

# Customer Experience Management and Customers' Commitment: Evidence from the Church Parishioners in Nigeria

Obinna Christian Ojiaku  
Department of Marketing  
Nnamdia Azikiwe University, Awka

Mbamalu Ifunanya Euphemia  
Department of Marketing  
Nnamdia Azikiwe University, Awka

Nwosu Kanayo Chike  
Department of Marketing  
Nnamdia Azikiwe University, Awka

-----  
Date of Submission: 15-10-2022

Date of Acceptance: 31-10-2022  
-----

## ABSTRACT

There has been a movement to contextualise the church within the consumer society, leading to questions on the effectiveness of church's product and services in retaining members. This paper examined the relationship between customer experience management and parishioners' commitment. The paper was guided by three specific objectives and hypotheses. It adopts survey research design. The population of study was 1,200, while sample size was 300 parishioners. Convenient sampling method was used in selecting study participants and major instrument of data collection was questionnaire. Through the aid of SPSS, data was analysed using frequency count, percentage, mean scores, Likert scale and Pearson product moment correlation. The findings revealed that there is a significant positive relationship between worship experience and parishioners' commitment. It also disclosed that there is a significant positive relationship between nurturing and parishioners' commitment. Results further showed that there is a significant positive relationship between pastoral care and

parishioners' commitment. We concluded that there is a relationship between customer experience management and parishioners' commitment. It therefore recommended among others, that churches striving to increase membership should not just focus on evangelism, but should also adopt pastoral care which may come in form visitations, especially to first timers. This will help create a sense of welcome and acceptance which would, in turn, see converts return and stay committed to the church.

**Keywords:** customer experience management, nurturing, pastoral care, parishioners' commitment, worship.

## I. INTRODUCTION

In this era and age where values are constantly changing, all what customers want is quality, change, appropriateness, and comfort (Peppers & Rogers, 2008). Customers are therefore searching out for firms that would provide satisfactory experience along their purchase decision journey. Therefore, customer experience has emerged as a critical aspect of achieving

success for companies across all industries (Peppers & Rogers, 2008).

Customer experience management (CEM or CXM) can be defined as a strategy that focuses the operations and processes of a business around the needs of the individual customer (Peppers and Rogers 2005). In simple terms, customer experience management represents the discipline, methodology, and/or process used to comprehensively manage a customer's cross-channel exposure, interaction and transaction with a company, product, brand, or service (Peppers and Rogers 2005) including social and religious services such as churches.

It is a fact that the church is being compared to a shopping mall cannot be ignored. People "shop" around to find the "best" church that will satisfy their religious/pastoral needs. Spirituality is more important than confession; religious experience replaces structured sermons; pastoral care employs techniques beyond the Bible and theological foundations; neighbourly love and spiritual security straddle commands and religious instructions. For churches to remain amidst the above, they must take into cognizance the experiences church members as well as new attendees get when they come around. These experiences include; worship experience, pastoral care experience, nurturing, etc. Customer experience management entails a careful study of the customer with a view to rendering sellable tailor-made products or services to them, thereby ensuring loyalty and repurchase. It is the collection of processes a company uses to track, oversee and organize every interactive system between a customer and the organization throughout the customer life cycle. It has been argued that success of firms clearly depends on a highly distinguished customer's experiences (Michelli, 2007), also, the creation of a distinctive customer experience presents enormous economic benefits to companies (Frow & Payne, 2007). According to Lovelock (2011), delivering the right customer experience is fundamentally about harnessing customer information to gather key insights about your customers and then using that information to change how customers interact with your company across all of the available touch point.

### **Problem Statement**

There has been a movement to contextualise the church within the consumer society, leading to questions on the effectiveness of church's product and services in attracting or retaining members. The consumer society asks the question whether the customers receive value for

money (read "a good sermon/pastoral care"). There are inquiries on whether the congregation transfers the church sermon into daily life, This bring the need to question how the congregation "consume" the Bible, sacraments, pastoral care, etc their daily life. Again, whether the church sermons at all consumable and whether Christian life and values still prevail. These and many more may serve as evidence of a customer-oriented view of the church.

In view of the above, church membership and attendance appears to be decreasing and there are also instances of an exodus from one denomination to another due to the urge for a better experience. The younger adults in the orthodox churches have been seen moving to Pentecostal churches and this might be as a result of the worship experience these Pentecostal churches offer which often appears quite different from what is obtainable in the orthodox. This young adult prefers contemporary songs sang in the Pentecostal churches to the classical ones in the orthodox. They prefer to be more involved in the church service by way of participation in the different department of the church like; ushering, media, choir, e.t.c; these departments are dominated by the old ones in the orthodox which makes it less fun.

Some churches have been seen to amassing several members from other churches as a result of pastoral care experience. A pastor in one of the Pentecostal churches has shown pastoral care -not just spiritual but physical care- to both members and non-members of the church and this has endeared him to many. This care includes building free schools, hospitals, and houses, starting a business for repented prostitutes and other less privileged, and sponsoring weddings for members, etc. It is against this backdrop that this paper examines the relationship between customer experience management and parishioners' commitment in the RCCG, Awka Metropolis.

## Objectives

The broad objective of this paper is to examine the relationship between customer experience management and parishioners' commitment in RCCG, Awka Metropolis. The specific objectives are to;

- 1 Determine the relationship between worship experience and parishioners' commitment in RCCG, Awka.
- 2 Ascertain the relationship between nurturing and parishioners' commitment in RCCG, Awka.
- 3 Investigate the impact of pastoral care and parishioners' commitment in RCCG, Awka.

## Hypotheses

**Ho<sub>1</sub>:** There is no significant relationship between worship experience and parishioners' commitment in RCCG, Awka.

**Ho<sub>2</sub>:** There is no significant relationship between nurturing and parishioners' commitment in RCCG, Awka.

**Ho<sub>3</sub>:** There is no significant relationship between pastoral care and parishioners' commitment in RCCG, Awka.

## II. LITERATURE REVIEW

### The Concept of Customer Experience Management

Customer experience in recent time has become the focus of most business organizations. According to Bolton et al (2014) the creation of a meaningful customer experience is considered pivotal for creating competitive advantage and customer satisfaction. Verhoe et al. (2009) viewed customer experience as the internal subjective response customers have to any direct and indirect contact with a company. Meryer and Schwager (2007) supported the above and stressed that the direct contact is initiated by the customer and takes place at various touch points between the customer and the firm/company (search, purchase, use and service). The indirect contact is mostly unplanned and involves encounter with representative of a company's product or service.

