



**Assessing the Nazarites Church of God response to Covid-19 from a strategic  
management point of view**

**by**

**Nkosiyeaphana Mabaso**

**Student Number: 941486884**

**A dissertation submitted in partial fulfilment of the requirements for the degree of  
Master of Business Administration**

**College of Law & Management Studies  
Graduate School of Business & Leadership**

**Supervisor: Dr Bibi Zaheenah Chummun**

**15 December 2021**

## SUPERVISOR'S PERMISSION



**UNIVERSITY OF  
KWAZULU-NATAL**  

---

**INYUVESI  
YAKWAZULU-NATALI**

### College of Law and Management Studies Supervisors Permission to Submit Thesis/ Dissertation for Examination

Name: Nkosiyephana Jerome Mabaso	No: 941486884	
Title: Assessing the Nazarites Church of God response to Covid-19 from a strategic management point of view		
Qualification: Master of Business Administration (MBA)	School: Graduate School of Business & Leadership (GSB&L)	
	Yes	No
To the best of my knowledge, the thesis/dissertation is primarily the student's own work and the student has acknowledged all reference sources	X	-
The English language is of a suitable standard for examination without going for professional editing.	X	-
Turnitin Report	8%	
Comment if % is over 10%: N/A		
I agree to the submission of this thesis/dissertation for examination	X	-
Supervisors Name: Dr Bibi Zaheenah Chummun		
Supervisors Signature:		
Date: 15.12.2021		
Co- Supervisors Name: None		
Co- Supervisors Signature: N/A		
Date: N/A		

## CONFIRMATION OF INTENTION TO SUBMIT



### College of Law and Management Studies HIGHER DEGREES

*(THIS FORM IS TO BE SUBMITTED AT THE SCHOOL HIGHER DEGREES OFFICE AT LEAST THREE MONTHS BEFORE SUBMISSION OF MASTER'S DISSERTATIONS, OR DOCTORAL THESES.)*

### CONFIRMATION OF INTENTION TO SUBMIT

NAME OF STUDENT: Nkosiye Phana Jerome Mabaso

STUDENT NUMBER: 941486884

DEGREE: Master of Business Administration (MBA)

SCHOOL: Graduate School of Business & Leadership (GSBL)

NAME OF SUPERVISOR: Dr Bibi Zaheenah Chummun

TITLE OF THESIS/DISSERTATION: Assessing the Nazarites Church of God response to Covid-19 pandemic from a strategic management point of view

DATE OF INTENTION TO SUBMIT: 17 December 2021

POSTAL ADDRESS: 43 Wiseman Mseleku Street, Umgababa, 4126

CELLPHONE: 0738882900

E-MAIL ADDRESS: [Phana.Mntungwa@Gmail.com](mailto:Phana.Mntungwa@Gmail.com) / [941486884@stu.ukzn.ac.za](mailto:941486884@stu.ukzn.ac.za)

STUDENT'S SIGNATURE [REDACTED] DATE: 16 September 2021

\*SUPERVISOR'S SIGNATURE [REDACTED] DATE: 16 Sept 2021

\*Although a student does not need a supervisor's permission to file this notice, students are strongly encouraged to only file this notice after consultation with their supervisors on (i) their readiness to submit, and in the case of a doctoral student, on (ii) the exclusion of examiners.

## **SUMMARY**

**Title:** Assessing the Nazarites Church of God response to Covid-19 from a strategic management point of view

**Candidate:** Nkosiyeaphana Jerome Mabaso

**Supervisor:** Dr Bibi Zaheenah Chummun

**Department:** Graduate School of Business & Leadership (GSB&L)

**Degree:** Master of Business Administration (MBA)

## DECLARATION

I, Nkosiyeaphana Jerome Mabaso, hereby declare that:

- (i) The research reported in this thesis, except where otherwise indicated, is my original work.
- (ii) This thesis has not been submitted for any degree or examination at any other university.
- (iii) This thesis does not contain other person's data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
- (iv) This thesis does not contain other person's writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
  - a) their words have been re-written but the general information attributed to them has been referenced;
  - b) where their exact words have been used, their writing has been placed inside quotation marks, and referenced.
- (v) Where I have reproduced a publication of which I am an author, co-author or editor, I have indicated in detail which part of the publication was actually written by myself alone and have fully referenced such publications.
- (vi) This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.



Signed: .....

N. J. Mabaso

15 December 2021

Date

## ABSTRACT

The intention of this enquiry was to assess how the Nazarite Church of God (NCG) from a strategic management point of view responded to the challenges brought about by the outbreak of Covid-19. The focus on this establishment (NCG) is due to its intended contribution to the society which is to mobilise the potential material and human resources available in order to realise the ultimate spiritual development of humankind.

NCG operates within a dynamic environment where they are faced with various challenges emanating from socio-cultural, economic, political, health and technological challenges. Like business organisations, churches have been caught unprepared for such challenges and the reason could be lack of adequate strategies to deal with the same. The NCG in its strategy has infused the adoption of information technology and related infrastructures to support the church's daily administrative processes and, equally important, to support the delivery of essential services such as the sermons, prayers and communication with its members and stakeholders including the society. The investigation used the Constructivist Grounded Theory Methodology to explore the activities that are performed by the NCG with the intention to determine and explore what strategic management approach was in place before the Covid-19 outbreak and during the existence of Covid-19. Strategic management is an important tool in any form of an establishment in pursuit of the institution's mandate and or business objectives. Churches like profit-making organisations are susceptible to failures due to lack of proper strategic planning, execution, and monitoring, which if left unattended can shut the institution's operations down with disastrous consequences to its members and stakeholders. The study has theoretically proven the application of a strategy framework which encompasses the understanding of the strategic position of an organisation; assessing strategic choices for the future; and managing strategy in action. The substantiation in proving the strategy framework emerged from the Constructivist Grounded Theory Methodology processes of data collecting through comprehensive interviews, initial coding, focused coding, memoing, and theoretical coding.

**Keywords:** Constructivist Grounded Theory, Covid-19, Strategic Management, Nazarites Church of God

## TABLE OF CONTENTS

SUPERVISOR’S PERMISSION .....	ii
CONFIRMATION OF INTENTION TO SUBMIT .....	iii
SUMMARY .....	iv
DECLARATION .....	v
ABSTRACT.....	vi
LIST OF TABLES .....	ix
LIST OF FIGURES .....	x
LIST OF APPENDICES .....	xi
CHAPTER 1: INTRODUCTION .....	1
1.1 Chapter introduction.....	1
1.2 Background information .....	1
1.3 Research problem.....	3
1.4 Research question.....	5
1.5 Research objectives .....	6
1.6 Study rationale.....	7
1.7 Theoretical framework .....	7
1.8 Research scope .....	8
1.9 Terminology used.....	9
1.10 Chapter summary .....	11
CHAPTER 2: LITERATURE REVIEW .....	12
2.1 Chapter introduction.....	12
2.2 Covid-19.....	12
2.3 Strategy.....	14
2.4 Strategic management .....	15
2.5 Strategic management challenges .....	15
2.6 King IV report .....	16
2.7 Impact of Covid-19 .....	17
2.8 Church strategy and management .....	17
2.9 Innovation.....	18
2.10 Church commitment.....	19
2.11 Creativity.....	20
2.12 Resource-based theory .....	20
2.13 Agency theory .....	21
2.14 Conceptual framework for strategic management .....	21
2.14.1 Strategy approaches.....	21

2.14.2 General strategy .....	21
2.15 Chapter summary .....	22
CHAPTER 3: RESEARCH METHODOLOGY .....	23
3.1 Chapter introduction.....	23
3.2 Philosophical worldviews .....	23
3.2.1 Positivist.....	24
3.2.2 Constructivist worldview .....	24
3.3 Constructivist grounded theory overview .....	24
3.4 Study population .....	25
3.5 Data collection.....	26
3.6 Theoretical sampling .....	26
3.7 Data analysis .....	26
3.7.1 Coding data .....	27
3.7.2 Memo writing.....	27
3.7.3 Theoretical saturation.....	27
3.8 Quality criteria.....	27
3.9 Chapter summary .....	28
CHAPTER 4: EMPIRICAL STUDY .....	29
4.1 Chapter introduction.....	29
4.2 Research participants.....	29
4.3 Research design and data collection.....	31
4.4 Ethical review and approval.....	31
4.5 Data collection.....	31
4.5.1 The interview questions .....	32
4.5.2 The two coding processes .....	33
4.6 Theoretical coding.....	58
4.7 Chapter summary .....	63
CHAPTER 5: CONCLUSION .....	64
5.1 Chapter introduction.....	64
5.2 Revisiting the research question.....	64
5.3 <b>Recommendations</b> .....	66
5.4 Research contribution.....	68
5.5 Research limitations .....	68
5.6 Future research .....	68
REFERENCES .....	69
APPENDICES .....	73



## LIST OF TABLES

Table 1.1: Structure of Chapter 1 .....	1
Table 2.1: Structure of Chapter 2 .....	12
Table 3.1: Structure of Chapter 3 .....	23
Table 3.2: Characteristics of prominent GTM .....	25
Table 3.3: Quality criteria .....	28
Table 4.1: Structure of Chapter 4 .....	29
Table 4.2: Semi-structured interview questions .....	32
Table 4.3: List of initial codes for Question 1 .....	34
Table 4.4: List of initial codes for Question 2 .....	35
Table 4.5: List of initial codes for Question 3 .....	36
Table 4.6: List of initial codes for Question 4 .....	38
Table 4.7: List of initial codes for Question 5 .....	39
Table 4.8: List of initial codes for Question 6 .....	40
Table 4.9: List of initial codes for Question 7 .....	41
Table 4.10: List of initial codes for Question 8 .....	42
Table 4.11: Consolidated memo writing for Question 1 initial codes .....	44
Table 4.12 Consolidated memo writing for Question 2 initial codes .....	46
Table 4.13 Consolidated memo writing for Question 3 initial codes .....	48
Table 4.14 Consolidated memo writing for Question 4 initial codes .....	49
Table 4.15 Consolidated memo writing for Question 5 initial codes .....	50
Table 4.16 Consolidated memo writing for Question 6 initial codes .....	51
Table 4.17 Consolidated memo writing for Question 7 initial codes .....	52
Table 4.18 Consolidated memo writing for Question 8 initial codes .....	53
Table 4.19: Relationship matrix .....	58

## LIST OF FIGURES

Figure 1.1: Research methodology model .....	8
Figure 4.1: Research design and data collection.....	31
Figure 4.2: Coding process adopted.....	33

## **LIST OF APPENDICES**

APPENDIX A: Government Gazette	73
APPENDIX B: NCG High Priest Response to the Government Gazette	77
APPENDIX C: Gate Keeper's Letter	80
APPENDIX D: Nazarene Research Institute	81
APPENDIX E: Research Ethical Clearance	82
APPENDIX F: Informed Consent Letter	83
APPENDIX G: Research Instrument	87
APPENDIX H: Turnitin Report	88

# CHAPTER 1: INTRODUCTION

## 1.1 Chapter introduction

Churches in South Africa operate within a dynamic environment where they are faced with various challenges emanating from socio-cultural, economic, political, health and technological challenges (Bakamana, & Kiingati, 2021). Like business organisations, churches have been caught unprepared for such challenges and the reason could be lack of adequate strategies to deal with the same. Churches have important part to occupy in the development of society and an important share in in developing the economy in the country. Churches significantly contribute towards social change in the society. To sustain its operations in the contemporary situation, churches have to embrace strategic management principles to operate on the basis of transparency and accountability.

Chapter 1 covers the ten sections which are delineated in Table 1.1.

**Table 1.1: Structure of Chapter 1**

	<b>Focus</b>	<b>Outline</b>
1.1	Introduction chapter	Provides framework to the chapter.
1.2	Background to the enquiry	Discusses contextualisation of the enquiry.
1.3	Basis of the enquiry	Presents the challenges to be addressed by the enquiry.
1.4	Study enquiry	Explains the gist of the research.
1.5	Study intentions	The intentions of enquiry are provided.
1.6	Study justification	Provides reasons to perform this enquiry.
1.7	Research Methodology	Discusses research methodology adopted in the study.
1.8	Scope of the enquiry	Provides the confines of the enquiry.
1.9	Terminology used	Descriptions of significant concepts applied.
1.10	Chapter summary	Highlights the focus areas covered.

## 1.2 Background information

According to the Nazarites Church of God (NCG) (2020, p. 3) Constitution, NCG is organised and operated exclusively for religious, charitable, educational, and benevolent purposes and on a non-profit basis. The church is estimated to have over 1000 membership as at June 2021. NCG was established pursuant to and subscribes to the UbuNazareth statement of faith (NCG. 2020, p. 4), and the head office of NCG is in Durban, South Africa. The research was limited to the temple at Wyebank in Durban where the head office is located. The life of society has

recently been impacted and disorganised by the Covid-19 pandemic. Religious life is one of the manifestations of social activity. The intention of the study was to explore the activities that were undertaken by NCG before, and at a time of the Covid-19 pandemic, in order to sustain its church business operations. In other words, did NCG have strategic management principles that were adopted in order to suggest an explanation on how the church survived the turbulent dynamics of church operations during the Covid-19 pandemic.

In 1910 the Prophet Isaiah Shembe was the founder and the leader of the religious sect known as the church of the Nazarenes. In 1935 he was succeeded in leadership of the said religious sect by his son, Lord Johannes Galilee Shembe. In 1976 the said Johannes Galilee Shembe was succeeded by his brother, His Holiness Amos Khula Shembe. In 1995 the said Amos Khula Shembe was succeeded by his son, His Holiness Mbusi Vimbeni Shembe until 2011 (NCG, 2020, p. 4).

During the leadership of the said Mbusi Vimbeni Shembe, the church management and control were cunningly usurped by an irreligious clique, rendering the church to become unruly and completely deviating from the purpose for which the church was founded. These challenges experienced at Ebuhleni Church necessitated that leaders of the NCG ultimately repudiate their membership from the said church and on 30 September 2010 they established a reformed Nazareth Baptist Church to be known as New Nazareth Baptist Church in order to preserve the image of this faith as envisaged by its founder, the Prophet Isaiah Shembe. On 3 March 2011, the name of the church was changed and became known as NCG (NCG, 2020, p. 2).

In the contemporary environment, church business operations are more multifaceted. In some instances, church business operations can be more complicated than operating an organisation for profit making. Complexity in church business operations is sometimes brought about by people or church members who provide their services on a voluntary basis, operating financial resources are tighter, success measures are not standardised, and performance measures are normally not documented (Small & Gose, 2020).

A church provides spiritual service as a coexistence. Regardless of organisational type or its mission, some factors affect almost all business operations including those of a church. Business operations for example are measured in profit and loss, community involvement, membership growth, governance effectiveness, programme success or failure, etc. (King IV, 2016). Due to the multifaceted nature of church business operations, it has become necessary

for churches to run their business operations using a similar approach to that of for-profit-making organisations.

Churches are now competing for well-educated and high earning members. It is necessary therefore to execute the church administrative functions according to industry best practice and standards. In South Africa, for example, every organisation is expected to adopt and apply the requirements of the King IV report on corporate governance (King IV, 2016). Industry best practices on corporate governance traditionally are associated with profit-making organisations. However, churches are forced to follow the same business principles as those adopted by other professionally managed enterprises. This is particularly so because churches are affected by economic and market conditions in the country and globally.

Churches, like any other organisation, can have gaps between provision of service and the planned intention. There can also be gaps in matching the church's overall mission, and vision statements to the available financial and other resources. Due to competition and other emerging conditions, a church can find itself losing its members. Emerging conditions may include decline in the economy, disconnect between current members and the vision, lack of financial controls, poor decision making, leadership deficiencies, internal culture problems, and lack of accountability.

### **1.3 Research problem**

How did non-profit organisations such as the NCG survive during the devastating consequences of the Covid-19 pandemic? Churches are important institutions in the country. For example, the Department of Cooperative Governance and Traditional Affairs COGTA issued a government gazette on the 14th July 2021 (Appendix A) requesting input from religious leaders canvassing solutions to curb the consequences from the outbreak Covid-19. This study explored how the NCG sustained and continued its operations despite the devastating implications of Covid-19 in the country. The NCG High Priest made his submission to KwaZulu-Natal Premier in relation to the call as per government gazette. Refer to Appendix B for a response from the NCG High Priest.

The Covid-19 pandemic presented various socio-economic hardships in churches. Some form of planning, establishing options on the way forward during the difficult times of forced change, implementing the chosen options were no longer options but mandatory. Long-term and short-term plans needed to be revisited because of the occurrences of the unplanned circumstances as a result of the Covid-19 outbreak. This investigation navigated the methods

and the magnitude to which the embracement of strategic management principles by NCG had enhanced their survival chances, increased their church members and consequently their church performance against their mandate or core existence.

According to Pillay (2020), most churches have had to adopt electronic platforms to reach all their constituencies faster and this has led to an unavoidable increase in the digital church. Churches like NCG operate in a fashion similar to profit-making institutions where the strategic management principles are adopted on the running of the church. NCG too had to make essential alterations in order to survive and embrace the new reality of the Covid-19 pandemic. Nowadays, churches are required to account for their activities to their members and community. Accountability has exerted pressure on churches to report on their performance and operations. Accountability is also driven by requirements of compliance to relevant legislation. To realise strategic goals and objectives, churches are expected to manage their operating model as a business function. Growth and development are essential for the sustainability of the church operations; hence an effective governance system is a need. Without a proper governance system, a church will not be able to ensure effective and efficient management practices and utilisation of resources

The existing global focused condition is complex, dynamic, and to a great extent capricious, and thus strategic management becomes an essential element in the running of organisations such as churches. Strategic management practices, if adopted properly, permit organisations including the churches to perform well in financial budgeting, performance stability and institutional growth. Strategic management is one of the tools of survival pillars for church institutions. A properly run **organisation** sets annual performance targets, hence strategic management drives allocation of resources in accordance with the established annual targets and objectives (King IV, 2016, p. 47).

According to Wageman et al. (2008), scholars have been attracted by corporate to management teams while their equivalent church leadership have not. Strategic management roles have been reshaped by relentless change and cauldron of intense competition. It has therefore become necessary to investigate how church leadership implement strategic management tools. Churches like business for-profit organisations have now to emphasise on growth and globalisation, customer intimacy, speed and scope. Due to the Covid-19 pandemic, it has become more challenging and complex to lead an organisation of any size. Besides the public scrutiny and regulations to comply with, churches have elevated expectations from recipients

of services and donors alike. Churches have a board of directors and executive management who are leaders and generally are concerned with strategic leadership and are accountable for an institution. The Covid-19 pandemic changed how organisations like churches operate due to lockdown restrictions imposed by government. Strategic leaders were then required to revisit the institution's purpose and meaning during this pandemic. Churches are forced to maintain and develop their ability to learn and the capability to change (Jokiel & Jokiel, 2021). To implement strategic management in a church setting, requires strategic leadership which is involved in selecting and developing the next generation leaders, in developing and communicating the church's vision for the future, creating organisational structures, making strategic decisions, developing vital competencies and abilities, design, controls, processing and managing numerous constituencies, sustaining an effective organisational culture and pervading ethical value systems into the organisation's culture (Deborah, 2019). During the difficult times of Covid-19, was NCG positioned well to cope with the eventualities created by the pandemic? Strategic management has assumed an increasing importance in the Church, especially at a stage in its evolution when Churches are facing heightened scrutiny of their effectiveness in attaining the two-pronged goal of sustainability and outreach. Nowadays, many church leaders view strategic management in a sceptical manner because of inadequate training in the strategic management area (Simanjuntak et al., 2021). Churches are spiritual organisations and their leaders are inclined to manage the churches in spiritual management which has a biblical backing.

#### **1.4 Research question**

The intention of this investigation was to assess the impact of strategic management in the NCG especially during a disaster situation such as that imposed by the Covid-19 pandemic. The functioning of societies and many sectors of economic life has been negatively impacted by the Covid-19 pandemic. Assessment of economic, social, and cultural impacts of Covid-19 must be multidimensional and subject to substantial uncertainty (Sulkowski & Ignatowski, 2020). Therefore, the following was the research question of this study: How did NCG from a strategic management point of view respond to the challenges that were imposed by the Covid-19 outbreak? Consequently, the following sub-questions were considered to assist in answering the main research question:



- (a) What strategic management principles were implemented by NCG prior to the Covid-19 pandemic? It is essential for church institutions to plan for contingencies to sustain and enhance the achievement of business operations.
- (b) To steer the church towards the intended destination, how did NCG apply their strategic management principles if any during the Covid-19 pandemic? Sustainability and achievement of competitive advantage are some key important considerations for almost all healthy institutions. What practices are being adopted by the NCG to achieve its vision and mission amongst other church priorities?
- (c) What significant changes were made to the NCG strategic management approach that will potentially benefit the church in the future? In other words, did the NCG have the contingency plan to draw attention of the institution to the need to manage forced changes from the circumstances brought about by Covid-19?

