

MARKETING AND ITS NARRATIVES

by

DARIUSZ S. MALINOWSKI

A Capstone Project submitted to the Graduate School-Camden
Rutgers - The State University

in partial fulfillment of the requirements
for the degree of
Master of Arts in Liberal Studies

under the direction of
Professor John Wall

Approved by:

Capstone Adviser

Date

Camden, New Jersey

May 2012

ABSTRACT OF THE THESIS

Marketing and Its Narratives

By Dariusz S. Malinowski

Thesis Director:

Dr. John Wall

The purpose of this thesis is to look at marketing not only as an activity, art or science; but also from the spectrum of different narratives. The three enumerated narratives are profane, sacred and secular. Each of the enumerated narratives is taken separately and examined. This examination underlines a need to formulate a unified marketing narrative.

TABLE OF CONTENTS

I.	ABSTRACT OF THE CAPSTONE.....	ii
II.	INTRODUCTION	1
III.	PROFANE NARRATIVE OF MARKETING.....	4
IV.	SACRED NARRATIVE OF MARKETING.....	14
V.	SECULAR NARRATIVE OF MARKETING.....	21
VI.	UNITY OF THREEFOLD NARRATIVE.....	25
VII.	BIBLIOGRAPHY.....	29

I. INTRODUCTION

Almost a century ago Cassels (1936: 129) expressed an opinion that ‘(...) although the study of marketing is often regarded as one of the newer branches of economic science it is in fact one of the oldest’. Therefore, there is no surprise in Huston’s (1986: 86) statement:

“The marketing concept has been an expression of the marketer’s recognition of the importance of the consumer in the buying process. This understanding did not begin with the introduction of the term marketing concept; the consumer focus clearly existed when the king ordered boots from the boot maker.”

These quotations justify the account that marketing has always been present, and as a discipline and practice has a long history. However, even when there has been a long history of marketing; the record of what can be coined as marketing ethics is still young. Not so long ago, the expression marketing ethics was even perceived as an oxymoron, pointing out that marketing and ethics belonged to two different worlds. But, marketing ethics is a fact today, and defined as: ‘the systematic study of how moral standards are applied to marketing decisions, behaviors, and institutions’ (Murphy, Laczniak 2005: 17). We may contemplate the necessity of ethics in marketing. Even though Herington and Weaven (2007: 154) have showed that ‘marketing students are no less ethical in their thinking than those pursuing other business careers;’ we can clearly see that something has changed in today’s understanding about marketing as ethical and moral. There are many ways to understand this; one of them is to comprehend the various meanings and connotations of marketing attached to its different narratives. A narrative is a plot; a story

about what marketing is and what it is not, it also goes beyond the austere definition of marketing that shows wider possibilities about why marketing is the way it is. A narrative that is able to show a cognitive and normative order, demonstrates a descriptive and prescriptive implication, influences moral traditions, moral orderings, incorporates values and responsibilities, and different narratives show different moral assessments.

In order to describe any narrative one requires a transcendent meta-narrative viewpoint. We will present the case in three marketing narratives namely: profane, sacred and secular. These options are different ways of responding to a ‘general view’ of marketing as an immoral, evil, and something bad:

“Many ethical issues in marketing appear to be subject to perpetual debate. Misleading advertising, unsafe and harmful products and abuse of channel power were already concerns in marketing 50 years ago and are still debated today” (Schlegelmilch, Oberseder 2010: 1)

A profane narrative agrees with this general view, a sacred one opposes it, and a secular one tries to disentangle its connection with any value statement.

More specifically, ‘profane’ in literary translation means –‘what is in front of,’ ‘outside the temple’ (Agamben 2007). Profane narrative relates to taking away something that belonged to the house of Gods; making it void of its sacred meaning. Here, this marketing narrative will convey about market activity with a touch of contamination, disenchantment. To profane something means to use or abuse according to individual discretion, without monitoring appropriateness. Profane in a way denotes carelessness, or negligence in use. Profane narrative has the power to break away from the unity of a myth and a ritual; it acquires the power to detach from the sacred story.

Sacred – on the contrary means (here) to have unity with the myth and the ritual, it is ‘other’ and ‘better,’ has a certain power to do something for example either condemn or rid. It is that for ‘something’ to become ‘chaste’ it requires a story, a narration to show how something that was perceived as bad or evil turned out to be good and pure. So, this story cannot just be any kind, from anywhere, or by anyone; it demands a valuable and established source. The best one has a long past and a divine foundation. The greatest stories of something evil turning into good are considered myths. A myth represents a talk; an acclamation of a true anecdote. The validity of a myth cannot be checked fully by logical arguments or reasoning. A myth-- a story-- a narration; as we can expect is connected to *sacrum*. This association enriches a myth with an importance, with the feeling of exceptionality, and uniqueness. A myth in this case is connected to the ritual and expresses a certain outlook, a certain worldview; a way of thinking, the story then is able to enlighten the one that was dark and chaotic.

Secular – is understood (here) as a trans-location of values from religious (profane and sacred) to non–religious. It directs to logic and emancipation from the power of previous narratives. It separates itself from religious identification that profane and sacred narratives imply.

My argument in this paper is that none of these three narratives should be ultimately independent of the others and that each in fact presupposes a fourth--unified narrative that I call united narrative of marketing. The fourth narrative underlines shared interdependence between the previously enumerated three narratives.

II. PROFANE NARRATIVE OF MARKETING

In 1969, Philip Kotler and Sidney Levy presented an article under the title ‘Broadening the concept of marketing’¹. This paper expresses an idea that marketing is a pervasive societal activity and its concept not only applies to commercial activities but also to non-commercial activities, like non-business organizations, people or ideas. Marketing’s core is expressed as a transaction or an exchange of products, values, thoughts etc. At that time, it was a revolutionary concept. After forty years of Kotler and Levy’s article, more and more non-business activities have become a “marketing problem” such as religion, education, science, or human existence itself. The idea of “Broadening the concept of marketing” strongly underlined the lack of boundaries in the use of marketing.

“By not isolating any form of human behavior, motive, or value involved in any type of exchange, the scope of marketing (already a vast domain, as history shows) is left without bounds.” (Shaw 1995:10)

The idea at stake is that ‘outside of the market’ or ‘non-marketed space’ simply does not exist. Sidney Levy (1976), the protagonist of expansion of marketing noticed a preconceived opinion that ‘marketing is general evil,’ and in his chapter ‘Marketing Stigmatized’--the argument was against such a prejudice. The idea of broadening the concept of marketing was presented to stop an unjust opinion about marketing; however,

¹ ‘Broadening the concept of marketing’ originally was formulated at the beginning of XX century. ‘It is obvious that no business concern can long exist without some sound and successful method of marketing its products. Even though the product may be intangible, though it may consist primarily of service, rather than of material goods, yet it remains true that well-organized marketing is the first essential to its success’ (Galloway, Harmon, Butler 1911: V).

it did quite the opposite. It reminded a story of the word *mercari* (to trade) which has the same root as *meretricious* which describes the nature of profane prostitution. From the ancient ages, it is known that profane prostitutes were forbidden to enter the temple (Qualls-Corbett 1988: 38).

