

# Appraisal of Corporate Social Responsibility Programmes of Selected Pentecostal Churches in Lagos during Covid-19 Lockdown

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## Abstract

This paper investigated corporate social responsibility in Christian religious organizations during the COVID-19 lockdown. This is because little attention was paid by Pentecostal churches to the social and health implications of the pandemic on their members. The major objective of this work was to examine corporate social responsibility programmes undertaken by Pentecostal churches in Ikeja, Lagos State. Cross-sectional descriptive survey was adopted with questionnaire as an instrument of data collection. The population of the study comprised congregants in both the Redeemed Christian church and Foursquare Gospel Church in Ikeja Lagos State. Simple random sampling technique with fish bowl method was adopted. Validity and reliability of data were also conducted. The method of data collection was face-to-face and generated data were analyzed using the Statistical Package for Social science (SPSS) Version 28 and the data were presented using descriptive analysis. The study found that Pentecostal churches engaged in corporate social responsibility during the COVID-19 pandemic lockdown and the CSR were acceptable and positive attitude was displayed by members. The study further showed that church participated in programme that helped the less privileged and the needy. The study concluded that churches are doing enough of corporate social responsibility programme when it comes to corporate social responsibility. The study recommended that churches should improve more in CSR programs that will continue to help the less privileged and needy.

**Keywords: Congregant, Corporate Social Responsibility, COVID-19, Humanitarian Pentecostalism, Perception and Social Media**

## Introduction

In the wake of the COVID-19 pandemic, the Nigerian Federal Government imposed lockdown measures on certain states in the federation such as Lagos, Ogun and the Federal Capital Territory, Abuja. This imposition, no doubt, threw immense strain on the economy and religious activities in those areas. It is not news that religion provides succor in difficult times and it, as a matter of fact, gives hope to the hopeless. The COVID-19 induced lockdown measures however deprived religious worshippers of their ritual of solidarities. COVID-19 also clinically targets social systems. Pentecostalism is reputed for its teachings on prosperity, salvation and healing. One begins to wonder to what effect Pentecostal churches impacted their members significantly during the lockdown period?

This development led to a halt in religious activities, and brought great changes to the scope of religious activities. It also facilitated, great changes to the religious lifestyle of adherents of different denominations. Just before the lockdown, physical gatherings were the norm. They were believed to bring meaning to religious worship, offered unending collective effervescence within congregation, commanded a great level of spiritual presence, and united religious communities.

Nigeria in the twenty-first century has been rated as the epicenter of poverty in the world, this has made the country to top the list in the ranking of poverty stricken nations of the world. As a matter of fat, Nigeria has

succeeded in overtaking India as the country with the highest number of people living in extreme poverty. Metaphorically, because of its prosperity sermons Pentecostalism boomed and flourished as it promised to proffer answers to many difficulties. Nigeria is home to one of the largest Pentecostal churches known in history. Pentecostalism is alleged to be the fastest expanding religion on the continent. Out of the ten wealthiest Pentecostal entrepreneurs in Africa, seven are Nigerians. This may be due in part to the physical expansions of worship spaces and the strong media presence of Pentecostal entrepreneurs on Youtube, Facebook, Twitter, Instagram and other social media channels.

As a result, many local churches must raise funds and materials to help the underprivileged in their communities. Local churches, which are closer to the people, must come to the aid of their members who are unable to support themselves financially. World Council of Churches (2020) stated that Churches and their specialised ministries have continued to serve their communities, accompanying and supporting them during the pandemic. To help those in need, and to collaborate with their constituents and marginalized individuals, to overcome the obstacles they confront. We have seen how in the midst of this catastrophe, partnerships between churches in different regions of the world have grown stronger, and how churches worked to help those who experienced tremendous poverty. Local churches in Nigeria have boosted their welfare packages for the poor because of their initiatives, which included providing charity packages for the poor in their local churches throughout the COVID-19 period.