According to McColl-kennedy et al. (2015), creating a distinctive customer experience can provide enormous economic value for firms and they stressed that customer experience consists of entertainment, education, aesthetician and escape. At each of these touch points; there is an experience which needs to be noted by a firm. Gentile et al (2007) noted five dimensions of customer experience namely, a sensorial, an emotional, a cognitive, a pragmatic, a lifestyle and a relational component. Marscarehas et al., (2006) conceptualized that customer experience is a

subject of two elements namely: physical and emotional. The foregoing shows that the concept of customer experience cannot be exhausted within the context of this exercise. In all areas of life, there is an experience. Customer experience is commonly defined as holistic in nature, involving the customers' cognitive, affective, emotional, social and physical responses to any direct or indirect contact with service provider, brand or product, across multiple touch points during the entire customer journey. This indicates that customer experience is determined by both organizational and customer service factors.

According to Csikszent (2000), Deng et al (2010), Johnston and Clark (2008), Meryer (2007), customer experience is the personal interpretation of the service process and their interaction and involvement with it during their journey or flow through a series of touch points and how these things make the customer feel, which could be good, bad or indifferent.

Vargo and Lusch (2004) stated "Service is much more than the point of sale-customer interaction, sometimes called customer contact or moment of truth. It is the quality of service coupled with product that distinguishes a company from another and makes some ordinary and others extraordinary. An extraordinary company provides extraordinary experience characterized by high level of emotional intensity and is triggered by unusual event (Pralhad&Ramswamy, 2004; Shaw & Ivens, 2002). The ordinary companies have less consideration for customers' satisfaction and are more of product centric organizations; while the extraordinary companies are more of customer centric in nature.

Customer experience is vital to the survival of business organizations. According to recent study by Tata consultancy services, delivering the right customer experience is fundamentally about harnessing customer information to gather key insights about your customers and then using that information to change how customers interact with your organization across all the available touch-points. The main idea of customer experience is to encourage customers return, repurchase and advocate and it is of great essence due to the shift of power to customers and rapid shift and adoption pattern of the customer base.

Customer experience is an integral part of customer behavior. According to Ahmed et al. (2011), customer spend their available resources that are their money, credit, time or effort to accumulate experience in the form of products, services and ideas in the hope of satisfying their

needs and possibly making themselves happier in the process. Customer experience is dynamic, subjective and personal. Addis and Brook (2001) were of the view that customer is determined by both environmental and psychological factors. While the psychological factors involves consumer emotional state, (rational, sensorial, physical and spiritual).the environmental factors involves the servicescape, services interface, and social environment.

Customer experience can be positive, negative or indifferent. A positive customer experience is advantageous to both the customer and company. According to Ismail & Woodside (2014) a positive customer experience can build its own momentum , creating an “ecosystem of goodwill” that costs relatively little to maintain but can deliver a loyal fan base and tangible bottom-line returns” A negative customer experience is risky and can end a company’s existence if not reversed.

#### **Determinants of Customer Experience**

Evidences have shown that this can be categorized in two groups: product related factors and market related factors.

#### **Product Related Factors**

According to Pan and Zinkhan, (2006); Mittal and Gupta, (2012), product related factors pertain to product features and attributes like product assortment, quality of merchandise and price.

#### **Product Assortment**

In traditional retail stores, shelf space is limited, thus the major assortment issue which encounters retailers involves which products and in what number they should be placed on the shelf space (Koul and Mishra, 2013). Product assortment can be depicted by two characteristics including assortment width and assortment depth (Shallerud et al., 2009; Chernv, 2011; Toporowski and Lademann, 2014). Based on Yoo et al., (1998), product assortment as one of the store characteristics can induce positive emotional responses for shoppers and these emotions, in turn can influence consumers' store attitude. Besides, Verhoef et al., 2009 proposed conceptual model in which they argued that assortment can be a vital determinant of superior customer experience.

#### **Product Quality**

The quality of products has been shown to be of high importance in shaping customer experience (Jang and Namkung, 2009; Chebat and

Michon, 2003; Terblanche and Boshoff, 2006; Alan et al., 2015; Bujisic, 2014). Similarly, extant research empirically investigated the relationship between food quality and customer experience in the context of restaurants (Ali and Ru, 2015; Jaini et al., 2015; Ali et al., 2014).

#### **Price Perception**

Perceived price is defined as the customer perception of what is given or sacrificed from getting a product or service (Aga and Safakli, 2007; Sumaedi et al., 2011; p.90). The customer perception of the price is more important than the actual prices. Price perception addresses how the customer comprehends price information (Ismail and Melewar, 2008).

Besides, little empirical research discussed the association between price perception and customer experience. In a study carried on hotel context by Ismail and Melewar, (2008), it was evident that the perceived price of services affects customer experience during service consumption. However, Bujisic, (2014) also clarified that no relationship was found between perceived price fairness in the beverage establishments and cognitive experiential state. Other researchers theoretically argued about the impact of price and assortment (Carreira et al., 2013; Verhoef et al., 2009; Grewal et al.,2009; Kalmedevi, 2010) on customer experience creation.

#### **Market Related Factors**

Based on Pan and Zinkhan (2006), market related factors are concerned with the retailer of interest, such as store atmosphere, convenience of shopping and interactions with both customers and store employees.

#### **Atmosphere**

Atmosphere is a term that is first introduced by Kotler (1973) who explained it as the design of store environment that can generate certain buyer emotions and consequently influence their purchasing behavior. Bitner (1992) also made up the term "servicescape" to depict the physical environment different from natural and social environment. Based on literature, customer experience is influenced by the atmosphere cues in different contexts (Jaini et al., 2015; Alan et al., 2015; Pareigis et al., 2012; Joshi and Kulkarni, 2012; Cameron et al., 2003; Walter and Edvardsson, 2012). In addition, Farias et al., (2014) theoretically asserted that there is a positive relationship between the retail controllable variables such as store atmosphere cues and the customer experience.

### **Convenience**

Convenience can be described as the ability to reduce time and effort consumers spend on product and service acquisition (Brown,1990).In retail area convenience is defined in terms of location, car parking, ease of way-finding and operating hours (Bell, 1999). Most of literature work has reported the importance of convenience as one of the essential elements of the shopping experience (Bagdare, 2014; Li et al., 2011; Kim et al., 2011). Srivastava and Kaul (2014) also proved that location, utilities and entertainment are considered as descriptors of convenience and perceived convenience leading to favorable customer experience and in turn leading to customer satisfaction. However, more work needs to be done to empirically investigate the impact of convenience on customer experience in hypermarket retail format.

### **Personal Interaction**

Personal interaction is considered as a point of contact between the customer and company employees (Bitner, 1990). Several researchers evaluated the quality of personal interaction by the service employee competence, listening skills and levels of dedication (Chandon et al., 1997; Keng et al., 2007). Interactions during service delivery have been shown to have a significant impact on customer experience. The importance of employee-customer interactions was highlighted in the tourism sector (Cetin et al., 2014), in the universities (Garg et al., 2014) as well as within the retail sector (Bagdare, 2012; Chodchuang and Haron, 2012).