In the late 1970s researchers' expressed an opinion that marketing could not be used in non-economic zones.

“Marketing is concerned with markets, of course, and marketing must be characterized by buying – and – selling. (...) A church does not sell its religious and redemptive services.” (Luck 1969: 54)

“(...) not all exchanges are marketing exchange... This means that marketing will not include exchanges in non-economic areas where participants are non-marketing institution such as churches, welfare agencies, and cultural agencies.” (Arndt 1978: 101)

“(...) good news is not something one can sell, or even make money with. No, the good news is no' product' that can be marketed like detergents or politician” (Traber 1987: 323)

These critical views not only designated marketing only to economic activities, but also expressed the difference between merchandising and the world of art, culture or religion; to participate in the market, 'to be' a product or to sell something appeared disgraceful along with a diminishing value. It was and is, still objected by many that marketing could be used in gracious, noble and sacred education, art, health-care or religion, better non-marketing world. There are phrases till today that culture, education, health, religion is not a soap², because they have a deeper meaning. The negative arguments towards a 'broadening concept of marketing' showed on some level its profane narrative.

² Soap was one of the first products to use mass marketing (Ivory soap). It is a long tradition to express critique of marketing saying that something '...it is not a soap'.

If 'to profane' means to cross the border, it also underlines an existence of something that can be desecrated. In addition, we can sense that in this case to use marketing means to contaminate. In profane narration, everything becomes a product. This is especially visible in the examples of marketing of art, freedom, love, sexuality, childhood, virginity, human organs, blood or life (existence as a product). This narration is not limited to commoditization but refers to its historical tradition, the one who contaminates or profanes is contaminated himself. That is why opinions just like marketers are immoral, unintelligent, and weak in body and character have a long account.

To capture the essence of the narrative and the concept that marketing is a profane activity, it is helpful to show the historical examples of stigmas attached to the activities of trade; previously considered inferior and unnatural. Many instances can be found throughout history of a "profane" understanding of marketing, and many authors refer as far back as ancient Greece. Steiner, in his analysis summarized that since antiquity prejudice towards marketing is based on following premises:

1. Trade is inferior and unnatural.
2. The markups in trade, unlike those applied in agriculture or crafts; reflect the returns to chicanery rather than a true value added.
3. Farmers and craftsmen, especially the former, are noble and strong. Merchants are weak and slippery. (Steiner 1976: 3)

There are many repeating and selective arguments from the thought of Plato, Aristotle, Cicero, and others supporting the profane narrative. Plato's visionary ideals read as one that considered sellers to be weak men who were unable to perform the strenuous chores of farm work; for they looked for occasions when farmers and

craftsmen lost their opportunities to exchange their goods. This view is often supported by citing the dialogue between Adeimantus and Socrates (Steiner 1976).

Socrates: “If, then, the farmer or any other craftsman taking his products to the market-place does not arrive at the same time with those who desire to exchange with him, is he to sit idle in the market-place and lose time from his own work?” “By no means,” (Adeimantus) he said, “but there are men who see this need and appoint themselves for this service—in well-conducted cities they are generally those who are weakest in body and those who are useless for any other task. They must wait there in the agora.” (Plato Republic 2: 371c-371d)

Platonic thought was also interpreted as the one that condemned merchants and shopkeepers for their use of the sea as a means to travel for trade, making these men traitorous in character. This in turn made their polis an unfriendly bazaar to ‘her’ own citizens, and the humanity.

In Copelston’s opinion about Platonic thought, the prejudice against commerce and trade came out in these words:

“The sea is pleasant enough as a daily companion, but has a bitter and brackish quality; for it fills the streets with merchants and shopkeepers, and begets in the souls of men unfaithful and uncertain ways-making the State unfaithful and unfriendly both to her own citizens and also towards the rest of men.” (Plato, Laws 705 a 2-7 in Copelston 2003:235)

To buy and sell, do business in Plato’s writings was read as highest form of *practical* life; that was far from contemplation and (Gnosis te auton) to know thyself. Trade in the context of platonic cave appeared simply as a promotion of delusions, cattle’s life of eating drinking and fornication. This idea is often supported with the following fragment from Plato Republic.

“Then those who have no experience of wisdom and virtue but are ever devoted to feasting and that sort of thing are swept downward, it seems, and back again to the center, and so sway and roam to and fro throughout their lives, but they have never

transcended all this and turned their eyes to the true upper region nor been wafted there, nor ever been really filled with real things, nor ever tasted stable and pure pleasure, but with eyes ever bent upon the earth and heads bowed down over their tables they feast like cattle, grazing and copulating, ever greedy for more of these delights; and in their greed kicking and butting one another with horns and hooves of iron they slay one another in stateless avidity, because they are vainly striving to satisfy with things that are not real the unreal and incontinent part of their souls.” (Plato Republic 586AB)

Cicero later, left merchants with another discomfoting sentence:

“All retail dealing may be described as dishonest and base, for the dealer will gain nothing except by profuse lying, and nothing is more disgraceful than untruthful huckstering.” (Cic. De Officiis, i. 42. 150.)

Some confirmed that the character of any trade activity was considered unnatural and dirty because of involvement of ‘money.’ Out of the three modes of satisfying the daily needs two are thought to be natural, and one unnatural (Aristotle, Politics I,8-11; IV,11). The modes of grazing, hunting, agriculture, and barter are considered natural because they somehow pack within the natural limits of human need and consumption. But, the third mode of an exchange with money becomes unnatural because it is within its nature to acquire wealth, far from satisfying only the natural needs of any human being. Hence, back then the Greek attitude towards commerce regarded trade to be illiberal and unfit for the free man. If the trade was not geared towards satisfying only the natural needs of life than the merchant was perceived to be from the lower end of socio-psychological competence. Money’s characterization of being unnatural is because it suggests fulfillment of unnecessary wants, feeding the greed, formed by desires- ‘the root of evil.’

In the ancient ages, a marketer was perceived as a comic figure in the public theatre that was adequate to a servant or slave in comparison to a free man (Maccius Plautus 1912). It is also apparent that since ancient ages the marketer is mostly presented as a manipulative, greedy, conniving, narcissistic, callous, and demonic by nature in the books, theatres plays, and movies; in our modern times reflected to the figure of Shakespearean (1987) Shylock (MacTague 1979). Steiner (1976: 4) mentions the emergence of an advertiser as a satanically powerful ‘influencer’ who deludes people into buying products against their will. That is probably why in many cultures marketers were and in some instances still are considered obscene, and indecent.

