brand marketing activities.

From the responses by the respondents in the study, it can be established that churches can develop their brand and position themselves in the competitive market by outdoorizing their characteristics as a means of advertising. In doing so, the churches could develop memorable and recognized visual images that represent their brand values and message by utilizing the elements of their physical and other features. The use of billboards by the churches as a traditional form of communication is widely popular with churches in undertaking their advertisements to create visibility as posited by Web et al. (2000). The findings above buttress Newman and Benchener (2008) notion that more religious organisations, particularly charismatic churches, were using

outdoor advertising, especially the infrastructure, billboards, posters, and pull-ups, to spread message about their churches to attract members.

4.3.2. Strategic Placement

The study discovered that Perez Chapel International and Qodesh Family Church employ the strategic placement as an advertising strategy to undertake their outdoor advertisements in their efforts to promote and position their brands in the competitive market. According to the Advertising Association of America (2021), strategic placement is an advertising strategy that involves the positioning of advertisements in locations that are likely to be seen by the advertiser's target audiences. By positioning the advertisements in a prominent and noticeable place where it will be seen by many people, the visibility and effect of the advertisement is maximized. In explaining how Perez Chapel International deploys its advertisements through strategic placement as an advertising strategy, Respondent 'A' posited that Perez Chapel International, in employing the strategic placement positions their messages and advertisements in high-traffic areas where they are more likely to be seen by their target audiences. This includes putting the adverts at busy urban areas along major highways, commuter route and places where many people frequently gather. They use transit advertising to attract many people in different locations since that is more mobile than other forms. With regards to transit advertising, this is what Respondent 'A' said:

At Perez Chapel International we put posters and signage exhibiting the messages, colour and logo our church on buses, cabs, and at bus stops. Transit advertising helps our church to reach a diverse of audiences in a variety of geographical locations across the cities and the country.

This assertion by Respondent 'A' gives credence to the notion of the Advertising Association of America (2021) that transit advertising is a result-oriented approach to reach a wide range of consumers and stakeholder audiences in several different

geographic regions. According to respondent 'B' Perez Chapel International make sure the design they put on their billboards, posters and signage are eye-catching, memorable and features the church's logo, colours and other elements that depict the physical and other elements of their brand; the messages in their advertisements are clear and concise, which are consistent across all their marketing communication platforms and channels.

On the other hand, Qodesh Family Church in developing a strategic placement activity for their outdoor advertisements typically considers factors such as the demographics of their target audiences, the location, and the context of the advert placement as well as its size and format. Respondent 'A' explained that:

In targeting the youth and young adults, our church strategically places digital versions of our outdoor advertisements featuring the church's colours, logo, and at times pictures of our auditorium in urban areas, locations where youth programmes are happening, and at events that are relevant to our target audiences to attract them. Also in targeting families, we often use advertising billboards and posters that depicts a sense of family among members in suburban areas where people gather for events.

As Groza et al. (2016) notes, churches can collaborate with local businesses and other organisations to be more effective in promoting their services and programmes, and events through advertising. Groza et al. (2016) also contends that churches may reach larger audiences and become more visible in their communities by strategically collaborating with companies and groups that share their beliefs or target audiences to position themselves to attract many people. In buttressing this statement, this statement, Respondent 'C' said:

We sometimes collaborate with other groups and individuals including coffee shops, retail stores, theaters among others to put our fliers, stickers, pull-ups and posters at their offices and storefronts. Additionally, we collaborate with other denominations in the United Denominations to plan charitable initiatives and pay visits to children's homes. This partnership has improved our church's

visibility and had a positive impact on our brand and other groups and individuals that co-operate with our church.

By Synthesising the response from both churches' respondents, this study asserts that the strategic placement advertisements involve more than just where billboards, posters, and signage among other are placed. It also extends to designs, messages, and consistency of information. Implementing strategic placement necessitates a thorough understanding of the target audiences and their behaviours, as well as careful consideration of the most suitable and appropriate placement locations. Charismatic churches may improve their exposure and extensively reach their target demographic by using a systematic approach to conducting advertising outdoors.

4.3.3 Ambient Advertising Strategy

The study further discovered that the Qodesh Family Church (QFC) markets the physical aspects of its brand in distinctive and memorable ways using ambient advertising in addition to its strategic placement method. This is consistent with Kuchle et al., (2012) statement that numerous groups, including churches, use ambient advertising as a flexible and inventive type of advertising to promote their message, values, and activities in memorable and compelling ways.

According to the, Kuchle et al., (2012) Ambient advertising is a distinctive advertising strategy that places adverts in unexpected and out-of-the-ordinary settings or circumstances, where the target audience is not expecting to see them. By employing innovative and out-of-the-box Strategies to advertise a good service, or brand, it hopes to provide the audience with a memorable and interesting experience. Urban areas with high foot traffic and audiences that are open to unexpected and inventive marketing messages are where ambient advertising is frequently deployed (Kuchle et al., 2012). For example, respondent 'C' accentuated that:

The Qodesh Family church (QFC) in employing the ambient advertising strategy uses stickers, chalk drawings on the grounds at places where our target audience least expects to find such drawings of the church. We also mount pull-ups showing upcoming events of our church, image of the founding Bishop.

4.3.4 Online Advertisement

The study revealed that both Perez Chapel International (PCI) and the Qodesh Family Church (QFC) have a huge online presence, which serves as a conduit for communicating to their publics. According to Smith (2021) online advertising is a powerful tool that charismatic churches use to reach a larger audience and showcase their personality. Charismatic churches promote their brand personality and attract a broader audience by using social media platforms like Facebook, Instagram, and Twitter (Jones, 2020). Charismatic churches engage with their members and advertise their personalities to a larger audience via email marketing (Williams, 2018). They may reach individuals who might not have otherwise heard of their church and encourage them to get involved in their community by utilizing a range of internet advertising tactics (Brown, 2020).

This study's responses revealed that the two churches understudy use online advertisement to promote their brand personality. For example, respondent A' stated that Perez Chapel International (PCI) promotes their service, programs, church activities and ideas through online advertising using digital channels such as social media platforms, YouTube channel and websites. Respondent 'B' explained that:

Perez Chapel International uses social media platforms such as Facebook, Instagram, and Twitter to reach and engage with their target audience, promote events and programs, and share content that reflects their values and mission. The church has an official Facebook page (Perez Chapel International), with over 8,500 followers, where church programs are announced and advertised. There is also a Facebook page for the founder and Presiding Bishop (Archbishop Charles Agyinasre) which also has a followership of over 629,000, where churches service and other programs are streamed live to broadcast their

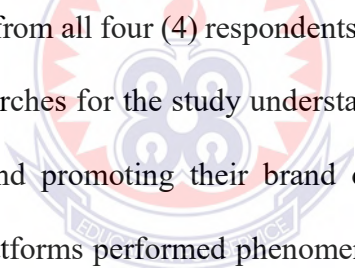
services and, events online. The church: also advertises their activities and programs on the Facebook page of their TV station (Precious TV).