Therefore, during COVID-19 pandemic and the prohibition of social gatherings, which resulted in the closure of all local churches in Nigeria, there was an increase in charity packages for the poor and destitute in Nigerian local churches. Many people were affected by the COVID-19 pandemic lockdown because economic operations were halted. Many Nigerians became poor and impoverished because of the COVID-19 outbreak, Christians and Muslims alike were unable to feed their families and cope with the resultant global economic meltdown. Scripturally, it is the Church's culture, as seen in the Bible, for Christians to contribute to the needs of others in need.

### **Statement of Problem**

Pastors are known to promise the congregation immeasurable physical and fiscal materials, and meta-social wealth and wellness in exchange for faithful tithing and financial support for the pastor's ministries. Strong and pervasive media use by pastors who claim exceptional supernatural power to bring about changes in the lives and circumstances of believers reinforces the impression that the church is larger than life. Sulkowski, and Ignatowski, (2020), Ojedokun, (2021) and Omopo, (2021) assert that Pentecostalism is a movement of positive social transformation without which the whole continent would be worse off.

In Contemporary times, the most pronounced reactions to the pandemic have been religious, after those from official government actions mandating and enforcing lock-down across many African countries, including Nigeria. The Pentecostals hub of the world on account of the strong presence of mega churches Lagos, Nigeria and the crowds they pull each week. The social, physical and economic presence of Pentecostalism in the city is ubiquitous. Nigeria holds the world record in terms of time and money devoted to prayers and religious activities. In the context of the raging COVID-19 pandemic, Nigerian Pentecostal pastors have proved to be ambivalent in their responses and actions shutting down schools and all religious centers and activities that hold more than fifty persons in Lagos on March 20, 2020. This triggered anger and defiance rather than compliance and support among Pentecostal pastors. Therefore, church leaders have the ability to leverage considerable resources in humanitarian responses including social capital, human resources, spiritual resilience, facilities and financial support and they also have a distinctive and powerful role in bringing about behavioral and social change during times of stability and time of crisis (Pavaro, 2020).

The COVID-19 pandemic has been and continues to be an unprecedented shock to global economics. The infectious disease has reduced the supply of labour. Productivity has been affected as well. Business closure,

suspension, and lockdown have caused disruption in supply. Layoff and loss of income from illness, confinements, unemployment and deteriorated economy predictions have reduced household consumption and business firms' investment (Archuie, 2021). In essence, the lockdown experience in Nigeria, and Lagos in particular, require further interrogatives and proper understanding in view of the prevailing realities at the point in time (Omopo, 2021).

### **Objectives of the Study**

1. What are the corporate social responsibility programmes undertaken by selected Pentecostal churches during COVID-19 lockdown?
2. To determine the level of acceptability of corporate social responsibility programme among members of the selected churches in Ikeja, Lagos State during COVID-19 lockdown.
3. To identify the attitude of selected church members towards corporate social responsibility in Ikeja, Lagos state during COVID-19 lockdown.

### **Research Questions**

1. What are the corporate social responsibility programmes undertaken by selected Pentecostal churches during COVID-19 lockdown?
2. What is the level of acceptability of corporate social responsibility programme among selected Pentecostal church members during COVID-19 lockdown?
3. What is the attitude of selected Pentecostal church members towards corporate social responsibility during COVID-19 lockdown?

### **Literature Review**

Studies have been conducted on corporate social responsibilities of Christian's religious organization and some of them were considered for this research work.