Also, many different translations of Old and New Testaments have various instances that confirm our profane narration of marketing:

“As a naile sticketh fast betweene the ioynings of the stones: so doth sinne sticke close betweene buying and selling.” (Ecclesiasticus 27:2; the Holy Bible 1611)

While taking a fresh look at both of the testaments we find that there are numerous arguments where we can sense that the underlying meaning of “Canaan and Canaanites” is knavery. The Hebrew term of “Canaan” in the Old Testament describes a merchant ‘by implication a peddler’ (Barnes 1900:182); a man whose origin was from the historic Semitic region, where the main trade routes were crossing (trafficking), he was not an esteemed member of the society. When the eighth century BC prophet Hosea was discussing about Israeli sins he referred to the Canaan ideologies:

“He is like Canaan, there is a deceitful balance in his hand, he hath loved oppression” (Hosea, 12: 8 Douay-Rheims Bible).

The region of Canaan was presented as a demoralized, corrupt, deprived, and profane, state with the disposition to the sexual perversion (Gen. 19:1-29; 19:30-31; 9:22-27; Deut 28:18). In a generalized sociological understanding, the predisposed image of a crook befell without intervention if one was born in Canaan, was a Canaanite. Therefore, they were barred from the right to enter the temple --a sacred place, and they prayed to the God Baal and were cursed.

“Every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the LORD of hosts in that day.” (Zechariah 14:21, New American Standard Bible)

And he said, “Cursed be Canaan; A servant of servants shall he be unto his brethren.” And he said, “Blessed be Jehovah, the God of Shem; and let Canaan be his servant.” God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant.” (Genesis 9:25-29, American Standard Version)

This market commentary is called the profane narration because of the evidence that separates market activity from a pious one. In ancient times, profane places of trade were marked by Horoi stones of Temenos-- cultic precincts³.

Likewise, Greeks used the word ‘Kapelos’ to describe an ordinary street seller, a believer in Hermes--the God of peddlers and thieves; who can resemble the Biblical God of Mammon⁴. The word Kapelos was synonym to a crook, a swindler, a trickster who diluted the wine, the one who cheated on measurements, and kept hidden stocks to create

³ Market activity was profane not only because of its spatial but also temporal limits. For instance, Roman calendar was divided on *dies fas* and *dies nefas* - holidays and working days (Macrobius (2011), Saturnalia 1, 16: 2-3); to work, sell or trade on *dies fas* was simply a sin. Temporal dimension of profane narration is underlined via an example of the Jewish Friday morning vocation to come home, finish all activities, clean up and prepare to celebrate Sabbath; parallels apply to Christian celebration of Sunday. That is why *precones vini*, crier, herald - ancestors of a marketing specialist - had to stop his practice in religious holiday, especially Good Friday.

⁴ Robert Graves (1965:13) once wrote in his essay: ‘...Hermes, whom I prefer to call 'Mammon'.

monopoly. Apostle Saint Paul, used the verb *καπηλευοντες* (from *kapelos* – *καπηλος*) to differentiate two kinds of teachings: ‘about the Christ’ and ‘in Christ,’ ‘in Christ’ meant being true and faithful, and ‘about the Christ’ was taught by peddlers of God.

“For we are not as many corrupting (*καπηλευοντες τον λογον του θεου*) the world of God: but of sincerity, but as of God, in the sight of God, speak we in Christ.” (2 Corinthians 2, New American Standard Bible)

Similarly Ben Sira expressed his opinion.

‘A merchant can hardly keep from wrong doing, nor is a tradesman (*kapelos*) innocent of sin’ (Sir 26:29 in Thielman 2005: 333)

So, *Kapelos* were predisposed to be crooks, involve in trafficking, corrupting, forging; without any campestral borders with products, philosophy, theology, and word of God. In this narrative, the earlier conservative and traditional societies designated trade activities for the people in the lower hierarchy of the social stature such as slaves, women, servants, and people from other nations. Bargaining was not considered a noble action. Metics, namely the resident aliens; who did not have citizens’ rights were allowed only to trade and practice crafts. Similar to Jews, Muslims, and Byzantines who became market participants because they were not allowed to partake in the nature of the Greek polis. They were not permitted to own land, and because of their faith, they were denied the pledge of allegiance to the king, and could not pray to the city gods. According to ancient nobles, participation in the market was disgraceful. These nobles used to avoid involvement in the marketing activity by sending slaves to carry on transactions or exchanges on their behalf. The simple act of buying and selling would level them to the cadre of an animal, and there was a fear that they would live and die like animals. The

real value of life was regarded to be in the contemplation, and philosophy. Cassiodorus's (c. 485 – c. 585) claim is often recalled that trade is sinful because:

“(…) he who in trading sells a thing for more than he paid for it must have paid for it less than it was worth or must be selling it for more than it is worth.” (in Cassels 1936: 130)

In the profane narrative, trade exploration was often taken as demystification of God's creations and underlines the deceitful impression of man as the master of the world. So the marketer is the *one* who does not participate in praising God's gifts. Ambrose, for example, argued that using the sea for commerce is ungodly:

“God did not make the sea for sailing on, but for the sake of the beauty of the element. The sea is tossed by storms; you ought to fear it, not to use it. The innocent element is not to blame; it is man's own rashness that puts him in peril. Someone who never goes to sea has no need to fear shipwreck. The sea is given to supply you with fish to eat, not for you to endanger yourself upon it; use it for food, not for commerce.” (Ambrose-Bishop of Milan, De Elia 70-1, in Morley 2007:29)

God's gifts are free and his mercy also:

Ho! Everyone who thirsts, come to the waters;
And you who have no money come, buy and eat.
Come, buy wine and milk
Without money and without cost.
Why do you spend money for what is not bread,
(Isaiah 55: 1-2, New American Standard Bible)

Continuations of the profane narrative are found in many modern instances of. In our times we find characterization of marketing in terms of relationics, exchangeology, sales abuse, misleading product information, retail Darwinism, and a system of commercial cannibalism etc. It is apparent that we have a marketing war; crossed boundaries between the marketers and the customers. This narration associates with the

law of animal creation of ‘eat and be eaten’ comparable to the modern day law of ‘cheat and be cheated’. This continuation can be detected in examples of modern day business books such as: *Marketing Warfare* (Ries, Trout 1986), *Leadership Secrets of Attila the Hun* (Wess 1987), *Sun Tzu: 12 Essential Principles for Winning the War for Customers* (Michaelson, Michaelson, Sunzi 2004), *Mao in the boardroom: Marketing genius from the mind of the master guerilla* (Stricker 2003) inspired by military strategy and ideology compilations such as Sun Tzu’s *The Art of War* (2006), *On War* by Von Clausewitz (1976), and *The Little Red Book* by Mao Zedong (2010)

The classic reference of these publications in trade indicates that marketing is not a holy ground; and bears a negative connotation. Sacrificing the enemy is a prominent way to achieve marketing success; and in the name of marketing success, sacred, temporal, and spatial boundaries are often being crossed.

