
DREAMS AND REALITY

CHURCH VERSUS TARGET GROUPS

Ivana Butoracová Šindleryová^{1*} and Radim Bačuvčík²

¹ *University of Ss. Cyril and Methodius, Faculty of Social Sciences, Bučianska 4/A, 91701 Trnava, Slovak Republic*

² *Tomas Bata University of Zlin, Faculty of Multimedia Communications, Štefánikova 2431, 760 01 Zlín, Czech Republic*

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Abstract

Dream and reality – might this issue be applied to the Church itself? Concerning its commitment to the target customers often strictly delimited as the group of believers according to the past national traditions, we try to point out the new market trend in consumer behaviour in the area of faith. According to various studies and researches performed, the atheists seem to be basically the strongest and worldwide potential target group for the Church. Though, living in its ‘dream’, the Church seeks those who believe or are in search of themselves and the most significant target group of atheists is being ignored. However, the reality shows that the trend is quite different – the Church meets different conditions (although the need for it stays firm, both environment and culture are dynamically changing), so the Church must offer something new, something innovative to both attract and satisfy its target group. Therefore it is necessary to understand the customer’s needs, their behavioural customs, and their opinion in relation to the Church. We present the research results in this area from both qualitative and quantitative view putting emphasis on the potential benefits if considering the new view on the market.

Keywords: religion, marketing, product, atheists, market

1. Introduction

Within the European environment, the Czech society belongs to the most atheist ones, a great part of the public claims themselves to be atheists and many of those believing depart from the traditional Church and perceive their religion as a way to finding themselves. It is often stated that this trend was set because of the forty-year period of communism (strictly related to the science atheism), though this statement seems irrelevant as there are many similar nations to the Czechs – the Slovaks, the Polish, etc. who lived in such a state order and did not lose their faith. Therefore, the attitude of the Czechs to these issues must be based on some other cultural dimensions, such as the opposition towards the

*E-mail: ivanasindleryova@gmail.com

authorities or the need of one's own life planning. The authors seek to answer the question of the Czech Republic inhabitants' attitude to the Church, faith and religion in order to introduce the target market of the religious institutions and classify the potential customers as target groups. The issue has been object of many researches performed, including the population census, etc. This study aims to fill in the information gap on the basis of both qualitative and quantitative research performed. The issue is being analysed from the point of view of cultural, marketing and economic aspects, seeing the Church activities as a product, an offer for the target market that needs to meet the final demand. Based on the theory of marketing and communication, the authors look upon the Church as a service provider – they analyse the Church products from the point of view of the final target group often seen only as 'the believers'. This research claims the need for the acceptance of the 'atheists' group as a target group of great potential if being offered an accurate product to satisfy its needs. The analysis of the public perception of the church or religious 'product' has not been performed so far in the Czech market and seems to be still quite unattractive because of the powerful position of the traditional view on the issue, though it might be found worldwide and will be presented in the next part of the study. The classical perception of the Church is based on the social phenomenon with a long hundred-year-old tradition, it is seen as a part of one's life – commitment to the Church is perceived closely to the perception of the commitment to the state. The authors present a completely different point of view based on the modern urgent needs to meet the demand of the specific group on the existing market. There might be seen some analogical relations presented as 'brand loyalty' on the market of religious products and services – for example if the religion and faith of an individual are based on the hereditary principle. Therefore, a kind of 'lovebrands' trend should be set – that might become a general problem of the Church in the future (those believing today cannot prove that their children would be believers as well). Therefore the Church needs to apply the marketing principles onto its common activities.

2. Theoretical basis – religious product and its market perception

The literature dealing with the issue of Church marketing or religion marketing is paid little attention in the countries of Eastern Europe, including the Czech authors. Referring to the literature sources, the authors consider the publications as a whole because of their content and relevance. The authors cooperated with the Church institutions and libraries to gain the access to the literature sources. The most significant input into the topic might be seen in the monograph of the Czech scientist Mark Adamík titled 'Communication and public relations of new religion movements' [1]. However, a few Czech and Slovak publications related to the issue of religion offering the sociological and theological view may be found [2-4]. The foreign literature on the topic provides a larger variety of authors and specific issues: brand building and the image [5-8]; service quality [9]; marketing communication [10-15]; marketing concepts

