

Corporate Social Responsibility Techniques in Wooing New Converts to The Redeemed Christian Church of God Port Harcourt

Uchenna Adiele

Faculty of Communication and Media Studies
Rivers State University, Nkpolu-Port Harcourt
adiele.uchenna@rsu.edu.ng

Prof. Richard Nlemanyia Amadi

Department of Public Relations and Advertising
Faculty of Communication and Media Studies
Rivers State University, Nkpolu-Port Harcourt
amadi.richard@ust.edu.ng

Christopher Justice Njoku PhD

Department of Public Relations and Advertising
Faculty of Communication and Media Studies
Rivers State University, Nkpolu-Port Harcourt
justice.njoku@ust.edu.ng

DOI: [10.56201/jpaswr.v10.no9.2025.pg46.58](https://doi.org/10.56201/jpaswr.v10.no9.2025.pg46.58)

Abstract

The study investigated corporate social responsibility techniques employed by churches, specifically the Redeemed Christian Church of God in Port Harcourt, to woo members effectively. The objectives of the study were to: identify corporate social responsibility techniques employed by churches, specifically the Redeemed Christian Church of God in Port Harcourt, to wooing members effectively; identify the corporate social responsibility techniques employed by the Redeemed Christian Church of God in Port Harcourt in wooing members. The study was hinged on Stakeholders, Transformational Leadership, and Social Contract Theories. The study employed a survey research design with a total population of 3190 using Krejcie and Morgan sample size determination table to arrive 341. It employed stratified random sampling and used a questionnaire and a question guide as the instruments for data collection. It adopted the Weighted Mean Score on a 4-point Likert scale as the method of data analysis. The results of the study revealed that corporate social responsibility techniques were employed by Redeemed Christian Church of God in Port Harcourt in wooing members; corporate social responsibility activities address the social needs of members to the Redeemed Christian Church of God in Port Harcourt. The study recommends that The Redeemed Christian Church of God (RCCG) should formally integrate corporate social responsibility into its evangelism framework, and The Redeemed Christian Church of God (RCCG) leadership should develop a formal monitoring and evaluation system to assess the relevance and effectiveness of its corporate social responsibility programmes in wooing and retaining members.

Introduction

1.1 Background to the Study

The survival of every business is it profit or a non-profit business, depends on the accomplishment of its objectives. There are two broad categories of business objectives: the

economic objective and the social objective. While economic objectives are the targets to be accomplished in the marketing efforts of an organisation, the social objectives are associated with the aims of an organisation towards satisfying the interests of its shareholders, employees, and the general public (Rao & Krishna, 2012). Thus, corporate social responsibility is a concept whereby organisations consider the interests of society by taking responsibility for the impact of their activities on customers, employees, shareholders, communities, as well as the environment. Corporate social responsibility goes beyond statutory obligation to comply with legislation, but involves voluntarily taking further steps to improve the quality of life for employees, the local communities, and society at large (Pearce & Robinson, 2015).

Religious organisations in Nigeria, especially Pentecostal churches such as the Redeemed Christian Church of God (RCCG), Winners' Chapel, and Christ Embassy, have emerged as prominent players in social service delivery. These churches operate not only as places of worship but also as socio-economic institutions that provide education, healthcare, vocational training, and welfare support to their members and host communities. Given their growing influence, there is a growing expectation for these religious organisations to adopt structured corporate social responsibility strategies that align with the developmental needs of their members (Adeboye, 2018). In particular, the management of members has become a critical focus. Many of these converts face socio-economic vulnerabilities or are in the midst of major lifestyle transformations. Addressing their holistic needs, therefore, demands more than doctrinal instruction or spiritual counselling; it necessitates a framework that integrates spiritual, emotional, social, and economic support (Asadu, 2021).

Corporate social responsibility techniques that can be adapted for new convert management include structured mentorship programmes, vocational empowerment, mental health counselling, educational sponsorships, and housing or feeding schemes for the most vulnerable. Specifically, one primary corporate social responsibility technique employed in managing members is the provision of welfare services, which addresses immediate physical needs such as food, shelter, and clothing. Many members often come from economically disadvantaged backgrounds and face challenges in securing necessities. Churches that engage in corporate social responsibility through welfare initiatives offer structured assistance to ease the transition into a new spiritual and social life. Another corporate social responsibility technique involves education and skills development programmes targeted at empowering members with knowledge and employable skills. Churches increasingly recognise that spiritual transformation must be accompanied by socio-economic empowerment, particularly in regions with high unemployment and underemployment. Through adult literacy programmes, vocational training, computer literacy workshops, and entrepreneurship support schemes, churches create pathways for self-reliance and financial stability among their new members (Adeboye, 2018). These principles, when contextualised within modern corporate social responsibility discourse, provide a strong theological and moral justification for churches to implement sustainable social programmes.