Not everybody agreed for a monopoly of the profane narrative of marketing, marketing’s ‘noble’ and ‘sacred’ story was on its way to be formulated. Soon there would be no reason to be ashamed of being a main actor of the market; ‘God’ became a banker, a merchant, and a businessman himself, and in consequence the market became sacred.

“I found God's promises to be the Christian’s bank note; and a living faith will always draw on the divine Banker; yea, and the spirit of prayer, and a deep sense of want, will give an heir of promise a filial boldness at the inexhaustible bank of Haven.”
(Huntington 1811: 71)

Professor Sedgwick says that any longer we cannot decline to work out an ideal of good life for mechanics and tradesmen, on the ground that such persons are incapable of any high degree of virtue, as Aristotle undoubtedly would have (Bunzel 1905: 342).

III. SACRED NARRATIVE OF MARKETING

“Our work is a religion rather than business.”-- Delony Sledge, Advertising Director Coca-Cola Company (Forbes, Mahan 2005: 220)

In our sacred narrative, marketing gets closer to the term religion. Here we will be able to read marketing's ‘sacred story,’ marketing as a ‘godly gift’ or a ‘moral maker.’ The sacred narrative is able to create a common goal for sellers and buyers, business owners and employees--that ‘paradise’ is achievable through production, distribution and consumption; marketing is *peace not warfare*. This narrative is contradictory to profane, now marketing serves the common good, brings salvation, and is a connection to the heavenly world, a possible future paradise.

This motion is represented in modern marketing literature; by Jasper Kunde (2000) who wrote a book enumerating ‘brand religion’ and ‘corporate religion’, the spiritual dimensions of the brands are mentioned by Thomas Gad (2001), Arnot (1999), Ragas and Bueno (2002) put forward the talk about corporate and brand cults, Guy Kawasaki (1991) is considered ‘the marketing evangelist’ and ‘evangelizing customers’ has become a common practice in many corporations (McConnell, Huba 2003). These examples demonstrate the transformation in the perceptions of marketing narrative from profane to sacred, where marketing is becoming parallel to a religious phenomenon. Even though these illustrations are recent they are a part of the bigger depiction christened right here in the ‘sacred narrative of marketing.’

“Advertising Ideas up to the present time are precisely like the evolution of religion. Who is your god in advertising? What do you worship?” (Balmer 1904: 407)

“And why is he great (Harry Rosen)? Because life insurance is to him a religion, and his soul is aflame with love for his work. He is a St. Paul in zeal and a Moses in vision and purpose, and he has nothing to sell. His mission is to insure lives (...) Rosen is a great missionary, yes, and a great savior (...)” (What Rosen is—and is not 1921: 61)

Instances of ‘marketing narrative as sacred’ can be tracked back in many different ways. However, it is more helpful for our commentary to notice that since the seventeenth century we can find many more publications that sanctify the business activity without a major hesitation. Earlier writers fashioned their works by using metaphors of the market following example of Jesus, and of late there is directness in naming a business as a religion and a religion as a business. For instance, George Swinnock wrote in *The Christian-man’s Calling, or A treatise of making religion ones business* (1662: I, 33) ‘The pious tradesman will know that ‘his shop as well as his chapel is holy ground.’ Likewise years later, Bartholomew Ashwood published a book with an almost oxymoronic title, *The Heavenly Trade* (1679).

It was a dragging change; but in the eighteenth century, the church lost its title as the ‘only’ place for expressing religious feelings, with time religious feelings were allowed to be divulged without any boundaries of a designated place: ‘Sunday religion not worth anything! (...) Religion in business! That is a novel proposition.’ (Lay Sermons 1861: 112). The idea that religion applies to every business activity is connoted captivately by Hannah More in *The Two Shoemakers, Part V*. A dialogue between James Stock and Will Simpson, the two shoemakers, as they sat at work, on the duty of carrying out religion into everyday business:

“Simpson: Well, master, you have a comical way, somehow, of coming over one. I never should have thought there would have been any religion wanted in buying and selling a few calves' skins. But I begin to see there is a good deal in what you say.

And, whenever I am doing a common action, I will try to remember that it must be done after a godly sort.” (More 1837: 221)

The above fragment shows a weakening separation between what is profane and sacred and involuntarily extends what is sacred to all human activities - life. It also expresses a novel idea that faith does not have to be necessarily practiced in a person’s free time; as a prayer or contemplation. A busy man can be religious as well and that too in his busy time. Faith in consequence may be articulated by ‘business creation’ and compared to ‘God’s act of creation’ (concept of *homo faber* in philosophy of Picco della Mirandola):

“Beauty may be said to be God's trade-mark in creation.” (Beecher, Drysdale 1887: 107)

“Every noble man or woman is a full-page illustrated advertisement of God's purpose in the creation.” (Conant 1915: 57)

We can wonder what lead the shift towards the sacred narrative of marketing.

Here it seems valid to point out the Weberian analysis of Protestant ethic and the rise of capitalism, and an extension of God’s calling.

“The young merchant is just as clearly "called" as the young clergyman, if He feel the faculty of business stirring in him.” (John Tulloch 1866:170)

But, it is also worth directing our attention to the development of Christian missions and interpretations of the New Testament Acts as a diary of missionary experience (Bengel 1742). Since then, as Townsend (1985) noticed that missionaries perceived their activities as a modified modern version of St. Paul’s journey; also to succeed, missions were using tools of a business and marketing, like a survey. Roland Allen (1868-1947) an English missionary, in his book *Missionary Methods: St. Paul's or Ours?* (1912) examined the

social context of the apostle world and his methods; in consequence in the publication *Missionary Survey As An Aid To Intelligent Co-Operation In Foreign Missions* he cried for use of survey as one of the essential tools in marketing research.