Religion and CSR: A systematic literature review' by Aaken and Buchner (2020): To underscore, a significant corpus of literature on the relationship between religion and corporate social responsibility has evolved (CSR). In contrast, while the link between religion and CSR is apparent at first glance, the literature in this topic produces mixed results. The research method was normative/empirical. Indeed, the report is the first thorough evaluation of the literature on religion and corporate social responsibility. The findings are grouped by the faiths they cover in order to find commonalities and trends in the research. In general, the Abrahamic religions, primarily Christianity and Islam, are frequently discussed in relation to CSR and religion. This prejudice could be due to an Anglo- or Euro centrism in study, which generates a bias toward major Western faiths. Some scholars even consider religion as a concept founded in Christian theology when seen through the lens of its historical genealogy. Carroll (2021) conducted a study on organizational corporate social responsibilities Programms so asto provide an overview of the COVID-19 pandemic and its holistic impacts and implications for organizations and management. The researcher also wanted to report on what companies have been doing to combat the pandemic through their corporate social responsibilities. The methodology used in this study was a literature survey. The analysis discovered that the COVID-19 pandemic has had significant consequences and ramifications across most corporate spheres and industries. Employees, consumers, and communities have been the most impacted, but other stakeholder groups in societies have also been affected. The survey also indicated that the global pandemic is putting CSR to the test, with evidence indicating that many companies are attempting to reset their CSR thinking and efforts in order to cope with the crisis and satisfy public expectations. The study opened that developing an energized reorientation towards CSR and COVID-19, decisions must begin at the board and top management levels. Therefore, there are needs to be significant commitment and buy-in by these groups if improved practices and results are to follow. The global pandemic is putting CSR to the test, and much of the emerging evidence supports the idea that many companies are striving to reset their CSR thinking and initiatives and are seeing that the public expects them to meet the tests. Developing an energized reorientation towards CSR and COVID-19,

decisions must begin at the board and top management levels. There needs to be significant commitment and buy-in by these groups if improved practices and results are to follow.

Okanlawon (2018) in his study churchpreneurship in the Nigerian socio-economic space sought to identify the extent to which selected Pentecostal Churches adhered to biblical principles in their prosperity sermons. Churchpreneurship was examined with particular reference to the Redeemed Christian church of God and Living Faith church worldwide. The research focused on churchpreneurship efforts in Nigeria and how it has addressed the socioeconomic divide between the rich and the poor. But, are these churches' entrepreneurship efforts consistent with biblical principles regarding materialism? Another pertinent question the study raised is how is churchpreneurship influencing Christian theology and practice? This research used a literature review. According to the findings, these churches operate on two levels: secular business and corporate social responsibility. While Adeboye and Oyedepo's prosperity teachings gave the impetus for entrepreneurship. A Bilbo-theological analysis of RCCG and LFCW churchpreneurship reveals that they have a tendency to reduce Christianity to a desire for financial and material gain, which contradicts biblical teaching on materialism. The survey also indicated that the RCCG implements social welfare programs in Africa and the diaspora to further its objective of societal reform. As a result, it not only focuses on members' spiritual lives, but also on their social, material, and psychological well-being. Its social welfare programs are divided into three.

In the research paper 'Corporate Social Responsibility in the COVID-19 Pandemic Period': An Old-Fashioned Approach to Addressing New Social Issues,' Sánchez-Vicente and Garcia-Sánchez, Raimo, Rella, Vitolla, and Sánchez-Vicente (2021) argue that the COVID 19 pandemic has had devastating physical, social, and economic implications on the society. In this challenging environment, businesses are being urged to engage in corporate social responsibility (CSR) efforts to help society and the most vulnerable persons. The research explored how Spanish companies partnered with non-governmental groups to assist the society and vulnerable people (NGOs). These relationships, according to the findings, are mostly focused on providing food, health, social, and technology assistance to society and vulnerable individuals. To our knowledge, this is the first study in the European environment that investigates the help offered by businesses to society during the COVID-19 pandemic. Wibisono, Truna and Rahman (2021) examined the role of religious institution in fostering peace and safety among adherents during the pandemic. This was the crux of their discussion in their research paper titled 'Turning religion from cause to reducer of panic during the COVID-19 pandemic'. In the face of the COVID-19 Pandemic, Muslim groups in the village sought refuge from the virus and hoped for survival. However, this prompted increased caution, which may have resulted in xenophobia. This study reveals the xenophobic mentality using ethnography. This study identified the major causes of panic in the community in order to devise solutions. The study sought to describe how people and religious groups in the hamlet understand the COVID-19 pandemic based on their faith and science from a socio-anthropological perspective.