According to respondent 'A', Perez Chapel International also has an Instagram account in the name of the founding Bishop (IG: Cagyinasare) and a twitter account also in the name of the Bishop Charles Agyin-Asare (Twitter: Cagyinasare). The church also has a YouTube channel (YouTube: Archbishop Charles Agyinasre) that streams live the church's activities and other programs that features the founder, Bishop Charles Agyin-Asare. In addition, the church has a website, where they create and publish engaging content to attract and retain visitors and promote the church's values and mission and to help their members stay connected and engaged with the church community. The website has features like event calendars, prayer requests, sermon recordings, photo galleries of past events, contacts for potential members and other resources that members can access from their electronic devices. Respondent 'C' on the other hand stated that Qodesh Family Church (QFC) promotes their service, programs, church activities and ideas through online advertising using digital channels such as social media platforms, YouTube channel, TikTok, mobile marketing and websites. Respondent 'D' explained that:

We utilize online platforms for church activities because we have discovered in recent years that it is the quickest way to disseminate information and broadcast messages to members of society or community. And it comes naturally to practically everyone. Anyone, no matter where they are, may use social media platforms as long as the internet is available. Qodesh Family Church uses social media platforms such as Facebook, Instagram, and Twitter to reach and engage with our target audience, promote events and programs, and share content that reflects the values and mission of our church. The church has an official Facebook page (Qodesh Family Church Ghana-HQ), with over 94,000 followers, where church programs are announced, advertised. and streamed live to broadcast our services and events online.

The above statement by respondent 'C' confirms a survey by Socialbakers (2015) which stated that Bishop Dag Heward-Mills, the founder of the Lighthouse Group of Churches

has a huge following on social media. Respondent 'D' further stated that, the Qodesh Family Church has a YouTube channel (YouTube: Qodesh Family Church Ghana-HQ) that streams live the church's activities and other programs that features the founder, Bishop Dag Heward-Mills. Furthermore, the church has a website where they create and distribute compelling website and blog articles with the goal of attracting and retaining visitors. This project supports the church's ideals and objectives while also encouraging member engagement and involvement within the church community. The website includes a variety of features, such as event schedules, prayer submission options, sermon recordings, galleries showcasing past events, contact information for prospective members, and a variety of resources that members can easily access via their electronic devices.



Analyzing the responses from all four (4) respondents for the study, it could be inferred that both charismatic churches for the study understand the importance of advertising their church activities and promoting their brand online. It was evident from the responses that, online platforms performed phenomenal roles in running the activities of the church, more crucially, reaching out to the masses, church members and non-church members alike. It could also be seen that, both churches make use of similar online platforms especially social media to promote their activities, which supports White, et al., (2016) assertion that social media platforms have been vastly used by churches in Ghana especially the Charismatic Church to promote their church activities. This implies that social media platforms benefit churches greatly by reducing the burden of contacting members and connecting them with church events. They are also highly appealing to employ in this period when the globe is working hard to reduce the spread of the innovative COVID-19.

4.3.5 Content Creation

The development and dissemination of valuable, relevant, and consistent information to attract and maintain a clearly defined audience with the purpose of generating lucrative customer action is an advertising approach. Rather than explicitly promoting a product or service, this approach focuses on providing educational or entertaining information to the target audience. Due to the expansion of digital media and the decrease of traditional advertising strategies, content advertising has grown in popularity in recent years (Kumar et al., 2018). Businesses and service brands including churches, use content advertising to position themselves as thought leaders in their sector or specialty and generate a loyal following of consumers or members (Kapoor, 2016). Through the findings of the study, it was discovered that both Perez Chapel International (PCI) and Qodesh Family Church (QFC) in engaging in online advertisement employ content creation as an advertising strategy. Explaining how, these two churches, employ their online advertisement using content creation as an advertising strategy, the respondents for the study, gave a similar explanation, that both churches in employing the content creation strategy, first gathers data on their audiences (Church members) from their website via Google Analytics and their social media platforms through social media analytics tools like Hootsuite, to take notice of when their audiences are most active, the posts they engage with, and their demographics and to understand what their audience relates to. This explanation agrees with a statement by Pew Research Center (2015), that charismatic churches use demographic and psychographic factors to identify and target their desired audience. The study also discovered that once the churches have gathered the necessary data on their audiences, they use this data to create content that best serves the interests of the churches and their audiences, which supports Travis' (2019) statement that churches create more effective

and personalized content that resonates with their target audience by understanding their target audience's characteristics. According to Kapoor (2016), churches develop a content strategy that includes the sort of material to be developed, the frequency with which it will be created, and the medium via which it will be distributed. In agreement with the above statement, the study found that the two churches create engaging contents that exhibit the personality traits of their churches in relation to Kapferer's (2004) study and post them on their various online platforms. For example, respondent 'A' said:

In advertising the personality of PCI on our online platforms using content creation as an advertising strategy, we create engaging contents that showcase the personality of our church. We create videos and posters that features the leadership and membership of our church engaging in lively musical concerts, the Presiding Bishop preaching fervently and shows the youth in an excitement mode as they engage in various activities of the church. We also create live streaming videos of our services on our Facebook and YouTube channels to engage our members and potential members. These videos and posters when posted on our social media and online platforms help expand the reach of our churches' personality and message.

On the part of Qodesh Family Church, Respondent 'C' had this to say:

We at Qodesh Family Church use content creation as an advertising strategy to advertise the personality of the church on our online platforms, creating videos that showcase our community outreach programs, youth camps, and evangelism activities. We also broadcast live our youth service activities, church services, and musical performances. To reach a larger audience, we post these videos and live broadcasts on our internet portals and social media platforms. To make the films more entertaining, we employ narrative approaches to share our members' experiences and tales, as well as appropriate music and visuals.