“Let anyone who doubts the need for survey study the present distribution of missionary forces. (...) world survey is necessary if the command of Christ is to be adequately obeyed. (...) In the past the appeal has been rather to blind obedience, and immense stress has been laid upon the "command"; the appeal has been to the emotions, and love for Christ, love for the souls of men, hope of eternal blessings, hope of the coming of the Kingdom, and (for direction of the work) trust in the wisdom of great missionary leaders or committees, have been thought sufficient to inspire all to put forth their best efforts; but to-day, as in the labour world, as in commerce, as in the army, so in the world of missions, the intellect is taking a new place. Men want to understand why and how their work assists towards the attainment of the goal, they want to know what they are doing, they want to understand the plan and to see their work influencing the accomplishment of the plan.” (Allen 1920: 11)

In modern history, sacred narrative may be connected to one of the ideas of Bruce Barton (1925). Initially, it is inconceivable to understand his statement “Jesus the greatest businessman.” Bruce Barton, the advertising phenomenon, BBDO executive is placed in the Advertising Hall of Fame; he expressed what was already preconceived in many minds:

“I have heard one of the most successful business men in America say that the Bible was the best text-book for a business man to study. (...) Jesus is the best business friend a man ever had. (...) Our Saviour was a business man.” (Latham 1889: 94; 131; 90)

In this sacred narrative, businesses, marketing, advertising, achieve similar characteristics as Jesus’ mission of ‘salvation’ on earth. Elmo Calkins (1928: 15, in Doherty 1954: 145) argues for the concept of business activity taking over moral responsibilities beautifully by presenting the exemplary work of the American Telephone

and Telegraph Company, and the General Electric Company made the most effective changes in human life, by the most efficient methods where religions, government, and wars had failed. So, the mystery of salvation is slowly ceded into marketing. Through the activities of selling, merchandising, and business in general; marketing becomes a sacred vocation. A business house quickly becomes a temple, for example the Woolworth Tower was praised by a theologian Dr. Parkes' a Cadman' a (1916) as a 'Cathedral of Commerce.' Looking at the building and business, peace and unity it created, the tears of happiness came to his eyes. Business became the creator of principles per pastor's Samuel David McConnell's question:

'Is it possible for one to be fervent in spirit, serving the Lord, without neglecting his business?' (1896: 42)

Shailer Mathews the dean of Chicago Divinity School gave an answer in his article '*Business – Maker of Morals*'

“What else than trade could have thought man to be honest? For businesses do more than make Money – It makes morals.” (Mathews 1927: 291, 398, in Lunden 1988:36)

At the beginning of twentieth century, various authors also stated that nonprofit activity needs business and this notion created a base for broadening the concepts of marketing years later. It was videlicet for the first time that a church, an educational institution, a government voiced a need for marketing, and advertising in general than vice versa.

“The same analysis will apply to the church as a whole. Where are the people it should reach? The "product" is salvation and personal peace. It may startle pious folk to think of "selling" salvation, but in terms of commerce that is what every preacher and personal worker does. The price paid is service to Christ and His church. To sell the product of the church as much active work is needed as to sell the product of any factory in your city. Too many churches establish their "factory," wait for customers, and make little direct effort to "distribute" their product or reach their possible

"customers." Churches depend in great part on mouth to mouth solicitation-- canvassing if you will; but this is only one of the ways mentioned in the above plan of "distribution" for commercial concerns." (Smith 1915: 23-24)

Majority of American Protestants accepted business's rhetoric applicable to religious activities. Especially, this could be a consequence of the 'Second Great Awakening,' 'Businessmen's Revival' (1857), and the acceptance of arminianism (rejection of antinomianism). Also, the connection of religion and business (business religious ideology as a tool to unite political goals of employee and employer) was perceived as a remedial, possible and already existent in Europe's class conflict. Concept of 'Jesus Businessmen' was more convincing than 'Jesus socialist' and 'Jesus worker.' (McCowan 1894; White 1911)

Bruce Barton's book was a bestseller for many years. It turned out into a strong belief that business would work better if it continued with Christ's mission of salvation on earth than the old known church. As Purinton (1921) declared, "The sanest religion is business." In his open lecture at the School of Business Administration (Harvard) Owen D. Young stated a new kind of ministry:

"(...) Harvard was fearful of an illiterate ministry of religion in 1636 and was not apprehensive of an illiterate ministry of business until 1908 (...)" (Mims 1929: 55)

Many pastors took an account of this 'sacred narrative of marketing' and simply resigned to join the business world. It was common to express that business was better than ministry.

"(...) In my new work ... I have found greater opportunity for Real service than I had in all my nine years as a minister ... I am happy ... I am serving, In the larger sense of

the world.” (And So I Left the Ministry to Go into Business 1923, in Lunden 1988: 12)

Herald of Gospel Liberty even expressed worries: ‘The last year book of one of the large denominations shows 134 of its preachers to be "in business’ (Preachers in business 1922: 340). Through this sacred narration of marketing, we can grasp how Kotler and Levy’s idea of broadening the concept of marketing can be anchored onto the salvational notion. Marketing in the sacred narrative ignores the Manichean critique of profane and becomes universally applicable. Everyone needs salvation; on the same token, everything needs marketing without exemption.

This emphasized the ‘sacred narrative of marketing’ enables the creation of many different genres of marketing. One of the types of marketing will highlight being a believer or the cult of an organization, other turns a corporate mission into a corporate religion, another may also transform a customer into an evangelist. Whichever way articulated, the sacred narrative is historical, directed to the future of an improved life, it is on its way to achieve business paradise with a common belief for both an employee, and the business owner.

IV. SECULAR NARRATIVE OF MARKETING

Following the previously discussed marketing narratives: profane, and sacred we arrive at a junction where the profane narrative is derived from a deterministic past of condemnation, and the sacred narrative directs us to a futuristic idea of business paradise. Therefore, there is a need to survey an issue with the present, which leads us to probe to discover marketing narrative that can be secular. The intuitive way to describe secular narrative of marketing is to talk about it in terms of science; free from values and biased attachments, non-scientific speculation, and irrational thought. Acquainting with the secular narrative is strongly connected to scientifically inquiring about marketing.

Examples of this narrative are represented in the works of philosophy of marketing science, marketing theory, and marketing knowledge (see Hunt 1983). In general, this narrative presents a question: “Is marketing a science?” (Brown 2001) Simply writing about marketing narrative as secular depicts a deceptive easiness. It is because the search for scientific description of marketing has been present since marketing became a lecture at the universities or even earlier.

“Do you smile reader at our application of the term science, and do you think that we should have said trade.” (A Paper on Puffing 1842:42)

When Richard Ely (1889) was the president of American Economic Association almost half of the members were pastors. The story of marketing as a science rather started with Paul D. Converse (1945); who published *The Development of the Science of Marketing*. With this publication the question of whether marketing is an art or science spread

throughout marketing journals. Also an interest in marketing here has a plain character, by enhancing business competence, maximizing the benefits of scarce resources, satisfying consumer needs and wants by increasing productivity (Kotler, Armstrong 2001: 32).

The description of secular narrative has to point out the process of ‘secularization in marketing.’ If we look at the short definition of secularization--‘to transfer from ecclesiastical to civil or lay use, possession or control’ we are able to sense a shift in focus. Pointing out marketing narrative as secular is to emphasize that it is a transfer of market activity from religious influence without becoming profane. Secularization of marketing can be traced as far back as history of capitalism (Appelbaum 2004: 135), and was initially based on the historical separation of church and trade. There were several changes that can underline this process. The custody of economic affairs was getting out of church’s influences (Tawney 1962; Sombart 1952). Instead of finding its legitimization via religion ‘market’ turned to nature; the laws of nature were perceived earthy and not supernatural. The development of capitalism accelerated market’s rationalization (Weber 1958). Secularization of marketing can be also related to market’s development with higher specification and differentiation. Additionally, seeking profit is almost recognized as a human’s natural need, such as seeking pleasure; this can be sensed by the popularity of Maslow’s (1943) hierarchy of needs.

