

Influence of customer appreciation strategy adoption and customer evangelism, and service performance of not-for-profit institutions in Nigeria: a field case study

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Keywords

CAS, service performance; not-for-profit organizations; Nigeria

Abstract

The purpose of this study is to examine the influence of customer appreciation strategy adoption on customer evangelism and service performance of not-for-profit organizations. The positivist standpoint was adopted in this study; the target population of this study is specifically Christian churches in Nigeria. The clustered sampling; simple random sampling and convenience sampling techniques respectively were engaged to select 30 senior pastors from three categories of churches specifically churches within South-South of Nigeria. The study adopted the survey approach in eliciting responses from the study participants. In analyzing the study data, the spearman's rank order correlation coefficient was used and multiple regression analysis to regress the variations amongst the study variables with Statistical Package for Social Sciences (SPSS) version 20. Findings show that there is a weak correlation between service personalization and membership commitment; also a negative correlation between service personalization and church growth. More so, finding showed a negative correlation between service personalization and church income. It was also revealed from the SPSS analysis that internal membership reward systems have a negative correlation with church membership growth as well as on church income growth. The study recommended for faith based organizations to adopt and implement the customer appreciation strategy in managing its members/customers; because it presents her with high chances of membership retention; membership commitment and will drastically transform its service performance.

1. Introduction

The purpose of the research paper is to examine the influence of customer appreciation strategy adoption on customer evangelism and service performance of not-for-profit institutions in Nigeria. The rapid uprising and establishment of faith based organizations in recent years in Nigeria is alarming, this development can be attributed to the quest of human beings to find solutions to certain problems of life through miracles, signs and wonders. These quests for signs and wonders by its prospective customers have led to membership mobility within the faith based organization hence customers tend to migrate from one denomination to other denominations in search of satisfaction if it cannot be enjoyed from their present service providers. This obviously has agitated the managers and operators of the faith based institutions to engage certain marketing strategies and tactics in retaining its existing members (customers) and attracting prospective members (customers) for the purpose of increasing its population size (market growth), which may possibly enhance its spiritual and physical income. It is believed

the world over, that faith based organizations are not-for-profit making hence its exemption from government taxes and other charges by government in their country of operation. This therefore, has catalyzed our interest as to why religious organizations in recent years may want to spend large funds in erecting befitting atmospheric arena of worship for its customers (members), fund evangelism through expensive mediums like TV; Radio; Newspaper and magazines if they do not aim at making some kind of profit; income or reward.

Kapica (1992) found that religious reporter of *Globe and Mail*; one of the leading religious broadcasters raised \$2billion after buying airtime worth \$600million in 1987 in Canada and United States all in one year; what a huge growth in profitability. Shepard (1987) in his observation revealed that Jim and Tammy Bakker preachers of the gospel received salaries; bonuses and other allowances worth \$1.6million in 1986 alone. Also in that same year it was revealed that another preacher called Jerry Falwell earned a personal income of over \$435 thousand (Melton, 1987). Hence, scholars have overlooked to investigate the marketing tactics used by religious organizations and how it influences their service performance. Therefore, in this paper it is researchers' motive to examine the influence of customer appreciation strategy adoption and customer evangelism on service performance, specifically Christian churches in Nigeria.

Wali & Opara (2013^b) customer appreciation strategy is a marketing tactic used by organizations in appreciating its customers for their commitment and loyalty over the firm's offerings with the aim of keeping them more loyal; making them advocates; attracting new markets and to enhance its profitability. This strategy according to Wali & Opara (2013^b) are used both by profit and non-profit making firms alike for market retention purposes; new market development; profit attainment on the other hand members spiritual and physical satisfaction; loyalty attraction and high turnover in its income, non-profit making perspective. A customer evangelist who is also referred to as 'really really loyal customer is a customer who preaches and devote himself to tell others about his favourite products and services with the aim of attracting prospects to patronize such product or services (Jacob, 2005). While we view customer evangelism as a group of persons or individuals who engage themselves in the act of preaching the good tidings embedded in their favourite products with the aim of winning more customers to its principal. This study therefore will adopt the CAS model by Wali & Opara (2013^b) as its predictor variable, customer evangelism as its moderating variable and church performance as the study criterion variable with the model of (Boggs & Fields, 2006).