According to the responses of both respondents, both churches use content creation as an advertising strategy to advertise the personality of their churches online, and both

churches use streaming contents (real time audios/videos, movies) and non-streaming contents (text, pictures, graphics), which conforms to Ganesh et al.'s (2002) classification of content creation, which divided content creation into two types, namely streaming content, and non-streaming content. Based on the responses of the two churches' responders, it could be inferred that content creation as an advertising strategy is a successful approach for charismatic churches to exhibit their personality and interact with their audiences through internet advertising.

4.3.6 Radio and Television Advertising

Radio advertisement according to (Joseph & Webb, 2000) is seen to be more effective form of advertisement to use by charismatic churches, if the aim of communication was to recruit new members. In line with the assertion by Joseph and Webb (2000), the study discovered that radio advertising as a medium is also used by both churches in advertising the culture aspect of their brands. According to respondent 'A' by playing the preaching, teachings, and sermons of the head Bishop, which communicates the culture of the church and helps in inviting the public to correspond with pastor via direct mails or emails and also correspond with the culture of the brand. For instance, respondent 'B' stated that:

On Christian radio stations like Sunny FM and Sweet Melodies FM, the founding bishop's preaching program, forthcoming church activities, and books authored by the founding bishop are also marketed.

Respondent 'C' on the other hand expressed that:

The church owns Sweet Melodies 94.3 FM, which is located on the premises of the Qodesh family church in North Kaneshie, which we utilize to broadcast the word of God as well as make announcements when we wish to reach a larger audience.

The study also found that, both cases for the study, Perez Chapel International (PCI) and the Qodesh Family Church (QFC) use television advertising as a means for promoting their brand. For example, Respondent 'A' accentuated that:

The Perez Chapel International (PCI) engages in television advertising especially for our annual 'Christ is The Answer' Campaign and the 'Breakthrough' conference which features International Speakers. The church's advertising drive gets to its peak during this Conference. The program is widely advertised through every medium available.

Respondent 'D' on the other hand heightened that:

The Qodesh Family Church (QFC) used to broadcast the founding bishop's teachings on TV on Sundays but has since dropped out of the network and is currently airing on Healing Jesus TV on multiTV Digi box, the United Denomination-official OLG's TV station.

4.3.7 Word of mouth Advertising strategy (Testimonials)

The study revealed that both charismatic churches under investigation successfully use word of mouth (testimonials) as an advertising strategy to promote their brand identity and the previously identified features. Testimonials, according to Shewan (2017), are important tools for sharing personal experiences and illustrating the impact of a charismatic church on people's lives. Testimonials and customer reviews are remarks made by a customer or supporter of a company's product or service. These can take numerous forms, including star ratings, videos, and even Facebook likes. Respondent 'A' believes that testimonials allow church members to share their own stories and experiences with the church. Respondent 'B' explained that:

The Perez Chapel International (PCI) has developed an honest and relevant relationship with our church members and potential members by showcasing real individuals with genuine testimonials in videos, which helps to build trust and credibility. We also broadcast Testimonials videos, which feature experiences of church members who have seen substantial positive changes in their life because of their engagement with the church. These accounts reflect the effectiveness of the church's teachings, spiritual practices, and community assistance.

Respondent 'C' stated that testimonials featuring individuals who have witnessed or experienced supernatural healing, deliverance from personal struggles, or other remarkable experiences can be compelling in illustrating the church's spiritual beliefs and practices when used as an advertising strategy in promoting the culture aspect of their church. He went on to say that Testimonials videos highlights on the dynamic worship style and sense of fellowship seen in the Qodesh Family Church: Respondent 'D' had this to say:

Playing videos of people expressing their experiences of feeling connected, encouraged, and uplifted during worship services or via their participation in other church events on television helps attract like-minded people looking for a vibrant and inclusive spiritual atmosphere. We also display video Testimonials that highlight the church's efforts to positively influence society, such as charitable works, social programs, or assistance to people in need. These examples highlight the church's dedication to cultural values and its role in affecting good change.

The respondents' responses above, are consistent with Taber's (2016) opinion that the more reviews and testimonials an institution receives, the more it generates a feeling of social proof. which is when a positive effect is formed when target audience can see that "everyone is doing it." Da Cuhna (2017) also emphasized that using testimonials adds a feeling of authenticity to an institution's service by emphasizing that the institution has a genuine audience. The above findings are in line with Oyedeji and Ekpo (2018) postulation that the use of storytelling, emotional appeals, symbolism, testimonials, and appeals to faith and spirituality are common techniques in religious advertising campaigns. Examining the statements of the respondents, it can be deduced that both churches understand the power and ability of testimonial advertising strategy to promote the culture of the church and as such invest money and resources to make videos of these testimonies and play them on television, as suggested by Taber (2016) that institutions invest in creating video testimonials rather than just text with an

accompanying photo. These churches usage of video testimonials further supports Shewan's (2017) claim that video testimonials go beyond words to produce stronger content by demonstrating prospects how an institution's service works and what the impacts are.

4.3.8 Slice of Life Advertising Strategy

The study revealed that both charismatic churches under investigation successfully use the slice-of-life advertising strategy to promote the relationship aspect of their brand. The slice-of-life advertising strategy also referred to as problem/solution approach is a popular strategy that aims to connect with audience by depicting relatable and every-day situations (Belch). The strategy involves creating advertisements that present scenes from people's daily lives, showcasing how a product, service or brand fit seamlessly into their routines or addresses their needs. According to Ouwersloot et al., (2008) the slice-of-life advertising strategy adds feelings and recognition to the basic provision of facts and allows the audience to identify with the situation. This implies that, this strategy involves presenting relatable, every-day scenarios that depict the churches desired relationship dynamic with their congregation.

According to Respondent 'A', Perez Chapel International in implementing the slice-of-life advertising strategy to promote the relationship aspect of their brand creates advertisement that features relatable stories of individuals of families navigating various aspects of life. Respondent 'A' further stated that by presenting relatable scenarios, Perez Chapel International is able to connect with its members on an emotional level and demonstrates how their faith and community can support individuals in their every-day lives. Perez Chapel International also use the slice-of-life advertising strategy to evoke emotional connections with its church members.

For example, respondent 'B' stated that:

We use scenarios that reflect real-life situations where individuals experience the nurturing, supportive, and caring relationships within the church community. For example, our advertisements for promoting the relationship aspect of our brand shows a small group gathering for a meal, where members are engaging in meaningful conversations and offering support to one another, which helps to foster strong relationship among our members. We also portray moments of joy, unity, or shared experience that resonates with individuals' desire for authentic relationships.