[16-19]; marketing planning and benefits [15]; marketing strategies [20-23]; member motivation [24, 25]; new media and online marketing [26, 27]. Besides, there is a variety of international studies available on topic: 'Marketing the Church' [28], 'Marketing the Church: How to Communicate Your Church's Purpose and Passion in a Modern Context' [29], 'Church Marketing 101: Preparing Your Church for Greater Growth' [30]. The criticism of the marketing approach of the Church might be found in the publication of Douglas Webster 'Selling Jesus: What's Wrong with Marketing the Church' [31] or in the study of Tyler-Wigg Stevenson 'Jesus Is Not a Brand' [32] published in the magazine Christianity Today. Studying the basic terminology of the issue, the authors' views and perception of the terms church, religion and faith differs. The American researcher Jonathan Z. Smith pointed out the problem of the ambiguous terminology conception in the introduction to his publication 'Imagining Religion: From Babylon to Jonestown' [33]. According to this author there is a lot of information, phenomena and personal experience that might be tagged as 'religion' though the term of religion exists basically as a product of imaginary comparison and generalization that does not claim any real content if not being considered in the abstraction niveau. Basic introduction into the terminology might be found in the works of many Czech but also international authors, such as those already mentioned in the text or Troeltsch [34], Štampach [35], Blecha [36], Hangoni & Imrichová [37], etc. The research of these authors is based on ten basic features of the services marketing of non-profit organizations proposed by Alan R. Andreasen a Philip Kotler [38] in which the traditional marketing view is changed. A concrete definition of the specific attempts and failures in marketing offer of the religious organizations within the Czech and Slovak literature is presented mostly by Adamík [1] to whom we refer. The religious marketing product is the 'whole activity of the organization'. The basic core product might be practically seen as „the basic target or objective, the reason and the sense of the religion movement existence” [1, p. 17]. However, that might come in various adaptations – self-realization, redemption, enlightenment, etc. Very important role is played also by the community and the feeling of individual's acceptance in the group of people of the similar opinion (that is when the main core of the product is in the background). The philosophical conception of the main product as the only way of reaching this 'ideal' is based on this explanation. Additional services provide enlarging effects as the content of activities of the new religious movements affects all the areas of social life – performance of social and volunteer activities, providing the educational service, organizing the cultural and sport activities, involvement of the church in the politics, etc. So the whole product of the religious organizations would be created.

3. Qualitative research methodology

The qualitative research aimed to define the whole attitude of the Czechs to the question of the faith in relation to the benefits perception of the believers

and atheists. The questionnaire consisted of four open questions and identification questions defining the demographic data. These partial research objectives were aimed at mapping the relations and correlations in the answers of the believers and the atheists in order to define the attitude of these groups to the benefits the faith might bring or take away. The demographic data were collected for the further research options and because of the complex analysis possibility. The qualitative research was performed via on-line questionnaire at the www.vyplnto.cz in the period from February till June 2017. The questionnaires were aimed at the representatives of various age groups, though the relevance of the target group was not observed in relation to the whole population of the Czech Republic. The questionnaires were distributed to the final respondents able to answer the open questions (faith, religion, Church) without fear of or discomfort from answering. The believer's or atheist's attitude of a respondent was not taken into account when creating the target research group. The on-line version of the questionnaire brought most of the data; however, the qualitative research was supported by the public questionnaire spread among the users of the vyplnto.cz service. The method is considered to be appropriate to expand the basic selected research sample. The chosen research method has several advantages and disadvantages. A form of online polling allows relatively simple data collection. The answers are anonymous and the respondent is not afraid of straight answers if being asked questions that might not be comfortable. The disadvantage is that a researcher is not able to ask further questions and is not aware of the background of the respondent's attitude. The qualitative research sample consisted of 530 respondents. 446 non-public questionnaires and 84 public questionnaires were processed within the research analysis. According to gender classification, the research sample consisted of 215 men and 315 women. The age classification of respondents was as follows: 56 aged up to 19 years of age, 179 aged between 20 and 29, 105 aged 30–39, 82 at the age of 40–49, 57 at the age of 50–59, 51 over the age of 60. The education of the respondents was as follows: 26 of primary education (it was, of course, mostly young respondents currently still studying), 38 of secondary education without the state exam, 236 of secondary education with the state exam (including university students), 30 of higher professional education and 200 of university education. In terms of the size of the settlement, the research sample consisted of 84 respondents from the communities up to 2000 inhabitants, 72 respondents from the communities about the size of 2000-10000 inhabitants, 98 respondents from the communities about the size of 10000-50000 inhabitants, 49 respondents from the communities about the size of 50-100 thousand inhabitants, 166 respondents from the communities over 100 thousand inhabitants (except the capital city of Prague) and 61 inhabitants of Prague. The respondents' place of residence in relation to the regional classification was analysed as well: 62 lived in Prague, 21 in Central Bohemian Region, 7 in South Bohemian Region, 18 in Plzen Region, 2 in Karlovy Vary Region, 7 in Ústí Region, 4 in Liberec Region, 25 in Hradec Kralove Region, 22 in Vysocina Region, 99 in South Morava Region, 25 in Olomouc Region, 78 in Moravian-