2.0 Theoretical and Empirical Background of Customer Appreciation Strategy and Customer Evangelism

The customer appreciation strategy is traceable to customer relationship management concept and social exchange theory. Wali & Opara (2013^b) citing Thorndike (1932); Mill's (1923); Homans (1961); Blau (1964) and Smale (1990) put that the social exchange theory can be classified into two broad areas; the first category of thinkers believed that behaviors are predicated upon the notion of rationality. In other words, any behavior that results in a reward has the tendency to influence individuals to behave likewise. The relationship school believe on reciprocation in that each individual in a relationship will provide value to the other party on the ground of equality, hence an exchange between two parties must be seen as fair and equitable for the relationship to continue. However, in summary the Social exchange theory is a social psychological and sociological perspective that explains social change and stability as a process of negotiated exchange between parties. Social exchange theory posits that human relationships are formed by the use of a subjective cost-benefit analysis and the comparison of

alternatives (Wikipedia, 2013). Therefore following the review of SET we can conclude that customer appreciation strategy is rooted on SET.

Customer evangelism is a marketing terminology embedded in the customer culture theory, which have had its own shot of disagreements in literature, but Arnold & Thompson (2005) in their attempt to critique the CCT, found that CCT is a marketing school of thought interested in studying consumption choices and behaviors from a social and cultural point of view as opposed to the economist and Psychologist. They further referred to this theory as a family of theoretical consumer perspectives that examines the uncertain relationship between consumers actions; the dynamics of the market place or area and the cultural meanings interfacing the consumers and the market. Also, Collins & Murphy (2009) in their own argument of CCT puts that CCT is a school that examines the way consumers find meanings through actions and symbols playing out through the market. This preposition in other words means that the consumption import is a distinctively personal and consumers absorbs their experiences and interprets its meaning based on the experience gained from the product consumption.

Therefore, it is crystal clear to agree that customer evangelism which is a function of consumer's consumption experience is traceable to the customer culture theory. Further, service or product consumers will evangelize given products when their consumption experience is positive and rewarding. Wali & Opara (2013a) examined the influence of customer appreciation strategy on customer loyalty patronage in the banking sector using the survey approach, it was found that customer appreciation strategy helps to influence customers repeat purchase behaviour and customer loyalty (customer evangelism) in that customers will react positively over a behaviour that seem rewarding; a behaviour that appreciates their contributions from their service providers with a bundle of value. Their study also revealed that the engagement of CAS as a marketing tactic contributes to growth in profitability as well as new market development. In Beu & Leonard (2004) they examined the evangelism of great works in management, specifically how the gospel was spread by Fredrick Taylor and their study found that the four major evangelical characteristics used by Fredrick Taylor to evangelize management were knowledge creation; the spiral knowledge; knowledge activism and social networks. They argued that for an idea to be great it starts with innovativeness and radicalism also the evangelist must believe in the idea or product by putting him or herself out to the world in getting prospects exited and enthusiastic about the idea or product by so doing disciples are attracted and turned into evangelist for the product. Also, Collins & Watts (2009) in their research of smells like university spirit: predicting the students' engagement using customer evangelism model and their study found that most students are turned into product or service evangelist when they are provided with the basic teaching and learning infrastructure in their school of study. Their study found a strong correlation between students' accessibility to social infrastructure (facility) within the school and customer evangelism. Shaffer (1993) observed the correlation between TV evangelism, public goods and imperfect competition and his study found that TV evangelism has social pressure on their target audience and its engagement has high profitability potentials for organizations and religious groups. Shaffer reiterated that TV evangelism has brought about unhealthy competition among groups and organizations; hence it has been used as a medium for deceiving certain categories of consumers and prospects. Kapica (1992) found that religious reporter of Globe and Mail; one of the leading religious broadcasters raised \$2billion after buying airtime worth \$600million in 1987 in Canada and United States all in one year; what a huge growth in profitability.