## **1.5 Research objectives**

During the Covid-19 outbreak and lockdown protocols, churches were forced to close and to re-imagine the church future and to church differently. For many churches the quest has been to preserve the traditional ways of beliefs and maintain the practice of their churches (Pillay, 2020). Covid-19 has radically altered almost every aspect of life as people know it, posing a threat to cherished and long-established patterns. At the same time, the pandemic has offered opportunities for significant life affirming changes for all types of organisations. The following were the objectives of this research:

- (a) To explore the strategic management approach that NCG as an organisation adopted prior to the Covid-19 pandemic. Strategy variables on corporate or institutional performance in not-for-profit organisations had been examined which included competencies, strategy, strategy implementation, capabilities amongst many strategy variables.
- (b) To determine if there were any changes on the NCG's strategic management approach necessitated by the Covid-19 pandemic. And if there were changes, to determine what they are. Strategic management has been considered from the socio-economic and management perspective, as the ability to perform better than competitors when core capabilities, core competencies, strategy and implementation are matched with performance in a church environment.

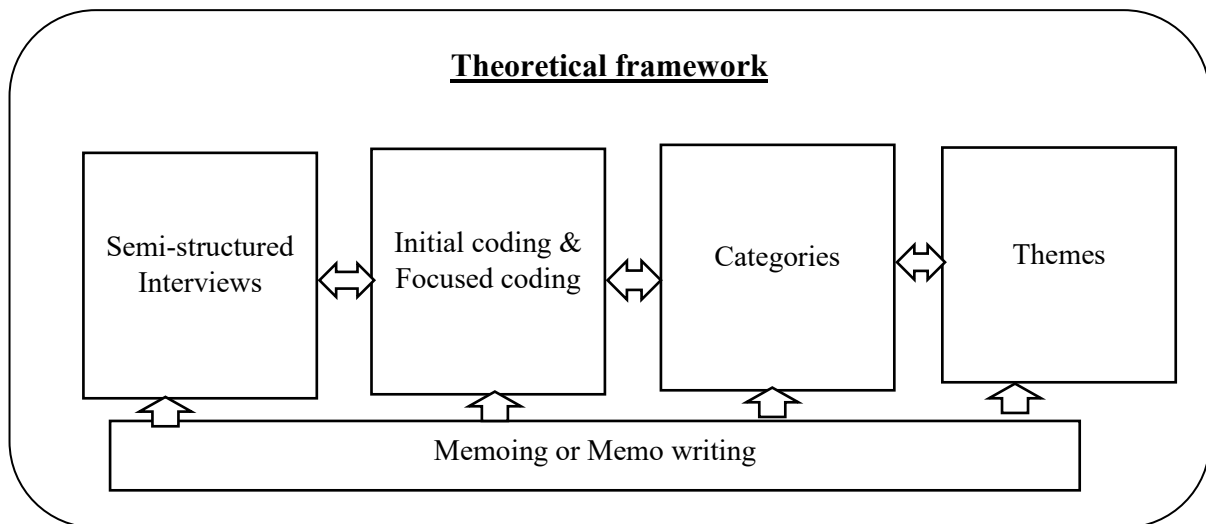
- (c) To understand if there were changes in the NCG strategic management approach, and how those changes will sustain and benefit the organisation in the future. The investigation has determined how NCG think strategically, focusing on leadership, strategy, and the changing market environment. NCG has discovered that strategy is both a process of understanding and shaping competitive forces, and a process of open-ended discovery and purposeful incrementalism.

## **1.6 Study rationale**

In current times, churches participate in the economy of the country (Simanjuntak et al., 2021). Some churches provide employment, and they own assets such as land and other material properties. NCG is an important establishment that promotes educational, philanthropic and benevolent purposes and on a non-profit basis. Our country, South Africa, needs more such organisations given our economic and social welfare standing against other countries globally. It is therefore important that organisations such as the NCG continue to operate, despite the catastrophes imposed by nature or any other situation, in order to assist our government with the social distress triggered by special circumstances such as Covid-19. The study emphasises the adoption of a strategic management approach in the affairs of organisations such as the NCG. As promoted by the South African King IV report on corporate governance, churches must also apply strategic management in managing and running the affairs of the organisation.

## **1.7 Theoretical framework**

A qualitative approach was adopted for this study. Collection of data was through the use of semi-structured interviews. Constructivist grounded theory was adopted. Charmaz (2017) advocates the view of theory generation, with Grounded Theory methods being used flexibly in order to recognise the role of the researcher and the ways in which theories are developed within the context of social and power relations. The interpretive nature of Charmaz's approach permits for the active role of the researcher, considering their professional experience, together with the existing knowledge informing the field of enquiry.



**Figure 1.1: Research methodology model**

Constructive Grounded Theory Methodology endorses fewer participants in the research. NCG has an estimated population of one thousand members. The enquiry had fifteen (15) participants. The participants were chosen based on their roles in relation to strategy planning, strategic choices, and strategy implementation within NCG. The researcher saw fit to adopt the grounded theory approach for this investigation because the theory recommends that purposive sampling be adopted in selecting the research participants. Participants were chosen based on the strategic activities that they execute regarding the phenomenon being investigated. Theoretical sampling was adopted in the context that selecting consequent participants would be grounded on the developing details from the coded data already collected. Research interviewees were analytically chosen, each potential participant having different experiences, diverse mix of personalities, expertise and authority. Iterative and evolutionary data collection was adopted. The estimated duration of the semi-structured one-on-one interviews was between 30 and 60 minutes. Each interviewee was asked eight (8) semi-structured questions face to face, through virtual meetings because of Covid-19 pandemic and lockdown regulations. Sometimes emails were used to collect data and for record keeping purposes.

### **1.8 Research scope**

This enquiry focussed on the business operations of NCG prior to the Covid-19 outbreak and during the Covid-19 period. The study was based in Durban in KwaZulu-Natal. The enquiry scope to strategic management included the following themes:

- (a) NCG's fundamental goals that the organisation seeks, which reflect the mission, vision and objectives of the institution.
- (b) NCG's domain of the institution's activities (extent of internal activities, and membership).
- (c) NCG's particular advantages or its capabilities to deliver the intended activities amid the challenges of the Covid-19 pandemic.

Various strategic management approaches, for the intentions of this study, were adopted to critically assess the context and elements of strategy that impact an organisation seeking competitive advantage and financial sustainability, particularly during a period of distress as a result of the Covid-19 outbreak. The investigation adopted a strategic management approach starting from planning, followed by selecting the strategy and lastly implementation and translated strategy into action including monitoring and evaluation, identified barriers and enablers to strategy execution with particular reference to NCG.

## **1.9 Terminology used**

### **(a) Covid-19**

For the purposes of this study, the following explanation and context of Covid-19 has been adopted. According to Velavan and Meyer (2020), the novel coronavirus SARS-Cov-2 current outbreak was first discovered in the People's Republic of China in Hubei Province in 2019. Coronavirus SARS-cov2 is also known as coronavirus disease 2019 (Covid-19). On 30 January 2020, the World Health Organization (WHO) declared a global health emergency as a result of growing reported infections globally. Pneumonia was the initial clinical sign of Covid-19. Later gastrointestinal symptoms and asymptomatic infections were detected (Velavan & Meyer, 2020). "In symptomatic patients, the clinical manifestations of the disease usually start after less than a week, consisting of fever, cough, nasal congestion, fatigue and other signs of upper respiratory tract infections. The infection can progress to severe disease with dyspnoea and severe chest symptoms corresponding to pneumonia" (Velavan & Meyer, 2020, p. 278). Covid-19 is a deadly disease.

### **(b) Strategy**

Nickols (2016, p. 1) defines strategy as "the determination of the basic long-term goals and objectives of an enterprise, and the adoption of courses of action and the allocation of resources for carrying out these goals". Bartlett et al. (2014, p. 2) state that "strategy refers to the long-term plans and tactics that entities follow to achieve their goals and objectives, strategy

concepts apply to all types of entities and not only profit making entities, if financial managers are to support the achievement of the entity's objectives and goals, financial decisions cannot be made in isolation and need to be aligned to the entity's strategy".

### **(c) Strategic management**

Bracker (1980, p. 221) explained strategic management as "the direct organizational application of the concepts of business strategy that have been developed in the academic realm. That is, strategic management entails the analysis of internal and external environments of a firm to maximize the utilization of resources in relation to objectives". This is the view on how strategic management has been perceived for the purposes of this study. Strategic management provides an organisation with a model for establishing capabilities for envisioning and handling variation. (Dombrowski et al., 2018)

### **(d) Strategic management point of view**

The King IV (2016) report on corporate governance advocates that in order to develop better strategy, an organisation must understand stakeholders' expectations. NCG as an institution of religion must understand and precisely execute the stakeholders' expectations. It is therefore important to keep the stakeholders' relationships in the agenda of the governing body of NCG. This approach of a recurring item on the agenda of the governing body would assist the organisation to keep apprised of the current state of relationship between the stakeholders and the organisation.

In the context of this study, a strategic management point of view implies that an institution must continually assess what impact it is having on critical aspects of society and stakeholders. The church must continuously assess the sequence of its activities and or operations from inputs to outcomes in order to determine if the organisation is causing or yielding a positive or negative effect on value creation. The Covid-19 pandemic caused an unprecedented disruption to the sequence of activities from inputs to outcomes. Therefore, it was imperative that the NCG strived to maintain an outcome that is consistent with that which the society and stakeholders expect. Based on the activities of the organisation, an outcome which is contrary to that of stakeholders would result in the diminution of the church's reputation which could threaten the church's operational legitimacy and destruct the value of the NCG. Given the disruption caused by the outbreak of Covid-19, the NCG went about setting the institutional short-term, medium-term, and long-term initiatives and directions towards realising its core purpose and values.

### **1.10 Chapter summary**

Chapter 1 primarily discoursed the study context. A synopsis on NCG as an institution was provided. There was also a brief discussion on the research problem contextualisation. Research questions were highlighted. Why was it necessary for organisations such as the churches to implement proper governance processes? Further, the research objectives were discussed, the research rationale was clearly articulated, and a theoretical framework to execute the research was provided. Constructivist grounded theory is valuable for pursuing critical qualitative inquiry. The scope of the research was also provided. Lastly, the chapter presented the main concepts that feature in the study.

## CHAPTER 2: LITERATURE REVIEW

### 2.1 Chapter introduction

The literature review intended to highlight the current conceptual background in the study focus area.

Fifteen sections are deliberated, and Table 2.1 presents the outline.

**Table 2.1: Structure of Chapter 2**

	<b>Topic</b>	<b>Overview</b>
2.1	Chapter introduction	The context to the chapter is provided.
2.2	Covid-19	Covid-19 implications are discussed.
2.3	Strategy	The concept of strategy is discussed.
2.4	Strategic management	Strategic management model is discussed.
2.5	Strategic management challenges	Challenges that impact on strategic management are discussed.
2.6	King IV report	Highlights of King IV report are provided.
2.7	Impact of Covid-19	Provides insight into problems of Covid-19
2.8	Church strategy and management	Discusses potential strategic management challenges faced by the churches
2.9	Innovation	Discusses innovation as part of strategic management
2.10	Church commitment	Highlights the requirement from the church in strategic matters
2.11	Creativity	Highlights the importance of creativity in strategic implementation
2.12	Resource-based theory	Discusses one of the strategic management theories
2.13	Agency theory	Discusses agency theory in strategic management
2.14	Conceptual framework for strategic management	Provides highlights of strategic management conceptual framework
2.15	Chapter summary	Presents highlights discussed in the chapter.

### 2.2 Covid-19

The ongoing outbreak of Coronavirus Disease 2019 (Covid-19) is the latest threat to health globally. This pandemic started in December 2019 and is caused by the virus that causes severe acute respiratory syndrome (SARS) (Fauci et al., 2020). Health systems in most countries that are in sub-Saharan Africa are fragile, with the Covid-19 outbreak having the potential to

paralyse the health sector (Velavan & Meyer, 2020). Preparedness and effective pandemic responses during emergencies of Covid-19 are challenging across African countries (Velavan & Meyer, 2020). Covid-19 is a respiratory disease, and can be spread easily by inhaling from the air the droplets that contain the virus. Covid-19 also can be spread touching a person who is already infected by the virus. This disease is affecting social life from many angles. The South African government had to declare this a disaster and a state of emergency in order to mitigate the risk of spreading Covid-19. Various levels of lockdown protocols were introduced. Social institutions such as schools, restaurants, universities, churches, etc. were closed. Also, economic sectors were negatively impacted as there were restrictions on the movements of people across the country. Many economic sectors were closed during certain levels of lockdown. Many jobs were lost, and poverty levels increased. There were cancellations and or postponement of social ceremonies, festivals, and religious gatherings.

Amongst the risk mitigating factors to reduce the spreading of Covid-19 was a social distancing phenomenon. Social distancing pertains to staying away from people to avoid catching and spreading the virus. Social distancing forced organisations of various types to close for long periods as per the lockdown protocols as gazetted by the government. Social distancing also had a negative impact on how churches operate. Singh and Singh (2020, p. 169) stated that “Man is a social animal and social relations and the social interactions are integral to human civilization, but, due to the rapid pandemic spread of the virus and the increase of social distancing measures, this web of relationships was severely impacted. From the human existence, these social connections and relations have become integral into way of life. So, if there is absence of such deep meaningful connections it leads to stressful states of anxiety both in body and in mind. Loneliness, anxiety drives, depression, panic states, mental disorders, health hazards, and many other issues impact the life of the individual and the society as a whole”. Churches as social institutions whose mandates are to provide various forms of relief and support to socially distressed members of society were impacted negatively as a result.

Economic activities in the country were severely impacted. Factories, and other sectors of the economy were shut down. There was a fear of movement amongst the people to the extent that they feared to go and buy the essentials which in turn affected the economy globally. The existence of churches mostly depends on the availability of membership and donors. If people lose their jobs, offerings and donations to develop church activities and sustain church business operations are negatively affected. Covid-19 affected everyone in the world, and therefore



organisations such as churches must find new ways to church and to carry out other important strategic initiatives of churches.

The unprecedented nature of the Covid-19 challenge has caused disrupted economies, increased trauma, and has had a negative impact on social life, supply chains, academic programmes, churches, leisure, etc. There is much likelihood that churches will be transformed permanently because of the Covid-19 outbreak. There is now a new normal, the way things were pre-Covid-19 no longer exists. Churches must adapt to the new landscape which requires both adjustment and resilience (Pillay, 2020).

### 2.3 Strategy

Rabetino et al. (2021) posit that strategy defines the direction and scope of an organisation over the short term, medium term and the long term, strategy attains benefit in a changing environment or contemporary environment through organisational resource configuration, capabilities and competences with the aim of satisfying stakeholder expectations. Almost all institutions are confronted with trials on strategic management in a sense that some are struggling to grip with first-hand prospects and others are besieged to overcome problems (Gray, 2018). Strategic matters are executed at a high level of authority within an organisation. Operational matters are executed by lower-level employees in an organisation. For example, Board members and Executives are concerned with strategic matters in an organisation. What are the characteristics of a strategy? Fuertes et al. (2020) discussed the following as general characteristics of a strategy. A strategy:

- a) is potentially apprehensive with the durable direction of an institution;
- b) is potentially concerned with the scope of an institution's activities;
- c) is about trying to achieve some advantage for the institution over competitors;
- d) is regarded as a strategic fit search within the business environment;
- e) is viewed as building prospects by building on an institution's competencies and resources;
- f) is affected not only by strategic capability and environmental forces, it is also affected by the expectations and values of those who have power in and around the organisation.

Basically, strategic management is about an institution's long-term direction, the institution's activities and scope, business environment and adaptation to such business environment, competencies and resources building, and knowing and addressing stakeholders' expectations and values. Strategic decisions are complex in nature, they affect decisions on operational

matters, are made in conditions of uncertainty, embrace change, and must be applied in an integrated approach which involves aspects both outside and inside the institution.

Within an institution, strategies apply at various levels. There is corporate level strategy which concentrates on the institution's overall scope. Corporate strategy is the base of other levels of strategies within an institution. There is also a second level strategy at a functional level which is concerned about competing effectively in specific markets. The business unit level has a business unit strategy which deals with a distinct external market from other business units. Operational strategy deals with how the parts of institutions deliver the corporate and business level strategies in relation to people, processes and resources.

## **2.4 Strategic management**

Strategic management comprises various core elements, which encompass understanding the strategic position of an organisation, making strategic choices for the future and turning strategy into action which is strategy implementation (Rêgo et al., 2021). The impact of the external environment on the strategic capability of the organisation is concerned with the strategic position. This encompasses the stakeholders' influence and expectations. The underlying basis for future strategy at corporate and business levels is concerned with strategic choices which are the options available for developing the organisation in terms of methods of development and the directions. In practice, organisational strategies must be working and this is the third part of strategic management which is strategy into action. Strategy into action involves structuring an organisation to sustain and enhance performance (Rêgo et al., 2021). This is concerned with interaction and relationships between organisational processes and structures. Organisational performance and success are enabled through smooth interaction and relationship between technology, people, finance, and information. In other words, organisational support must be supported by these organisational resources (information, technology, finance, and people). In not-for-profit organisations such as churches, the sources of funds are diverse and are probably not direct beneficiaries of the services offered (Whittington et al., 2020). Donors might offer funds in advance of the services being offered. In a church setting the underlying values and ideology are important considerations in the establishment of strategy.

## **2.5 Strategic management challenges**

Strategies must be developed to address specific circumstances of an organisation (Baylis et al., 2018). Leaders at various levels are required to develop appropriate strategies. Over time,

circumstances that an organisation is exposed to change. When the circumstances change, management or leadership must have the ability to reconcile emerging and potentially conflicting pressures that are exerted by expectations from stakeholders, the organisation's capabilities, and business environment (Fuertes et al. (2020)). Leadership within an organisation must be able to prevent drift from the strategy. Strategic drift takes place when the organisation and performance deteriorate because the current strategies progressively fail to support the strategic position of the organisation. Sometimes organisations experience difficulties due to failure to acknowledge and deal with strategic drift. Contemporary issues must be clearly understood in the organisation. Failure to understand contemporary issues facing the organisation can be a challenge to strategic management. There are four main themes that impact strategies in organisations and these are e-commerce, knowledge or learning, internationalisation, and changing purpose.

## **2.6 King IV report**

The King IV report prescribes acceptable principles of good governance for all types of institutions in South Africa. As part of the decision-making process, the King IV report on corporate governance provides principles that support balancing the stakeholders' expectations against legitimate and reasonable needs and interests in an ethical, inclusive, and sustainable manner. King IV principles are applicable to all types of corporate boards, are not only applicable to those boards that pursue wealth creation, but include even those that seek to improve society and churches.

King IV recognises that the environment in which organisations operate changes. Organisations at times need to change how they operate, and the change is driven by stakeholder management, strategy, and technology. Regarding the management of stakeholders' needs, organisations must understand the legitimate expectations of major stakeholders. Better strategy can be developed by proper understanding of stakeholders' expectations. The King IV report also points out that part of an organisation's DNA is technology (King IV, 2016). Therefore, technology governance is essential for organisations. The King IV report advocates that in the board agenda, there must be an item on the strategy implementation whereby the board has to consider how the inputs are transformed and processed to form outputs, and how those outputs or outcomes impact on the society in which the organisation operates. Therefore, churches are not exempted from applying the principles of King IV report on corporate governance.