1.2 Statement of the Problem

Religious organisations in Nigeria, particularly Pentecostal churches, are expanding rapidly. With this growth comes the challenge of wooing members who bring diverse backgrounds, expectations, and needs. While spiritual transformation is a key focus of the church, members often require psychosocial support to fully integrate into the religious community. The city of Port Harcourt and the capital of Rivers State, known for its economic vibrancy as well as social challenges, are home to a large population of young people, migrants, and socially displaced individuals. Churches in the city, particularly the Redeemed Christian Church of God parishes, attract thousands of members annually, many of whom are drawn by the

promise of spiritual and socio-economic upliftment.

However, Fehintolu, Atuluku and Elejo (2018). anecdotal reports and limited academic inquiry suggest that while many converts are initially enthusiastic, a significant number of experience difficulties in long-term integration due to unmet social, emotional, or material needs. In other words, despite the high rate of conversion, Redeemed Christian Church of God often faces challenges in maintaining long-term engagement with these individuals. Anecdotal evidence suggests that many converts drop out within the first year of joining due to a lack of structured follow-up, mentorship, or social support systems (Osadolor, 2020). This situation underscores the need for a systematic exploration of how corporate social responsibility techniques can be leveraged to manage, retain, and develop members in Redeemed Christian Church of God across Port Harcourt.

Existing literature on corporate social responsibility within religious contexts remains limited, particularly in Nigerian settings where churches operate in deeply communal and informal frameworks. In Port Harcourt, most corporate social responsibility studies have focused on corporate organisations such as banks, oil companies, and manufacturing firms. However, very few have examined corporate social responsibility in the context of faith-based organisations with reference to the Redeemed Christian Church of God. Consequently, churches, particularly Redeemed Christian Church of God, may lack the empirical tools and policy frameworks necessary for adopting corporate social responsibility techniques in their member management strategies. Given the above context (identified problem and gap in knowledge, this study seeks to explore the corporate social responsibility techniques employed by churches, specifically the Redeemed Christian Church of God in Port Harcourt, to woo members effectively.

Objectives of the Study

- i. Identify the corporate social responsibility techniques employed by the Redeemed Christian Church of God in Port Harcourt in wooing members.
- ii. ascertain the relevance of corporate social responsibility in wooing members of the Redeemed Christian Church of God in Port Harcourt.

Research Questions

- i. What are the corporate social responsibility techniques employed by Redeemed Christian Church of God in Port Harcourt in wooing members?
- ii. How relevant are corporate social responsibility in the retention rate of membership of the Redeemed Christian Church of God in Port Harcourt?

Scope of the Study

The scope of this study covered corporate social responsibility techniques in wooing new converts to the Redeemed Christian Church of God. The geographical scope is Port Harcourt. Contently, the study covered the corporate social responsibility techniques employed by Redeemed Christian Church of God in Port Harcourt in region 5 (Chapel of Blessing Marine Base) led by Pastor Soji Oni, which includes Rivers Province 1, 4, 6, 9, 14, 15, 18, and 19. It also covered Rivers Region 33 (Kings Palace, GRA) led by Pastor David Adewuyi, which covered Rivers Province: 2, 3, 8, 11, 16, 17, 21, 23. Others include Region 55 (House of Grace), Woji led Pastor Sonny Wogu and these covered Rivers Province: 5, 7, 22, 10, 13, 20). These areas were covered to ascertain the relevance of the corporate social responsibility in the retention rate of members of the Redeemed Christian Church of God in Port Harcourt, the importance of corporate social responsibility initiatives in strengthening community–church relationships that woo members to the Redeemed Christian Church of God in Port Harcourt as well as the extent to which corporate social responsibility activities address the social

needs of members to the Redeemed Christian Church of God in Port Harcourt. Lastly, the study made use of primary data, which were sourced from the church leaders in Redeemed Christian Church of God parishes across different regions and provinces in Rivers State.