On the part of Qodesh Family Church, the study discovered that in implementing the slice-of-life advertising strategy to promote the relationship aspect of its brand, their advertisements focus on individuals within the church community. Their advertisements also reflect the diversity and inclusivity of the church community. This is what respondent 'C' said:

By featuring church members who have experienced significant relationship or transformative moments within the church, and by highlighting personal stories, we emphasize the positive impact of relationships and community engagements, also by showcasing individuals from various backgrounds, ethnicities, age groups and life stages, we communicate our commitment to embracing and celebrating diversity. This helps our church members to feel welcomed and included within the church's relationship-oriented environment.

Analyzing the statements by the respondents, it could be inferred that, by portraying relatable scenarios, evoking emotional connections, and highlighting the authentic relationships within their community, the churches are able to effectively promote the importance of relationships in their brand identity and position their brands in the competitive religious market. However, it is important for charismatic churches to ensure that when implementing the slice-of-life advertising strategy, it accurately reflects the relationship aspect of their brand and aligns with their core values.

4.3.9 Guerilla Advertising

The Study found that, both Perez Chapel International and the Qodesh Family Church utilizes guerilla advertising strategies in promoting the self-image aspect of their brand

in creative and unconventional ways. Guerilla advertising relies on low-cost, high-impact strategies to grab attention and engage with the target audience. The study found that in implementing the guerilla advertising strategy, the churches thought it essential to consider local regulations, obtain necessary permissions, and ensure that the strategy aligns with their core values and messages. For example, Respondent 'A' had this to say:

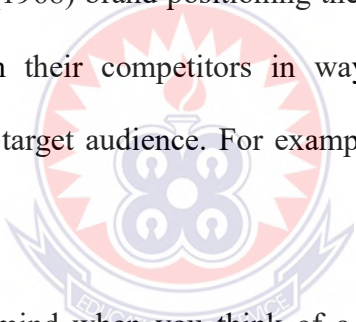
The Perez Chapel International, in employing guerilla advertising in promoting the self-image of our brand, make use of temporal chalk art or sidewalk messages in high traffic areas to convey powerful, and uplifting messages that aligns with our self-image. We also create temporal displays in unexpected locations that reflects our self-image. These installations convey powerful messages, creates curiosity, and spark conversations.

On the part of Qodesh Family Church, respondent 'C' accentuated that, the Qodesh Family Church in implementing the guerilla advertising strategy to promote the self-image aspect of its brand, organizes attention-grabbing street stunts or flash mobs in public spaces. These stunts energetic worship events, dancing, inspirational performances reflect the self-image aspect of their brand as a church. They also make use of projection mapping, where they project dynamic visuals onto buildings or public spaces, displaying visually stunning imagery that represents the self-image aspect of their brand. Respondent 'D' explained that:

The Qodesh Family Church in using the guerilla advertising strategy to promote the self-image aspect of our brand, make use of public stunts, where we send our dancing stars, choristers and film stars out on the streets in an outdoor performance that reflects our self-image. These groups in the church perform worship songs, and acts of kindness that reflects our self-image. Such events help us to attracts onlookers, and create opportunities for engaging conversations.

Analyzing the response from the respondents of the two churches, it could be implied that charismatic churches utilize advertising strategies to advertise their distinct offerings and distinguish themselves from other religious organizations. Even though

Perez Chapel International and Qodesh Family Church appreciate the essence of advertising in promoting their brands, there are variations in respect to how such activities are executed in the two churches. This is due to differences in the organizational culture of these two charismatic churches. The respondents provided different statements with regard to how the brands of their churches are positioned. These two churches (Perez Chapel International and Qodesh Family Church) have succinct and easy-to-understand statements that defend their positions in the religious marketplace which highlighted who they are, who they serve, and how different they are from each other. These uniqueness and positions could influence reasons why members and audiences prefer their churches to others. These findings are consistent with the Ries & Trout's (1968) brand positioning theory which is a process of setting organisations apart from their competitors in ways that promote preference for particular brands among target audience. For example, in buttressing these findings, Respondent 'A' said



What comes to mind when you think of a charismatic church to attend in Ghana? Obviously, Perez Chapel International will come into the picture because over the years we have worked hard through our programmes and advertising activities to dominate the charismatic space locally and strategically positioned our church globally. This is evident in our membership and branches all over Ghana and across the world.

Even though there are other charismatic churches, Qodesh Family Church is on top of that category, because we have been around and built the church's entire brand identity and operations around serving God and humanity than any other charismatic church. As a church we have positioned our organisation in the minds of young and old people as a place of worship in schools, communities and towns.

These assertions of respondent 'A' is not too different from what respondent 'D' noted in this statement Given the above evidence, this study could analyse that the aim of

setting the two charismatic churches (Perez Chapel International and Qodesh Family Church) apart from each other have motivated them to apply brand positioning in their advertising activities. The goal of their marketing and advertising efforts is to associate their churches with some particular identities and ideas in the minds of people who might be looking for a place to worship God. In theory, Perez Chapel International and Qodesh Family Church could build strong associations between their brands and identities or ideas. However, to maximise the outcomes of the advertising efforts, the two churches have been different, which is evident in their brand identity prism, such as their physique, personality, culture, Relationship, Reflection, and self-image. The uniqueness of Perez Chapel International and Qodesh Family Church has been visible in the marketing and advertising through various strategies discussed in this study. This highlights the significance of organisations developing clearly defined positions to make use of its advantages.

According to Owusu-Ansah (2017), advertising plays a crucial role in establishing credibility and trust for religious organizations. In conformity with Owusu-Ansah (2017), charismatic churches use advertising to present themselves as relevant, impactful, and spiritually fulfilling, thus cultivating a positive brand image among their target's audience. The use of advertising strategies by Perez Chapel International and Qodesh Family Church to positively position their brands in the minds of the target audiences and in the competitive religious market and to make their brands more credible and trustworthy is consistent with Ries and Trout' (1981) brand position theory, which posits that brands have to be consistent in their advertising and promotion efforts to remain relevant, credible and become a trusted brand in the minds of their audiences. Duffett (2017), also stresses that distinctive selling propositions play an important part in religious advertising. Charismatic churches promote interest among