## **2.7 Impact of Covid-19**

In the beginning of 2020, the world went through a tough time because of shock caused by the Covid-19 phenomenon. The existence of Covid-19 in South Africa transformed the order of human life, including the closure of places of worship which would certainly affect evangelism. Nonetheless, the gospel must not be inattentive in the midst of the outbreak of Covid-19 (Haans, 2021). The preaching of gospel should not be halted. In these contemporary circumstances, the Covid-19 outbreak should not be taken as an obstacle but as an opportunity to carry out God's mission to save the lost. In support of a particular cause, worshipping Jehovah is a form of love believers show to Jehovah and to fellow human beings completely for the salvation of humans and to glorify Jehovah. It is essential that preaching the word of Jehovah must pay attention to the context of the recipient, such as culture, ethnicity, economic conditions, etc. Evangelism strategy will always accommodate the needs of the times, meaning that it will change according to the circumstances (Haans, 2021). In December 2019, Covid-19 started with pneumonia or a mysterious pneumonia which was suspected to be related to an animal market in Wuhan that sells various types of animal meat, including those that are not commonly consumed, such as snakes, bats and different types of mice (Haans, 2021). COVID-19 (Coronavirus) is a virus that attacks the respiratory system, causes acute pneumonia and can even cause death. According to Haans (2021), everyone can be attacked by the Covid-19, the elderly, babies and children can be affected. Covid-19 can be transmitted through the air from one person to the next, through droplets and contact with viruses released in droplets. Health practitioners advise the public to always maintain cleanliness and wash hands with soap before performing any activity.

## **2.8 Church strategy and management**

Worldwide, church services began to be conducted online or virtually during the Covid-19 pandemic (Simanjuntak et al., 2021). Churches around the world, including Indonesia, also operated online church activities and services. Church activities became impossible to perform conventionally as done before the Covid-19 pandemic. To be effective, churches like other organisations need growth through planning, execution, and control. One of the cornerstones for every church is to be able to produce graduates or congregations of high quality in their culture of faith (Simanjuntak et al., 2021). In establishing a church, a decent strategy and management are required, so that implementation is effective. As a process of achieving goals, management has systematic activities that must be executed. Church growth can be attained through proper execution of activities or proper order. Therefore, order is an essential tool in

the growth of a church. How the church is managed, treated skilfully, and controlled are the main focus areas of church management. This means the church must be able to manage and control the effective use of research in order to achieve the objectives of the institution. Effective management is vital for church growth. Activities that must be managed in a church could be coming from outside the church boundaries and or within the church. All work done by the body of the church such as a board, commission, team and or members must be evaluated and accounted for in board meetings or meetings of the congregation (Simanjuntak et al., 2021).

Covid-19 resulted in a rapid economic decline and loss of jobs (Nwokocha, 2021). In a number of African countries, the loss of businesses and jobs has had a serious impact on the government revenue, health expenditure, and has undermined debt sustainability. Many people have died as a consequence of hunger associated with joblessness from Covid-19 outbreak. “For example, because of the Covid-19 lockdowns, South-African gross domestic product (GDP) alone fell by 51 percent from the first to the second quarter of 2020” (Nwokocha, 2021, p. 3).

As a consequence of lockdown regulations in South Africa, worship services, pilgrimages, festivals and ceremonies have been cancelled (Nwokocha, 2021). “The most dramatic result of the pandemic to the churches has been the exceedingly quick shift of religious services from in-person services to online worship” (Nwokocha, 2021, p. 8). The stringent lockdown regulations implemented during the Covid-19 disease brought concerns about financial security since business operations were restricted, i.e. only essential services business was allowed to operate. People were required to stay at home which consequently disrupted daily routines. Quarantines and social distancing protocols isolated people from places that were part of their lives. Covid-19 has affected the country in varying degrees which include psychological distress in general. As church members lost their jobs and lives, church cash inflow dropped dramatically. Gender-based violence became more predominant as a result of the Covid-19 situation.

## **2.9 Innovation**

In order to predict future success, it is important to rely on future orientation rather than on past experiences. Forecast or upcoming orientation concentrates on opportunities and envisages what may lie ahead (Nwokocha, 2021). Vision forming, goal setting, and the culture creation that focus on the future are antecedents of innovation because they inspire creativity and outside-the-box thinking. An institutional culture branded by a future orientation concretes the way for fundamental innovation as divergent to incremental innovation because vision casting

and goal setting encourage people to think of the broadest range of possibilities rather than the gradual improvement of existing products, processes, and services. A culture of calculated risk taking is a crucial aspect of an innovative organisation such as a church. Taking calculated risk occurs when an institution is willing to make commitments with uncertain outcomes in an effort or attempt to realise the vision and goals of the institution. Taking risks offers serious threats of unexpected poor outcome or results. Threats are unacceptable in most institutions and that hinders innovation. However, institutions that take risks provide room for failure and encourage experimentation with the intention to enhance innovation and creativity. Innovation and proactiveness go hand in hand. Proactiveness is an attempt to lead compared to following the competitors or other role players in the industry. Proactiveness occurs when taking an initiative to act without full certainty, along with experimenting with ideas in anticipating desirable future outcomes or possibilities.

## **2.10 Church commitment**

The Covid-19 outbreak has caused panic and disruptions such that most church leaders wonder if their churches would continue operating once the restrictions are fully removed. Indeed, some members have died from the pandemic; however, some churches will realise that some members or church attenders would no longer be participating in church life. Possibilities are that some church members will no longer be participating in church activities, have lost the habit of attending church or have decided to attend other churches. A person's commitment to church is driven by planned, properly scheduled and well-executed church activities. Commitment equates to loyalty which encourages members to attend the church services more frequently. Church commitment is important on an administrative level. Lack of commitment can lead to a person leaving a church which may hurt a church financially and weaken the church's ministries in which the person participated. Institutional commitment is crucial because its consequences include a superior willingness to invest oneself into one's work, greater work quality, and better satisfaction with one's work.

Covarrubias et al. (2021, p. 62) highlighted that "whether church innovativeness, defined as the elements of a church's culture that promote innovation (specifically, creativity, organizational openness, future orientation, risk-taking, and proactiveness), was related to church commitment during the COVID-19 pandemic. A very strong positive correlation was found between church innovativeness and church commitment; the more people perceived their church to be innovative, the stronger their commitment was to stay in the church" Covarrubias

et al. (2021) argued that innovativeness was highly critical in keeping people committed to the church during the pandemic. The implications are that the fundamentals of institutional culture required for innovation (creativity, organisational openness, future orientation, risk-taking, and proactiveness) need to be developed and prioritised.

### **2.11 Creativity**

Creativity in an institutional context occurs when there is creation of a valuable, useful new product, idea, process, service, or procedure when people are working as a team to achieve goals defined by the institution's mission (Nwokocha, 2021). At the time of the Covid-19 outbreak, conventional gatherings were not permissible and therefore new ideas were needed towards the attainment of the church's mission stretching from weddings and children's ministry to evangelism and funerals. Church leaders that are members of church networks were able to come up with or share creative ideas compared to churches with no such networks. Openness is an important element of creativity and innovation. Institutional structure plays an influential role in openness. Board members in a church that require unanimity before introducing and implementing new ideas have great potential of blocking change, thereby reducing institutional openness to lower levels of the church. On the other hand, church leaders that have the freedom to act as they see fit without seeking approval from others tend to have higher institutional openness. Future orientation is aligned to openness in an institution. For example, engaging specialists in technologies and strategies is important for the development of an institution. Creativity needs to align to accountability. Accountability refers to being called to justify one's decisions and behaviours with appropriate consequence management if there are no proper or acceptable justifications. In deciding on appropriate consequence management, a church's acceptable morals and principles are to be communicated across the institution (Nwokocha, 2021).

### **2.12 Resource-based theory**

One of the best known strategic management theories is the resource-based theory (RBT) (Hitt et al., 2020). There have been varying degrees of disruption due to the outbreak of Covid-19. It is essential to highlight that firms with critical resources have survived the devastating pandemic and consequently the economic disruption. There is no doubt that financial resources are required for survival in any form of institution. Churches like most institutions suffered severe revenue declines because of lockdown restrictions (Hitt et al., 2020). Innovativeness is the solution when a firm has appropriate resources. Innovativeness yields value appropriation

and competitive advantage (Hitt et al., 2020). Competitive advantage is created from uncommon, incomparable value and unique resources. For survival in a rapidly changing environment, churches need to have more elastic resources and innovative competences in order to survive the situational changes in the situation. When a church has capable resources, the routine activities are reconfigured easily to achieve the adaptive efficiency quickly.

### **2.13 Agency theory**

The primary focus of the agency theory is the association between leaders and representatives (Hitt et al., 2020). Representatives or agents occasionally perform in their own best benefits instead of their leaders or principals' benefits. This theory argues that the centre of actions in the institution is to maximise shareholder (principal) value. The Covid-19 pandemic has highlighted the debate of short-term investment compared to long-term investments. Hitt et al. (2020, p. 4) stated that "Due to the uncertainty caused by the pandemic, ensuring that managers (agents) emphasize owners' interests has become more critical yet also challenging, because resources are scarce, firm survival is threatened, and some managers' jobs are at risk. Moreover, most owners and managers lack experience with events like the pandemic, which makes it more difficult for them to identify strategic decisions and actions that maximize shareholder value. The usual cognitive processes and heuristics to achieve and evaluate this outcome may be less effective due to the unprecedented disruption".

### **2.14 Conceptual framework for strategic management**

#### **2.14.1 Strategy approaches**

There are various ways to define a strategy (Fuertes et al., 2020). Generic approaches that reflect what the strategy is about are available and answer what the strategy is good for and how to reach it.

#### **2.14.2 General strategy**

Fuertes et al. (2020) highlighted that it is prudent to consider the universal direction of the organisation. They posited that the definitive tactic of the strategic formulation is based on the coherent procedures of planning, allocation of resource, and profitability. Institutional structure follows corporate strategy. This implies that if the institutional strategic plan is formulated, the suitable institutional configuration arises effortlessly. Fuertes et al. (2020, p. 6) alluded that "this approach to strategy exerts confidence in the pyramid or scorecard and trusts in the intelligence and ability of the leaders to adopt strategies that maximize long-term benefits; the control and knowledge are competence of the executive management". This approach requires



strategy creation. Institutional strategy must provide a road map of where the institution intends to be in the long-time and or short-time and appraise demonstrably the current position to choose how to arrive at their destination; consider available capacity, alternatives paths and changes desired. An institution is likely to achieves its desired outcome through appropriate strategic positioning and operative effectiveness.

A decent strategy is a rational set of breakdown, ideas, guidelines, influences, and activities that respond to challenges to high-risk circumstances. Creation of an institutional strategy is not a task for the executives only; however, it includes all the hierarchy levels of the organisation. An organisational strategy should generally be supportable, producing worth for the stakeholder. To craft a strategy, the starting point is the exploration of the setting close to the institution, followed by the intended plan of action, designed at cultivating effectiveness. A SWOT analysis is the instrument normally used to analyse the condition in which an institution is at. This instrument permits the institution to define its strengths, opportunities, weaknesses and threats that the setting offer in the scope of the institution. The three stages of strategy management process are: strategy formulation, strategy implementation, and strategy evaluation. Notwithstanding the kind of industry or size of the institution, there must be processes that permit the temperament to formulate strategy methodology. Strategic management systems are endeavours to synchronise facets of decision-making through and across all functions and levels, and to focus on whether the institution is executing its approaches or plans to achieve its mission.

## **2.15 Chapter summary**

An overview of the chapter was provided. A brief discussion on Covid-19 and its impact on various types of organisations and society was provided. Further, the chapter presented the concept of strategy, strategic management, and the challenges of strategic management, which has various components. The King IV report on corporate governance was discussed. This King IV report is applicable to all types of institutions, and is the basis for implementing good corporate governance. The report emphasises stakeholder management, strategy, and technology governance. The chapter also discussed the impact of Covid-19, church commitment, innovation, creativity, the resource-based theory, conceptual framework to strategic management, and agency theory.

## CHAPTER 3: RESEARCH METHODOLOGY

### 3.1 Chapter introduction

This chapter discusses the research methodology that was applied for this study. The sections that are dealt with are outlined in Table 3.1. The qualitative study that was employed in this research was the Constructivist Grounded Theory Method (ConGTM). Due to the lack of existing theory regarding exploring the strategic management practices in a church environment during an emergency situation such as that imposed by the Covid-19 pandemic, the researcher considered the ConGTM as favourable for this enquiry. The fundamentals of the ConGTM are that it offers a qualitative analysis that is grounded in realistic data collected. The grounded theory essential features include “reliance on empirical data, conceptual abstraction, openness to emerging ideas, and critical analysis” (Strauss & Corbin, 1998, p. 7).

**Table 3.1: Structure of Chapter 3**

	<b>Focus</b>	<b>Outline</b>
3.1	Chapter introduction	Chapter three layout is discussed.
3.2	Philosophical worldviews	Some study paradigms are highlighted.
3.3	Constructivist grounded theory overview	An overview of constructivist grounded theory is presented.
3.4	Study population	Profile of interviewees are presented.
3.5	Data collection	Qualitative, semi-structured interviews comprise the data collection method.
3.6	Theoretical sampling	Highlights approach to select the research participants.
3.7	Data analysis	Discusses the approach adopted for data analysis.
3.8	Quality criteria	Presents procedures adopted in achieving credibility of the investigation.
3.9	Chapter summary	Summarises what chapter three discussed.

### 3.2 Philosophical worldviews

According to Guba and Lincoln (1994), the enquiry is like a paradigm which is the researcher’s worldview. Guba and Lincoln (1994) highlighted that the belief system held by the investigator in the enquiry is an important point relating to (a) the world nature; (b) the individual’s point in the world; and (c) the degree of associations imaginable to that world. According to Klein and Myers (1999), scholarly enquiry is maintained by academic traditions about that which institutes effective enquiry and correct study methods for knowledge development.

### **3.2.1 Positivist**

Positivists claim there is a single aim and reality to pinpoint underlying associations over impartial quantitative measurements. Creswell (2013) contended that the positivist worldview provides a study approach known as the scientific method. Positivists advance knowledge grounded on measurement and observation of the impartial reality in the world.

### **3.2.2 Constructivist worldview**

In this investigation the researcher applied the constructivist world view. The constructivist approach posits that in the process of investigation there are various interpretations and several realities which are formed by particular circumstances. In constructivism, the investigator is subjective. The constructivist worldview is an emergent method, because according to Charmaz (2008, p. 155), it is "...inductive, indeterminate, and open-ended. An emergent method begins with the empirical world and builds an inductive understanding of it as events unfold and knowledge accrues." Creswell (2013) highlighted that the research approach followed by constructivists involves emerging questions, data collection, building themes and interpreting the data.

## **3.3 Constructivist grounded theory overview**

The enquiry followed the ConGTM approach because the researcher's understandings, past awareness of applicable theory and tenets appeared in the grounded theory that advanced from the investigation. According to Charmaz (2017), the constructivist grounded theory offers tools to study temporality, and allows the researcher to trace assumptions about time and actions concerning it, in addition to mapping change over time at micro and macro levels of analysis.

### **Grounded Theory Methodology (GTM)**

Several approaches can be followed when implementing the grounded theory, and these include the following: Classic Glaserian grounded theory, Straussian grounded theory, and Constructivist grounded theory. The following table provides the data analysis procedures, particularly distinguishing characteristics of the three approaches.

**Table 3.2: Characteristics of prominent GTM**

Grounded theory approach	Classic Glaserian grounded theory (Glaser, 1978, 1992; Glaser & Strauss, 1967)	Straussian grounded theory (Corbin & Strauss, 2008, 2015; Strauss & Corbin, 1990, 1998)	Constructivist grounded theory (Charmaz, 2006, 2014)
Coding stages	<p>(1) Substantive coding</p> <p>Open coding</p> <ul style="list-style-type: none"> <li>• Coding through immersion in the data</li> <li>• This subphase ends with the discovery of the core category</li> </ul> <p>Selective coding</p> <ul style="list-style-type: none"> <li>• Selectively coding data that relate to the core category</li> </ul> <p>(2) Theoretical coding</p> <ul style="list-style-type: none"> <li>• Integrating substantive codes into a grounded theory</li> <li>• A theoretical coding family may be used</li> </ul>	<p>(1) Open coding</p> <ul style="list-style-type: none"> <li>• Coding pieces of data with line-by-line coding. Identifying categories, and their properties or dimensions</li> </ul> <p>(2) Axial coding</p> <ul style="list-style-type: none"> <li>• Putting the fractured data back together by making connections between categories and subcategories</li> <li>• Involves the use of a coding paradigm to identify these links</li> </ul> <p>(3) Selective coding</p> <ul style="list-style-type: none"> <li>• Selecting a core, or central, category</li> <li>• Conceptually relating all categories to the core category, and to the other categories in order to form the grounded theory</li> <li>• In the 2008 and 2015 texts, selective coding is not used and this final process is referred to as theoretical integration</li> </ul>	<p>(1) Initial coding</p> <ul style="list-style-type: none"> <li>• Studying fragments of data and labeling them with codes</li> </ul> <p>(2) Focused coding</p> <ul style="list-style-type: none"> <li>• Using initial codes that reappear frequently, and are the most relevant, to theoretically code all future data</li> </ul>
Analytical tools used during data analysis	<p>Theoretical coding families</p> <ul style="list-style-type: none"> <li>• Choosing a family of theoretical codes to reintegrate the fractured data</li> <li>• There are at least 18 theoretical coding families, which are flexible sets of codes derived primarily from sociological theory</li> </ul>	<p>The coding paradigm</p> <ul style="list-style-type: none"> <li>• The coding paradigm came from one of Glaser's coding families (the six C's) and is used during axial coding or to code around a category</li> <li>• Focuses the researcher on the conditions of the phenomenon, actions/interactions and emotions of participants, and consequences of the actions/interactions or emotional responses</li> </ul> <p>Conditional/consequential matrix</p> <ul style="list-style-type: none"> <li>• A coding device to make connections between the macro and micro conditions affecting the phenomenon of study</li> <li>• Used during axial coding or selective coding</li> </ul> <p>Exemplars of other analytic tools for probing the data</p> <ul style="list-style-type: none"> <li>• Flip-flop technique: turning a concept inside out by looking at opposite extreme conception of a concept to highlight its properties</li> <li>• Waving the red flag: when words such as 'never' or 'always' arise, this occurrence should alert the researcher to investigate this claim further</li> </ul>	<p>Potential tools for analysis</p> <ul style="list-style-type: none"> <li>• Can employ analytical tools developed by other grounded theorists in a CGT study if they are appropriate for the emerging analysis</li> </ul>

Source: Adopted from Rieger (2019, p. 4).

### 3.4 Study population

The population of this inquiry comprised members of the NCG that hold various positions within the church. Research participants that were selected for interviewing had specific activities allocated to them according to the church's annual operational plan. The participants had some prior experience with strategic management and could provide relevant information to aid the researcher. Constructivist grounded theory methodology adopts an open-ended interview, is informal, and meaning is jointly created, thus confirming the required depth, richness and rigour. As a starting point, there were only a few participants, as recommended

by this school of thought. The participants were chosen from Women Leaders (Abakhokheli), Preachers (Abashumayeli), Evangelists (Abavangeli), Priests (Abefundisi), and some ordinary church members who performed activities as per the church's annual plan.

### **3.5 Data collection**

In accordance with the features of the constructivist grounded theory methodology, this study espoused semi-structured discussions as the data collection method. For the duration of the study, data collection and data analysis occurred simultaneously. Purposive sampling was applied to select the research participants. Participants had to be church members that are in various management roles within the church. For example, the researcher selected participants from priests, evangelists, preachers, executive committee members, and Abakhokheli. Selection of the participants for this research was determined by the roles and responsibilities in the church.

### **3.6 Theoretical sampling**

Sarantakos (2005, p. 166) argued that “theoretical sampling is based on choosing consequent interviewees based on the emergent information from the already coded data. The intention is to choose participants which will provide data that is relevant to the research.” Carmichael and Cunningham (2017) and Boddy (2016) highlighted that sampling in qualitative research is generally done non-randomly and often purposively, meaning that individuals are selected because they are ‘fit for the purpose’ of answering questions about the specific enquiry, i.e. they are specialists in one way or another. Theoretical sampling is used in qualitative grounded theory methodology to obtain understanding from the most appropriate minds possible. Boddy (2016) argued that theoretical sampling is sourcing a deliberation of focused minds rather than pursuing to generalise, hence the sample is generally a lot smaller than for quantitative research.

### **3.7 Data analysis**

Charmaz (2006, 2017) posited that ConGTM researchers recognise the subjectivity of data and data analysis. The researcher and participants co-construct the data, and thus, data is a product of the research instead of an observation. In accordance with the GTM approach, data analysis was performed parallel with data collection. Analysis of data continued until saturation was reached. According to Miles and Huberman (1994), another form of data analysis is through collecting, transforming and simplifying data into categories.

### **3.7.1 Coding data**

The researcher was able to concentrate on initial coding through the feasible logic of the data while cross-examining it. After open coding, focussed coding took place where the researcher concentrated on the initial codes that were most common during the semi-structured interview process. Large amounts of data were synthesised and sorted, codes were scrutinised more to assess those that best fit and to describe the phenomenon being investigated.

