



**VALUE CREATION THROUGH CUSTOMER EXPERIENCE:
A STUDY OF A SELECTED CHURCH IN SOUTH AFRICA**

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KEYWORDS

For the purpose of this study, the following terms will be defined as follows:

Value

Value creation

Value co-creation

Customer experience

Church

Parishioner

Volunteer

Priest

DEFINITION OF TERMS

| Key terms | Definition |
|---------------------|---|
| Servicescape | The physical environment where the service being provided takes place as an intangible product is known as the servicescape (Bitner,1992:257) |
| Customer experience | The emotional, cognitive, physical, spiritual, sensorial and social elements that affect the customers' direct and/or indirect interaction with other market actors (De Keyser, Lemon, Keiningham and Klaus,2015:23) |
| Value creation | Value creation entail the exchange of resources, where both suppliers and customers contribute to the value-creation process (Di Gregorio, 2013:40). |
| Value co-creation | Value co-creation takes place when value is increased for both the customer and the supplier or service provider, as all parties are involved in an exchange relationship by co-creating value through the integration of resources and the provision of services (Vargo and Lusch, 2006:44). |
| Church | A church is the physical space for Christian worship to which an affiliated group of individuals consider themselves members or adherents (Plunket et al, 2014:1). |

ABSTRACT

Value creation through customer experience: A study of a selected church in South Africa

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This study investigated value creation through customer experience and the intention to revisit the religious servicescape in the Anglican Church of Southern Africa with specific focus on the Diocese of False Bay, focussing on the servicescape experience and how it influences church attendance. The enquiry stretches from 2018 to 2023 and is the first study of such a kind in South Africa to investigate servicescape in a religious context. This represents a long-term perspective with various factors impacting on servicescape experience and the intention to revisit, most notably the Covid19 pandemic between 2019 and 2021.

The study was grounded in work of Bitner (1992) and Rosenbaum and Massiah (2011) which was extended to incorporate a virtual dimension impacting the Anglican Church of Southern Africa. This new theoretical construct was referred to as the ACSA model, containing five determinants of servicescape e.g. physical dimension, social dimension, socially symbolic dimension, natural dimension and virtual dimension. A constructivist enquiry approach was applied, employing ‘mixed method’ data gathering and analysis through quantitative and qualitative approaches. The analysis focussed on a local servicescape level.

Zeithaml et al. (2009) define servicescape as the environment in which a service is delivered and in which the firm and the customer interact and any tangible commodities that facilitate performance or communication of the service. Rosenbaum and Massiah (2011) complete Bitner (1992) and Zeithaml’s definitions, by stating that servicescape comprises several dimensions such as a) physical, b) social, c) socially symbolic and d) natural dimension.

Through surveys and Delphi sessions with church members and the leadership of the Diocese of False Bay, 100 factors impacting the servicescape experience were identified and rated on a five-point Likert scale.

The quantitative measurements showed that the servicescape experience was positively experienced and church members intend to return to church. The rated factors have identified the most enhancing and most constraining factors. The two most enhancing determinants were “the enjoyment and satisfactory of attending the servicescape and the role of the parish priest in the overall servicescape experience. Factors related to “church structures and recognition were viewed as most constraining.

Upon reviewing the quantitative and qualitative results, the study concluded that the church members of the Anglican church of Southern Africa will return to church based on the servicescape experience. The study found that church members did return to church after the Covid19 pandemic in 2023 although not at the same levels of 2018.

Twenty-three strategic proposals were formulated to improve the servicescape experience through value creation and customer experience within the Anglican Church of Southern Africa. Major focus areas for improved servicescape through value creation and customer experience were listed for the Anglican Church of Southern Africa, furthermore the institutionalising of a participative “Diocese of False Bay Improvement Plan (DOFIP)” have been proposed.

DEDICATION

I dedicate this doctoral thesis to my parents

DIRK and HENDRINA JANTJIES

Thank you for your support and unconditional love throughout my academic
journey.

DECLARATION

I declare that “*Value creation through customer experience: A study of a selected church in South Africa*” is my own work, that it has not been submitted before for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged as complete references.

Heinrich Jantjies
3218735

June 2025

Signed



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CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 Introduction

Religious organisations provide a common platform where individuals and groups of people practice a set of beliefs that often influence their attitudes and way of life (Nyamekye, 2015:21). A religious organisation is a not-for-profit organisation set up for the mutual benefit of society (Davidson and Koch, 1998:6), while the religious “customers/consumers” are understood to be members and potential members of a religious organisation (Davidson and Koch, 1998:6). Globally, there are diverse religions, such as Christianity, Islam, Hinduism, Buddhism and Judaism (Bergunder, 2014:250). The focus of the current study is on a selected church where individuals from the Christian religion worship (Nyamekye, 2015:21). Nyamekye (2015:21) describes a church as a social organisation established not-for-profit but with immense social and economic importance. Van der Merwe, Grobler, Strasheim and Orton (2013:2) describe a church as an organisation that offers a service to a congregation, the service offered are intangible, inseparable, perishable and heterogeneous in nature.

The South African religious landscape is remarkably diverse and has a profound effect on the role that faith communities and their members play (Schoeman, 2017:1). Religion used to play an important role in the lives of 74 per cent of the South African population and in 2010. The various denominations found in South African churches can be described as Reformed, Roman Catholic, Anglican, Methodist, Presbyterian, Baptist, Lutheran, Pentecostal/Charismatic or African Independent (Hendricks, 2005:31). The current study will focus on the Christian religion in South Africa. According to Statistics South Africa (Stats SA, 2014), Christians make up 84.2 per cent of the total religious population in South Africa, followed by traditional African religions at five per cent, Muslims at two per cent and Hindu at one per cent. However, existing evidence suggests that 60 per cent of South African Christians attended a church service at least once a week. This trend has however declined to 56.4 per cent of all Christians in South Africa attending a

church service at least once a week and in 2013, 13.1 per cent of all Christians seldom or never attended church services (Lugo and Cooperman, 2010:27; Schoeman, 2017:3). Although very little research has been undertaken regarding church participation Casidy and Tsarenko (2014:764) identify spiritual, social and purpose-of-life characteristics as potential key benefits of church participation. The purpose of the study is to discuss the servicescape experience and whether the members/parishioners of a selected church will return and whether the value experience differs from their actual experiences and how do customer experience influence perceived value within a church context.

This chapter commences with a brief background discussion on servicescape, customer experience and the current situation thereof, followed by a short discussion on value creation. The church as a religious concept is also discussed. After the background discussion, the purpose of the study, the research question and the research objectives are identified, followed by the significance of the study and a conceptual framework. A brief description is given of the research methodology that will be used to achieve the objectives set out in the research study, followed by the limitations experienced and a chapter outline.

1.2 Background of the study

Church attendance is the most popular and widely used measure to estimate the level of religious practice in a church (Rossi and Scappini, 2014:249). Van der Merwe et al. (2013:1) state that church attendance and church membership have declined worldwide, especially among young adults. Some of the reasons for this are the increased work pressure, social activities, relaxation, and abundant choice of leisure activities that are distracting young people from attending church (Van der Merwe et al., 2013:1). Another contributing factor to low church attendance is the postmodernist view of the younger generation who are more informed about product and service offerings because of the greater accessibility of information. They can therefore decide when, where and which church service they want to attend (Van der Merwe et al., 2013:1-2). Furthermore, Van der Merwe et al.

(2013:6) have found that although young people acknowledge the importance of religion, it does not necessarily result in a need to attend regular church meetings.

It is important to note that there is a distinct difference between the religious experience of Christians living in urban areas and those in rural areas because of their ideological stance (education/career, religion, and politics), immigration patterns and the cultural history of religion and interpersonal (friendship, dating, and sex role) identities. Church attendance in the rural areas tends to be higher than church attendance in urban areas (Clark, 2000:2). Because of the disparity that exists between those living in rural and in urban areas, it is important to identify how value can be created and maximised in a religious experience.

The maximisation of customer value is regarded as the goal of any organisation and generating superior customer value continues to be one of the primary goals of marketing (Gummerus, 2013:1). The holistic creation of value for church members can assist in retaining existing members, attracting new members and thereby building a solid foundation for the existence of the religious faith (Nyamekye, 2015:23).

The concept of value is complex to define and measure because of its multidimensionality (Vasquez, Revilla-Camacho and Sossio-Silva, 2013:1945). However, several scholars have offered different interpretations. For example, value for *customers* occurs when customers experience a sense of satisfaction after going through a self-service or full-service process (Vasquez, Revilla-Camacho and Sossio-Silva, 2013:1945). Vasquez et al. (2013:1945) describe value as that which customers expect to happen during their interaction with an organisation, service or brand. Oyner and Korelina (2016:328) describe value for *the customer* as having a unique experience, while value for *the firm* is the knowledge about the customer which allows a company to create the best customer value supply in the future.

Zeithaml (1988:14) defines customer-perceived value as the “consumer’s overall assessment of the utility of a product based on a perception of what is received and

what is given". Accordingly, perceived value is subjective and varies among consumers who might evaluate the same service or product differently on different occasions (Zeithaml, 1988:14). In a religious context, Nyamekye (2015:21) highlights the importance of value for members attending church services. Similarly, Grandy and Levit (2015:248-249) view factors such as connectedness, strictness, historical conditions, credibility, membership demographics, location, charisma and leadership as means of value creation within a church milieu.

Customers nowadays live in a global world and are more educated and informed than before. They are more demanding and selective and have a greater capacity of choice, resulting in higher demand for greater value creation from organisations (Vasquez et al., 2013:1945–1946). As consumers have become more empowered, connected and informed, they have realised that they can extract value at the point of exchange and have a direct influence on the value creation process (Prahalad and Ramaswamy, 2004:6). Contemporary studies advocate that the consumer and the firm have distinct roles to play in the value-creation process, where the consumer is responsible for consumption and the firm responsible for production. Prahalad and Ramaswamy (2004:7) state that value should be created jointly by the consumer and the organisation, as customers who are co-creators or co-producers of value are able to achieve unique experiences that lead to a competitive advantage for organisations.

Similar to the idea of value creation, the concept of customer experience has emerged. Dziewanowska (2015:35) states that there is a shift towards customer experience and experiences are thus considered the basis of value co-creation for customers.

Lemon and Verhoef (2016:69) highlight the increasing focus on customer experience because customers now interact with organisations through multiple channels, resulting in a more complex customer journey. Verhoef, Lemon, Parasuraman, Roggeveen, Tsiros and Schlesinger (2009:32) define the customer experience as holistic in nature and involving the customers' social, emotional,

cognitive, affective and physical responses to the retailer. De Keyser, Lemon, Keiningham and Klaus (2015:23) describe customer experience as encompassing the emotional, cognitive, physical, spiritual, sensorial and social elements that affect the customers' direct and/or indirect interaction with other market actors (Lemon and Verhoef, 2016:70). Thus, an examination of customer experience requires a holistic view especially measuring the concept in a religious context. Creating a strong, long-lasting customer experience has become a leading objective for most organisations.

The main aim of this study is to assess the servicescape and the intention of its members to return through the value creation process of the Anglican church within the Diocese of False Bay, as a social organisation, through customer experience created for the church members in their services. The study is interested in evaluating the servicescape and the value creation of the church for its customers and how such customers, who in this study are defined as the members of the church, experience this value through the services the church provides.

1.3. Problem statement

The Anglican Church within the Breede Valley Archdeaconry, which is a branch of The Diocese of False Bay (ACSA, undated) serves as the focus area of the current study. For the past 15 years, the membership numbers of the church have been declining in the rural Breede Valley Archdeaconry. Although a church is a not-for-profit organisation, the choice of a religious organisation, its customers/consumers, and the differences with other profit-making firms and not-for-profit organisations create numerous opportunities, yet research in the mainstream field of management and marketing has not devoted much attention to the dynamics of religious organisations. Although research engagement with religious organisations has been limited, researchers in the field of psychology, sociology and economics have identified means of value creation in religious organisations either directly or indirectly (Grandy et al., 2015:248-249). Value creation is at the heart of economic development and is regarded as the primary objective of any supplier-buyer relationship. Value creation occurs from actions that entail the exchange of

resources or the combination of it where both suppliers and customers contribute to the value creation process of an organisation. Casidy and Tsarenko (2014:762) state that churches provide additional benefits through their activities and programs to encourage participation amongst their existing church members as well as prospective church members. Very little research has yet been undertaken and minimal empirical evidence exists around the benefits of servicescape, value creation through customer experience and church participation. The study by Casidy and Tsarenkos has highlighted spiritual, social and purpose-of-life characteristics as key perceived benefits of going to church and a direct relationship with church participation either through Sunday services, fundraising, special events and social activities (Casidy and Tsarenko, 2014:764). This research intends to provide an understanding of how the Anglican Church within the Diocese of False Bay with specific focus on the Breede Valley Archdeaconry can enhance the servicescape experience for its members to return based on the perceived value it offers through the experience of its members.

1.4. Research aim and research objectives

This section provides the research question and objectives set against the background, research problem and aim of the study.

1.4.1 Research aim

Based on the foregoing discussion, the main aim of this study is to examine whether a selected congregation's servicescape value experience differs from their actual experiences and to recommend intervention strategies to the church, should this be the case for them not returning to the church.

1.4.2 Research questions

In line with the problem statement, the relevant research questions for the study have been developed. The research questions for this study are:

- Choosing a theoretical construct for analysis and define servicescape experience with the intention to return within the Anglican Church of Southern Africa.
- How do value creation and customer experiences influence the intention to revisit the servicescape within a church context?
- Did the servicescape experience change overtime influencing the intention to return?

1.4.3 Research objectives

The following objectives are formulated to help answer the research question and achieve the aim of the research:

- Measuring servicescape and the intention of members to return through value creation and customer experience over time at various points before and after COVID19.
- Identify and analyse the major factors of impacting on the servicescape experience.
- Examine the relationship between customer experience and value creation on the servicescape within a church context.
- The moderating effect of parish priest, volunteers and parishioners on the relationship between total value creation and the servicescape environment.
- The moderating effect of parish priest, volunteers and parishioners on the relationship between customer experience and the servicescape environment.
- Discuss the composition, practices and complexities of servicescape in the church environment in South Africa, and specifically focusing on the Anglican Church of Southern Africa.
- Highlight implications resulting from the theoretical and empirical study and make recommendations that can assist churches in improving the servicescape experience at the church for its members to return.

1.5 Literature review, conceptualisation and definition of concepts

This section provides a brief review of the literature on the church, specifically the Anglican church, servicescape, customer experience, value and value co-creation as a means of establishing a context for the research. It also develops a conceptual framework for the study.

1.5.1 Church

According to Plunket, Leipert, Olson and Ray (2014:1), the term “church” means many things to many different people. The church, according to Bloesch (2006:76), is an anticipatory sign of the future kingdom, with the church serving as the worldly agent of the kingdom. This implies that the church is the place where the kingly rule of Christ is made visible (Bloesch, 2006:77). This notion is supported by Solomons (2012:2-4), who describes the church as a place where parishioners can join in, give assistance, and build up each other. Similarly, Plunket et al. (2014:1) state that a church is the physical space for Christian worship to which an affiliated group of individuals consider themselves members or adherents.

1.5.1.1 Church attendance and growth

Van der Merwe et al. (2013:1) state that attendance and membership of churches are declining worldwide. This is supported by Ingen and Moor (2015:558), who highlight the changes in church attendance in western countries, and most notably the decline in church attendance in several countries. For instance, research shows a decline in the UK and the United States (Sterland, Bellamy, Escott and Castle, 2006:1-2). According to Dreyer (2004:920), the church in the Western world is in a crisis as people are becoming less involved in the church and church activities. The decline in church attendance is especially noticeable in young adults, mostly due to pressures at work as well as the abundant choice of social and leisure activities competing for their time for church (Van der Merwe et al., 2013:1). Similarly, Dreyer (2004:921-922) states that many young adults have left the church after childhood and the fact that only a small number return to church in their late twenties and early thirties is a great concern for the church as they are the life-blood of the church without whom it cannot grow. Then again, it is important

to highlight that church growth comes from various sources, for instance transfers from other churches, either from the same or different denominations, new people arriving in the community, or the birth of a child from church-attending families. Newcomers to the church and those re-joining after an absence for years remain an important source of membership for any church (Sterland et al., 2006:3).

Continuous growth of the church is imperative for religious communities to continue and prosper in the future (Dreyer, 2004:936). This has led to a drastic increase in the marketing techniques used by churches (Sherman and Devlin, 2000:47). According to Bitner (1992:257), the physical environment where the service being provided takes place as an intangible product is known as the servicescape. In this study the church serves as the servicescape. Research on servicescapes has focused on airports, hotels, restaurants, psychiatric offices, and soccer stadiums, for instance, but no research could be found in a church context (Van der Merwe et al., 2013:2).

1.5.1.2 Church as servicescape

Pareigis et al. (2012:679) comment that the physical environment where the experience occurs or is created is a key variable influencing customer behaviour and perception and is considered one of the strongest drivers of service value. Pareigis et al. (2012:680) state that servicescapes influence customers' value creation and have a direct impact on future purchasing intentions and consumption behaviours. Fernandes and Neves (2014:549) have identified the key role that venues play in the service experience and the positive impact on value creation. Van der Merwe et al. (2013:1-2) state that the physical environment in which a service as an intangible product is provided can affect consumers' service experience either positively or negatively. Research on the physical environment when creating experiences remains underdeveloped, especially research around the venue's servicescape with specific focus around the perceptions of behavioural and value intentions (Fernandes and Neves, 2014:549). Fernandes and Neves (2014:549) indicate that venues play a significant role in the service experience and have a positive impact on value creation and behavioural intentions. Van der Merwe

et al. (2013:4) identified music experience, layout and design, functionality, appropriateness, atmospherics and signs and symbols as key factors for the church as servicescape. Five additional factors were identified by Fernandes and Neves (2014:549), namely layout accessibility (i.e. the physical layout), facility aesthetics, seating comfort, electronic equipment and facility cleanliness.

As mentioned above, a servicescape is the physical environment where the actual experience is created, and which is a key variable influencing customer behaviour and perception. It is considered one of the strongest drivers of service value. Pareigis, Echeverri and Edvardsson (2012:678) state that servicescapes influence customers' value creation and have a direct impact on future purchasing intentions and consumption behaviours. In the context of the current study, church venues can serve as examples of such a physical environment or servicescape.

1.5.1.3 Anglican Church of Southern Africa (ACSA)

Prior to 1815 the Anglican ministry in South Africa was limited to chaplaincy work among the soldiers in the old Cape Province. The first Anglican Church was built in Cape Town in 1834 and initial services were held in the loft of the "Groote Kerk" of the Dutch Reformed Church in Cape Town. There was no bishop and the congregation had to rely on the Bishop of London up to 1827 and on the Bishop of Calcutta until 1848. Robert Gray came to South Africa as the first bishop in 1848 and in 1870 the Anglican Church in South Africa became an independent province of the Church of England with its own canons and constitution.

The province was later renamed as the Anglican Church of Southern Africa (ACSA) as it comprises not only South Africa but also includes the countries of St Helena, Namibia, Lesotho, Swaziland and Mozambique. The Diocese of Cape Town is the principal Diocese of the ACSA and is home to the Archbishop of Cape Town, who serves as the Metropolitan of ACSA. The Metropolitan has episcopal control and authority over the whole diocese, but delegates authority to a bishop suffragan in certain dioceses (Suggit, 1999:22). The enthronement of Archbishop Desmond Tutu as the first black Archbishop of Cape Town in 1986 during the

political turbulence of the late 1980s established the Anglican Church as the spiritual voice of South Africa (Vilakazi, 2014:36).

Over the years the Diocese of Cape Town became too big and was eventually divided into three separate dioceses, namely the Diocese of Table Bay, Diocese of False Bay and the Diocese of Saldanha Bay. The Diocese of False Bay became independent on 27 November 2005 and the Diocese of Saldanha Bay on 10 December 2005 (Anglican Church of Southern Africa [ACSA], undated).

1.5.1.4 Volunteers

Golden (2015:2) states that volunteers contribute by providing services and support and participating in the production of goods without incurring any cost for the organisation. He adds that churches are globally the largest benefactor of the efforts of volunteers. Today volunteers are skilled professionals and highly trained individuals (Golden, 2015:2). According to Gronlund (2012:48), individuals who pray and read the Bible on a regular basis and regard religious values as important are more likely to be involved in volunteering than those who are not. In addition, such volunteers are most likely to volunteer at the religious community or church where they praise and worship. Volunteers within the church are highly committed to their religion and see it as a way of being in the company of Christ and other Christians. Volunteers within the context of the church volunteer not only to assist their religious organisation or their church or the people of their church but also see it as a way of serving God. Furthermore, volunteers see the values of their faith in volunteering, where Christian love of your neighbour is regarded as a motivating value which you can perform through freely offering your service (Gronlund, 2012:52).

1.6. Customer experience

Pine and Gilmore (1999:12) define customer experience as “events that engage individuals in a personal way, stating that each customer’s emotional, physical, intellectual or spiritual engagement pertains to personal experiences, thereby emphasising the subjective character of customer experience. This definition was

extended by Gupta and Vajic (2000), who stated that experiences emerge when customers acquire sensation or knowledge and that they occur throughout the consumption chain and require active interaction between firms and customers.

Kennedy, Gustafsson, Jaakkola, Klaus, Radnor, Perks and Friman (2015:433) state that customer experience has become a key focus of management practice and contemporary service research. Creating a meaningful customer experience is therefore considered pivotal for customer satisfaction and achieving a competitive advantage for the organisation. The customers' experience is created by elements under the control of the service provider, such as atmosphere, price, service interface and assortment, but also elements outside the control of the service provider, such as the influence of other customers or devices such as tablets or smart phones that customers may use in different situations (Kennedy et al., 2015:434).

A proper understanding is needed of the needs and expectations of consumers as their ultimate experience is critical for organisations and business alike to increase their competitiveness in the industry in which they compete. This is crucial, as it will directly impact on customer satisfaction, loyalty, repurchase intentions, word of mouth and ultimately an increase in profits (Dziewanowska, 2015:35).

To fully understand the multi-dimensional nature of customer experience, Schmitt (1999) introduced the five dimensions of customer experience, which are comprised of sensory experiences, affective experiences, cognitive experiences, physical experiences and social identity experiences.

Schmitt (1999) defines social experience as “the relationship with others and society” and argues that every social experience affects the individual in the socialising procedure through family, schooling, peer groups, and mass media, where each of these social impacts has the power to influence our thoughts, feelings and activities. Therefore, Griffiths (2003) argued that social experience can assist in developing individual skill to recognise appropriate multiplying and shoaling partners and can also affect individual conduct.

Affective experience is a component of the customer service experience that involves one's emotional system through the generation of moods, feelings, and emotions. An offering can generate emotional experience to create an affective relationship with the company and its brand or products (Schmitt, 1999).

Physical experience is a component of the customer service experience coming from the practical act of doing something. In this sense, the physical component includes, but is not exhausted by, the concept of usability. In fact, it refers not only to the use of the product/service in the post-purchase stage, but it extends to all the product/service life-cycle stages (Schmitt, 1999).

Cognitive experience concerns the act or process of knowing, perceiving. It also relates to the mental processes of perception, memory, judgement, and reasoning, as contrasted with emotional and volitional processes. Cognitive experience is the perception in connection with the thinking or conscious mental processes derived from the offering of a product or service. In addition, it is a component of the customer service experience connected with thinking or conscious mental processes. An offering may engage customers in using their creativity or in situations of problem solving. Furthermore, a company can lead consumers to revise the usual ideas or some common mental assumptions about a product (Schmitt, 1999).

Tynan and Mckechnie (2009) state that a successful experience can be achieved by providing the values of learning, skills, entertainment, enjoyment, fantasising, nostalgia and evangelising. Therefore, a good customer experience is possible when the customer experience process is efficiently and effectively managed.

Customer experience can be conceptualised in three stages, namely the pre-purchase stage, purchase stage and post-purchase stage (Lemon and Verhoef, 2016:76). The first stage or pre-purchase stage encompasses all the aspects of the customer interaction with the brand before the purchase transaction. During the pre-

purchase stage, the customer experiences the need to satisfy his/her specific need, goal or impulse with the purchase. The purchase stage entails the customer's interaction with the brand and its environment during the purchase event. Behaviours such as choice, ordering and payment are associated with the purchase stage. The post-purchase stage encompasses the customer's interaction with the brand and its environment after the initial purchase. This involves behaviours such as consumption/usage, post-purchase engagement and service requests. The post-purchase stage is vital as it can lead to customer loyalty, in turn leading to repurchasing, or it can begin the customer journey anew with the customer re-entering the pre-purchase phase and considering other alternatives (Lemon and Verhoef, 2016:76).

Lemon and Verhoef (2016:76-78) identify four categories of customer experience touch-points, namely customer owned, partner owned, brand owned and social/external/independent, as customers might interact with each of these touch points in each stage of the experience.

1.6.1 Volunteering experience

The concept of consumer value through volunteering experiences has been highlighted by various academics. The experience of volunteers and its influence on value creation within a religious system are crucial. Church services (Holbrook, 1999; Gallarza, Arteaga, Floristan and Gil, 2009). Gallarza et al. (2009:167) describe volunteering experiences as spontaneous community participation within the context of positive attitude and life satisfaction through the concept and types of value. Therefore, the notion of consumer value and its dimensionality are useful tools for assessing the volunteering experience at religious events. As part of the volunteer experiences functional, social value, efficiency, hedonistic, play, altruistic, sacrifice and spiritual have been identified as the various level of volunteer experiences (Gallarza et al., 2009:170-171).

1.7 Value creation

At the heart of economic development lies the creation of new value (Di Gregorio, 2013:40), which is regarded as the primary objective of any supplier-buyer relationship (Tescari and Brito, 2016:475). Creating and delivering customer value remain an important aspect of strategy and marketing (Sukwadi, Yang and Fan, 2012:2).

The early stages of value creation occurred from inside the firm through its various activities. The consumer was outside the firm and therefore not part of the value-creation process. The consumer and the firm had different roles in the value-creation process, where the consumer was responsible for consumption and the firm responsible for production. In the traditional system, consumers did not participate in the value-creation process, as organisations decided which services and products they would produce. Contemporary customers are co-creators or co-producers of value, therefore the contribution of customers as value creators is deemed of high managerial importance. Customers as co-creators or co-producers are regarded as active participants in the value-creation process and share the responsibility for the outcome, which is measured in terms of quality and value added. Value for both the customer and supplier is created mutually and simultaneously, with both parties benefitting from the cooperation (Maglio, Vargo, Caswell and Spohrer, 2009:397).

Customer value can be distinguished in two dimensions: (a) the relationship value, which is composed of direct and indirect functions of a customer relation, and (b) the total value of goods and services. The value creation of an organisation occurs from actions that entail the exchange of resources, where both suppliers and customers contribute to the value-creation process (Di Gregorio, 2013:40). Similarly, Tescari and Brito (2016:475) found that both suppliers and buyers capture value from their relationship where it contributes to value creation for both parties. The creation and delivery of value require the development of specific phases of value creation, value delivery, value determination and value assessment. These concepts will be discussed in more detail below.

1.7.1 Organisation value creation

There are various frameworks that describe value creation at organisational level. Some of these frameworks include Porter's competitive analysis framework, a resource-based view, a resource advantage theory, a value network and a business process view. Researchers have identified specific core business processes such as product development, relationship management and supply chain management that lead to value creation (Srivastava, Shervani and Fahey, 1999:170). Stabell and Fjeldstad (1998:415) cited the unsuitability of the value chain approach to service organisations and proposed two additional value configurations: value shop and value network. They acknowledge the role of customers in value creation but focus more on how organisations can create value through their activities, viewing customers as relatively passive actors (Stabell and Fjeldstad, 1998:415).

1.7.2 Customer value creation

Customer value creation concentrates on what the customer does with the products and services and considers the activities of other parties only indirectly, as interpreted by the customer, whereas co-creation looks at activities within a network. A customer value creation approach means focusing on what customers do with services. Value created is not only for the individual engaging in it but can also be for someone else. Take for instance a situation where a parent is cooking a meal for their children but may perceive it of little personal value (Gummerus, 2013:25).

1.7.3 Value co-creation

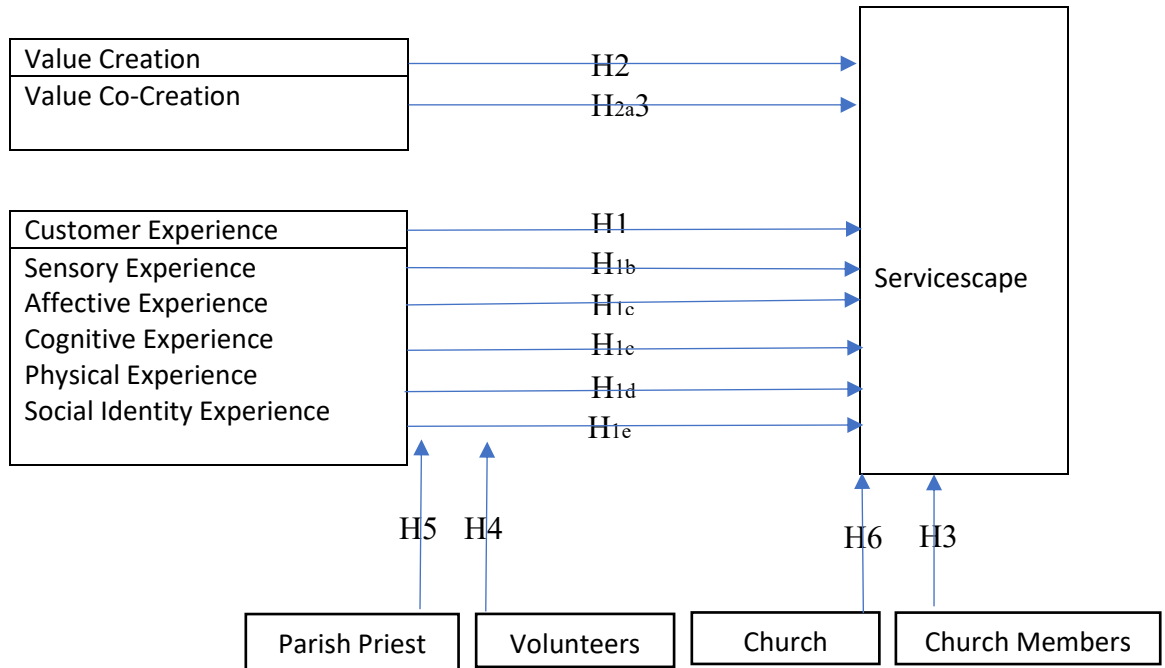
Vasquez et al. (2013:1946) state that considerable research has been done in the field of value creation over the years but not a great deal of attention has been given to the co-creation process, as value is created jointly by both the customer and the supplier. Oyner and Korelina (2016:328) describe value co-creation as a creative, social and active process based on the collaboration between consumers and companies that is initiated by the firm to generate value for both the firm and the customer. Vargo and Lusch (2006:44) state that value co-creation takes place when value is increased for both the customer and the supplier or service provider, as all

parties are involved in an exchange relationship by co-creating value through the integration of resources and the provision of services. Oyner and Korelina (2016:328) developed a co-production/co-creation matrix, which highlights the participation of the consumer in both the production and the consumption stages. Hence, co-production is a service production characterised by a firm-centric view of customer involvement when value creation is derived primarily through the production process. Firm-driven service innovation is a service production which is also characterised by a firm-centric view of customer involvement, but value creation is derived primarily through the consumption/usage process. Customer-driven customisation is a service production characterised by a customer-centric view of customer involvement when value creation is derived primarily through the production process, and co-creation service production is characterised by a customer-centric view of customer involvement when value creation is derived primarily through the consumption/usage process (Chathoth, Altinay, Harrington, Okumus and Chan, 2013:14).

1.8 Proposed hypothesised model

Based on the background to the study, the research problem, aim, objectives and literature review, a hypothetical framework as shown in Figure 1.1 has been proposed. The framework suggests that value creation and customer experience influences servicescape, subsequently the intention to revisit. Furthermore, the framework also proposed that each of the dimensions of value creation and customer experience independently influence servicescape.

FIGURE 1.1
HYPOTHETICAL MODEL



1.8.1 Hypotheses

The following hypotheses have been conceptualised:

- H1 Customer experience has a relationship with Servicescape
- H1a Sensory experience has a relationship with Servicescape
- H1b Affective experience has a relationship with Servicescape
- H1c Cognitive experience has a relationship with Servicescape
- H1d Physical experience has a relationship with Servicescape
- H1e Social identity experience has a relationship with Servicescape
- H2 Value creation has a relationship with Servicescape
- H2a Value co-creation has a relationship with Servicescape
- H3 There is a moderation effect of church members on the relationship between customer experience and Servicescape
- H4 There is a moderation effect of volunteers on the relationship between customer experience and Servicescape
- H5 There is a moderation effect of the parish priest on the relationship between customer experience and Servicescape

H6 There is a moderation effect of the church on the relationship between customer experience and Servicescape

1.8.2 Definition of concepts

The concepts adopted for this study are defined in Table 1.1 below.