Shepard (1987) in his observation revealed that Jim and Tammy Bakker preachers of the gospel received salaries; bonuses and other allowances worth \$1.6million in 1986 alone. Also in

that same year it was revealed that another preacher called Jerry Falwell earned a personal income of over \$435 thousand (Melton, 1987). It can be deduced from the above review of related literature that researchers have remained mute in investigating what marketing strategies religious organizations adopt in retaining its members in terms of commitment and its propensity of influence on service growth and its income, specifically the Nigerian experience. However, it is our interest to investigate the influence of customer appreciation strategy adoption in creating a customer (member) evangelist and service performance of not-for-profit organizations, but specifically Christian churches in Nigeria. The under listed research hypotheses will be tested, they include the following;

H1₀: Service Personalization will not significantly influence membership Commitment

H2₀: There will be no significant influence of service personalization on Membership Growth

H3₀: Service personalization will not influence church income significantly

H4₀: Internal membership reward pattern will not impact church membership growth

H5₀: Internal membership reward systems will not significantly turnaround church income

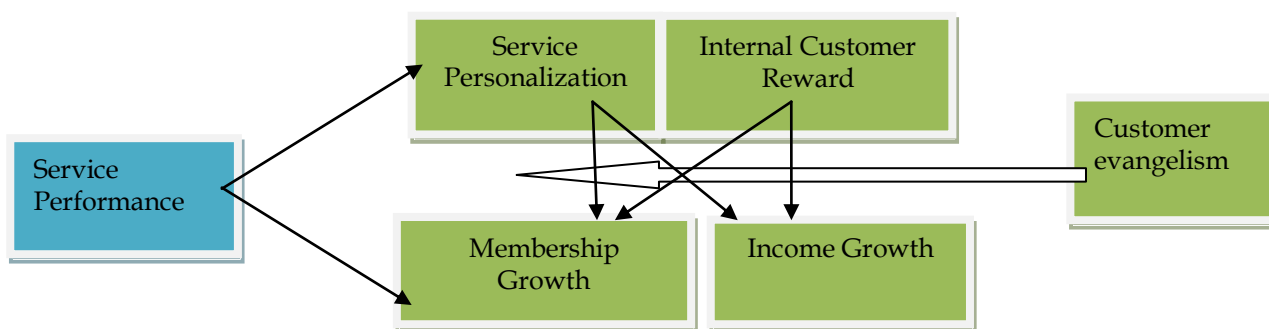


Figure.1: Operational model for CAS&Customer Evangelism, and Service Performance

2.1 Service Personalization

Service personalization can be defined as a market differentiation strategy targeted at meeting customers' demands based on their individual needs and wants for the purpose of keeping them satisfied at a profit (Wali & Opara, 2013^b). Coner (2003) Puts that service personalization enables business to match the right product and services to the right customer for the right price, at the right time. This tactic in his view gives each customer a unique consumption experience. More so, Kambil & Nunes (2001) described service personalization as an approach used in generating intelligence details of customers and analyzing their characteristics in order to make recommendations for effective planning. Also, Berg et al. (2001) in their view argued that personalization is a strategy designed and tailored towards addressing customer interactions across all customer-facing departments such as sales, marketing, and customer service. Such tailoring strategy entails treating individual customers as market segments. Therefore, it is expedient to mention that service personalization strategy is likened to one-on-one marketing strategy, and its adoption and implementation could differ from one organization to another; from one culture to another as well as the industry of operation. For an example the service personalization strategy in the financial industry may differ from the service personalization strategy in the health industry or the traditional retail shop.

2.2 Internal Customer Reward

Joseph (1996) defined internal marketing as an application of marketing, human resources management principles to motivate, mobilize, co-opt and manage employees at all levels of the organization to continuously improve the way they serve external customers and each other. We describe internal customer reward as an aspect internal marketing strategy which rewards loyal and result oriented employees for excellent performance towards attaining the organizations overall objectives (Wali & Opara, 2013^b). In other words, customer appreciation practices should emanate from within the organization on its employee, since they are viewed as the internal customers of the organization. Some examples of internal reward are; issuance of gift items to most punctual employee; most courteous employee; most external customer friendly employee, etc. these are very few examples of rewarding systems for employees whom have shown internal customer loyalty to its organizations corporate norms and goals of existence. This form of customer appreciation mechanism has the potentials of making employees more productive; in turn impact its sales growth; customer-employee relationship (customer-firm relationship) and ROI.

3.0 Research Methodology

The positivist and the interpretivist stance were adopted in this study. The positivist researcher views theoretical concepts as variables and construct operational definitions of their concepts for hypothesis testing through accurate and replicable empirical measurement.