### **3.7.2 Memo writing**

The researcher adopted memos actively to raise focused codes in conceptual categories and to develop patterns. Since both researcher and interviewee were active participants within the research process, the interview was a living discourse. While the initial open-ended questions were designed by the researcher, the subsequent directions were led by the participant's concerns and revelations as long as they were relevant to the research question. Therefore, it was necessary to capture these orientations and record the insights gained; analytical memos were of great value in constructing the final theoretical propositions for the study. According to the memo guidelines provided by Charmaz (2008, p. 166), the following was done:

*“title the memos for easy sorting and storage; (2) wrote memos throughout the entire research process; (3) defined the code/category by its properties found in the data; (4) delineated the conditions under which the code/category emerged, maintained, and changed; (5) compared the code/category with other codes and categories; (6) included the data from which the code or category was derived right in the memo; (7) outlined the consequences of the code/category; (8) noted gaps in the data and conjectures about it”*

### **3.7.3 Theoretical saturation**

Theoretical saturation occurs if the researcher reaches a stage when nothing new is emerging or no new information is developing from the collection of data. The recurring manifestations of related data is a signal of saturation point. When the saturation stage has been reached, data collection can then discontinue. Theoretical saturation is a state where research concerns are clear and the theoretical framework does not offer more or does not improve at all.

## **3.8 Quality criteria**

There are four quality confirmation criteria in ConGTM research and in the study they assisted the researcher to discourse the implied meanings and actions in the phenomenon being studied. Research credibility, originality, resonance, and usefulness were directed by Charmaz (2006)

as the four mentioned criteria. The researcher was required to respond in agreement with the four criteria associated questions in order to comply with the GT recommendations.

**Table 3.3: Quality criteria**

<b>“Credibility”</b>
<ol style="list-style-type: none"> <li>1. “Has your research achieved intimate familiarity with the setting or topic?</li> <li>2. Are the data sufficient to merit your claims? Consider the range, number, and depth of observations contained in the data.</li> <li>3. Have you made systematic comparisons between observations and between categories?</li> <li>4. Do the categories cover a wide range of empirical observations?</li> <li>5. Are there strong logical links between the gathered data and your argument and analysis?</li> <li>6. Has your research provided enough evidence for your claims to allow the reader to form an independent assessment - and agree with your claims?”</li> </ol>
<b>“Originality”</b>
<ol style="list-style-type: none"> <li>1. “Are your categories fresh? Do they offer new insights?</li> <li>2. Does your analysis provide a new conceptual rendering of the data?</li> <li>3. What is the social and theoretical significance of this work?</li> <li>4. How does your grounded theory challenge, extend, or refine current ideas, concepts, and practices?”</li> </ol>
<b>“Resonance”</b>
<ol style="list-style-type: none"> <li>1. “Do the categories portray the fullness of the studied experience?</li> <li>2. Have you revealed both liminal and unstable taken-for-granted meanings?</li> <li>3. Have you drawn links between larger ‘collectivities’ or institutions and individual lives, when the data so indicate?</li> <li>4. Does your grounded theory make sense to your Interviewees or people who share their circumstances? Does your analysis offer them deeper insights about their lives and worlds?”</li> </ol>
<b>“Usefulness”</b>
<ol style="list-style-type: none"> <li>1. “Does your analysis offer interpretations that people can use in their everyday worlds?</li> <li>2. Do your analytic categories suggest any generic processes?</li> <li>3. If so, have you examined these generic processes for tacit implications?</li> <li>4. Can the analysis spark further research in other substantive areas?</li> <li>5. How does your work contribute to knowledge? How does it contribute to making a better world?”</li> </ol>

Source: Charmaz, K. (2006, pp. 182-183).

### **3.9 Chapter summary**

Chapter 3 discoursed on the theoretical framework the investigation adopted. Further, the chapter presented and discussed the constructivist worldview, constructivist grounded theory, the study population, data collection process, and data analysis procedures of the study. Lastly, the measures of credibility, originality, resonance and usefulness were briefly discussed.

## CHAPTER 4: EMPIRICAL STUDY

### 4.1 Chapter introduction

Chapter 4 discoursed the empirical study of which the aim was to explore the strategic management approach that the NCG adopted to address the emergency situation that was imposed by the Covid-19 pandemic. The focus of Chapter 4 is covered in Table 4.1.

**Table 4.1: Structure of Chapter 4**

	<b>Topic</b>	<b>Overview</b>
4.1	Chapter introduction	Highlights the contents discussed in the chapter.
4.2	Research participants	Discusses profiles of the interviewees.
4.3	Study design and data collection	Presents the approach to reach design and collection of data.
4.4	Ethical review and approval	Discusses ethical considerations for the study.
4.5	Data collection	Presents the approach to data collect.
4.6	Theoretical coding	Highlights the theoretical coding adopted.
4.7	Chapter summary	Presents what was discussed in Chapter 4

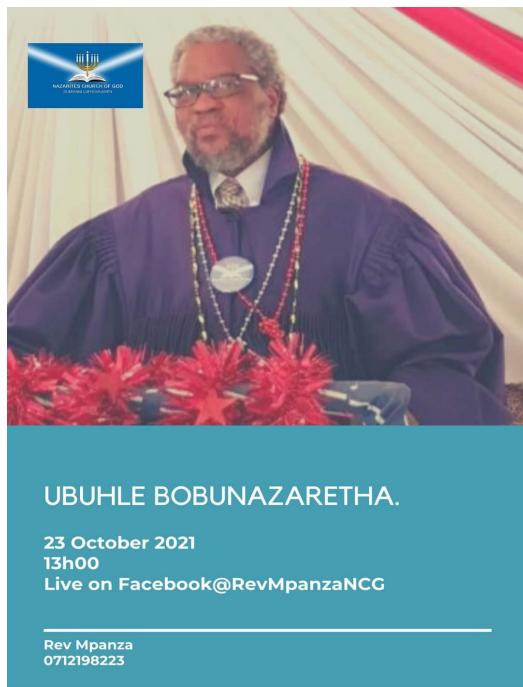
### 4.2 Research participants

The research participants were members of NCG at Nqobizitha temple in Durban. The interviewees were selected based on their roles in church activities. The main role players in church activities are the High Priest who is also the President of the Church. There are Priestesses and Priests. There are Abakhokheli, Abavangeli, and Abashumayeli. There are executive committee members who provide administrative and logistical support and advice to the High Priest. The participants were selected from priests, Abakhokheli, Abavangeli, Abashumayeli and technical advisors within the church establishment. Fifteen participants were rigorously cross-examined with the intention of accomplishing the study aims.

#### **Research site**

The research site is NCG, Nqobizitha, with the temple located at Wyebank Kloof at eThekwin Municipality. The NCG has a High Priest who is the President of the Church. At the time of the study, the High Priest was Reverend Mthembeni Mpanza. The NCG in total has twelve (12) priests including the High Priest and a Priestess. The church has a Facebook page.





Source: Facebook@RevMpanzaNCG (date accessed 23 October 2021)

The researcher accessed the church Facebook page and confirmed various sources of information that was presented by the research participants. All the church's current financial year (2021) sermons are found on the Facebook page. Important church communications are also posted on the various social media platforms.

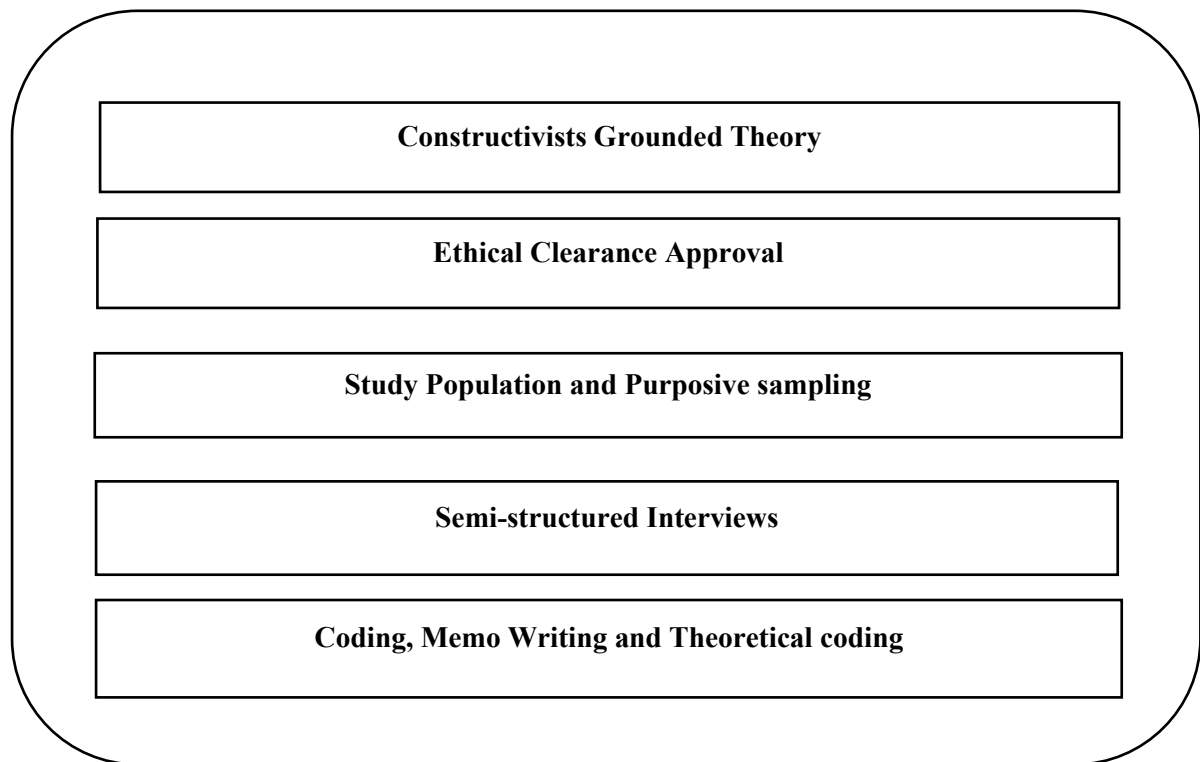


Source: Facebook@RevMpanzaNCG (date accessed 21 November 2021)

A national radio station such as uKhozi FM is used as a platform to execute some of the church's mandates.

### 4.3 Research design and data collection

The framework of the research design adopted is outlined in Figure 4.1.



**Figure 4.1: Research design and data collection**

### 4.4 Ethical review and approval

The enquiry conformed to the University of KwaZulu-Natal's ethical clearance processes. The request for study ethical clearance was approved. The ethical clearance reference number is HSSREC/00003042/2021 – (Appendix F).

### 4.5 Data collection

Eight (8) semi-structured interview questions as a tool to collect data were prepared by the researcher. Rigorous interviewing allowed a comprehensive examination of a strategic management approach and status through the participants' experiences in NCG's strategic management to achieve the mandate of the church. Prior to engaging in actual interviews and a data collection exercise, an informed consent letter was sent to each participant in order to explain how the investigation would be conducted, and what they as participants could do should they need to report anything about how the investigation was conducted – (Appendix G).

### 4.5.1 The interview questions

The foremost intention of the study was to explore how NCG adopted strategic management in running their affairs before and during the outbreak of Covid-19 in the country and the world. The concepts of strategic management were discoursed with individual interviewees prior to commencement of the interviews. The interviewees were each questioned as per the interview questions presented in Table 4.2 below.

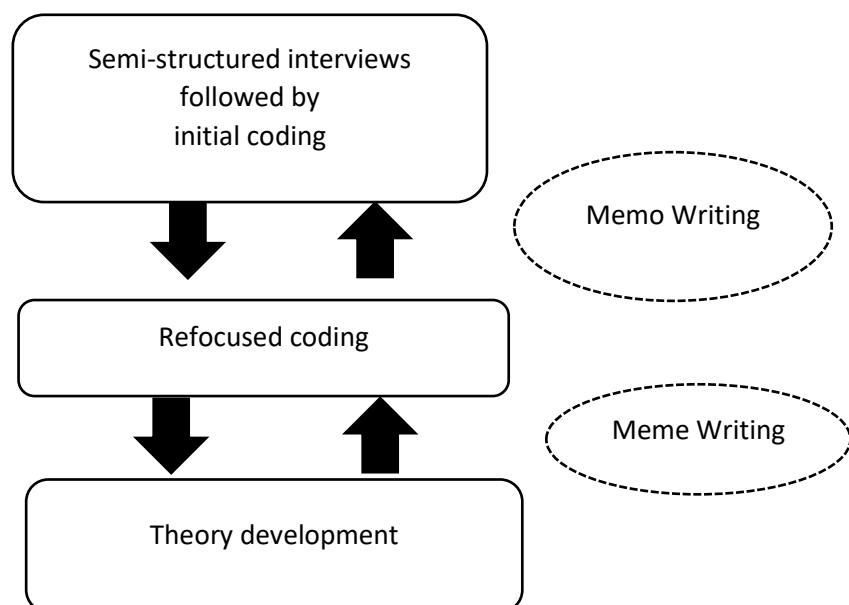
**Table 4.2: Semi-structured interview questions**

	What is the Question / Query	Intention of the question
1.	What is the mission of Nazarites Church of God?	The objective of the question was to explore the practices that ascertain if NCG can realise the following three principles: a) As NCG where are we now? b) As NCG where do we need to go? c) How will the NCG get to where it wants to be?
2.	Does NCG have an organisational strategy?	The objective of the question was to explore and ascertain whether NCG has a mission statement, vision statement, statement of institutional values, and statement of institutional objectives.
3.	What are the key development programmes that NCG had prior to the Covid-19 outbreak?	The objective of the question was to explore and ascertain whether NCG had scheduled institutional activities prior to the Covid-19 outbreak. The development programmes are an indication that the institution is planning ahead and is not most reactive to situations or events.
4.	Has NCG been able to achieve all it wanted to achieve during the period of Covid-19 in terms of key priority activities and programmes?	The objective of the question was to explore and ascertain whether NCG had scheduled institutional activities during the Covid-19 outbreak. The development programmes are an indication that the institution is planning ahead and is not most reactive to situations or events.
5.	How was NCG affected by Covid-19?	The objective of the question was to explore and ascertain how NCG had been affected by the Covid-19 outbreak.
6.	What will be the next NCG strategy cover subsequent to the experiences from the Covid-19 pandemic?	The objective of the question was to explore and ascertain how NCG in their next institutional strategy will address the lessons learnt from the emergency situation such as

		the one brought about by the outbreak of Covid-19.
7.	What are the major activities that made NCG survive and sustain its operation during the era of Covid-19?	The objective of the question was to explore and ascertain how NCG in their next institutional strategy will address the lessons learnt from the emergency situation such as the one brought about by the outbreak of Covid-19.
8.	What is your view on corporate governance in running the church business operations?	The intention was to explore and ascertain how NCG view the importance of corporate governance and industry best practices on governance such as the King IV report on corporate governance.

#### 4.5.2 The two coding processes

The ConGTM recommendations permit two coding processes which sequentially are initial coding and focused coding. Both of these two types of coding processes were undertaken during the enquiry. Parallel data collection and analysis took place. Both these processes were iterative until categories were formulated. The two-coding process that was applied in the enquiry was recommended by ConGTM of Charmaz (2006) and is presented in Figure 4.2.



**Figure 4.2: Coding process adopted**

##### 4.5.2.1 Initial coding

During the interview process with each participant, initial coding was performed. This is the opening stage of coding conducted during the data collection phase. Data collected was

interrogated or probed by the research with the main aim of understanding each sentence from the interviewee. Initial codes are provisional and liquid when they are formulated by the researcher. The main aim of the researcher was to focus on the codes that made more sense regarding the phenomenon being studied. Simultaneous data collection and analysis aided the researcher to go deeper into the study objectives.

**Table 4.3: List of initial codes for Question 1**

**What is the mission of Nazarites Church of God?**

1. to revive the Faith System of Yahweh	2. keeping the commandments of God	3. brought to us by God through His Prophet Moses
4. rules emphasized by Yeshua	5. taught by the Prophet Isaiah Shembe	6. to serve the highest Yahweh
7. to spread the gospel on how to be a Nazarite	8. to live a holistic lifestyle	9. enhance social development through the commandment of God Yahweh.
10. to teach people about UbuNazareth (Nazaritism)	11. to people of all nations and races, return them to the ways God.	12. to return the people of Hebrew descent
13. worship Jehovah to keeping to his ways of worshipping HIM	14. abide to his laws as stated from hymns through his prophets.	15. To promote a way of life that is Godly in accordance to the laws of Moses
16. eradicating all immoral and ungodly social standards and behaviours.	17. To worship God Yahweh by adhering to his instructions that God passed to us through his Prophet Moshe in accordance to the teaching of Prophet Isiah Shembe	18. spread the word of Yahweh throughout the world until thy Kingdom come on earth
19. Yahweh will be done on earth as is in Heaven as per the teachings of Yahushua the Messiah.	20. To preserve and promote UbuNazareth system of faith as a practical divine way of life, resulting in holistic approaches to all challenges and in all spheres of human activity	21. To succour the poor, to feed the hungry, to shelter the destitute, to foster the orphans and to reclaim the social outcasts, prodigals, and handicaps

**Table 4.4: List of initial codes for Question 2**

**Does NCG have an organisational strategy?**

1. No, strategies of this nature have been developed in the past by different committees who would then be disbanded in the middle of this task due to some members of such committees turning against or leaving the church	2. Documents that would have been developed would go missing sometimes with the resources such as computers	3. Absolutely, with high rise of religion with unresolved issues, to conduct an organizational strategy is very important because a plan spells out where an organization is going over the next years and how it is going to get there
4. The newly appointed Executive Committee has met in a workshop to map the way forward and will soon craft the organisational strategy but there is no document in place at the moment.	5. NCG does have an organizational strategy to see its mission being accomplished	6. This strategy was announced by the co-founder of the church and its current leader his holiness Rev M. P. Mpanza on May 1st, 2021 after the morning service of Sabbath
7. NCG does have an organizational strategy but I feel it is not clear enough	8. We are aware of what is needed to be achieved for personal benefit of each worshiper (what to do to get in heaven)	9. It is not clear. How will the church create its wealth and have its own structural assets and institutions?
10. There is none that I know about, however there are strategic activities that take place annually	11. NCG have an organisational strategy	12. we do have a strategy and plan on where we want to see our church in the next few years that includes the action plan on how we will execute our strategy
13. Not clear in terms of how donations will be collected from the donors – lack of donor strategy	14. Planning does take place at various level and forums	15. Strategy is available but will improve as the church grows. For its fits the purpose in terms of the size of the institution

**Table 4.5: List of initial codes for Question 3**

**What are the key development programmes that NCG had prior to the Covid-19 outbreak?**

1. The church had a number of developmental projects implemented and achieved before Covid-19 outbreak	2. As part of its goals NCG needed to reach people who are not necessarily members of the NCG beyond the already existing platform of Ukhozi FM which played a huge role in spreading the gospel, Facebook was earmarked and used since 2013	3. This is a project that has since seen the growth of the church with far reaching consequences. At this stage it was about posting sermons which were aired on Ukhozi FM and those which were done on Sabbath days at church. This platform grew to have sermons developed specifically for Facebook. It is currently having 34,6K followers and 30,6K likes.
4. Live Sermons: The leader of NCG as part of ensuring that we preach the same gospel everywhere, needed a platform which would be used to make sure that every member of the church is part of one sermon across.	5. At this stage we were exploring possibilities around the usage of Skype. We later ended up with live Sabbath sermons being done on Facebook. Little did we know that this was to become a very important platform to reach out to different people outside the NCG membership. Some sermons have been viewed by up to 100 000 people and shared more than 700 times	6. Community Radio Programmes: This project is still work in progress but we have already achieved one Community Radio Programme called IZWI LEZULU aired for 2 hours every Sunday evening at 18:00 – 20:00. This programme is in a form of an interview with our presenter engaging the church leadership on different topics. Some of the topics which have been debated in this platform have been very robust
7. NCG Cares Programme: This project was started as a community outreach programme. It did a lot of ground work and the hope was to also raise funding for such	8. We were unfortunate to be subjected to a scam by a con artist who claimed to be a medical doctor who is also helping church to fundraise from overseas. We lost some money there, however, a lot was done and there is still potential for more.	9. We managed to do Soup Kitchens, give away school uniforms to very needy children, Sanitisers, clothes and blankets to needy girl children, gave food parcels to needy families and partnered with Ezemvelo Wildlife to educate our schools about environmental importance