In the research paper the 'Impact of Management Tools Supporting Industry 4.0 on the Importance of CSR during COVID-19. Glabiszewski and Zastempowski (2021), examined the impact COVID-19 and adopting the assessment optics of students from Generation Z currently entering the labor market. The article sought to provide better insight into the relationship between Industry 4.0 and corporate social responsibility. It therefore sought to provide a better understanding of the relationship between Industry 4.0 and corporate social responsibility, taking into account the impact of the COVID-19 and adopting the assessment lenses of students from Generation Z currently entering the job market. The survey method was used in the study. The study's findings reveal that, in the wake of the COVID-19 issue, the deployment of management solutions supporting Industry 4.0 will raise the importance of the economic, social, and environmental elements of corporate social responsibility. They proposed integrating management solutions supporting Industry 4.0 with corporate social responsibility, based on the expected rise in the importance of corporate social responsibility. They however, emphasized the importance of individual management solutions supporting Industry 4.0 on specific Corporate Social Responsibility (CSR) dimensions.

In conclusion, the article examined journals published between 2008 and 2021 or those that had been in press at the time. The reviewed literatures in this section were found to be relevant based on the theme of corporate social responsibility that were discussed within the religious setting. Majority of the highlighted materials were more concerned with the concept of church welfare programs in relation to corporate social responsibility, which may be significant in the fields of Marketing, Religion, and Public Relations. Therefore, most of all the literatures reviewed were foreign and few that are from Nigeria are not directed addressing the issue of corporate social responsibility in religious environment most especially during Covid-19 pandemic. Hence this served the gap observed in this study.

## **Theoretical framework**

### **Stakeholders Theory**

Stakeholder theory is a corporate ethics and organizational management theory that examined morality and values in the workplace. Freeman (1984)'s view arose from an organizational framework in which it became evident that the corporation was not self-sufficient and relied on its ties with internal and external ambiances, which were made up of both internal and external interest groups as observed by Pfeffer and Salancik (1978). These were the groups that affect or are affected by the company and which Freeman (1984) named stakeholders.

In the opinion of Jones and Wicks (1999) and Savage, Dunkin and Ford (2004), the key premises of Stakeholder Theory are based upon the assumption that the organisation has relationships with many groups which affect or are affected by the company. The theory approaches the nature of these relationships in terms of processes and results for the company and the stakeholders: The interests of all legitimate stakeholders hold an intrinsic value and it is assumed that no set of interests will prevail over others, as Clarkson (1995), and Donaldson and Preston (1995) observed. The theory focuses upon management decision-making and explains that stakeholders will try and influence the decision-making processes of an organisation in order to consistently fashion them within their own needs and priorities. Organisations also seek to understand and balance the interests of the various intervening participants.

Taking these premises into consideration, Clarkson (1995), Donaldson and Preston (1995), Rowley (1997), Scott and Lane (2000), and Baldwin (2002) recommend that organizations use the notion of stakeholder management to recognize, analyze, and investigate the characteristics of persons and groups who influence or are influenced by organizational behavior. This management is carried out on three levels: the identification of stakeholders, the development of systems capable of recognizing their requirements and interests, and the establishment of relationships with them, all with the sole purpose of achieving the organization's goals.

Stakeholder theory suggests that if we adopt as a unit of analysis the relationships between a business and the groups and individuals who can affect or are affected by it, then, we have a better chance to deal effectively with these three problems. First, from a stakeholder perspective, businesses can be understood as a set of relationships among groups that have a stake in the activities that make up the business (Freeman, 1984; Jones, 1995; Walsh, 2005). It's about how customers, suppliers, employees, financiers (stockholders, bondholders, banks, and so on), communities, and managers collaborate to generate and trade value. To comprehend a business, you must first comprehend how these interactions function and alter throughout time. The executive's role is to manage and shape these relationships in order to generate as much value for stakeholders as feasible, as well as to manage the distribution of that value (Freeman, 1984). When stakeholder interests clash, the executive must find a way to rethink challenges so that the demands of a large number of stakeholders are met, and to the extent that this is done, even more value can be created for each stakeholder. (Harrison, Bosse, & Phillips, 2010). If tradeoffs have to be made, as it sometimes happens, then executives must figure out how to make the tradeoffs, and then work on improving the tradeoffs for all sides (Freeman, Harrison, & Wicks, 2008). Though there are several interpretations of what it means to treat stakeholders equally (e.g., egalitarianism; equalitarianism), the central point is that critics have focused on the concept of treating stakeholders equally, particularly around the language

of balance, which has been prominent in discussions of what it means to manage for stakeholders. Phillips, Freeman, and Wicks (2003) also claim that meritocracies can be used (e.g., Phillips' notion of fairness in benefits given being proportional to those received), that theorists can make meaningful distinctions among stakeholders, and that each firm may handle this issue differently depending on its own version of stakeholder theory. This criticism also compounds the mistake of confusing stakeholder theory as primarily/exclusively about distribution of financial outputs rather than as about process and consideration in decision making.