Overall, the positivist researcher treats concepts as variables; explain and predict these relationships; generate hypothesis for research and verify theoretical relationships through hypothesis testing. While the interpretivist researcher conceptualize the study phenomenon to elucidate it in abstract terms; articulate theoretical claims pertaining to scope, depth, power, relevance and acknowledge subjectivity in theorizing while negotiating and dialoguing as well as offers an imaginative interpretation (Corbin & Strauss, 2008; Charmaz, 2006). Further, Corbin & Strauss (2008) in their view recognize that analysis means data interpretation; hence data interpretation is unavoidable like the relationship between the human mouth and the human head.

3.1 Study Population and Sampling Technique

The target population of this study is specifically Christian churches in Nigeria, the study adopted clustered sampling, simple random sampling and convenient sampling techniques respectively to select 30 senior pastors(priest)from three categories of churches specifically churches within South-South of Nigeria. The churches were clustered as 5star Churches whose membership strength is between "20,000-50,000"; 4star "10,000-19,999" and 3star "1,000-9,999". Thereafter 10 churches were randomly selected from each of the categories.

3.2 Survey Instrument and Measurement

The quantitative research method was adopted for this study specifically the survey approach (questionnaire instrument). The Likert 4point scale of measurement such as; "1" Not at All to "4" Great extent was used to measure the weight of the questions expressed on the survey instrument. The face and content validity test was carried out through the assistance of some research colleagues in the UK who vetted the questions expressed in the study instruments afterward corrections were made.

3.3 Test of Reliability

In testing the study instrument reliability using the Cronbach’s alpha, the SPSS result showed 0.866 degree of reliability; this however means that the instrument is highly reliable for the purpose of this study. Please see Appendix 1

3.4 Data Analysis Technique

In analyzing the study data the Spearman’s Rank Order Correlation Coefficient was used to rank the influence of one study variable against the other and Multiple Regression Analysis to regress the variations amongst the study variables with the aid of Statistical Package for Social Sciences (SPSS) version 20.

3.5 Data Presentation and interpretation

3.5.1 Demographic analysis

Frequencies

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Statistics

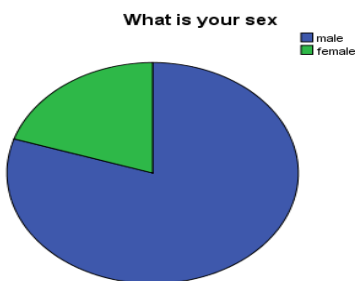
What is your sex

N	Valid	30
	Missing	0

What is your sex

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	24	80.0	80.0	80.0
Valid female	6	20.0	20.0	100.0
Total	30	100.0	100.0	

SPSS RESPONDENTS DEMOGRAPHIC ANALYSIS



FREQUENCIES VARIABLES=SEX

/PIECHART FREQ

/ORDER=ANALYSIS

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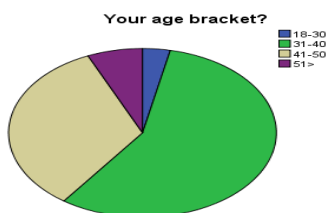
Your age bracket?

N	Valid	30
	Missing	0

Your age bracket?

	Frequency	Percent	Valid Percent	Cumulative Percent
18-30	1	3.3	3.3	3.3
31-40	17	56.7	56.7	60.0
Valid 41-50	10	33.3	33.3	93.3
51>	2	6.7	6.7	100.0
Total	30	100.0	100.0	

SPSS RESPONDENTS DEMOGRAPHIC ANALYSIS



FREQUENCIES VARIABLES=Age
/PIECHART FREQ

Statistics

Describe your marriage status

N	Valid	30
	Missing	0

Describe your marriage status

	Frequency	Percent	Valid Percent	Cumulative Percent
Single	3	10.0	10.0	10.0
Valid Married	25	83.3	83.3	93.3
Divorced	2	6.7	6.7	100.0
Total	30	100.0	100.0	

SPSS RESPONDENTS DEMOGRAPHIC ANALYSIS



FREQUENCIES VARIABLES=Marital status
/PIECHART PERCENT
/ORDER=ANALYSIS.