10. Due to the fact that the congregation believe in God, which means we are guided by God and also healed by him. but we cannot ignore the fact that we are also govern by government, so the development program was segmented into two	11. First program to control Covid-19 is the strategy which the nation was given by government which are screening, social distance, containment and mitigation. All these compulsory protocols by government were adhere to by the congregation members both at church and in their respective home.	12. Second program was to ask our God we serve to protect all members of the congregation not to affected and die from Covid-19. we did this by offerings, prayers keeping his commandments and fasting.
13. The key developmental programmes that NCG had before the outbreak of the covid-19 pandemic was the realigning of itself as an organization to its mission through public outreach programs within South Africa and the neighbouring countries like Swaziland.	14. Expanding the footprints both physically and on-air broadcasting channels	15. The church has achieved certain on its priority programs during the pandemic.eg procurement of new tents
16. The Church as indicated in the mission it had planned to travel around the country in a mission to spread the word of God to many different areas which include: Gauteng Province, Mpumalanga Province, Kingdom of ESwatini and other places.	17. We once had a program with Ezemvelo KZN Wildlife where we visited primary schools to teach the children about nature conservation and hand out school uniforms to much needed children.	18. Vukanathi Sunday Sermon: We had a programme which was part of ensuring that we reach out to people on Sundays to preach the gospel. This mission was a success until Covid19.
19. We would go mostly to visit homes of the members of our church in faraway areas. The member would then invite the neighbours and friends to the sermon. We went to	20. Development of the Nazarene Research Institute to advance the mandate and mission of the NCG	



many different places including Nongoma, Mandeni, Newcastle, Mondlo and other local places.		
---	--	--

**Table 4.6: List of initial codes for Question 4**

**Has NCG been able to achieve all it wanted to achieve during the period of Covid-19 in terms of key priority activities and programmes?**

1. Precisely, both programs were successful, very less members caught by Covid-19 and none of congregation members passed away due to Covid-19	2. No, we were unable to continue with some of the above programmes due to Covid19. In fact, we were unable to even go to church during this period depending on different levels of the lockdown. Programmes like Vukanathi Sunday Sermons and NCG Cares could not be executed with a clear plan until now. These programmes are very important and need to be resuscitated.	3. Yes, the key priority for NCG is to preach and educate people about the ways of God, thanks to wisdom of our leaders for thinking ahead and publishing all our sermons through social media and all online platforms
4. During the serious restrictions NCG has been able to deliver each and every Sabbath and that's a great achievement because we're probably the only church that managed to deliver despite the inability to gather in normal services.	5. The church was affected by the rules and regulations that didn't accept any form of gathering.	6. since no gatherings were allowed most of our programs has been disturbed
7. The Nazarene Research Institute has been registered as a non-profit organisation and has directors who are the members of the NCG		

**Table 4.7: List of initial codes for Question 5**

**How was NCG affected by Covid1-19?**

1. NCG was severely affected by Covid19 in that all programmes came to a standstill at some point.	2. We couldn't go to church at all and even the production of Live Facebook Sermons was difficult during lockdown level 4 and 5.	3. We were not even allowed to leave our homes so we had to make means to travel through the back routes to get to church so that we could assist Babu Melusi to do a live sermon.
4. Had we not done that, we would not have been able to even use this tool to preach during Covid19. All the other programmes suffered	5. Due to lockdown, economic activities were on pause which led to many jobs being lost and business being closed which include jobs and business of the congregation members, but health-wise not even a single members of the congregations lost their lives.	6. Like many organizations throughout the world NCG was greatly disturbed by the outbreak of the Covid-19 pandemic because of the limited number of people that can be gathered in one place, it was affected by the regulations that limits even the movement from one place to another.
7. It was unable to host some of its yearly holy festivities during January and July due to strict Covid-19 restrictions. It hasn't been able even to pray for the sick and affected families.	8. I feel that the Covid-19 pandemic has also affected progress of physical engagements of human structures (meeting of Exco) that has been set up to advance to the church's strategy.	9. Without COVID the norm would have been that the structure must sit and have each department present its strategy so that it can be given a timeline, support and monitoring
10. Some of the members of NCG lost their jobs which indirectly affected us as an organisation but there have not been any deaths due to Covid-19 that were reported	11. Programs were cancelled, most members of the church became frustrated by their inability to meet with their spiritual leaders and the congregations.	12. The Church could not as usually reach out to the needy to identify and assist them with their basic needs like food, groceries and toiletries.
13. There were no religious gatherings allowed therefore members stayed away from church for couple of months.	14. Organising, Prayers and offerings got disturbed and had administration challenges.	15. Some of the members of the church lost their jobs and some their salaries were cut, this resulted to financial strain to many of our members.

16. The closing of church gatherings affected us a lot because we must stay at home during our Sabbath day which is very important to us to gather and worship together.	17. the social distancing which needed a big space to accommodate everyone	
--	--	--

**Table 4.8: List of initial codes for Question 6**

**What will be the next NCG strategy cover subsequent to the experiences from the Covid-19 pandemic?**

1. The main focus should be on virtual and digital platforms that will enable us to continue with our programmes even during times like this	2. This effectively means that we need to strengthen the growth of Radio Programmes, promote our Facebook page and live sermons, promote our YouTube Page, resuscitate our website and introduce new Social Media platforms such as Tiktok which is yet another big and growing platform.	3. We also need to have a strategy to prepare ourselves for time such as this
4. We have purchased equipment to assist us with developing our own Radio studio.	5. we have created our own online Radio platform called IZWI LEZULU	6. this platform to connect with community Radio stations for our Sunday evening Radio programme
7. need to then promote this platform so that we can run programmes to be listened to directly by all who have access to internet.	8. The focus will be on implementing strategies for sanitation and finance, for many of times during an era of Covid-19 there were lockdown which led to business being closed and jobs being lost, the solution is to have a fund to support congregation members to assist them in future in case there are job scarcity	9. The next strategy that I can think of is to strengthen the digital footprints, encouraging existing members to familiarize themselves with the 4th industrial revolution ways of doing thing like having zoom meetings (organizational), preaching via YouTube Live, Tiktok Live, Facebook Live and via all possible broadcasting

		media platforms basically.
10. the strategy should include educational capacitation to its board members firstly on how to use technology resources to conduct business meetings	11. the board should be run like any commercial board as the goal is to have institutions that will fund the church and its mandate of restoring the way life is lived in heaven to be lived on earth through those very same institutions.	12. There Church has already started with its online (Facebook) sermons to broadcast for its members from their places.
13. The church started and promoted offering to be done via online instead of physical contacts as before Covid-19.	14. Working with the Government the church also allows physical attendance to the church in accordance to adherence to the Covid-19 regulations.	15. Some spiritual non-pharmaceutical interventions are engaged in by the change to rescue its people from dying from Covid-19.
16. We must consider the new ways of gathering and upgrade on our level of preaching in social medias.	17. The Leader/President of NCG did make an announcement that the church as an organisation should be able to provide for the needy, have church bursaries and also take care of those who lost their jobs during looting and the Covid-19.	18. There are strategies in place to ensure that the NCG members are assisted with other social issues that they face outside of the church boundaries

**Table 4.9: List of initial codes for Question 7**

**What are the major activities that made NCG survive and sustain its operation during the era of Covid-19?**

1. Amazingly, some of the programmes we had previously developed such as Live Sermons on Facebook, became our only tool to continue with the Sabbath Sermons and there is no Sabbath where we didn't have the sermon from our homes	2. This programme became very popular during Covid19 as it became the only platform to connect with the Word of God	3. Babu Melusi would go to the Temple with less than 5 technical producers to do a Facebook Live Sermon which would be listened to by all members of the church and many other Nazarites from different sects as well as ordinary people who needed the Word of God. This was our
---	---	---

		success story during Covid19 and still is
4. Modern day technology and social media plaid a major role on keeping the church operating during the Covid-19 pandemic.	5. Part of adherence to the government health regulation the church promotes: wearing of masks at church, stick to the regulated number of members to attend where possible, where possible social distancing is kept and sanitizer is also used.	6. Some spiritual intervention including prayer, offerings and use of spiritual supplements are made as the church believes more in being healed by their God Yahweh.
7. before lockdown the congregation was using Facebook and WhatsApp for preaching and communication, that never stop during lockdown in fact it became more useful and a reliable way for preaching the gospel and communicating with congregation members without physical contact or gathering.	8. To watch our sermons, live on Facebook and our church WhatsApp groups which keep us informed of all the important things we needed to know as church members	9. As many churches do offerings, we also do offerings as part of our religious practices, but during the pandemic that was restricted but even before using online banking for payment and offering for the organization which kept the church functioning.
10. The church utilised its funds to ensure that church operations - Water bills and infrastructural operations etc. - continue as normal		

**Table 4.10: List of initial codes for Question 8**

**What is your view on corporate governance in running the church business operations?**

1. We are currently nowhere near having the church business firing on all cylinders	2. There is a lot that needs to be done to ensure that the church improves its corporate governance which will be guided by the strategy yet to be developed.	3. the church is compliant to all regulations in terms of legalities as a non-profit organisation and its documentation handled by the accountant as far as usage and handling of funds.
---	---	--

4. The purpose is to cultivate a church culture integrity and improve the access to capital which will help those in need, so the corporate governance helps to avoid mismanagement and enable congregation to operate more effectively.	5. The church is registered as a section 21 company (non-profit organization) yet it controls a number of people and the inflow and outflow of funds so it has to be run by any professional means available to see it achieve its mission	6. The corporate governance approach is the way to go to avoid being misused by some with ill purposes
7. The mission is to reach all corners of the world so in order to achieve that we need to put in good foundation for it to be possible that even when we reach them, we do it readily prepared for standards and norms that are used globally.	8. I would advise workshops for the board members to further capacitate them in understanding the functions and ideology of business born from church organizations especially administratively.	9. the church to be governed by the spiritual leaders in all matters. These include the High Priest and High Priestess, the Priests, Evangelist, Preachers and Counsellors.
10. I think that corporate governance is essential in running the business and administrative operations as that will ensure that certain aspects are ran by individuals who are competent and qualified in issues of business administrative operations	11. Corporative governance may have both good and negative results. The nature of the Church may determine how far corporative governance may work in the church	12. If corporate governance is let to triumph over the nature of the leadership structure of each church it may have a negative impact while if corporative governance is allowed and works well and consults with the church leadership it may work well
13. In allowing the corporative governance the church may benefit as more relevant and skilled individuals may get to be placed well and be allowed to utilise their skills for the developmental benefit of the church		

#### 4.5.2.1.1 Consolidated memoing for Question 1 initial coding

“Memo-writing is the pivotal intermediate step between data collection and writing drafts of papers” (Charmaz, (2006, p. 72). The researcher synthesised the codes, performed data analysis on the collected data that was important to the intentions of the enquiry. To keep the researcher focused on the analysis, memo writing facilitated to enhance the generalisation or abstraction of ideas. Recording of thoughts, creation of associations making comparisons were all considered by the researcher during memo writing. During the data collection and analysis phases, both the interviewees and the researcher were active role players in the enquiry which proved to be an important instrument. Memoing provided the researcher a space to be vigorously involved in the enquiry, to establish ideas, and to perfect the consequent data gathering process. Memoing from Question 1 initial codes is presented in Table 4.11.

**Table 4.11: Consolidated memo writing for Question 1 initial codes**

<b>Memo writing for Question 1 after the initial codes</b>
<b>Question: What is the mission of Nazarites Church of God?</b>
<p><b>Intention:</b> To explore the practices that ascertain if NCG can realise the following three principles:</p> <p><b>a)</b> As NCG where are we now?</p> <ul style="list-style-type: none"> <li>• This relates to the resources and dynamic capability the church has</li> <li>• This relates to the church services offered to its constituencies, society and members</li> <li>• This relates to the expectations and needs of NCG stakeholders</li> <li>• This relates to NCG current performance against expected and future performances.</li> </ul> <p><b>b)</b> As NCG where do we need to go?</p> <ul style="list-style-type: none"> <li>• This relates to the church’s purpose, strategic intent and overall direction that management believe the institution should implement.</li> </ul> <p><b>c)</b> How will the NCG get there, where it wants to be?</p> <ul style="list-style-type: none"> <li>• This relates to NCG’s stakeholders’ needs, ethical perspectives and expectations</li> <li>• This relates to NCG’s leadership, values, institutional culture and architecture in strategy implementation.</li> </ul>

**Premise:** “In grounded theory the analyst humbly allows the data to control him as much as humanly possible, by writing a theory for only what emerges through his skilled induction. The integration of his substantive theory as it emerges through coding and sorting is his verification that the hypotheses and concepts fit and work and are relevant enough to suggest. They are not proven; they are theory” (Glaser, 1967, p. 87).

### **Section 1 – NCG mission**

According to the constitution of NCG, its mandate is two-fold

- (a) “To preserve and promote UbuNazareth system of faith as a practical divine way of life, resulting in holistic approaches to all challenges and in all spheres of human activity. The Nazarites Church of God is a home for all the AmaNazareth”.
- (b) “To succour the poor, to feed the hungry, to shelter the destitute, to foster the orphans and to reclaim the social outcasts, prodigals and handicaps”.

From the responses of participants, it is clear that the church has a mission. Although the participants did not express the mission in a similar way, the essence of their articulation of the NCG mission was almost the same or pointing to a similar direction. What could be a challenge is that the NCG mission and strategy documents were not communicated consistently throughout to all the church members, particularly the office bearers that were the participants in this study. This gap in consistent communication of strategy documents could lead to uncoordinated implementation of church priorities and getting the necessary commitment from the role players within the church.

Participant 3 indicated that NCG mission is “To worship God Yahweh by adhering to his instructions that God passed to us through his Prophet Moshe in accordance to the teaching of Prophet Isaiah Shembe”.

Participant 1 highlighted that the mission of their church was “to enhance social development through the commandments of God Yahweh”.

Participant 7 emphasised that the mission was “to spread the word of Yahweh throughout the world until thy Kingdom come on earth”.

In the NCG constitution it is stated that “We believe and adhere to the teachings of Prophet Isaiah Shembe as contained in the hymns of the AmaNazareth, that there is one Sovereign God whose name is Yahweh (Jehovah) and that Shembe is the Prophet and the Servant of God Yahweh (Jehovah) as stated in Hymn 60, verse 4, and Hymn 134 of the church’s



hymnal. We profess that our teachings of the system of UbuNazareth Faith will be guided by the commandment of the Sabbath Liturgy, verses 13-14”:

*“Fear Yahweh, or generations upon generations, and observe His laws which He, Yahweh, wrote for you through His Servant Moshe, so that your worship may be acceptable to the Lord of Hosts.*

*Because if you do not worship him through His laws, He will not accept your prayers. He will never pour His blessings down upon you if you do not obey His laws”.*

The constitution further states that “we further believe that the church of the *AmaNazareth* is the congregation of God as emphasised by the Prophet in verse 1 of the Sabbath Liturgy and that any deviation from such teachings, creating an impression that this church is a family fief, is secular and irreligious. We believe that UbuNazareth is the faith system founded by the Prophet Isaiah Shembe and that the Nazarites Church of God is a denomination under the said system of faith, which is UbuNazareth. We believe in the three basic pillars of UbuNazareth system of faith, namely:

- i. The laws of UbuNazareth system of faith are derived from the laws of Moshe which are based on the first 5 Books of the Old Testament as emphasised by the Prophet in verse 13-14 of the Sabbath Liturgy and the comments by various subsequent church leaders on such practices.
- ii. The teachings of Yeshua the Messiah and his apostles
- iii. Our customs and cultural traditions which are not repugnant to the laws of God”

This demonstrates that the NCG as a church is clear on its mission, the reason of existence, and what their sources of beliefs are. The strategy is aligned to the constitution of the church.

**Table 4.12 Consolidated memo writing for Question 2 initial codes**

<b>Memo writing for Question 2 after the initial codes</b>
<b>Question: Does NCG have an institutional strategy?</b>
<b>Intention:</b> To explore and ascertain whether NCG has a mission statement, vision statement, statement of institutional values, and statement of institutional objectives.
<b>Section 2 – NCG institutional strategy</b>

It was confirmed during the interview with the participants that the NCG as an institution does have a strategy. The participants could clearly articulate that

- The business and or operations the NCG as a church is in.
- What loss would be felt by the NCG's stakeholders if their institution did not exist.
- How NCG as an institution makes a difference to the society within which it exists, stakeholders and church members.
- All institutional activities were aligning to the mandate of the NCG.

Participant 2 indicated that he was not aware of the existence of the NCG strategy. When probed further he indicated that he was new in the church and had not familiarised himself with the culture and some activities of the church. It must be emphasized that the church has a calendar of events where some of the most important events and activities are published to the members of the NCG.

Participant 6 indicated that "NCG does have an organizational strategy to see its mission being accomplished". The research enquired how members become aware of the existence of the NCG strategy. The response from participant 6 was that in every month, there are various compulsory activities to be attended by members of the church according to their gender and age. An example was made where all males attend a session on every 23<sup>rd</sup> day of the month in order to guide on the church values and other important activities and expected roles to be played by the male members in the church. Another example was made where all the women who are married and or have children attend a compulsory session on the 14<sup>th</sup> of every month. Also, in these sessions women are taught and guided on their roles as females within the church establishments and in the households and within the society at large. On the 25<sup>th</sup> of every month there is a compulsory session for the young girls or women who are virgins. The intention of the 25<sup>th</sup> sessions are to encourage a healthy and acceptable lifestyle for the young and unmarried girls or women who are virgins.

Participant 8 highlighted that "we are aware of what is needed to be achieved for personal benefit of each worshiper (what to do to get in heaven)".

Participant 5 emphasised that "Absolutely, with high rise of religion with unresolved issues, to conduct an organizational strategy is very important because a plan spells out where an organization is going over the next years and how it is going to get there".

**Table 4.13 Consolidated memo writing for Question 3 initial codes**

<b>Memo writing for Question 3 after the initial codes</b>
<b>Question:</b> What are the key development programmes that NCG had prior to the Covid-19 outbreak?
<b>Intention:</b> To explore and ascertain whether NCG had scheduled institutional activities prior to the Covid-19 outbreak. The development programmes are an indication that the institution is planning ahead and is not mostly reactive to situations or events.
<b>Section 3 – NCG institutional developmental programmes</b>
<p>It was confirmed during the interview with the participants that the NCG had an institutional development programme. The participants could clearly articulate their views.</p> <p>Participant 3 stated that “The key developmental programmes that NCG had before the outbreak of the Covid-19 pandemic was the realigning of itself as an organization to its mission through public outreach programs within South Africa and the neighbouring countries like Swaziland”.</p> <p>Participant 6 stated that “Vukanathi Sunday Sermon: We had a programme which was part of ensuring that we reach out to people on Sundays to preach the gospel. This mission was a success until Covid19”.</p> <p>Participant 3 emphasised that “We once had a program with Ezemvelo KZN Wildlife where we visited primary schools to teach the children about nature conservation and hand out school uniforms to much needed children”.</p> <ul style="list-style-type: none"> <li>• NCG had demonstrable development programmes</li> <li>• NCG engaged in community outreach programmes before Covid-19 pandemic</li> <li>• NCG engaged on Vukanathi sessions in order to recruit more members for the church and to pray for the sickly and provide support to the elderly persons and orphans</li> <li>• NCG wanted to expand its operations beyond the boundaries of Durban, KwaZulu-Natal and South Africa.</li> </ul>

**Table 4.14 Consolidated memo writing for Question 4 initial codes**

<b>Memo writing for Question 4 after the initial codes</b>
<b>Question: Has NCG been able to achieve all it wanted to achieve during the period of Covid-19 in terms of key priority activities and programmes?</b>
<p><b>Intention:</b> To explore and ascertain whether NCG had scheduled institutional activities during the Covid-19 outbreak. The development programmes are an indication that the institution is planning ahead and is not mostly reactive to situations or events.</p>
<b>Section 4 – Scheduled NCG institutional developmental programmes during Covid-19</b>
<p>It was confirmed during the interviews with the participants that the NCG had an institutional development programme that included activities during the Covid-19 pandemic. The participants could clearly articulate their views.</p> <p>Participant 7 stated that “Precisely, both programs were successful, very less members caught by Covid-19 and none of congregation members passed away due to Covid-19”.</p> <p>Participant 6 stated that “Vukanathi Sunday Sermon: We had a programme which was part of ensuring that we reach out to people on Sundays to preach the gospel. This mission was a success until Covid19”.</p> <p>Participant 2 emphasised that “The church was affected by the rules and regulations that didn’t accept any form of gathering”.</p> <p>Participant 3 indicated that “During the serious restrictions NCG has been able to deliver each and every Sabbath and that's a great achievement because we're probably the only church that managed to deliver despite the inability to gather in normal services”.</p> <p>Participant 4 highlighted that “Yes, the key priority for NCG is to preach and educate people about the ways of God, thanks to wisdom of our leaders for thinking ahead and publishing all our sermons through social media and all online platforms”.</p> <ul style="list-style-type: none"> <li>• NCG had demonstrable development programmes even during the Covid-19 outbreak</li> <li>• NCG preaching programmes continued even during Covid-19 outbreak because of the use of technology.</li> </ul>

- However, there was a glaring challenge from the perspective of the research in the sense that the elderly people don't use social media. Even some of those that had access to social media had no sufficient money to buy data bundles.