Theoretical Framework

Transformational Leadership Theory

Transformational Leadership Theory was formally developed by political sociologist James MacGregor Burns in 1978 through his seminal work *Leadership* and later expanded by organisational psychologist Bernard M. Bass in 1985 in *Leadership and Performance Beyond Expectations*. Burns initially conceptualised transformational leadership as a process where “leaders and followers raise one another to higher levels of morality and motivation,” distinguishing it from transactional leadership that relies on rewards and punishments. Bass operationalized the theory, identifying four key components: idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. This theory revolutionised leadership studies by shifting focus from authoritarian or bureaucratic models to visionary, relationship-driven approaches that foster organisational change. Its emergence coincided with growing disillusionment with rigid corporate structures in the late 20th century, offering a framework applicable across sectors, including religious institutions managing members (Bass, 1985; Burns, 1978). Transformational Leadership Theory explains how the Redeemed Christian Church of God (RCCG) employs Corporate Social Responsibility (CSR) techniques in managing members by emphasising visionary leadership, ethical influence, and holistic empowerment, where pastors (leaders) inspire converts (followers) to transcend self-interest through idealised biblical values (idealised influence), motivational discipleship programmes (inspirational motivation), and personalised mentorship (individualised consideration) that address both spiritual and socio-economic needs, mirroring corporate social responsibility’s stakeholder engagement.

Social Contract Theory

Social Contract Theory, one of the most influential frameworks in political philosophy, was systematically articulated by three seminal thinkers: Thomas Hobbes in *Leviathan* (1651), John Locke in *Two Treatises of Government* (1689), and Jean-Jacques Rousseau in *The Social Contract* (1762). Hobbes, writing in the aftermath of the English Civil War, presented the theory as a solution to the chaos of the “state of nature,” arguing that individuals surrender certain freedoms to a sovereign authority in exchange for security and social order. Locke, influenced by the Glorious Revolution, expanded this idea by emphasising natural rights life, liberty, and property and the government's role in protecting them. Rousseau, critiquing the inequalities of his time, reimagined the social contract as a collective agreement that reflects the “general will” of the people, ensuring freedom and equality. At its core, Social Contract Theory explores the moral and political obligations between individuals and governing institutions, positing that societal structures emerge from implicit or explicit agreements to secure mutual benefits, such as security, justice, and cooperation. These foundational works laid the groundwork for modern democratic governance, human rights discourse, and even corporate ethics, demonstrating the theory's enduring relevance in shaping how societies organize and legitimise authority (Hobbes, 1651; Locke, 1689; Rousseau, 1762). Social Contract Theory explains the Redeemed Christian Church of God's (RCCG) corporate social responsibility techniques in managing members through the lens of mutual obligations and collective welfare, where the church (as a governing body) and converts (as consenting members) enter an implicit social contract: the church provides spiritual guidance, socio-economic support (e.g., vocational training, healthcare), and communal belonging, while converts adhere to doctrinal principles and contribute to the church’s mission.

Methodology

This study adopted descriptive survey research. A descriptive survey research design typically involves collecting data through various methods, such as surveys, interviews, or existing records. The population of the study is 3190, this consist of church leaders of Redeemed Christian Church of God parishes across different regions in Rivers State. This information was obtained from official records of the Redeemed Christian Church of God Regional Headquarters in Port Harcourt. Region 5 has a total of 1008; Region 33 has 1240 while Region 55 has 942. Therefore, the population of the study is 3190. The study adopted Krejcie and Morgan sample size determination table to arrive at 341. Given that the population is 3190, the corresponding value on the table is 341. Therefore, the sample of the study is 341. The Krejcie and Morgan sample size table found in appendix ii.

The study adopted stratified random sampling technique. Some intact identified groups with similar characteristics within Redeemed Christian Church of God within Rivers State were randomly selected. The researcher identified Pastors and members and administered 341 copies of the questionnaire to them. The selection was also based on the proportion of the regions and Parishes. For the purpose of analysing the research data for this study, the method of data analysis technique utilised for the demographic data of the respondents was descriptive statistics. These included tables, frequencies, charts and simple percentages. Secondly, univariate analysis was carried out on all the questionnaire items utilising frequencies, simple percentages and weighted means. The weighted mean was calculated by assigning a nominal value to the response categories. The mean was calculated by assigning a nominal value to the response categories: strongly agree (SA) 4, agree (A) 3, disagree (D) 2 and strongly disagree (SD) 1. From the foregoing, therefore, the Criterion Weighted Mean Score (CWMS) established 2.5. That is, $(4 + 3 + 2 + 1 = 10) \div 4 = 2.5$. Decision rule for the research questions was based on a criterion mean of 2.50. Any mean response of 2.50 and above was accepted while mean response rating less than 2.50 was regarded rejected.