people seeking a distinct spiritual experience by stressing things such as their worship style, teaching techniques, spiritual experiences, and community activities. This corresponds to the uniqueness part of the Hexagonal Identity Prism, in which the brand conveys its distinguishing characteristics (Kapferer, 2004). The findings of the study adduced support the idea that outdoor advertisement was the most preferred platform for advertising using the strategic placement strategy in both churches with the Perez chapel International (PCI) doing the most of it. Perez Chapel International had billboards all around at most of the strategic places in the country. The use of Offering Testimonials and Success Stories in the advertising activities of the church is in line with Spillinger and Parush (2012). research on the influence of testimonials in religious advertising, which posits that individuals who have had great transformations because of their contact with the church are frequently included in testimonies and success stories in charismatic congregations. These stories awake people's curiosity by displaying real-life examples of the brand's effect. They pique the curiosity of those looking for similar experiences by presenting captivating accounts of transformed lives. This corresponds to the connection part of Kapferer's (2004) hexagonal identity prism, as the brand establishes a relationship with its audience through personal tales. It is evident from the findings of the study, that charismatic churches in Ghana are aware of social and cultural trends and utilize them into their advertising efforts to stimulate interest. By taking advantage of social and cultural trends, they study their target audience's interests and preferences and produce commercials that appeal to them. They grab the interest of folks who relate to these components and want a modern and relevant spiritual experience by leveraging popular culture, music, and current trends. This corresponds to the cultural resonance part of the Hexagonal Identity Prism, in which the brand links with the target audience's cultural background (Kapferer, 2004).

Charismatic congregations recognize the value of advertising in developing a distinct identity. They devote huge sums of resources in creating a recognized and consistent brand image that reflects their culture and values. This branding goes beyond a logo or aesthetic components to include the church's entire messaging, tone, and personality.

RQ3: What are the challenges in promoting the brand identities of Qodesh Family Church (QFC) and Perez Chapel International (PCI) through advertising to persuade their audiences?

4.4 Advertising Challenges faced by Perez Chapel International and Qodesh Family International.

Promoting the brand identities of charismatic churches in Ghana through advertising presents unique challenges and considerations. Despite the advantages, religious advertising faces unique challenges and ethical considerations (Oyedeji & Ekpo 2018). In the vibrant tapestry of Ghana's religious landscape, charismatic churches stand as dynamic institutions, characterized by spirited worship, energetic congregations, and a fervent embrace of modern marketing communication and advertising strategies (Ahenkora, 2019). As these churches navigate the contemporary era, the role of advertising has become integral to their outreach programmes, community engagements, and mission fulfillment. However, amid the dynamic environment of advertising, the two selected charismatic churches in Ghana for this study, Perez Chapel International and Qodesh Family Church encounter a spectrum of challenges with regard to their advertising activities. The challenges faced by these charismatic churches in their advertising endeavours are discussed in the next section.

4.4.1 Cultural Sensitivity

The study found that, both Perez Chapel International and Qodesh Family Church as Charismatic Churches in Ghana, encounter significant challenges in navigating the nuances of cultural sensitivity. According to the respondents for the study, the need to adapt messaging and practices to align with local culture is crucial for establishing resonance and avoiding unintentional misunderstandings. For example, Respondent ‘A’ had this to say:

Perez Chapel International is faced with the issue of combining our advertising efforts with the intricacies of local culture. We must be aware of the symbols and imagery we employ in our advertising to ensure that they connect well within the Ghanaian cultural context, since misunderstanding might have unexpected implications.

Respondent ‘C’ had this to say on the part of Qodesh Family Church:

We at Qodesh Family Church face the challenge of promoting our church through advertising while respecting existing beliefs systems in Ghana. Sensitivity is required on our part to avoid perception of cultural insensitivity or religious imposition. In employing our advertising strategies, we necessitate careful consideration of language choices, as incorporating local languages and expressions enhances relatability and minimizes the risk of miscommunication.

Analysing the findings of the study, it could be implied that paying respect to cultural sensitivity and diversity is crucial in the promotional activities of charismatic churches. This is congruence to Buckley et al.’s (2009) postulation that the issues of truthfulness, transparency, sensitivity, and respect for cultural diversity in promotional activities by churches should be given high attention to prevent misunderstandings and misinterpretations, which is evident in the above statement by respondent ‘A’.

4.4.2 Inadequate Financial Resources

The study found that financial constraint significantly impacts the advertising efforts of Perez Chapel International and Qodesh Family Church. According to the respondents

of the study, their churches operate on limited budgets, with a significant portion of their churches' resources allocated to various ministry activities, community outreach, and maintaining their churches' facilities. The limited financial resources restrict their churches' ability to invest in comprehensive advertising campaigns, including media placements, designs, and promotional materials. They study further discovered that the effectiveness of the advertising efforts of Perez Chapel International and Qodesh Family Church relies significantly on the reach and frequency of messages, which has been reduced due to limited financial resources, and as a result, the two charismatic churches struggle to reach a broad audience or maintain a consistent presence in the media landscape, hindering the potential impact of their advertising efforts. The respondents further lamented that, financial constraint has limited their churches' ability to explore diverse and possibly more effective advertising strategies and channels and has also resulted in lower-quality advertising materials, diminishing the overall impact and professionalism of their churches' advertising efforts. According to the respondents, the limited financial resources has forced their churches to focus on short-term, sporadic campaigns rather than long-term advertising campaigns which are more effective in building brand awareness and engagement, which has limited their churches' ability to establish a strong and enduring brand identity.

In support of the above findings, respondent 'B' said:

Because of our church's commitment to community outreach and charitable initiatives, financial resources are primarily allocated to these essential activities, limiting the church's ability to invest in extensive advertising campaigns, posing a challenge in reaching a broader audience and maintaining a consistent presence in the competitive media landscape.

Respondent 'D' for Qodesh Family church on the other hand had this to say:

The reach and frequency of our church's advertising messages have been limited due to financial restrictions. With limited resources, our church struggles to get prime time spots on television and radio, as well as consistent placements in the

digital media. As a result, the potential impact of the church's advertising efforts is reduced, as the church struggles to attain the requisite exposure and repetition required to effectively engage the target demographic.