**Table 4.15 Consolidated memo writing for Question 5 initial codes**

<b>Memo writing for Question 5 after the initial codes</b>
<b>Question: How was NCG affected by Covid1-19?</b>
<b>Intention:</b> To explore and ascertain how NCG had been affected by the Covid-19 outbreak.
<b>Section 5 – Covid-19 outbreak and its impact on NCG institutional activities</b>
<p>It was confirmed during the interviews with the participants that the NCG had been negatively impacted by the Covid-19 outbreak.</p> <p>Participant 1 stated that “NCG was severely affected by Covid19 in that all programmes came to a standstill at some point”.</p> <p>Participant 8 stated that “Organising, Prayers and offerings got disturbed and had administration challenges”.</p> <p>Participant 2 emphasised that “the social distancing which needed a big space to accommodate everyone was an impediment”.</p> <p>Participant 9 echoed the point that “Some of the members of the church lost their jobs and some their salaries were cut, this resulted to financial strain to many of our members”</p> <ul style="list-style-type: none"> <li>• NCG was severely impacted by the Covid-19 pandemic in the sense that some community outreached programmes that were planned could not be achieved.</li> <li>• The sickly members and any other member from the society could not be prayed for</li> <li>• Contact sessions were not allowed during various of the lockdown regulations.</li> <li>• It was costly to perform church activities because most activities needed technology and related devices which most members don't have.</li> </ul>

**Table 4.16 Consolidated memo writing for Question 6 initial codes**

<b>Memo writing for Question 6 after the initial codes</b>
<b>Question:</b> What will be the next NCG strategy cover subsequent to the experiences from the Covid-19 pandemic?
<b>Intention:</b> To explore and ascertain how NCG in their next institutional strategy will address the lessons learnt from the emergency situation such as the one brought about by the outbreak of Covid-19.
<b>Section 6 – What should be incorporated in the next NCG strategy subsequent to the lessons learnt from the Covid-19 outbreak and its impact on NCG institutional activities?</b>
<p>It was confirmed during the interviews with the participants that the NCG had been negatively impacted by the Covid-19 outbreak.</p> <p>Participant 1 stated that “NCG was severely affected by Covid19 in that all programmes came to a standstill at some point”.</p> <p>Participant 8 stated that “Organising, Prayers and offerings got disturbed and had administration challenges”.</p> <p>Participant 2 emphasised that “the social distancing which needed a big space to accommodate everyone was an impediment”.</p> <p>Participant 9 echoed the point that “Some of the members of the church lost their jobs and some their salaries were cut, this resulted to financial strain to many of our members”.</p> <ul style="list-style-type: none"> <li>• NCG was severely impacted by the Covid-19 pandemic in the sense that some community outreach programmes that were planned could not be achieved.</li> <li>• The sickly members and any other member from the society could not be prayed for.</li> <li>• Contact sessions were not allowed at various of lockdown regulations.</li> <li>• It was costly to perform church activities because most activities needed technology and related devices which most members don’t have.</li> </ul>

**Table 4.17 Consolidated memo writing for Question 7 initial codes**

<b>Memo writing for Question 7 after the initial codes</b>
<b>Question:</b> What are the major activities that made NCG survive and sustain its operation during the era of Covid-19?
<b>Intention:</b> To explore and ascertain how NCG in their next institutional strategy will address the lessons learnt from the emergency situation such as the one brought about by the outbreak of Covid-19.
<b>Section 7 – What did NCG do better that must be sustained in its strategic management approach even post the Covid-19 era?</b>
<p>It was confirmed during the interviews with the participants that the NCG had contingency planning and risk management strategy in place before the outbreak of Covid-19.</p> <p>Participant 3 stated that “Amazingly, some of the programmes we had previously developed such as Live Sermons on Facebook, became our only tool to continue with the Sabbath Sermons and there is no Sabbath where we didn’t have the sermon from our homes”</p> <p>Participant 7 stated that “Babu Melusi would go to the Temple with less than 5 technical producers to do a Facebook Live Sermon which would be listened to by all members of the church and many other Nazarites from different sects as well as ordinary people who needed the Word of God. This was our success story during Covid19 and still is”.</p> <p>Participant 1 emphasised that “As many churches do offerings, we also do offerings as part of our religious practices, but during the pandemic that was restricted but even before using online banking for payment and offering for the organization which kept the church functioning”.</p> <ul style="list-style-type: none"> <li>• NCG mainly adopt technology in most of their operations.</li> <li>• The High Priest and preachers are well informed on how to apply the relevant technology that is fit for the purpose of the church activities.</li> <li>• Social media and use of relevant technology must be encouraged to those who are capable to adopt it.</li> </ul>

- Membership database must be continuously updated in order to know each and every member of the church. This will assist the church to understand the diversity and dynamics of the church members.

**Table 4.18 Consolidated memo writing for Question 8 initial codes**

<b>Memo writing for Question 8 after the initial codes</b>
<b>Question: What is your view on corporate governance in running the church business operations?</b>
<b>Intention:</b> To explore and ascertain how NCG views the importance of corporate governance and industry best practices on governance such as the King IV report on corporate governance.
<b>Section 8 – Is corporate governance important in a church institution?</b>
<p>It was confirmed during the interviews with the participants that the NCG had some form of corporate governance in place.</p> <p>Participant 1 stated that “In allowing the corporative governance the church may benefit as more relevant and skilled individuals may get to be placed well and be allowed to utilise their skills for the developmental benefit of the church”</p> <p>Participant 5 stated that “I would advise workshops. for the board members to further capacitate them in understanding the functions and ideology of business born from church organizations especially administratively”.</p> <p>Participant 3 emphasised that “The mission is to reach all corners of the world so in order to achieve that we need to put in good foundation for it to be possible that even when we reach them, we do it readily prepared for standards and norms that are used globally”.</p> <p>Participant 9 stated that “There is a lot that needs to be done to ensure that the church improves its corporate governance which will be guided by the strategy yet to be developed”.</p> <ul style="list-style-type: none"> <li>• NCG mainly don’t have a known corporate governance framework.</li> <li>• Corporate governance activities are based on the intuition of some members of the church activities.</li> </ul>



- NCG needs to adopt and embrace industry best practices when it comes to corporate governance.
- Succession planning becomes problematic when the leaders of the church pass away or die because there are no proper processes and policies that guide most processes and procedures in the church. Policies are mostly driven by the adoption of corporate governance principles. Strategic management depends on corporate governance principles in order to work successfully within any form of an establishment.

### Memoing conclusion from initial coding

NCG environment			
Sets	Description	Condition - Exist	
	<b>Strategy encompasses the following</b>	Yes	No
1.	Strengths, Weaknesses, Opportunity, and Threats	√	-
2.	Long-term decisions, scope, competitive advantage	√	-
3.	Changes in business environment, capability	√	-
4.	Stakeholders' values and expectations	√	-
5.	Monitoring, performance assessments, and control	√	-
6.	External environment, internal environment analysis	√	-
7.	Strategy levels i.e. corporate, business, functional	√	-
8.	Strategic position, strategic choices, strategy in action	√	-
9.	Continuous research, development	√	-
10.	Integrated strategy communication	√	-
11.	Management involves others in strategy formulation	√	-
12.	Use of strategy consultants		√
13.	Competitive intelligent analysis	√	
14.	Short term and long term planning	√	
15.	Consideration of governance practices	√	
16.	Institutional Assets and Properties	√	

### Discussion on memoing conclusion

In terms of the SWOT analysis, NCG appears to have incorporated these elements in their strategy. The participants have indicated that the NCG is using social media to engage with its membership. The weaknesses have been identified by the participants as the lack of technology adoption amongst the elderly members of church. Opportunities have been identified as working more with key stakeholders such as radio and other forms of media. The threat has been identified as the loss of jobs amongst church members.

Long-term decisions have been incorporated into the strategy, and the scope is in alignment with the NCG's constitution. There appears to be competitive advantage in some areas where convention or old school churches are lacking such as social media adoption. NCG intends to expand worldwide. Sessions are held every month based on gender and age of the church members. These monthly sessions are conducted on social media. The scope of these monthly sessions covers values and expectations

In terms of capability, NCG is limited because some church members have lost jobs thereby affecting offerings and donations. Changes in the business environment were well mitigated through the adoption of technology and the diversity in the church members' skills.

Internal environment is well catered for because the church has control over it. However, the external environment is a bit challenging for NCG like any other establishment that strives for success. This is mainly because the external environment is beyond the control of the church. There are external forces that force the change into the normal operations of the Church. However, through risk management and strategic planning, NCG has done reasonably well in this space.

Regarding the strategy levels, NCG has been doing well because the intention is to expand the church to reach every corner of the world. The use of social media platforms seems to be working pretty well for them and that is on a corporate level. On a business level, strategy appears to be through the executive management committee which takes care of the business operations of the NCG. For example, there are radio programmes to advance the interests of the church, there are Vukanathi programmes that are geared to provide prayers to the sickly and provide spiritual support where needed by the church members. The church priests also attend some conferences to enhance their roles and ministers. For example, they have attended marriage councillors' training conducted by the Department of Home Affairs.

On the sphere of assessment and monitoring, the church appears to monitor their followers and membership on social media. All this happened before and during the Covid-19 outbreak. NCG has been embarking on research about writing their own bible and making it available online for its members and stakeholders. Also, the use of social media is being

explored in various ways. WhatsApp, Facebook, Twitter, and Tiktok are being used and others are being explored as per the research participants.

Communication amongst the church members appears to be disintegrated. Some church members don't know if the church has a strategy document or not. Also there appears to be a lack of formal induction for new church members who have just joined the church. However, in a way this is mitigated by the monthly sessions that are being conducted as per gender and age. Some members indicated that they were not involved in the strategy formulation process and they would have preferred to be included. However, the formulation of the church strategy was executed by a wider community of the church in terms of role players or people that had been allocated strategic church activities to perform. NCG has not used strategy consultants to formulate the institutional strategy. The strategy development is purely dependent on the intuition of some church members. Competitive intelligence requires a church to adopt and use big data analysis which is technology and resource intensive. However, the intelligence or strategic information is sourced through continuous research by various priests and High Priest. The church has not reached the desired level in terms of resources including financial resources and technological resources.

#### ***4.5.2.2 Focused coding***

As an active participant in the investigation process, the researcher not ever lost sight of what the research intended to accomplish. The intention of the enquiry was to assess how NCG adopted the strategic management approach during the outbreak of Covid-19. Initial codes through the memo writing process were associated with the study objectives. Focussed coding followed the initial coding which was done in parallel and sometimes after memo writing as guided by the ConGTM. The priority of the focused coding phase was to select, direct and conceptualise the codes developed after the initial coding. The researcher explained and synthesized data segments. Relevant frequent codes were recognised but the researcher had to decide on the initial codes which provided systematic logic to formulate categories. This was achieved with the aid of memo writing which is also an iterative process.

Code	Description (through the interviews process with the research participants)	Categories
1. Church culture	Infused in the monthly sessions	Category 1  Strategic position
2. Industry - church	Non-profit organisation but need financial sustainability	
3. Resources	There is adoption of technology and social media	
4. Macro environment	Government regulations and legislation are strictly observed i.e., lockdown	
5. Stakeholders	Church members, various media platforms	
6. Corporate strategy	To spread and sustain UbuNazaretha across the world	Category 2  Strategic choices
7. Business strategy	Various portfolios are professionally supporting the corporate strategy i.e., marketing the church, community outreach, etc.	
8. International	NCG inspired to go beyond Durban, Gauteng, KwaZulu-Natal, and South Africa	
9. Functional strategy	Monthly sessions based on gender and age of church members	
10. Entrepreneurship	The church has established an institute called Nazarites Research Institute	
11. Evaluation	NCG has been monitoring their membership and following. Activities have been assessed in terms of meeting its objectives	Category 3  Strategy in Action
12. Processes	There are various church processes such as building church hall and offices, Formulation of interactive membership joining system	
13. Practices	Males 23 <sup>rd</sup> session every month Women 14 <sup>th</sup> session every month Girls' virgins 25 <sup>th</sup> session monthly Observing Sabbath every week Offerings, fasting and donations	

14. Organising	Holy monthly conferences three time a year i.e., January, July, and October. Community Outreach programs. Partnerships with stakeholders such as radio stations, social media and print media	
15. Leading and changing	The High Priest is the leader and president of the NCG. The Priestess (uMkhokheli omkhulu) is running the affairs of the church spiritually together with the high priest because they were both anointed by angel Hlaleleni. There are various levels of leadership and structures. NCG adapts to change quickly due to the adoption of technology and diverse skills, experience and qualifications of church members	

#### 4.6 Theoretical coding

Theoretical coding is a tenet of ConGTM and therefore the researcher adopted the conditional relationship by Scott (2004) to demonstrate the interrelationships amongst various categories. The adoption of the conditional relationship aided the researcher in establishing theoretical explanations. According to Scott (2004), the conditional relationship develops a matrix to comprehend the association among various categories. The understanding of linkages between categories was achieved by asking investigative questions of “*what, who, when, where, how, and with what result of consequence*” (Scott, 2004, p. 115). The study applied the conditional relationship matrix guide as presented in the following table.

**Table 4.19: Relationship matrix**

“What is the category?”
“Who impacts on the category?”
“When does the category occur?”
“Where does the category occur?”
“Why does the category occur?”
“How does the category occur?”
“With what consequence does the category occur or is the category understood?”

## **Core category 1: Strategic positioning**

### **“What is the category?”**

The first category that was developed from the data was the strategic positioning of NCG. The strategic position discussed that macro environment that the institution operates within. Basically it entails the impact on strategy of the NCG in relation to the industry environment, the institution's strategic capability in terms of competencies and resources, the institution's culture and relevant stakeholders to the organisation. It was interesting to note that annually the NCG submits tax returns to South African Revenue Services (SARS). As some participants indicated, church members possessed various skill sets that assist the institution in various ways in terms of positioning the church in the macro environment and the industry at large.

### **“Who impacts on the category?”**

The strategic positioning category is impacted by various role players or stakeholders. Government is one of the key role players that impact the institution, church resources particularly human capital and relevant skills mix to achieve the church objectives. Church members and other stakeholders such as the community within which the church exists play crucial roles. During the lockdown regulations, various restrictions were imposed by the government trying to curb the spread of the disease. The church complied fully with those restrictions. The church must be applauded for its innovativeness in adopting technology when it mattered the most. Before the outbreak of Covid-19, NCG had already adopted technology in various ways such as conducting and broadcasting their sermons and various services through different social media platforms. This was confirmed by various interviewees.

### **“When does the category occur?”**

The strategic positioning category normally occurs during the planning phase of the strategic management approach in the institution. This category aligns well with the corporate governance framework such as the King IV report on corporate governance. Also, this category occurs when dealing with stakeholder engagement initiatives. The category occurs at a point when the institution questions what are the macro-environmental opportunities and threats? How can the organisation manage industry forces? How are stakeholders aligned to the organisational purpose? What resources and capabilities support the strategy? How does the institutional culture fit the strategy? How is the institution differing from other similar role players in the industry? The institution must come up with appropriate solutions in all these

various challenging questions in order to be relevant to the society and its constituency and also to attract new membership.

**“Where does the category occur?”**

The strategic positioning category normally occurs at the top management level within the institution. This implies that the top management and the executive management leadership are more involved in this phase. The road map is created in order to guide other members and relevant stakeholders on the positioning and relevance of the institution. This category also aligns well with a phase where the organisation is conducting the Strengths, Weakness, Opportunities, and Threats (SWOT) analysis and establishing an institutional annual performance plan and allocating resources to the church activities that are on the annual plan. Strategic positioning occurs at all phases of strategic planning and church activities. It goes hand in hand with the branding and culture of the institutions. This category answers the question ‘how do society and community see NCG in the industry?’

**“With what consequence does the category occur or is the category understood?”**

The strategy positioning category should be seen in the context of (1) Political which is the extent to which an institution is influenced by the current political environment and government policy; (2) Economic which is the effect of the existing economic state on the institution; (3) Social which relates to the church’s nature of social responsibility, including what is acceptable in the given society and how this affects the Church; (4) Technological which talks to the degree to which the church is impacted by technological advances; (5) Environmental which relates to the degree to which the church impacts the environment; and (6) Legal which is the church’s current legal framework and the degree to which this affects the church (PESTEL). Also, it must be understood in the context of ability to manage its organisational performance in accordance with its planned and implemented strategies. This category has capacity and capability requirement consequences. If the organisation has relevant and sufficient financial resources, it needs to acquire the specialist service of a strategic planner. This strategic planner will ascertain whether the external environments as well as the opportunities available were appropriately explored. It is in this category that an institutional culture must be established and aligned to the values of the organisation.

## **Core category 2: Strategic choices**

### **“What is the category?”**

The strategic choices category includes making the options for strategy to be adopted in terms of both the directions in which strategy might move and the methods by which strategy might be pursued. For example, this may include how certain business strategies are to be managed, i.e. centralised or decentralised. Another example may include product or service marketing strategies, i.e. market penetration, market development, product development, diversification, etc.

### **“Who impacts on the category?”**

In the case of the NCG, the strategic choice category impacts all members of the church at all levels. The hierarchy of church members determines the level of members' involvement in the processes under this category. One participant indicated that there is an executive committee management and there are various portfolios which for example include marketing, communication, projects, etc.

### **“When does the category occur?”**

The strategic choice category occurs when the church considers answering the fundamental questions for strategic choice such as: how should individual business units conduct their activities uniquely? Which businesses to include in the portfolio in the corporate strategy, business strategy and or functional strategy? Should the organisation/institution be international? Is the church innovating appropriately in terms of its services or products? The researcher recognises that the NCG is a not-for-profit organisation. However, its operations need resources as a profit-making organisation, hence some profit making institutions' approaches must be seriously considered.

### **“With what consequence does the category occur or is the category understood?”**

Both financial and skills capacities are the prerequisite for this category to be successful. The church therefore needs some form of financial muscles and financial resources aligned with the necessary skills matrix to perform the key activities of the institutional mandate. This category is essential because it is where the uniqueness of the institution is defined together with its innovativeness. The institution can investigate forming a coalition or working arrangements with similar institutions just to benefit from the leverage of work with various stakeholders with different mindsets but sharing some common idea at some point.



### **Core strategy 3: Strategy in action or strategy implementation**

#### **“What is the category?”**

The strategy implementation category in action is about how strategies are being put into operation. **This category answers the basic question – how should the church operationalise the strategic choices that have been formulated and selected?** This category emphasises the practicalities of managing change.

#### **“Who impacts on the category?”**

Church members and management of the church are crucial on this phase. Operational plans are put in place and there must be process owners and accountabilities on the allocated activities. Various stakeholders and partnerships formed are essential because some activities are dependent on their participation or some form of involvement. Government also plays a crucial role in the strategy implementation category.

#### **“When does the category occur?”**

The strategy implementation category occurs when the church has to provide solutions to the following essential questions for strategy implementation or in action: The strategies have been selected, now are the selected ones suitable, acceptable and feasible? What kind of strategy-making process is needed in order to make some corrections if required on the selected strategies? What are the required organisation structures and systems are appropriate to put the strategy in action? How should the organisation manage necessary changes? Who should do what in the strategy process? Which people and what activities?

#### **“Where does the category occur?”**

This category occurs at a strategy implementation phase. It is also important during the assessment and evaluation of performance against the targets that have been set for the activities on the church annual plan. The activity involves all the role players and church members at all levels of the institution. Some outside stakeholders such as government and private or independent bodies can sometimes also get involved to check compliance and professionalism concerning the conduct of the church activities. Some political parties may get involved particularly during an election period or where bogus miracles are said to be happening in the church.

#### **“With what consequence does the category occur or is the category understood?”**

This phase or category needs to be understood with the progress made in implementing the institutional strategy. In other words, has the institution achieved what it planned to achieve?