Silesian Region, 104 in Zlín Region and 31 respondents from abroad. Although the demographic and geographic representativeness of the sample were not analysed in the main research, the data show a significant number of respondents representing all observed characteristics. As mentioned in the introduction, the responses were evaluated according to the attitude of the respondents to the religious faith. The authors used discourse and thematic analyses. These are the qualitative descriptive methods, which do not work with any previously existing theoretical typologies or categorization. Their aim is to reveal a number of topics, in this case, to notice that the methods describe the contents of the data text character [39]. It requires repeated gradual reading of all the answers and their encoding. The aim was to find both commonly typical but also unique single answers claiming the respondents' attitude.

3.1. Significant partial results of qualitative research

In the partial research, we were interested in the evaluation of the atheists' answers and their encoding in order to group the answers into main criteria defining the consumer needs and behaviour if considering the market of religious products and services. Therefore only two questions focused on the benefits of the faith and the benefits of being atheists are evaluated and the comparison analysis results are presented in this part of the study.

The first question in the questionnaire was: "What do you think a religious man - a believer (believing in the religious sense of the word) gets by being religious? May it be that in some sense the faith enriches or protects a man (apart from the fact that he or she goes to church or is any other way involved in the religious community life). This question is not aimed at you personally, but please try to think about it in general from the point of view of believers or atheists. Please try to respond in a few sentences, if possible." The whole scale of answers might be found in the responses of the atheists – from the very positive reaction to the neutral and even ironic. A lot of atheists admit the benefits the faith might bring to a believer's life, though not believing in themselves. According to this view, God seems to be *someone who is a friend*, a follower, a partner or an advisor. Believers in this sense have examples in persons 'of the saints'. From this point of view, the tradition has certainly formed some common values that those believing and faithful are asked to respect, they may not argue about them, they can rely on them and they do not need to search for alternatives. Therefore some of the atheists admit that the faith can help a person in certain critical situations. The other significant benefit which is related to the regulations the Church sets and follows is *the offer of a certainty*. Certainty may be seen, for example, in how the order is fixed and based on the regular repetition of certain acts that have the nature of rituals. However, as the research has shown, this guarantee seems to be often connected with the lack of need for searching the essence of things as the believers have their God telling them what the things are like and should be. It is convenient for the believer but it is what the atheists seem to be mostly afraid of. However the

reality shows the believers surely have doubts as well, so this particular research result is not that simple to explain.

Most of the statements, which talk about the social surroundings, however, speak of *belonging to the community* of believers, which is seen as one of the major benefits that one gets by being religious. Of course, we could discuss and object whether this is statement about the faith itself or the churchmanship. However, the question is not of that much importance for the research goals. A lot of atheists do not even see any benefit in this point, their attitude is neutral. The churchmanship is considered to be some specific way of spending the leisure time and stands no importance in the question of faith or religion benefits. According to the responses evaluation, a lot of atheists lack a *chance to talk about the faith* questions in public. The believers, according to their statements, are provided an opportunity to talk about God questions at their meetings. Some of the atheists consider *the motivation* of the so called believers to be diversified – some of them use the faith for personal excuses, some of them choose to become better people. There is a significant difference in the old-fashioned believers and the young group of believers that the atheists claim to see in general (they distinguish the tradition to believe from the choice of believing). A lot of respondents claim the unfaith to be similar to the faith as both of these attitudes present a *way to knowledge*. However, the believers are restricted in a very particular way because the knowledge seems to be traditionally accepted in one and only direction. The atheists are basically restricted the same way though the difference is they do not realize that.