Secular narrative of marketing is related not only to the explanation of the market without its sacred dogma, but also to the rejection of marketing as a religious phenomenon. Secular narrative eliminates the belief in reality that is above empirical

experience; it is a narrative because in the secular concept the marketer is a part of the story, in which he has an ability to study the world as an observer; it presents a possibility to the marketer and marketing to be free from history or culture. This resolve of “scientification” shows a belief in sensible and rational reality of the exchange.

Secular narrative of marketing is ahistorical. Marketing recalls a stable human, market or transaction nature. The anticipated laws of market, transaction, exchange are perceived similar to laws that created order in the natural world, hence they are timeless. This narrative is secular because it brings the idea of a heavenly market on earth—now. Nothing has to be created or recovered anymore; only the nature of an exchange has to be revealed. This idea of secular marketing narrative can be traced to the writing of Adam Smith ([1776] 1937) who applied economical thought to non-economical activities. In our modern times secular narration of marketing can find its base in teachings of Gary Backer (2001), and his application of economic analysis to every aspect of human life.

A major hitch in securing a clear concept of secular marketing is because in a perfect economic process, marketing becomes irrelevant since consumers and producers know everything about each other.

“If the ideal economic process is viewed as one in which consumers and producers possess perfect knowledge of the needs of each other as well as product offerings, then marketing is a cost.” (Stidsen, Schutte 1972: 24)

In summarizing marketing narrative as secular, we realize that it is not a marketing theory, knowledge or laws per se; Brown (1997) in his marketing analysis, after comparing the two statements of Comte and McDonald gave us idea about all scientific marketing talk:

“No real observation of any kind of phenomena is possible, except in as far as it is first directed, and finally interpreted, by some theory.” (Comte 1830- 42: 242 in Robson, Rowe, 1997: 658)

“Marketing theory is not practiced.” (McDonald 1992 in Robson, Rowe 1997: 658)

Secular marketing narrative is another story of marketing’s identification. Here marketing means a science and a real marketer is a scientist who uses theory, laws, empirical research and logical reasoning. In our marketing narratives journey first we were getting familiar with profane ‘Shylock,’ next sacred ‘Jesus as a businessman,’ to a natural progression to the secular wisdom of a scientist. During the best days of the sacred narrative of marketing marketer was described with (almost religious) ‘praise.’

“The advertising man, the genius of America, is usually young, good-looking, and sartorially perfect, with sleek hair and parti-colored shoes. Consciousness of the eminence of his position in American business has made him as complacent as Douglas Fairbanks.” (The Terrible Advertising Man 1919: 148)

In secular narrative the description of a marketer changes to ‘smart.’

V. UNITY OF MARKETING NARRATIVES

In our previous chapters we enumerated the three separate marketing narratives: profane, sacred, and secular. We were able to see that they all have significant differences, characteristics, and descriptions. Profane narrative refers to the long-ago actions and events; marketer (Kapelos) and marketing itself were profane because of a deterministic past. Sacred narrative directs to the future, to a market paradise by sanctification gives the market and marketing a noble dimension. Here, marketing similar to Jesus received a role of the mediator between mundane and heaven. In secular narrative, marketing differentiates itself with objective and scientific rhetoric that is free from values, and emotional engagements of past or future.

This chapter will point out that none of these narratives can exist without crossing each other's realms. As we can estimate that any story can be presented as profane, sacred or secular. It is this possibility of threefold narrative of any given action that points out a quest for unity in marketing narratives. It seems that all of the three narratives have a moment, in their individual separate rhetoric; it is where they overlap they culminate into the fullest sense.

We will start our examination here with the word 'marketing' that originated from 'market.' It seems proper to present 'market' as place by starting examination with one of the most influential (on sacred, profane and secular) cultural texts, the Bible. Here, market appeared not only as a place of exchange and commerce but also as one of the most important public spaces, center of social life, and one of the most important meeting

places. The significance of the market can be realized in its location by design, in antiquity it was located near the city gates, and was often honored by the presence of kings (Jeremiah 38:7). Law was announced in the market, main social and religious events were celebrated, and the unwell gathered there to look for healing as well.

“Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.” (Mark 6:56 New American Standard Bible)

A market is also presented as a test probe place for a religious devotion (Nehemiah 10:32, 13:15-19). In the ancient Greek market, blasphemous Protagoras books were burnt (Copleston 2003:87) and the Spartan market was full of statues of gods such as Leto, Apollo, and Artemis, or praised Anaxagoras (West 1995: 96). The agora as a center of social life was a perfect place to evangelize (Act 17:17), a place where a ‘pagan *commercium*’ could be turned into the Christian *communio*.

The narratives share a place and also words, and history of words share between narratives. We will look into some of the connections by looking at the linguistic journeys of the word ‘market,’ its synonyms, and how meanings traveled and interchanged. For example the word the ‘basilica’ originally meant a market place synonymous to the Greek Agora, or a Roman forum, and later on related to a cathedral. The word ‘Episcopal’ is linguistically linked to ‘episkopos’ (ἐπίσκοπος) the one who oversaw the market activity (measured measurements) (Acts 20:28) or the word synodos – (σύνδοδος) which now relates to meeting of the clergy, and in ancient times meeting of Poseidon’s merchants. These examples of narratives crossing over are not limited only to

the ancient world, at the beginning of twentieth century we can also find use of the basilica as a market place. In one of the papers from 1903 we can read about the local Duke Humphrey's Walk:

“The people of Norwich are consciously or unconsciously reverting to an ancient custom in using the nave of the Cathedral as a common meeting ground (...) Commercial traffic was common within the cathedral walls; persons openly bartered with one another, lawyers interview their clients, and in fact Shakespeare makes Falstaff go to St. Paul's to buy a horse.” (in Merrill 1908:311)

These examples of words' semantic transposition or different use of one place - market, indicates the hidden concord in marketing narratives. Profane and sacred interchange and secular actively participates in this switch.

The need of articulating unity of marketing narrative in our modern days is reflected in articles of Philip Kotler—the marketing guru. From his publications a reader can get the impression that marketing is profane like the Biblical snake.