TABLE 1.1
DEFINITIONS OF CONCEPTS

| Concept | Definition |
|---------------------|--|
| Value Creation | “Value creation is the way through which an organization increases the use of value or users’ subjective assessment of realized benefit” (Grandy and Levit, 2015:244) |
| Value Co-Creation | Value is co-created when there is dialog and collaboration which represent interactivity and motivation for both parties to participate in (Malshe and Friend, 2018:2) |
| Customer Experience | “Customer experiences emerge when customers acquire sensation or knowledge and they occur throughout the consumption chain and require active interaction between firms and customers” (Gupta and Vajic, 2000) |
| Church | “A place of worship” (Davidson and Koch, 1998) |
| Volunteer | Rodel (2013:1274) define a volunteer as one who is giving his/her time or skills during a planned activity for a volunteer group or for organizations such as charitable groups or non-profit organisations |
| Servicescape | “The physical environment where the actual experience takes place or is created” (Pareigis et al., 2012) |

Source: Author’s own compilation

1.9 Research design and methodology

This section describes the research design and methodology of the proposed study.

1.9.1 Research design

Hair, Bush and Ortinau (2006:64) state that research design can be divided into three different categories, namely explanatory design, exploratory and descriptive design. This study has followed a descriptive research design as it examined the views and perceptions of the respondents. Parishioners have been requested to

report on their experiences within the church and whether they lead to value creation.

1.9.1.1 Research paradigm

Two different research paradigms can be used to execute a successful research study. Qualitative research is non-numeric and focuses mainly on human understandings, experiences and interpretations. “Qualitative research addresses business objectives through techniques that allow the researcher to provide elaborate interpretations of business phenomena without depending on numerical measurement” (Quinlan et al., 2015:126). It is also less structured, compared to quantitative research, as the researcher must extract meaning from unstructured or semi-structured responses. In contrast to qualitative research, quantitative research can be defined as research that addresses objectives through empirical assessments that involve numerical measurements and analysis approaches (Quinlan et al., 2015:126).

The current study followed a quantitative approach using a structured questionnaire, which is appropriate for examining relationships among variables (Creswell, 2009:4). Other reasons for selecting a quantitative approach include the fact that the approach allows for objective testing and validation of theories and hypotheses (O’Dwyer and Bernauer, 2014:63).

1.9.1.2 Identification of the population

The term population refers to a complete group of units that possess common characteristics (Zikmund, Babin, Carr and Griffin, 2013:385). The population for the current study comprises the parishioners/members of the Breede Valley Archdeaconry from the Diocese of False Bay, which is part of the Anglican Church of Southern Africa. The Breede Valley Archdeaconry consists of the towns of Worcester, Ceres, Robertson, Montagu and Ashton. After the population has been decided, a sample for the study have been selected from the population (Zikmund et al., 2013:385).

1.9.1.3 Sampling

A sample is a segment or subsection of a larger population, which will be investigated (Bryman and Bell, 2011:176). Several techniques can be used to select a sample; but the most commonly used techniques are non-probability and probability sampling techniques (Zikmund and Babin, 2007:272). Convenience sampling is a non-probability sampling which involves selecting sample units based on ease of accessibility (Smith, Thorpe and Jackson, 2012). In the context of the current study, a convenience sample was sufficient. It presents the advantage of facilitating and accelerating the process of data collection. The results of convenience sampling may present evidence that is so overwhelming that a more sophisticated sampling procedure is unnecessary.

1.9.1.4 Sample size

Gay, Mills and Airasian (2012:144) states that a sample size in quantitative studies should be as large as possible as the more representative it is the more generalizable the results of the study will be. Gay et al. (2012:133) suggest the following guidelines in determining the sample size:

- For large population sizes a smaller percentage of the population are required to get a representative sample
- Where the population size is equal or less than 100 the entire population should be sampled
- For those populations where $N=500$ (give or take 100), 50 percent of the population should be sampled
- For those populations where $N=1500$ (around), 20 percent of the population should be sampled
- A sample of 400 is considered adequate where $N=5000$ or more as the population size is irrelevant beyond a certain point

According to the Diocese of False Bay (Undated) there are five parishes in the Breede Valley Archdeaconry and approximately 1500 registered members of the

church. Based on above guidelines in determining the sample size for this study, the researcher distributed 300 questionnaires to the target population.

1.9.1.5 Data-collection methods and techniques

- Data collection is the process of gathering or collecting information from the respondents. It is important for researchers to know which data is needed for the research and where the data could be found before final decisions are made as to how the data will be collected. Sources of data can be in various forms, such as documents or written reports, while data can be the attitudes, behaviours or beliefs of participants (Quinlan, Babin, Carr, Griffin and Zikmund, 2015:153). The proposed study employed the survey method by means of self-administered questionnaires to collect primary data. Surveys enable researchers to collect vast amounts of information, which would not be possible with any other method (Wiid and Diggines, 2013:111). The current study made use of self-administered questionnaires through the use of convenience sampling to collect the primary data.

1.9.1.6 Reliability and validity of measurement instrument

After the data has been verified and cleaned, measures must be tested for reliability and validity (Wiid and Diggines, 2013:237). Validity and reliability are critically important in the evaluation of a measurement instrument (Blumberg et al., 2011:345). Reliability indicates the internal consistency of a measure. A measure is classified as reliable when different attempts to measure the same construct lead to the same result (Blumberg et al., 2011:345). Cronbach alphas are used to determine the reliability of the scale used in the study (Tavakol and Dennick, 2011:53).

Reliability does not guarantee validity (Blumberg et al., 2011:350), as reliability refers to the precision of a measure and validity refers to the accuracy of the measure (Zikmund et al., 2013:334). “Validity refers to the degree to which a construct measures what it was designed to measure” (Wiid and Diggines, 2013:241). Content and construct validity was used to examine the validity of the

scale in this study. Content validity refers to the extent to which it provides adequate coverage of the investigative questions guiding the study where the instrument contains a representative sample (Blumberg et al., 2011:345). Construct validity is applied in quantitative research and to the assessment of measures of social-scientific concepts (Bryman and Bell 2011:42). It determines whether a test designed to measure a specific construct really does measure that construct (Bryman and Bell, 2011:42)

1.9.1.7 Data analysis

Burns and Bush (2003:433) distinguish between two types of statistical analyses most commonly used in research – inferential and descriptive analysis. Descriptive statistics are generally used during the early stages of the analytical process. They provide a foundation for subsequent analysis (Burns and Bush, 2003:433). Descriptive statistics are mostly used to assist in determining the measures of central tendency, to determine the measures of shape and to assist in determining the measures of dispersion (Aaker, Kumar and Day, 2007:438).

In contrast to descriptive statistics, inferential statistics enable researchers to draw conclusions about a population's characteristics (Burns and Bush, 2003:433). Inferential statistics was being used to examine the relationships among the dependent and the independent variables for this study.

Burns and Bush (2003:433) state that inferential statistics enable the researcher to draw conclusions about a population's characteristics, which is not the case with descriptive statistics. In this study the researcher used of the following:

- confirmatory factor analysis to confirm the set of variables identified per dimension during the exploratory factor analysis (Pallant, 2013:188); and
- Pearson correlation to “explore the strength of the relationship between two continuous variables” (Pallant, 2013:107);
- analysis of variance (ANOVA) to conduct a comparison between the mean scores of three or more age groups (Pallant, 2013:277);

- a standard multiple regression to “explore the relationship between one continuous variable and a number of independent variables, such as the components of memorable customer experiences and value creation (Pallant, 2013:154).

1.10. Significance of the research

This study is the first empirical verification of the servicescape through value creation and customer experience within a religious organisation in South Africa. The study is important to the broader South African ecumenical community and more specifically the Anglican Church of Southern Africa for the following reasons: Firstly, the results of the study will assist the Anglican Church within the Diocese of False Bay to evaluate their value offering to their members and implement strategies to enhance their value offering for its members to return to church. Secondly, the provision of memorable customer experiences that create value would enable the Anglican Church within the Diocese of False Bay to differentiate themselves and gain competitive advantage within a declining religious space and its members to return to the servicescape in this case the church.

1.11. Delimitations of the research

Two delimitations are associated with the proposed research. Firstly, the study focusses on the servicescape experience and the intention of its members to return through value creation and customer experience of the Anglican Church, with specific focus on the Diocese of False Bay, and not on the broader Anglican and ecumenical community throughout Southern Africa.

Secondly, the research results cannot be generalized throughout the South African ecumenical community and more detailed research is required.

1.12. Ethical considerations

This study impose minimal risks on the respondents and the following ethical considerations has been observed throughout the entire study.

- all the respondents are to be treated fairly/equally;
- the respondents have the right to refuse participation;
- it is essential to ensure that all the respondents participate voluntarily;
- open and honest disclosure of all the necessary information is essential;
- participants will receive sufficient information about the study;
- the respondents have a right to withdraw their response; and
- it is important to ensure the respondents' confidentiality.

Prior to the data collection process, ethics approval has been obtained from the University of the Western Cape Ethics Committee.

1.13. Outline of the thesis

This research report consists of eight chapters.

Chapter 1: Introduction

The research topic is contextualised through an introduction and problem statement. In addition, this chapter provide the context of the study. Finally, the various terms used in the dissertation are also defined.

Chapter 2: Servicescape

The literature review addresses the theoretical basis of servicescape. This chapter then present the objectives of and challenges impacting on servicescape

Chapter 3: Customer experience

The literature review addresses the theoretical basis of customer experience. This chapter then present the objectives of and challenges impacting on customer experience.

Chapter 4: Value creation

The literature review addresses the theoretical basis of value creation. This chapter will then present the objectives of and challenges impacting on value creation.

Chapter 5: Church

The literature review addresses the theoretical basis of a church/religious organisation. This chapter will then present the objectives of and challenges impacting on the church/religious organisations.

Chapter 6: Research design and methods

In this chapter a description of the research methodology and an explanation of the use of statistical techniques are provided.

Chapter 7: Results and findings

The results emerging from the research are presented and discussed. The chapter also present the analysis, interpretation and evaluation of the research findings.

Chapter 8: Conclusion and recommendations

This chapter provides a synopsis of the research, draw conclusions, and provide the theoretical and the managerial implications. Finally, the limitations of the current research, as well as the future research suggestions, are discussed.

1.14 Summary and concluding remarks

The research topic is contextualised through an introduction and problem statement. In addition, this chapter provide the context of the study. Finally, the various terms used in the dissertation are also defined.

In this chapter, the research topic was contextualised through an introduction and problem statement. Furthermore, the chapter provided the context of the study. The research questions and the research objectives of the study have been identified. The various terms used in the dissertation were also identified.

The next chapter will discuss the literature relating to servicescape.

CHAPTER 2

SERVICESCAPE

2.1 Introduction

According to Pine and Gilmore (2002), the recent advances in services literature have highlighted the need for service customers to seek an experience. Memorable experiences are to be created by service organizations for its consumers. A service product is a combination of tangible and intangible components therefore the environment in which the service is provided is very important. This environment plays a critical role in the facilitation and creation of the consumer's service experience.

The service environment also referred to as the 'servicescape' represents the psychological and artificial landscape in which a service experience is delivered and/or organised by the service providers and experienced by the end consumer (Namasivayam and Lin, 2012). Within the service establishment servicescapes have a very important role to play. According to Berry and Parasuraman (1991) consumers seek evidence of the 'quality' of the intangible service from observing the tangible element which is define as the servicescape therefore, the more intangible a service, the more attention is required towards the elements of servicescape (Shostack, 1977).

A servicescape is described as the physical environment of an organization consisting of several different elements such as overall layout, décor and design. The servicescape also includes atmospherics such as colours, music and lighting. Servicescapes are important since they influence consumers' emotional, physiological and cognitive states, as well as their behaviours. Service organizations therefore make use of the servicescape to motivate consumer satisfaction and repeat purchase behaviour. Organizations also use servicescape elements to manage and direct consumer interactions with the service organization and thereby increase operational efficiencies.

The physical service environment also known as servicescape has been a topic of increasing importance (Kotler, 1973; Bitner, 1992). In relatively recent studies, several attempts have been made to measure the influence of servicescape on consumer behaviour in restaurants (e.g. Wang and Mattila, 2015) in hotels (e.g. Lin, 2016; Apaolaza et al., 2020; Kucukergin et al., 2020), at events (e.g. Manthiou et al., 2017; Carneiro et al., 2019), on cruises (e.g. Risitano et al., 2017) and religious gatherings (e.g. Higgins et al., 2019). This is attributed to its triggering effect on customers' perception of service quality (Reimer and Kuehn, 2005; Hooper et al., 2013), emotions, cognitions, behavioural outcomes and consumer health and wellbeing (Rosenbaum and Massiah, 2011; Durna et al., 2015; Risitano et al., 2017; Higgins et al., 2019). The significance of the impact of service environment on consumers is not limited to the physical environment, but it also extends to the online servicescapes (e.g. Krasnikolakis et al., 2018) and to more advanced technologies such as augmented realities (AR) (e.g. G athke, 2020). Servicescape is defined by several scholars as the surrounding physical (i.e. manmade) environment which can influence the customers' emotions, interactions, intentions, and actions (Kotler, 1973; Bitner, 1992; Ezeh and Harris, 2007).

The extant literature in environmental psychology emphasizes the critical role of the physical environment on consumers' emotions, cognition, and behaviours (Chang et al., 2014; Higgins et al., 2019). The importance of this topic was introduced in a study of Kotler (1973) and later by Bitner (1992) which investigated the role of the servicescape on customers.

Bitner (1992) used the term servicescape in her seminal work and described it as the 'built environment'(man-made). Similarly, Zeithaml et al. (2009) define servicescape as the environment in which a service is delivered and in which the firm and the customer interact and any tangible commodities that facilitate performance or communication of the service. In this definition, Zeithaml et al. (2009) reinforce Bitner's idea but add that the servicescape acts as a facilitator. Further, Rosenbaum and Massiah (2011) complete Bitner and Zeithaml's definitions, by stating that servicescape comprises several dimensions such as a)

physical, b) social, c) socially symbolic and d) natural dimension. They argued that the servicescape is a 'comprehensive' concept which includes a wide range of variables. Since then, there have been several studies on the relationship between servicescape and service experiences such as service quality (Hightower, Brady, and Baker 2002), customer satisfaction (Jen, LU, Hsieh, Wu, and Chan, 2013), and behavioural intentions (Kearney, Coughlan, and Kennedy 2012). Servicescape refers to the physical setting of the service firm.

The objective of this chapter is to provide a fuller understanding of the effects of servicescapes on consumers in a service setting. The chapter goes on to review research in the effects of various elements of the servicescape such as colour, scents and music on consumers.

2.2 Defining the servicescape

Initial research in servicescapes was largely in the context of retail operations, but later research recognized the importance of the role of servicescapes in other services, including hospitality.

For example, Kotler (1973) analysed the role of store interiors and exteriors in motivating sales of manufactured products. He noted that store interiors and exteriors (i.e. the servicescape) had a strong effect on store sales volumes. Later, Bitner (1992) extended the concept more specifically in the context of services, including both employees and customers in her analysis.

A servicescape consists of all elements that can be employed to influence both employee and customer behaviour in the service setting. This is especially important in the service industry due to the element of co-production in which the service is produced by both the employee and consumer together. Moreover, the service is generally produced and consumed simultaneously (Bitner, 1992; Zeithaml et al., 1985). Elements such as lighting, signage, textures, colour, music, fragrances and temperature of the environment all contribute to creating a servicescape. Bitner summarizes the different elements into three composite

dimensions, namely ambient conditions; spatial layout and functionality; and signs, symbols and artefacts. It must be noted that different industries will use different combinations of the elements to influence particular forms and sets of behaviour.

Definitions of the servicescape in the consumer literature have expanded from a strict attention to the physical environment in which a service is provided. Tombs and McColl-Kennedy (2003) propose a ‘social-servicescape model’ and suggest that not only the physical aspect but also the social aspect (other customers and service providers in the environment) affect consumer behaviour. More recently, Rosenbaum (2005:258) notes that ‘ethnic consumers may respond both to a *physical* servicescape and to a *symbolic* servicescape’ when considering whether or not to patronize an establishment. In summary, the servicescape has been described as having both physical and non-physical dimensions. The progression of definitions suggest that researchers are moving away from a strict and narrow definition of servicescapes comprising physical and tangible elements to one that is comprehensive and includes social, psychological and contextual elements.

The terms of understanding how these unique spaces have been created, it is important to blend two seminal pieces of work that have informed the way in which we use and understand spaces within the tourism and hospitality sectors in conjunction with the “+” factor. Kotler (1973) explored the intentional control and structuring of environmental cues and how these impacted upon customer’s perception of the space and their subsequent behaviour (Turley and Milliman, 2000; Turley and Chebat, 2002). Kotler (1973) explored these atmospheric cues in terms of the senses (i.e. visuals, smells and touch), these cues are of importance for the tourism and hospitality industries in their search to create unique experiences. From Bitner’s (1992) seminal work on the environmental dimensions of retail atmospherics, it is possible to draw three elements that form important parts of any experiencescape. These are:

1. ambient conditions (lighting, temperature, etc.);
2. space (layout, design, flow, etc.); and

3. the signs, symbols and artefacts that are used to provide context and meaning to the experience.

What Kotler (1973) and Bitner (1992) both contribute to this debate is they recognise the significance of the multidimensional attributes a space must possess to have meaning within a specific consumption context. This view was quickly adopted by tourism and hospitality academics as a means to understand how the performance aspect of the host/guest interaction was developed. Within both tourism and hospitality, the servicescape must transport the guest to another time and space that is different to their everyday lived experiences.

The mixture of light, original form, function and design which affords the space informs how guests negotiate the experience. In short, the building influences the way in which the guest's approach engages with and interprets the proffered experience. At a simplistic level, both the Malmaison and the Pitcher & Piano are buildings that have been converted from one use to another, and utilise a servicescape that allows them to function as a hotel or bar, yet it can be argued that the feelings, ambience and intangible characteristic create a "+" factor, that both heightens and creates unique and extraordinary experiences. If the design and use of space was transplanted into a modern building, the significance would be lost. It is the combination of atmospheric cues (Ballantine et al., 2010); environmental dimensions and the aesthetics of the historic building that help create unique contemporary servicescapes.

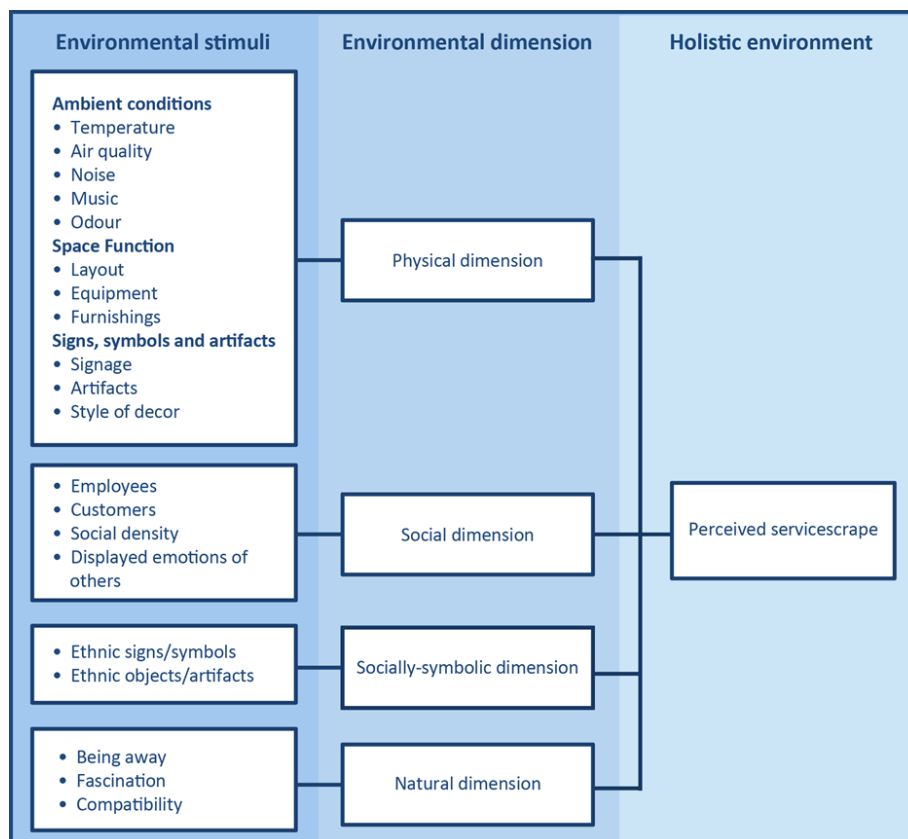
The role of the service environment includes helping customers to form 'impressions' about the organisation (church). The way the organisation's stakeholders perceive the servicescape is of significant influence when forming their initial impression about the experience they are about to have. This is largely because the servicescape of an organisation is the evaluated, tangible elements which are observed to determine the quality of the intangible elements (Simpheh, Nasiru and Tawiah 2011). For example, in service encounters that involve waiting, a well-designed servicescape can make the waiting time enjoyable (Ariffin et al., 2013; Rosenbaum and Massiah, 2011; Wakefield and Blodgett, 1999).

Servicescape significantly impacts the behaviour of stakeholders in terms of revisiting, word-of-mouth advertising and satisfaction.

2.3 The dimensions of servicescape

Bitner (1992) introduced the term “*servicescape*” to delineate “*a physical setting in which a marketplace exchange is performed, delivered and consumed within a service organisation*” (Rosenbaum and Massiah, 2011:471; Zeithaml et al., 2009). The servicescape conceptualisation seeks to aid the exploration of the impact of the physical environment in service settings.

FIGURE 2.1
A FRAMEWORK FOR UNDERSTANDING THE FOUR ENVIRONMENTAL DIMENSIONS OF THE SERVICESCAPE



Source: Rosenbaum and Massiah (2011:473)

2.3.1 Physical dimension

Bitner (1992) was of the view that there are different complexities of servicescape. The physical environment has three main managerial implications regarding service experiences which are: servicescape is a facilitator, as a package and a differentiator. Zeithaml et al. (2009), and Rosenbaum and Massiah (2011) suggested that the physical dimension is the easiest dimension to understand because it is observable and measurable. The physical dimension includes all the manufactured, observable, and objectively measured stimuli from Bitner (1992) three dimensions, i.e., ambient conditions, space/function, and signs, symbols, and artefacts. These stimuli are all controlled and can be manipulated by the organisation. The ambient conditions represent those stimuli that can be identified by any of the five human senses such as the smell, temperature or music in an environment. However, some ambient features, for example, chemicals and gases, are unnoticeable, yet can influence human behaviour (Farshchi and Fisher, 2006; Russell and Snodgrass, 1987). Ambient conditions are especially noticeable when they are present in an extreme way; for example, the extremely hot or cold temperature in the physical surroundings of place (Bitner, 1992). Examples of ambient conditions are lighting, noise, music, and odour. Lighting incorporates several variables: brightness, contrast, glare and sparkle, decorative lighting and lighting installation (Custers, De Kort, IJsselsteijn and De Kruiff, 2010). Custers et al. (2010) suggested that lighting can affect not only emotions, moods, and cognition but also the atmosphere and the spatial impression.

Noise can impact guests in a service environment (Kryter and Jansen, 1971). Customer's response to the noisy environment can be by either showing interest or tension. However, noise can provoke a discomfort because of the physiological responses as hypertension due to stress. This physiological stress reaction, even in a normal environmental noise, can be the result of frustration or the feeling that the noise interferes with the activity people are doing. In such an instance, noise is always a potential source of stress through interference with behavioural activities.

Moreover, an overly quiet environment has similar impact on a person. Therefore, low-level background and higher-level background intermittent noise are required. Noise or the absence of noise is not the only factor that can affect levels of stress; other environmental conditions, such as excessive heat or dust in the air are also influential (Kryter and Jansen, 1971). The musical environment was referred to as a ‘musicscape’ by Jain and Bagdare (2011). Music is an essential part of many studies in the service environment context. Four variables that must be considered regarding music are the volume, the tempo, the style and the absence of it (Sullivan, 2002).

Among these, volume is the most important factor in Sullivan (2002) views. Also, he explained that it is not the presence of music which is important but the perception of it; in particular, the music must fit with the environment and with the *activities* performed (or co-created) in that setting. But music can also distract consumers and so reducing its quality and effectiveness. Hence, background music is used to produce some specific attitudes and behaviours among consumers and staff (Milliman, 1982). Smells can facilitate the experience of different emotions (sadness, monotony) or have a comforting effect (happiness, contentment, pleasure). They can also bring memories to mind or relieve stress. Customers can unconsciously associate a good or a bad feeling with odours. The sense of smell drives human behaviours, and that a pleasant smell can improve mood (Schiffman and Williams, 2005). Within the servicescapes, there are non-human elements such as spatial layout and functionality. These elements have an impact on human cognition, emotion and behaviour (Zijlstra and Mobach, 2011). The spatial layout’ is the arrangement of physical machinery, equipment, and furniture within the physical environment of an organisation. The ability of these elements to contribute to effective performance and goal achievement is known as ‘functionality’. The association of space and function is considered as the ‘designscape’. The designscape must be well organised since it helps customers to understand the environment and to know if the place can enable them to have their experience.

Concerning staff, the organization of the front desk has a great influence on the efficiency of their performance. Besides, when the tasks are complex to perform or need to be done within a short time, the spatial layout and functionality are important to both staff and customers (Bitner, 1992). The signs, symbols, and artefacts refer to the physical signals (tangible objects) that an organisation set up within the servicescape, which can be seen by both the customers and staff. This communicates general information about the organisation and the service environment, including the style of the décor. ‘Signage’ is a non-human element which is a part of the communication tools used by the organisation to facilitate (staff and customers)’ movement through the servicescape. The physical environment, the perceived quality and the physical goods provided to customers helps organisations to create a relationship with the customers (Brady and Cronin Jr, 2001). Design and layout should be focused on maximizing the positive and meaningful impact for the customer (Zijlstra and Mobach, 2011).

For example, a ‘no smoking’ sign in an area can communicate a rule of behaviour (Wener and Kaminoff, 1983). Moreover, artwork, the quality of the materials used, and photographs are all able to create symbolic thoughts and contribute to the organisation’s image. Signs, symbols and artefacts are essential to forming a good impression for customers and staff. Also, this dimension can be used for communicating new services. These visible items (the signs, symbols, and artefacts) are of great value for the organisation to differentiate itself from its competitors (Bitner, 1992).

2.3.2 Social dimension

The social dimension includes four elements which are; staff, customers, social density and displayed emotions by others. Customers' behavioural responses and decisions towards the organisation are influenced by social and human-generated stimuli (Rosenbaum and Massiah, 2011). Social cues in the service setting are significant information sources used by consumers to gain knowledge of the hospitality brand (Garmaroudi, King and Lu, 2021). Tombs and McColl-Kennedy (2003) conceptualize a ‘social servicescape’ as comprising customer and staff

elements that are encapsulated in a consumption setting. However, the social dimension of servicescape embraces the customers' relationship with the place itself (Johnstone, 2012).

Literature suggests that consumers often patronize certain businesses because of the caring experience they receive from frontline staff who can connect with them personally and emotionally (Rosenbaum and Massiah, 2011). Customers within servicescapes can also influence each other through their interactions with one another (Lin et al., 2020). This interaction can enhance customers' perceived satisfaction and nullify any experiences that might have otherwise been perceived as negative (Nicholls, 2010). It can also work the other way around making experiences that might have been perceived as neutral, or even positive, be seen in a more negative light. Displayed emotions of others refer to the emotional contagion of the servicescape; meaning when consumers are engaged in private consumption, they will most likely be affected by the emotions of others, even if they are not aware of it. However, if consumers are engaged in such activities as dining or exercising that is, group consumption they will notice and potentially respond either positively or negatively to the emotions displayed by others (Tombs and McColl-Kennedy, 2003).

2.3.3 Symbolic social dimension

The symbolic social dimension refers to when the organisation purposely and strategically displays signs, symbols, and artefacts with social meanings. The rationale is to influence the approach/avoidance decisions of specific groups of customers by notifying them that they are amongst others that support the same causes and beliefs (Rosenbaum and Massiah, 2011). The symbolic social dimension is exhibited through artwork, colours in which a facility is painted, or flags and artefacts that are displayed to create a sense of unification amongst the organisation's clients. The use of this dimension also influences the customers' willingness to return, stay longer and express positive feedback regarding the organisation's service environment experience.

2.3.4 *Natural dimension*

The natural dimension draws from the research in psychology and medical sciences concerning the influence of natural stimuli on human health. Baron, Patterson, Oakes, Harris, and Rosenbaum (2009) used Attention Restoration Theory (ART) to study servicescape stimuli within a natural dimension. ART was previously explored in natural and environmental psychology (Kaplan, 1995). Kaplan (1995) mentioned features of all and any environments that would be conducive to attention restoration. They pointed out that natural environments have many of these features (Kaplan 1995). But the theory can apply to non-natural (human-designed and built) environments. According to Baron et al. (2009), now it is thought that restorative properties might also exist in commercial servicescapes.

Attention restoration theory (ART) suggests that humans become mentally fatigued following long hours of concentrated efforts on tiring tasks (Rosenbaum and Massiah, 2011). ART suggests that environments which have restorative stimuli can relieve symptoms linked to attention fatigue and restore people's ability to focus. Such settings include being away, fascination and compatibility (Han, 2007; Rosenbaum and Massiah, 2011). The stimulus of being away, helps people to relax and temporarily feel they have journeyed to another place. Natural settings tend to create this response without the person being in the destination. Fascination refers to the ability of a servicescape to capture and keep a person's attention (Rosenbaum and Massiah, 2011). Compatibility is the servicescapes capacity to allow consumers to satisfy their needs within the environment without struggle, embarrassment, and with ease (Kaplan, 1995; Rosenbaum and Montoya, 2007).

Rosenbaum and Massiah (2011) expanded Bitner's (1992) servicescape framework with the (above) three dimensions (Figure 2.1). Their servicescape theory focuses on the human-centred elements of a servicescape (Rosenbaum and Massiah, 2011). The stimuli that inhabit the additional dimensions extend the theory by suggesting that servicescape can positively impact customer's approach/avoidance behaviours. To achieve that, there is the need to provide an environment for social; staff-to-customer and customer-to-customer interactions; acceptable densities; staff and

customer expressed emotions; attracting specific groups, and restoring mental fatigue symptoms.

2.4 An expanded servicescape

Continuing the scholarly endeavour to move the understanding of the consumption setting beyond its physical dimension and to considering the less tangible dimensions that take place during service performances (Gilmore and Carson, 1993), Rosenbaum and Massiah (2011) conceptualized an expanded servicescape framework that adopts a multi-disciplinary approach, considers the consumption setting holistically and illustrates the confluence of several environmental stimuli and their components that influence customer behaviour and social interactions (O'Dell and Billing, 2010). According to Rosenbaum and Massiah (2011:471) servicescapes are comprised not only by “*objective, measurable and managerially controllable stimuli but also [by] subjective, immeasurable, and often managerially uncontrollable social, symbolic, and natural stimuli*” which together exert significant influences upon customers’ behaviour, decisions and actions; equally, customer responses to the social, symbolic and natural servicescape components are the “*drivers of profound person-place attachments*” (Rosenbaum and Massiah, 2011:471). The expanded servicescape framework augments Bitner’s (1992) assumptions regarding servicescapes, seeking to facilitate researchers and managers in their efforts to understand the complexity of environmental stimuli (beyond the physical ones) and their impacts upon service participants’ responses and behaviours, as well as potential “*moderators*” that may apply to the respective service setting (Rosenbaum and Massiah, 2011:473). Critically, the expanded servicescape brings into focus the holistic “*perceived servicescape*” (Rosenbaum and Massiah, 2011:473; Zeithaml et al., 2009:331), as being comprised of “*several different perceived servicescapes that are influenced by a customer’s intention of place usage*” (Rosenbaum and Massiah, 2011:473).

Figure 2.1 illustrates the expanded servicescape framework advanced by Rosenbaum and Massiah (2011). It comprises four environmental dimensions: physical, social, socially symbolic and natural. While continuing to recognise the

importance of the consumption setting's physical (built, manufactured) dimension, thus retaining Bitner's (1992) core thinking, the expanded servicescape conceptualisation posits that a servicescape represents a consumption setting defined by three other key dimensions: (1) the social (i.e. human), (2) socially symbolic, and (3) natural dimensions that each affects both the producers and consumers present in the service setting. The social stimuli are regarded as significant, to the point of rendering a "*social servicescape*" (Rosenbaum and Massiah, 2011:475; Rosenbaum and Montoya, 2007) defined by humanistic elements and represented by other customers and employees, along with their density in the setting and expressed emotions (Rosenbaum and Massiah, 2011:481). In conceptualising the socially symbolic dimension, Rosenbaum and Massiah (2011), builds on Bitner's (1992) original thinking on the "*general*" (Rosenbaum and Massiah, 2011:478) quality of signs, symbols and artefacts to communicate and convey meaning commonly applicable to customers within a service setting. Rosenbaum and Massiah (2011:478) go further and posit that service providers may "*strategically*" employ objects (signs, symbols and artefacts). The strategic value of the tangible objects used within the physical servicescape lies in their being "*laden with socio-collective meanings*" so that they can act as "*tangible intermediaries*" between the service organisation and customers' consciousness, thus aiding the latter in drawing value from a shared social servicescape defined by the same culture and historical experiences (Rosenbaum and Massiah, 2011:478). The expanded servicescape concept is accepting of the view that many service encounters represent "*natural encounters*" that impact consumers, "*unequally and at a personal, psychological level*" (Rosenbaum and Massiah, 2011:479, citing Clarke and Schmidt, 1995). Additionally, complex servicescapes, inclusive of a significant concentration of natural stimuli may elicit narrative themes, evoking cultural scripts and meanings that transcend the bounds of the respective service encounter (Arnould et al., 1998:113).