### **Customer to customer Interaction**

Customer to customer interaction, (henceforth CCI) is defined as the direct interaction between unacquainted customers encountered in the servicescape (Martin 1996; Huang and Hsu, 2010). Customers to customer interactions are also considered as a potential motive in the service process that will have an impact on the affective state of consumer experience (Wirtz and Bateson, 1999). Besides, Brotoco et al., (2012) results showed that evaluations of customer experience that simply emphasizes the aspects of a firm performance (e.g service quality) may be incomplete in contexts where customer share the service facility. In conceptual framework proposed by Verhoef et al., 2009, experience encompasses more than just a simple assessment of employee performance. They shed the light on the role of other customers played in the store and how the

experience of one customer can impact the other. Similarly, Andajani et al., (2014) theoretically argued that social environment is considered as an uncontrollable contributing factor of customer experience. Also, extant scholars argued that customer to customer interactions have been regarded so critical in engendering memorable customer experience (Walter et al., 2010; Pareigis, et al.,2011; Nasermodeli et al., 2013).

### **Church Experience**

#### **Welcoming**

Hospitality is an ancient, integral practice of Christian faith communities. In Ancient Near Eastern culture, where there were no hotels or motels or even restaurants, hospitality and welcoming in travelers was an important and esteemed practice. In the early church, with people coming from many backgrounds, hospitality was an essential practice for growth in sharing the Good News. The church became known for offering hospitality to the poor and the sick; Thus the word hospital is closely linked to hospitality.

Hospitality, inviting and welcoming all to join in fellowship, is a hallmark and spiritual practice of the Christian faith community, the Church. Just as the Spirit of Christ invites and welcomes all, the followers of Jesus are to extend that hospitality to all. If you ask nearly any congregation if they are hospitable and inviting to those who come and participate in worship or any activity for the first time, they will say that of course they are. If you ask those first timers if the congregation was hospitable and inviting, the answer could be very different. Congregations very rarely set out to be intentionally inhospitable and unwelcoming, but often come across that way to newcomers. Usually, this is the result of simply not thinking through approaches, language, and physical environment. With intention, forethought, and open hearts and spirits, congregations that desire to create a hospitable, inviting environment for first timers can do so and alleviate some of the difficulty and anxiety of being a first timer. Following is some information and some ideas to assist in the process of becoming more intentionally welcoming to new participants in the community of faith and the life of the congregation, just as all have been welcomed by the inclusive love of Christ.

Website, social media, signage, responsive inquiry, greeters/hosts, information package/brochure/bulletin, worship service and follow-up. Even though there are those who are specifically called to ministries of welcome and hospitality like greeters/hosts at the Welcome



Center, it is actually the job of the entire congregation and a culture to establish and cultivate. The whole congregation should make newcomers feel welcome and included.

### **Worship Experience**

Worship underlies the encounter with God and people. Regardless of God's calling to man first or people's replying to Him later, and no matter who speaks first, direct dialogue between God and humans is an encounter.

The Bible shows the relationship between God and humans. God as the creator has been omnipresent in the universe since before the beginning of the world. And He has revealed Himself and His heart to people. In some cases of the Bible God speaks to some people directly like a dialogue. They reply or respond to Him through many ways such as fear, face down worship, praise, and prayer. Meanwhile, in some other cases, it is not a direct encounter or dialogue with people, but God still reveals His plans for people by working, commanding, and speaking. People, who realize God's presence and what He has done, respond to God through ritual behaviors such as sacrificial rites, singing, and building an altar. In this sense worship as an encounter can be divided into two kinds: worship in direct encounter and worship in the presence of God. These encounters are models for worship and provide principles of biblical worship.

Music is found in nearly every part of the Bible as a part of worship, but music is especially mentioned in the book of Psalms, which is simply a collection of sacred hymns. In Hebrew the book is called Tehillim, which denote "praises," from hallal "to praise"; and in Greek it is called Psalmoi, "songs of praise," or "psalms," a translation of the plural of the Hebrew mizmor, "a song with instrumental accompaniment," from zamar, "to sing with instrumental accompaniment," or simply "to sing" or "to praise" (Horn, 1979).

The book of Psalms has served Hebrews and Christians with equal effectiveness for both public and private worship and devotion. The chanting of Psalms by antiphonal choirs, or by a choir and the congregation, was a conspicuous part of worship in the ancient temple service where many of the psalms came to be associated with great national festivals. Psalms 113-118 and 135 were used at Passover time; Psalms 118 at Pentecost, the Feast of Tabernacles, and the Feast of Dedication; Psalms 120-134 on the first night of the Feast of Tabernacles; Psalms 81 at the New

moon; and Psalms 29 with the evening sacrifice at the New Moon; and Psalm 150 to be sung with dancing.

At creation, the angels burst forth in songs of praise and shouts of joy (Job 38:7). Moses and Miriam led the Israelites in singing to celebrate the crossing of the Red Sea (Exod 15). King David not only composed songs, but also led the Israelites in songs of celebration and active participation as the ark was being transferred to Jerusalem (2 Sam 6).

### **Nurturing**

According to Thomson (2011), for the paradigm of incarnation to take meaningful shape in the late modern world, it must first take shape in the local congregation. It is in this place that men, women, and children will both receive and embody the life of faithful presence. And it is from this place that they will go to bear that faithful presence into the world. And while pastors must be wary of presumption (in the end, it is the Holy Spirit who creates congregations of faithful presence), it remains the case that God—in His great kindness—desires to use the pastoral vocation in the formation of His church. Because of this, the aspiration to nurture congregations of faithful presence must be at the heart of the pastoral vocation.

Congregational Locale Pastoral ministry is predicated upon the work of God and the prior lives of people. That is to say, when pastors step into the midst of a congregation—to preach, to pray, to sing—we do so assuming that both the work of God and the lives of the congregation predate us. Before we are, they were. This means that the pastoral work of congregational nurture begins not with speaking but with listening, with the work of giving sustained contemplative attention to who and where our people are, and what nurturing them will require (1 Cor. 9). We simply have to understand— not out of judgment, but out of love— where our people are located before we can understand what it will mean to lead them to where, by God's grace, they will go. In this regard, three particular aspects of the congregational locale seem especially important. First, we must listen for the congregation's cultural setting.

### **Pastoral Care**

The notion and definition of pastoral care in residential aged care is unclear and yet to be fully defined. This is because a significant portion of pastoral care is spiritual care. A further difficulty in advancing the notion and practice of pastoral care is a lack of definitional simplicity among practitioners themselves. Thus, the terms 'pastoral care' and 'spiritual care' (and 'chaplaincy care')

are similar and needing classification. Moreover, in a residential aged care context the three terms apply. Roberts's viewpoint states: In sum, spiritual care is the overarching category representing a domain of care comparable to 'Emotional care' that can and should be performed to a greater or lesser degree by all health care professionals. Chaplaincy care is the part of that care performed by professional chaplains. Pastoral care is performed by chaplains and other religious professionals, usually with persons of their own faith traditions.