Data Presentation, Analysis and Discussion of Findings

Presentation of Data

Table 1: Response Rate of Questionnaire Administered

Questionnaire	Frequency	Percentage
Number Administered	341	100.0
Number Returned	338	99.0
Number Not Returned	1	0.2
Number of Invalid	2	0.8
Total copies	341	100

Source: Author's Field Survey, 2025.

Table.1 shows the summary of the questionnaire administration. As revealed by the table, a total number of three hundred and forty-one (341) copies of questionnaire were administered to the respondents while three hundred and thirty-eight (338) copies of the questionnaire representing 99% were retrieved and considered valid for analysis in the study.

Question One: What are the corporate social responsibility techniques employed by Redeemed Christian Church of God in Port Harcourt in wooing members?

Table 2: The Corporate Social Responsibility Techniques Employed by Redeemed Christian Church of God in Port Harcourt in Wooing Members

S/N	QUESTIONNAIRE ITEMS	SA (4)	A (3)	D (2)	SD (1)	Total	WMS	DECISION
Q1.	Redeemed Christian Church of God provides social welfare programmes (e.g., food, clothing, accommodation) to support the integration of members.	91 364	131 393	71 142	45 45	338 944	2.8	Agreed
Q2.	Redeemed Christian Church of God organises skill acquisition or vocational training programmes to empower members economically.	111 444	217 651	83 166	22 27	338 1288	3.8	Agreed
Q3.	Redeemed Christian Church of God engages in community outreach and medical missions as part of its efforts to support members.	78 312	143 429	96 192	21 21	338 954	2.8	Agreed
Q4.	Counselling and mentorship services are available to help members adjust to their new faith and lifestyle.	85 340	139 417	77 154	39 39	338 950	2.8	Agreed
Q5.	Redeemed Christian Church of God uses educational support (e.g., scholarships, free tutorials) as a corporate social responsibility strategy to retain and assist members.	87 348	137 411	88 176	26 26	338 961	2.8	Agreed

Source: Author's Field Survey, 2025.

The data in Table 4.2 shows that corporate social responsibility techniques such as welfare programmes (e.g., food, clothing, accommodation), organisation of skill acquisition or vocational training programmes, engagement in community outreach and medical missions, provision of counselling and mentorship services as well as provision of educational support (e.g., scholarships, free tutorials) were employed by Redeemed Christian Church of God in Port Harcourt in wooing members to church.

Question Two: How relevant are corporate social responsibility in the retention rate of members of the Redeemed Christian Church of God in Port Harcourt?

Table 3: Relevance of the Corporate Social Responsibility in the Retention Rate of Members of the Redeemed Christian Church of God in Port Harcourt

S/N	QUESTIONNAIRE ITEMS	SA (4)	A (3)	D (2)	SD (1)	$\bar{X}$	σ	DECISION
Q6.	The corporate social responsibility programmes of Redeemed Christian Church of God have influenced the decision of members to remain committed to the church.	81 324	157 471	71 142	29 29	338 966	2.9	Agreed

Q7.	Members are more likely to continue their spiritual journey with the Redeemed Christian Church of God because of the support they receive through its corporate social responsibility initiatives.	78 312	133 399	101 202	26 26	338 939	3.8	Agreed
Q8.	The corporate social responsibility efforts, such as welfare support and empowerment programmes, encourage members to participate actively in church activities.	57 228	178 534	84 168	19 19	338 949	2.8	Agreed
Q9.	The church's corporate social responsibility programmes have made members feel valued, which motivates them to stay in the Redeemed Christian Church of God.	87 348	147 441	92 184	12 12	338 985	2.9	Agreed
Q10.	The corporate social responsibility activities of the Redeemed Christian Church of God have helped to build the trust of members in the church's leadership and mission.	75 300	129 387	114 228	20 20	388 935	2.8	Agreed

Source: Author's Field Survey, 2025.

The data in Table 4.3 shows that corporate social responsibility helps in the retention rate of members of the Redeemed Christian Church of God in Port Harcourt as shown in the total number and percentages of the respondents who strongly agreed and agreed. This indicates that corporate social responsibility is very relevant in the retention rate of members of the Redeemed Christian Church of God in Port Harcourt.