Acknowledging the servicescape as the conceptual entity that incorporates the individual, the environment and the ongoing interaction between the two (Lin, 2004), this study aims to respond to Mari and Pogessi's (2013:185) view that "*we still know too little about the holistic view of the servicescape*" and the authors' call

for “*cross-fertilization*” in the empirical testing of the servicescape (Mari and Pogessi, 2013). Both the original servicescape framework (Bitner, 1992) and its expanded conceptualisation proposed by Rosenbaum and Massiah (2011) acknowledge that service settings include “*objective, managerially controllable stimuli that influence consumers in a collective way*” (Rosenbaum and Massiah, 2011:472) as well as stimuli that are subjective and display an entirely opposite character to those just mentioned, that is “*difficult to measure objectively, and managerially uncontrollable*” (Rosenbaum and Massiah, 2011:472). Yet both categories have potential and ability to influence consumers’ and employees’ actions and decisions in different ways (Rosenbaum and Massiah, 2011; Edvardsson et al., 2010; Zomerdick and Voss, 2010).

2.5 Summary and concluding remarks

In this chapter, the concept of the servicescape was explored. It was established that different authors attribute different meanings to the servicescape concept. This chapter also explored the different dimensions of servicescape. The different realms of a servicescape were also explored with specific focus also on the church as servicescape. The uniqueness of historical church buildings creates servicescape experiences for its members to return. The next chapter will discuss literature relating to customer experience.

CHAPTER 3

CUSTOMER EXPERIENCE

3.1 Introduction

In the previous chapter, a brief background on the concept of value creation was provided. The aim of this chapter is to provide a broader understanding of customer experience and how it can be managed to enhance value creation and customer satisfaction.

This chapter starts with the conceptualisation of an experience. This is followed by a discussion of the stages and realms of an experience. Thereafter, the likely influences of the experience on satisfaction and behavioural intentions are provided, followed by strategies for managing customer experiences. The chapter is concluded by a summary of the entire chapter.

3.2 Customer experience

Pine and Gilmore (1998:97) states that the global economy have moved on to an experience-based economy from a service-based economy. There will be an continue focus on experiences as it gives customers the opportunity to engage and have a personal interaction with the product, brand and/or service (Pine and Gilmore, 1998:97).

Experiences are key and instrumental in the engagement process (Mollen and Wilson (2010). Creating a memorable and meaningful customer experience is regarded critical to ensure satisfied customer and achieving a competitive advantage over your competitors. Customers are involved in different ways in customer experience e.g. customers are viewed as a “participant”, “actor”, “user”, “guest”, “consumer” or “co-creator” (Bolton et al., 2014). A central notion in contemporary thinking is that customer experience is not solely delivered by organizations for customer. Rather, the experience itself is inexorably linked with the value obtained as perceived by the individuals involved (Helkkula et al., 2012).

According to Bolton et al. (2014) customer experience involves the customers social, affective, emotional, physical and cognitive interaction with the brand, product or service provider during various stages of the customer journey. Various researchers have studied the phenomenon of experience in recent years since it emerged that customer behaviour has an experiential dimension (Holbrook and Hirschman, 1982). They developed a deeper need to understand the role the customer plays in customer experience (Tynan and McKechnie, 2009) as creation of superior customer experience are key for loyal and satisfied customers (Klaus and Maklan, 2012).

Customers today significantly influence the decisions of other customers (Vargo and Lusch, 2008; McColl-Kennedy et al., 2012), they also provide ideas for design and innovation on how to deliver the customer experience (Witell et al., 2014) and also shape an organization's internal processes (Jaakkola et al., 2015).

According to Malthous and Calder (2011:277), all experiences as co-creative and interactive. Various definitions exist for customer experience e.g. Ghose (2002:96) defines customer experience is an individual's interpretation of his or her interaction with a brand and/or an organisation. Carbone and Haeckel (1993:9) describes a customer experience as a "takeaway impressions formed by people's encounters with products, services and business" whilst Shaw and Ivens (2002:6) define experiences as "a blend of a company's physical performance and the emotions evoked, intuitively measured against customer expectations across all moments of contact". According to the Oxford Dictionary (2009:327) experience is "the fact of being present at or taking part in something"; "knowledge or skill gained over time"; and "an event which affects a person in some way, the state, extent, duration, or result of being engaged in a particular activity".

From a business perspective, the term experience has also been defined in many ways. For example, Schmitt (2010:56) describes an experience as perceptions, feelings, and thoughts that consumers have when they encounter products and brands in the marketplace or engage in consumption activities. Gupta and Mirjana

(2000:35) perceive an experience as a learning process which the customer acquires during the period that she interacts with the aspects of the service. Similarly, Prahalad and Ramaswamy (2004:6) acknowledge the fact that the basis of an experience is the interaction between a firm and the consumer. Gentile, Spiller and Noci (2007:401) elaborate that: “customer experience is a set of interactions between a customer and a product, a company, or part of its organization, which provoke a reaction. This experience is strictly personal and implies the customer’s involvement at different levels (rational, emotional, sensorial, physical and spiritual).

With an increased demand in customer experience and a further lack of understanding have led to researchers and academics further investigate the topic of customer experience (Frow and Payne, 2007:89). Although there is a dearth of research on the topic of customer experience there is still a gap and opportunity for further research (Verhoef, Lemon, Parasuraman, Roggeveen, Tsiros and Schlesinger, 2009:31).

According to Verhoef et al. (2009), customer experience is an individual’s subjective response to any direct or indirect contact with a service provider. This perspective has evolved in the literature from a focus on the internal, hedonic or extraordinary experience of the individual consumer to a greater emphasis on experience as a collective, co-created phenomenon (Helkkula et al., 2012) relevant both to consumers and business actors. The interactive dimensions of experience is of particular relevance in the service context, where interaction processes between providers and customers are often lengthy and iterative, requiring reciprocal contributions from all parties (Gronroos and Ravald, 2011). Various types of networks and community function as platforms for seeking information about other actors past experiences with certain providers or offerings – communicated, for example through word of mouth, customer references or in social media forums – that enable sharing and co-creation of service experiences, making experience increasingly a system level phenomenon (Jaakkola et al., 2014).

To fully understand the multi-dimensional nature of customer experience, Schmitt (1999) introduced the five dimensions of customer experience, which comprise of sensory experiences, affective experiences, cognitive experiences, physical experiences and social identity experiences.

Schmitt (1999) defines social experience as “the relationship with others and society” and argue that every social experience could create impacts toward individual in the socializing procedure through family, schooling, peer groups, and mass media where each of these social impacts has the power to influence our thoughts, feelings and activities (Schmitt, 2003). Therefore, Griffiths (2003) argued that social experience can form individual skill to recognize appropriate multiplying and shoaling partners as well as affect the individual conduct in a behaviour way.

Affective experience is a component of the customer service experience which involves one’s emotional system through the generation of moods, feelings, emotions; an offering can generate emotional experience in order to create an affective relation with the company, its brand or products (Schmitt, 1999).

Physical experience is a component of the customer service experience coming from the practical act of doing something; in this sense the physical component includes, but is not exhausted by, the concept of usability. In fact, it does not only refer to the use of the product/service in the post purchase stage, but it extends to all the product/service life-cycle stages (Schmitt, 1999).

Cognitive experience concerns with the act or process of knowing, perceiving. It also relates to the mental processes of perception, memory, judgment, and reasoning, as contrasted with emotional and volitional processes. Cognitive experience is the perception in connection with the thinking or conscious mental processes derived from the offering of a product or service. Cognitive is a component of the customer service experience connected with thinking or conscious mental processes; an offering may engage customers in using their creativity or in situations of problem solving; furthermore, a company can lead

consumer to revise the usual idea of a product or some common mental assumptions (Schmitt, 1999).

The two leading approaches on customer experience are Pine and Gilmore (1999) and Brakus et al. (2009). The Brakus et al. (2009) approach to customer experience seems the most analytical and is the one we adopt here. They derive four dimensions of experience

- 1) Sensory (as in multisensory);
- 2) Emotional (passion);
- 3) Intellectual (cognitive); and
- 4) Physical (action).

3.3 A definition of customer experience

Pine and Gilmore (1999:12) define customer experience as “events that engage individuals in a personal way and stating that each customer’s emotional, physical, intellectual or spiritual engagement pertains to experiences, thereby emphasizing the subjective character of customer experience. This definition was extended by Gupta and Vajic (2000) who stated that experiences emerge when customers acquire sensation or knowledge and that they occur throughout the consumption chain and require active interaction between firms and customers. Over the years, many definitions (Table 3.1) of customer experience have emerged and the dominant viewpoint is that there are only bad and good customer experiences (Hwang and Seo, 2016:2221).

TABLE 3.1
DEFINITIONS OF CUSTOMER EXPERIENCE

| Author | Definition |
|------------------------------|--|
| Carbone and Haeckel (1994:8) | stating that customer experience is „ <i>the take-away impression formed by people’s encounters with products, services, and businesses, a perception produced when humans consolidate sensory information</i> ” |
| Pine and Gilmore (1999:12) | take the company’s perspective and say that „ <i>experiences are events that engage individuals in a personal way</i> ” |

| Author | Definition |
|--------------------------------------|---|
| Schmitt (1999:60) | presents the customer's perspective and states that <i>„experiences involve the entire living being. They often result from direct observation and/or participating in the event - whether they are real, dreamlike or virtual”</i> |
| Shaw and Ivens (2002:6) | define the experience as <i>„an interaction between an organization and a customer. It is a blend of an organization's physical performance, the senses stimulated and emotions evoked, each intuitively measured against customer experience across all moments of contact”</i> |
| Poulsson and Kale (2004:70) | refer to the principles of the service dominant logic and define the customer experience in the following way: <i>„an engaging act of co-creation between a provider and a consumer wherein the consumer perceives value in the encounter and in the subsequent memory of that encounter”</i> |
| Gentile, Spiller and Noci (2007:397) | <i>the customer experience originates from a set of interactions between a customer and a product, a company, or part of its organization, which provoke a reaction. This experience is strictly individual and implies the customer's involvement at different levels (rational, emotional, sensorial, physical and spiritual)”</i> |
| Meyer and Schwager (2007:2) | are of the opinion that the customer experience is <i>„the internal and subjective response that customers have of any direct or indirect contact with a company. Direct contact generally occurs in the course of purchase, use and service, and is usually initiated by the customer. Indirect contact most often involves unplanned encounters with representatives of a company's products, services, or brands and takes the form of word-of-mouth recommendations or criticisms, advertising, news reports and reviews”</i> |
| Verhoef et al. (2009:32) | <i>„the customer experience construct is holistic in nature and involves the customer's cognitive, affective, emotional, social and physical responses to the retailer. This experience is created not only by those elements which the retailer can control (e.g., service interface, retail atmosphere, assortment, price), but also by elements that are outside of the retailer's control (e.g., influence of others, purpose of shopping). Additionally, [...] the customer experience encompasses the total experience, including the search, purchase, consumption, and after-sale phases of the experience, and may involve multiple retail channels”</i> |
| Ismail et al. (2011:208) | propose the following definition of the customer experience: <i>„emotions provoked, sensations felt, knowledge gained, and skills acquired through active involvement with the firm pre, during and post consumption”</i> |

Source: Author's own compilation

A proper understanding is needed of the needs and expectations of consumers as their ultimate experience is critical for organisations and business alike to increase their competitiveness in the industry in which they compete. This is critical as it will directly impact on customer satisfaction, loyalty, repurchase intentions, word of mouth and an increase in profits (Dziewanowska, 2015:35).

3.4 Stages of an experience

O'Sullivan and Spangler (1998:23) point out that an experience generally comprises three stages: pre-experience, participation, and post-experience. The initial, or pre-experience stage, refers to anything and everything that the customer or individual engages himself/herself in before the participation in the experience itself (O'Sullivan and Spangler, 1998:23). Within the confines of the pre-experience stage, the individual typically identifies a need that s/he desires to fulfil. In most cases a need will arise through an internal or external event within the individual's life (for example, birthday parties, wedding ceremonies, or holidays). According to O'Sullivan and Spangler (1998:23), "during need recognition, the need or desire enters the consciousness of the individual leading to the second phase of this stage, namely, search alternative". Searching for alternatives emerges when the individual has identified a need (such as relaxation or escape). Having decided upon the need, the individual engages in a search for alternatives that may fulfil such need. Many decisions emerge during the alternative selection phase and the individual will have to weigh up the advantages of the various alternatives (O'Sullivan and Spangler, 1998:23). The last phase of the pre-experience stage is preparation, which may take a long or short time.

Some experiences demand extensive preparation while others require little preparation. For example, going to the beach may require little preparation, while going on an overseas holiday trip may require a longer preparation time. O'Sullivan and Spangler (1998:23) caution that the pre-experience stage of the experience should never be ignored as this stage plays a vital role in the actual experience itself.

The second stage of a typical experience is the participation stage, that is, the actual involvement in the experience. Holbrook (1994:28) notes that in the participation stage the individual or customer can either play a passive or active role in the experience. Passive participation is derived from the consumer's understanding of, appreciation for, or response to a consumption object or experience. With active participation, the customer is involved in intense collaboration with the marketing activity (Mathwick et al., 2002:57). The more active or participative the customer is, the higher the collaboration between the consumer and the marketing entity (Holbrook, 1994:28).

The final stage of the experience is the post-experience stage, which represents the aftermath of the participation. During this stage, the individual makes three important decisions: whether to simply repeat the experience; whether to look for alternatives that will bring more fun and enjoyment; or whether to cherish or try to forget the memories from the experience (O'Sullivan and Spangler, 1998:23). If the experience has met expectations, the individual (depending upon how s/he perceives the experience) will repeat and remember such experiences. In contrast, if an experience falls below expectations, the individual will begin searching for more alternatives that will meet such expectations. Therefore, in the post-experience stage, positive experiences may offer various marketing opportunities for the experience provider (O'Sullivan and Spangler, 1998:23).

3.5 Dimensions of customer experience

To fully understand the multi-dimensional nature of customer experience Schmitt (1999) have introduced the five dimensions (Table 3.2) of customer experience which compose of sensory experiences, affective experiences, cognitive experiences, physical experiences and social identity experiences.

TABLE 3.2
FIVE DIMENSIONS OF CUSTOMER EXPERIENCE

| Sensory experience | Affective experience | Cognitive experience | Physical experience | Social identity experience |
|--|---|---|--|---|
| Concerns good sensorial experiences like, smell, touch and sight | Captures emotional experiences such as feelings | Associated with the conscious or thinking processes | Relates to the experience attributable to the product itself or the use of the product | This experience results from relating to a culture or group |

Source: Schmitt (1999)

Other researchers (Gentile, 2007; Brakus et al., 2009; Tynan and Mckechnie, 2008; Bagdare and Jain, 2013) have expanded on this research by adding or modifying these dimensions.

Tynan and Mckechnie (2008) states that a successful experience can be achieved by providing the values of learning, skills, entertainment, enjoyment, fantasizing, nostalgia and evangelizing therefore a good customer experience is possible when the customer experience process is efficiently and effectively managed.

When looking at customer experience you have to take a holistic view because most experiences comprise multiple stages, e.g. pre-experience, during the actual experience and post experience (Hwang and Seo, 2016:2227).

3.5.1. Framework for customer experience

Hwang and Seo (2016:2228) developed a framework for customer experience. Figure 3.1 highlights the antecedents and consequences.

3.5.1.1 Antecedents of customer experience

Find below a comprehensive framework for identifying antecedents and consequences of customer experience:

3.5.1.2 Internal factors

a) Socio – demographic factors

Numerous studies have examined the role of individual characteristics, including social-demographic factors, in customer experiences (Kim et al., 2007; Mak et al., 2012; Tse and Crotts, 2005). In his book, Ryan (2002) noted that visitors' individual characteristics, including motives, knowledge and personalities, shape their experiences.

b) Past/accumulative experience

Past experience has also been identified as a significant determinant of customer experience (Kwun and Oh, 2007; Ryu and Jang, 2006). Verhoef et al. (2009) asserted that prior dining experience influenced current dining experiences, which was supported by studies including Wijaya et al. (2013), who proposed that factors that affect visitors' dining experiences include experience and demographic factors.

c) Familiarity

The level of familiarity with a specific culture can explain the different perceptions of experience among consumers with various cultural backgrounds or familiarity levels.

d) Customer engagement

Customer engagement can be described as a customer-based factor that affects the customer experience. The main reason being that an engaged customer will play a key role in creating value for a customer.

3.5.1.3 External factors

a) Service/product quality

Service and product quality is a significant determinant of customer experience, customer satisfaction and behavioural intentions (Grönroos, 2001).

b) Physical characteristics

Physical characteristics and physical surroundings is having a major impact on the overall customer experience, e.g. the retail store and the atmosphere within the retail store and the service provided is having either a positive or negative impact on the customer shopping experience.

c) Social environment

The social environment is also an important variable which influence customer experience. Social characteristics include cultural and social interactions which also impacts on the customer's overall experience.

d) Employee characteristics

Grönroos (2001) states that employees are a major antecedent of customer experience due to employee's emotional intelligence who reported that a positive relationship between emotional intelligence and evaluations of customer experience. Ismail et al. (2011) also cited employees as a determinant of customer experience in addition to other variables such as advertising, price and the mood of employees.

d) Economic factors

Economic factors that are beyond customers' control have been found to influence customer experiences in various contexts. For example, Grewal et al. (2009) suggested the importance of firm-controlled factors and macroeconomic factors that may contribute to the customer's shopping experience in a retail environment. Grewal et al. (2009) argued that as long as firm-controlled factors, such as promotions, prices, merchandise, supply chains and locations, are well organized, they can enhance the customer experience to a greater extent than price or innovative items alone. A retail study by Verhoef et al. (2009) also proposed that price contributes to the development of a memorable customer experience.

e) Self-service technologies

Self-service technology (SST) has gained research attention due to its increasing usage and popularity among consumers, including its use at airport kiosks and online hotel booking systems (Verhoef *et al.*, 2009). Previous studies identified the impacts of SST on perceived waiting times, customer satisfaction/dissatisfaction and customer loyalty.

3.5.1.4 Consequences of customer experience

Research conducted by Hwang and Seo (2016:2228) have examined a number of outcome variables relating to customer experience including behavioural, emotional and brand related outcomes

a) Behavioral outcomes

There exists a well-established relationship between customer experience and behavioural outcomes. Loyalty and customer satisfaction is the outcome variables of brand experience and service experience which affect behavioural intentions.

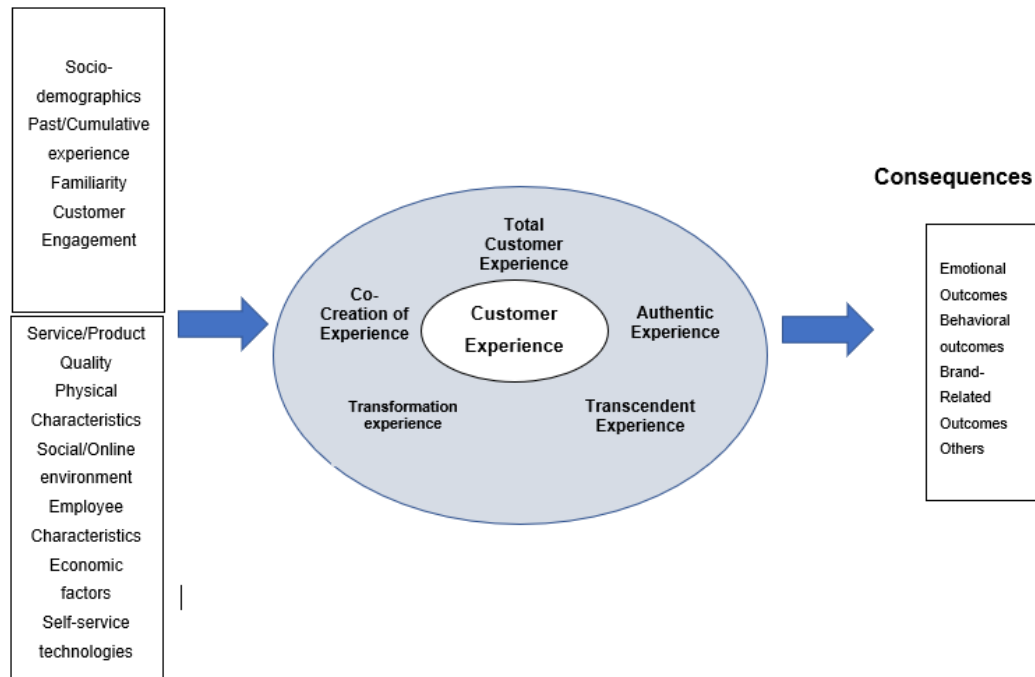
b) Emotional outcomes

Hwang and Seo (2016:2228) state that emotions and affective responses are both mediators and outcome variables. Emotions is also regarded as a mediator between stimuli and response. Research conducted by Tynan and McKechnie (2008) have highlighted entertainment, enjoyment, nostalgia, fantasizing and happiness as emotional outcomes.

c) Brand related outcomes

Brand related outcomes are due to brand loyalty as a response to brand experience which include experiences related to sensory, intellectual, status, esteem, excellence aesthetics, ethics and spirituality.

FIGURE 3.1
 CONCEPTUAL FRAMEWORK OF CUSTOMER EXPERIENCE
 MANAGEMENT RESEARCH



Source: Hwang and Seo (2016:2228)

3.6 Customer satisfaction

According to Kotler et al. (1999), customer satisfaction is an individual's feelings of pleasure or disappointment resulting from comparing the perceived performance (or outcomes) of shopping in relation to his or her expectations. Oliver (1980) theories that satisfaction is positively associated with future intention, both directly and indirectly, via impact on attitude.

Complete customer satisfaction is only possible where there is full information about customer requirements in the hands of anyone and everyone who has influenced on how they are met. There is continuous spiral of increasing customer requirements and the need to meet and exceed their expectation (Asher, 1989).

Customer satisfaction is important to the success of any business. Where companies cannot satisfy the needs of their customers, they are most likely to lose market share to their rival. The cost involved in attracting new customers is five times higher than retaining existing customers due to the effort required to induce customers to switch; hence the emphasis on customer satisfaction. In the wine industry, the tasting room experience is critical to customer satisfaction. Satisfied customers provide favourable “word of mouth” to acquaintances and friends and are more likely to become repeat customers (Gomez, 2010).

Cine (1998) states that employees play a significant role in determining the level of service quality and ultimately customer satisfaction. He further argues that companies need to manage customer contact effectively where the desired outcome is a satisfied customer.

3.7 Volunteering experience

The concept of consumer value through volunteering experiences (Holbrook, 1999 and Gallarza, Arteaga, Floristan and Gil, 2009) have been highlighted by various academics. The experience of volunteers and its influence on value creation within a religious set up is of the utmost importance as its church services – with the exception of the priest – are administered by volunteers. Gallarza et al. (2009:167) describe volunteering experiences as a spontaneous community participation within this context of positive attitude and life satisfaction through the concept and types of value therefore is consumer value and its dimensionality useful tools for assessing the volunteering experience at religious events. The following levels of volunteer experiences have been identified (Gallarza et al., 2009:170-171):

- Functional;
- Social;
- Social value (meeting other people, relationships, friends);
- Efficiency (making useful things, being useful to other people);
- Hedonistic;
- Play (fun, enjoyment);

- Altruistic;
- Sacrifices (cost of time & effort); and
- Spirituality (ethical behaviours, religious motivation).

The framework created by Holbrook (1999) have been identified as the most appropriate typology for researching a volunteering experience as it encompasses social, functional, hedonist and spiritual facets of behaviour.

TABLE 3.3
HOLBROOK'S TYPOLOGY OF VALUE

| | | Extrinsic | Intrinsic |
|------------------|-----------|----------------------------------|--------------------------|
| Self-orientated | Active | Efficiency (convenience) | Play(fun) |
| | Re-active | Excellence (quality) | Aesthetics (beauty) |
| Other-orientated | Active | Status (success, impression) | Ethics (virtue, justice) |
| | Re-active | Esteem (reputation, materialism) | Spirituality (faith) |

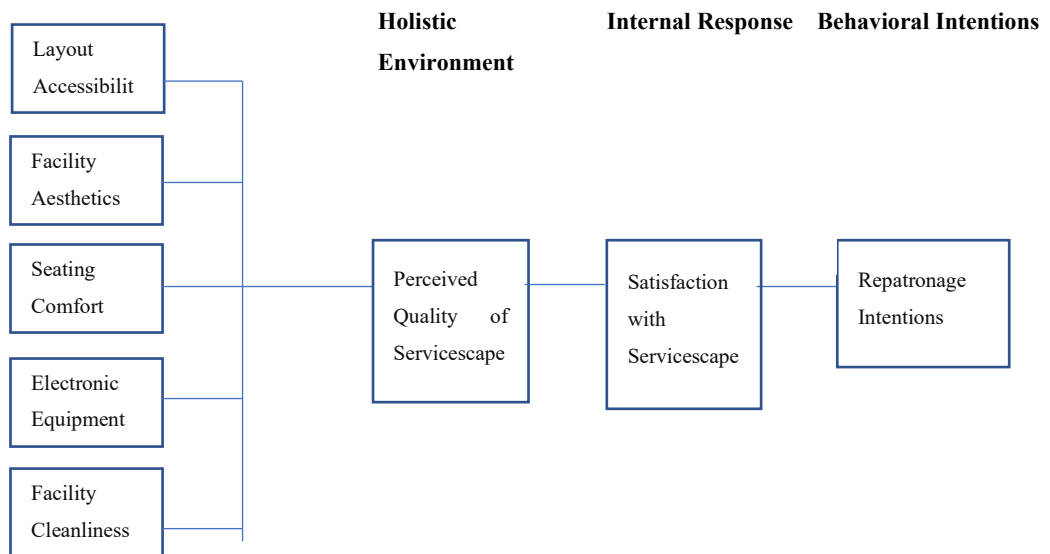
Source: Holbrook (1999)

3.8 Service scape

The physical environment where the actual experience is taking place or created is referred to as service scape. The physical environment where the experience is taking place or created is a key variable influencing customer behaviour and perception and is considered one of the strongest drivers of service value. The physical environment includes the overall layout, decoration, aesthetics and design (Lee and Jeong, 2012). The term 'service scape' is used to describe the physical environment where the service offering is taking place (Bitner, 1992:58). Pareigis et al. (2012) state that services cape does influence customers value creation and it has a direct impact on future purchasing intentions and consumption behaviours. This area of research has become an important aspect in the measurement of consumer evaluation with regards to their experience and satisfaction (Ruiz et al., 2012). The impact of an adequate physical environment leads to more positive responses from consumers such as an increase in positive word of mouth to others

(Ryu et al., 2012). In this sense, the physical environment plays a critical role in differentiating service organizations and influence the nature of customer experience (Bitner, 1992; Pareigis et al., 2011). The physical environment describes the outward appearance of the service provider and is critical in setting up the customers expectation (Simpheh et al., 2011). Fernandes et al. (2014:549) have identified the important role that venues play in the service experience and the positive impact on value creation and highlight the importance of better understanding its role on consumer’s behaviours and evaluations. Research around the physical environment when creating experiences remain underdeveloped especially research around the venues service scape with constructs around the perceptions of behavioural and value intentions (Fernandes et al., 2014:549). Figure 3.2 illustrates the service scape:

FIGURE 3.2
SERVICESCAPE



Source: Fernandes et al. (2014:4550)

Five factors have been identified namely layout accessibility, facility aesthetics, seating comfort, electronic equipment and facility cleanliness. Layout accessibility refers to the physical layout of states that value is co-created between the customer and the firm due to interactions which they have.

3.9 Religious experience

Beit-Hallahmi and Argyle (1997) identified two dimensions of religious experience by distinguishing between the immanent versus the transcended, the social and the individual. The immanent versus the transcendent refers to a unity of all things within oneself versus a connection with a transcendent being outside the universe. The social versus individual dimension reflects the importance of social setting, inasmuch that religious experiences may occur in social settings or in solitude. Religious experience is characterised by a sense of reality, blessedness, timelessness and a wholeness of all things (Beit-Hallahmi and Argyle, 1997).

There is a distinct difference between the religious experience of those living in urban areas compared to those living in rural areas because of their ideological (education/career, religion, and politics), and interpersonal (friendship, dating, and sex role) identities. According to Clark (2000), individuals who live in the rural areas have a tendency to higher church attendance compared to their urban counterparts. Because of the disparity that exists between those living in rural and in urban areas it is important to identify how rural culture may influence the religious servicescape experience.

3.10 Summary and concluding remarks

In this chapter, the concept of the customer experience was explored. It was established that different authors attribute different meanings to the customer experience concept. Another important finding in this chapter involves the stages of experience. The different realms of an experience were also explored, and it was found that an experience is multi-dimensional. It is thus postulated that the experience within a church context may also comprise different dimensions. The important consideration is how to manage those dimensions to enhance value creation. The following chapter will deal with value creation.

CHAPTER 4

VALUE CREATION

4.1 Introduction

This chapter deal with value creation as a concept and Chapter 3 will explain customer experience. This chapter study the literature on value creation to provide an understanding, and application thereof, within the church environment. This chapter is structured as follows: First, the concept of value is explained from a general perspective. Thereafter, the concept of value creation and co-creation is explored. Finally, a summary of the chapter and concluding remarks are provided.

4.2 Value

Value is perceived by customers differently due to experience of a product or service, their preference, knowledge levels and cultural idiosyncrasies. Furthermore, value can be experienced before the actual purpose, at the moment of purchase, at the time of use and/or after use (Sánchez et al., 2009:395; Zeithaml et al., 2013:15).

According to Kotler and Armstrong (2012:29), the first and most important step of marketing is to create value for your customers and to build relationships with them. Similarly, Morar (2013:169) describe the concept of value as a key element in modern day marketing. By doing this the organisation will receive value back from its customers as the cycle is cyclic and continuous. To create value for your customers is one of the key conditions for a religious organisation today who wants to remain relevant.

Morar (2013:170) states that value can be studied either as a single universal concept or by adopting the vantage and contingency perspective of a source of value. Value can be seen from various perspectives, including both from the customers' and suppliers' point of view.

Zeithaml et al. (2013:15) state that you can define value in four ways, firstly value is synonymous with low price and what they must sacrifice in monetary terms. Secondly, they tend to equate value with the benefits they receive from the product or service, implying that price is less important than the quality or features that match what the consumer wants. Thirdly value is defined as a trade-off between the price they pay and the quality they receive, while others view value as the benefits they receive and the sacrifices they make in terms of money, time, and effort.

The topic of value has been discussed in various fields of knowledge e.g. social sciences, marketing, engineering and economics (Salvatierra-Garrido et al., 2010). Despite the fact that the concept of value has been widely research and discuss no consensual definition could be agreed (Sweeney and Soutar, 2001; Woodall 2003; Sanchez-Ferandez et al., 2007). The first approach to a definition was Monroe (1979) and Zeithaml (1988) which was associated with the functional value of a service and/or product. According to Monroe (1979), this definition may be represented by an equation, where the value perceived by the customer is the reason between perceived benefits and sacrifices. Zeithaml (1988) and Sinha and DeSarbo (1998) also adopts a utilitarian approach, in which value is the “global evaluation of the consumer about the utility of a product, based on the perception of what is given and what is received”. Lemmink et al. (1998) state that perceived value includes utilitarian and hedonist factors, it is evident that affective components, which reflect the emotional and entertainment value, are incorporated in the conception of value. Woodruff and Gardial’s (1996) concepts of Value Hierarchy, Hartman’s Axiology of Value (1967, 1973) and Holbrook’s value typologies (2006) fall within this approach.

The idea of creating value occurred when customers experience that there is a difference between what a customer want and what they receive after they have bought a product or service (Selvi, 2007:138).

Value is a multi-dimensional construct and Sheth et al. (1991:159) have identified five types of consumption value: functional, social value, emotional value,

epistemic value and conditional value. Similarly does Petrick (2002:131) identify five types of value, e.g. behavioural, monetary, emotional response, quality and reputation. Lie (1995:38) have also identified various categories of value e.g. functional value, affective value, social value, conditional value, epistemic value, holistic value, esthetical value.

4.2.1 Researchers distinguish between value and perceived value

The concept of consumer perceived value has received a lot of attention from both academics and marketing practitioners since the early 1990s and has been highlighted as one of the most significant factors of a firm's success and main source of competitive advantage (Holbrook, 1994; Zeithaml, 1988). Consumer perceived value is experienced prior to purchase, at the time of purchase, during consumption and post consumption (Sanchez, Callarisa, Rodriguez and Moliner, 2006). Zeithaml (1988) defined perceived value as, "the consumer's overall assessment of the utility of a product based on perceptions of what is received and what is given".

The concept of value is not that easy to define and measure. For customers, value exists when they are feeling better than before after going through a self-service process or a full-service process. Customer value is commonly conceptualised as the customer's perceived trade-off between benefits and sacrifices within the relationship. This is supported by Oyner and Korelina (2016:328), who describe value for the customer as a unique experience acquired, and value for the firm is the growth of knowledge about the customer based on which a company can create the best customer value supply in the future.

Creating and delivering customer value remain the cornerstones of strategy and marketing (Sukwadi et al., 2012:2). Customer value can be distinguished between two dimensions: (a) the relationship value which is composed of direct and indirect functions of a customer relation, and (b) the total value of goods and services. The creation and delivery of value require the development of specific phases of value creation, value delivery, value determination and value assessment.