What are the lessons learnt if the activities were completed or not completed? Consequence management is the yardstick for this category in the implementation of institutional strategy. What changes are necessary in order to align the institution to its objectives and targets?

#### **4.7 Chapter summary**

Background information on the empirical research site which is Nqobizitha temple of NCG was discussed. The empirical research was executed guided the ConGTM. Before starting with the empirical data collection activities, application for ethical clearance of the enquiry had to be approved by the relevant structure within the UKZN research office. The enquiry adopted one of the qualitative research instruments which is semi-structured interview questions. The study population and sampling strategies were dealt with in alignment to ConGTM recommendations. The researcher followed the data collection and analysis process based on the ConGTM. The data collection and data analysis were executed in parallel. Data analysis was an iterative process executed through various data coding and memo writing strategies. Research participants were purposively selected as per the recommendations of the chosen research methodology framework. During the semi-structured interviews, the researcher formulated initial codes which were then followed by a focused coding process. In between the two types of coding processes, the researcher was developing or formulating a memoing process. Focused coding and memo writing consequently led to theoretical coding. A conditional relationship matrix originated by Scott (2004) was adopted and through the memoing process theoretical coding was linked to the focused codes.

## CHAPTER 5: CONCLUSION

### 5.1 Chapter introduction

The main aim of the enquiry was to navigate through the NCG activities to address the research question which was: How did the Nazarites Church of God respond to Covid-19 pandemic from a strategic management point of view? In this chapter, the intention is to revisit the research question and discuss the solutions. As discussed in Chapters 3 and 4, an empirical research was conducted by adopting the ConGTM. Therefore, the solution to the main research objective was determined or developed through the application of ConGTM in an empirical environment. In this chapter, the researcher also revisits the enquiry sub-questions and provides the answers. This chapter concludes with the research's contribution to the body of knowledge, the limitations of the research and possible future research to be conducted as an enhancement to the body of knowledge.

### 5.2 Revisiting the research question

The following three sub-questions were formulated by the researcher as an attempt to answer the main research question. The researcher through the ConGTM procedures explored numerous activities conducted by the NCG with the purpose of attempting to provide the solution to the research problem. In answering the core research question, the researcher started by answering each sub-question. The research sub-questions and their solutions are provided in the following section.

- (a) What strategic management principles were implemented by NCG prior to the Covid-19 pandemic? It is essential for church institutions to put in place an attainable strategic plan to improve their church performances. The researcher used ConGTM as a research methodology at NCG to explore how strategic management principles were implemented before the Covid-19 outbreak. The study revealed that the strategic positioning was applied by the NCG. The macro-environmental opportunities and threats were considered. The NCG did a SWOT analysis. It was confirmed through the semi-structured interviews that the use of social media and other media partnerships provided opportunities to the NCG. The environment outside or surrounding the NCG was carefully analysed. The church had plans to expand beyond South Africa and beyond the two provinces of Gauteng and KwaZulu-Natal.

The NCG culture was cultivated through the monthly sessions that were arranged according to the gender and age of the church members. The institutional culture and protocols were clearly articulated in the constitution of the NCG. Various radio stations like Rise FM at uMtubatuba had entered into an agreement with the NCG to air its iZwi leZulu programme every Sunday from 18:00 to 20:00. Ukhozi FM also allocated a time slot on Sundays from 22:00 to 23:00 to discuss more about the mandate and the principles of NCG. Also on Saturdays, the NCG has a 30-minute slot in order to preach at uKhozi FM, a radio station with almost eight million listeners. Research participants indicated that they were fully aware of what NCG existed for. Interviewees indicated that they were aware of the church strategy with its associated vision, mission, values and objectives. Therefore, the study has revealed that indeed, before the Covid-19 outbreak, NCG as an institution did have a known strategy documented by its members.

- (b) To steer the church towards the intended destination, how did NCG apply their strategic management principles during the Covid-19 pandemic? Strategy is a source of sustainable competitive advantage and churches have adopted various strategic management practices to guarantee their fit within the constraints of their environment. To be successful and attain a competitive advantage, churches have to be strategic in their daily operations.

The investigation indicated that technology was infused into the daily operations of the church. Also, social media platforms played a critical role in the operations of the church activities. The church had annual performance plans and operational plans. It was easy for the church to identify the gaps that were imposed by the emergency situation created by Covid-19 pandemic. The participants outlined that they had corporate strategy, business level strategies, and functional strategies. Although for some functional strategies they had to adjust or change their designs or formations due to lockdown restrictions and social distancing conditions imposed by government. The NCG according to its strategy had plans to expand across the world. However, some research and development needed to be done by NCG in order to form partnership with international or national stakeholders. NCG had established and registered a not-for-profit organisation called Nazarene Research institute in order to advance the mandate and objectives of NCG. Governance practices such as the King IV report on corporate governance were highly embraced in the strategy document of the NCG. For example,

the executive management were tasked to assist the High Priest who is a spiritual leader to develop church policies, strategies and various management models in order to achieve the objectives and mandate of the church. The research revealed that some church activities are centralised and some are decentralised. It was also confirmed that church services or product market strategy were in place. For example, participants indicated that technology and social media were chosen as tools for market penetration, market development, product development and diversification

- (c) What significant changes were made to the NCG strategic management approach that will potentially benefit the church in the future? In other words, did the NCG have the contingency plan to draw the attention of the institution to the need to develop managerial strategy based on the situations and conditions they were experiencing?

The research participants confirmed that NCG made some changes to their existing corporate strategy. The strategy included buying technological devices for the management and priests in order to engage virtually during the Covid-19 pandemic period. Social media platforms were more extensively adopted than before the outbreak of Covid-19. More partnerships were also established with various radio stations and other forms of media. Annual functional plans were adjusted and change was embraced in order to deal swiftly with the emergency situation of the Covid-19 outbreak. The church bought new state of the art technology devices to aid in preaching and linking with the social media platforms. More technological training sessions were conducted virtually with all church management levels. NCG created an automated database management system to keep records of its members.

The research revealed that NCG engaged vigorously on setting performance measures such as financial and non-financial, preparing detailed action plans and communicating strategic choices to both internal and external stakeholders and lastly, NCG had a clear strategy of change management during the Covid-19 pandemic.

### **5.3 Recommendations**

NCG is an important establishment in building and enhancing moral values in the society. The following are the recommended activities that NCG must adopt in order to continuously serve its core purpose and mandate:

- (a) It is recommended that the church should form strategic partnerships, collaborations and advancement with private and public institutions that share similar community engagement initiatives. Once the institutional advancement portfolio has been formulated by the church, key performance indicators and other related performance information must be developed and monitored as part of the NCG annual operational plan and consequently become part of the strategic objectives of the church, with clear process owner and resources allocated to the portfolio.
- (b) As part of institutional advancement, the NCG can foster collaborations and or seek involvement of telecommunications service providers in order to sell data bundles at a discounted rate to church members. NCG fights social ills in the society and through government sometimes seeks advice on some matters that affect society at a point in time. It is recommended that the church should collaborate with local and provincial government establishments in order to provide coherent societal services. For example, government can provide free WI-FI in the church buildings and related infrastructure. As per the interviews with the research participants, NCG has officially adopted technology as part of their strategic objectives. Municipalities and some provincial government departments can potentially collaborate and contribute to the church as part of their community engagement initiatives or social responsibility initiatives.
- (c) NCG has various structures and portfolios as ventilated during the data collection stage of this research. It would assist the church to involve all the structures and portfolios in the strategy development process. The strategy should be communicated and be easily accessible by all stakeholders. It is recommended that the church delegate more resources on marketing the church and the community liaison portfolio must be enhanced or strengthened. This approach will assist the church to be visible and known to the society and that will be in line with the constitution of the NCG.
- (d) Industry best practices and good governance must be incorporated into the strategy of NCG. It is commended that the church has the executive management committee that administratively assists the spiritual leaders of the church. However, the industry best practices such as the King IV report on corporate governance, health and safety standards, and other pertinent legislation will assist the NCG to grow and comply with relevant government requirements. All these recommendations are not only relevant during the Covid-19 pandemic, but are relevant throughout the lifetime of the NCG. Most churches especially in the Nazarite faith system have succession planning. By using and complying with industry best practices such as the King IV report on

corporate governance, the challenges that we have witnessed in various media on leadership succession battles would be something of the past.

#### **5.4 Research contribution**

The contribution of this study is twofold. The first contribution is to the body of knowledge regarding the adoption of strategic management by a church environment where members provide their skills and services on a voluntary basis. Churches can also apply strategic management principles and corporate governance principles in order to increase their opportunities to achieve and sustain their core existence.

The second contribution is that the research has theoretically proven the application of a strategy framework which encompasses the understanding of the strategic position of an organisation; assessing strategic choices for the future; and managing strategy in action or implementing an institutional strategy.

#### **5.5 Research limitations**

- The investigation was limited to the NCG and its findings cannot be generalised to all church environments or similar institutions.
- Other strategy management methodologies must be tested before they can be confirmed as applicable to NCG or similar institutions.
- The study was limited to an outbreak that is associated to Covid-19. Other emergency situations may bring different dimensions and new challenges which may not be solved by the model used in this study.

#### **5.6 Future research**

- Other strategy management approaches can be tested in a similar environment to that of NCG.
- Exploring the strategy framework of understanding the strategic position of an organisation; assessing strategic choices for the future; and managing strategy in action can be tested in establishments other than the NCG, and can be tested in other churches as well.

## REFERENCES

- Bakamana, D. B., & Kiingati, J. B. (2021). Dynamics of social transformation: Myth and reality in Africa. *Journal of African Interdisciplinary Studies*, 5(8), 76-101.  
<https://kenyasocialscienceforum.files.wordpress.com/2021/08/pdf-david-bilungule-bakamana-john-kiingati-dynamics-of-social-transformation.pdf>
- Bartlett, G., Beech, G., De Hart, F., De Jager, P., De Lange, J., Erasmus, P., ... & Van Rooyen, S. (2014). *Financial management: Turning theory into practice*. Oxford University Press.
- Baylis, J., Wirtz, J., & Gray, C. (Eds.). (2018). *Strategy in the contemporary world*. Oxford University Press.
- Boddy, C. R. (2016). Sample size for qualitative research. *Qualitative market research: An International Journal*, 19(4), 426-432. <https://doi.org/10.1108/QMR-06-2016-0053>
- Bracker, J. (1980). The historical development of the strategic management concept. *Academy of Management Review*, 5(2), 219-224. <https://doi.org/10.2307/257431>
- Carmichael, T., & Cunningham, N. (2017). Theoretical data collection and data analysis with gerunds in a constructivist grounded theory study. *Electronic Journal of Business Research Methods*, 15(2), 59-73.  
[https://www.researchgate.net/publication/320395322\\_Theoretical\\_Data\\_Collection\\_and\\_Data\\_Analysis\\_with\\_Gerunds\\_in\\_a\\_Constructivist\\_Grounded\\_Theory\\_Study](https://www.researchgate.net/publication/320395322_Theoretical_Data_Collection_and_Data_Analysis_with_Gerunds_in_a_Constructivist_Grounded_Theory_Study)
- Charmaz, K. (2017). The power of constructivist grounded theory for critical inquiry. *Qualitative Inquiry*, 23(1), 34-45. <https://doi.org/10.1177%2F1077800416657105>
- Charmaz, K. (2008). Constructionism and the grounded theory method. In J. A. Holstein & J. F. Gubrium (Eds), *Handbook of Constructionist Research* (pp. 397-412). The Guilford Press.
- Charmaz, K. (2006). *Constructing grounded theory. A practical guide through qualitative analysis*. SAGE Publications.
- Covarrubias, A., Dunaetz, D. R., & Dykes, W. (2021). Innovativeness and church commitment: what innovations Were Most Important During the Pandemic? *Great Commission Research Journal*, 13(2), 49-70.  
[https://www.researchgate.net/publication/354848850\\_Innovativeness\\_and\\_Church\\_Commitment\\_What\\_Innovations\\_Were\\_Most\\_Important\\_During\\_the\\_Pandemic](https://www.researchgate.net/publication/354848850_Innovativeness_and_Church_Commitment_What_Innovations_Were_Most_Important_During_the_Pandemic)




- Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approach*. Sage.
- Deborah, O. K. (2019). Strategic leadership: Its integration with the church leadership. *Journal of Sociology, Psychology & Religious Studies*, 1(1), 31-40.  
<https://stratfordjournals.org/journals/index.php/Journal-of-Sociology-Psychology/article/view/230>
- Dombrowski, U., Krenkel, P., & Wullbrandt, J. (2018). Strategic positioning of production within the generic competitive strategies. *Procedia CIRP*, 72, 1196-1201.  
[https://www.researchgate.net/publication/326039179\\_Strategic\\_Positioning\\_of\\_Production\\_within\\_the\\_Generic\\_Competitive\\_Strategies](https://www.researchgate.net/publication/326039179_Strategic_Positioning_of_Production_within_the_Generic_Competitive_Strategies)
- Facebook@RevMpanzaNCG. (2021). <https://m.facebook.com/ESwatini-Nazarite-Church-of-God-REV-Mpanza-NCG-107843504279062/> [Accessed between 23 October 2021 & 21 November 2021].
- Fauci, A. S., Lane, H. C., & Redfield, R. R. (2020). Covid-19—navigating the uncharted. *The New England Journal of Medicine*, 382, 1268-1269.  
<https://doi.org/10.1056/NEJMe2002387>
- Fuertes, G., Alfaro, M., Vargas, M., Gutierrez, S., Ternero, R., & Sabattin, J. (2020). Conceptual framework for the strategic management: A literature review—descriptive. *Journal of Engineering*, 2020(7), 1-21.  
[https://www.researchgate.net/publication/338945950\\_Conceptual\\_Framework\\_for\\_the\\_Strategic\\_Management\\_A\\_Literature\\_Review-Descriptive](https://www.researchgate.net/publication/338945950_Conceptual_Framework_for_the_Strategic_Management_A_Literature_Review-Descriptive)
- Glaser, B., & Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Aldine Publishing Company.
- Gray, C. S. (2018). *Theory of strategy*. Oxford University Press.
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin, & Y. S. Lincoln (Eds), *Handbook of qualitative research* (pp. 105-117). Sage Publications.
- Haans, A. L. J. (2021). Crossing the gospel of god's kingdom amidst the storm of covid-19. *International Journal of Social and Management Studies*, 2(4), 88-97.  
<https://doi.org/10.5555/ijosmas.v2i4.59>

- Hitt, M. A., Arregle, J. L., & Holmes Jr, R. M. (2020). Strategic management theory in a post-pandemic and non-ergodic world. *Journal of Management Studies*, 58(1), 259-264. <https://doi.org/10.1111/joms.12646>
- Jokiel, M., & Jokiel, G. (2021). *Social enterprises in Poland and Ukraine – Difficulties and perspectives*. Proceedings of the 38th International Business Information Management Association (IBIMA), 23-24 November, Seville, Spain.
- King Committee on Corporate Governance (King IV). (2016). *King Report on Corporate Governance for South Africa – 2016. (King IV)*. Institute of Directors of Southern Africa (IoDSA).
- Klein, H. K., & Myers, M. D. (1999). A set of principles for conducting and evaluating interpretive field studies in information systems. *MIS Quarterly*, 23(1), 67-94. <https://cci.drexel.edu/faculty/sgasson/Readings/Klein&Myers%5B1999%5D-PrinciplesForInterpretiveFieldStudies.pdf>
- Miles, M., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. (2nd ed.). Sage.
- Nazarites Church of God (NCG). (2020). *NCG Constitution*. <http://www.nazarites.org.za/the-church.html>
- Nickols, F. (2016). *Strategy, strategic management, strategic planning and strategic thinking*. Distance Consulting. [https://www.nickols.us/strategy\\_etc.pdf](https://www.nickols.us/strategy_etc.pdf)
- Nwokocha, B. C. (2021). The impact of coronavirus pandemic in Africa: The church as a case study. *Journal of Chinese & African Studies (JOCAS)*, 2(1), 137-146 (ISSN: 2782-7879).
- Pillay, J. (2020). COVID-19 shows the need to make church more flexible. *Transformation*, 37(4), 266-275. <https://doi.org/10.1177%2F0265378820963156>
- Rabetino, R., Kohtamäki, M., & Federico, J. S. (2021). A (re) view of the philosophical foundations of strategic management. *International Journal of Management Reviews*, 23(2), 151-190. <https://doi.org/10.1111/ijmr.12244>
- Rêgo, B. S., Jayantilal, S., Ferreira, J. J., & Carayannis, E. G. (2021). Digital transformation and strategic management: A systematic review of the literature. *Journal of the Knowledge Economy*, 1-28. <http://hdl.handle.net/11328/3811>

- Rieger, K. L. (2019). Discriminating among grounded theory approaches. *Nursing Inquiry*, 26(1), e12261. <https://doi.org/10.1111/nin.12261>
- Sarantakos, S. (2005). *Social research*. Palgrave Macmillan.
- Scott, K. W. (2004). Relating the categories in Grounded Theory Analysis: Using a conditional relationship guide and reflective coding matrix. *The Qualitative Report*, 9(1), 112-126. <https://doi.org/10.46743/2160-3715/2004.1940>
- Simanjuntak, F., Sion, C. P., & Agustine, D. T. (2021). Strategy to planting and growing a new church in the era of the covid-19 pandemic. *International Journal of Social, Policy and Law*, 2(4), 59-65. <https://doi.org/10.8888/ijospl.v2i4.77>
- Singh, J., & Singh, J. (2020). COVID-19 and its impact on society. *Electronic Research Journal of Social Sciences and Humanities*, 2(1). <https://ssrn.com/abstract=3567837>
- Small, M. L., & Gose, L. E. (2020). How do low-income people form survival networks? Routine organizations as brokers. *The ANNALS of the American Academy of Political and Social Science*, 689(1), 89-109. <https://doi.org/10.1177%2F0002716220915431>
- Strauss, A., & Corbin, J. (1998). *Basics of qualitative research: Procedures and techniques for developing grounded theory*. Sage Publications.
- Sulkowski, L., & Ignatowski, G. (2020). Impact of COVID-19 pandemic on organization of religious behaviour in different Christian denominations in Poland. *Religions*, 11(5), 254. <https://doi.org/10.3390/rel11050254>
- Velavan, T. P., & Meyer, C. G. (2020). The COVID-19 epidemic. *Tropical Medicine & International Health*, 25(3), 278-280. <https://dx.doi.org/10.1111%2Ftmi.13383>
- Wageman, R., Nunes, D. A., Burruss, J. A., & Hackman, J. R. (2008). *Senior leadership teams: What it takes to make them great*. Harvard Business Review Press.
- Whittington, R., Regnér, P., Angwin, D., Johnson, G., & Scholes, K. (2020). *Exploring strategy text and cases*. Pearson.

## APPENDICES


### APPENDIX A: Government Gazette



# Government Gazette Staatskoerant


REPUBLIC OF SOUTH AFRICA  
REPUBLIEK VAN SUID AFRIKA

<i>Regulation Gazette</i>	<b>No. 11309</b>	<i>Regulasiekoerant</i>
Vol. 673      14	July Julie      2021	No. 44850




N.B. The Government Printing Works will not be held responsible for the quality of "Hard Copies" or "Electronic Files" submitted for publication purposes

ISSN 1682-5845



9 771682 584003



4 4 8 5 0

**AIDS HELPLINE: 0800-0123-22 Prevention is the cure**

**IMPORTANT NOTICE:**

THE GOVERNMENT PRINTING WORKS WILL NOT BE HELD RESPONSIBLE FOR ANY ERRORS THAT MIGHT OCCUR DUE TO THE SUBMISSION OF INCOMPLETE / INCORRECT / ILLEGIBLE COPY.

No FUTURE QUERIES WILL BE HANDLED IN CONNECTION WITH THE ABOVE.