Furthermore, pastoral care in relation to the aged is usually referred to in the context of spiritual dimensions, with a specific definition for pastoral care lacking in aged care literature. Similarly, the following defining of spiritual care by Edwards correlates with Wilks' defining of pastoral care: Spiritual care was about being 'present', journeying with or going through the process together and might involve accompanying patients into areas of darkness or pain. It involved physical proximity, touch, massage, or simply just sitting with, holding the patient's hand when there was nothing to say; 'transcending explicit modes of communication'.

Additional points raised in the article concerning pastoral care refer to: qualifications, clinical pastoral education, chaplaincy, health and counselling, work role, and the nature of spiritual care. However, for the purposes of this research the researcher is defining the overlapping of pastoral and spiritual care terms in the following way: Pastoral and spiritual care in an aged care setting is closely linked to fostering the spiritual, emotional and social welfare of residents, family and friends in times of need.

### Parishioners Commitment

One of the most studied topics in the organizational sciences is organizational commitment (Gelade, et al., 2008; Leiter & Maslach, 1988; Meyer & Allen, 1991, 1997; Meyer, Allen, & Smith, 1993; Munduate & Dorado, 1998) which can be defined as "an employee's sense of attachment and loyalty to the work organization with which the employee is associated" (A. Cohen, 2013, p. 526). Some of the antecedents of an individual's organizational commitment include having shared goals with leadership, desiring to retain one's relationship with people in the organization, and job satisfaction, while some of the consequences include a willingness to work hard for the organization, increased quality of one's work performance, greater job satisfaction, and lower turnover and absenteeism (A. Cohen). The concept of organizational commitment can be extended to

a Christian's attitude toward his or her church. Parishioners' commitment might be described as a Christian's sense of attachment and loyalty to the church that he or she attends most frequently.

The positive feelings that one associates with one's church, the degree to which one sees oneself as part of the church, and the positive feelings that one experiences when serving in the church are all elements of affective commitment. It is a sign that one believes that involvement in this church is beneficial. Affective commitment depends on several factors (Allen & Meyer, 1990). Personal characteristics influence affect in general; some people have more positive feelings than others, and are thus more likely to have greater affective commitment to any church they attend than would be people with fewer positive feelings. The relationships that one develops in a church, whether in ministry or fellowship contexts, also influence one's affective commitment. Similarly, experiences with the church as a whole and its leadership also influence affective commitment. The congruence between a leader's values and behaviors and between an organization's values and behaviors have been shown to be positively associated with affective commitment (Allen & Meyer, 1990). Leaders' receptiveness to new ideas and equitable treatment of members (e.g., a lack of favoritism) are also predictors of greater affective commitment (Allen & Meyer, 1990). When members are made to feel competent, appreciated, respected, challenged, personally important, and able to choose how they serve in the organization, affective commitment rises (Allen & Meyer, 1990).

In contrast to affective commitment, which is almost always viewed positively by church members and leaders, continuance commitment may or may not be appreciated by church members. Continuance commitment is the degree to which one needs to stay in an organization because of the losses that leaving would entail or because of the lack of alternatives (Allen & Meyer, 1990). In a cost/benefit analysis of church membership (Dunaetz, 2017), continuance commitment would be associated with the costs that are involved with leaving a church: loss of relationships, loss of ministry, and/or loss of status. For some people, these losses may be very important, for others, less so. Much depends on how much the person has invested in the church (Rusbult, Agnew, & Arriaga, 2011; Rusbult & Farrell, 1983). It also depends on the quality of alternative churches that exist (Rusbult, Martz, & Agnew, 1998). If one can easily find and attend a satisfying church elsewhere, one's continuance commitment will be lower than if there

were no other alternatives. Hence, even if one's affective commitment to the church is low (for example, if one does not especially like the church or the leadership), one's continuance commitment may be high (because one does not want to lose one's relationships or position, or because there are no other satisfactory alternatives).

**Materials and Methods**

This paper adopts survey research design. The population of study is one thousand two hundred (1,200) parishioners of four selected branches of RCCG in Awka Metropolis. The population breakdown and parishes were the respondents were drawn from local churches in Anambra State, Nigeria. The sample size is three hundred (300) and this was statistically determined using Taro Yamane formula. Convenient sampling method, which is a form of non-probability sampling was used in selecting study participants. The choice of this method is that it allows selection of available elements or members of the church branches as at the time of data collection. Structured questionnaire was the major instrument of data collection. The choice of questionnaire is

because its time saving and ease of collecting data from a large group of respondents. Through the aid of SPSS, data was analysed using frequency count, percentage, mean scores, Likert scale and Pearson product moment correlation. Pearson correlation was considered appropriate for testing hypotheses since it measures the degree of relationship that exists between two variables. The formula is stated thus;

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n(\sum x^2) - (\sum x)^2][n(\sum y^2) - (\sum y)^2]}}$$

**Decision Rules:**

Accept the null hypothesis (Ho) and reject the alternate (Ha) if probability value (PV) is greater than >0.01, i.e., no significant correlation exist, but if otherwise accept the alternate hypothesis and reject the null.

**III. RESULTS AND DISCUSSION**

Out of the 300 copies of questionnaire administered, two hundred and ninety 290(97%) that were duly completed were retrieved and used for analysis. The result of the respondents bio-data are presented as follows;

**Table 1: Gender of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid male	101	34.8	34.8	34.8
female	189	65.2	65.2	100.0
Total	290	100.0	100.0	

*Field Survey, 2022, SPSS Output*

Table 1 shows that 101 (34.8%) of the respondents were males, while 189 (65.2%) were females. This

means that females were more in the church than males.

**Table 2: Age of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 18-27	66	22.8	22.8	22.8
28-37	73	25.2	25.2	47.9
38-47	70	24.1	24.1	72.1
48-57	47	16.2	16.2	88.3
58-above	34	11.7	11.7	100.0
Total	290	100.0	100.0	

*Field Survey, 2022, SPSS Output*

Table 2 indicates that age bracket of 18-27 years has a frequency of 66(22.8%), 28-37 years has a frequency of 73(25.2%), while those within the ages of 38-47 are with a frequency of 70(24.1%). The ages of 48-57 has a frequency of

47(16.2%), while those within the age of 58 and above were 34(11.7%). This implies that parishioners within the age bracket of 28-37 constitutes the majority and therefore suggest that the church is dominated by young people.





**Table 3: Marital Status of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid single	84	29.0	29.0	29.0
married	206	71.0	71.0	100.0
Total	290	100.0	100.0	

*Field Survey Data, 2022, SPSS Output*

Table 3 revealed that majority of the respondents 206 (71.0%) were married, while the rest 84(29.0%) were single. This means that married people were more in the church than single persons.