The second question of the questionnaire was: „What might be seen as a benefit of being an atheist? Why there is a lack of need to believe in God? What is the benefit of not being guided from ‘above’? What would an atheist lose if he or she started to believe? The question is not personal, please try to answer in general, if possible please try to answer in sentences”. A variety of answers and attitudes were found among the responses, though most of them directed the attention to only two main benefits – self-belief and independence. The atheists seem to believe that the faith itself brings no benefits. An atheist lives his or her life in a common way and does not see any surplus to his or her life quality standards if becoming a believer. A kind of different attitude is noticed in the responses of the people who seem to be thinking about the faith, though still not believing. The question is if a person thinking about these issues might still be strictly defined as an atheist. An atheist does not think about the God’s existence or non-existence, an atheist does not think about God at all. Therefore, and it is quite a paradox, the main benefit of an atheist being an atheist seems to be *in believing in one’s self*. The self-motivation and self-progress is a common issue of the last decades and the Church has a great potential there if using this chance properly. In general, the atheist gets *independence*. Not only in that he or she does not have to accept someone’s opinions, but also because there is no need to accept other opinions (actually firmly set), though he or she still might experience some nice things related to faith, religion and churches – attend the church and take anything needed. We

may notice that many atheists describe benefits in contrast to the situations when a person is a believer; as if the benefits could not be described directly, but only as ‘what one would lose, if she was a believer’. Of course, this is just another way of saying that a believer does not acquire anything, actually, she just ‘is’, while if she was a believer, she would probably lose something. This opinion line could be found among variety of answers. For example, the atheists (in contrast to the believers) believe in facts. It is this property that is actually perceived as profit – having this option an atheist does not need to believe in something that she failed to verify. Most of the statements try to give a name to what the atheists consider to be the real benefits of faith, though the responses are the same as mentioned above (maybe just stated in different words).

4. Quantitative research methodology

We aimed the research at investigating the attitude of the population of the Czech Republic to faith, religion and Churches. The research builds upon earlier researches [40] dealing with the attitudes of the Czech Republic inhabitants to various kinds of cultural products (theatre, film, museums, galleries, music). The area of religious life as such is closely linked with the culture of the society in the broader sense of the word, what presents one level of this connection, moreover, the Church environment (churches) often becomes the scene of cultural events, which might attract also “those not believing – the atheists” [41]. Consequently, three main research objectives will be set in the main research of the authors: (1) explore the real attitude of the Czech society and its various parts (demographic segments) to faith, religion and churches in general, (2) specifically focus on the perception of the Roman Catholic Church, which as the largest Church in the Czech Republic has a lot of potential to shape public attitudes towards the Churches in general and (3) determine the public attitude to any cultural actions carried out in the Church ‘environment’. Our partial quantitative research will be presented in this study from the first above mentioned point of view; however we also analyse the points 2 and 3 in other research activities. As mentioned above, the partial research follows the previous analyses; therefore a similar questionnaire to the previous ones was prepared. We chose the method of interview using a structured questionnaire that was distributed from February 2015 to March 2017. The questionnaires were distributed in two basic ways – printed form handed out and on-line version at www.vyplnto.cz. The printed questionnaires were processed and analysed via statistic programme. In total, we managed to get 6290 completed questionnaires from the respondents from the Czech Republic (the questionnaire was distributed also in Slovakia, but the data gained will not be used in the partial analysis presented in the study). The research sample consisted of representatives of various demographic groups defined by the parameters of gender, age and education, but also classified according to the number of inhabitants of settlements of different sizes and individual counties. As the sample did not correspond with the percentage representation of the individual

demographic groups of the population profile of the Czech Republic, the individual groups defined by gender, age and education were assigned a percentage weight according to what part of the population of the Czech Republic (basic population) they would form and each respondent in the research sample was assigned a unique index based on the weight of the group and the total number of respondents in this group, so that the weighted composition of the sample is representative of the composition of the population of the Czech Republic according to these three demographic criteria (we might present specific values of individual weights and indices on demand due to the limited extent of the paper). The sample was used to evaluate responses by segmentation. The collected data were processed and evaluated in Microsoft Excel (including the statistical indicators used).