**Relevance of the Stakeholders Theory:** Stakeholders are critical to a company's social obligation. This implies that a company's business activities should take into account societal concerns. According to the stakeholder theory, the essence of business is to form relationships and provide value for all of the company's stakeholders. Employees, customers, communities, suppliers, and financiers are the most common stakeholders, though their mix varies based on the industry and business style of the organization (owners, investors). For the company, each of these stakeholders is equally vital, and any trade-off between them should be avoided. An organization should focus its attention within a reasonable distance of its activities, focusing on the local communities where it works and surrounding society, a larger area where local communities exist, such as a city or district. Put differently when we discuss how a corporation should run in general, we can use the term corporate obligations to refer to the company's responsibilities to all of its stakeholders, all of whom are extremely relevant. At the same time, there will be times when it is appropriate to focus our attention on a company's obligation to a certain stakeholder and label it accordingly. When we want to emphasize a company's obligation to local communities or society at large, for example, we can add social to emphasize the necessity for a company's social orientation, resulting in the term corporate social responsibility. Helping communities can benefit shareholders in a variety of ways for example it can produce more engaged and productive employees, improved company reputation, increased sales, and improved corporate credit ratings. Similarly, gratifying suppliers or employees benefits customers.

### Methodology

The descriptive survey design was employed for data collection in this study because the study is to describe and document what is currently happening in the society while the researchers try to record what is obtainable at the moment. The population comprised members of selected Churches within Ikeja in Lagos State because they were Christians and attending church services. The study population was seven hundred and ninety-four. (The Foursquare Gospel Church in Nigeria - 92, the Redeemed Christian Church in Nigeria-702). The study was conducted in Ikeja, hence, residents of the area constituted the sample. Ikeja is the capital city of Lagos state and it is situated in the southwestern part of Nigeria. The population of this study seven hundred and ninety four (794) which comprised members of selected Pentecostal churches based in Ikeja, Lagos state. The sample size of two hundred (200) was determined using Taro Yamane's sample size determinant  $n = \frac{N}{1+N(e)^2}$  Where, n: sample size, e: required error = 5%, N: population size = 794,  $n = \frac{794}{1+794(5\%)^2}$   $n = \frac{794}{1+794(0.05)^2}$   $n = \frac{794}{1+794*0.0025}$   $n = \frac{794}{1+1.985}$   $n = \frac{794}{2.985}$   $n = 265.99$ . Approximately 266. Therefore, the sample size is two hundred and sixty-six thousand. Questionnaire was adopted as research instrument for this research. The questionnaire was presented to members of sampled Pentecostal churches in the Ikeja regional/district headquarters. For the research, questionnaire, Likert scale options such as Strongly Agree (SA) 5, Agree (A) 4, Undecided (U) 3, Disagree (D) 2, and Strongly Disagree (SD) were used as instruments of measurements. To ensure a high rate of return on questionnaires, the researcher opted to do face to face interview and this ensured that the questionnaires were collected back almost immediately. The study employed a frequency distribution table to depict the pattern of relationships among the variables and to present the descriptive data acquired through a structured questionnaire. The data in each table is interpreted beneath the table.

**Data Presentation**

The researchers administered two hundred and sixty- six (266) research questionnaires and only two hundred and sixty (260) were completely filled and duly returned. Therefore, the analysis of this research study centered on the returned questionnaire.