**Table 4: Occupation of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid civil servant	41	14.1	14.1	14.1
Entrepreneur	138	47.6	47.6	61.7
Student	79	27.2	27.2	89.0
Others	32	11.0	11.0	100.0
Total	290	100.0	100.0	

*Field Survey Data, 2022, SPSS Output*

Table 4 shows that 79(27.2%) of the respondents were students, 41(14.1%) were civil servants, and 138(47.6%) were entrepreneurs.

Others 32(11.0%) were into other economic endeavours. This suggests that majority of the respondents were business people.

**Table 5: Educational Qualification of Respondents**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid O'level	81	27.9	27.9	27.9
HND/BSc	116	40.0	40.0	67.9
MSc	18	6.2	6.2	74.1
PhD	4	1.4	1.4	75.5
Others	71	24.5	24.5	100.0
Total	290	100.0	100.0	

*Field Survey Data, 2022, SPSS Output*

Table 5 indicates that majority 116(40.0%) of the respondents were having HND/B.Sc., and 81(27.9%) were O'level holders. Again, 18(6.2%) of the respondents had M.Sc,

while the least 4(1.4%) were PhD holders. Others 71(24.5%) were having other forms of education. This suggests that the majority of the respondents were educated and enlightened to respond to questionnaire.

**Relationship between Worship Experience and Parishioners' Commitment**

**Table 6: Analysis of Relationship between Worship Experience and Parishioners' Commitment**

S/N	Items	S.A (5)	A (4)	U (3)	D (2)	S.D (1)	Total	Mean	Remark
1	I enjoy the prayers	101 34.8 % 505	136 46.9% 544	40 1.8% 120	8 2.7% 16	5 1.8% 5	290 100 1190	4.1	Agree
2	Dancing is awesome	126 43.4 % 630	136 46.9% 544	20 6.9% 60	4 1.4% 8	4 1.4% 4	290 100 1246	4.3	Agree
3	The praises here is so pleasant.	130 44.8 % 650	143 49.3% 572	10 3.4% 30	5 1.8% 10	2 0.7% 2	290 100 1264	4.4	Agree
4	Songs here are contemporary	119 41.0 % 595	139 47.9% 556	29 10.0% 87	3 1.0% 6	0 0.0% 0	147 100 1244	4.3	Agree
5	I enjoy every bit of the worship	98 34.1 % 490	151 52.1 % 604	28 9.6% 84	9 3.1% 18	4 1.4% 4	290 100 1200	4.1	Agree
Grand Mean								4.24	Agree

Field Survey, 2022

Table 6 shows that the respondents agreed on each of the five items on worship experience as the mean scores are greater than 3.0. The grand mean is equally greater than 3; indicating that worship experience has an impact on parishioners' commitment.

**Test of Hypothesis One**

**H<sub>01</sub>:** There is no significant relationship between worship experience and parishioners' commitment

**Table 7: Correlation Analysis of Worship Experience and Parishioners' Commitment**

		Worship Experience	Parishioners Commitment
Worship Experience	Pearson Correlation	1	.985**
	Sig. (2-tailed)		.000
	N	290	290
Parishioners Commitment	Pearson Correlation	.985**	1
	Sig. (2-tailed)	.000	
	N	290	290

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Field Survey, 2022, SPSS Output

Table 7 shows a Pearson correlation coefficient of 0.985 and probability value of 0.000. Since the p-value which is 0.000 is less than <0.01, we reject the null hypothesis and accept the

alternate hypothesis. This implies that there is a significant positive relationship between worship experience and parishioners' commitment.

**Relationship between Nurturing and Parishioners' Commitment**

**Table 8: Analysis of Relationship between Nurturing and Parishioners' Commitment**

S/	Items	S.A	A	U	D	S.D	Total	Mean	Remark
----	-------	-----	---	---	---	-----	-------	------	--------

N		(5)	(4)	(3)	(2)	(1)			
1	I have grown spiritually in this church.	109 37.6% 545	149 51.4% 596	18 6.2% 54	9 3.1% 18	5 1.8% 5	290 100 1218	4.2	Agree
2	There is physical care for members.	110 37.9% 550	138 47.6% 552	27 9.3% 81	12 4.1% 24	3 1.0% 3	290 100 1210	4.2	Agree
3	The ministers have listening ear.	103 35.5% 515	147 50.7% 588	29 100% 87	7 2.4% 14	4 1.4% 4	290 100 1208	4.2	Agree
4	The church provides spiritual and physical needs.	116 40.0% 580	153 52.8% 612	20 6.9% 60	1 0.3% 2	0 0.0% 0	290 100 1254	4.3	Agree
5	There is a foundation class for new converts.	138 47.6% 690	152 52.4% 608	0 0.0% 0	0 0.0% 0	0 0.0% 0	290 100 1298	4.5	Agree
Grand Mean								4.28	Agree

### Field Survey, 2022

Table 8 shows that the respondents agreed on each of the five items on nurturing, as their mean scores exceed 3.0. The grand mean is equally greater than 3; indicating that there is a relationship between nurturing and parishioners commitment.

### Test of Hypothesis Two

**Ho<sub>2</sub>:** There is no significant relationship between nurturing and parishioners' commitment.

Table 8: Correlation Analysis between Nurturing and Parishioners' Commitment

		Nurturing	Parishioners Commitment
Nurturing	Pearson Correlation	1	.987**
	Sig. (2-tailed)		.000
	N	290	290
Parishioners Commitment	Pearson Correlation	.987**	1
	Sig. (2-tailed)	.000	
	N	290	290

\*\* . Correlation is significant at the 0.01 level (2-tailed).

### Field Survey Data, 2022, SPSS Output

Table 8 shows a Pearson correlation coefficient of 0.987 and probability value of 0.000. Since the p-value which is 0.000 is less than <0.01,

we reject the null hypothesis and accept the alternate hypothesis. This means that there is a significant positive relationship between nurturing and parishioners' commitment.

### Relationship between Pastoral Care and Parishioners' Commitment

Table 8: Analysis of Relationship between Pastoral Care and Parishioners' Commitment

S/ N	Items	S.A (5)	A (4)	U (3)	D (2)	S.D (1)	Total	Mean	Remark
1	Spiritual care	118 40.7% 590	138 47.6% 552	24 8.2% 72	5 1.8% 10	5 1.8% 5	290 100 1229	4.2	Agree
2	Emotional care	115 39.6% 575	140 48.3% 560	19 6.5% 57	10 3.4% 20	6 2.8% 6	290 100 1218	4.2	Agree

3	I have received health support	98 33.8% 490	93 32.1% 372	40 13.8% 120	31 10.7% 62	28 9.6% 28	290 100 1072	3.7	Agree
4	I have received financial support	80 27.6% 400	99 33.8% 396	51 17.6% 60	30 10.3% 60	30 10.3% 30	290 100 946	3.3	Agree
5	Educational support	79 27.2% 395	96 33.1% 384	49 16.9% 147	37 12.8% 74	29 10.0% 29	290 100 1029	3.5	Agree
Grand Mean								3.78	Agree

**Field Survey, 2022**

Table 8 shows that the respondents agreed on each of the five items on pastoral care as their mean scores are greater than 3.0. The grand mean is

equally greater than 3, implying that relationship exist between pastoral care and parishioners' commitment.