The maximisation of customer value is regarded as the goal of any organisation and generating superior customer value continues to be one of the primary goals of marketing (Gummerus 2013:21). Gummerus (2013:21) distinguishes between two main high-level streams, e.g. value creation processes and value creation determination. Value creation processes study activities, resources, and interactions that result in value creation, whilst value outcome determination explores how customers make value assessments and what the value outcomes are. Value outcomes relate to a specific point in time whilst the value creation process tends to be continuous and ongoing (Gummerus (2013:21-22). Gummerus (2013:23) has established criteria to distinguish between value creation processes and value outcome determination, as depicted in Table 4.1 below.

TABLE 4.1
CRITERIA FOR DISTINGUISHING BETWEEN VALUE CREATION
PROCESSES AND VALUE OUTCOME DETERMINATION

| Value | Value Creation Process | Value Outcome Determination |
|-------------------|--|---|
| Aim to understand | How value comes to be (action) | What value is and how it is perceived or evaluated |
| Value basis | Activities/ interactions/ resources | Customer reactions/experiences |
| Time focus | Continuous | Transient |
| Result | Identification of how resources/ activities/ interactions create value | How much value is gained/ what type of components value consists of/ how to maximise customer evaluations |

Source: Gummerus (2013:22)

For this research, the focus is on value creation, therefore it will deal only with the value creation processes. Table 4.2 below distinguishes between firm value creation, value co-ordination, and customer value creation.

TABLE 4.2
FIRM VALUE CREATION, VALUE CO-ORDINATION & CUSTOMER
VALUE CREATION

| | |
|--------------------------------|--|
| Firm Value Creation | Various frameworks describe value creation at firm level, such as Porter's competitive analysis framework, resource-based view, resource advantage theory, value network and business process view. Researchers have identified specific core business processes such as product development, relationship management and supply chain management that lead to value creation (Srivastava et al. 1999). Stabell et al. (1998), who had noticed the unsuitability of the value chain approach to service firms, proposed two additional value configurations: value shop and value network. They acknowledge the role of customers in value creation but focus more on how companies/firms can create value through their activities and see customers as relatively passive actors (Stabell et al., 1998). |
| Value Co-ordination | It is based on the argument that no business is an island and the focus is on the interface between the organisation and its environment. It is the notion that value is co-created by the customer and the firm. |
| Customer Value Creation | It concentrates on what the customer does with the products and services and considers the activities of other parties only indirectly, as interpreted by the customer, whereas co-creation looks at activities within a network. A customer value creation approach means focusing on what customers do with services. Value created is not only for the individual engaging in it but can also be for someone else. Take for instance a situation where a parent is cooking a meal for their children but may perceive it of little personal value (Gummerus, 2013:25). |

Source: Gummerus (2013:22-25)

4.3 Value creation

At the heart of economic development lies the creation of new value (Di Gregorio, 2013:40) and is regarded as the primary objective of any supplier-buyer relationship (Tescari and Brito, 2016:475). Value creation occurs from actions that entail the exchange of resources or the combination of it where both suppliers and customers contribute to the value creation process of an organisation (Di Gregorio, 2013:40). Similarly, Tescari and Brito (2016:475) have founded that both suppliers and buyers capture value from their relationship where it contributes to value creation for both parties.

In the early stages of value creation, it occurred from inside the firm through its various activities and the consumer was outside the firm and therefore not part of the value-creation process. The consumer and the firm had different roles in the value-creation process, where the consumer was responsible for consumption and the firm responsible for production. In the traditional system, consumers did not participate in the value creation process, as organisations decided which services and products they would produce. Contemporary customers are co-creators or co-producers of value, therefore the contribution of customers as value creators is deemed of high managerial importance. Customers as co-creators or co-producers are regarded as active participants in the value creation process and share the responsibility for the outcome, which is measured in terms of quality and value added. Value for both the customer and supplier is created mutually and simultaneously, with both parties benefitting from the cooperation (Maglio, Vargo, Caswell and Spohrer, 2009:397).

Eichentopf, Kleinaltenkamp and Van Stiphout (2011:650) highlight the importance of the shift in value creation the last decade. Customers of today are co-creators or co-producers of value, therefore the contribution of customers as value creators is deemed of high managerial importance. Customers are regarded as active participants in the value creation process and share the responsibility for the outcome, which is measured in terms of quality and value added. Value for both the customer and supplier is created mutually and simultaneously, with both parties benefitting from the cooperation (Maglio, Vargo, Caswell and Spohrer, 2009:397).

Johnson and Neuhofer (2017:2366) highlight three primary resources that form the basis for value co-creation in the Jamaican Airbnb market, namely places in the local community, the Airbnb home and the Airbnb host. Their research found that the Airbnb home is the central value proposition as they had a truly Jamaican experience and the Airbnb was centrally located within easy proximity of most necessities; therefore, where it is placed within the community is of utmost importance. The host of the Airbnb is critical for customer experience and the value being created, as the host is mainly responsible for the onsite experience at the

Airbnb home (Johnson et al., 2017:2367). In the context of this research, the home being the church and the host being the priest will have the same impact on customer experience and value creation as the Airbnb of Jamaica.

Similarly, Chidley and Pritchard (2014:294) highlight employees as the key drivers of value creation due to their interactions with the customers. It is often customer experience generated by the employees that make the customer feel that they come first. Sometimes referred to as a customer third environment, there is a need for the individual employee to be engaged, satisfied and in tune with their value to customers (Chidley et al., 2014:294).

4.4 Value co-creation

Increasingly, managers seek to enhance customer experience by better understanding how value is created and realized through markets. This emphasis on market-related experience is a central focus in an emerging body of literature regarding collaboration in value creation – that is, value co-creation. Although the study of experience has generally focussed on consumer evaluations of marketing offerings, the notion of value co-creation suggest that the evaluation of experience is dependent on varying views and collective forms of value past and anticipated interactions (Akaka, Varga and Schau, 2015:206).

Lemke et al. (2011:846) report that value may be perceived as any part of the customer experience journey spanning contact with the organisation before, during, and even after the experience. The organisation's role is to “deliver a value proposition rather than to deliver value, which is co-created when the customer uses the firm's products and services” (Lemke et al., 2011:846).

Co-creation is about “joint creation of value by the company and the customer. It is not the firm trying to please the customer; it allows the customer to co-construct the service experience to suit his or her context” (Prahalad and Ramaswamy, 2004:8) and using the organisation's offerings to help create the experience (Lemke et al., 2011:846-847). This suggests that, whereas the organisation has a responsibility to

fulfil in ensuring that the customer experiences value, the customer has the same role to play – perhaps to an even greater extent than the organisation in constructing his/her own experience of value.

Much of the current engagement and co-creation literature focuses on the nature of relevant concepts and their consequences. The leading articles paint a useful framework of roles of key concepts operating in a broader service eco-system (Brodie et al., 2011; Vargo and Lusch, 2011; Gronroos and Voima, 2013). Each seminal paper highlights the role of interactive experiences. Brodie et al. (2011) argue that customer engagement arises by virtue of interactive experiences; Vargo and Lusch (2011) provide a broader perspective of the role of experiences-facilitated co-creation, and Gronroos and Voima (2013) argue that value creation is the customers creation of value in use during usage where value is socially constructed through experiences.

Value co-creation does not usually happen suddenly, instead it is an inter-organizational process based on a mutual commitment that takes time to develop. (Schetzer et al., 2013).

Customers are perceived as an active resource that can contribute and generate value by taking on the role of a co-creator. Co-creation favours a systematic approach to combine external knowledge and a firm's capabilities that helps better identify and adapt customers' expectations and requirements (Preikschas et al., 2017:411).

The discussion of jointly created value was reviewed by Ramirez (1999) and advanced by Prahalad and Ramaswamy (2002, 2004) to emphasize the experiential nature of value and customers role in the creation of market-related experiences. Prahalad and Ramaswamy (2002:5) argue, "In a market forum, consumers define value as experiences and push companies to see value the same way. The authors make an important shift from conceptualizing value as created by the firm, to the co-creation of experiences through the interaction between firms and customers,

which are largely driven by customer needs and competences. Prahalad and Ramaswamy (2004:7) further argue that high quality interactions that enable an individual customer to co-create unique experiences with the company are the key to unlocking new sources of competitive advantage. Thus, co-creation of experience is a central source of value creation for both customers and firms. In this view, value is co-created through the interaction between a firm and a customer and determined through the positive evaluation of an experience at a particular moment or during a specific exchange encounter. In general, Prahalad and Ramaswamy (2004) take a normative approach to exploring value co-creation by focussing on how firms can leverage the participation of a customer in a market related experience.

Vasquez et al. (2013:1946) state that considerable research has been done in the field of value creation over the years but not a lot of attention has been given to the co-creation process as value gets created jointly by both the customer and the supplier. Oyner and Korelina (2016:328) describe value co-creation as a creative, social and active process based on the collaboration between consumers and companies that is initiated by the firm to generate value both for the firm and the customer. Vargo and Lusch (2006) further state that value is co-created between the customer and the firm through their interactions. Vargo and Lusch (2008) state that value co-creation takes place when value is increased for both the customer and the supplier or service provider as all parties are involved in an exchange relationship by co-creating value through the integration of resources and the provision of services.

FIGURE 4.1
CO-PRODUCTION/CO-CREATION MATRIX

| | | |
|-----------------------------------|----------------------------------|-----------------------------------|
| Customer-Firm: Continuous | Customer-Driven Customisation | Co-Creation Approach |
| Involvement / Dialogue Type | Co-Production Approach | Firm-Driven Service Innovation |
| Firm-Customer: Sporadic | | |
| | Production Process | Consumption / Usage Process |

Primary Value Creation

Source: Oyner and Korelina (2016:328)

Oyner and Korelina (2016:328) have developed the co-production/co-creation matrix which highlights the participation of the consumer in not only the production but also in the consumption stages. Hence, co-production is a service production characterised by a firm-centric view of customer involvement when value creation is derived primarily through the production process. Firm-driven service innovation is a service production which is also characterised by a firm-centric view of customer involvement, but value creation is derived primarily through the consumption/usage process. Customer-driven customisation is a service production characterised by a customer-centric view of customer involvement when value creation is derived primarily through the production process, and co-creation service production is characterised by a customer-centric view of customer involvement when value creation is derived primarily through the

consumption/usage process (Chathoth, Altinay, Harrington, Okumus and Chan, 2013).

4.4.1 Value co-creation and service experience

How about service experience and co-creation? Are customer experiences co-created? Here we must be careful, such that a metaphorical expression “experiences are co-created”. Is not mixed with an analytical concept ‘experience co-creation’. Research into service experience must not run into a dead end. An experience is a personal matter. It is influenced by input from various external sources such as a service provider, fellow customers and persons in the focal persons social ecosystem, and from other exogenous sources. Co-creation of experiences may take place exactly as value co-creation and is related to how value emerges or is instrumentally created during value co-creational processes. When actor’s processes merge into one reciprocal, collaborative and dialogical process, experiences are co-created and may be valuable for one or several of the actors. However, not all experiencing takes place on a co-experiencing platform. A service provider influences customer experiences by preparing resources and presenting resources to the customer thus providing an input to his or her service experience. In a metaphorical sense, this can be considered part of experience co-creation and on a metaphorical level of abstraction be studied as that. However, from an analytical point of view, it is input to the service experience and not experience co-creation. And the customer may experience service independently without interacting with anyone else, or co-experience in his or her social co-experiencing network (Gronroos and Voima, 2013) They further propose the following definition for service experience co-creation:

“Service experience co-creation occurs when interpersonal interaction with other actors in or beyond the service setting influences an actor’s subjective response to or interpretation of the elements of the service. Service experience co-creation may encompass lived or imaginary experiences in the past, present and future and may occur in interaction between the customer and service provider(s) other customers and/or other actors” (Gronroos and Voima, 2013).

4.4.2 Value creation and church

Research in the mainstream field of management and marketing has not devoted much attention to the dynamics of religious organisations. Similarly, strategy and management researchers' engagement with religious organisations has been limited, but researchers in the field of psychology, sociology and economics have identified means of value creation in religious organisations either directly or indirectly. They highlight leadership, connectedness, strictness, marketing, charisma, structure, innovation, historical conditions, credibility, political strategies, size, membership demographics, location and alliances as possible means of value creation in religious organisations.

According to Tracey (2012), mainstream management have dedicated limited time and attention to the dynamics of religious organizations. Miller (2006) and Tracey (2012) have highlighted the differences between secular organizations and religious organizations and state that religious organizations is an ideal example to unpack stakeholder complexity and how it might inform our understanding of value co-creation for management studies.

Research conducted at the parish of St.Mark it indicated that multi-role stakeholders are active in the value creation process. They state that stakeholders take on multiple and overlapping roles in their interactions with an organization. Those interactions are in most cases of a non-monetary nature and in most cases enrich the stakeholder experience (Grandy and Levit, 2015:253).

One of the processes through which value is co-created at St.Marks is in the building of a culture of community. This culture of community is centered upon felt experiences of inclusiveness, familiarity, affection, informality and respect. Participants talked about feeling 'welcomed' which fostered their willingness to become involved in the organizations activities as a member/user, supplier and/or producer. Stakeholders play an integral role in co-creating perceived use vale at

St.Marks. Use value in this context was linked to a sense of belongingness, connectedness and affiliation (Grandy and Levit, 2015:254).

Table 4.3 provides an overview of value-chain literature in a religious setting (Grandy et al., 2015:248-249).

TABLE 4.3:
VALUE CREATION LITERATURE

| Discipline | Possible means of value creation | Outcomes/Performance indicators | Authors |
|--|--|--|--|
| Within business studies | Cohesiveness, efficiency, adaptability & support | Organisational effectiveness | Webb (1974) |
| | Planning, alignment between environment and strategy, sophistication of planning, perceptions of internal-external environment | Growth Sunday school attendance, financial giving, new members, baptism, church growth, lay leadership levels | Kohl (1984) Odom and Box (1998) Nelson and Matthews (1991) |
| | Leadership | Attendance, member satisfaction, attendance, participation, membership, property value & financial giving | Smith et al. (1984) Boyatzis et al. (2011) |
| | Strategic leadership | Financial giving, attendance, enrolment in programs, number of activities through the week, meeting community needs, intergenerational communication | Grandy (2013) |
| | Entrepreneurial orientation (innovativeness, pro-activeness, risk taking, autonomy) | Strictness, viability & growth | Miller (2002) |
| Within sociology, economics and psychology studies | Ability to retain sect-like movements, structural arrangements (religious orders), marketing efforts, innovation, strict rules | Vitality, sustainability and survival Financial giving and volunteer time | Finke and Wittberg (2000) Iannacone (1994) |

| Discipline | Possible means of value creation | Outcomes/Performance indicators | Authors |
|------------|---|--|---|
| | Strict rules, theology (evangelical orientation) leadership (charisma), proximity of members to the church, pastor location, demographics of congregation & church size | Revival and revitalisation, membership participation Participation in church activities, felt obligated to participate, belonging, acquaintance with church members and officers | Olson and Perl (2005) Poloma (1997) Sinha et al. (2007) Wicker and Mehler (1971) |
| | Market share | Financial giving and attendance | Perl and Olson (2000) |
| | Generational differences | Financial giving, attendance patterns overtime | Wilhelm et al. (2007) |
| | Small group involvement | Commitment (belonging), attendance at worship, financial giving | Dougherty and Whitehead (2011) |
| | Multiple activities throughout the week, experimental experiences and sense of community | Spiritual growth, cohesion and commitment | Gallagher and Newton (2009) |

Source: Grandy et al. (2015:249-250)

4.4.3 Value creation: Servicescape

The first proposed dimension of experience value is atmospherics. For the purpose of this study atmospherics include visual appeal and aesthetics. Holbrook (1994:21) notes that visual appeal is driven by factors such as design, physical attractiveness, and elegance of the setting. Atmospherics may also be represented by the physical environment consisting of all the “non-living features and/or creatures that are present during the service encounters” (Ullar and Islam, 2011:139). These include ambience conditions; spatial layout and functionality; and signs, symbols, and artefacts (Bitner, 1992:65). These three dimensions contributing to atmospherics, and how they relate to the current study, are now discussed in more detail.

The first component of the physical environment or atmospherics is ambience. Ambient conditions at a destination include noise, music, temperature, lighting, and

scent (Simpeh, Nasiru and Tawiah, 2011:120). In the mid 1980s, a number of authors (e.g. Berry and Parasuraman, 1988:1-15; Sundstrom and Sundstrom, 1986:25-35; Winneman, 1982:271-298) confirmed that ambient conditions affect customers' perceptions and their responses to the environment. Even after 30 years ambience is still important, as was shown by Simpeh et al. (2011:129), as well as Slåtten, Mehmetoglu, Swensson and Sværi (2009:721). These authors found that ambient conditions affect the five human senses and may have significant effects on those who spend several hours in the environment.

In the hospitality sector, guests consider music and noise as components affecting the evaluation of their experiences (Simpeh et al., 2011:121). Music can either have a negative or positive impact on consumer behaviour. For example, Simpeh et al. (2011:129) found that playing classical music at an acceptable level may have a significant impact on the individual's perception about the organisation. Hui, Dube, and Chebat (1997:87) carried out a study on the impact of music on consumers' reactions to waiting for services, and found that music can be used as an effective tool to minimise the negative consequences of waiting in any service operation.

However, generating too much sound may reduce concentration, and create irritability and tension. Loudness is perceived as negative stimulation, especially when the sound is unexpected or is subjectively perceived as undesirable (Slåtten et al., 2009:726).

Other important aspects of ambience include temperature and lighting. The temperature may be unpleasant if not adequately controlled. An environment that is considered too hot or cold can produce negative emotional states in customers (Slåtten et al., 2009:726). The type of lighting in an environment influences the perceptions of form, colour, texture, and enclosure (Ching, 1996:68). The furnishing of the environment, as well as the furniture placement may convey a sense of enclosure, define spatial movement and communicate visible or invisible boundaries. Such placement may even impact the opportunity for co-creation of an experience. Layout accessibility refers to the way in which furnishings and

equipment, service areas, and passageways are arranged, and the spatial relationships among these elements (Bitner, 1992:60). This is likely to also be the case with guesthouses.

Mood and attitude are recognised as further factors that affect an individual's perception and behaviour (Bone and Ellen, 1999:243). In addition to music, temperature, and lighting scent or odour could also affect a consumer's mood or perception of the environment (Bone and Ellen, 1999:243). An unpleasant odour may have a negative impact on customers' perceptions of services and their subsequent intention to recommend the organisation to others.

Facility aesthetics, which impact spatial layout and functionality, include a function of architectural design, along with interior design and decor, all of which contribute to the attractiveness of the physical environment (Wakefield and Blodgett, 1994:68). For example, seating comfort in a guesthouse is affected by both the physical chairs and tables in the lounge area and dining room, and by the space between the seating arrangements. Some chairs may be comfortable or uncomfortable because of their design, condition, and proximity to other seats. Customers may be physically and psychologically uncomfortable if they are forced to sit too close to others (Wakefield and Blodgett, 1994:69).

Signs, symbols, and artefacts may also contribute to atmospherics. Signs can be displayed to enhance communication with the customer. Holttinen (2014:107) notes that signs can serve different purposes. They can be used as labels (as in the name of the organisation), for directional purposes (such as at entrances and exits), and to communicate rules of behaviour (for example, no smoking, children must be accompanied by an adult).

Signage can also play an important part in communicating an organisation's image. Signs can be used to inform customers about the meanings of the value propositions that are desirable and acceptable. Moreover, signs can be used to guide and explain how offerings are used.

4.5 Summary and concluding remarks

In this chapter, the literature on value and value creation was reviewed. Value is a controversial concept because of its different interpretations. This chapter also explored the dimensions of co-creation. Finally, the literature review also showed that both consumer value and experience value have a positive impact on customer experience and, therefore, that every effort must be made to ensure that customers have a memorable experience. The next chapter will discuss literature on the church.

CHAPTER 5

CHURCH

5.1 Introduction

The chapter provides an understanding of the concept church. A clear definition of church will be provided in relation to this study. This chapter will further elaborate on the key role players who contributes to the overall church experience.

5.2 Church background

Places of worship such as churches, temples, mosques, holy sites etc. are regarded by people as sacred sites where people find spiritual value which make a place a “place of worship: (Desa, 2013:1). When referring to a place of worship it includes all religions regardless of affinity and include, churches, synagogues, temples, mosques, chapels, meeting houses and any other place where people assemble to worship their God (Carmichael, 2008:53). For the purpose of this study the place of worship is referred to as the church.

A church or a religious organisation is both similar and different to other types of business organisations. Davidson and Koch (1998) describe a religious organisation as a not-for-profit organisation that can be viewed as a mixture of both mutual and public benefit that is orientated towards current members and non-members respectively; therefore, religious “customers/consumers” are understood to be members, potential members and non-members of a church or religious organisation.

According to Plunket, Leipert, Olson and Ray (2014:1), the term “church” means many things to many different people. The church, according to Bloesch (2006:76), is an anticipatory sign of the future kingdom, with the church serving as the worldly agent of the kingdom. This implies that the church is the place where the kingly rule of Christ is made visible (Bloesch, 2006:77). This is supported by Solomons (2012:2-4), who describes the church as a place where they can join in, give assistance, and build up each other. Similarly, Plunket et al. (2014:1) state that a

church is the physical space for Christian worship to which an affiliated group of individuals consider themselves members or adherents. Itulua-Abumere (2013:1) describes the church as the assembly of followers of Jesus Christ and originated from the Roman city of Judea in the 1st century AD. The church was founded on the beliefs and teachings of Jesus Christ. Today in the postmodern era there is different dimension which are impacting on perceptions regarding religion and its formal structures which impact on church membership and attendance of worship services (Arnett, 2006:111). Hölscher (2005:239) states that it is claimed that religious and secular institutions and traditions are losing their ability to ensure the moral conduct of individuals in the postmodern era. To the contrary, Schweitzer (2004:89) does however point out that other forms of individual religion and a new interest in spirituality have increased. A spiritual hunger seems apparent during postmodern times.

Within the Bible the word 'church' is almost never mentioned but what we define in today's term as 'church' such as the kingdom of God and followers of God is found (Dwyer, 1988:18). Binnie (1882:3) states that 'church' is translated from the word Ecclesia which means an assembly, a meeting or a congregation of people. Church can be defined as the body of Christ which include all believers in Christ irrespective of your social status, sex, race or geographical location (Mims 2003:66). In laymen terms the church is the gathering place where people meet to seek God through prayer, meditation and worship, its where they experience fellowship with others in praising God (Burkhart, 1947:5).

Although the church is made up of people, it is also divine in the body of Christ as it deals with eternal salvation and eternal order which is ultimately found in the Kingdom of God (Jackson, 2010:1). According to McCabe (2012:1), the church has a clear mandate to be involved in the promotion of justice in civil society. He further states that the predominant value the church seeks to promote is social stability and order in the society (McCabe, 2012:1). In addition, Edgar (2010:2) describes the church as a commandment, an apostolic community with its main purpose to proclaim the gospel of Christ and to make them disciplines of the Lord.

Within Christianity there is different types of churches, each with their own goals and vision, ranging from small Pentecostal movements to more traditional churches rich in their reformed theology and serving of sacraments. Pente (2010:1) has develop five purposes of the purpose driven church based on the work originally done by Warren (1995). He describes these five purposes as follow:

TABLE 5.1
PURPOSE DRIVEN CHURCH

| | |
|------------------------------|---|
| The experiencing God church | The main focus is on experience the presence and power of God during worship. Key terms include spirit, revival, prayer, worship, music, praise and spiritual gifts |
| The family reunion church | The focus is primarily on worship. The priest plays a very important role in how he relates to his members, how he cares for them. Most of the priest time is spend caring for his members. Key terms include caring, belonging, relationship, love and potlucks |
| The soul winning church | The main focus is to save souls. The always involve in outreach, especially those who are deemed lost. Key terms include visitation, evangelism, baptism, salvation, witnessing, altar calls and crusades |
| The social conscience church | This type of church wants to change the society in which the operate. They have lot activist and you can distinguish between conservative and liberal activist. The liberal version focusses on injustice whilst the conservative version focus on moral decline in the society. Key terms include share, serve, take a stand, needs, minister and do something |
| The classroom church | The primary role of the priest is to teach. He/she will have a strong emphasis on preaching and teaching. Key terms include truth, knowledge, preaching, discipleship and doctrine |

Source: Pente (2010)

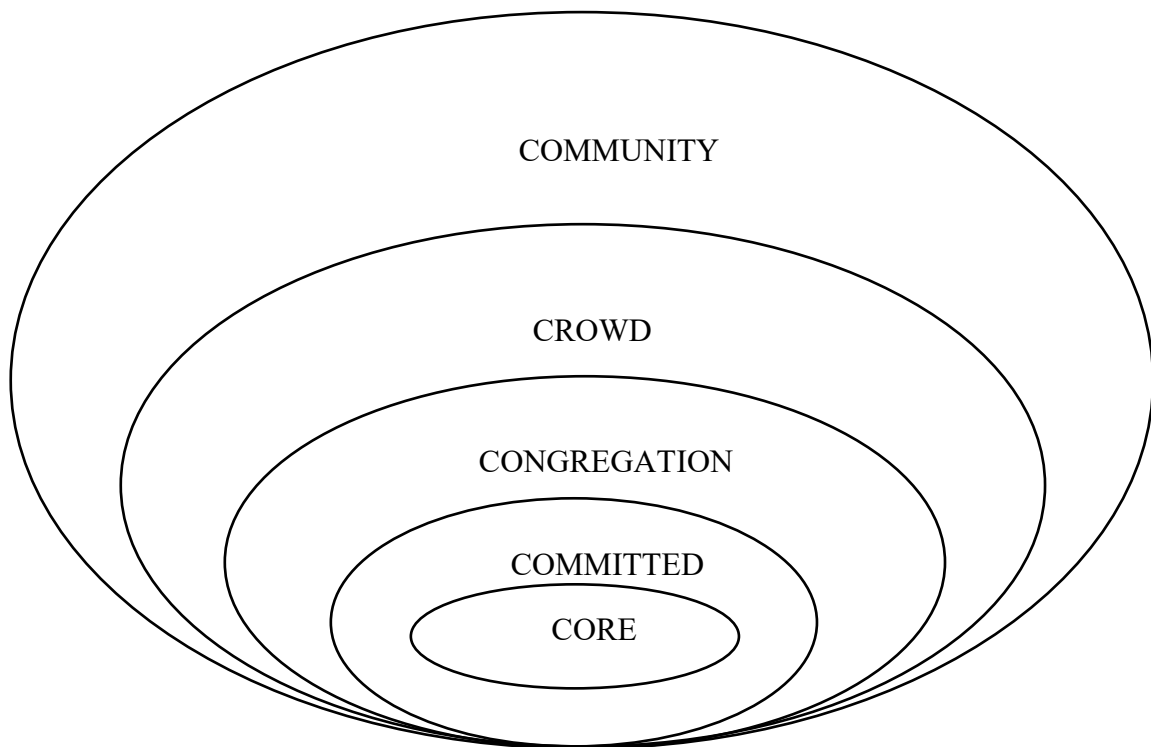
The above listed emphases are important for the purpose of the church and churches should strive to find the right balance between them to ensure a healthy and sustainable church. It's important for a church to discover its true purpose as this is how it will be viewed by the public. Similarly, Roberts (2011:5) have identified three main goals for the purpose driven church:

- The church must meet the needs of its people and serve them;

- To bring the people back into relationship with God and to reveal the sin against God through the Gospel;
- The church should challenge the culture instead embracing it;

Penfold (undated) have developed a purpose driven designation model which is referred to as the circle of commitment which identified different groupings for those who are attending church. The circles of commitment illustrate a way of understanding the different levels of maturity and commitment in the church. See Figure 5.1.

FIGURE 5.1
THE CIRCLES OF COMMITMENT



Source: Adapted from Penfold (undated)

The community: This is the largest circle as it contains the most people. This is the lost people whom have made no commitment to the church or to Jesus Christ

although they live within distance from the church. Those are the people whom the church will reach out to as they don't belong to a church.

The crowd: The crowd represent those who attends worship services at the church on a Sunday, they are both believers and non-believers and not necessarily members of the church as they may include visitors. According to winter the only commonality between believers and non-believers is that they do attend regular services but there is no commitment at this stage, but it's something which can be built on.

The congregation: This is the official members of the church, those who have been baptised and confirmed, those who has made a formal commitment to the church and to part of its family. The congregation is committed to the fellowship and is regarded as a critical commitment.

The committed: They are not actively serving in the ministry of the church but are very serious about their faith and practices. They live a life of prayer and are dedicated to grow in their discipleship.

The core: Although been the smallest group, this group have the deepest level of commitment. This includes those dedicated to minister to others as well as those who lead various organisations.

Dreyer (2004:920) highlights a decline in church membership worldwide due to people becoming less involved in the church. He further state that especially young people have an abundant choice of social activities and leisure which is preventing them from going to church. Their post-modernist view as well as their access to information they can decide whether they want to attend a service or not (Dreyer, 2004:920). Rossi and Scappini (2014:249) state that church attendance is the best way to measure the religious practices within a population.

The decline of church attendances has been experienced by all denominations of the Western world. A great deal of research has been done, most notably in the UK and the United States, on this decline and how to turn it around (Sterland, Bellamy, Escott and Castle, 2006:1-2). Instead of focusing only on numerical growth, some researchers have started to focus on church health. It is important to highlight that church growth and attendance growth come from various sources, for instance transfers from other churches, either from the same or different denominations, new people arriving in the community, or the birth of a child from church-attending families. Newcomers to the church and those re-joining after an absence for a few years therefore remain an important source for any church (Sterland et al., 2006:3).

5.2.1 Church membership

The definition of church membership varies from denomination to denomination. In most denominations attendance is the preferred measure of membership as it applies to attendance of weekly services. Membership is in most cases higher than attendance in absolute terms as it includes those who cannot attend church on a regular basis. Some churches such as the Roman Catholic don't have a membership role as the Anglican Church and only relies on attendance. The risk of only measuring attendance is that it gives an unrealistic view of change in the church whilst membership gives you a better sense of commitment even if only nominal. Church membership gives a firmer indication of religious commitment as it also gives an important link to the history of the church as church membership data dates to several centuries ago.

Church membership has been in decline since the 1970s. To solve this problem churches, must be in a position to attract prospective members but most importantly retain its current members (Webb, Joseph, Schimmel and Moberg, 1998:2). The decline of church membership is a common trend amongst most church denominations although the decline in membership at conservative Protestant denominations are happening at a much slower pace. (Webb et al., 1998:2).

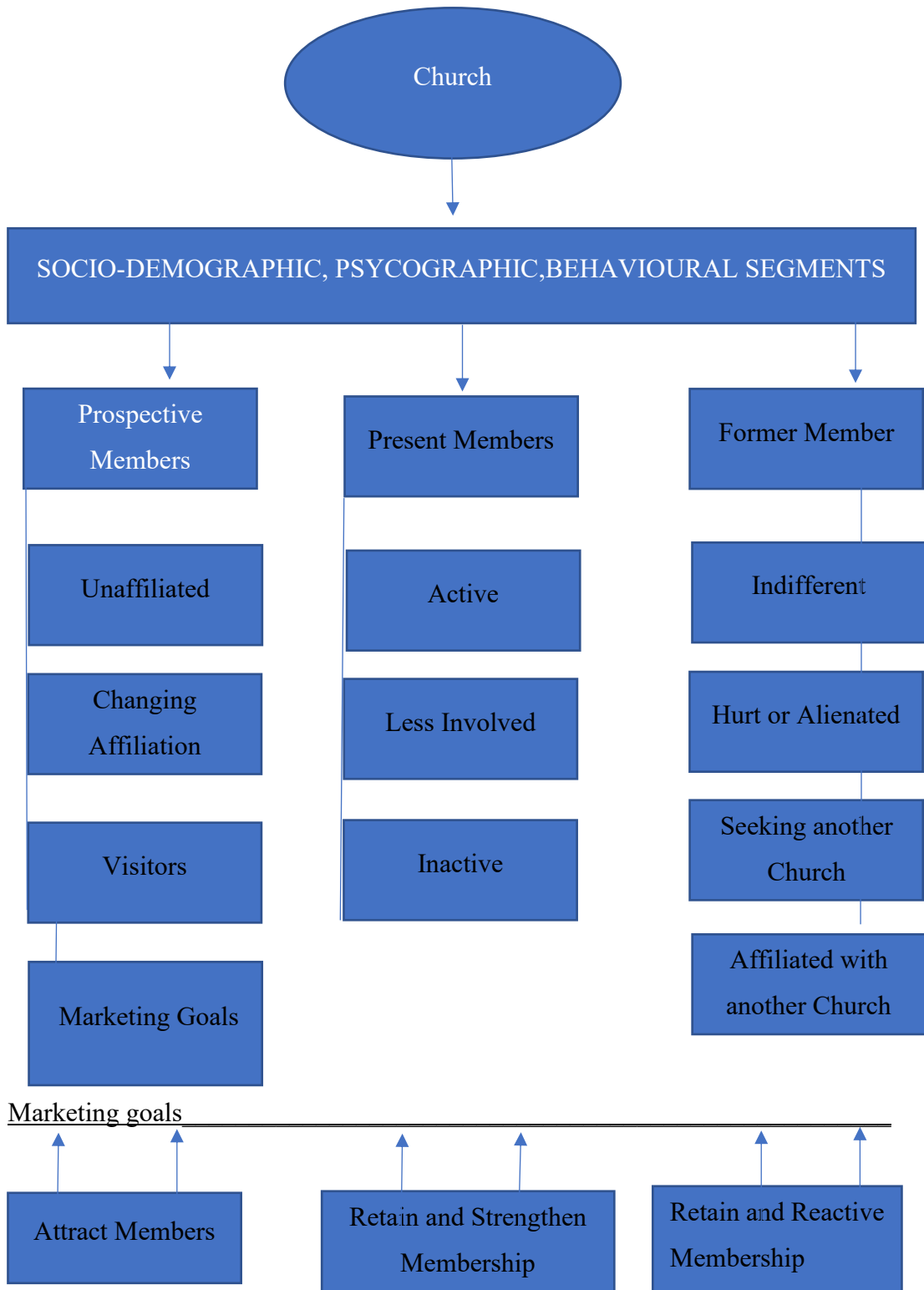
Church membership can be divided into three segments, namely current, former and prospective members. They have realised to keep their present members and to attract future members it must develop services that are entertaining and non-threatening and includes services such as contemporary music, drama and dance. Coleman (2002:3) states that churches cannot be all things to all people due to the increase in competition among churches therefore churches must target specific segments and then tailor their offerings to appeal to the members of that segment. When deciding on the specific segment the church must always consider their former, present and prospective members (Webb et al., 1998:3).