Statistics

Your ED. Qualification

N	Valid	30
	Missing	0

Your ED. Qualification

	Frequency	Percent	Valid Percent	Cumulative Percent
PhD>	3	10.0	10.0	10.0
Masters	7	23.3	23.3	33.3
BSc	12	40.0	40.0	73.3
Valid OND-HND	6	20.0	20.0	93.3
Others	2	6.7	6.7	100.0
Total	30	100.0	100.0	

SPSS RESPONDENTS DEMOGRAPHIC ANALYSIS



FREQUENCIES VARIABLES=Education

/PIECHART PERCENTAGE

/ORDER=ANALYSIS.

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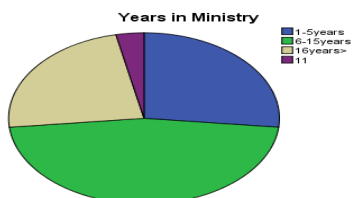
Statistics

Years in Ministry

N	Valid	30
	Missing	0

Years in Ministry

	Frequency	Percent	Valid Percent	Cumulative Percent
1-5years	8	26.7	26.7	26.7
6-15years	14	46.7	46.7	73.3
Valid 16years>	7	23.3	23.3	96.7
11	1	3.3	3.3	100.0
Total	30	100.0	100.0	



FREQUENCIES VARIABLES=Years in Service


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/PIECHART PERCENTAGE
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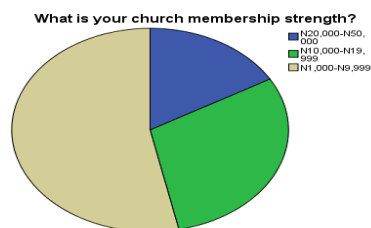
Statistics

What is your church membership strength?

N	Valid	30
	Missing	0

What is your church membership strength?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	N20,000-N50,000	5	16.7	16.7
	N10,000-N19,999	9	30.0	46.7
	N1,000-N9,999	16	53.3	100.0
Total	30	100.0	100.0	



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FREQUENCIES VARIABLES=Membership strength
/PIECHART PERCENTAGE /ORDER=ANALYSIS.
    
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3.5.2 Core data analysis

Computing spearman’s rank correlation coefficient between service personalization (x) and membership commitment (y) in faith-based organizations in Nigeria

The stated hypotheses are as follows:

H10: $\rho_s = 0$: There is no significant correlation between Service Personalization and Membership Commitment in faith-based organizations in Nigeria

H1A: $\rho_s \neq 0$: There is significant correlation between Service Personalization and Membership Commitment in faith-based organizations in Nigeria;

Nonparametric Correlations

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[DataSet1] D:\Data Files\Customers\Andy Wali\Ana-Andy-Church=28Nov13A.sav
    
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Correlations

			Service Personalization	Membership Commitment
Spearman's rho	Service Personalization	Correlation Coefficient	1.000	.431*
		Sig. (2-tailed)	.	.017
		N	30	30
	Membership Commitment	Correlation Coefficient	.431*	1.000
		Sig. (2-tailed)	.017	.
		N	30	30

*. Correlation is significant at the 0.05 level (2-tailed).

Source: SPSS ver. 20 Output window

From the SPSS output window, the correlation coefficient of the variables Rank-x and Rank-y is 0.431

Interpretation

This positive small value of r_s ($= 0.431$) says that there is a weak positive rank correlation between Service Personalization (x) and Membership Commitment (y) in the sample of faith-based organizations in Nigeria.

Because of the positive value of r_s direction is said to be the same: That is, as one increases so also does the other.

Since the p-value ($= 0.017$) is less than the level of significance α ($= 0.05$), we therefore, reject the null hypothesis and conclude that:

H1_A: $\rho_s \neq 0$: There is significant correlation between Service Personalization and Membership Commitment in faith-based organizations in Nigeria.

Computing spearman's rank correlation coefficient between service personalization (x) and membership growth (y) in faith-based organizations in Nigeria

The stated hypotheses are as follows:

H2₀: $\rho_s = 0$: There is no significant correlation between Service Personalization and Membership Growth in faith-based organizations in Nigeria;

H2_A: $\rho_s \neq 0$: There is significant correlation between Service Personalization and Membership Growth in faith-based organizations in Nigeria;

Nonparametric Correlations

[DataSet1] D:\Data Files\Customers\Andy Wali\Ana-Andy-Church=28Nov13A.sav

Correlations

			Service Personalization	Church membership growth
Spearman's rho	Service Personalization	Correlation Coefficient	1.000	.315
		Sig. (2-tailed)	.	.089
		N	30	30
	Church membership growth	Correlation Coefficient	.315	1.000
		Sig. (2-tailed)	.089	.
		N	30	30

*Correlation is significant at the 0.05 (2-tailed)

Source: SPSS ver. 20 Output window

From the SPSS output window, the correlation coefficient of the variables Rank-x and Rank-y is 0.315

Interpretation

This positive small value of r_s ($= 0.315$) says that there is a weak positive rank correlation between Service Personalization (x) and Membership Growth (y) in the sample of faith-based organizations in Nigeria.