**Table 9: Analysis of Parishioners Commitment**

S/ N	Items	S.A (5)	A (4)	U (3)	D (2)	S.D (1)	Total	Mean	Remark
1	My commitment to the church is the same as my commitment to my community	110 37.9% 550	150 51.7% 600	13 4.5% 39	10 3.4% 20	7 2.4% 7	290 100 1216	4.2	Agree
2	The way I feel about my church is the same as the way I feel about my community	119 41.0% 595	151 52.1% 604	6 2.1% 18	7 2.4% 14	7 2.4% 7	290 100 1238	4.3	Agree
3	I have a strong relationship with my church because of my commitment to it	126 43.4% 630	143 49.3% 572	8 2.7% 27	8 2.7% 16	5 1.7% 5	290 100 1250	4.3	Agree
4	I intend to continue my relationship with my church because I feel committed to it	124 42.8% 620	166 57.2% 664	0 0.0% 0	0 0.0% 0	0 0.0% 0	290 100 1284	4.4	Agree
5	The spirit of the church and the church is part of me	117 40.3% 585	164 56.5% 656	6 2.1% 18	3 1.0% 6	0 0.0% 0	290 100 1265	4.4	Agree
Grand Mean								4.3	Agree

**Field Survey, 2022**

Table 9 shows that the respondents agreed on each of the five items on parishioners' commitment, hence the mean scores are greater

than 3.0. The grand mean equally appears to be greater than 3. This suggests that parishioners' commitment is impacted on by customer experience management.

**Test of Hypothesis Three**

**Ho<sub>3</sub>:** There is no significant relationship between pastoral care and parishioners' commitment.

Table 9: Correlation Analysis between Pastoral Care and Parishioners' Commitment

		Pastoral Care	Parishioners Commitment
Pastoral Care	Pearson Correlation	1	.906**
	Sig. (2-tailed)		.000
	N	290	290
Parishioners Commitment	Pearson Correlation	.906**	1
	Sig. (2-tailed)	.000	
	N	290	290



\*\* Correlation is significant at the 0.01 level (2-tailed).

#### Field Survey, 2022, SPSS Output

Table 9 shows a Pearson correlation coefficient of 0.906 and probability value of 0.000. Since the p-value which is 0.000 is less than  $<0.01$ , we reject the null hypothesis and accept the alternate hypothesis. This suggests that there is a significant positive relationship between pastoral care and parishioners' commitment.

#### IV. CONCLUSION AND RECOMMENDATIONS

Having examined the relationship between customer experience management and parishioners' commitment, this paper submits that marketing strategies are being used in the running of churches. As a good product services can attract more customers or patronage, this paper infers that so could a good worship experience, nurturing and pastoral care attract or enhance parishioners' commitment to a church. It therefore concludes that there is a relationship between customer experience management and parishioners' commitment. Based on the findings, this paper recommends that;

1. Apart from spiritual needs, physical needs such as financial support should be made accessible to parishioners as to enhance their commitment. This is because most persons look up to the church as a place of succor and this should not only focus on spiritual provisions, but also look at the physical yearnings of the members.
2. Just as some organizations usually train and groom their staff; churches as well should take nurturing of members serious. This would not only help to instill a sense of belonging but could also make them be serious with the things of the church.
3. Churches striving to increase membership should not just focus on evangelism, but should also adopt pastoral care which may come in form visitations, especially to first timers. This will help create a sense of welcome and acceptance which would in turn see to the return of the person to the church.
4. Social media has become a new normal and its wide coverage in information dissemination cannot be equated to the sound of a speaker or microphone. Therefore, every church should effectively utilize this channel in evangelizing and could attract more members through repeated awareness in this platform.

#### REFERENCES

- [1]. Addis, M., & Holbrook, M.B., (2001). On The Conceptual Link between Mass Customization and Experiential Consumption: an explosion of subjectivity, *Journal of Consumer Behaviour*, 1 (1), 50-66.
- [2]. Adogame, A. (1998). "A Home Away from Home: The Proliferation of the Celestial Church of Christ (CCC) in Diaspora-Europe". *Exchange: Journal of Missiological and Ecumenical Research*, 27: 141-160.
- [3]. Agnihotri, S., Sivasubramanian, N. & Simmons, D. (2002). Leveraging technology to improve field service. *International Journal of Serv. Ind. Management*, 13(1); 47 – 68.
- [4]. Agnihotri, S., Sivasubramanian, N. & Simmons, D. (2002). Leveraging technology to improve field service. *International Journal of Serv. Ind. Management*, 13(1); 47 – 68.
- [5]. Ahmed R.I. Melewar, T.C, Lynn, L. L& Arch, W.(2011). Customer experiences with the brand: Literature Review 11(3), 205 -225.
- [6]. Ahmed, S. and Moosavi, Z, (2013), Factors influencing the cell phone brand loyalty of swedish generation Y. Master Thesis, Malardalen University.
- [7]. Alirezah, F., Fatemeh, B. & Pegah, M. (2011). How after-sales service quality dimension affect customer satisfaction. *African Journal of Business Management*, 5(17); 7656 – 7664.
- [8]. Anderson, J. C., Hakan, H. and Jan J. (1994). Dyadic Business Relationships within a Business Network Context, *Journal of Marketing*, 58: 1-15
- [9]. Armistead, C. & Clark, G. (1992). *Customer Service support implementing effective strategies*. FT Books, Pitman Publishing, London.
- [10]. Asika, N. (2012). *Research methodology in the behavioural sciences*. Longman Nigeria Plc. Lagos State.
- [11]. Bankole, A.P. (2003). *Research methods; an introductory approach*. Lagos, sege print.
- [12]. Bankole, O. P. (2001). *Beauty from Ashes: A Photo Book on the Holy Ghost Festival 2000*. Lagos: El-Shalom Publishers.