Figure 5.2 highlights the three segments as the micro segments which exist in all churches. Church membership is not static and prospective members must be identified all the time, this is due to relocation, aging of members or member just lose interest. Therefore, it's important for churches to retain their current members therefore current and prospective members should recognize the microsegments with special needs. Current members can very easily become inactive and former members can feel alienated from the church. How you communicate with these members become very important and a different strategy is needed for each segment (Webb et al., 1998:3).

Segmentation is the key to all organisations irrelevant whether it is for profit or not for profit. According to the literature socio-demographic segmentation is the most common basis use for church segmentation as it distinguishes on the basis of variables such as age, social class, occupation, sex, ethnic origin, geographic location, family life cycle, family size, income and religion (Agbonifof et al. (2007:12).

Other bases for segmentation include psychographic segmentation and behavioural segmentation. Psychographic segmentation refers to as 'lifestyle' variables and based on the notion that we do things which fits into our lifestyle or the way we want to live our life's. Behavioural segmentation refers to the attitude, knowledge and response to a religious organisation (Agbonifof et al., 2007:12).

FIGURE 5.2
CHURCH MEMBERS



Source: Webb et al. (1998)

5.2.2 Church attendance and growth

Van der Merwe et al. (2013:1) state that attendance and membership of churches are declining worldwide. This is supported by Ingen and Moor (2015:558), who highlight the changes in church attendance in western countries, and most notably the decline in church attendance in several countries. According to Dreyer (2004:920), the church in the Western world is in a crisis as people are becoming less involved in the church and church activities. The decline in church attendance is especially noticeable in young adults, mostly due to pressures at work as well as the abundant choice of social and leisure activities competing for their time for church (Van der Merwe et al., 2013:1). Similarly, Dreyer (2004:921-922) states that young adults have left the church after childhood and the fact that only a small number return to church in their late twenties and early thirties is a great concern for the church as they are the life-blood of the church without whom it cannot grow. Continuous growth of the church is imperative for religious communities to continue and prosper in the future (Dreyer 2004:936). This has led to a drastic increase in the marketing techniques used by churches (Sherman and Devlin, 2000:47).

According to Penfold (2007:1), many churches are rejecting traditional methods and are adapting a new church model as many unbelievers stay away from church not because they reject Jesus Christ but because they reject the church's presentation of Jesus Christ as a product. He further recommends that the church seriously look at how it presents itself and propose the following (Penfold, 2007:1):

- The wooden pulpit gets replaced with a moveable Perspex lectern;
- The hymn book gets replaced by PowerPoint graphics;
- The organ gets replaced by a rock band;
- The suited preacher gets replaced by a charming minister in a t-shirt and jeans;
- Holiness as the tone of the services gets replaced by fun;
- Hymn singing, and preaching gets replaced by loud music, humorous talk, multimedia presentations and drama but the message remains the same.

The various denominations differ from one another and have a different offering to churchgoers, e.g. the Presbyterian church focus on ministry and mission instead of growth whilst other churches have a strong focus on growth with the aim of becoming a mega church (Vokura and McDaniel, 2004). Some churches focus on the overall experience which includes the friendliness of its members, the physical location, the decorations, sound and music, the practice of sacraments and the style of preaching (McGrath, 2009). You can also distinguish between worship orientated church and traditional orientated churches. Worship orientated churches have a strong focus on their worship style and continuously add something new whilst the traditional orientated churches tend to keep their programs and services the same and refrain from changing too much (Vokura and Daniel, 2004). The different aspects are relevant as people go to churches that will meet their needs instead of those which are aligned with a specific denomination (Shimron, 2009).

5.2.3 The church as a service provider

This section deals with the characteristics of the church as a service provider. Santos and Matthews (2001:4) regards the church as part of the service sector due to the following reasons, firstly most of the services provided by a church are service related such funeral service, baptism, communion, weddings etc. and are intangible in nature. Secondly there is a high degree of consumer involvement due to the level of participation during church services. Similarly, Odia and Isibor (2014:2-3) has identified the following characteristics of churches as a service rendering organization:

- The ‘other people factor’ – the overall assessment of the church offering are influenced by the attitude/behaviour of other people also present at the church service;
- The needs of members are different therefore variability is a major characteristic of a church offering where services such as prayers and counselling are standard offerings from the church;

- The church offering is intangible in nature which makes the pre-experience/purchase evaluation difficult as it cannot be sampled therefore the offering is based on trust;
- Perishability of the church offering – church services cannot be prepared or stored for future used. Where there is a vacant seat during a church service it represent a lost opportunity, which is lost forever;
- The service provider plays an important role in the quality of service delivered. The main service provider in the case of the church is the priest;
- It's very difficult to measure the productivity of a church;

Thompson, Gamble and Strickland (2004:12) have identified the following strengths of the church which will enhance their competitiveness:

- Church membership – the larger the number of members the larger their commitment and financial contribution will be;
- The geographical location of the church;
- The knowledge of the priest/pastor – his ability to interpret and preach the scripture and his/her perceived level of anointing;
- The level of sophistication and ambience of the church building, facilities, equipment etc;
- The reputation and image of the church over the years.

5.2.4 The church as servicescape

What a consumer smells, feel, hear and/or sees when entering the area providing the service will speaks directly to the consumer. The physical environment talks to the consumers and plays an important role in the service experience to the consumer (Du Plessis, 2009:249). Similarly, Wilson et al. (2012:219) describe the physical environment as the place where the consumer and the firm interact. The physical environment refers to the physical facility in which the service is delivered and consumed.

According to Bitner (1992:257), the physical environment where the service being provided takes place as an intangible product is known as the servicescape. Similarly, Pareigis et al. (2012:679) comment that the physical environment where the experience occurs or is created is a key variable influencing customer behaviour and perception and is considered one of the strongest drivers of service value. Pareigis et al. (2012:680) state that servicescapes influence customers' value creation and have a direct impact on future purchasing intentions and consumption behaviours. Fernandes and Neves (2014:549) have identified the key role that venues play in the service experience and the positive impact on value creation. They highlight the importance of better understanding its role in consumers' behaviours. Van der Merwe et al. (2013:1-2) state that the physical environment in which a service as an intangible product is provided is known as the servicescape and that it can affect consumers' service experience either positively or negatively. Research around the physical environment when creating experiences remains underdeveloped, especially research around the venue's servicescape with constructs around the perceptions of behavioural and value intentions (Fernandes and Neves, 2014:549). Servicescape research has focused in the past on airports, hotels, restaurants, psychiatric offices, and soccer stadiums, for instance, but no research could be found where a church has been examined as a servicescape (Van der Merwe et al., 2013:2). Van der Merwe et al. (2013:4) identified music experience, layout and design, functionality, appropriateness, atmospherics and signs and symbols as key factors for the church as servicescape. Five additional factors have been identified by Fernandes and Neves (2014:549), namely layout accessibility (i.e. the physical layout), facility aesthetics, seating comfort, electronic equipment and facility cleanliness.

The church building can be described as a sacred space where a range of emotions and feelings are experienced, it creates the space to grow your religious faith and identity. Its rich in history and the communal use of its members is based on the identification to a specific religious grouping (Finlayson, 2012:1764). Those living in rural areas have a strong attachment or linkage to their local church and tend to maintain the church property especially the church. This include the worship

elements used during church services especially when it was donated to commemorate the death of a friend or family member. Although people are not attending the church on a regular basis, they still deem the church as sacred and a central point where the community meets (Still, 1993:132). Church buildings play an important role in society and is in most cases forms a central part of a community as the building is a symbol of hope, faith and spiritual value (Rowe, 2008:3). Carmichael (2008:5) states that churches have evolving spiritual values and as well as Christian heritage value. Hill, Pargament, Hood, McCullough, Swyers, Larson and Zinnbauer (2000:53) describe the church as place of worship as a place of encounter where the intangible and tangible connections between God and spiritual shoppers take place.

McClellan and Barret (2016:129) highlight the pews used in the church as a sacred space, it's not only about comfort and access as there is a certain history and heritage linked to it. Especially if it was donated many years ago by a loved one or relative as such symbols are important as it is honouring the life of those individuals (McClellan and Barret, 2016:129).

5.2.5 The church and volunteers

Churches can be described as non-profit organisations that offer a service to a congregation (Van der Merwe et al., 2013:2; Shawchuck et al., 1992). According to Blery, Katseli and Tsara (2010:60), characteristics of non-profit organizations include mission driven and non-financial objectives. Similarly, David (2013:19) and Adebayo (2015:42) state that a non-profit organization does not exist for financial gain or personal profit but do exist others through helping them to fulfil their mission. Non-profit organizations are defined as charities, organizations or associations that are formed to further enhance educational, religious, public service or cultural objectives.

Churches do not receive any support from the private sector or the government and are totally dependent on their member therefore it requires a high level of

participation from its members, either through financial contributions or through volunteering (Sargaent, 2005).

A volunteer is a person who provides labour to a firm with no expectation of financial gain or other form of remuneration (Farmer and Fedor, 1999).

Golden (2015:2) states that volunteers contribute by providing services and support and participating in the production of goods without incurring any cost for the organisation. He adds that churches are globally the largest benefactor of the efforts of volunteers. Today volunteers are skilled professionals and highly trained individuals (Golden, 2015:2). According to Gronlund (2012:48), individuals who pray and read the Bible on a regular basis and regard religious values as important are more likely to be involved in volunteering than those who are not. In addition, such volunteers are most likely to volunteer at the religious community or church where they praise and worship. Volunteers within the church are highly committed to their religion and see it as a way of being in the company of Christ and other Christians. Volunteers within the context of the church volunteer not only to assist their religious organisation or their church or the people of their church but also see it as a way of serving God. Furthermore, volunteers see the values of their faith in volunteering, where Christian love of your neighbour is regarded as a motivating value which you can perform through freely offering your service (Gronlund, 2012:52).

Williams and Gangel (1993:118) highlights the importance of volunteers in the church as they are the lifeblood of church as they allow the permanent staff to be more productive at their tasks on hand. Due to limited financial resources the majority of churches are making use of volunteers (Brudney and Kellough, 2000; Machin and Paine, 2008; Eisner et al., 2009).

5.3 The church and the religious landscape in South Africa

The global church of today is faced with this challenge, as have generations before. Currently the South African (SA) church is experiencing an occurrence of declining

emerging generations attendance at church services. Religion plays an important role in 74 per cent of the South African population and 60 per cent of South African Christians attend a church service at least once a week (Lugo and Cooperman, 2010:27). Shahid and Zuettel (2012:6) state that religiosity in South Africa has declined from 83 per cent in 2005 to 64 per cent in 2012. According to Statistics South Africa (Stats SA, 2014), Christians make up 84.2 per cent of the total population, followed by traditional African religions at five per cent, Muslims at two per cent and Hindu at one per cent. Various denominations found throughout South African churches can be described as Reformed, Roman Catholic, Anglican, Methodist, Presbyterian, Baptist, Lutheran, Pentecostal/Charismatic and African Independent (Hendricks, 2005:31).

5.3.1 The Anglican communion

The word “Anglo-Catholic” has been synonymous to the Church of England as a whole because of its claim to be the English branch of the Catholic Church, but it usually refers to itself as the Anglican Communion which, though it had plenty of antecedents, became self-conscious and identifiable from the time of the Oxford Movement of the 1830s (Richardson and Bowden, 1983:20).

The Anglican Communion is a family of churches within the universal church of Christ, maintaining apostolic doctrine and order in full communion with one another and with the See of Canterbury (Collins, 1989:432). The Anglican Church in this part of the world is known as the Church of the Province of Southern Africa, thus a self-governing Province of the Anglican Communion. It proclaims and holds fast the doctrine and ministry of the one, holy, Catholic and apostolic Church (Collins, 1989:433).

5.3.2 Anglican Church of Southern Africa (ACSA)

The Anglican Church are one of the provincial churches within the worldwide Anglican Communion and has its origins in the Church of England. The head of the Anglican Church of Southern Africa is the Archbishop of Cape Town who also act as the provincial metropolitan. The term "Anglican" is used to describe the people,

institutions, and churches as well as the liturgical traditions and theological concepts developed by the established Church of England (Mark, 2008:12).

Prior to 1815 the Anglican ministry in South Africa was limited to chaplaincy work among the soldiers in the old Cape Province. The first Anglican Church was built in Cape Town in 1834 and initial services were held in the loft of the “Groote Kerk” of the Dutch Reformed Church in Cape Town. There was no bishop and the congregation had to rely on the Bishop of London up to 1827 and on the Bishop of Calcutta until 1848. Robert Gray came to South Africa as the first bishop in 1848 and in 1870 the Anglican Church in South Africa became an independent province with its own canons and constitution. Very quickly the Anglican Church had grown under the leadership of Bishop Gray and two new bishops were appointed, Bishop Armstrong in 1853 as the Bishop of Grahamstown and Bishop Colenso in 1854 as Bishop of Natal. In 1863 and 1869, Bishop Twells (Orange Free State) and Bishop Macrorie (Pietermaritzburg) were appointed respectively (Vilakazi, 2014:35-36).

The province was later renamed as the Anglican Church of Southern Africa (ACSA) as it comprises not only South Africa but includes the countries of St Helena, Namibia, Lesotho, Swaziland and Mozambique. The Diocese of Cape Town is the principal Diocese of the ACSA and is home to the Archbishop of Cape Town, who serves as the Metropolitan of ACSA. He resides in Bishopscourt, which also houses the diocesan offices. The Metropolitan has episcopal control and authority over the whole diocese, but delegates authority to a bishop suffragan in certain dioceses (Suggit, 1999:22). The enthronement of Archbishop Desmond Tutu as the first black Archbishop of Cape Town in 1986 during the political turbulence of the late 1980s established the Anglican Church as the spiritual voice of South Africa (Vilakazi, 2014:36).

Over the years the Diocese of Cape Town became too big and was eventually divided into three separate dioceses, namely the Diocese of Table Bay, Diocese of False Bay and the Diocese of Saldanha Bay. The Diocese of False Bay became

independent on 27 November 2005 and the Diocese of Saldanha Bay on 10 December 2005 (Anglican Church of Southern Africa [ACSA], undated).

5.3.3 Diocese of False Bay

The Diocese is the territory under the authority of a Bishop or Archbishop, which oversees the Parishes and Mission Congregations under the administrative and pastoral care of a Bishop. The diocesan Bishop is supported by a chapter, which serves as the advisory committee to the Bishop. It is made up of Archdeacons and Canons of the specific diocese. In the Anglican tradition, a “local church” in its fullness is thus not a single congregation, but the common life of all who share the leadership of the same bishop (Ledwaba, 2000:14).

The Diocese of False Bay was inaugurated on the first Sunday in Advent in 2005, in a historic development reflecting the growth of the Anglican Church in the Western Cape. It was the realisation of a dream, one that had been dreamt by many over the years. The enthronement of the first bishop, The Right Reverend Merwyn Castle, took place on 27 April 2006. It was a hallmark moment in the life of the new Diocese of False Bay that would be a lasting memory for many who attended (Diocese of False Bay, undated).

The False Bay Diocese includes a whole spectrum of economic activity. Its tourism potential is enormous, all around the coast from Kommetjie to Cape Point; past Simon’s Town, Fish Hoek, Muizenberg and Strandfontein to Strand and Gordon’s Bay; then round Hangklip past Betty’s Bay to Hawston and Hermanus, through Stanford and Gansbaai, round Danger Point and along to Bredasdorp, Cape Agulhas and Arniston (Diocese of False Bay, undated).

Population density in the Diocese varies from dense housing in Mitchell’s Plain, Khayelitsha, Macassar, Blue Downs, the Far South and Somerset West, to medium density in Stellenbosch, Kuils River and the various country towns. There are numerous informal settlements to be catered for (Diocese of False Bay, undated).

Industry is not greatly represented in the Diocese, but Simon’s Town has the Naval

Dockyard and light industry occurs in Somerset West and Worcester. Most of the economic activity is residential, farming, fishing and holiday resorts. The mountain scenery throughout the Diocese is spectacular and, except in the extreme eastern part, mountains are a significant feature (Diocese of False Bay, undated).

In addition, there are the extensive open areas of farming land in the Overberg and around Worcester, Robertson, Montagu and Ceres. Farming is an important activity in a large part of the countryside; vineyards occur in many districts, centring on Stellenbosch; Caledon produces wheat; fruit orchards around Elgin, Grabouw, Franschoek, Worcester and Ceres produce a major section of South Africa's fruit exports. Dotted along the coast are many little fishing ports catering for commercial and recreational fishermen. Stock farming is not as prevalent as arable farming, but dairy cattle, sheep and racehorses are raised in several districts. Altogether, the Diocese contains a wide range of activities and landscape (Diocese of False Bay, undated).

False Bay has a link with the Diocese of York, Archdeaconry of Cleveland, in England. The Diocese continues to have a working partnership with St. Paul's Cleveland, Ohio in the United States. It also has links with the Western Cape Provincial Council of Churches and a special agreement and link with the University of Stellenbosch. The Diocese has 51 stipendiary clergy, 24 non-stipendiary clergy licensed to parishes, seven non-stipendiary clergy with permission to officiate. Thirteen of the clergy in active ministry are women. There are 49 retired clerics, including three retired bishops residing in the Diocese. There are also chaplains at Stellenbosch University and a lay chaplain at Lentegeur Hospital, as well as naval chaplains at Simon's Town and Gordon's Bay (Diocese of False Bay, undated).

5.3.4 Archdeaconries and parishes

There are 49 parishes in six archdeaconries in the Diocese. These parishes offer services in English, Afrikaans and Xhosa, depending on the area.

The Blue Downs Archdeaconry consists of ten parishes: All Saints Belhar; St Mary Magdalene Belhar; Holy Nativity Blackheath; St Matthew's Delft; Groot Drakenstein St George's (which has chapelries in Lanquedoc, Simondium and Kylemore); St Peter's Kleinvei; St George's Kuils River (with a chapelry at Rotterdam and Westbank); St Claire's Malibu Village with St Matthew's Mfuleni; St Mary's Stellenbosch (with a chapelry at Vlottenberg); St John's Sibanye and All Saints Cloetesville.

The Breede Valley Archdeaconry has five parishes: St Matthew's Bella Vista (with a chapelry in Prince Alfred Hamlet); St Andrew's Ceres (with chapelries in Tulbagh and Wolseley); St Joseph's Montagu (with a chapelry in Ashton and Zolani); St Mary's Robertson (with a chapelry at All Saints and Manche Masemola); and St James Worcester (with chapelries at Esselen Park, Touws River, De Doorns and Zwelethemba).

The Caledon Archdeaconry also has six parishes: St Peter's Bot River (with chapelries at Villiersdorp, Kleinmond and HouwHoek); All Saints & Holy Spirit Bredasdorp (with chapelries in Napier, Klipdale, Struisbaai, Arniston and Ouplaas); Holy Trinity Caledon (with chapelries in Middleton, Greyton, Riviersonderend, Stanford, Papiessvlei, Bergsig, Gansbaai and Uilkraal); St Michael and All Angels Elgin (with a chapelry in Applethwaite); St Andrew's Hawston; and St Peter's Hermanus (with chapelries in Mount Pleasant and Zwelihle).

The Helderberg Archdeaconry has ten parishes: St Luke's Eerste River; St Paul's Faure; St Philip's Gordon's Bay (which has a chapelry in Betty's Bay); St Michael's Harare; St Peter's Khayelitsha; St Francis Mandela Park Khayelitsha; St Joseph the Worker, Macassar; All Saints Somerset West (with a chapelry in Sir Lowry's Pass); and St Andrew's Strand (with a chapelry at Lwandle). St John's Rusthof /Strand and St Michael's Harare Khayelitsha.

The Kalk Bay Archdeaconry has ten parishes: St Margaret's Fish Hoek; Good Shepherd Grassy Park; Holy Trinity Kalk Bay; St Mark's Lavender Hill;

St Augustine's Lotus River; All Saints Muizenberg; St Clare's Ocean View (with a chapelry at Masiphumelele); St Michael's Ottery; Simon of Cyrene Parkwood; and St Francis Simonstown (which has a chapelry at Glencairn).

The Mitchell's Plain Archdeaconry has eight parishes: Christ the Saviour Lentegeur; St Paul's Phillipi; Christ the Mediator Portlands; Christ the King Rocklands; St Francis of Assisi Strandfontein; Christ the Reconciler Tafelsig; Christ the Redeemer Westridge; and Church of the Annunciation Woodlands.

5.3.5 The Parish of St Andrew's, Ceres

The Parish of St Andrew's was established in 1860 as a Chapelry in the Parish of St Peter's, Malmesbury, with 280 parishioners. The establishment of the Anglican Church and the town of Ceres coincided as it was the vision of Bishop Robert Gray who bought three erven west of the Dwarsrivier in 1850 and another erf in 1852 east of the Dwarsrivier (where the church is currently situated). The Town of Ceres was established in 1859 and with the establishment of the church in 1860, they also established the St Andrew's Anglican Church School. The Parish of St Andrew's has expanded rapidly with the establishment of St Mark's Chapelry in Prince Alfred Hamlet in 1865 and outstations in the Koue Bokkeveld, Baliesgat, Wolseley and Tulbagh. In 1876 the Parish of St Andrew's became a full parish in its own right under the guidance and leadership of Rev Albert Jeffrey as the first Rector. In 1905 and 1922 the Chapelries of St John, Wolseley, and St Peter, Tulbagh, were established respectively. Over the years as the town of Ceres developed and expanded the Chapelry of St Matthew's, Bella Vista was established in 1983 and became a new Parochial District of Bella Vista/Prince Alfred Hamlet in 1989. The new millennium saw the birth of another chapelry with the establishment of St Lawrence. Today St Andrew's, Ceres, remains one of the most thriving Anglican Parishes in South Africa, serving various communities of all race groups and spanning a wide rural area of approximately 40 km (Koopman, 2017:1-4).

5.3.6 Anglican priest

To serve as a priest in the church is a calling from God which requires spiritual, physical and mental tasks therefore training in the area of preaching with specific reference to the manner which you preach, how you deliver the sermon and the personality of the preacher is of crucial importance (Van Vliet, 2011:4).

The priest is responsible for the success of a church service. The service should be conducted in a timely manner with the aim to solve a specific need of those attending. The church service must be underpinned by an efficient and clearly defined process (Bhasin, 2011:2).

The Anglican Church distinguishes between a priest, curate and a rector. The rector is the senior priest and has supervision responsibilities over the curate, assistant priest as well as a leadership role over the laity. The parish priest is not only responsible for spiritual guidance to the congregation but is also the face of the parish. The main function of the priest is to conduct worship services in the richness of the Anglican traditions and attend to all matters which are important for the health of the parish. Because of the structure of the Anglican Church the parish priest is at the same time accountable to the Bishop of the Diocese as well as the members of his parish, although he works very independently on a day-to-day basis, (Lazerte, 2013).

Bromer (2013:2) highlights that all people who are in touch with your organisation is key especially to non-profit organisations. This includes employees, members, volunteers, donors and recipients. Furthermore, those who come in contact with the customer will make an impression and will have either a positive or negative effect on their experience. This is the case for the church as well and very much applicable to the preacher and the volunteers at services (Bromer, 2013:2). The view of people is of utmost important in the service industry, people can have a positive or negative effect on your organisation. The practice of preaching cannot be separated from the preacher there the self-discipline and lifestyle of the priest becomes very important. Cheeseman (1994:4) states that the life of a priest must be aligned with the doctrines

he or she teach from the pulpit and what a priest says or do must not negate in the way they live.

5.4 Conclusion

In this chapter, the concept of the church was explored. It was established that different authors attribute different meanings to the church and church membership concepts. The chapter also dealt with the roles of church membership, servicescape and the role of the parish priest. The chapter concludes by giving an overview and the Anglican Church in Southern Africa more specifically the Diocese of False Bay. The following chapter will deal with the research design of the study.

CHAPTER 6

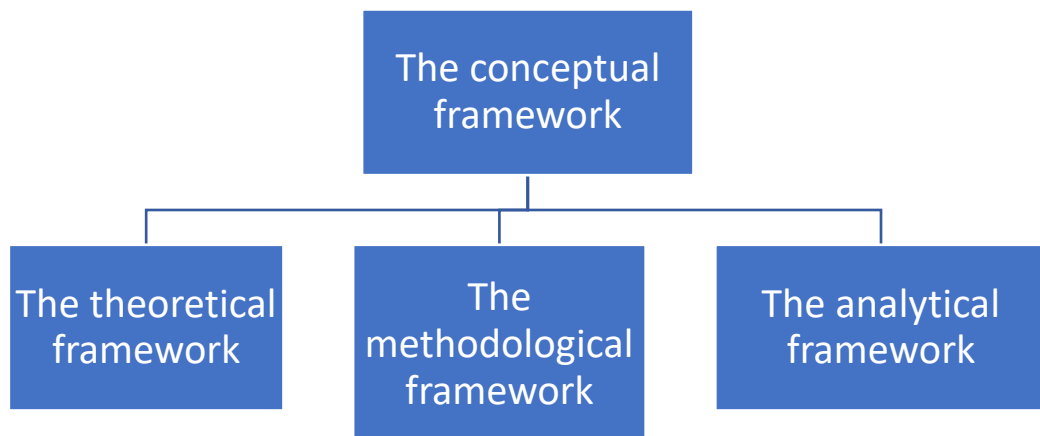
RESEARCH DESIGN AND METHODOLOGY

The following section will elaborate on the research design and the methodology of the current study. Issues to be discussed include: the research design, using secondary data, and the collection and analysis of the primary data.

6.1 Research design

The research design acts as a master-plan and will follow a four-framework approach. It was developed by Christina Quinlan where the conceptual framework directs the development of the rest of the three frameworks namely, the theoretical framework, the methodological framework and the analytical framework. The four-framework approach to the research is shown in Figure 6.1. This will ensure that the research objectives are achieved (Quinlan, Babin, Carr, Griffin and Zikmund, 2015:7).

FIGURE 6.1
FOUR FRAMEWORK APPROACH



Source: Quinlan, Babin, Carr, Griffin and Zikmund (2015:8)

Further benefits of the four-framework approach include the avoidance of confusion and uncertainty. The first framework is the conceptual framework followed by the theoretical framework which contain the literature review. The key concepts in the conceptual framework will assist the researcher with the structure and the content of the literature review. The third framework is the methodological framework which contain the research methodology section of the research and contains all the information relating to the research methodology and data gathering methods. The methodological framework is thorough and complete account of how the research will be conducted. The fourth framework is the analytical framework where the data analysis will be undertaken and involves describing and interpreting the data as well as drawing conclusions from the data (Quinlan, Babin, Carr, Griffin and Zikmund, 2015:7-8). Table 6.1 contains the detail of the four frameworks:

TABLE 6.1
DETAIL OF THE FOUR FRAMEWORK APPROACH

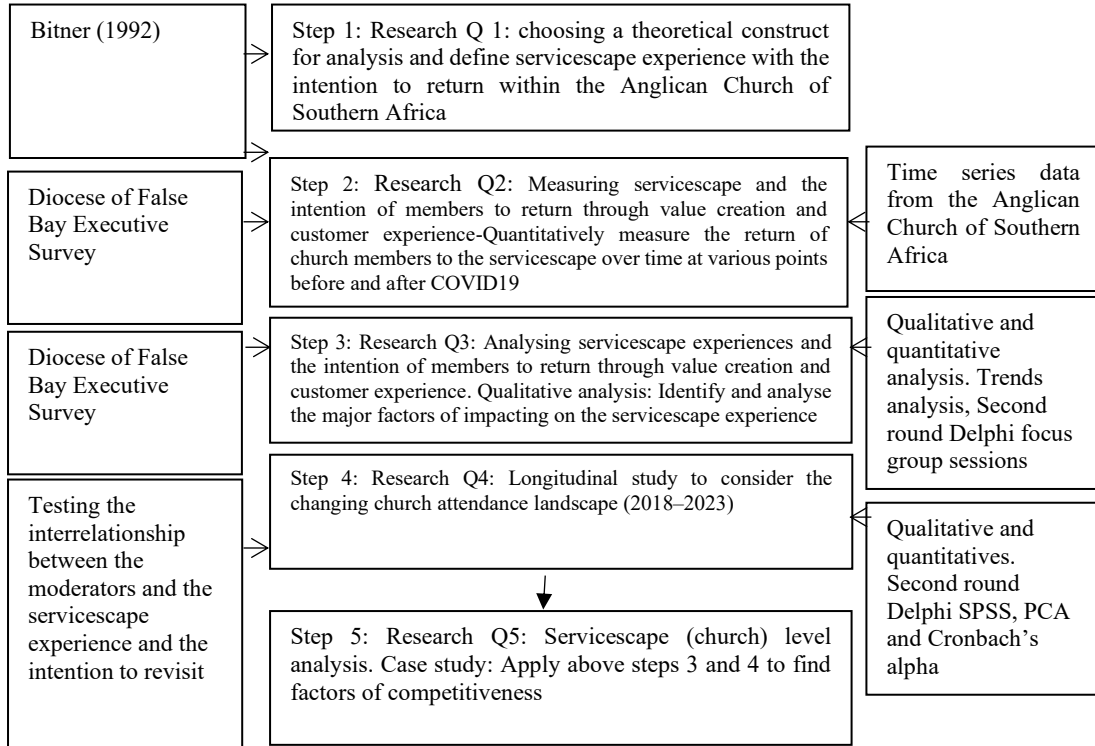
| | |
|---------------------------------|--|
| The conceptual framework | Contains the research statement, question and/or hypothesis |
| The theoretical framework | Contains the literature review |
| The methodological framework | Contains the methodology section |
| The analytical framework | Contains the data analysis presented in the research |

Source: Quinlan et al. (2015:9)

6.1.1 Analytical framework and research design

An interactive enquiry to allow for the application of a constructivist approach, and where empirical data and quantitative analysis are combined with subjective views and qualitative analysis were followed. In this study a conventional five step framework research design was followed but was extended to allow for a wider application of measurement methods and analysis. The five-step process is outlined, and each step and its relationship to the relevant research question is explained in more detail below and in Figure 6.2.

FIGURE 6.2
ANALYTICAL FRAMEWORK FOR THE SERVICESCAPE ANALYSIS OF
THE ANGLICAN CHURCH OF SOUTHERN AFRICA



6.1.2 Identifying and locating the required data

Primary data is original data that is collected or observed by the researcher and can be collected by means of interviews, surveys, focus groups or completion of questionnaires (Blumberg et al., 2011:235). Secondary data is data which already exists, having been collected on an earlier occasion and recorded by someone else. A good example is that of a government department gathering information that is freely available for everyone to use (Blumberg et al., 2011:236). Blumberg et al. (2011:236) add that it saves a lot of time and money to make use of secondary data since it is readily available, and the researcher can immediately start with analyzing the data.

Most research studies start with the collection of secondary data as the data has already been collected and recorded by someone else. The main benefits of secondary data besides that it saves time and money is that you can start

immediately to analyze the data. On the contrary secondary data have also disadvantages (Blumberg, Cooper and Schindler, 2011:236-237). Blumberg et al. (2011:237) have identified the following disadvantages of secondary data:

- The data may not fit perfectly with the requirements for your research problem;
- The information available is not detailed enough;
- Secondary data not necessarily collected in the right time period;
- The accuracy of the data;

During the research design phase, numerous decisions need to be made, such as (Wiid and Diggins, 2013:33):

- the identification of the data required;
- where the data will be found;
- the data-collection methods and techniques, to be used;
- the identification of the population; and
- specification of how the collected data will be analyzed.

These decisions are briefly discussed in the subsequent sections.