Discussion of Findings

Corporate Social Responsibility Techniques Employed by Redeemed Christian Church of God in Port Harcourt in Wooing Members

The result of the answers to the first research question in this study showed that the corporate social responsibility techniques employed by Redeemed Christian Church of God in Port Harcourt in wooing members includes: Provision of social welfare programmes (e.g., food, clothing, accommodation), organisation of skill acquisition or vocational training programs, engagement in community outreach and medical missions, provision of counseling and mentorship services as well as provision of educational support (e.g., scholarships, free tutorials). This finding is supported by the finding of Asadu (2021) who stated that churches made provision of educational support (e.g., scholarships, free tutorials) as well as made provision for social welfare programmes (e.g., food, clothing, accommodation) as social responsibility techniques employed to attract new members.

The Relevance of the Corporate Social Responsibility in the Retention Rate of Members of the Redeemed Christian Church of God in Port Harcourt

The result of the answers to the second research question in this study showed that corporate social responsibility is very relevant in the retention rate of members of the Redeemed Christian Church of God in Port Harcourt. This finding is supported by the finding of Edafetano and Jonathan (2021) who stated that corporate social responsibility is very crucial in attracting new customers and in the retention rate of new customers of quoted companies in Nigeria. Also, Emmanuel and Priscilla (2022) found that corporate social responsibility has a positive relationship with customer satisfaction and customer retention.

Conclusion

Corporate social responsibility (CSR) techniques in wooing members of the Redeemed Christian Church of God (RCCG) in Port Harcourt involve the church's deliberate social and community-oriented initiatives designed to meet societal needs while promoting its spiritual mission. These techniques include community development projects, educational support programmes, health outreaches, skill acquisition initiatives, poverty alleviation schemes, and environmental sanitation drives. Through such interventions, the church not only addresses pressing social challenges but also builds trust, fosters goodwill, and strengthens its relationship with the host communities, creating an environment that attracts and retains members. Conducting a study on this topic became important because it provides empirical insight into how faith-based organisations like Redeemed Christian Church of God (RCCG) integrate social responsibility into evangelism, revealing the extent to which corporate social responsibility contributes to both community development and church growth. Drawing from the foregoing, this study examined corporate social responsibility techniques in wooing members of the Redeemed Christian Church of God in Port Harcourt. The study concludes that corporate social responsibility techniques play a vital role in wooing members of the Redeemed Christian Church of God in Port Harcourt.

Recommendations

Based on the findings, the following recommendations were put forward by the researcher.

- 1.The Redeemed Christian Church of God (RCCG) should formally integrate corporate social responsibility into its evangelism framework. This means developing structured corporate social responsibility programmes such as free medical outreaches, youth empowerment schemes, and skill acquisition projects that serve both spiritual and social purposes. Institutionalising corporate social responsibility as part of the church's outreach policy would enhance its capacity to attract and retain members by addressing their holistic needs.
- 2.The Redeemed Christian Church of God (RCCG) should design corporate social responsibility projects that directly respond to the pressing needs of its host communities such as education, healthcare, sanitation, and job creation. By aligning corporate social responsibility initiatives with community priorities, the church can strengthen its community–church relationship, build goodwill, and position itself as a trusted partner in social development.