- [13]. Bansal, H. S., Irving, P. G. and Taylor, S. F. (2004). A three-component model of customer commitment to service providers, *Journal of the Academy of Marketing Science*, 3: 234-250
- [14]. Baridam, D.M. (2001) *Research Methods in administrative sciences* (3<sup>rd</sup> edition); Sherbrook association
- [15]. Bebeko, C. P. (2000). Service intangibility and its impact on consumer expectations of service quality. *Journal of Services Marketing* 14(1).
- [16]. Bendapudi, N. and Berry, L. L. (1997). Customers' motivation for maintaining relationships with service providers, *Journal of Retailing*, 73: 15-37
- [17]. Bitner, M. J. (1992). Servicescape: the impact of the physical environment surrounds customers and employees. *Journal of Marketing*, 56, 69- 82.
- [18]. Boshoff, C. and du Plessis, F. (2009), *Services marketing: A contemporary approach*, Juta and Company Ltd. Cape Town.
- [19]. Buttle, F. (1996). *Relationship Marketing*, in *Relationship Marketing: Theory and Practice*, Buttle, Francis ed., London, UK: 1-16. Paul Chapman.
- [20]. Carbone, P.L. And Haeckel, H. S. (1994). Engineering customer experiences, *Marketing Management*, 3,9-19.
- [21]. Chien, Y. H. (2005). Determining optimal warranty period from the seller's perspective and optimal out-of-warranty replacement age from the buyer's perspective. *International Journal of Syst. Sci.*, 36(10); 631 – 637.
- [22]. Cohen, M. A. & Kunreuther, H. (2007). Operations risk management. Overview of Paul Weindocler's Conditions. *Productions Operations Management*, 6(5); 525 – 541
- [23]. Cohen, M. A. & Whang, S. (1997). Competing in product and service: a product life-cycle model. *Management Sciences*, 43(4); 535 – 545.
- [24]. Cohen, M. A., Agarwal, N. & Agarwal, V. (2006). Winning in the after-market. *Harvard Business School*, 84(5); 436 – 455.
- [25]. Czepiel, John A. and Robert Gilmore (1987). exploring the concept of loyalty in services, in the services challenge: integrating for competitive advantage, John A. Czepiel, Carole A. Congram, and James Shanahan, eds. Chicago, IL: 91-4. American Marketing Association.
- [26]. Deng, Z., Lu, Y., Wei, K. K. and Zhang, J. (2010), "Understanding customer satisfaction and loyalty: an empirical study of mobile instant messages in China", *International Journal of Information Management*, article in press.
- [27]. Dewey, J. (1963). *Experience And Education*. Collier Books, New York.
- [28]. Dhar, R. & Glazer, R. (2003). Hedging customers. *Harvard Business Review*.
- [29]. Dougherty, K. D. (2003). How monochromatic is church membership? Racial-ethnic diversity in religious community. *Sociology of Religion*, 64(1), 65-85. Retrieved March 22, 2007, from Religion & Philosophy Collection database.
- [30]. Dreyer, Y., (2004), 'A public practical theological theory for religious education of secularised youth', *HTS Theologiese Studies/Theological Studies* 60(3), 919–945. <http://dx.doi.org/10.4102/10.4102/hts.v60i3.615>
- [31]. Dwyer, F. R., Paul H. S., and Sejo, O. (1987). Developing Buyer-Seller Relationships, *Journal of Marketing*, 51: 11-27
- [32]. Fullerton, G. (2003). When does commitment lead to loyalty?, *Journal of Service Research*, 5: 333-344
- [33]. Fullerton, G. (2005). The impact of brand commitment on loyalty to retail service brands, *Canadian Journal of Administrative Sciences*, 22: 97-110
- [34]. Gallagher, J., Mltcheke, M. D. & Rogers, M. C. (2005). Profiting from spare parts: McKinsey Q.
- [35]. Garbarino, E. and Johnson, M.S. (1999). The Differential Roles of Satisfaction, Trust, and Commitment in Customer Relationships, *Journal of Marketing*, 63: 70-87
- [36]. Gauri, D. K., Debabrata, T. & Brian R. (2008), "Empirical Investiagation of the of Loss Leader Promotion on Store and Category Performance in Grocery Industry" Working Paper, Syracuse University.
- [37]. Gentile, C., Spiller, N. And Noci G. (2007). How to sustain the customer experience, an overview of experience components that co-create value with the

- customer, *European Management Journal*, 25 (5), 395-410.
- [38]. Goffin, K. & New, C. (2001). Customer support and new product development. *International Journal of Operations & Production Management* 21(3); 275 – 301.
- [39]. Goffin, K. (1999). Customer support: a cross-industry study of distribution channels and strategies. *International Journal of Physical Distribution and Logistics Management*, 29(6); 374 – 397.
- [40]. Gronroos C. (1984) "A service quality model and its marketing implications", *European Journal of Marketing*, Vol.18, pp.36-44.
- [41]. Hanekom, S.X., & Brynard, P.A. (2005). *Introduction to research in public administration and related academic disciplines*. Pretoria: Van Schaik Publishers.
- [42]. Huston, Ted L. and Robert L. Burgess (1979). Social exchange in developing relationships: an overview, in *social exchange in developing relationships*, Robert L. Burgess and Ted L. Huston, eds. New York: 3-28. Academic Press.
- [43]. Ibekwe, C. F. (2012). *Statistics of marketing research in Nigeria*: Skillmark media ltd.
- [44]. Ismail, Melewar, Lim & Woodside (2011). *Customer experience with brands. Literature review and research directions* Vol. 11 No3
- [45]. James, L. (2007). *The relevance of the biblical book of acts to the contemporary church, with respect to evangelism and church growth*. Random House Inc., New York.
- [46]. Kelley et al, New York: 265-314. W.H. Freeman and Company.
- [47]. Kelley, H. H. (1983). *Love and Commitment, in Close Relationships*. Harold H.
- [48]. Kim, W.G. & Moon, Y.J. (2009). Customers' cognitive, emotional, and actionable response to the servicescape: A test of the moderating effect of the restaurant type. *International Journal of Hospitality Management*, 28(1), 144-156.
- [49]. Kotler, P. & Armstrong, G. (2010). *Principles of Marketing* (13 Ed.), NJ, Pearson Prentice Hall.
- [50]. Krishnan, H.S. (1996). Characteristics of memory associations: a consumer based brand equity perspective, *International Journal of Research in Marketing*, 13: 389-405
- [51]. Lele, M. (1997). After-sales service- necessary evil or strategies opportunity? Full text via Cross Ref. *Manage. Serv. Qual.*, 73(3); 141 – 145.
- [52]. Lewis, R. & B. H. Booms (1983). *The Marketing Aspect of Service Quality*. In: Berry, L., Shostack, G. and Upah, G. Editors. *Emerging Perspective on Services Marketing* American Marketing Association, Chicago, pp: 99–107.
- [53]. Lucas, A.F. (2003). The determinants and effects of slot servicescape satisfaction in a Las Vegas hotel casino. *UNLV Gaming Research & Review Journal*, 7(1), 1–17.
- [54]. Marti, G. (2008). God's potters: Pastoral leadership and the shaping of congregations. *Sociology of Religion*, 69(4), 491-493. Retrieved December 4, 2008, from ProQuest database.
- [55]. Mattila, A.S., 2006. How affective commitment boosts guest loyalty (and promotes frequent guest programs). *Cornell Hotel and Restaurant Administration Quarterly* 47, 174-181.
- [56]. McColl-Kennedy, J. R., Gustafson, A, Eina, j., Phil, K. Zoe, R, Helen, P. & Margereta, F. (2015). Fresh perspectives on Customer experience. *Journal of Services Marketing*, 29(6-7): 430-435.
- [57]. Mittal, S., & Gupta, A. (2012). Customer Experience Management in Retailing for Retail Patronage. *International Journal of Marketing and Technology*, 2(5), 46.
- [58]. Moorman, C., Zaltman, G. and Deshpande, R. (1992). Relationships between providers and users of marketing research: the dynamics of trust within and between organizations, *Journal of Marketing Research*, 29: 314-29
- [59]. Morgan, R. M. and Hunt, S. D. (1994). The commitment-trust theory of relationship marketing, *Journal of Marketing*, 58: 20–38
- [60]. N'Goala, G. (2006). Customer Switching Resistance (CSR): The Effects of perceived equity, trust and relationship commitment, *International Journal of Service Industry Management*, 18: 510-533
- [61]. Nawaz, N. A. and Usman, A. (2010), "What makes customer brand loyal: A study on telecommunication sector of Pakistan", *International Journal of Business and Social Science*, Vol. 4 No. 21, pp. 213-21.