6.1.3 Data-collection methods and techniques

Data collection is the process of gathering or collecting information from the respondents. It's important for researchers to know which data is needed for their research and where the data could be found before final decisions are made as to how the data will be collected. Data can be in various forms, either documents or written reports, data could be attitudes, behaviours or beliefs of participants (Quinlan et al., 2015:153). Quinlan et al. (2015:153) identify various data collection methods. Table 6.2 contains a list of the different data-gathering methods:

TABLE 6.2
DATA COLLECTION METHODS

| Observation | Scales |
|-----------------------------------|--------------------------|
| Participant observation | Projective techniques |
| Covert observation | Content analysis |
| One to one interviews | Field Diaries |
| Telephone interviews | Visual methods |
| Group interviews | Narrative analysis |
| Postal questionnaires | Documentary evidence |
| Drop and collect questionnaires | Discourse analysis |
| Group administered questionnaires | Semiotics |
| Online questionnaires | Oral history |
| Focus groups | Archival research |
| Internet research | Experiments |
| Secondary sources | Unobtrusive methods |
| Case studies | Critical incident method |

Source: Quinlan et al. (2015:153)

They further highlight the importance of selecting the right data collection method for your research and identified the following considerations to be considered (Quinlan et al., 2015:153):

- whether a scale and/or questionnaire would produce the required data;
- whether the data can be gathered through interviews;
- the usefulness of focus groups;
- whether data can be gathered from diaries where participants have recorded their experiences;
- if data required could be found in archives, records or documents;
- if data could be gathered using observations;
- the possibility of using photographs or existing photographs;
- if the data exist in internet sources or media reports;

Qualitative research is non-numeric of nature and focus mainly on human understandings, experiences and interpretations. “Qualitative research addresses

business objectives through techniques that allow the researcher to provide elaborate interpretations of business phenomena without depending on numerical measurement”. It’s also less structured compared to quantitative research as the researcher must extract meaning from unstructured or semi-structured responses. Qualitative research is mostly use in the following circumstances (Quinlan et al., 2015:124-125):

- To develop an understanding of some phenomena in detail and much depth;
- Where it is difficult to develop to develop a specific and actionable problem statement or research objective;
- To learn how to express come concepts in colloquial terms;
- Where the purpose of the research is to learn how phenomena occur in natural settings;
- Where a fresh approach is needed in studying a certain problem;

Quantitative research can be defined as research that addresses objectives through empirical assessments that involve numerical measurements and analysis approaches (Quinlan et al., 2015:126).

6.1.4 Quantitative vs qualitative research

Over the years there have been various debates about the superiority of quantitative research over qualitative research and vice a versa. In true sense, quantitative research can accomplish research objectives that qualitative research cannot, and qualitative research can accomplish research objective that quantitative research cannot therefore both qualitative and quantitative research approaches are equally useful. Many research projects these days will combine qualitative and quantitative research (Quinlan et al., 2015:124). Mixed-method studies collect, analyze and interpret both the quantitative and the qualitative data. Table 6.3 below highlights the main differences between quantitative and qualitative research:

TABLE 6.3
COMPARING QUANTITATIVE AND QUALITATIVE RESEARCH

| Quantitative research | Research aspect | Qualitative research |
|---|--------------------------|--|
| Test hypotheses or specific research questions | Common purpose | Discover ideas, used in exploratory research with general research questions |
| Measure and test | Approach | Observe and interpret |
| Structured response categories provided | Data collection approach | Unstructured and free-form |
| Researcher uninvolved observer results are said to be objective | Researcher independence | Researcher is intimately involved, and findings are said to be subjective |
| Large samples to produce generalizable results | Samples | Small samples – often in natural settings |
| Descriptive and casual research design | Most often used | Exploratory research design |

Source: Quinlan et al. (2015:127)

The current study will follow a quantitative approach; as this approach is appropriate for examining relationships among variables (Creswell, 2009:4). Other reasons for selecting a quantitative approach include (O’Dwyer and Bernauer, 2014:63):

- the fact that the approach allows for objective testing and validation of theories and hypotheses;
- the approach assists the researcher to objectively describe and predict behaviours; and
- the quantitative approach allows for generalizations beyond the selected sample (provided the sample is representative of the larger population).

The current study will make use of the survey method and personal interviews and; as surveys are one of the main methods used to collect the primary data. Furthermore, surveys enable researchers to collect vast amounts of information, which would not be possible with any other method (Wiid and Diggines, 2013:111). Survey’s also enable quick data collection; and can assist in disclosing the respondents’ own opinions on the specific matter being investigated (Blumberg,

2011:209-212). Four techniques are used to administer surveys, namely: personal interviews, telephone surveys, written communication and online surveys (Blumberg, 2011:209-212). The advantages and disadvantages of each technique will be discussed in Tables 6.4–6.7 (Blumberg et al., 2011:213).

TABLE 6.4
PERSONAL INTERVIEWS

| Advantages | Disadvantages |
|---|---|
| <ul style="list-style-type: none"> • Good cooperation from respondents • Interviewer can answer questions about survey, probe for answers, use follow up questions and gather information by observation • Interviewer can pre-screen respondents to ensure he or she fits the population profile • Illiterate and functionally illiterate respondents can be reached | <ul style="list-style-type: none"> • High cost • Need for highly trained interviewers • Longer period needed in the field to collect data • May be wide geographic dispersion • Follow up is labour intensive • Not all respondents are available or accessible • Some respondents are unwilling to speak to strangers • Some neighbourhoods are difficult to visit |

Source: Blumberg et al. (2011:213)

TABLE 6.5
TELEPHONE INTERVIEWS

| Advantages | Disadvantages |
|--|---|
| <ul style="list-style-type: none"> • Lower cost than personal interview • Expanded geographic coverage without increasing the cost • Less interviewers used but more skilled • Reduced interviewer bias • Fastest completion time • Better access to hard-to-reach respondents | <ul style="list-style-type: none"> • Response rate is lower than for personal interview • Interview length must be limited • Directory listings are unreliable – many phone numbers are unlisted • Some target groups are not available by telephone • Responses are less complete • Illustrations cannot be used |

Source: Blumberg et al. (2011:213)

TABLE 6.6
SELF-ADMINISTERED SURVEYS (QUESTIONNAIRES)

| Advantages | Disadvantages |
|--|---|
| <ul style="list-style-type: none"> • Allows contact with otherwise inaccessible respondents • Expanded geographic coverage without increase in cost • Perceived as more anonymous • Allows respondents time to think about questions • More complex instruments can be used • Rapid data collection • Visuals may be used | <ul style="list-style-type: none"> • Cost relating to printing and postage • Low response rate in some modes • No interview intervention available for probing • Cannot be too long or complex • Accurate mailing lists needed • Anxiety among some respondents • Need for low distraction environment for survey completion |

Source: Blumberg et al. (2011:213)

TABLE 6.7
WEB BASED SURVEYS

| Advantages | Disadvantages |
|--|---|
| <ul style="list-style-type: none"> • Allows contact with otherwise inaccessible respondents • Very low-cost option • Expanded geographic coverage without increase in costs • Requires minimal staff • Perceived as more anonymous • Allow respondents time to think about questions • More complex instruments can be used • Fast access to the computer literate • Rapid data collection • Visuals and moves may be used • Respondents who cannot be reached by phone may be accessible | <ul style="list-style-type: none"> • Low response rate in some codes • No interviewer intervention available for probing or explanation • Cannot be long or complex • Accurate e-mail addresses needed • Skewed responses • Anxiety among some responses • Computer security • Need for low distraction for survey completion |

Source: Blumberg et al. (2011:213)

6.1.5 Identification of the population

The term population refers to a complete group of units, which possess common characteristics (Zikmund, Babin, Carr and Griffin, 2013:385). The population for

the current study comprises of the parishioner/members of the St. Andrew's Anglican Church in Ceres from the Diocese of False Bay which is part of the Anglican Church of Southern Africa. Due to the continuous change in church membership the approximate population size is not known. It is considered important to conduct research within a selected church in South Africa, where respondents understand and experience the selected church within their local environment. After the researcher has decided on the population, a sample for the study will be selected from the population (Zikmund et al., 2013:385).

6.1.6 Sampling

Convenience sampling involves selecting sample units on the basis of how easily accessible they are and is very common in the field of research (Smith et al., 2012). It is generally used in exploratory phases with the main purpose being to prepare for the next step rather than to draw conclusions. They further state that in this context, a convenience sample can be sufficient; it presents the advantage of facilitating and accelerating the process of data collection. The results of convenience sampling may present evidence that is so overwhelming that a more sophisticated sampling procedure is unnecessary; the researcher might discover the responses so overwhelmingly one-sided that there is no need to continue gathering further information (Blumberg et al., 2011).

A sample is a segment or subsection of a larger population, which will be investigated (Bryman and Bell, 2011:176). Three questions need to be answered when deciding on a sample (Zikmund et al., 2013:67). Firstly, the researcher needs to identify who will be sampled (Zikmund et al., 2013:67). In the current study, the sample will consist of youth (18 years to 35 years) and adults (36 years and older) (Children's Act 38, 2005:12), members of the church, who have attended a church service or event at least once a month for three months prior to being surveyed.

The second decision, which needs to be made, concerns the size of the sample (Zikmund et al., 2013:67). Sample size can be determined by using statistical techniques or *ad hoc* methods (Aaker, Kumar and Day, 2007:408). The following

guidelines have also been suggested to assist in determining the sample size (N) (Gay, Mills and Airasian, 2012:133).

- For those populations, where $N=100$ or less, the entire population should be sampled.
- For those populations, where $N=400 - 600$, 50% of the population should be sampled.
- For those populations, where $N= 1500$, 20% should be sampled.
- Populations, where $N= 5000$ or more, a sample of 400 is considered to be adequate.

According to the statistics of the Anglican church the population is five hundred therefore two hundred and fifty questionnaires will be distributed to the people as recommended by Gay et al. (2012:133).

The third question when deciding on a sample relates to selecting the sample (Zikmund et al., 2013:67). Several techniques can be used to select a sample; but the most commonly used techniques are non-probability and probability techniques (Zikmund and Babin, 2007:272). On the one hand, non-probability samples are selected, based on the researcher's personal judgment; and they include the following methods: convenience sampling, judgmental sampling, quota sampling and snowball sampling (Cant et al., 2005:6).

Probability sampling, on the other hand, uses chance-selection procedures; since the elements or the sampling units are selected by chance. All the members of a population have a known chance of being selected as respondents. Probability sampling methods include: simple random sampling, systematic sampling, stratified sampling, and cluster sampling (Cant et al., 2005:6).

The current study will make use of a paper-based survey. The current study will collect the primary data from members through the assistance of the local parish minister/priest. This method will provide the researcher with an opportunity to

access respondents who might otherwise be difficult to access, as the study requires respondents who have participated in church activities the last three months. Furthermore, the respondents are likely to be in different areas of the archdeaconry within the Diocese of False Bay; therefore, accessibility to these respondents could become challenging if assistance is not provided by the local parish minister/priest. The sample size for this study was 300.

6.1.7 Questionnaire development

Kinnear and Taylor (1982:322) describe a research questionnaire as a critical component of the research project, in that a poorly designed questionnaire can be a major source of error in the research results. Therefore, it is clear from this point that, the questionnaire made it easy for the researcher to access information from the respondents, considering the effect of the wording and sequence of questions might have had on the respondents' answers. This study used a questionnaire as the research instrument for empirical data collection. Welman and Kruger (2010) state that the personally administered questionnaire has several advantages, including that the interviewer is able to explain any questions that the interviewee does not understand. It also enables the interviewer to make a visual check whether the interviewee fits the sample population, while allowing more time for the use of a detailed questionnaire. In this study, questions develop a geographical and demographic profile of the respondents and determine factors influencing customer experience through value creation within a church context. The questionnaire, in addition, established the impact of the servicescape (church building), priest and volunteers on value creation and customer experience.

The covering letter included an introduction explaining the reason for the research as well as the approximate time to complete the questionnaire. Respondents were informed of the title of the study, i.e. Value creation through customer experience: A study of a selected church in South Africa. A total of 300 questionnaires were distributed to the respondents, from which empirical data was collected by means of questionnaires. Data was collected at the church of the respondents. The local parish priests assisted with the distribution, completion and collecting of the

questionnaires. Questionnaires were distributed at the same time, in order to standardize the conditions under which the questionnaires were completed. Data were collected during the month of April 2020. To improve and increase the respondents' ability to answer the questionnaire, several instructions were provided throughout the questionnaire. To prevent inconsistency in coding, all questionnaires were pre-coded and checked by a professional statistical analyst.

Since the study relates to the role of the servicescape through value creation and customer experience, it was important to establish respondents view on these concepts. The study agreed with the definition; “experiences are events that engage individuals in a personal way” (Pine and Gilmore, 1998:12). Experiences seek to provide sensory, emotional, cognitive, behavioural and relational values for an individual (Schmitt, 1999). This experience is “strictly personal and implies the customer’s involvement at different levels (rational, emotional, sensorial, physical, and spiritual)” (Gentile, Spiller and Noci, 2007:397). This thesis defines, “customer service experience” as a totally positive, engaging, enduring, and socially fulfilling physical and emotional customer experience across all major levels of one’s consumption chain and one that is brought about by a distinct market offering that calls for active interaction between consumers and providers. In measuring customer experience, this study consulted the works of Pine and Gilmore (1998), Bryman (2004) and Verhoef et al. (2009). Customer experience was measured by five dimensions with each having a set of items measuring it. Cognitive experience was measured by 5 items, social identity experience by 4 items, affective experience by 4 items, physical experience by 4 items and sensory experience by 5 items.

The study followed the work of Vargo and Lusch (2004) and sees value as something which is perceived and evaluated at the time of consumption and that it is the different dimensions of customer service experience provided by the church which produce the different consequences and values. The study therefore sees value as an outcome of different customer service experiences created as a result of the different activities performed by the church. This study was interested in the value in use which is the evaluation of the service experience i.e. the individual

judgment of the sum total of all the functional and emotional experience outcomes. The study adapted Sheth, Newman and Gross's (1991) typology of value, i.e. functional, social, emotional, epistemic, and conditional values. Functional value was measured by 5 items, social value was measured by 4 items, epistemic value was measured by 5 items, emotional value was measured by 5 items and conditional value was measured by 6 items. Functional value represents the perceived utility of an alternative resulting from its inherent and attribute or characteristic-based ability to perform its functional, utilitarian, or physical purposes. Social value represents the perceived utility of an alternative resulting from its image and symbolism in association or disassociation with demographic, socioeconomic, and cultural-ethnic referent groups. Emotional value represents the perceived utility acquired by an alternative as a result of its ability to arouse or perpetuate feelings or affective states, such as comfort, security, excitement, romance, passion, fear, or guilt. Epistemic value is the perceived utility resulting from an alternative's ability to arouse curiosity, provide novelty, or satisfy desire for knowledge. Finally, conditional value is the perceived utility acquired by an alternative as a result of the specific situation or the physical or social context faced by the decision maker.

The church consists of all activities performed by the church in their quest to create experiences and value for the patrons. The church service product represented the core benefit sought by the church member. The service product assessed how the services provided by the church address the needs of members, how unique they are and the value they add. The mode of delivery assessed how and where the services were made available to the church members while physical evidence looked at the physicality associated with the church such as physical environment and ambiance. The church was initially measured by 7 items, the servicescape was measured by 9 items, the parish priest of the local church was measured by 6 items, church volunteers was measured by 9 items and concludes with the measurement of the parishioners measured by 7 items. The church service product represented the core benefit sought by the church member. The service product assessed how the services provided by the church address the needs of members, how unique they are an. The mode of delivery assessed how and where the services were made

available to the church members while physical evidence looked at the physicality associated with the church such as physical environment and ambiance. The process assessed the procedural arrangements and requirements within the church in becoming a member or attaining certain services or privileges while the people reflected the human contact that members have with the church on every front be it the parish priest or volunteers.

6.1.7.1 Pilot study and pre-testing of the questionnaire

Following the compilation of the questionnaire, the next step was to test its effectiveness and efficiency in measuring the intended constructs. This was achieved by pre-testing the instrument (Blumberg et al., 2011:344). The instrument was pilot-tested in two phases. The first stage entailed discussing the contents of the questionnaire with a panel of experts that included clergy of the church, marketing professionals and a statistician. The overall objective was to determine whether the questionnaire adequately assessed the constructs associated with the customers' perception of value creation through customer experience within a church context. Certain changes were affected as a result of these consultations.

The second phase of the pre-test was to ensure that the questions would be understood by the target audience. To achieve this, pilot testing of the instrument was undertaken using clergy of the church as well as members of the church. In total 4 clergy of the church and 11 parishioners/church members of the Anglican Church participated in the pilot study. After this, some alterations to the grammar/language were made. The results from the pilot study confirmed that the research instrument was satisfactory.

6.1.8 Data preparation

Before statistical analysis can be performed on the raw data contained in the questionnaire, the raw data need to be converted into a suitable form for analysis (Malhotra and Birks, 2006:421). The data-analysis process starts with the questionnaires being checked for acceptability. There are numerous reasons why questionnaires would be unacceptable, such as (Kent, 2007:286):

- several questions, which are left unanswered;
- pages missing from the questionnaire; and
- respondents not meeting the survey criteria.

The checking phase is followed by editing and coding the data. During the editing phase, the questionnaires are reviewed, in order to increase their accuracy. The editing phase would assist in identifying incomplete, inconsistent or ambiguous responses (Malhotra, 2006:429). Thereafter, the data are verified and cleaned. The cleaning process involves checking and rectifying any errors, which could occur when the data are entered into the computer. Errors generally occur, because of coding or capturing mistakes (Wiid and Diggines, 2013:231).

6.1.9 Reliability and validity of measurement instrument

After the data have been verified and cleaned, the measures must be tested for reliability and validity (Wiid and Diggines, 2013:237). Validity and reliability are critically important in the evaluation of a measurement instrument (Tavakol and Dennick, 2011:53). Reliability indicates the internal consistency of a measure. A measure is classified as reliable, when different attempts to measure the same construct leads to the same result (Zikmund and Babin, 2010:334). The current study calculated Cronbach Alpha's to provide an indication of the reliability of the measurement scale (Tavakol and Dennick, 2011:53).

Reliability does not guarantee validity (Wiid and Diggines, 2013:238), as reliability refers to the precision of a measure; and validity refers to the accuracy of the measure (Zikmund and Babin, 2013:334). "Validity refers to the degree to which a construct measures what it was designed to measure" (Wiid and Diggines, 2013:241). The different types of validity which are measured are discussed below.

- Measurement validity is commonly referred to as construct validity; and it is primarily applied in quantitative research and to the assessment of measures of social-scientific concepts (Bryman and Bell, 2011:42). It determines

whether or not a test designed to measure a specific construct really does measure that construct (Bryman and Bell, 2011:42). The current study will employ construct validity for example, to measure whether the current research really does measure customer delight.

- Content validity refers to the extent to which the items in a measuring instrument are relevant and representative of the construct which they were intended to measure (McDaniel and Gates, 2005:270). The current study will ensure content validity by providing precise definitions of those items, which need to be measured, conducting an extensive literature review, gathering opinions from a panel of experts on whether an item should be included, and pre-testing the scale and including an open-ended question that might uncover additional items to be included.
- Internal validity is closely related to causality. Internal validity ensures that the conclusion, which states that a causal relationship exists between two or more variables, is in fact accurate (Bryman and Bell, 2011:42). The current study does not aim to determine cause and effect between the different variables.
- External validity determines whether the results of the study can be generalised to other people, in other places, and at other times (general population) (Bryman and Bell, 2011:42). For example, whether the results of the current study can be generalised to other countries: this is not the aim of the current study; but it could be verified in future research projects.
- Ecological validity is concerned with whether the findings of a study are applicable to people's every-day, natural social settings, or whether the findings are only technically relevant (Bryman and Bell, 2011:42).

The primary data collected for the current study will first go through the preceding steps (checking, editing, verification, cleaning, reliability and validity testing), before being imported into the SPSS package for statistical analysis.

6.1.10 Data analysis

Burns and Bush (2003:433) distinguish between two types of statistical analyses most commonly used in research as inferential and descriptive analyses. Descriptive statistics are generally used during the early stages of the analytical process; and they provide a foundation for subsequent analysis (Burns and Bush, 2003:433). Descriptive statistics are mostly used to assist in determining the measures of central tendency, to determine the measures of shape and to assist in determining the measures of dispersion (Aaker et al., 2007:438).

Burns and Bush (2003:433) state that inferential statistics enable the researcher to draw conclusions about a population characteristic which is not the case with descriptive statistics. In this study the researcher will make use of inferential statistics to examine the relationships among the dependent and the independent variables.

Inferential statistics, which are likely to be used in the current study, are listed below.

- Pearson correlation: this is used to “explore the strength of the relationship between two continuous variables” (Pallant, 2013:107).
- Independent sample t-test: this will be run, for example, to compare the mean scores of responses (Wiid and Diggins, 2013:282).
- Analysis of the variance (ANOVA): this will be run to conduct a comparison between the mean scores of three or more age groups (Pallant, 2013:277).
- Confirmatory factor analysis: this will be run to confirm the set of variables identified during the exploratory factor analysis (Pallant, 2013:188).
- Standard multiple regression: this is used to “explore the relationship between one continuous variable and a number of independent variables, such as the components of value creation and customer experience (Pallant, 2013:154).

6.2 Conclusion

This chapter provided an overview of the quantitative research methodology adopted for this study. The identified variables in the literature review were used as a source of information to formulate the questionnaire to investigate the various factors affecting value creation through customer experience within a church context. Moreover, it explains who the respondents for the study were, how and why they were selected, how the interviews were conducted and how the data was analyzed. This formed the basis for the presentation of study findings, discussions, recommendations and conclusions.

CHAPTER 7

EMPIRICAL FINDINGS

7.1 INTRODUCTION

Chapter 7 outlines the quantitative results of the research study and presents its findings. The chapter first dealt with the biographical data from the research sample. The data was analyzed by means of tables and is graphically presented. Finally, descriptive and exploratory statistics are offered and discussed.

The objective of this study was to test the ten hypotheses as depicted in Chapter 1.

7.2 DESCRIPTIVE STATISTICS

The data was collected over a three-month period (December 2020 – February 2021). Data was collected only during weekends, mostly on Sundays after the church service. A total number of 190 useable questionnaires was collected (see Table 7.1).

TABLE 7.1
RESPONDENTS

| Parish | Archdeaconry | Total | Percentage |
|---------------------------------|-----------------|-------|------------|
| St.Andrew, Ceres | Breede Valley | 44 | 23% |
| St.Matthew, Bella Vista | Breede Valley | 19 | 10% |
| St.James, Worcester | Breede Valley | 2 | 1% |
| All Saints, Robertson | Breede Valley | 7 | 4% |
| All Saints, Bredasdorp | Overberg | 13 | 7% |
| Holy Trinity, Caledon | Overberg | 3 | 2% |
| St.Peter, Hermanus | Overberg | 4 | 2% |
| St.Michael & All Angel, Grabouw | Overberg | 13 | 7% |
| St.Andrew, Hawston | Overberg | 20 | 11% |
| St.Peter, Botriver | Overberg | 5 | 2% |
| Christ the Mediator | Mitchells Plain | 11 | 6% |
| Christ the Redeemer | Mitchells Plain | 9 | 5% |

| Parish | Archdeaconry | Total | Percentage |
|---|-----------------|------------|------------|
| Christ the Saviour | Mitchells Plain | 2 | 1% |
| Holy Trinity, Kalk Bay | Mountain Bay | 2 | 1% |
| Good Shepherd, Grassy Park | Mountain Bay | 3 | 2% |
| St.Luke, Kleinvlei | Blue Downs | 9 | 5% |
| St.George the Martyr, Kuils River | Blue Downs | 8 | 4% |
| St.George the Martyr, Groot Drakenstein | Blue Downs | 5 | 2% |
| All Saints, Belhar | Blue Downs | 1 | 0.5% |
| Sibanye, Stellenbosch | Blue Downs | 1 | 0.5% |
| St.John, Rusthof | Helderberg | 5 | 2% |
| St.Luke, Eersteriver | Helderberg | 2 | 1% |
| St.Paul, Faure | Helderberg | 1 | 0.5% |
| St.Joseph the Worker, Macassar | Helderberg | 1 | 0.5% |
| n | | 190 | |

The following tables illustrate the demographic analysis of the respondents of the Diocese of False Bay between December 2020 and February 2021.

TABLE 7.2
GENDER

| Gender | Total | Percentage |
|--------|-------|------------|
| Male | 85 | 45% |
| Female | 105 | 55% |

Table 7.3 highlights the age category of the respondents. Thirteen percent of the respondents are between 13–17 years, twelve percent of the respondents are between 18–35 years, twenty three percent of the respondents are between 36–49 years, twenty five percent are between 50–60 years and twenty seven percent is above 60 years.

TABLE 7.3

AGE

| Age | Total | Percentage |
|---------------|------------|------------|
| 13 -17 years | 24 | 13% |
| 18 – 35 years | 23 | 12% |
| 36 – 49 years | 44 | 23% |
| 50 – 60 years | 48 | 25% |
| Above 60 | 51 | 27% |
| n | 190 | |

Table 7.4 highlights the organization the respondents belong to within the church. Five percent of the respondents are part of the Sunday School, nineteen percent are part of the youth, eight percent are part of the altar service, eleven percent are part of the mother's union, two percent are part of the AWF, eight percent are part of the CMS, zero percent are part of the Bernard Mezike, nineteen percent are part of the lay ministry, twelve percent are part of the choir/praise & worship, seven percent are part of the clergy and nine percent are part of the parish council.

TABLE 7.4

ORGANISATIONS

| Organisation | Total | Percentage |
|------------------------|------------|------------|
| Sunday School | 10 | 5% |
| Youth | 36 | 19% |
| Altar Service | 15 | 8% |
| Mother's Union | 20 | 11% |
| AWF | 4 | 2% |
| CMS | 16 | 8% |
| Bernard Mezike | 0 | 0% |
| Lay Ministry | 35 | 19% |
| Choir/Praise & Worship | 23 | 12% |
| Clergy | 14 | 7% |
| Parish Council | 17 | 9% |
| n | 190 | |

7.3 Kayser-Meyer-Olkin and Bartlett's test of sphericity

The validity of the exploratory factor analysis was checked by means of the Kaiser Meyer-Olkin and Bartlett's test of sphericity. See Table 7.5 below. According to Pallant (2001), should the Kaiser-Meyer-Olkin value be 0,6 or above and the value of Bartlett's test of sphericity should be significant ($P < 0.05$). In this research, the Kaiser-Meyer-Olkin value was 0,864 and the Bartlett's test of sphericity was significant ($p = 0.000$). The exploratory factor analysis for this study could be deemed appropriate.

TABLE 7.5

KAISER-MAISER-MEYER-OLKIN MEASURE OF SAMPLING ADEQUACY

| | | |
|---|--------------------|----------|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy | | 0.864 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 3184.646 |
| | df | 406 |
| | Sig. | 0.000 |

7.4 Exploratory factor analysis

The main reason for conducting factor analysis is to determine what factors best describe the underlying relationships among the variables. This is done by condensing the large set of variables to a smaller number of factors and by grouping together variables which are highly correlated with one another (Pallant, 2001). Bloomberg, Cooper and Schindler (2001) state that variables that lack clarity or draw mixed response patterns should be eliminated from the analysis.

The researcher identified 29 items to be clustered into 4 constructs namely customer experience, value creation, value co-creation, and parishioners. By means of the Cronbach's Alpha the internal consistency reliability of each construct was determined. Schumacker and Lomax (2004:212) state that a Cronbach Alpha of 0.30 just meets the minimum levels whilst loadings of 0.40 are considered

practically significant and the Cronbach Alpha coefficient must preferably be 0.7 or higher. Similarly (Mak, 2001), a Cronbach Alpha coefficient of less than 0.6 is considered poor whilst an acceptable Cronbach Alpha coefficient is 0.7. Where the Cronbach Alpha is higher than 0.8, it is deemed as very good (Mak, 2001). The Cronbach Alpha coefficient for the three constructs customer experience, value co-creation, parishioner is higher than 0.8 whilst cognitive experience is 0.728 which is also deemed acceptable. See Table 7.6.

TABLE 7.6
CRONBACH ALPHA OF VARIABLES

| Variable | No of items | Cronbach Alpha (Ceres) | Cronbach Alpha (Total Sample) |
|----------------------------|-------------|------------------------|-------------------------------|
| Value creation | 5 | 0.76 | 0.77 |
| Value co-creation | 5 | 0.70 | 0.85 |
| Customer experience | 5 | 0.70 | 0.75 |
| Sensory experience | 5 | 0.88 | 0.88 |
| Affective experience | 4 | 0.24 | 0.25 |
| Cognitive experience | 5 | 0.82 | 0.89 |
| Physical experience | 4 | 0.89 | 0.76 |
| Social identity experience | 5 | 0.89 | 0.84 |
| Servicescape | 9 | 0.84 | 0.88 |
| Volunteers | 9 | 0.89 | 0.89 |
| Parishioners | 7 | 0.85 | 0.87 |
| Parish priest | 6 | 0.72 | 0.90 |
| Functional value | 5 | 0.80 | 0.87 |
| Social value | 4 | 0.80 | 0.89 |
| Epistemic value | 5 | 0.83 | 0.90 |
| Emotional value | 5 | 0.88 | 0.91 |
| Conditional value | 6 | 0.79 | 0.84 |
| Church | 7 | 0.90 | 0.90 |

A five-point Lickert type scale questionnaire was used, anchored with strongly agree on the one end and strongly disagree on the other.

Servicescape was measured with nine items adapted from Bitner (1990). For the construct of servicescape the Cronbach alpha score was 0.88.

Value creation was measured with five items adapted from Gomex and Kelly (2013). For the construct of value creation, the Cronbach alpha score was 0.77.

Value co-creation was measured from the work done by (Nowak and Newton (2006). Five items were used to measure perceptions of value co-creation. The Cronbach Alpha for this construct was 0.85.

The customer experience by parishioners to the St. Andrew, Ceres church was measured using the work done by Charters and O'Neil (2001). For the construct of customer experience the Cronbach Alpha score was 0.75.

Six items were used to measure perceptions around sensory experience, as adapted from research conducted by Nowak and Washburn (2004). The Cronbach Alpha for sensory experience was 0.88. The Cronbach Alpha coefficients of all four constructs were greater than 0.70 (Table 7.6), which indicates a high internal consistency of the scales used in measuring the various observed variables. Table 7.6 gives more detail on the Cronbach Alpha of each question.

7.5 Testing of the hypotheses

In Chapter 1, the main hypotheses to be explored in this research were established. See Figure 7.1 below. The aim of this section was to validate these hypotheses. The three hypotheses that were formulated for this study have been proven to be true and this means they are accepted on the basis of the study analysis:

FIGURE 7.1: HYPOTHETICAL MODEL

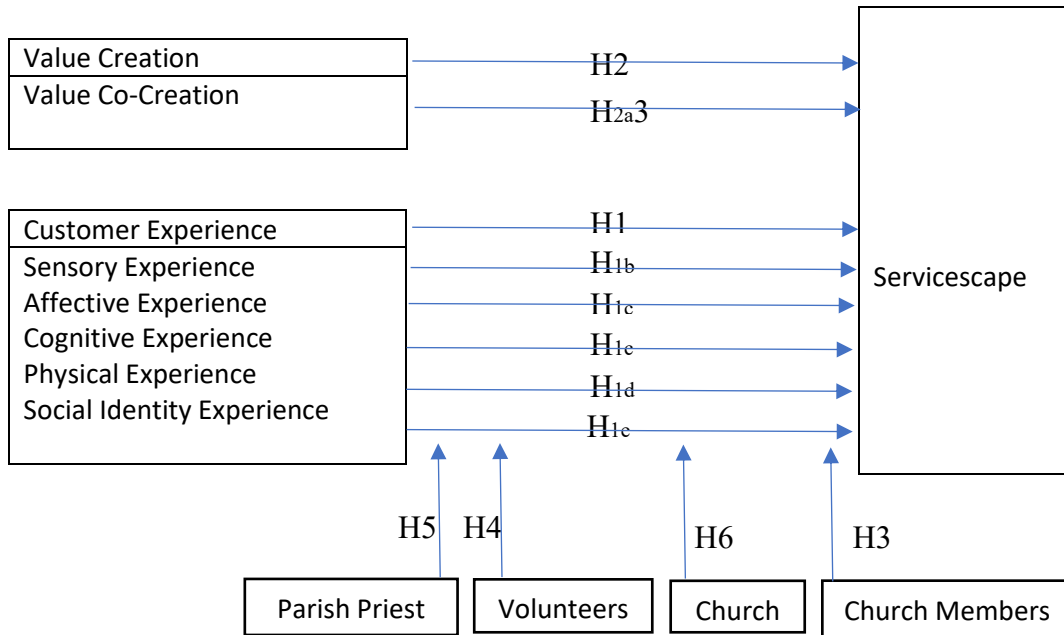


TABLE 7.7

HYPOTHESIS TESTING SUMMARY

| Hypothesis | Decision |
|---|--------------------|
| H1: There is a positive relationship between servicescape and value creation | Accept, $p < 0,05$ |
| H2: There is a positive relationship between parishioners and/or members and value creation | Reject, $p > 0,05$ |
| H3: There is a positive relationship between volunteering experience and value creation | Reject, $p > 0,05$ |
| H4: There is a positive relationship between value co-creation and value creation | Accept, $p < 0,05$ |
| H5: There is a positive relationship between sensory experience and value creation | Accept, $p < 0,05$ |
| H6: There is a positive relationship between affective experience and value creation | Reject, $p > 0,05$ |
| H7: There is a positive relationship between cognitive experience and value creation | Accept, $p < 0,05$ |
| H8: There is a positive relationship between physical experience and value creation | Accept, $p < 0,05$ |
| H9: There is a positive relationship between social identity experience and value creation | Reject, $p > 0,05$ |
| H10: There is a positive relationship between customer experience and value creation | Reject, $p > 0,05$ |

7.6 Correlation

Pallant (2001) defines correlation as the analysis used to describe the direction and strength of the linear relationship between variables. The researcher presented a Pearson product moment correlation coefficient. The Pearson correlation coefficient is designed for interval level variables and can only take on variables from -1 to +1 (Pallant, 2001). Variables of 1 or -1 indicate a perfect correlation where the value of one variable can be determined exactly by knowing the value of the other variable. The negative or positive signs of the coefficient indicate whether there is a positive or negative correlation: a positive correlation coefficient indicates that where one variable increases, the value of the other increase; a negative correlation coefficient indicates that where one variable increases, the other one decreases (Pallant, 2001).