References

- Abaikpa, U. A., & Joseph, E. M (2019). Organisational ethics on performance of corporate social responsibility in United Bank for Africa Plc. Uyo, Akwa Ibom State, *An Open Access Journal*, 8(1), 13 – 26.
- Adeboye, E. A. (2018). *Church growth and evangelism strategies in the Redeemed Christian Church of God*. RCCG Publications.
- Adejumo, M. T. (2015). *Leadership development in pentecostal churches: The RCCG Model*. Lagos: Kingdom Press.
- Adewale, B. (2020). Pentecostalism and corporate social responsibility: a study of the redeemed Christian church of God, *A Journal of African Studies*, 1 (1), 69-94.
- Ajayi, J. F. A. (2017). *Christian missions in Nigeria, 1841–1891: The making of a new elite*. Longman.
- Amadi, R. N., & Bayo, P. L. (2020). Comparative study of the corporate social responsibility of Rivers State University and University of Port Harcourt, Nigeria. *KIU Journal of Social Sciences*, 6(1), 113-121,
- Amodu, N. A. (2020). Corporate social responsibility and law in Africa: theories, issues and practices. *Routledge Contemporary Africa Series*, 4 - 37.
- Antonakis, J. (2012). Transformational and charismatic leadership. In *The Nature of Leadership* (pp. 256–288). SAGE.
- Asadu, G. (2021). Christianity and national development: the Nigeria experience, *HTS Theologiese Studies Theological Studies*, 1-9
- Avolio, B. J., & Yammarino, F. J. (2013). *Transformational and charismatic leadership: The road ahead*. Emerald.
- Ayoade, L. T., & Johnson, R. U. (2021). Analyzing convert dropout rates in Nigerian megachurches. *Nigerian Journal of Religious Studies*, 15(1), 44–60.
- Banks, R. (1994). *Reenvisioning theological education: Exploring a missional alternative to current models*. Wm. B. Eerdmans Publishing.
- Barna Group. (2021). *The state of discipleship in American churches*. <https://www.barna.com>
- Barrett, D. B. (2001). *World Christian Trends AD 30–AD 2200: Interpreting the Annual Christian Megacensus*. William Carey Library.
- Bass, B. M. (1985). *Leadership and performance beyond expectations*. Free Press.
- Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership* (2nd ed.). Psychology Press.
- Blowfield, M., & Murray, A. (2014). *Corporate Responsibility* (3rd ed.). Oxford University Press.
- Burns, J. M. (1978). *Leadership*. Harper & Row.
- Carroll, A. B., & Shabana, K. M. (2010). The business case for corporate social responsibility: A review of concepts, research and practice. *International Journal of Management Reviews*, 12(1), 85–105.
- Celik, A., Abdul-Kareem, A. & Yilmaz, H. U. (2019). The impact of corporate social responsibility on community development: Evidence from Ghana. *Global Journal of Business, Economics and Management: Current Issues*, 9(3), 122-133.
- Chi, H. K., & Phan, H. T. (2025). Revealing the role of corporate social responsibility, service quality, and perceived value in determining customer loyalty: a meta-analysis study. *Sustainability* 17(5), 12 – 30.
- Chikaji, A. I., & Abdullahi, M. (2016). A conceptual analysis of the impact of corporate social responsibility in Nigeria, *MAYFEB Journal of Business and Management*, 2(1), 1 – 6.
- Dimic, N., Fatmy, V., & Vähämaa, S. (2022). Religiosity and corporate social responsibility: A study of firm-level adherence to Christian values in the United States. *Journal of Faith and Management*, 7(8), 66 – 80.

- Donaldson, T., & Preston, L. E. (1995). The stakeholder theory of the corporation: Concepts, evidence, and implications. *Academy of Management Review*, 20(1), 65–91.
- Eagly, A. H., & Carli, L. L. (2003). The female leadership advantages. *The Leadership Quarterly*, 14(6), 807–834.
- Ebarefimia, U.S. (2024). Corporate social responsibility and sustainable development in Nigeria: a study of selected multinational corporations (MNCS), *IRJEMS International Research Journal of Economics and Management Studies*, 3(1), 273 – 280.
- Edafetano, O. L., & Jonathan, A. (2021). Corporate social responsibility and performance of selected quoted companies in Nigeria, *International Journal of Business & Law Research*, 9(2), 83 – 96,
- Emmanuel, B., & Priscilla, O. A. (2022). A review of corporate social responsibility and Its relationship with customer satisfaction and corporate image. *Open Journal of Business and Management*, 10, 715-728.
- Evan, W. M., & Freeman, R. E. (1988). A stakeholder theory of the modern corporation: Kantian capitalism. In T. Beauchamp & N. Bowie (Eds.), *Ethical theory and business* (pp. 75–84). Englewood Cliffs, NJ: Prentice Hall.
- Fehintolu, O. T., Atuluku, J., & Elejo, Y. B. (2018). New horizon in Christian religious education: a case of the Redeemed Christian church of God's corporate social responsibility, *Multidisciplinary Journal of Academic Excellence*, 18(1), 1 – 12.
- Freeman, R. E. (1984). *Strategic management: A stakeholder approach*. Boston: Pitman.
- Gaiya, M. A. B. (2022). *The Pentecostal Revolution in Nigeria*. Occasional Paper No. 45, Centre of African Studies, University of Edinburgh.
- Garcia, R., & Martinez, S. (2021). Post-conversion faith development in evangelical churches. *Journal of Religion and Psychology*, 33(2), 145-162.
- Garrison, D. (2004). *Church planting movements: How God is redeeming a lost world*. WIGTake Resources.
- Gauthier, D. (1986). *Morals by agreement*. Oxford University Press.
- Hobbes, T. (1651). *Leviathan*. Andrew Crooke.
- Hull, B. (2016). *The complete book of discipleship: On being and making followers of Christ*. NavPress.
- Igun, B. (2015). Religion and Nation Building: The role of the Redeemed Christian Church of God. *Nigerian Journal of Social Studies*, 8(2), 45–56.
- International Organization for Standardization. (2010). *ISO 26000:2010 – Guidance on social responsibility*. <https://www.iso.org/standard/42546.html>
- Jankalovaa, M. (2015). Approaches to the evaluation of corporate social responsibility, *Procedia Economics and Finance*, 39, 580 – 587.
- Jensen, M. C. (2001). Value maximization, stakeholder theory, and the corporate objective function. *Journal of Applied Corporate Finance*, 14(3), 8–21.
- Johnson, P. (2021). Religious conversion and identity formation. *Journal of Spiritual Growth*, 15(2), 45-60.
- Judge, T. A., & Piccolo, R. F. (2004). Transformational and transactional leadership. *Journal of Applied Psychology*, 89(5), 755–768.
- Kolade & Adeyemi, F. (2014). *Corporate social responsibility: Experience of the Redeemed Christian Church of God*. North America, 111 – 304.
- Kpolovie, P. J., & Sado, A. A. (2016). CSR for conflict resolution in Niger Delta oil & gas industry. *British Journal of Environmental Sciences*, 4(5), 41 - 53.
- Kumar, R. (2014). *Research methodology: A step-by-step guide for beginners* (4 ed.). New York, NY: SAGE Publications Ltd
- Lee, D. (2022). Faith retention strategies in modern churches. *Religious Studies Review*,