**Contents**

<i>No.</i>		<i>Gazette No.</i>	<i>Page No.</i>
GOVERNMENT NOTICES • GOEWERMENTSKENNISGEWINGS			
R. 614	Disaster Management Act (57/2002): Regulations made in terms of Section 27(2) (Amendment Alert Level) .....	44850	3

## GOVERNMENT NOTICES • GOEWERMENSKENNISGEWINGS

## DEPARTMENT OF CO-OPERATIVE GOVERNANCE

NO. R. 614

14 July 2021

DISASTER MANAGEMENT ACT, 2002: AMENDMENT OF REGULATIONS ISSUED IN  
TERMS OF SECTION 27(2)

I, Dr Nkosazana Dlamini Zuma, Minister of Cooperative Governance and Traditional Affairs, designated under section 3 of the Disaster Management Act, 2002 (Act No. 57 of 2002), having declared a national state of disaster published by Government Notice No. 313 of 15 March 2020, and extended by Government Notices Nos. 646 of 5 June 2020, 765 of 13 July 2020, 889 of 15 August 2020, 995 of 14 September 2020, 1090 of 14 October 2020, 1225 of 14 November 2020, No.1341 of 11 December 2020, No. R. 15 of 13 January 2021, No. R. 86 of 11 February 2021, No. R. 193 of 11 March 2021, No. 333 of 14 April 2021, No. R. 424 of 14 May 2021, No. R. 476 of 30 May 2021 and No. R. 493 of 11 June 2021, hereby in terms of section 27(2) of the Disaster Management Act, 2002, after consultation with the relevant Cabinet members, make the Regulations in the Schedule.



DR NKOSAZANA DLAMINI ZUMA, MP

MINISTER OF COOPERATIVE GOVERNANCE AND TRADITIONAL AFFAIRS

DATE: 14.07.2021

## SCHEDULE

## Definitions

1. In these Regulations, "the Regulations" means the regulations published by Government Notice No. R. 480 of 29 April 2020 as amended by Government Notices Nos. R. 608 of 28 May 2020, R. 714 of 25 June 2020, R.763 of 12 July 2020, R. 846 of 31 July 2020, R. 891 of 17 August 2020, No. 999 of 18 September 2020, No. 1011 of 20 September 2020, No. 1053 of 1 October 2020, No. 1104 of 21 October 2020, No. 1199 of 11 November 2020, No. 1290 of 3 December 2020, No. 1346 of 15 December 2020, No.1370 of 17 December 2020, No. 1421 of 24 December 2020, No. 1423 of 29 December 2020, No 1435 of 29 December 2020, No. R. 11 of 11 January 2021, No. R. 69 of 1 February 2021, No. R. 92 of 13 February 2021, No. R. 93 of 13 February 2021, No. R. 152 of 28 February 2021, No. R. 284 of 30 March 2021, No. 376 of 22 April 2021, No. R. 477 of 30 May 2021, No. R. 530 of 15 June 2021, No. R. 532 of 17 June 2021, No. R. 565 of 27 June 2021, No. R. 567 of 29 June 2021, R. No. R. 610 of 11 July 2021 and R. No. 612 of 14 July 2021.

## Amendment of regulation 21 of the Regulations

2. Regulation 21 of the Regulations is hereby amended by the substitution of subregulation (4A) for the following subregulation:

"(4A) Gatherings at community engagements, hosted by members of Parliament, members of Provincial Legislatures, councilors, leaders of political parties, religious leaders and traditional leaders to deal with emergency matters that impact on the management, treatment and prevention of the Covid-19 pandemic, are permitted, subject to a limitation of 50 persons or less and if the relevant space is too small to hold the prescribed number of persons observing a distance of at least one and a half metres from each other, then not more than 50 percent of the capacity of

the space may be used, subject to strict adherence to all health protocols and social distancing measures."

**Commencement**

3. This Regulation will come into operation on the date of publication in the *Gazette*.



## APPENDIX B: NCG High Priest Response to the Government Gazette



159 Wyebank Road, Wyebank  
Kloof 3641  
Cell: +2771 219 8223  
Email: revmpanza@gmail.com

Dear Honourable Premier of KwaZulu Natal: Mr Sihle Zikalala

**Re: Gatherings at community engagements hosted by religious leaders to deal with emergency matters that impact on the management and prevention of the Covid-19 pandemic**

### 1. Introduction

In accordance with the Disaster Management Act, 2002: Amendment of Regulations issued in terms of Section 27(2), signed by the Minister of Cooperative Governance and Traditional Affairs, Dr Nkosazana Dlamini Zuma, dated 14 July 2021; the High Priest of the Nazarites Church of God (NCG) – Ibandla LamaNazareth kaNkulunkulu convened a community engagement to deliberate on the matter mentioned above.

In the past week in our society, we as citizens of KwaZulu Natal have witnessed unprecedented acts of hooliganism, distraction of infrastructure, and loss of human lives, to say the least. As religious leaders, we have welcomed the opportunity to be permitted through the government gazette number 44850 dated 14 July 2021 to engage with our pertinent communities on the emergency matters that impact on the management and prevention of the Covid-19 pandemic. At our gathering held on 17 July 2021, we discussed the extent of the current crisis our province is facing. Our deliberations were informed by the current situation in terms of the root cause analysis and most possible solution to address the crisis.

### 2. Covid-19

According to the news from various sources, this pandemic is spreading more rapidly than ever before. To curb the spread of this pandemic, our government is applauded for taking a bold stance to put the country at lockdown level 4. However, we as religious leaders believe in the living GOD, and in the existence of Jehovah the Almighty, the Creator of Heaven and Earth. We are perplexed at how our government has been treating churches when implementing the lockdown regulations. For example, under the adjusted level 4 lockdown, our government has permitted re-opening of sit-in restaurants to operate, and have allowed 50 people to attend funerals. However, churches are not permitted to meet even if there are less than 50 people.



---

Churches provide various forms of relief to our society that has been impacted negatively by this pandemic. As a leader of the NCG, I believe our government is not recognising the important role that our churches are providing in society. Our stance is that churches must be taken as essential establishments in this fight against the Covid-19 pandemic. Without any fear of contradiction, we know that Jehovah heals and cures people from Covid-19. At NCG, we have not lost even one member by this pandemic. Even our members' close relatives have not lost their lives through this pandemic. It is for this reason that we are unshaken in our belief that Jehovah heals and cures people from Covid-19. We from NCG therefore request that we be allowed to visit and pray in hospitals where there are people infected by this virus. This can be done in accordance with strict Covid-19 regulations or pertinent protocols. Our Jehovah has all the healing power, and he has demonstrated that to us.

### 3. Uncontrolled mass gatherings

As highlighted above, last week as a nation we have seen unprecedented hooliganism and destruction of property since we obtained our freedom in 1994. It is our observation that people are angry and dissatisfied about the recent ruling of the Constitutional Court on the matter of former State President Honourable Jacob Zuma. The masses have noted with serious concern the peculiar manner in which the Constitutional Court chose to handle the matter of the former President Jacob Zuma. Peculiarity arises from the following:

- (a) The Constitutional Court became the court of first instance on the matter. For the first time, the matter sat at the Constitutional Court.
  - (b) The Constitutional Court became the court of the last instance on the matter. Even if there was dissatisfaction on the ruling of the first instance, there could be no route to appeal the judgement.
  - (c) The accused, who is the former President of the Republic of South Africa, is a public figure. The manner in which he is treated attracts public attention. Jacob Zuma was not in court when the Constitutional Court with nine (9) Judges sat for his matter. It is against the criminal procedure Act to start and finish a trial without the accused being present at Court. Allegedly, Jacob Zuma was charged for contempt of Court. There ought to have been a warrant of arrest to force Mr Jacob Zuma to appear before the court of first instance to explain himself or his reasons for contempt. *Contempt in this regard was failure to appear before the commission as directed by the court*). Ironically, this did not happen. In his absence he was convicted and sentenced to 15 months in jail.
  - (d) There were no mitigating factors presented in the sentencing of former President Jacob Zuma. This is against the principle of sentencing an offender. This is an unprecedented situation, and it raises eyebrows when it happens in the Constitutional Court amid allegations made by Chief Justice Mogoeng Mogoeng on attempts to capture Judiciary. It is unthinkable that a 79-year-old man can be sentenced to 15 months in prison for contempt of Court without even an option of paying a fine. One wonders how the court came to conclude and pronounced aggravating circumstances without the accused making representation.
  - (e) It is trite law that before you sentence a person to jail, you must give them the opportunity for the mitigation of sentence. But the former State President was never given this opportunity to ask for the mitigation of sentence. In his case, the mitigating factors were obvious, which the court should have taken into consideration even if they were not mentioned by him. Firstly, he is a person who is 79 years old, sickly and is now imprisoned during the Covid-19 pandemic. There is no clarity on basis for the aggravating factors which led to him to be so harshly imprisoned.
-

- 
- (f) We saw it imperative to categorically mention that to incarcerate a person without a trial is unconstitutional, and therefore, illegal. One cannot expect such traverse of justice to come from the Constitutional Court.

**4. Imminent danger to our society**

- (a) The continued incarceration of the former State President Jacob Zuma could lead to catastrophic situation in our society. Already there is a threat to food security, and security of South African citizens as a whole. Currently there is economic instability due to civil unrest as a result of the Jacob Zuma incarceration.
- (b) Should the worse scenario happen where Jacob Zuma dies in jail, given his frail health, Covid-19 pandemic, and any other potential causes of death while incarcerated it is beyond imagination how violently society will react.

**5. Recommendations**

- (a) We recommend that our government treat churches as essential establishments towards the fight against the Covid-19 pandemic. With a limited number, and under strict Covid-19 protocols churches must be allowed to worship GOD.
- (b) Church leaders must be afforded the same priority, under strict protocols, the same way as medical professionals in the fight against Covid-19 Pandemic.
- (c) Given the gross irregularity on the procedure followed by the Constitutional Court, the decision to incarcerate the former State President Jacob Zuma be rescinded immediately, without further delays. This will be done to advance the interest of peace and avoiding anarchy in our beloved country, South Africa. This also will serve the interest of justice.
- (d) Given the gross irregularity on the procedure followed by the Constitutional Court, an inquiry on the conduct of Constitutional Judges that participated on this matter be commissioned by the Judiciary Service Commission (JSC). This position is perpetuated by the allegations made by Chief Justice Mogoeng Mogoeng on the attempts made to capture the judiciary.

**6. Conclusion**

Whilst we succinctly expressed to the community that God is against violence and looting and that it cannot be tolerated at any level of government, we also felt it is eminent to communicate their concerns and feedback to government. We therefore conclude that your serious and urgent consideration of the recommendations provided above will mitigate the imminent catastrophic risk that may face our beloved country. Again, reiterate our appreciation for the opportunity provided to us as religious leaders to meet under adjusted level 4 lockdown regulations, to discuss emergency matters that pertain to the wellbeing of our society and communities.

Thank you



19/07/2021  
Date

## APPENDIX C: Gate Keeper's Letter



### NAZARITES CHURCH OF GOD (NCG)

159 Wyebank Road

Wyebank, 3641

Pinetown, South Africa

Date: 14 May 2021

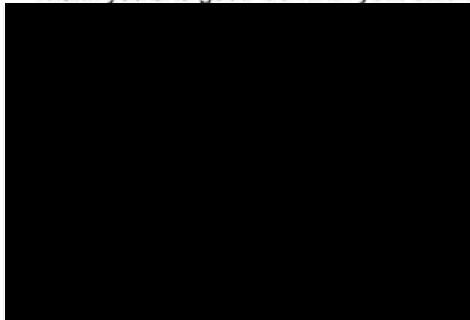
To Whom it may concern

**Permission to conduct a research on the Nazarites Church of God from a posture of Strategic Management Approach in response to Covid-19 pandemic.**

This letter serves to give the researcher Dr Nkosiye Phana Mabaso permission to conduct his Master of Business Administration (MBA) research on the Nazarites Church of God (NCG). The title of the research project is **"Assessing the Nazarites Church of God response to Covid-19 from a Strategic Management Point of view."**

1. We welcome the study and are willing to participate in your study.
2. For any correspondence regarding your study, please direct all your correspondence to our High Priest Rev Mpanza at [president@ncog.org.za](mailto:president@ncog.org.za) or [revmpanza@gmail.com](mailto:revmpanza@gmail.com) who is the NCG President.
3. We will appreciate if you can share your research findings with us.

Thank you and good luck with your studies.





## APPENDIX D: Nazarene Research Institute



082 483 2126

nazaresearchinstitute@gmail.com

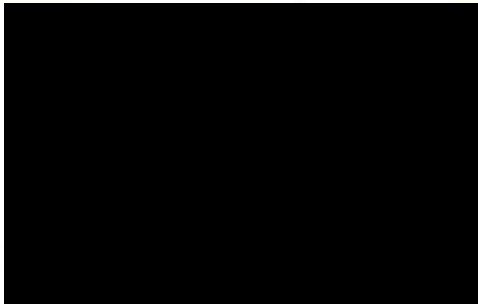
159 Wyebank Road  
Wyebank, Pinetown  
South Africa

Enquiries: M.P. Mpanza

Date 28 August 2021

Dear Mr Comfort Dumsani Ntshangase,

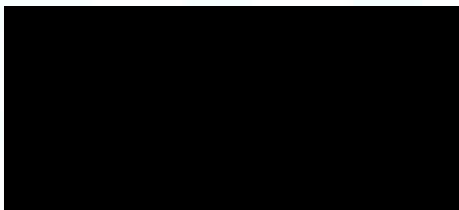
This is to formally appoint you as Director of the Nazarene Scripture Research Institute. Your term of office will end as per the determination of the Board in accordance with the provisions of the adopted NaSRI Constitution.



search Institute (NaSRI)

I, Mr Comfort Dumsani Ntshangase, hereby accept the appointment as stipulated above. I promise to serve this Institute to the best of my ability until the end of my office term.

Signed at: Kagiso, Gauteng - South Africa  
On the 05 day of October 2021



## APPENDIX E: Research Ethical Clearance



20 July 2021

Dr Nkosiye Phana Jerome Mabaso (941486884)  
Grad School Of Bus & Leadership  
Westville Campus

Dear Dr Mabaso,

Protocol reference number: HSSREC/00003042/2021

Project title: Assessing the Nazareth Church of God response to Covid-19 from a strategic management point of view

Degree: Masters

### Approval Notification – Expedited Application

This letter serves to notify you that your application received on 09 July 2021 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

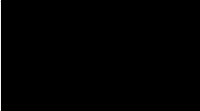
This approval is valid until 20 July 2022.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

### Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 8350/4557/3587 Email: [hssrec@ukzn.ac.za](mailto:hssrec@ukzn.ac.za) Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS

## APPENDIX F: Informed Consent Letter

<b>Informed Consent Letter</b>
--------------------------------



---

### Graduate School of Business and Leadership

---

#### Master of Business Administration (MBA) Research Project

**Researcher:** Jerome Mabaso (073 888 2900)

**Supervisor:** Dr B.Z. Chummun (031 260 8943)

**HSSREC Research Office.** Tel: 031 260 8350/4557/3587, Email: [hssrec@ukzn.ac.za](mailto:hssrec@ukzn.ac.za)

Dear Respondent,

I Jerome Mabaso, student no. 941486884 an MBA (Master of Business Administration) student, at the Graduate School of Business and Leadership, of the University of KwaZulu Natal. You cordially are invited to participate in a research project entitled “Assessing the Nazarites Church of God response to Covid-19 from a strategic management point of view”

During the Covid-19 outbreak and lockdown protocols, churches were forced to close and to re-imagine the church future and to church differently. For many churches the quest has been to preserve the traditional ways of beliefs and maintain the practice of their churches. Covid 19 has radically altered almost every aspect of life as people know it, posing a threat to cherished and long-established patterns. At the same time, the pandemic has offered opportunities for significant life affirming changes for all types of organisations. Therefore, the following is the intention of this study: How NCG from a strategic Management point of view responded to the challenges that were imposed by the Covid 19 outbreak. The specific objectives of this research are:

- (a) To explore the strategic management approach that NCG as an organisation adopted prior to the Covid-19 pandemic.
- (b) To determine if there were any changes on the NCG's strategic management approach necessitated by the Covid-19 pandemic, and if there were changes, to determine what they are.
- (c) To understand if there were changes in the NCG strategic management approach, and how those changes will sustain and benefit the organisation in the future.

Nowadays churches participate in the economy of the country. Churches provide employment, they own assets such as land and other material properties. NCG is an important establishment that promotes educational, philanthropic and benevolent purposes on a non-profit basis. South Africa, needs more such organisations given our economic and social welfare standing against other countries globally. It is therefore important that organisations such as the NCG continue to operate, despite the catastrophes imposed by nature or any other situation, in order to assist our government and society with the social distress triggered by special circumstances such as Covid-19 outbreak.

Through your participation I hope to explore how NCG engaged on strategic management activities, and subsequently determine if the current approach, given the challenges brought about the uncertainty of natural and or man-made disasters, is sufficient for the church sustainability and future existence of the church. The study intends to advocate or emphasis the adoption of a strategic management approach in running the affairs of the organisations such as the NCG.

The results of the study are intended to be used for compilation of my dissertation as a requirement to achieve an MBA. Your participation in this project is completely voluntary. You may refuse to participate or withdraw from the project at any time with no negative consequence. There will be no monetary gain from participating in this survey. Confidentiality and anonymity of records identifying you as a participant and that may lead to your traceability are not required on this research. All the responses received from the research participants will be maintained by the Graduate School of Business and Leadership, UKZN.

If you have any questions or concerns about completing the questionnaire or about participating in this study, you may contact me or my supervisor at the numbers listed above. You can also contact the research office at **HSSREC Research Office**. Tel: 031 260 8350/4557/3587, Email: [hssrec@ukzn.ac.za](mailto:hssrec@ukzn.ac.za)

The respondent is required to indicate if he or she consent to record the audio proceedings of the interview process. Please tick the appropriate box in the following:

I consent to AUDIO-RECORDING of interview sessions: YES \_\_\_\_ or NO \_\_\_\_

The semi-structured interview session should take you between 45 to 60 minutes to complete. The interview questions will be emailed to you. You will be required to provide your responses in writing and email it back to the researcher. Should I need to make a follow-up on your responses, I will contact you telephonically or through online meeting tools such as Zoom or Microsoft Teams where practically possible. Appropriate consent on recording the audio will also be required. If one on one meetings are required, Covid-19 restrictions will be fully adhered to. This include but not limited to appropriate social distancing, temperature screening, wearing of masks, and use of sanitizers. The church boardroom which is very spacious will be booked appropriately should there be a need for one-on-one meetings. I would like to appreciate and thank you in advance for your interest, time and support for participating on this research.

Sincerely



Date: 13 July 2021

---

Jerome Mabaso  
(Researcher's signature)

*NB: Participant's Copy.*





---

**Graduate School of Business and Leadership**

---

**Master of Business Administration (MBA) Research Project**

**Researcher:** Jerome Mabaso (073 888 2900)

**Supervisor:** Dr B.Z. Chummun (031 260 8943)

**HSSREC Research Office.** Tel: 031 260 8350/4557/3587, Email: [hssrec@ukzn.ac.za](mailto:hssrec@ukzn.ac.za)

**CONSENT**

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project. I understand that I am at liberty to withdraw from the project at any time, should I desire to do so.

I consent that the research interviews can be AUDIO RECORDED: YES \_\_\_ or NO \_\_\_

Signature of participant: \_\_\_\_\_ Date: \_\_\_\_\_

*NB: Researcher's Copy*

## **APPENDIX G: Research Instrument**

### **RESEARCH TOPIC:**

#### **ASSESSING THE NAZARITES CHURCH OF GOD RESPONSE TO COVID-19 FROM A STRATEGIC MANAGEMENT POINT OF VIEW**

##### **Semi-structured interview questions**

1. What is the mission of Nazarites Church of God (NCG)?
2. Does NCG have an organisational strategy?
3. What are the key developmental programmes that NCG had prior to the Covid-19 outbreak?
4. Has NCG been able to achieve all it wanted to achieve during the period of Covid-19 in terms of key priority activities or programmes?
5. How was NCG affected by Covid-19?
6. What will the next NCG strategy cover subsequent to the experiences from the Covid-19 pandemic?
7. What are the major activities that made NCG survive and sustain its operations during the era of Covid-19?
8. What is your view on corporate governance in running the church business operations?

## APPENDIX H: Turnitin Report

### ASSESSING THE NAZARITES CHURCH OF GOD RESPONSE TO COVID-19 PANDEMIC FROM A STRATEGIC MANAGEMENT POINT OF VIEW

ORIGINALITY REPORT			
8%	8%	1%	0%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS
PRIMARY SOURCES			
1	researchspace.ukzn.ac.za Internet Source	3%	
2	www.researchgate.net Internet Source	1%	
3	v3r.esp.org Internet Source	1%	
4	b-ok.cc Internet Source	1%	
5	paper.shiftit.ir Internet Source	<1%	
6	self-compassion.org Internet Source	<1%	
7	ir-library.ku.ac.ke Internet Source	<1%	
8	www.hindawi.com Internet Source	<1%	
www.primejournal.org			