RQ 1. What are the corporate social responsibility programmes undertaken by selected Pentecostal churches during COVID-19 lockdown

**Table 1: Corporate social responsibility programmes undertaken by selected Pentecostal churches during COVID-19 lockdown**

<b>Construct</b>	<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>	<b>U</b>
My church engages in CSR programme	138 (53.07%)	62 (23.8%)	25 (9,6%)	20 (7.6)	15 (5.7%)
My local church has a clear policy on CSR towards it members	104 (40.0)	89 (34.2)	28 (10.7)	15 (5.7)	24 (9.2)
My church CSR programs has helped in the growth of my local church	121 (46.5)	83 (31.9)	32 (12.3)	18 (6.9)	6 (2.3)
Every church including mine must be involved in CSR	142 (54.6)	95 (36.5)	11(4.2%)	8 (3.07)	4 (1.5)
my church has a moral and biblical obligation to serve the community where it is located	115 (44.2)	62 (23.8)	22 (8.4)	36 (13.8)	25 (9.6)

Table 1 Shows that 138 (53.07%) strongly agree, 62 (23.8%) agree, 25 (9,6%) disagree, 20 (7.6) strongly disagree 15 (5.7), undecided that churches engage in CSR programme. 104(40.0%) strongly agree, 89(34.2%) agree, 28 (10.7%) disagree, 15(5.7%) strongly disagree, 24(9.2%) undecided that churches has a clear policy on CSR. 121(46.5%) strongly agree, 83(31.9%) agree, 32(12.3%) disagree, 18(6.9%) strongly disagree, 6(2.3%) undecided that CSR programme has helped the growth of local church. 142(54.6%) strongly agree, 95(36.5%) agree, 11(4.2%) disagree, 8(3.07%) strongly disagree, 4(1.5%) undecided that every church must be involved in CSR. 115(44.2%) strongly agree, 62(23.8%) agree, 22(8.4%) disagree, 36(13.8%) strongly disagree, 25(9.6%) undecided that churches has moral and biblical obligation to serve the community. It is evident, that majority of the respondent strongly accept corporate social responsibility perception. As shown by the table approximately (53.07%) strongly agree to the construct of “My church engages in CSR program”, this shows that churches engage in CSR programmes. However majority can recognize that “local church has a clear policy on CSR towards it members” (40.0%) and church CSR programs has helped in the growth of my local church (46.5%) sampled respondent recognize “Every church including mine must be involved in CSR (36.5%)”similarly, my church has a moral and biblical obligation to serve the community where it is located (23.8%).

RQ 2: What is the level of acceptability of corporate social responsibility programme among selected Pentecostal church members?

**Table 2. Level of acceptability of corporate social responsibility programme among selected Pentecostal church members**

<b>Construct</b>	<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>	<b>A</b>
My church is doing enough in terms of CSR involvement	96 (86.9%)	75 (28.8%)	44 (16.9%)	20 (7.6%)	25 (9.6%)
Apart from outdoor evangelism, professionals in my church ( doctors, nurses, teachers, social workers etc.) are capable of organizing programs that will benefit the community	80 (30%)	114 (43.8%)	34 (13.0)	16 (6.5%)	16 (6.6%)
The reputation and image of my church will be better portrayed in the community, if my church is more engaged	126 (48.4%)	96 (36.92)	26 (10%)	16 (6.15)	16 (6.15)

in community development					
My community can experience positive changes if there is unity between my church, the public and private sectors of the community	92 (35.3)	102 (39.2)	24 (9.2)	22 (8.4)	20 (7.6)
The residents in my community would be appreciated if my local church is more involved in initiating and supporting programs that improve the quality of the community	110 (42.3)	67 (25.7)	31 (11.9)	16 (6.15)	36 (13.85)