Because of the positive value of r_s direction is said to be the same: That is, as one increases so also does the other.

Since the p-value ($= 0.089$) is more than the level of significance α ($= 0.05$), we therefore, do not reject the null hypothesis and conclude that:

H2₀: $\rho_s = 0$: There is no significant correlation between Service Personalization and Membership Growth in faith-based organizations in Nigeria;

Computing spearman’s rank correlation coefficient between service personalization (x) and church income (y) in faith-based organizations in Nigeria

The stated hypotheses are as follows:

H3₀: $\rho_s = 0$: There is no significant correlation between Service Personalization and Church Income in faith-based organizations in Nigeria;

H3_A: $\rho_s \neq 0$: There is significant correlation between Service Personalization and Church Income in faith-based organizations in Nigeria;

Nonparametric Correlations

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Correlations

			Service Personalization	Church income
Spearman's rho	Service Personalization	Correlation Coefficient	1.000	.410*
		Sig. (2-tailed)	.	.024
		N	30	30
	Church income	Correlation Coefficient	.410*	1.000
		Sig. (2-tailed)	.024	.
		N	30	30

*. Correlation is significant at the 0.05 level (2-tailed).

Source: SPSS ver. 20 Output window

From the SPSS output window, the correlation coefficient of the variables Rank-x and Rank-y is 0.410

Interpretation

This positive small value of r_s ($= 0.410$) says that there is a weak positive rank correlation between Service Personalization (x) and Church Income (y) in the sample of faith-based organizations in Nigeria.

Because of the positive value of r_s direction is said to be the same: That is, as one increases so also does the other. Since the p-value ($= 0.024$) is less than the level of significance α ($= 0.05$), we therefore, reject the null hypothesis and conclude that:

H3_A: $\rho_s \neq 0$: There is significant correlation between Service Personalization and Church Income in faith-based organizations in Nigeria;

Computing spearman’s rank correlation coefficient between internal membership reward pattern (x) and membership growth (y) in faith-based organizations in Nigeria

The stated hypotheses are as follows:

H4₀: $\rho_s = 0$: There is no significant correlation between Internal Membership Reward Pattern and Membership Growth in faith-based organizations in Nigeria;

H4_A: $\rho_s \neq 0$: There is significant correlation between Internal Membership Reward Pattern and Membership Growth in faith-based organizations in Nigeria;

Nonparametric Correlations

[DataSet1] D:\Data Files\Customers\Andy Wali\Ana-Andy-Church=28Nov13A.sav

Correlations

			Internal membership reward pattern	Church membership growth
Spearman's rho	Internal membership reward pattern	Correlation Coef ficient	1.000	.224
		Sig. (2-tailed)	.	.234
		N	30	30
	Church membership growth	Correlation Coef ficient	.224	1.000
		Sig. (2-tailed)	.234	.
		N	30	30

***Correlation is significant at the 0.05level (2-tailed)**

Source: SPSS ver. 20 Output window

From the SPSS output window, the correlation coefficient of the variables Rank-x and Rank-y is 0.224

Interpretation

This positive small value of $r_s (= 0.224)$ says that there is a weak positive rank correlation between Internal Membership Reward Pattern (x) and Membership Growth (y) in the sample of faith-based organizations in Nigeria. Because of the positive value of r_s direction is said to be the same: That is, as one increases so also does the other. Since the p-value (= 0.234) is more than the level of significance $\alpha (= 0.05)$, we therefore, do not reject the null hypothesis and conclude that:

H4₀: $\rho_s = 0$: There is no significant correlation between Internal Membership Reward Pattern and Membership Growth in faith-based organizations in Nigeria;