“Marketing started with the first human beings. Using the first Bible story as an example, we see Eve convincing Adam to eat the forbidden apple. But Eve was not a first marketer. It was the snake that convinced her to market to Adam.” (Kotler 2005: 4-5)

Also marketing is sacred because has a “good” principles (Kotler 1969: 10) applicable to economic and non economic activities, and marketing is secular because “Nevertheless, economics is the mother science of marketing. Many of us are essentially “market economist”” (Kotler 2005: 5). Reaching a stage of economic scientific discovery, marketing - with hidden economical metaphysics and theological content - is again closer to sacred narrative. From Samuelson to Chicago school economics can be easily seen as a ...sacred narrative. (see Nelson 2001)

The unity of marketing narratives can be articulated more by relating it to the aspect of 'time'. Profane narrative refers to the past, in general to the previous action that determined market activity, like Canaanites, Kapelos or the Biblical snake. Sacred narrative is anagogical; it gives a feeling of the ascending move (anagoge) that is able to reach sacred future's reality. Profane and sacred narratives depend upon each other. There is no description of future without past and past without future. To bring salvation means to redeem the profane past, and the verb 'to profane' implies to the previous sacred marketing narrative that can be condemned. In the case of secular narrative and its premises of the discovery of objective of reality (the way marketing activity is, unchangeable nature of marketing) is also that past and future intermingle. Secular narrative needs a past to observe and future to predict.

The difficulty in marketing narratives' unity is that it denotes marketing narrative in the fullest sense (past, present and future). It is a narrative that is out of time and in time, able to transcend the preceding rhetoric. First attempts towards unifying the marketing narratives can be found in marketing ethics where marketing's social cost or science have a positive, negative and neutral connotation. Till today it waits to be written.

VI. BIBLIOGRAPHY

A Paper on Puffing (1842).. *Ainsworth's Magazine*, 2, 42– 43.

Agamben, G. (2007). *Profanations*. New York, Zone Books.

Allen, R. (1912). *Missionary methods: St. Paul's or ours a study of the church in the four provinces*. New York: Revell.

Allen, R. (1920). *Missionary survey as an aid to intelligent co-operation in foreign missions*. London: Longmans and Green.

And So I Left the Ministry to Go into Business (1923)..*The American Magazine* 95, June

Applbaum, K. (2004). *The marketing era: From professional practice to global provisioning*. New York: Routledge.

Arndt, J. (1978). How broad should the marketing concept be? *Journal of Marketing*, Vol. 42., January, 101-03

Arnott, D. (1999). *Corporate cults: The insidious lure of the all-consuming organization*. New York: American Management Association

Ashwood, B. (1679). The heavenly trade, or the best merchandizing: the only way to live well in impoverishing times. *A discourse...*, [Bartholomew Ashwood]. London.

Balmer, T. (1904) Magazine Advertising. *AdSense*, Vol. 17. No. 5

Barnes, C. R. (1900). *Dictionary of the Bible: biographical, geographical, historical, and doctrinal*. New York: Eaton & Mains.

Barton, B. (1925). *The Man nobody knows: A discovery of the real Jesus*. Indianapolis: Bobbs-Merrill.

Becker, G. S., & Murphy, K. M. (2000). *Social economics: Market behavior in a social environment*. Cambridge, Mass: Belknap Press of Harvard University Press.

Beecher, H. W., & Drysdale, W. (1887). *Proverbs from Plymouth pulpit*. New York: D. Appleton and Co.

Bengel, J. A. (1742). *Gnomon Novi Testamenti: In quo ex nativa verborum vi*

simplicitas, profunditas, concinnitas, salubritas sensuum coelestium indicatur. Tubingae: Sumtibus ac typis Io. Henr. Philippi Schrammii.

Brown, Stephen. (2001). Marketing Classics: Art or science? Fifty years of marketing debate. *The Marketing Review*, 2, 89-119

Bunzel, G. (1905), The Ethical Education of the Merchant International. *Journal of Ethics* 15 (3) 338-352

Cadman, S. P. (1916). *The Cathedral of Commerce: The Highest Building in the World*. New York, NY: Broadway Park Place Company.

Cassels, J.M. (1936). The Significance of Early Economic Thought on Marketing. *Journal of Marketing*, 1(October), 129–33.

Clausewitz, C., Howard, M., and Paret, P. (1976). *On war*. Princeton, N.J: Princeton University Press.

Comte, A. (1830-42). *A System of Positive Philosophy*, Bachelier, Paris.

Conant, R. W. (1915). *The virility of Christ: A new view*. Chicago.

Converse, P. D. (1945). The Development of the Science of Marketing: An Exploratory Survey. *Journal of Marketing*, 10 (July), 14–23.

Copleston, F. (2003). *A history of philosophy: Vol. 1*. London [u.a.: Continuum)

Crafts, W. F. (1894). *Successful men of to-day and what they say of success: Based on facts and opinions gathered by letters and personal interviews from five hundred prominent men, and on many more published sketches*. New York: Funk & Wagnalls.

Doherty, W. T, (1954). *The Impact of Business of Protestantism, 1900-29*, *Business History Review* 28: 141-153

Ely, R. T. (1889). *Social aspects of Christianity and other essays*. New York: Thomas Y. Crowell.

Forbes, B. D., & Mahan, J. H. (2005). *Religion and popular culture in America*. Berkeley: University of California Press.

Gad, T. (2001). *4-D branding: Cracking the corporate code of the network economy*. London: Financial Times Prentice Hall.

Gary S. Becker and Kevin M. Murphy, (2001). *Social Economics: Market Behavior in a Social Environment*. Harvard University Press.

Graves, R. (1965). *Mammon and the black goddess*. London: Cassell.

Herington, C., & Weaven, S. (2007). Does marketing attract less ethical students? An assessment of the moral reasoning ability of undergraduate marketing students. *Journal of Marketing Education*, 29, 154-163.

Houston, F. S. (1986). The Marketing Concept: What It Is and What It Is Not. *Journal of Marketing*, (April) 50, 81-87.

Hunt, S. D. (1983). *Marketing theory: The philosophy of marketing science*. Homewood, Illinois.

Huntington, W. (1811). *The works ... completed to the close of the year MDCCCVI*. London: E. Huntington.

Galloway, L., Harmon, G. H., & Butler, R. S. (1911). *Advertising, selling and credits*. New York: Alexander Hamilton Institute.

Johnson, J., F., & Alexander Hamilton Institute (U.S.). (1917). *Business and the man*. New York: Alexander Hamilton Institute.

Kawasaki, G. (1991). *Selling the dream: How to promote your product, company, or ideas, and make a difference, using everyday evangelism*. New York, N.Y: HarperCollins.

Kelley, W., T. (1956). The development of early thought in marketing and promotion. *Journal of Marketing*, 21.

Kotler, P., & Amacom. (2005). *According to Kotler: The world's foremost authority on marketing answers your questions*. New York: AMACOM, American Management Association.

Kotler, P., & Levy, S., J. (1969). Broadening The Concept Of Marketing. *Journal Of Marketing*, 33(1), 10-15.