- 40(1), 78-95.
- Leedy, P. D., & Ormrod, J. E. (2019). *Practical research: Planning and design* (12th ed.). Pearson.
- LifeWay Research. (2022). *Discipleship in American churches: A comprehensive study*. LifeWay Christian Resources.
- Locke, J. (1689). *Two Treatises of Government*. Awnsham Churchill.
- Maxwell, J. C. (2007). *The 21 irrefutable laws of leadership: Follow them and people will follow you*. Thomas Nelson.
- Mbiti, J. (2021). *African perspectives on religious conversion*. Nairobi: Theological Press.
- McGavran, D. A. (1990). *Understanding church growth* (3rd ed.). Wm. B. Eerdmans Publishing.
- Mensah, M. A. (2021). Corporate social responsibility in contemporary Ghana: a literature review, *International Journal of Business and Management Review*, 9(5), 78 – 93.
- Neuman, W. L. (2014). *Social research methods: Qualitative and quantitative approaches* (7th ed.). Pearson.
- Nguyen, H. (2023). Retention strategies for new church members. *Global Missions Journal*, 17(1), 88-104.
- Nnamdi, A. (2012). *Research methodology in the behavioural sciences*. Ikeja, learn Africa Plc.
- Northouse, P. G. (2022). *Leadership: Theory and practice* (9th ed.). SAGE.
- Nozick, R. (1974). *Anarchy, State, and Utopia*. Basic Books.
- Nunnally, J. C. (1978). *Psychometric theory*. New York: McGraw Hill.
- Ofori, D. F., & Hinson, R. E. (2007). Corporate social responsibility (CSR) perspectives of leading firms in Ghana, *Corporate Governance*, 7(2), 178 - 193.
- Ogunbado, A. F. (2019). The social support role of Pentecostal churches in Nigeria: A case study of RCCG. *African Journal of Theology and Society*, 5(3), 101–120.
- Okafor, B. (2019). Discipleship models for new believers. *African Journal of Theology*, 12(4), 200-215
- Okoye, J. N., Ndidiamaka, Nwosu, I., Chidinma, J., & Nwokike, O. (2023). The influence of corporate social responsibility on consumers behavior in South East Nigeria, *International Journal of Research*, 10(7), 267 – 277.
- Oladipo, R. A. (2019). The church and social responsibility in Nigeria: Towards a new ecclesiology. *Journal of African Christian Theology*, 23(2), 60–77.
- Olajide, F. S. (2014). Corporate social responsibility (CSR) practices and stakeholders expectations: the Nigerian perspectives, *Research in Business and Management*, 1(2), 13-31.
- Onyebuchi, O., & Nwaeke, L. I. (2019). Impact of corporate social responsibility practices and disclosures on organizational survival, *International Journal of Social Sciences and Management Research*, 5(2), 117-126.
- Osadolor, A. (2020). Members and discipleship: A study of follow-up strategies in Nigerian Pentecostal churches. *International Journal of Missiological Research*, 6(2), 88–104.
- Paloutzian, R. F. (2016). *Invitation to the psychology of religion* (3rd ed.). Guilford Press.
- Park, J. (2023). Spiritual formation of new believers. *Asian Journal of Religious Studies*, 14(2), 134-150.
- Pearce, J.A. & Robinson, R.B. (2015). *Strategic management* (12th ed). New York: McGraw-Hill.
- Putnam, R. D., & Campbell, D. E. (2010). *American grace: How religion divides and unites us*. Simon & Schuster.
- Rampersad, R., & Skinner, C. (2014). Examining the practice of corporate social responsibility (CSR) in Sub-Saharan Africa, *Corporate Ownership & Control*, 12(1),

723 – 732.