7.6.1 *The strengths of the relationship*

The strength of the relationship between the two variables can range between -1.00 and 1.00 where the value will indicate the strength of the relationship. The value of -1 indicates a perfect negative correlation and value of 1 indicates a positive correlation, whilst a correlation of 0 indicates a positive correlation, whilst a correlation of 0 indicates that there is no relationship at all. Cohen (1988) suggest the guidelines as stipulated below on how to interpret the values.

TABLE 7.8
INTERPRETATION OF VALUES

| | |
|--|--------|
| $r=0.10$ to 0.29 or $r=-0.10$ to -0.29 | Small |
| $r=.30$ to 0.49 or $r=-30$ to -0.49 | Medium |
| $r=0.50$ to 1.00 or $r=-0.50$ to -1.00 | Large |

The guidelines stipulated above by Cohen (1998) apply whether r is positive or negative as the positive or negative sign only indicates the direction and not the relationship.

Find the Pearson correlation coefficients in Table 7.9 below:

7.7 Descriptive statistics

7.7.1 Value creation

Respondents were asked five questions pertaining to value creation. Ninety-seven percent of the respondents agreed that interacting with others makes this service process more enjoyable and a mere 3% indicated a neutral stance. Fifty-eight percent of the respondents agreed that they experience a high level of personal interaction during the service process whilst 39% took a neutral stance.

As shown in Table 7.9, ninety five percent of the respondents agreed that visiting the church provides them with a feeling of belonging whilst a mere 5% indicated a neutral stance. The respondents were happy with the church meeting their spiritual needs with 82% of the respondents in agreement and 16% taking a neutral stance and only 1 respondent in disagreement. Table 7.10 below reveals that 79% of the respondents agreed that their involvement makes the church service interaction enjoyable whilst 21% took a neutral stance. Table 7.10 below provides a synopsis of the statements testing value creation.

TABLE 7.10
VALUE CREATION

| Items | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | n | % | n | % | n | % | n | % | n | % | | |
| 1 Value Creation | | | | | | | | | | | | |
| a Interacting with others makes this service process more enjoyable | 0 | 0% | 0 | 0% | 1 | 3% | 21 | 55% | 16 | 42% | 4.34 | 0.59 |
| b I experience a high level of personal interaction during the service process | 0 | 0% | 1 | 3% | 15 | 39% | 18 | 47% | 4 | 11% | 3.97 | 0.75 |
| c Visiting the church provides me with a feeling of belonging | 0 | 0% | 0 | 0% | 2 | 5% | 13 | 34% | 23 | 61% | 4.55 | 0.59 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| d | The church meet my spiritual needs | 0 | 0% | 1 | 2% | 6 | 16% | 20 | 53% | 11 | 29% | 4.32 | 0.73 |
| e | My involvement makes the church service interaction enjoyable | 0 | 0% | 0 | 0% | 8 | 21% | 24 | 63% | 6 | 16% | 4.18 | 0.69 |

7.7.2 Customer experience

Respondents were asked five questions pertaining to customer experience. Ninety-seven percent of the respondents agreed that interaction with the church is always a pleasant experience with a mere 3% percent taking a neutral stance. Only 71% of the respondents agree that they meet people with whom they share a similar interest at church, 21% remains neutral and 8% disagreed. Most of the sample at 95% agreed that they enjoyed going to church with only 5% taking a neutral stance. The majority of the respondents indicated that it is fun going to church, 89% agreed, and 11% remain neutral. All the respondents agreed that overall they feel very good from attending church. Table 7.11 below provides a synopsis of the statements testing customer experience.

TABLE 7.11
CUSTOMER EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| 3 | Customer Experience | n | % | n | % | n | % | n | % | n | % | | |
| a | Interaction with the church is always as pleasant experience | 0 | 0% | 0 | 0% | 1 | 3% | 23 | 60% | 14 | 37% | 4.17 | 0.75 |
| b | At church I meet people with whom I share similar interest | 0 | 0% | 3 | 8% | 8 | 21% | 18 | 47% | 9 | 24% | 4.06 | 0.79 |
| c | I enjoyed going to this church | 0 | 0% | 0 | 0% | 2 | 5% | 12 | 32% | 24 | 63% | 4.54 | 0.55 |
| d | It is a lot of fun going to this church | 0 | 0% | 0 | 0% | 4 | 11% | 16 | 42% | 18 | 47% | 4.23 | 0.71 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|----|-------|-----|----------------|-----|------|------|
| e | The overall feeling I got from attending church was very good | 0 | 0% | 0 | 0% | 0 | 0% | 24 | 63% | 14 | 37% | 4.38 | 0.52 |

7.7.3 Physical experience

Four questions were asked pertaining to physical experience. Eighty four percent of the respondents agreed that they feel enriched from the church experience whilst 16% took a neutral stance. Table 7.12 highlights that 95% of the respondents feels that the church gives them the opportunity to grow spiritually and a mere 5% remained neutral. Eighty four percent of the respondents agreed that they feel fully engaged in the church service and activities whilst 16% remained neutral. Eighty one percent of the respondents live in close proximity of the church with a mere 3% not living close to the church, 16% of the respondents remain local. Table 7.12 below gives an overview of the statements relating to physical experience.

TABLE 7.12
PHYSICAL EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| 7 | Physical Experience | n | % | n | % | n | % | n | % | n | % | | |
| a | I feel enriched from the church experience | 0 | 0% | 0 | 0% | 6 | 16% | 25 | 66% | 7 | 18% | 4.20 | 0.61 |
| b | The church gives me the opportunity to grow spiritually | 0 | 0% | 0 | 0% | 2 | 5% | 19 | 50% | 17 | 45% | 4.44 | 0.59 |
| c | During the church experience I am fully engaged in the service/activity | 0 | 0% | 0 | 0% | 6 | 16% | 16 | 42% | 16 | 42% | 4.22 | 0.66 |
| d | The church I attend is in close proximity to my living residence | 0 | 0% | 1 | 3% | 6 | 16% | 24 | 63% | 7 | 18% | 4.04 | 0.84 |

7.7.4 Servicescape

Respondents were asked nine questions pertaining to servicescape. Ninety-two percent of the respondents agreed that the physical layout, facilities and church building plays a key role in the church they belong to with a mere 8% taking a neutral stance. Eighty nine percent of the respondents agreed that the facility layout makes it easy to get to the restrooms, their seat and the altar, 8% remain neutral and 3% disagreed. Table 7.13 below reveals that the seating arrangements provide plenty of space with 89% in agreement and 11% taking a neutral position. Eighty two percent of the respondents agreed that the facility's architecture gives it an attractive character whilst 18% remained neutral. Seventy six percent of the sample felt very strongly that the facility contributes towards an enriching church experience whilst 24% remain neutral. Eighty two percent of the respondents agreed that the overall feeling they get from the facility is highly satisfactory, 13% remain neutral and 5% disagreed.

Table 7.13 below highlights that 82% of the respondents felt the overall quality of this facility is great, 13% remained neutral and 5% disagreed. Sixty three percent of the respondents agreed that the overall quality of this facility is great whilst 3% disagreed, 34% of the respondents remained neutral. The rich history of the church building contributes towards the richness of the church service was agreed to by 87% of the respondents with 13% taking a neutral stance. Table 7.13 below provides a synopsis of the statements testing servicescape.

TABLE 7.13
SERVICESCAPE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 9 | Servicescape | | | | | | | | | | | | |
| a | The physical layout, facilities and church building plays a key role in the church I belong to | 0 | 0% | 0 | 0% | 3 | 8% | 18 | 47% | 17 | 45% | 4.07 | 0.74 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| b | The facility layout makes it easy to get to the restrooms, your seat and the altar | 0 | 0% | 1 | 3% | 3 | 8% | 24 | 63% | 10 | 26% | 4.10 | 0.73 |
| c | The seating arrangements provide plenty of space | 0 | 0% | 0 | 0% | 4 | 11% | 21 | 55% | 13 | 34% | 4.13 | 0.69 |
| d | The facility's architecture gives it an attractive character | 0 | 0% | 0 | 0% | 7 | 18% | 18 | 47% | 13 | 34% | 4.04 | 0.68 |
| e | The facility contribute towards an enrich church experience | 0 | 0% | 0 | 0% | 9 | 24% | 21 | 55% | 8 | 21% | 4.07 | 0.60 |
| f | The overall feeling I get from this facility is highly satisfactory | 0 | 0% | 2 | 5% | 5 | 13% | 12 | 32% | 19 | 50% | 4.11 | 0.65 |
| g | The overall quality of this facility is great | 0 | 0% | 1 | 3% | 13 | 34% | 13 | 34% | 11 | 29% | 4.08 | 0.60 |
| h | The rich history of the church building contributes towards the richness of the church service | 0 | 0% | 0 | 0% | 5 | 13% | 26 | 68% | 7 | 19% | 4.02 | 0.78 |
| i | Cleanliness, electronic equipment, comfort, aesthetics and accessibility | 0 | 0% | 0 | 0% | 11 | 29% | 19 | 50% | 8 | 21% | 4.07 | 0.60 |

7.7.5 *Volunteers*

The questionnaire included nine statements that tested volunteers. Almost all the respondents agreed at 92% the church provides opportunities for volunteers to reflect their own experiences, 8% of the respondents have remained neutral. Seventy nine percent of the respondents agreed that the church frequently reminds

volunteers about the impact that they have on the people that we serve whilst 21% took a neutral stance.

Table 7.14 below highlights that volunteers understand how much they matter in fulfilling the church mission with 82% in agreement and 12% taking a neutral stance. Eighty two percent of the respondents agreed that volunteers are actively involved in planning and development of activities at the church, 16% remained neutral and 2% disagreed. Eighty four percent of the respondents are satisfied with the support provided by the church in helping me to do volunteer work, 14% of the respondents have remain neutral. Seventy-nine percent of the respondents are satisfied with the volunteering experience at the church, 18% are neutral and 3% have disagreed.

Table 7.14 further highlights that seventy six percent of the respondents agreed that volunteers receive special recognition from the church whilst 24% of the respondents remain neutral. Seventy six percent of the respondents agreed that people constantly express their appreciation for the volunteers, 24% of the respondents took a neutral stance. Seventy six percent of the respondents agreed that the church modifies its processes and structures in response to the feedback from volunteers whilst 24% of the respondents remain neutral. Table 7.14 below provides a synopsis of the statements testing volunteers.

TABLE 7.14
VOLUNTEERS

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 10 | Volunteers | | | | | | | | | | | | |
| a | The church provides opportunities for volunteers to reflect their own experiences | 0 | 0% | 0 | 0% | 3 | 8% | 27 | 71% | 8 | 21% | 3.88 | 0.66 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 10 | Volunteers | | | | | | | | | | | | |
| b | The church frequently reminds volunteers about the impact that they have on the people that we serve | 0 | 0% | 0 | 0% | 8 | 21% | 23 | 61% | 7 | 18% | 3.92 | 0.70 |
| c | Volunteers understand how much they matter in fulfilling the church mission | 0 | 0% | 0 | 0% | 7 | 18% | 23 | 61% | 8 | 21% | 3.90 | 0.65 |
| d | Volunteers are actively involved in planning and development of activities | 0 | 0% | 1 | 2% | 6 | 16% | 22 | 58% | 9 | 24% | 3.69 | 0.72 |
| e | I am satisfied with the support provided by the church in helping me to do volunteer work | 0 | 0% | 0 | 0% | 6 | 16% | 22 | 58% | 10 | 26% | 3.87 | 0.71 |
| f | Overall, I am satisfied with my volunteer experience at my church | 1 | 3% | 0 | 0% | 7 | 18% | 20 | 53% | 10 | 26% | 3.88 | 0.71 |
| g | Volunteers receive special recognition in our church | 0 | 0% | 0 | 0% | 9 | 24% | 24 | 63% | 5 | 13% | 3.62 | 0.82 |
| h | People constantly express their appreciation for our volunteers | 0 | 0% | 0 | 0% | 9 | 24% | 23 | 60% | 6 | 16% | 3.75 | 0.79 |
| i | The church modifies its processes and structures in response to the feedback from volunteers | 0 | 0% | 0 | 0% | 9 | 24% | 20 | 52% | 9 | 24% | 3.57 | 0.70 |

7.7.6 Parishioners

The questionnaire included seven statements that tested parishioners. Seventy nine percent of the respondents agreed that it is a nice experience going to church, 18% remain neutral and 3% disagreed. With reference to the church being fun only 58% of the respondents agreed, 39% remained neutral and 3% disagreed.

Table 7.15 below highlights that 76% of the respondents enjoyed the church whilst 24% remained neutral. Seventy six percent of the respondents agreed that it is important to attend the Anglican Church whilst 24% of the respondents remain neutral. Fifty seven percent of the respondents agreed that they are satisfied with the Anglican Church, almost halve the respondents at 43% have remained neutral. Sixty one percent of the respondents agreed that, if they move to another city that had many churches from which to choose, they would attend the Anglican Church again, 31% have taken a neutral stance. Forty three percent of the respondents agree that they do relate well to the other members of the church whilst fifty seven percent of the respondents have remained neutral. Table 7.15 below provides a synopsis of the statements testing volunteers.

TABLE 7.15
PARISIONERS

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 11 | Parishioners | | | | | | | | | | | | |
| a | It was a nice experience | 0 | 0% | 1 | 3% | 7 | 18% | 23 | 61% | 7 | 18% | 4.25 | 0.60 |
| b | IT was fun | 0 | 0% | 1 | 3% | 15 | 39% | 17 | 45% | 5 | 13% | 4.08 | 0.65 |
| c | I enjoyed it | 0 | 0% | 0 | 0% | 9 | 24% | 18 | 47% | 11 | 29% | 4.22 | 0.57 |
| d | How important is it to you to attend a church of the denomination you marked above? | 0 | 0% | 0 | 0% | 9 | 24% | 20 | 53% | 9 | 24% | 4.25 | 0.65 |
| e | How satisfied are you with the denomination you marked in question 1 | 0 | 0% | 0 | 0% | 16 | 42% | 16 | 42% | 6 | 16% | 4.22 | 0.66 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| f | If you moved to another city that had many churches from which to choose, would you attend a church of the same denomination you now attend? | 0 | 0% | 0 | 0% | 15 | 39% | 16 | 43% | 7 | 18% | 4.42 | 0.69 |
| g | I relate well to the other members of the church? | 0 | 0% | 0 | 0% | 20 | 53% | 16 | 42% | 2 | 5% | 4.17 | 0.70 |

7.7.7 *Parish priest*

The questionnaire included six statements that tested parish priests. Sixty-five percent of the respondents agreed that they see the minister/priest of the church on a regular basis, 24% have taken a neutral stance and 11% disagreed. Table 7.16 below highlights. Ninety eight percent of the respondents agree that the minister/priests always deliver very encouraging sermons, a mere 2% have taken a neutral stance.

Table 7.16 below highlights that 95% of the respondents agreed that the minister/priest is very much involved in the activities of the church whilst only 5% taking a neutral stance. Ninety seven percent of the respondents agreed that the minister/priest understand the needs of his parishioners and a mere 3% taking a neutral stance. Similarly, 97% of the respondents agreed that the minister/priest always uplifts and encourage his people with 3% taking a neutral stance. Seventy nine percent of the respondents agreed that the minister/priest contributes positively towards the overall church experience with only 3% remain neutral. Table 7.16 below gives an overview of the statements relating to the parish priest.

TABLE 7.16
PARISH PRIEST

| Items | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|--|-------------------|----|----------|-----|---------|-----|-------|-----|----------------|-----|------|------|
| | n | % | n | % | n | % | n | % | n | % | | |
| 12 Parish Priest | | | | | | | | | | | | |
| a I see the minister/priest of this church on a regular basis | 0 | 0% | 4 | 11% | 9 | 24% | 12 | 32% | 13 | 34% | 4.09 | 0.86 |
| b The minister/priest always deliver very encouraging sermons | 0 | 0% | 0 | 0% | 1 | 2% | 17 | 45% | 20 | 53% | 4.45 | 0.67 |
| c The minister/priest is very much involve in the activities of the church | 0 | 0% | 0 | 0% | 2 | 5% | 15 | 39% | 21 | 56% | 4.42 | 0.63 |
| d The minister/priest understand the needs of his parishioners | 0 | 0% | 0 | 0% | 1 | 3% | 19 | 50% | 18 | 47% | 4.37 | 0.68 |
| e The minister/priest always uplifts and encourage his people | 0 | 0% | 0 | 0% | 1 | 3% | 16 | 42% | 21 | 55% | 4.46 | 0.64 |
| f The minister/priest contributes positively towards the overall church experience | 0 | 0% | 0 | 0% | 1 | 3% | 19 | 50% | 18 | 47% | 4.46 | 0.63 |

7.7.8 Church

Respondents were asked seven questions pertaining to conditional value. Seventy three percent of the respondents agreed that they can identify better with the church they belong to than with other churches, 24% remained neutral and 3% disagreed. Eighty nine percent of the respondents agreed that they regard the church they belong to as a likeable church, a mere 11% of the respondents remained neutral. Similar as above 89% of the respondents agreed that they believe that the church they belong to, performs its mission and tasks at a premium level, 11% remained

neutral. Table 7.17 below highlights that 76% of the respondents agreed that the church they belong to, is a top church among existing churches, 21% remain neutral and 3% disagreed. Ninety percent of the sample agreed that the church have their best interest at heart, 7% remain neutral and 3% disagreed. Table 7.17 below further highlights that 87% of the respondents agree that they have a good relationship with the church and 13% remain neutral. Seventy nine percent of the respondents agreed that they can go to the church in times of need. Table 7.17 below gives an overview of the statements relating to conditional value.

TABLE 7.17
CHURCH

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 18 | Church | | | | | | | | | | | | |
| a | I can identify better with the church I belong to, than with other churches | 0 | 0% | 1 | 3% | 9 | 24% | 14 | 37% | 14 | 37% | 4.02 | 0.87 |
| b | I regard the church I belong to as a likeable church | 0 | 0% | 0 | 0% | 4 | 11% | 22 | 58% | 12 | 31% | 4.18 | 0.66 |
| c | I believe that the church I belong to, performs its mission and tasks at a premium level | 0 | 0% | 0 | 0% | 4 | 11% | 21 | 55% | 13 | 34% | 4.13 | 0.70 |
| d | The church I belong to, is a top church among existing churches | 0 | 0% | 1 | 3% | 8 | 21% | 14 | 37% | 15 | 39% | 3.92 | 0.83 |
| e | The church has our best interest at heart | 0 | 0% | 1 | 3% | 3 | 7% | 20 | 53% | 14 | 37% | 4.20 | 0.68 |
| f | I have good relationship with the church | 0 | 0% | 0 | 0% | 5 | 13% | 17 | 45% | 16 | 42% | 4.35 | 0.60 |
| g | I can go to the church in times of need | 0 | 0% | 0 | 0% | 8 | 21% | 17 | 45% | 13 | 34% | 4.25 | 0.76 |

7.8 Enhancing and constraining factors

As indicated on Table 7.18 below, factors such as church attendance, the enjoyment experienced while attending church, the priest and the Anglican elements of the church have an enhancing influence on value creation and customer experience. This means that the standard of these factors needs to be maintained at all times in order for the church to continue to create value and enhance the customer experience offering. On the other hand, Table 7.18 highlights the top constraining factors which include the management of church volunteers and social acceptance.

TABLE 7.18
TOP 10 ENHANCING FACTORS

| Nr | Factor | Average |
|----|---|---------|
| 1 | Attending this church allows me to know more about God | 4.56 |
| 2 | Visiting the church provides me with a feeling of belonging | 4.55 |
| 3 | I enjoyed going to this church | 4.54 |
| 4 | The minister/priest always uplifts and encourage his people | 4.46 |
| 5 | The minister/priest contributes positively towards the overall church experience | 4.46 |
| 6 | Anglican elements such as crosses, crucifixes, statutes etc. contribute towards a positive experience | 4.45 |
| 7 | The minister/priest always deliver very encouraging sermons | 4.45 |
| 8 | The church gives me the opportunity to grow spiritually | 4.44 |
| 9 | I feel good about my church | 4.44 |
| 10 | Attending this church has increased my level of faith in Christ | 4.43 |

Scores/ratings: ranging from 1=most constraining, 3=neutral, 5=most enhancing

TABLE 7.19
TOP 10 CONSTRAINING FACTORS

| Nr | Factor | Average |
|----|--|---------|
| 1 | The experience of visiting church is always negative | 1.61 |
| 2 | Attending this church will get me to Heaven | 3.14 |
| 3 | The church modifies its processes and structures in response to the feedback from volunteers | 3.57 |
| 4 | Volunteers receive special recognition in our church | 3.62 |
| 5 | Attending this church gives me social approval. | 3.67 |
| 6 | My association with this church sometimes opens doors for me or gives me opportunities outside of church | 3.68 |
| 7 | Volunteers are actively involved in planning and development of activities | 3.69 |

| Nr | Factor | Average |
|----|--|---------|
| 8 | Attending this church helps me attain what I want in life | 3.72 |
| 9 | People constantly express their appreciation for our volunteers | 3.75 |
| 10 | Attending this church improves the way I am perceived by other people. | 3.75 |

Scores/ratings: ranging from 1=most constraining, 3=neutral, 5=most enhancing

7.9 SWOT Analysis of the Diocese of False Bay

As part of a focus group discussion a SWOT analysis was done for the Diocese of False Bay. Table 7.20 gives an overview of the current strengths, weaknesses, opportunities and threats for the Diocese of False Bay.

TABLE 7.20
SWOT ANALYSIS: DIOCESE FALSE BAY

| Strengths | Weaknesses |
|---|---|
| <ul style="list-style-type: none"> • Diversity of the Diocese • Young and upcoming Diocese • Senior clergy • Structures of the church • Traditional Anglican church layouts • Church location – within the community • Sacraments of the church • Long history of the church • Department of Social Development • Theologically diverse congregations • Attractive and clean sacred spaces • Volunteering | <ul style="list-style-type: none"> • Debt levels of the diocese • Aging of clergy • Slow growth levels • Church planting is very slow • Low youth participation • Aging church membership • Finance control on a parish level • Different views on LGBTQI community • Faculty application - servicescape • Congregational participation • Limitations to church facilities (parking, bathrooms etc.) |

| Opportunities | Threats |
|--|--|
| <ul style="list-style-type: none"> • Youth ministry • Technology – streaming, social media, Artificial Intelligence, big data etc. • Rural ministry • Prison ministry • Online ministry • Cluster ministry • Green church • Growing the church • AnSoc – College/Varsity students • Training and development • Consistent giving(pledge) of church members • Building relationships with ecumenical organisations in local community | <ul style="list-style-type: none"> • Aging infrastructure • Structure of the church • Pentecostal movement • Sport on Sundays – MTB, Trial run etc. • Debt levels of the diocese • Diocesan assessments • Streaming of church services • Changing weather patterns • Nationwide economic and social uncertainty • Lack of youth representation at leadership levels • Lack of congregational participation beyond Sunday services |

Source: Own Construction (2023)

7.10 Church attendance

The Anglican Church within the Ceres cluster which consist of the parishes of St.Andrew, St.Matthew and St.Mark was used to evaluate the servicescape experience and whether church members is returning to the church. A longitudinal approach was followed where church attendance was compared for 2018, 2021 and 2023. The year twenty twenty one (2021) COVID restrictions was applied and a maximum of 50 people could attend church service at any given moment.

Table 7.18 highlights the church attendance in absolute numbers for the respective years. Annual church attendance have dropped slightly to 31 281 in 2023 compared to 37 662 in 2018. This supports the notion that church members have returned to the servicescape (church) after Covid19 although not to the same levels of 2018. The drop from 2018 to 2023 cannot be attributed to the service scape and needs to be further investigated. In the case of St. Andrew within the Ceres cluster there was an increase in annual church attendance from 14 730 in 2018 to 15 916 in 2023.

TABLE 7.21
CHURCH ATTENDANCE (ANNUAL)

| Annual Church Attendance | | | |
|--------------------------|--------------|--------------|--------------|
| Ceres Cluster | 2018 | 2021 | 2023 |
| St.Andrew | 14730 | 6009 | 15916 |
| St.Matthew | 16724 | 3421 | 12125 |
| St.Mark | 6208 | 1711 | 3240 |
| Total | 37662 | 11141 | 31281 |

Source: Own creation (2024)

7.11 Average church attendance

Section 7.12 gives an overview of the average church attendance within the Ceres cluster between 2018 and 2023. Table 7.22 highlights the average church attendance in absolute numbers for the respective years. The average annual church attendance have dropped from 122 in 2018 to 89 in 2023. This supports the notion that church members have returned to the servicescape (church) after Covid19 although not to the same levels of 2018. The drop from 2018 to 2023 cannot be attributed to the service scape and needs to be further investigated. In the case of St. Andrew within the Ceres cluster there was a slight drop in the average annual church attendance from 129 in 2018 to 117 in 2023.

TABLE 7.22
AVERAGE CHURCH ATTENDANCE(TOTAL)

| Average church attendance (Total) | | | |
|-----------------------------------|------------|-----------|-----------|
| Ceres Cluster | 2018 | 2021 | 2023 |
| St.Andrew | 129 | 50 | 117 |
| St.Matthew | 138 | 30 | 92 |
| St.Mark | 100 | 32 | 57 |
| Total | 122 | 37 | 89 |

Source: Own creation (2024)

7.12 Average church attendance (Sundays)

Section 7.13 gives an overview of the average church attendance on Sundays within the Ceres cluster between 2018 and 2023. Table 7.23 highlights the average church attendance on Sundays in absolute numbers for the respective years. The average annual church attendance have dropped from 168 in 2018 to 111 in 2023. This supports the notion that church members have returned to the servicescape (church) after Covid19 although not to the same levels of 2018. The drop from 2018 to 2023 cannot be attributed to the service scape and needs to be further investigated. In the case of St. Andrew within the Ceres cluster there was a slight drop in the average church Attendance (Sundays) from 187 in 2018 to 151 in 2023.

TABLE 7.23
AVERAGE CHURCH ATTENDANCE (SUNDAYS)

| Average church attendance (Sundays) | | | |
|-------------------------------------|------------|-----------|------------|
| Ceres Cluster | 2018 | 2021 | 2023 |
| St.Andrew | 187 | 52 | 151 |
| St.Matthew | 214 | 43 | 130 |
| St.Mark | 104 | 35 | 53 |
| Total | 168 | 43 | 111 |

Source: Own creation (2024)

7.13 Average church attendance (Wednesdays)

Section 7.14 gives an overview of the average church attendance on Wednesdays within the Ceres cluster between 2018 and 2023. Table 7.24 highlights the average church attendance on Wednesdays in absolute numbers for the respective years. The average annual church attendance have dropped from 47 in 2018 to 37 in 2023. This supports the notion that church members have returned to the servicescape (church) after Covid19 although not to the same levels of 2018. There have been an increase in church attendance on Wednesday at St. Andrew from 66 attendees in 2018 to 70 in 2023.

TABLE 7.24
AVERAGE CHURCH ATTENDANCE (WEDNESDAYS)

| Average church attendance (Wednesdays) | | | |
|--|-----------|-----------|-----------|
| Ceres Cluster | 2018 | 2021 | 2023 |
| St.Andrew | 66 | 40 | 70 |
| St.Matthew | 42 | 15 | 31 |
| St.Mark | 34 | 13 | 10 |
| Total | 47 | 23 | 37 |

Source: Own creation (2024)

As part of a focus group discussion with the leadership of the Diocese of False Bay and the Ceres cluster churches they have highlighted the following reasons for the decline in church attendance:

- Church members have come accustomed to church services via online platforms.
- Sunday services is competing with the shopping centre culture in South Africa.
- Sunday services is competing against sporting events such as cycling and running which is taking place on Sundays.
- The youth is a challenge for the church, majority do not return to church after confirmation.
- Urbanization have major influence on church attendance, a lot of church members move further away from the church due to work;
- Traditional churches face stiff competition from up and coming Pentecostal churches.

Furthermore, the leadership of the Diocese of False Bay agreed that the church members did return to church after Covid19 although not at the same levels as prior to Covid19. They concur that the servicescape of the Anglican church is one of its key strengths due to the majority of the Sophie Gray designs being heritage

buildings, the Anglican architecture together with its ambiance encourage church members to return.

7.14 Conclusion

This chapter have dealt with the statistical analysis of this study and highlighted major findings. Through the executive survey participants within the Diocese of False Bay have expressed a range of opinions and views regarding value creation, customer experience and servicescape. A detailed SWOT analysis has been presented and detailed reasons listed for the decline in church attendance. The following chapter will deal with the summary, recommendations, and conclusions of the research study.

CHAPTER 8

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

This Chapter provide a summary of the major findings of this study. It offers a summary of the thesis and provides the major findings. The chapter also consider the stated hypothesis and provide suggestions for the research themes identified.

8.1 Introduction

Chapter 8 summarises the outcomes of this research assignment in a logical and systematic manner that will best represent them. It concludes with presenting strategic proposals based on the results found.

The summary of major findings is followed by an assessment of the research questions and stated hypothesis that were proposed in **Chapter 1**. This assessment and the summary of findings are used to draw meaningful conclusions and strategic proposals that may be useful for improving the servicescape experience through customer experience and value created by the selected church and the intention of its members to revisit. Out of these conclusions and strategic proposals comes a set of recommendation that can be used for shaping future research.

8.2 Revisiting the analysis and major findings

8.2.1 *Servicescape*

The rich history of the servicecape have contributed to the overall servicescape experience. The respondents have agreed that physical layout, facilities, rest rooms, seating arrangement and lighting contributed to a satisfactory servicescape experience. The study has found that the church members enjoyed visiting the servicescape (church) and creates a feeling of belonging. Furthermore, there was agreement that those visiting the servicescape felt good and will return to the servicescape (church). A key contributor to the servicescape experience was the parish priest as he contributes positively towards the overall church experience. The importance of volunteers and other church members contribution towards the overall servicescape experience was also highlighted.

8.2.2 Customer experience

The study has found that interaction with the servicescape was always a pleasant experience, and they enjoyed the servicescape experience with the intention to return. The physical experience was an enriching experience and the location of the servicescape was central within the community. The sensory experiences especially the smell of incense have contributed to a positive servicescape experience. Similarly, the visual (layout, design, colours etc.) atmosphere has enhance the servicescape. Furthermore, the respondents agreed that the Anglican elements such as crucifixes, crosses, statutes etc. furthermore contribute to the overall experience. The customer experience overall has been satisfactory and enhancing the servicescape experience.

8.2.3 Value creation

The study has found that value have been created for most of the respondents who felt a sense of belonging as the servicescape allows them to be part of the experience. This is due to interactive engagement during service within the servicescape setting. Furthermore, the importance of value co-creation was highlighted due to the involvement of church members, the role of the parish priest and the volunteers within the servicescape.

8.2.4 Church

The difference between the church and the church building was highlighted in the study. The church building serves as the servicescape for this study. Eighty nine percent of the respondents agreed that they regard the church they belong to as a likeable church and agreed that they believe that the church they belong to, performs its mission and tasks at a premium level contributing to the overall servicescape experience. The majority of the participants have agreed that they had a good relationship with the church and that the church have their best interests at heart. The church and servicescape (church) cannot be seen as two separate entities as the overall church experience have a direct influence on the overall servicescape (church building) experience.

8.3 Summary of major results and findings

The major findings will be listed below, responding to the stated research questions in Chapter 1.3 and the interactive analytical framework proposed in Chapter 4.

This section gives a summary of the entire thesis by way of chapter synopsis. In chapter 1 the study explained the rationale behind this thesis and gave justification for the study. The rationale for the thesis was to investigate the servicescape experience through value creation and customer experience and whether church members will return to the servicescape (church). Considering the importance of the church as servicescape in the society, the study thought of making contribution to the service experience literature with this work. The study has expanded the framework developed by Rosenbaum and Massiah (2011:473), referred to in the study as the ACSA model to include a virtual dimension alongside the physical dimension, social dimension, natural dimension and the socially symbolic dimension. The chapter also presented the objectives of the thesis, and the research questions it sought to answer. The significance of the study was also explained in addition to how the entire thesis was structured.

In chapter two, attention was paid to the context within which the study was being conducted. The chapter gave a brief overview of servicescape and the service scape experience. There were three literature review chapters that followed and concentrated on reviewing scholarly works on customer experience, value creation and the church. The review on customer value started with the origins as well as the different perspectives from which other scholars have viewed the subject.

The value creation process was also discussed with the various frameworks that explain the dimensionalities of value as seen by customers.