Kotler, Philip and Armstrong, Gary (2001) *Principles of Marketing*, 9th ed., Prentice-Hall, New Jersey, USA.

Kunde, J. (2000). *Corporate religion: Building a strong company through personality*

- and corporate soul*. London: Financial Times Prentice Hall. An imprint of Pearson Education.
- Latham, H. J. (1889). *God in business*. New York: American News Co.
- Lay Sermons, Sunday Religion* (1861) Arthur's home magazine. Philadelphia: T.S. Arthur & Sons, February
- Levy, S. J., (1976). Marcolgy 101, or the domain of marketing. in K.L. Bernhardt (ed.), *Marketing: 1776–1976 and Beyond*, Chicago: American Marketing Association, pp. 577–81, also in S.J. Levy (1999).
- Luck, D.J. (1969). Broadening the Concept of Marketing -Too Far. *Journal of Marketing*, 33(3): 53-55
- Maccius Plautus, T., *Mercator, lub The Merchant* - w: The Comedies of Plautus. Henry Thomas Riley. London. G. Bell and Sons. 1912.
- Macrobius, A. A. T., & Kaster, R. A. (2011). *Saturnalia*. Cambridge, MA: Harvard University Press.
- Mao, Z., & Connors, S. (2010). *The red book of guerrilla warfare*. El Paso, Tex: El Paso Norte Press, Special Edition Books.
- Maslow, A (1943). A Theory of Human Motivation. *Psychological Review*, Vol 50(4), Jul 1943, 370-396
- Mathews S. (1927). Business- Maker of Moral. *System the Magazine of Business*, 51:
- Matthews, B. (1906). *American character*. New York: T.Y. Crowell & Co.
- McConnell, B., & Huba, J. (2003). *Creating customer evangelists: How loyal customers become volunteer sales force*. Chicago: Dearborn Trade Pub.
- McConnell, S. D. (1896). *A year's sermons*. New York: T. Whittaker.
- McCowan, A. (1894). *Christ, the socialist*. Boston: Arena Pub.
- McDonald, M.H.B. (1992). Strategic marketing planning: a state-of-the-art review. *Marketing Intelligence and Planning*, 10 (4), 4-22.
- McTague, M. J. (1979). *The businessman in literature: Dante to Melville*. New York
- Merrill, S. (1908). *Ancient Jerusalem*. New York: Revell.

- Michaelson, G. A., Michaelson, S., & Sunzi. (2004). *Sun Tzu: 12 essential principles for winning the war for customers*. New York: McGraw-Hill.
- Mims, E. (1929). *Adventurous America: A study of contemporary life and thought*. New York: C. Scribner's Sons.
- More, H., & DuBroff, R. (1837). *The works of Hannah More*. New York: Harper & Brothers.
- Morley, N. (2007). *Trade in classical antiquity*. Cambridge [u.a.: Cambridge Univ. Press.
- Murphy, P. E., Laczniak, G. R., Bowie, N. E., & Klein, T. A. (2005). *Ethical marketing: Basic ethics in action*. Upper Saddle River: Prentice Hall.
- Nelson, R. H. (2001). *Economics as religion: From Samuelson to Chicago and beyond*. University Park, Pa: Pennsylvania State Univ. Press.
- Preachers In Business (1922),. *Herald of gospel liberty, Volume 114,(4)* April 13
- Qualls-Corbett, N. (1988). *The sacred prostitute: Eternal aspect of the feminine*. Toronto, Canada: Inner City Books.
- Ragas, M. W., & Bueno, B. (2002). *Power of cult branding*. New York: Random House.
- Ries, A., & Trout, J. (2006). *Marketing warfare*. New York: McGraw-Hill.
- Roberts, W. (1989). *Leadership secrets of Attila the Hun*. New York, NY: Warner Books.
- Robson, I. and Rowe, J. (1997) Marketing – the Whore of Babylon? *European Journal of Marketing*, 31, 9/10, 654 – 666
- Schlegelmilch, B. B. and Oberseder, M. (2010). Half a Century of Marketing Ethics: Shifting Perspectives and Emerging Trends. *Journal of Business Ethics*, 93(1), 1-19.
- Shakespeare, W., & Mahood, M. M. (1987). *The merchant of Venice*. Cambridge. Cambridge University Press.
- Shaw, E. (1995). The first dialogue on macro marketing. *Journal Macromarketing*, 15, spring.
- Smith, A., In Cannan, E., & Lerner, M. (1937). *An Inquiry Into The Nature And Causes Of The Wealth Of Nations*. New York: The Modern Library.

Smith, H. H. (1915). *Publicity and progress: Twentieth century methods in religious, educational and social activities*. New York: Hodder & Stoughton.

Sombart, W. (1951). *The Jews and modern capitalism*. Glencoe, Ill: Free Press.

Steiner, R. L., (1916). The Prejudice Against Marketing. *Journal of Marketing*, 40, 2-9.

Stidsen, B. and Thomas F. Schutte (1972). Marketing as a Communication System: The Marketing Concept Revisited. *Journal of Marketing*, 36 (October), 22 - 27.

Stricker, G. (2003). *Mao in the boardroom: Marketing genius from the mind of the master guerilla*. New York: St. Martin's Griffin.

Sun, T. T. (2006). *The art of war*. Middlesex: Echo Library

Swinnock, G. (1662). *The Christian-man's calling: or, A treatise of making religion ones business*. London: Printed for T.P. and are to be sold by Dorman Newman, at the Kings Arms in the Poultry, next Grocers-Alley.

Tawney, R. H. (1962). *Religion and the rise of capitalism: A historical study*. Gloucester, Mass: P. Smith.

The Terrible Advertising Man (1919).. *Printers' ink*, Volume 108, No. 11, September 11.

Thielman, F. (2005). *Theology of the New Testament: A canonical and synthetic approach*. Grand Rapids, Mich: Zondervan.

Townsend, J. T. (1985). *Missionary journeys in Acts and European missionary societies*. In SBL 1985 Seminar Papers, ed. Kent Harold Richards, 433–38. SBLSP 24. Atlanta: Scholars

Traber, M., The illusion of mission as marketing. *Ecumenical Review*, 39(3): 318-326

Tulloch, J., & American Tract Society. (1860). *Beginning life: Chapters for young men on religion, study, and business*. New York: American Tract Society.

Weber, M. (1958). *The Protestant ethic and the spirit of capitalism*. New York: Scribner

West, D. R. (1995). *Some cults of Greek goddesses and female daemons of Oriental origin: Especially in relation to the mythology of goddesses and daemons in the Semitic*

world. Kevelaer: Butzon & Bercker.

What Rosen is—and is not. (1921). *The Insurance Press*, No. 1336, Vol. LII, Wednesday, May 25

White, B. (1911). *The call of the Carpenter*. Garden City: Doubleday, Page.