- Rao, V. S. P. & Krishna V. H. (2012). *Management: Text and cases* (1st ed.). New Delhi: Excel Books.
- Rasheed, B. O., Wellington, N., Osideko, E., Adeyemi, A. O., & Soyinka, I. A., (2022). Appraisal of corporate social responsibility programmes of selected pentecostal churches in Lagos during covid-19 lockdown, *RUJMASS*, 8(2), 152 - 162.
- Rawls, J. (1971). *A theory of justice*. Harvard University Press.
- Rousseau, J.-J. (1762). *The social contract*. Marc-Michel Rey.
- Sandel, M. (1982). *Liberalism and the limits of justice*. Cambridge University Press.
- Saunders, M., Lewis, P., & Thornhill, A. (2009). *Research methods for Business Students*. 5th Edn. Prentice Hall.
- Scanlon, T. (1998). *What we owe to each other*. Harvard University Press.
- Sessa, M. R., Serpe, V., Sica, D., & Malandrino, O (2020). Church social doctrine contribution to corporate social responsibility: A critical analysis. *International Journal of Humanities and Social Science*, 10(5) 20-27
- Setiawan, T., Milla, J. V. M., & Pada, E. (2021). Christian theology perspective on corporate social responsibility practices, *Saudi Journal of Business and Management Studies*, 5(3)162-168
- Singh, P. K., Vasudevan, A., Singh, E. N., Das, B. K., Sunder, R. G., Mate, N. R., Kumar, R., Singh, N., & Aier, B. (2024). Impact of corporate social responsibility (CSR) on customer loyalty in Indian telecom industry: the moderating role of consumer demographics. *Sustainability* 16: 2 - 20.
- Smith, L., & Adebayo, M. (2020). Managing religious transitions: A study of members in Pentecostal churches. *International Journal of Religion and Society*, 8(3), 112 - 130.
- Stanford Religious Conversion Project. (2019). *Psychological impacts of religious conversion*. Stanford University Press.
- Sternberg, E. (1997). The defects of stakeholder theory. *Corporate Governance: An International Review*, 5(1), 3–10.
- Sunday C., Eze, & Bello, A. O. (2016). Corporate social responsibility in Nigeria: a critical review of the literature. *International Journal of Business and Management Review*, 4(10), 86 – 103.
- Tennent, T. C. (2010). *Invitation to world missions: A trinitarian missiology for the twenty-first century*. Kregel Publications.
- Thompson, E. (2020). Challenges of new believers in contemporary Christianity. *Christian Ministry Quarterly*, 25(3), 55 - 70.
- Tong, C., Wong, A. T. T., & Lu Lin Hsiang, L. C. (2017). The relationships between corporate social responsibility and customer satisfaction in Taiwan farmer association. *Journal of Economics, Management and Trade*, 18(2), 1 – 13.
- Ukah, A. (2018). *A new paradigm of Pentecostal power: A study of the Redeemed Christian Church of God in Nigeria and Abroad*. African Studies Centre.
- Wagner, C. P. (1998). *Church growth and the whole gospel: A Biblical mandate*. Harper & Row.
- Willow Creek Association. (2007). *Reveal: Where are you?* Willow Creek Resources.
- Wilson, K., & Brown, T. (2022). Discipleship and new believer integration. *Journal of Pastoral Care*, 39(4), 210 - 225.
- World Commission on Environment and Development. (1987). *Our common future*. Oxford University Press.
- Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational leadership research. *The Leadership Quarterly*, 10(2), 285–305.
- Zhang, Q., Cao, M., Zhang, F., Liu, J., & Li, X. (2018). Effects of corporate social

responsibility on customer satisfaction and organizational attractiveness: A signaling perspective. *Business Ethics: A Eur Rev.*29, 20–34.
Zikmund, W. G. (2012). *Business research methods*. Cengage Learning.