Synthesising the findings of the study with the theories underpinning the study and related literature, it could be inferred that both Perez Chapel International and Qodesh Family Church are faced with inadequate financial resource for their advertising activities, which is consistent with Appiah-Kubi (2017) assertion that churches face financial constraints in their advertising and promotion efforts, which forms a complex terrain that requires strategic navigation. According to Webb (2012) for churches to conduct and deploy various advertising strategies, in their church promotion efforts, they must be financially strong, this means that enough financial resources should be invested in the advertising activities of charismatic churches, but on the part of the two charismatic churches understudy, Perez Chapel International and Qodesh Family Church, it could be seen from the findings and the statements by the respondents of the study that, both churches face challenges with financial resources allocated to them for advertising and promotion activities of their churches. This implies that, due to the financial constraints, both Perez Chapel International and Qodesh Family Church are not able to produce consistent advertisements which resonate with their target audience to be able to position their brands in the minds of their audiences to help attract new members and position their brand in the competitive religious market as postulated by Ries and Trout (1981). Charismatic churches facing financial constraints should prioritize strategic planning, focusing on cost-effective advertising channels, leveraging volunteer skills where possible, and exploring partnerships or sponsorships to expand their reach. Additionally, seeking support from the congregation and fostering a culture of financial stewardship can contribute to the overall financial health of the church, supporting its advertising initiatives.

4.4.3 Credibility Issues

According to Buckley et al. (2009) ethical promotion is crucial for maintaining trust, credibility, and positive relationships within church communities. In line with this the study found that, Ethical concerns pose a great challenge to both Perez Chapel International and Qodesh Family Church. According to the respondents for the study, the advertisement of their churches that highlights miraculous healings without providing verifiable evidence, raises ethical concerns, and the claims of the effectiveness of prayer and promises of specific financial blessings create skepticism. The study also found that, ‘unbelievers’ and church critics see the advertising efforts by Perez Chapel International and Qodesh Family Church as an emotional manipulation. According to the respondents, these critics and ‘unbelievers’ see their advertising and promotion efforts as exploiting vulnerable individuals and creating a sense of urgency to donate, which they find ethically questionable. The study further discovered that, ethical concerns in advertising further create challenges for the two charismatic churches in their advertising efforts by potentially eroding public trust and loss of credibility. According the respondents of the study, their churches in their advertising activities face ethical dilemmas related to preaching of the gospel. The desire to promote their faith conflict with the need to respect the beliefs of individuals practicing other religions, as insensitivity in this area can lead to tension with other religions, potentially resulting in negative perceptions and hindering their churches’ advertising efforts. Respondent ‘A’ had this to say:

While our church strives to spread the message of faith through advertising, the challenge of maintaining transparency and respecting the beliefs of other religious groups in our community weighs heavily on our advertising efforts. In an era where trust is paramount, we recognise the ethical imperative of clear communication.

Respondent 'C' on the other hand exclaimed that:

Navigating the ethical landscape in our advertising endeavors poses a unique challenge, particularly when it comes to portraying miracles and healing services. While we aim to showcase the transformative power of, the authenticity of these claims is a delicate balance.

Analysing the findings, it could be inferred that, ethical concerns poses a greater challenge to the two charismatic churches understudy, which confirms Benyah (2020) assertion that advertising by charismatic churches faces unique challenges and ethical considerations in Ghana as the objectives and messages often differ from typical commercial advertising. The concern of Perez Chapel International and Qodesh Family Church's on respecting the beliefs of their target audiences and other religious organisations in their communities' support Fam et al.'s (2004) assertion that it is critical for service brand advertisers and advertising managers to avoid offending or alienating their target audience and other stakeholders in their communities in their efforts to boost the effectiveness of their advertising activities. The issue of trustworthiness that these churches have to deal with as a result of the challenge ethical concerns makes the positioning of their brands in the minds of their target audiences not easy to achieve, because the tenets Ries & Trout (1981) posits that, for a brand to be able to position itself in the minds of its target audience, it has been relevant and trusted by the target audience.

By addressing these ethical concerns and implementing mitigation strategies, Perez Chapel International and Qodesh Family Church can navigate potential challenges, upholding their integrity and build trust within the religious community. This approach not only aligns with ethical standards but also enhances the churches' credibility and effectiveness in their advertising efforts, which supports the tenet of Ries and Trout

(1981) brand positioning theory which states that brands need to be credible for successful positioning in the competitive market environment.

4.4.4 Inadequate Research

The study found that inadequate research and targeting pose significant challenges to the advertising efforts of both Perez Chapel International and Qodesh Family Church. According to the respondent for both charismatic churches, due to the inadequate allocation of financial resources to the advertising activities in their churches, they are not able to conduct proper research in into advertising. According to respondent 'A' without thorough research, Perez Chapel find it difficult to understand the preferences, values, and interests of its target audience, and as a result, their advertising messages may not resonate with their target audiences, leading to a mismatch between the content of their campaigns and the preferences of the people the church aims to reach. Which at times result in a lack of engagement and a diminished impact of their advertising efforts.

The study further discovered that, the challenge of inadequate research on the advertising efforts of the two charismatic churches understudy, leads to lack of clarity about where their target audiences are most receptive to their advertising messages. The churches allocate resources inefficiently, investing in channels or mediums that do not effectively reach or engage its intended audience. Which has resulted in wasted resources and a lower return on investment for advertising campaigns. According to respondent 'C' insufficient research result in a lack of understanding regarding the specific needs, concerns, and challenges faced by their target demographic. He continued that the church's advertising at times fails to address these specific needs, and as a result, it may not resonate with the audience or provide solutions to their concerns. Which can lead to a lack of relevance in the eyes of the target demographic. The study

also discovered that, the lack of proper research and targeting, causes the church to struggle to segment its audience effectively. Audience segmentation allows for tailored messages to specific groups within the congregation or the broader community. Inadequate segmentation result in generic messages that do not connect with the diverse interests and backgrounds of the audience, limiting the effectiveness of the advertising campaigns of both Perez Chapel International and Qodesh Family Church.

Respondent 'B' had this to say in support of the finding above finding:

The lack of comprehensive audience research has inadvertently led to a mismatch between the charismatic church's advertising messages and the preferences of its diverse congregation. Without a clear understanding of the congregation's values and interests, the church's promotional campaigns risk falling short of resonating with the intended audience. As a result, there is a pressing need for strategic research to bridge this gap, ensuring that advertising messages align more closely with the unique preferences of the churchgoers.

Respondent 'D' on the other hand stated that:

In the absence of targeted audience research, the Qodesh Family Church faces challenges in efficiently allocating our limited resources for advertising. Without a clear understanding of where our congregation is most receptive to our advertising messaging, our church risks investing in channels that may not effectively reach our diverse community.