- [62]. Nilima, D. &Kaustura,H (2014). A Conceptual Study on Customer experience management . IJMBS 4(3):30-34.
- [63]. Ojo, T. (1997). The Redeemed Christian Church of God in Prophecy: The Explosive Story. Lagos: Redemption Light Publishers.
- [64]. Ojo, T. (2001). Let Somebody Shout Hallelujah! The Life and Ministry of Pastor Enoch AdejareAdeboye. Lagos: Honeycombs Cards and Prints.
- [65]. Okafor, U. (2002). Marketing research and project writing; Port Harcourt. spine system.
- [66]. Oliver, R. (1980). Measurement and evaluation of satisfaction processes in retail settings. *Journal of Retailing* 57(3): pp: 25 – 47.
- [67]. Oliver, R. L. (1980), "A Cognitive Model of the Antecedents and Consequence of Satisfaction Decisions", *Journal of Marketing Research*, Vol. 17 (November), pp.460-469.
- [68]. Oliver, R. L. (1997). Satisfaction: A behavioral perspective on the consumer. New York: McGraw Hill.
- [69]. Parker C.& Mathews, A. (2001). Customer experience management a critical review of an emerging idea, *Journal of Services Marketing*, 24 (3), 196 - 208. Paragraphic. Port Harcourt.
- [70]. Peppers, D., & Rogers, M. (2005). Return on customer: Creating maximum value from your scarcest resource. Doubleday/Currency
- [71]. Pine, JI, B.J.; Gilmore J.H. (1998). "Welcome to the experience economy". *Harvard Business Review*, 76 (4), 97-105.
- [72]. Reza, A. and Rehman, Z. (2012), "Impact of relationship marketing tactics onrelationship quality and customer loyalty: A case study of telecom sector of Pakistan",*African Journal ofBusiness Management*, Vol. 6 No. 14, pp. 5085-5092.
- [73]. Robbins, S. P., Bergman R., Stagg I.& Coulter, M (2003). Foundations of management. Sydney: Prentice Hall.
- [74]. Rusbult, C.E., Zembrodt, I.M. and Gunn, L.K. (1982). Exit, voice, loyalty, and neglect: responses to dissatisfaction in romantic involvements, *Journal of Personality andSocial Psychology*, 43: 1230-1242
- [75]. Ryu, K. & Jang, S. (2007). The effect of environmental perceptions on behavioral intentions through emotions: the case of upscale restaurants. *Journal of Hospitality & Tourism Research*, 31(1), 56–72.
- [76]. Scanzoni, J. (1979). Social Exchange and Behavioral Interdependence, in *SocialExchange in Developing Relationships*, Robert L. Burgess and Ted L. Huston, eds. New York: 61-98. Academic Press, Inc.
- [77]. Schmitt, B. (1999). Experiential marketing. *Journal of Marketing Management*. 15. 53-67.
- [78]. Schmitt B. (2010). "Experience marketing: Concepts, frameworks and consumer insights". *Foundations And Trends In Marketing*, 5 (2): 55-112.
- [79]. Shaw, C. &Ivans , J. (2002). Building great customer experience . New York. : Palgrave Macmillian.
- [80]. Thoben, K. D., Jagder, H. &Eschenbaecher, J. (2001). Extended products: evolving traditional product concepts, *Proceedings of the 7<sup>th</sup> International Conference on Concurrent Enterprising: Engineering the Knowledge Economy through Co-operation Bremen, Germany, June 27 – 29; 429 – 439.*
- [81]. Thompson, G. (2011), the church in our time: nurturing congregations of faithful presence. Charlottesville, Virginia.
- [82]. Udorn, P., Bloom, P.N. and Zeithaml, V.A. (1998). Consumer commitment: A crucial connection between consumers and companies Willia
- [83]. US. Religious Landscape Survey, (2008). Retrieved February 26,2008, from The Pew Forum on Religion and Public Life Web site: <http://religions.pewforumrumorg/>.
- [84]. Van Riel, A.C.R., Liljander, V. and Jurriens, P. (2001). Exploring consumer evaluations of e-services: a portal site. *International Journal of Service Industry Management* 12(4): pp: 359-377.
- [85]. Vargo , S L &Lusch R.F. (2004) . The four service Marketing myths – remnants of a goods-based manufacturing model . *Journal of service Research* , 6(4) ;324-325.
- [86]. Verhoef, C.P., Lenion N. K., Parasuraman,. A. Roggeveen, A. Tsiros, M. Schlesinger A. L. (2009). Customer experience creation determinants, dynamics and management strategies, *Journal of Retailing*, 85 (1), 31 - 34.

- [87]. Vitasek, K. (2005). Supply Chain and Logistics terms and glossary, supply Chain Vision, Belevue, WA.
- [88]. Wakefield, K. L., & Blodgett, J. G. (1994). The Importance of Servicescapes in Leisure Service Settings. *Journal of Services Marketing*, 8, 66-76.
- [89]. Wakefield, K.L., & Blodgett, J.G. (1999). Customer response to intangible and tangible service factors. *Psychology & Marketing*, 16(1), 51–68.
- [90]. Zeithaml, Valarie A., Lenoard L. Berry, and A. Parasuraman (1996). The behavioral consequences of service quality, *Journal of Marketing*, 60: 31-46
- [91]. Zeithaml, V.A. (2000), “Service quality, profitability and the economic worth of customers: what we know and what we need to learn”, *Journal of the Academy of Marketing Science*, Vol. 28 No.1, pp. 67-85.