Computing spearman’s rank correlation coefficient between internal membership reward pattern (x) and church income (y) in faith-based organizations in Nigeria

The stated hypotheses are as follows:

H5₀: $\rho_s = 0$: There is no significant correlation between Internal Membership Reward Pattern and Church Income in faith-based organizations in Nigeria;

H5_A: $\rho_s \neq 0$: There is significant correlation between Internal Membership Reward Pattern and Church

Income in faith-based organizations in Nigeria;

Nonparametric Correlations

[DataSet1] D:\Data Files\Customers\Andy Wali\Ana-Andy-Church=28Nov13A.sav

Correlations

			Internal membership reward pattern	Church income
Spearman's rho	Internal membership reward pattern	Correlation Coef ficient	1.000	.068
		Sig. (2-tailed)	.	.723
		N	30	30
	Church income	Correlation Coef ficient	.068	1.000
		Sig. (2-tailed)	.723	.
		N	30	30

***Correlation is significant at the 0.05 (2-tailed)**

Source: SPSS ver. 20 Output window

From the SPSS output window, the correlation coefficient of the variables Rank-x and Rank-y is 0.068

Interpretation

This positive small value of r_s ($= 0.068$) says that there is a weak positive rank correlation between Internal Membership Reward Pattern (x) and Church Income (y) in the sample of faith-based organizations in Nigeria. Because of the positive value of r_s direction is said to be the same: That is, as one increases so also does the other. Since the p-value ($= 0.723$) is more than the level of significance α ($= 0.05$), we therefore, do not reject the null hypothesis and conclude that:

$H5_0: \rho_s = 0$: There is no significant correlation between Internal Membership Reward Pattern and Church Income in faith-based organizations in Nigeria;

4.0 Discussions and Conclusion

From the data presented and analyzed in H1 it revealed that service personalization showed a weak impact on membership commitment this finding is consistent with Collin & Watt (2009), therefore it can be concluded that the degree to which the faith based organizations implement membership appreciation strategy through service personalization is poor hence its membership advocacy is low.

Also, H2 found a weak correlation between service personalization and membership growth; this can be concluded therefore that due to the institutions poor membership appreciation strategy, members do not commit themselves freely in campaigning for inflow of customers. Finding in H3 showed that there is a significant correlation between service personalization and income growth, though a weak relationship, this is inconsistent with the findings of Kapica, (1992) and Melton (1987). Also, H4 & H5 showed a negative relationship between the organizations internal membership reward systems and membership growth as well as church income growth. Therefore, it can be concluded that church growth is not a function of the arms and material blessings, and social pecks the churches give out in the form of charity or helping the needy; it does not also affect the income of the church as against the general perception that the larger the church size the more the income. Overall, it can be deduced from this study findings that faith based organizations do not engage effectively the concept of customer relationship management and customer appreciation strategy in satisfying the social and psychological needs of its members, especially the large faith based organizations in its quest for membership retention and propelling them to be faithful evangelist. This gap can be concluded therefore to be the reason behind church membership mobility. This study findings has proved that there is need for the not-for-profit organizations to adopt the customer appreciation strategy in furthering their progress; membership retention and in church income growth.

5.0 Recommendations and Managerial Implications

The following recommendations are proposed based on these study findings: with respect to service personalization; the study recommends for faith based organization to adopt strict service personalization strategy to enable the institutions have close relationship with their members; these strategy presents viable platform to enhancing customer or membership commitment and in turn influence membership growth and church income. However, based on

the CC Theory, customers consumption import is distinctively personal and consumers absorbs their experiences and interprets its meaning based on the experience gained from the product and or service consumption (Collins & Murphy, 2009). In other words when church members believe that their organization does not have any material/ social or share any form of closeness or concern over their predicament in times of need they tend to show dissonance and in no time they exit the church for a better place. Moreso in respect to internal customer reward systems in faith based organizations; the study recommends for faith based institutions to strengthen its internal motivation strategy, through membership assistance especially in the accessibility of other establishments owned by the institutions and by extension owned by every member in that organization; like the profit generating arms which may include faith based schools; etc. Should this recommendations be implemented it has high chances of boosting church growth; church income and membership commitment; otherwise the propensity of church mobility will still be on the increase because the social consumption experiences of their customers are perceived to be interpreted negatively which has a tendency to affect its membership retention in the now and the future.

6.0 References

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