4.1. Significant partial results of quantitative research

We processed the data by statistical methods commented on in the text. The individual tables summarize the results of the I and II degrees of classification (by default, degree I presents complete results level, degree II describes partially classified results - standardly used classification for research in Czech Republic). Within the analysis, the age, gender, education and attitudes to questions of faith and religion were used as the basic classification criteria. The symbol of percentage (%) is shown in the table headings to indicate the individual segmentation criteria. Percentage data is rounded to one decimal place. The results of the independence test χ^2 , or its p-values (p-value) are rounded to three decimal places. Other than percentage figures (absolute values, for example average and other statistical indicators) are rounded to two decimal places. The evaluation of the research starts with questions, which in general describe the relationship of the Czech population to faith, religion and churches, although these questions did not start the whole questionnaire. The question was set as follows: "What is your attitude towards religious belief?". Respondents were offered the following variants of responses: "I am a believer and I report to a certain Church (religious movement, group)" (in the Church table), "I am a believer but I do not speak of any Church or religious movement" (God), but it is not a belief in God in the traditional sense" (Faith), "I am not religious in the religious sense" (Unbelievers) and "I do not want to answer" (No). The answers to the question are summarized in the following tables. In their headlines, the segmentation criteria (Gender, Age, etc.) will be listed first, in the next line the individual segments defined on its basis. In the bottom lines of the tables, the number of respondents in a given segment (Number), the result of the Independence Test (Test χ^2) for individual segments (expressed only in selective rather than enumeration questions) and the Frequent Consumer Index (hereinafter referred to as the 'Index' of all questions) are presented. For selected questions, the mean and the standard deviation (see below) are expressed here. In the first (left) column of tables, the response variants are always listed, followed by the results of the entire sample (column C), then the results of the

individual segments. In the last column, for each segmentation, the variation coefficient (vx) for the individual items (lines) is given. This pointer indicates how distinct segmentation marks the choice of the given variation of response. We use this method of evaluation also in other partial research.

Table 1. Attitude to religion and faith according to gender and age criteria.

	(%)	Gender (%)				Age (%)								
	C	M	F	vx	12	15	20	25	30	40	50	60	70	vx
Church	24.5	18.7	30.0	23.1	15.0	16.1	15.0	20.2	17.7	17.7	27.9	36.3	49.1	45.5
God	10.7	8.7	12.6	18.4	7.8	8.1	8.1	7.6	11.7	13.0	9.4	11.1	14.3	22.0
Faith	13.9	12.4	15.2	10.2	4.8	12.8	15.0	16.8	15.3	16.6	13.6	12.5	9.4	26.1
Atheists	35.8	40.0	31.7	11.6	41.0	42.1	39.5	43.4	42.5	38.8	34.8	25.9	15.4	24.8
No	15.3	20.2	10.5	32.0	31.4	20.8	22.4	11.9	12.9	13.9	14.3	14.2	11.7	40.6
Total	6290	2463	3827	19.0	450	583	809	705	1048	924	767	548	456	31.8
Test χ^2		.406	.449		.000	.155	.089	.326	.440	.504	.948	.069	.000	
Index		0.81	1.18		0.56	0.76	0.78	0.91	0.91	0.96	1.04	1.22	1.49	

Table 2. Attitude to religion and faith according to education.

	(%)	Education (%)							vx
	C	EA	PE	SE	SE-E	Bachelor	Master		
Church	24.5	19.9	18.9	20.3	15.4	21.8	22.6	12.8	
God	10.7	10.6	10.4	10.1	18.2	11.9	9.9	29.5	
Faith	13.9	15.4	12.7	17.7	21.3	21.2	16.8	20.6	
Atheists	35.8	39.2	38.4	40.6	31.8	34.2	42.0	9.8	
No	15.3	14.9	19.6	11.4	13.2	10.8	8.7	25.1	
Total	6290	3708	453	1471	233	453	1049	19.6	
Test χ^2		.845	.590	.483	.010	.220	.309		
Index		0.94	0.86	0.98	1.12	1.12	1.01		

Table 3. Attitude to religion and faith according to the size of residence.

	(%)	Size of residence (%)											
	C	EA	2t	10t	50t	100t	+100	Zl	Ol	Os	Br	Ph	vx
Church	24.5	19.9	26.1	23.4	16.4	13.7	14.5	27.0	16.2	18.7	13.0	13.5	25.6
God	10.7	10.6	12.9	8.7	9.4	10.5	13.8	9.3	23.5	7.0	12.7	8.5	42.1
Faith	13.9	15.4	16.2	14.7	16.2	16.8	10.8	11.3	16.4	21.5	18.0	13.4	19.5
Atheists	35.8	39.2	34.9	36.4	42.7	47.8	49.9	25.2	32.0	36.3	39.1	54.6	21.6
No	15.3	14.9	9.8	16.8	15.3	11.3	10.9	27.2	11.9	16.5	17.1	10.0	33.7
Total	6290	3708	563	642	781	253	109	307	136	141	308	468	28.5
Test χ^2		.845	.568	.958	.330	.033	.014	.009	.001	.143	.109	.002	
Index		0.94	1.13	0.95	0.86	0.84	0.80	0.97	1.15	0.96	0.89	0.72	

Legends: EA (Economic Active), PE (Primary Education), SE (Secondary Education), SE-E (Secondary Education-State Exam), 2t-100t (the size of residence in number of inhabitants in thousands).