Key: SD = Strongly Disagree, D = Disagree, A = Agree, SA = Strongly Agree

**Table 2** shows that 96(36.9%) strongly agree, 75(28.8%) agree, 44(16.9%) disagree, 20(7.6%) strongly disagree, 25(9.6%) were undecided that the church is doing enough in terms of CSR activities. Meanwhile, 80(30%) strongly agree, 114(43.8%) agree, 34(13.0%) disagree, 16(6.5%) strongly disagree, 16(6.5%) were undecided that apart from outdoor evangelism, professionals are capable of organizing church programmes. Furthermore, 126(48.4%) strongly agree, 96(36.92%) agree, 26(10%) disagree, 16(6.15%) strongly disagree and 16(6.15%) were undecided that the reputation and image of the church will be better portrayed in the community. Similarly, 92(35.3%) strongly agree, 102(39.2%) agree, 24(9.2%) disagree, 22(8.4%) strongly disagree, and 20(7.6%) were undecided that community can experience positive changes if there is unity between the church, the public and the private sectors. Moreover, 110(42.3%) strongly agree, 67(25.7%) agree, 31(11.9%) disagree, 16(6.15%) strongly disagree and 36(13.85%) were undecided that residents in the community would appreciate if the local church is more involved in initiating programme. The information showed that respondents strongly agree to the construct of my church is doing enough in terms of CSR involvement with (40.1%). However, respondents observe that apart from outdoor evangelism, professionals in their church (doctors, nurses, teachers, social workers etc.) are capable of organizing programs that will benefit the community (46.8%). Nevertheless, respondents agree that the reputation and image of their church will be better portrayed in the community if the church is more engaged in community development (52.4%). Likewise, the community can experience positive change, if there is unity between the church, the public, and private sectors of the community (42.4%). Similarly, residents in the community would appreciate if the local church is more involved in initiating and supporting programs that improve the quality of the community (46.2%).

**RQ 3 what is the attitude of selected Pentecostal church members towards corporate social responsibility**

**Table 3. Attitude of selected Pentecostal church members towards corporate social responsibility**

Construct	SA	A	D	SD	U
I feel positive about CSR programmes service delivered by my church	112 (54.3%)	84 (32.3%)	25 (9.6%)	21 (8.0)	18 (6.9%)
I feel comfortable receiving social welfare packages from my church	94 (36.1%)	104 (40%)	34 (13.07%)	8 (3.07)	20 (7.6)
I feel CSR Programms by my church offers me better welfare packages	102 (39.2%)	92 (35.3)	35 (13.4)	11 (4.2)	20 (7.6)
CSR programs has led my church to participate in social welfare packages for her members	105 (40.3)	101 (42.3)	31 (11.92)	9 (3.4)	14 (5.38)
I would like my church to share more welfare packages with members and the needy	113 (43.4)	56 (21.5)	41 (15.7)	27 (10.3)	23 (8.8)
My church responded to the need of members during the COVID-19 lockdown by providing welfare packages	111 (42.3)	93 (35.7)	31 (11.9)	13 (5)	12 (4.6)

Key: SD = Strongly Disagree, D = Disagree, A = Agree, SA = Strongly Agree

**Table 2** depicts that 112(54.3%) strongly agree, 84(32.3%) agree, 21(8.0%) strongly disagree, 18(6.92%) were undecided that members felt positive about CSR programmes delivered in their churches. Over half of the respondents felt positive about CSR programmes delivered by their churches. Furthermore. 94(36.1%) strongly agree, 114(40%) agree, 34(13.07%) disagree, 8(3.07%) strongly disagree, 20(7.6%) were undecided that members



felt comfortable receiving social welfare packages. Similarly, 102 (39.2%) strongly agree, 92(35.3%) agree, 35(13.4%) disagree, 11(4.2%) strongly disagree, 20(7.6%) were undecided that CSR programme by the church offers better welfare packages. Moreover, 105(40.3%) strongly agree, 101(42.3%) agree, 31(11.92%) disagree, 9(3.4%) strongly disagree, 3(1.4%) strongly disagree, 5(2.4%) were undecided that CSR programme has led churches to participate in social welfare packages. Meanwhile, 113 (43.4%) strongly agree, 56(21.5%) agree, 41(15.7) disagree, 9(3.4%) were undecided that churches should share more welfare packages with members. Be that as it may, 111(42.3%) strongly agree, 93(35.7%) agree, 31(11.9%) disagree, 13(5%) strongly disagree, 12(4.6%) were undecided that churches responded to the need of members during COVID-19 lockdown. Even more people agreed and felt comfortable receiving social welfare packages from their church (42.4%). However, CSR programs by their church offers better welfare packages (40.4%).Nevertheless, CSR programs has led the church to participate in social welfare packages towards members (41.9%). All the same, a great deal of respondents agreed that they would like their church to share more welfare packages with members and the needy (92.4%). Therefore, their church responded to the needs of members during the COVID-19 lockdown by providing welfare packages (47.6%).