Analysing the findings and statements by the respondents of the study, it could be inferred that, inadequate research means the church is unaware of potential opportunities for engagement with the target audience. And as a result cause the churches to miss out on utilizing platforms or events that are popular among the audience, leading to a lack of visibility and reduced opportunities for meaningful interaction, which hinders the overall effectiveness of the advertising strategy. The Churches inability to research into the preference and interests of their target audience, causes them to miss out on Quenin (2016) finding that charismatic churches understand the interest and preferences of their target audience and create advertisements that resonate with them. Also the inability of Perez Chapel International and Qodesh Family

Church, to produce advertisements that resonate with their target audiences and to make their brands relevant due to inadequate research and targeting, fall short of the tenet of Ries and Trout (1981) brand positioning theory, which states that, a brand's positioning should be relevant to its target audience. It should address the specific needs, wants, and desires of the consumer or audience segment it aims to serve. Relevance ensures that service user and consumers find the brand meaningful and appealing. This short fall may affect the efforts of the two charismatic churches to positioning their brands in the minds of their target audiences. Despite the churches being aware of their culture as church brand as Kapferer' (2004) Hexagonal Identity Prism posits, they are not able to link with the target audiences' cultural background to produce effective advertisements that resonate with their audiences due to the lack of adequate research and targeting.

It could also be established that inadequate research and targeting, causes the churches struggle to establish feedback mechanisms to assess the impact of its advertising efforts, which without it becomes challenging for the churches to evaluate the effectiveness of their advertising campaigns, make necessary adjustments, and continuously improve their advertising efforts. This lack of feedback can hinder the church's ability to refine its messaging and outreach efforts over time. This inefficiency in resource allocation highlights the urgency for the church to conduct thorough research, enabling strategic decision-making and ensuring that advertising efforts yield optimal results within the constraints of the church's financial resources. Addressing these challenges requires a commitment to thorough market research, audience analysis, and ongoing evaluation of advertising performance. By understanding the needs and preferences of the target audience, charismatic churches can tailor their messages effectively, allocate resources efficiently, and create campaigns that resonate with their community.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This research was undertaken to explore the advertising strategies used by the Perez Chapel International (PCI) and Qodesh Family Church (QFC) in marketing their brands as religious organisations with respect to Kapferer's (2004) hexagonal identity prism and brand position theory. The study also attempted to determine the motivations behind their advertising and promotion activities in relation to their charismatic churches.

In this chapter, the study makes conclusion to the research report, which provides some recommendations to the marketing communities especially advertising practitioners in professional and academic settings. It discusses the limitations of the study and makes suggestions for future studies.

5.1 Summary of Findings

Perez Chapel International (PCI) and the Qodesh Family Church (QFC) understand the notion of advertising, distinguishing the concept from other in marketing communication. Perez Chapel International (PCI) and the Qodesh Family Church (QFC) in basic terms described advertising as the sending of messages about their churches to attract new members and maintain existing ones. Perez Chapel International (PCI) and the Qodesh Family Church (QFC) associated advertising with promotional activities to market their brands including their activities, programmes and other elements including messages, logos, mottos, slogans, and symbols among others to attract audiences in joining their churches. In doing so, they promote their physical infrastructure, facilities and equipment as unique identities and features to persuade

people to patronise their services and programmes, among others. However, the term advertising indicates a more commercial construct, according to the two charismatic churches, because practitioners of advertising and marketing communication in charismatic churches were more accustomed to using the term public relations publicity to connote advertising. The extensive understanding of advertising by Perez Chapel International (PCI) and the Qodesh Family Church (QFC) can be largely situated in brand positioning and Kapferer's (2004) brand identity model. The engagement and designation of units or departments for advertising activities of Perez Chapel International (PCI) and the Qodesh Family Church (QFC) is important to acknowledge, which indicate their commitment and co-operation in their efforts to market and advertise their religious organisations to attract people. This is consistent with Kapferer's (2004) work and the brand positioning framework that encourages the management and development of advertising strategies by all employees to position their brands in places to attract new members.

Perez Chapel International (PCI) and the Qodesh Family Church (QFC) are aware of the advantages of continuous advertising efforts and have implemented various advertising techniques to position their brands in a competitive religious marketplace. Perez Chapel International (PCI) and the Qodesh Family Church (QFC) saw advertising as primarily a mobilizing instrument for bringing people together for endeavours aimed at advertising their spiritual needs. For Qodesh Family Church (QFC), the primary goal of their promotional endeavours should be to win souls for the Kingdom of God. In advertising the brands, Perez Chapel International (PCI) and the Qodesh Family Church (QFC) promoted their logos, names, colours, collaborations, programmes, services, and events as some of the strategies used by churches to market their organisations to audiences.

The two churches recognize advertising activities as ways to promote their churches and their activities, to create opportunity for fellowship, and become socially relevant. Both Chapel International (PCI) and the Qodesh Family Church (QFC) accept advertising as a critical marketing communication element for supporting and maximizing promotional campaigns. The two churches regard advertising as a means of bringing the public's attention to their churches, programmes, and activities, which is similar to the findings of Kapferer (2004) that identifies advertising as the primary medium for conveying pictures, and messages to make the public aware, influence and persuade people to attend their churches, programmes, and events. This is in line with Kapferer (2004) and the brand position framework that posits advertising as a means for transferring messages and images to attract audiences to their charismatic churches. Chapel International (PCI) and the Qodesh Family Church (QFC) cited strategic placement, ambient advertising, slice-of-life advertising, testimonials, and content creation as some of the strategies for their advertising efforts, highlighting radio, television, billboards, social media, and the internet as key of the channels and platforms through which they market their church brands, messages, and programmes to attract congregants. Chapel International (PCI) and the Qodesh Family Church (QFC) however, exhibited some unfavourable performance indicators in terms of how their advertising initiatives are delivered. Despite postulations in Kapferer's (2004) study that reiterate the relevance and importance for organisations including churches in implementing, promoting, and advertising programmes based on a long-term strategy and well-defined framework, Chapel International (PCI) and the Qodesh Family Church (QFC) were not able to demonstrate clear outlines and documents to provide any road map or model in implementing their advertising strategies. This contradicts the tenets of Kapferer's (2004) identity prism but rather supports Hajiba-Osman's

(2008) notion that service provision organisations including churches in developing countries acquired promotional values without adequate planning and execution of branding and advertising campaigns to position themselves for their share of the competitive market for members.

However, Perez Chapel International and Qodesh Family church, mentioned that despite the enormous contribution of advertising activities to the achievement of their organisational goals, they are faced with a number of challenges in their advertising efforts. The two churches mentioned that, the implementation of their advertising strategies is faced with challenge of financial constraint, cultural sensitivity, lack of research and target marketing, and ethical considerations.