Due to the results described in Table 1 women (F) seem to have more faith in God than men (M). This indicates the value of the Index, which in this case includes the first three responses. According to the value of the variation coefficient (vx), the biggest difference in favour of women is precisely the proportion of respondents who report to a churchmanship, to the benefit of men, then to the proportion of respondents who refused to answer this question.

Although the results of the partial independence tests do not indicate it (line Test χ^2), gender appears to be a statistically significant segmentation criterion (the p-value of the χ^2 test is 0.000). However, the age is a statistically significant segmentation criterion for this issue too (the p-value of the χ^2 test is 0.000). The responses of the youngest respondents, who are either atheists or refused to answer, and the highest (two) age groups, where the share of believers is considerably higher, are significantly different. According to the variation coefficient, the answers to the first and last variants are again the most diverse, and so is the proportion of those who either report to a churchmanship or refuse to answer. The average value of the variation coefficient (in the 'Number' line) is higher than in the case of gender segmentation, indicating overall greater variability of results in relation to this segmentation. Education (Table 2) in this case is not a statistically significant criterion (the p-value of the χ^2 test is 0.401). We are able to claim or figure out any specific progress trend here. As the values of the coefficient of variation indicate, in particular, the percentage of atheists in the different educational groups does not seem to differ. Index values suggest that more educated people might claim themselves to be believers, but this connection is not clear and is considered to be irrelevant by the authors. Also, the average value of the variation coefficient is the lowest recorded here. Even the size of the residence is not statistically significant segmentation criterion (p-value of test χ^2 is 0.620) (Table 3). In general, however, it is true that the share of believers is slightly larger among the inhabitants of smaller settlements than in larger settlements, the lowest among the inhabitants of the capital city of Prague (Ph), significantly higher in the Moravian regional cities (Olomouc/Ol/, Zlín /Zl/, Brno /Br/, Ostrava /Os/). The average value of the variation coefficient for the segmentation based on the size of the headquarters is the highest in this analysis. On the basis of the analyses performed, we may state that three groups of people are approximately balanced in the Czech society: those who are believers and profess to a Church, those who believe to be believers, but do not belong to any specific Church, or say that in their case it is not a religious belief in the traditional sense, and those who believe to be 'not believing' – we might claim them to be atheists. The attitude to religion and belief in the sense of research objective changes quite a lot along with gender and age classification as opposed to education or size of residence (at least in statistical sense). We may state that by far the largest part of the population of the Czech Republic belongs to the Roman Catholic Church; the number of members of other Churches is significantly lower. Affiliation to Churches statistically changes mostly in relation to the gender of respondents, and we could see the greatest differences from age-related segmentation criteria.

5. Conclusions

We present the partial results of quantitative and qualitative complex of analyses of the attitudes of the Czech population to questions of faith, religion and Churches, which was outlined by a combination of conclusions of

qualitative and quantitative research. Qualitative research offered insights into how people perceived benefits and losses when they are either believers or atheists. The research revealed the ways people thought about these issues, and how they could be influenced. Its output is an inventory of several basic variables that can be perceived as profits and losses on one side or another. Above all, however, at the background, the research results indicate some misunderstandings between believers and atheists, because a large number of atheists or so called 'non-believers' do not fully understand what the believers mean by speaking about their faith, whereas the believers cannot imagine how the atheists can live without faith. The quantitative research revealed the attitudes of individual groups of inhabitants to these issues in general terms, even in relation to the largest church in the country, the Roman Catholic Church. Not surprisingly the research proved that the greatest differences in the perception of individual phenomena were due to segmentation not on the basis of 'traditional' demographic or geographic criteria but segmentation based on the attitude towards faith. This knowledge is particularly valuable in showing how the views of the believers and the atheists are the same, and in which cases, on the contrary, they diametrically differ. The starting point of the whole research plan was socio-economic-marketing. In the area of religious life, we looked at complex (mostly spiritual) products that were offered in certain markets where they met the relevant demand from the public or its parts. The fact that such products undoubtedly exist (or that it is possible to refer to 'products') also results from the research presented here. Respondents of qualitative research talked about 'persuasion' in many cases, or at least about the possibility that someone might become a believer or a servant of a Church under the influence of their surroundings. This means that there is a perception by the public that there are marketing activities, whether intentional or unintentional, and that there is a conflict between supply and demand (which is the essence of the market). If we look for the nature of these products, we may talk about marketing ideas.

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