### **Discussion of Findings**

The first research question sought to determine the level of acceptability of corporate social responsibility programme among selected Pentecostal church members. The findings of this study revealed that majority of respondents agree to the construct of the church doing enough in terms of CSR involvement (40.1%). However, respondents believe that apart from outdoor evangelism, professionals in the church such as (doctors, nurses, teachers, social workers etc.) are capable of organizing programs that will benefit the community (46.8%). Nevertheless, respondents agree that the reputation and image of the church will be better portrayed in the community, if the church is more engaged in community development (52.4%). Likewise, the community can experience positive changes if there is unity between the church, the public, and private sectors of the community (42.4%). Similarly, residents in the community would appreciate if the local church is more involved in initiating and supporting programs that improve the quality of life in the community (46.2%). According to Okanlawon (2018), these churches operate on two levels: secular business and corporate social responsibility. Therefore, Adebayo and Oyedepo's prosperity teachings gave the impetus for entrepreneurship. The survey also indicated that the RCCG implements social welfare programs in Africa and the diaspora to further its objective of societal reform. As a result, it not only focuses on members' spiritual lives, but also on their social, material, and psychological well-being. Therefore corporate social responsibility programs should be accepted among Pentecostal church members.

With respect to the second research question which sought to investigate the attitude of selected Pentecostal church members towards corporate social responsibility. The findings in this study revealed that majority of respondents. Therefore, they felt positive about CSR programmes delivered by their churches (74.6%). Even more people agreed and felt comfortable receiving social welfare packages from the church (42.4%). Moreover, CSR Programms by the church offers better welfare packages (40.0%).Nevertheless, CSR programs has led the church to participate in social welfare packages towards members (41.9%). All the same, respondents would like the church to share more welfare packages with members and the needy (92.4%). Therefore, the church responded to the needs of members during the COVID-19 lockdown by providing welfare packages (47.6%). According to Aluko (2020), the study provides an outline of the Christian Church's response to the arrival of the new coronavirus in Nigeria and the government's subsequent directives. During the epidemic, several church leaders were able to assist their congregations as well as the government. Also the findings of Cyfert, Glabiszewski and Zastempowski (2021) revealed that in the wake of the COVID-19 issue, the deployment of management solutions supporting Industry 4.0 will raise the importance of the economic, social, and environmental elements of corporate social responsibility. They propose integrating management solutions supporting Industry 4.0 with corporate social responsibility, based on the expected rise in importance of corporate social responsibility.

## Conclusion

Based on the findings of the study, the study has helped to prove that Pentecostal churches such as The Redeemed Christen Church and The Foursquare Gospel church engaged in corporate social responsibility programme. The research examined congregant's perception of corporate social responsibility of selected churches in Ikeja during COVID-19 lockdown. The findings in this study will be useful to churches particularly in the area of promoting the practice of corporate social responsibility, in both Pentecostal and Orthodox Churches. These findings will provide a deeper understanding of the application of corporate social responsibility methods in religious settings. The church will be armed with information on how CSR can influence the church. The discovery will allow then to maintain CSR responsibility towards their members.

This research has made significant contribution to the existing literature on this research topic; it has added more empirical literature to the study of corporate social responsibility and has introduced important insight from congregant's perception on corporate social responsibility. It has also contributed to knowledge in area of CSR, congregant perception and COVID-19. It has, demonstrated the level of acceptability of CSR programs among members and the positive attitude of church members towards CSR. From the result of the data analysis, the research concluded that the Redeemed Christen Church and The Foursquare Gospel church adopted the use of corporate social responsibility to assist their members during the COVID-19 pandemic. Therefore, the study finally recommended that Churches should improve its membership strength by adopting corporate social responsibility programme.

## Recommendations

It is recommended that Pentecostal church members should have a positive attitude towards the practice of corporate social responsibility. Also there should be more level of exposure of Pentecostal church members to Corporate Social Responsibility, and has also improvement the level of members' welfare through CSR.

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