5.2 Conclusion

In as much as advertising adds value to the services of charismatic churches, it also distinguishes religious organisations from their rivals and competitors in attracting new and existing members (Kapferer, 2004). As a result, competent management and implementation of advertising strategies and campaigns are required to constantly communicate and promote the distinctive traits and features of charismatic churches to obtain a competitive edge over others. Advertising strategies and their deployment seem to be complex, which presents some challenges to churches in Ghana.

The purpose of this study was to explore how charismatic churches in Ghana managed and handled their marketing communication and advertising activities to promote and position their brands, organisations, and unique selling proposition to attract audiences into their folds. The data gathered from respondents was compared to previous brand advertising studies conducted by Kapferer (2004) and brand position theory (Ries & Trout, 1981) The findings from the data were categorized using Kapferer's (2004)

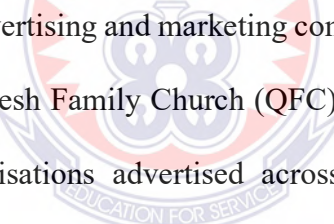
hexagonal identity prism and brand positioning framework. In general, the study showed that Perez Chapel International and Qodesh Family Church are aware of the essence to strategically plan and execute advertising and branding strategies in consistent with Kapferer' (2004) model. This means that Perez Chapel International and Qodesh Family Church appreciate the value of advertising efforts and campaigns in well planned, organised, and professional ways. However, the mere acknowledgement of advertising potential and advantages does not guarantee success in developing an attractive brand image and reputation in marketing communication. Marketing communication especially advertising must be addressed and handled from a more dynamic and strategic perspective in religious organisations, particularly charismatic churches in Ghana. That is, advertising activities must be extended across all avenues, channels, platforms, and levels to develop brand identity, offer value, and market churches from rivals to promise and guarantee exceptional relationships and services to church members. It is evident that charismatic churches have a clear understanding of advertising, hence, providing various advertising strategies for promoting their organisations and brands in the competitive religious marketing environment. It is also evident that advertising serves as an important element of marketing communication that the charismatic churches in Ghana use to market their religious brands, and present their programmes, activities and service to the knowledge and notice of the public and stakeholder audiences.

5.3 Recommendations

In summary, this study in this section makes the following recommendations based on the findings of the research as well as further research on religious marketing and advertising in Ghana.

- I. As the development and growth of religious organizations could be influenced

by brand promotion, charismatic churches particularly Chapel International (PCI) and the Qodesh Family Church (QFC) have to accustom their organisations and activities with marketing communication, specifically advertising practices given the high level of competition among them. The application of advertising models and theories to charismatic churches can promote their religious service brands and position them ahead of the many competitors in the sector to attract new members and other stakeholder audiences to their organisation, programmes, and activities. This is necessary because if churches do not extensively market their brands and unique features, the public and audience including potential member would not have the information and awareness of the benefits in joining the church for their spiritual needs an encounter.

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- II. To leverage on advertising and marketing communication, Chapel International (PCI) and the Qodesh Family Church (QFC) must make effort in getting their brands and organisations advertised across media channels and platforms including digital and social media to promote their churches. For example, religious marketing and advertising activities through traditional and especially social media should be prioritized by the charismatic churches as important to strategically position their brands, success and achievements to the public as means of drawing many people to their churches.
- III. In addition to improving their advertising activities, the charismatic churches should undertake advertising strategies including campaigns as important ways to promote their brands as reputable religious organisations that provide a sense of belonging, promote the churches messages, and deliver the promises of their values to the world.

- IV. The two charismatic churches need to undertake more research into advertising as this study's findings indicate relatively few studies with regard to church marketing and advertising in Ghana. In addition to providing adequate consideration, support and resources to marketing communication and advertising personnel in the charismatic churches in their brand promotion to outline, develop and structure their programmes and activities well. This includes the use of successful religious organisations market as models, frameworks, and benchmarks by the charismatic churches to guide them in establishing strong identities to promote their brands and attract audiences.

5.4 Limitation(s) of the Study

This study is challenged by some limitations. These include the following:

- I. This study focuses on advertising churches particularly charismatic churches, and therefore interviewed marketing communication and advertising personnel in charismatic churches as respondents to the exclusion of practitioners in other religious organisations and non-charismatic churches.
- II. As this research is a case study that focused on advertising charismatic churches especially Perez Chapel International (PCI) and Qodesh Family Church (QFC), the findings cannot be generalised to the marketing communication and advertising of other religious groups, organisations, and disciplines.

5.5 Suggestion for Further Studies

The discussions of findings and analysis highlighted marketing communication and advertising issues in relation to charismatic churches. Therefore, it is important to explore opportunities to examine advertising efforts in charismatic churches that focus on best practices in promoting such service brands. As marketing communication and

advertising theories and models continue to develop into religious promotion, there are specific areas that are potential for further studies:

- I. This study's findings could serve as the foundation for other researchers to investigate the effectiveness and efficiency of marketing and advertising of non-charismatic churches to compare outcomes with findings in this research.
- II. Further studies could be conducted on non-Christian religious organizations, such as Islamic and other traditional religions.
- III. Further studies could be conducted to Perez Chapel International and Qodesh Family Church to find solutions to the challenges they face in their advertising efforts.
- IV. There is also opportunity for future studies in to charismatic and non-charismatic Christian churches using quantitative approaches to include more institutions and participants to make it possible for generalisation. Given the limitation of time, only two cases were studied, hence, it will be interesting to use a larger sample size for generalisation of outcome.

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APPENDIX

INTERVIEW GUIDE

Dear Sir,

My name is Andrews Owusu Mensah, an MPhil student from the University of Education, Winneba. I would like to interview you about the advertising activities of your church. All responses will be kept confidential. This means that your responses will only be shared in my academic institution and produced as part of my MPhil thesis. Please, remember you do not have to talk about anything you deem intrusive and you can end the interview at any time.

How Advertising Help Charismatic churches to achieve their goal

How does your church understand advertising?

What is the role of advertising in your church?

What are your church's goals and hoe does advertising help you in achieving them?

Advertising strategies in churches

How does your church currently approach advertising?

Can you provide an overview of the advertising strategies and channels you use to attract audiences?

In your view, how effective have your current advertising efforts been in reaching and engaging target audience?

Advertising challenges

How do the advertising activities promote the brand identity of your church?

How do your advertising activities create value for your church as a brand?

What challenges does your church face in employing advertising strategies to attract audiences?

Thank you very much