The other chapter on literature review was concerned with capturing the experiences of church members. Therefore, the chapter reviewed literature service experience and customer service experience and how it can be created. The chapter

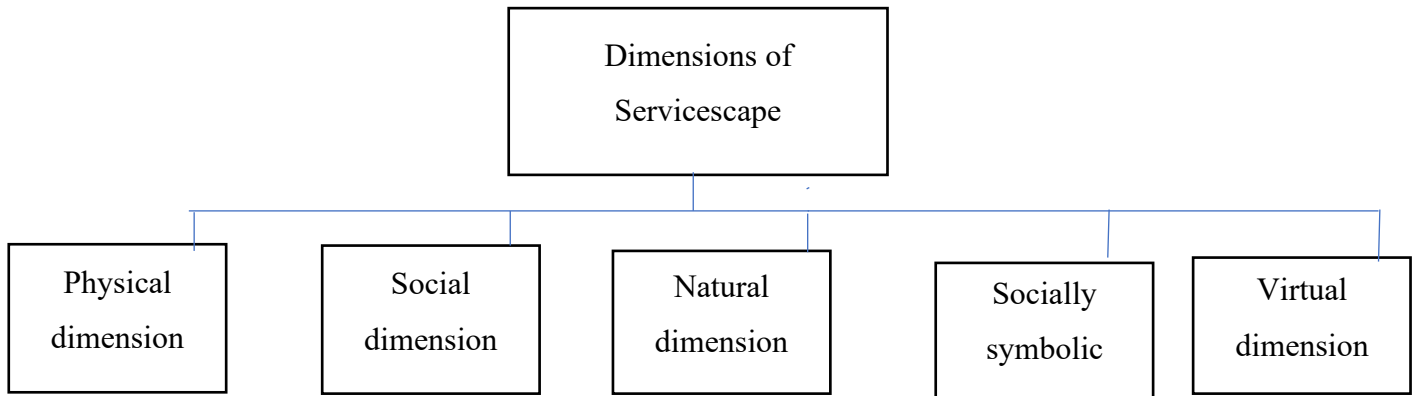
gave different perspectives as shared by different scholars in terms of the forms of customer service experience. Discussions were also done on what customer service experience is and how the church can go beyond satisfaction to creating customer experiences on all fronts. In terms of methodology, the study first discussed the ontological and epistemological stance chosen for the study and later presented the research approach and the research purpose. The methods of qualitative and quantitative research were also discussed and a justification given to support the choice of a quantitative approach. Data collection methods and the instruments used in the data collection as well as method of analysis and quality criteria were discussed.

The last set of chapters concentrated on data analysis, discussions of findings and conclusions. The study ultimately found that for the church members do return to church after their servicescape experience.

8.3.1 System of enquiry and definition (research question 1 and step 1 of the analytical framework)

To define servicescape experience with the intention to return within the Anglican Church of Southern Africa the application in the Bitner (1992) and Rosenbaum and Massiah (2011) provided the theoretical grounding for this study. The proposed framework was extended to incorporate the virtual servicescape. See figure 8.1. It was recommended that more emphasize be place on the virtual servicescape offering. It should complement the physical servicescape experience within the religious servicescape.

FIGURE 8.1
A FRAMEWORK FOR UNDERSTANDING THE FIVE
ENVIRONMENTAL DIMENSIONS OF THE SERVICESCAPE



Source: Own creation (2024)

8.3.2 *Constructing an analytical framework (research question 2 and steps 2,3 and 4 of analytical framework)*

Measuring servicescape and the intention of members to return through value creation and customer experience was measured through quantitative and qualitative analysis. This was done over a period of time at various points before and after COVID19. The study found that church members returned to church after Covid19 although not at the same levels as prior to Covid19. They concur that the servicescape of the Anglican church is one of its key strengths due to most of the Sophie Gray designs being heritage buildings, the Anglican architecture together with its ambiance encourage church members to return.

8.3.3 *Identification and rating of factors impacting on the servicescape experience and the intention to return – (Research Question 4 and step 4 of analytical framework)*

This step was concerned with identifying and rating factors that enhance and constrain the servicescape within the Anglican Church of Southern Africa. The top 10 enhancing (Table 7.18) and constraining factors (Table 7.19) have been identified in Chapter 7. Furthermore, the study confirmed that church members did return to the servicescape (church) after 2019 although not to the same levels of

2018. A drop in church attendance has been experienced from 2018 to 2023 but cannot be attributed to the servicescape. Section 7.14 gives a detailed description of the reasons for the decline in church attendance.

8.3.4 Findings regarding servicescape experience at a local church level

The study investigated the servicescape experience and the intention to return at a local servicescape level. Annual church attendance has dropped slightly to 31 281 in 2023 compared to 37 662 at a selected church. This supports the notion that church members do return to the servicescape although not at the same levels of 2018. As stated in section 8.3.2 the reason for the decline cannot be attributed to the servicescape.

8.3.5 The changing landscape of the servicescape

The study has highlighted the changing scope of the servicescapes by comparing survey data from 2018 and 2023. The top ten enhancing and constraining factors provided relevant information regarding the changing servicescape landscape for the Anglican Church of Southern Africa between 2018 and 2023.

8.4 Proposing strategies to improve the servicescape experience through customer experience and value creation

This is the final step of the analytical framework and is building on the analysis of the previous steps.

Twenty-three proposals, derived from the strategic framework are shown in Table 8.1 below. These resulted from focus group discussions and personal interviews in which the findings of this study (Chapter 6 and Chapter 7) were considered.

TABLE 8.1
STRATEGIC PROPOSALS TO IMPROVE THE SERVICESCAPE
EXPERIENCE THROUGH VALUE CREATION AND CUSTOMER
EXPERIENCE N

| | |
|----------------------------|---|
| Determinant | Strategic proposals to improve the servicescape experience through customer experience and value creation |
| Servicescape | <p>F1: Heritage buildings: This is contributing to the servicescape experience and need to be protected.</p> <p>F2: Upgrading of facilities – many of the church buildings needs to be upgrade such as bath room facilities and outer spaces.</p> <p>F3: Technology capabilities: e.g. TVs, projectors, streaming, sound quality needs to be improved</p> <p>F4: Infrastructure: Maintenance of buildings needs to be done on a regular basis. All parishes need to establish a building fund for the up keep of church buildings</p> <p>F5: Adjacent facilities to be utilized such as the church hall, a coffee shop to be created, reading space to be created, outer space for quiet time to be created etc.</p> |
| Customer Experience | <p>F6: Promote Fairtrade status of SA deciduous canned fruit: Promoting South African deciduous canned fruit under the Fairtrade banner. Also use this opportunity to inform consumers about the unique features of South African agriculture.</p> <p>F7: Growing the church: The church growth initiative to be reviewed and re-implemented. The servicescape experience offers various opportunities to grow the church.</p> <p>F8: Emerging markets: The creates a unique opportunity for the church venture into other areas such as youth ministry, prison ministry, rural ministry etc.</p> <p>F9: Virtual experiences: To improve the virtual offering of the church. To do a full review of its social media strategy and virtual service offering. Various church members are looking for virtual experiences to enhance their current religious experience</p> <p>F10: Sensory experience: The symbolism especially the use of incense and the smell of candles create a specific ambiance to the servicescape experience. This should be encouraged and more utilized during the servicescape experience.</p> <p>F11: Physical experience: With the challenges of virtual service offerings in the religious space the physical experience becomes very important. A full review needs to be done on the physical experience and how it can be improved. Furthermore, how can the virtual experience enrich the physical experience.</p> <p>F12: Parish Priest: The parish priest has a direct impact on the perceived customer experienced. The importance of fit between the priest and the church members needs to be highlighted as it directly influences customer experience. Continuous learning and development is recommended to ensure an enrich customer experience all the time</p> |
| Value Creation | <p>F13: Improve institutional interaction and collaboration: Collaborative efforts through vertical and horizontal linkages of industry players, such as the Anglican Church of Southern Africa and neighbouring dioceses of Saldanha and Table Bay.</p> <p>F14: Improve industry infrastructure: Improve servicescape infrastructure such as church buildings and adjacent spaces. Upgrades and investment urgently needed in certain servicescapes (church).</p> <p>F15: Volunteers: The importance of volunteers to the overall value creation process needs to be re-emphasized as they are key in the value creation process. Recognition and continuous learning and development is recommended</p> |

| | |
|----------------------|--|
| Determinant | Strategic proposals to improve the servicescape experience through customer experience and value creation |
| Church | <p>F16: Infrastructure: The church buildings and surrounding areas needs to be maintained at all times to enhance the servicescape offering.</p> <p>F17: Maintenance fund: A maintenance fund to be establish for all churches. The funds to be utilized to improve the servicescape offering.</p> <p>F18: Improve facilities and image: Bath room facilities to be upgraded, music and streaming capabilities to be reviewed, coffee shops to be installed, church halls to be revamped, outdated lighting to be replaced etc.</p> |
| Parish Priest | <p>F19: Participation in the development of a Anglican Church Growth Strategy Plan: The proposed Anglican Church Growth Strategy Plan should also take into account the church as servicescape and retention of its members.</p> <p>F20: Develop and implement policy on church attendance and church growth: Designing and implementing appropriate policy to manage church attendance and church growth as it would enhance the servicescape experience.</p> <p>F21: Learning and development: Parish priest is encouraged to empower themselves through learning and development to contribute to the overall servicescape experience.</p> |
| Volunteers | <p>F22: Recognition and acknowledgement: Volunteers are key members of the church and need to be recognized and acknowledge. Long service awards to be introduced together with Bishops award for exceptional service rendered as a volunteer</p> <p>F23: Training and development: All volunteers need to be properly trained and ongoing development is encouraged.</p> |

Source: Based on the study's findings (2023)

8.4.1 Establishing a church (servicescape) led strategic plan

The establishment of an agreement between the Anglican Church of Southern Africa (ACSA) and the Diocese of False Bay to build a shared vision and develop a strategic plan (Diocese of False Bay Improvement Plan) is highly recommended. The DFBIP main aim should be to establish and agreed agenda of action by all to grow the church through improving the servicescape experience and ensure church members both existing and new do return to the servicescape (church). The DFBIP must also align with the Grow the church initiative (2017) to drive church growth.

8.5 Validation of the research hypothesis

The twelve hypotheses that were formulated for this study in chapter 1 have been analysed. Seven of these hypotheses have been proven valid and this means they are accepted based on the study's analysis. Five of these hypotheses have been

proven not valid and were not accepted based on the study's analysis. Table 8.2 provides a detailed overview of the validation of the research hypothesis:

TABLE 8.2
VALIDATION OF RESEARCH HYPOTHESIS

| Hypothesis | Decision |
|--|--------------------|
| H1: Customer experience has a relationship with Servicescape | Accept, $p < 0,05$ |
| H1a: Sensory experience has a relationship with Servicescape | Reject, $p > 0,05$ |
| H1b: Affective experience has a relationship with Servicescape | Reject, $p > 0,05$ |
| H1c: Cognitive experience has a relationship with Servicescape | Accept, $p < 0,05$ |
| H1d: Physical experience has a relationship with Servicescape | Accept, $p < 0,05$ |
| H1e: Social identity experience has a relationship with Servicescape | Reject, $p > 0,05$ |
| H2: Value creation has a relationship with Servicescape | Accept, $p < 0,05$ |
| H2a: Value co-creation has a relationship with Servicescape | Accept, $p < 0,05$ |
| H3: There is a moderation effect of church members on the relationship between customer experience and Servicescape | Reject, $p > 0,05$ |
| H4: There is a moderation effect of volunteers on the relationship between customer experience and Servicescape | Reject, $p > 0,05$ |
| H5: There is a moderation effect of the parish priest on the relationship between customer experience and Servicescape | Accept, $p < 0,05$ |
| H6: There is a moderation effect of the church on the relationship between customer experience and Servicescape | Accept, $p < 0,05$ |

Source: Based on the study's findings (2023)

8.6 Contributions to the body of knowledge

This thesis contributed significantly to the body of knowledge in several ways. The three significant contributions to theory are the following:

- i. This is the first study in South Africa to investigate servicescape in a religious context and whether the church members will return to church based on their value creation and customer experience.
- ii. Secondly the study identified the impact Covid19 had on church attendance and whether church members will return to the servicescape (church). The study found that church members did return to the servicescape (church) although not to the same numbers as prior to

Covid19, there is various reasons highlighted for the drop in attendance but a furthermore detailed study is recommended.

- iii. The research methodology gives guidance for future research on servicescape experience within a religious context.

8.7 Recommendations for further research

From the analysis and findings of this study, a number of research topics can be considered on the theme of religious servicescape (church) and with some references to the application to the Anglican Church of Southern Africa.

Future based analysis: The current model only focuses on historical trends and what can be learned from such trends. However, a set of scenarios on future prospects could greatly enhance the process and give effect to a prognostic approach to strategic planning (Van Rooyen and Boonzaaier, 2017). The development of a futuristic approach to the religious servicescape and church attendance will enhance strategic intelligence at the diocesan and church level.

This study focused on a single case in the religious service scape more specifically the Diocese of False Bay with specific focus on the Ceres cluster. In order to test the validity of the model developed here, further research needs to be conducted in other servicescapes (churches) throughout the Anglican Church of Southern Africa.

It would be advantageous to replicate this study by focusing on other denominations especially the non-traditional churches. Furthermore, a comparative study involving Anglican churches in other countries would assist in providing a more comprehensive understanding of the servicescape experiences and whether church members will return to church after its servicescape experience.

The impact of social media platforms on the servicescape (church) needs to be investigated. To understand customer experience and value creation of virtual church offerings which became more prominent during the Covid19 period. To fully understand the impact of virtual church on the traditional servicescape setting

being the church, whether it pose a threat or can it co-exist alongside the traditional way of church.

8.8 Conclusion

This section discusses how the current study has successfully attempted to achieve the objectives for which it was set up and how the study has also contributed to the literature on servicescape, value creation and customer service experience in the non-profit organizations space more specifically a religious setting.

This study demonstrate that the church members do return to the Anglican Church of Southern Africa more specifically within the Diocese of False Bay after their servicescape experience. It further demonstrated that church attendance did drop to a certain extent after Covid19, but this could not be attributed to the servicescape experience, other factors impacting on church attendance have been highlighted within this study.

This study examined the servicescape experience of a selected church of the Anglican Church of Southern Africa (ACSA) employing the Bitner theory. From a quantitative analysis the overall satisfactory of the participants have been identified. The servicescape experience have been positively received by many of the participants.

The study also explored the re-visit intentions of the participants which is evident in the quantitative analysis. From the findings of the study a strategic agenda for improved servicescape and church attendance were formulated, listing 23 church-wide strategies. The establishment of an agreement between the Anglican Church of Southern Africa (ACSA) and the Diocese of False Bay to established and developed a shared strategic plan, the Diocese of False Bay Improvement Plan, referencing the listed 23 strategies was proposed.

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APPENDICES

APPENDIX A: CONSENT FORM UNIVERSITY OF THE WESTERN CAPE CONSENT TO PARTICIPATE IN RESEARCH

Dear Participant

My name is Heinrich Jantjies and I am a PhD student at the University of the Western Cape. I would like to invite you to participate in a research project entitled *“Value Creation through customer experience: A study of a selected church in South Africa”*

Please take some time to read the information presented here, which will explain the details of this project and contact me if you require further explanation or clarification of any aspect of the study. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part.

Participation in this research will provide valuable insights into the current state of value creation through customer experience in a religious organization and formulate future strategies for the church. YOUR INDIVIDUAL RESPONSES WILL BE CODED AND safely stored with only the researcher and supervisor having access to it. THE RESEARCH FINDINGS AND CONCLUSIONS WILL ALSO BE BASED ON GROUPED RESPONSES—NO INDIVIDUAL VIEWS OR OPINIONS FROM RESPONDENTS WILL BE PUBLISHED Therefore you can be assured of complete privacy and confidentiality of the information. There is no negative experiences or risk of harm, including discomfort, inconvenience or psychological stress involved in completing this questionnaire.

If you have any questions or concerns about the research, please feel free to contact Heinrich Jantjies at 0795236679 or Prof. Frikkie Herbst at 0834417886.

RIGHTS OF RESEARCH PARTICIPANTS: You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research participant, contact Prof. Frikkie Herbst [fherbst@uwc.ac.za].

You have right to receive a copy of the Information and Consent form.

If you are willing to participate in this study, please sign the attached Declaration of Consent and send it back with the completed questionnaire.

Kind Regards

Heinrich Jantjies
PhD Candidate

Prof. Frikkie Herbst
University of the Western
Cape: Study Leader

APPENDIX B: RESEARCH QUESTIONNAIRE

SERVICESCAPE EXPERIENCE: VALUE CREATION THROUGH CUSTOMER EXPERIENCE: A STUDY OF A SELECTED CHURCH IN SOUTH AFRICAN: QUESTIONNAIRE

| | |
|-------------------|--|
| 1. Name & Surname | |
|-------------------|--|

| | |
|-----------|--|
| 2. Parish | |
|-----------|--|

| | |
|-----------------|--|
| 3. Archdeaconry | |
|-----------------|--|

| | |
|---------------|-----|
| 4. Membership | Yes |
| | No |

| | |
|--------------------------|--|
| 4.1. If yes, since when? | |
|--------------------------|--|

| | |
|-------------------|--|
| 1. Name & Surname | |
|-------------------|--|

| | |
|-----------|--|
| 2. Parish | |
|-----------|--|

| | |
|-----------------|--|
| 3. Archdeaconry | |
|-----------------|--|

| | |
|---------------|-----|
| 4. Membership | Yes |
| | No |

| | |
|--------------------------|--|
| 4.1. If yes, since when? | |
|--------------------------|--|

| | | |
|--------|---------------------|--|
| 5. Age | 12 years - 17 years | |
| | 18 years - 35 years | |
| | 36 years - 49 years | |
| | 50 years - 60 years | |
| | Above 60 years | |

| | | |
|------------|---------------------|--|
| Age | 12 years - 17 years | |
| | 18 years - 35 years | |
| | 36 years - 49 years | |
| | 50 years - 60 years | |
| | Above 60 years | |

| | | |
|-----|--------|--|
| Sex | Male | |
| | Female | |

| | | |
|--------------|------------------|--|
| Organisation | Sunday School | |
| | Youth | |
| | Altar Service | |
| | Mother's Union | |
| | AWF | |
| | CMS | |
| | Bernard Mezike | |
| | Lay Ministry | |
| | Choir | |
| | Praise & Worship | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 1a) | Value Creation | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-----|--|-------------------|----------|---------|-------|----------------|
| a | Interacting with others makes this service process more enjoyable | | | | | |
| b | I experience a high level of personal interaction during the service process | | | | | |
| c | Visiting the church provides me with a feeling of belonging | | | | | |
| d | The church meets my spiritual needs | | | | | |
| e | My involvement makes the church service interaction enjoyable | | | | | |

| 2b) | Value Co-Creation | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|------------|--|--------------------------|-----------------|----------------|--------------|-----------------------|
| a | My involvement in the church service helped me achieved a higher quality service | | | | | |
| b | My involvement in the church makes the service interaction more enjoyable | | | | | |
| c | Interacting with others makes the church service more enjoyable | | | | | |
| d | I spend a lot of time being involved in church activities | | | | | |
| e | I experience a high level of personal interaction and engagement during church activities | | | | | |

| 3c) | Customer Experience | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|------------|---|--------------------------|-----------------|----------------|--------------|-----------------------|
| a | Interaction with the church is always as pleasant experience | | | | | |
| b | At church I meet people with whom I share similar interest | | | | | |
| c | I enjoyed going to this church | | | | | |
| d | It is a lot of fun going to this church | | | | | |
| e | The overall feeling, I got from attending church was very good | | | | | |

| 4 | Sensory Experience | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----------|---|--------------------------|-----------------|----------------|--------------|-----------------------|
| a | The use of incense (smell) contributes to a positive church experience | | | | | |
| b | The use of candles contributes to a positive church experience | | | | | |
| c | The visual (lay-out, design, colours etc.) atmosphere enhance the church experience | | | | | |
| d | The rich history of church building, and its architecture contribute towards a positive experience | | | | | |
| e | Anglican elements such as crosses, crucifixes, statues etc. contribute towards a positive experience | | | | | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 5 | Affective Experience | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----------|---|--------------------------|-----------------|----------------|--------------|-----------------------|
| a | The spirituals goals I set for myself I can achieved attending my church | | | | | |
| b | The experience of visiting church is always positive | | | | | |
| c | The experience of visiting church is always negative | | | | | |
| d | I have developed as a person by attending this church | | | | | |

| 6 | Cognitive Experience | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|---|--|-------------------|----------|---------|-------|----------------|
| a | It allowed me to keep up with new ideas and innovation | | | | | |
| b | It enabled me to come up with new ideas | | | | | |
| c | I could test my capabilities | | | | | |
| d | I improved my skills | | | | | |
| e | I gained a sense of accomplishment | | | | | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 7(g) | Physical Experience | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|------|---|-------------------|----------|---------|-------|----------------|
| a | I feel enriched from the church experience | | | | | |
| b | The church gives me the opportunity to grow spiritually | | | | | |
| c | During the church experience I am fully engaged in the service/activity | | | | | |
| d | The church I attend is in close proximity to my living residence | | | | | |

| 8 | Social Identity Experience | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|---|---|-------------------|----------|---------|-------|----------------|
| a | I met others with whom I share similar interests | | | | | |
| b | I am able to connect with other people | | | | | |
| c | The interaction was pleasant | | | | | |
| d | It raised ideas that I can introduce to others | | | | | |
| e | I could make others aware of my knowledge and ideas | | | | | |

| 9 (i) | Parishioners (Church Members) | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-------|--|-------------------|----------|---------|-------|----------------|
| a | It was a nice experience | | | | | |
| b | IT was fun | | | | | |
| c | I enjoyed it | | | | | |
| d | How important is it to you to attend a church of the denomination you marked above? | | | | | |
| e | How satisfied are you with the denomination you marked in question 1 | | | | | |
| f | If you moved to another city that had many churches from which to choose, would you attend a church of the same denomination you now attend? | | | | | |
| g | I relate well to the other members of the church? | | | | | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 10 (j) | Servicescape | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--------|--|-------------------|----------|---------|-------|----------------|
| a | The physical layout, facilities and church building plays a key role in the church I belong to | | | | | |
| b | The facility layout makes it easy to get to the restrooms, your seat and the altar | | | | | |
| c | The seating arrangements provide plenty of space | | | | | |
| d | The facility's architecture gives it an attractive character | | | | | |
| e | The facility contributes towards an enrich church experience | | | | | |

| 10 (j) | Servicescape | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|--------|--|-------------------|----------|---------|-------|----------------|
| f | The overall feeling, I get from this facility is highly satisfactory | | | | | |
| g | The overall quality of this facility is great | | | | | |
| h | The rich history of the church building contributes towards the richness of the church service | | | | | |
| i | Cleanliness, electronic equipment, comfort, aesthetics and accessibility. | | | | | |

| 11(k) | Volunteers | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-------|--|-------------------|----------|---------|-------|----------------|
| a | The church provides opportunities for volunteers to reflect their own experiences | | | | | |
| b | The church frequently reminds volunteers about the impact that they have on the people that we serve | | | | | |
| c | Volunteers understand how much they matter in fulfilling the church mission | | | | | |
| d | Volunteers are actively involved in planning and development of activities | | | | | |
| e | I am satisfied with the support provided by the church in helping me to do volunteer work | | | | | |
| f | Overall, I am satisfied with my volunteer experience at my church | | | | | |
| g | Volunteers receive special recognition in our church | | | | | |
| h | People constantly express their appreciation for our volunteers | | | | | |
| i | The church modifies its processes and structures in response to the feedback from volunteers | | | | | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 12(L) | Parish Priest | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-------|--|-------------------|----------|---------|-------|----------------|
| a | I see the minister/priest of this church on a regular basis | | | | | |
| b | The minister/priest always deliver very encouraging sermons | | | | | |
| c | The minister/priest is very much involved in the activities of the church | | | | | |
| d | The minister/priest understand the needs of his parishioners | | | | | |
| e | The minister/priest always uplifts and encourage his people | | | | | |
| f | The minister/priest contributes positively towards the overall church experience | | | | | |

| 13 | Functional Value | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----|--|-------------------|----------|---------|-------|----------------|
| a | This church adequately fulfils my needs (spiritual, emotional and social) | | | | | |
| b | This church produces an acceptable standard of quality service and programmes | | | | | |
| c | My church offers consistent quality of service | | | | | |
| d | Going to church is not a financial burden or stress | | | | | |
| e | The sacrifices I make at church yield the needed social and spiritual benefits | | | | | |

| 14 | Social Value | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----|--|-------------------|----------|---------|-------|----------------|
| a | Attending this church helps me to feel accepted by others. | | | | | |
| b | Attending this church gives me social approval. | | | | | |
| c | Attending this church improves the way I am perceived by other people. | | | | | |
| d | I make quality friends through this church | | | | | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 15 | Epistemic Value | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----|---|-------------------|----------|---------|-------|----------------|
| a | Attending this church allows me to know more about God | | | | | |
| b | Attending this church has taught me new things | | | | | |
| c | Attending this church heightens my desire for godly knowledge | | | | | |
| d | Attending this church arouse my curiosity for godly things | | | | | |
| e | Attending this church has increased my level of faith in Christ | | | | | |

| 16 | Emotional Value | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----|---|-------------------|----------|---------|-------|----------------|
| a | I find this church emotionally engaging | | | | | |
| b | I feel good about my church | | | | | |
| c | Attending this church gives me pleasure | | | | | |

| 16 | Emotional Value | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----|---|-------------------|----------|---------|-------|----------------|
| d | Attending this church makes me feel relaxed | | | | | |
| e | Attending church is an enjoyment | | | | | |

| 17 | Conditional Value | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----|--|-------------------|----------|---------|-------|----------------|
| a | Attending this church will get me closer to God through Christ | | | | | |
| b | Attending this church will get me to Heaven | | | | | |
| c | Attending this church helps me attain what I want in life | | | | | |
| d | When I am in uncertain circumstances attending this church helps me to make a decision. | | | | | |
| e | The people I meet in this church sometimes provide assistance outside of church | | | | | |
| f | My association with this church sometimes opens doors for me or gives me opportunities outside of church | | | | | |

Below are a number of statements regarding the value you experience from your church; please read each one and indicate to what extent you agree or disagree with

| 18(R) | Church | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-------|--|-------------------|----------|---------|-------|----------------|
| a | I can identify better with the church I belong to, then with other churches | | | | | |
| b | I regard the church I belong to as a likeable church | | | | | |
| c | I believe that the church I belong to, performs its mission and tasks at a premium level | | | | | |

| 18(R) | Church | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-------|---|-------------------|----------|---------|-------|----------------|
| d | The church I belong to, is a top church among existing churches | | | | | |
| e | The church has our best interest at heart | | | | | |
| f | I have good relationship with the church | | | | | |
| g | I can go to the church in times of need | | | | | |

Thank you very much for the completion of the questionnaire.

APPENDIX C: ETHICAL CLEARANCE



UNIVERSITY of the
WESTERN CAPE



01 September 2020

Mr H Jantjies
School of Business and Finance
Faculty of Economic and Management Sciences

Ethics Reference Number: HS20/6/30

Project Title: Value creation through customer experience: A case of selected church in South Africa.

Approval Period: 28 August 2020 – 28 August 2023

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report by 30 November each year for the duration of the project.

The permission to conduct the study must be submitted to HSSREC for record keeping purposes.

The Committee must be informed of any serious adverse event and/or termination of the study.

A handwritten signature in black ink, appearing to read "Josias".

*Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape*

NHREC Registration Number: HSSREC-130416-049

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FROM HOPE TO ACTION THROUGH KNOWLEDGE.

**APPENDIX D:
DESCRIPTIVE STATISTICS**

1.1 Value Creation

Respondents were asked five questions pertaining to value creation. Ninety-seven percent of the respondents agreed that interacting with others makes this service process more enjoyable and a mere 3% indicated a neutral stance. Fifty-eight percent of the respondents agreed that they experience a high level of personal interaction during the service process whilst 39% took a neutral stance. As shown in Table D.1, ninety five percent of the respondents agreed that visiting the church provides them with a feeling of belonging whilst a mere 5% indicated a neutral stance. The respondents were happy with the church meeting their spiritual needs with 82% of the respondents in agreement and 16% taking a neutral stance and only 1 respondent in disagreement. Table D.1 below reveals that 79% of the respondents agreed that their involvement makes the church service interaction enjoyable whilst 21% took a neutral stance. Table D.1 below provides a synopsis of the statements testing value creation.

TABLE D.1
VALUE CREATION

| Items | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | n | % | n | % | n | % | n | % | n | % | | |
| 1 Value Creation | | | | | | | | | | | | |
| a Interacting with others makes this service process more enjoyable | 0 | 0% | 0 | 0% | 1 | 3% | 21 | 55% | 16 | 42% | 4.34 | 0.59 |
| b I experience a high level of personal interaction during the service process | 0 | 0% | 1 | 3% | 15 | 39% | 18 | 47% | 4 | 11% | 3.97 | 0.75 |
| c Visiting the church provides me with a feeling of belonging | 0 | 0% | 0 | 0% | 2 | 5% | 13 | 34% | 23 | 61% | 4.55 | 0.59 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|----------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 1 | Value Creation | | | | | | | | | | | | |
| d | The church meet my spiritual needs | 0 | 0% | 1 | 2% | 6 | 16% | 20 | 53% | 11 | 29% | 4.32 | 0.73 |
| e | My involvement makes the church service interaction enjoyable | 0 | 0% | 0 | 0% | 8 | 21% | 24 | 63% | 6 | 16% | 4.18 | 0.69 |

1.2 Value co-creation

Respondents were asked five questions pertaining to value creation. Eighty-two percent of the respondents agreed that their involvement in the church service helped me achieved a higher quality service, 13% took a neutral stance and 5% have disagreed. According to Table D.2 below, 82% of the respondents agreed that their involvement in the church makes the service interaction more enjoyable and 18% have taken a neutral stance.

As reflected in Table D.2 below, 97% of the respondents agreed that interacting with others makes the church service more enjoyable and a mere 3% took a neutral stance. Forty-five percent of the respondents took a neutral stance relating to their involvement in church activities whilst 55% state that they do spend a lot of time involved in church activities. Lastly, 68% of the respondents agreed that they experience a high level of personal interaction and engagement during church activities, 29% took a neutral stance and 3% disagree. Table D.2 below provides a synopsis of the statements testing value co-creation.

TABLE D.2
VALUE CO-CREATION

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 2 | Value Co-Creation | | | | | | | | | | | | |
| a | My involvement in the church service helped me achieved a higher quality service | 0 | 0% | 2 | 5% | 5 | 13% | 21 | 55% | 10 | 27% | 4.06 | 0.74 |
| b | My involvement in the church makes the service interaction more enjoyable | 0 | 0% | 0 | 0% | 7 | 18% | 27 | 71% | 4 | 11% | 4.07 | 0.65 |
| c | Interacting with others makes the church service more enjoyable | 0 | 0% | 0 | 0% | 1 | 3% | 19 | 50% | 18 | 47% | 4.28 | 0.60 |
| d | I spend a lot of time being involved in church activities | 0 | 0% | 0 | 0% | 17 | 45% | 11 | 29% | 10 | 26% | 3.91 | 0.87 |
| e | I experience a high level of personal interaction and engagement during church activities | 0 | 0% | 1 | 3% | 11 | 29% | 19 | 50% | 7 | 18% | 3.98 | 0.77 |

1.3 Customer experience

Respondents were asked five questions pertaining to customer experience. Ninety-seven percent of the respondents agreed that interaction with the church is always a pleasant experience with a mere 3% percent taking a neutral stance. Only 71% of the respondents agree that they meet people with whom they share a similar interest at church, 21% remains neutral and 8% disagreed. Most of the sample at 95% agreed that they enjoyed going to church with only 5% taking a neutral stance. The

majority of the respondents indicated that it is fun going to church, 89% agreed, and 11% remain neutral. All the respondents agreed that overall they feel very good from attending church. Table D.3 below provides a synopsis of the statements testing customer experience.

TABLE D.3
CUSTOMER EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 3 | Customer Experience | | | | | | | | | | | | |
| a | Interaction with the church is always as pleasant experience | 0 | 0% | 0 | 0% | 1 | 3% | 23 | 60% | 14 | 37% | 4.17 | 0.75 |
| b | At church I meet people with whom I share similar interest | 0 | 0% | 3 | 8% | 8 | 21% | 18 | 47% | 9 | 24% | 4.06 | 0.79 |
| c | I enjoyed going to this church | 0 | 0% | 0 | 0% | 2 | 5% | 12 | 32% | 24 | 63% | 4.54 | 0.55 |
| d | It is a lot of fun going to this church | 0 | 0% | 0 | 0% | 4 | 11% | 16 | 42% | 18 | 47% | 4.23 | 0.71 |
| e | The overall feeling I got from attending church was very good | 0 | 0% | 0 | 0% | 0 | 0% | 24 | 63% | 14 | 37% | 4.38 | 0.52 |

1.4 Sensory experience

Respondents were asked five questions pertaining to sensory experience. Eighty-four percent of the respondents agreed that the use of incense (smell) contributes to a positive church experience, 16% of the respondents remain neutral. According to Table D.4, eighty nine percent of the respondents agreed that the use of candles contributes to a positive church experience and 11% take a neutral stance. Table D.4 further highlights that 86% of the respondents agree that the visual (lay-out, design, colours etc.) atmosphere enhance the church experience, 11% remains neutral and 3% disagree. Ninety five percent of the respondents agreed that the rich

history of church building and its architecture contribute towards a positive experience and a mere 5% taking a neutral position. Lastly 97% of the respondents agreed that Anglican elements such as crosses, crucifixes, statutes etc. contribute towards a positive experience and only 3% remain neutral. Table D.4 below provides a synopsis of the statements testing sensory experience.

TABLE D.4
SENSORY EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 4 | Sensory Experience | | | | | | | | | | | | |
| a | The use of incense (smell) contributes to a positive church experience | 0 | 0% | 0 | 0% | 6 | 16% | 22 | 58% | 10 | 26% | 4.21 | 0.72 |
| b | The use of candles contributes to a positive church experience | 0 | 0% | 0 | 0% | 4 | 11% | 21 | 55% | 13 | 34% | 4.35 | 0.61 |
| c | The visual (lay-out, design, colours etc.) atmosphere enhance the church experience | 0 | 0% | 1 | 3% | 4 | 11% | 17 | 44% | 16 | 42% | 4.37 | 0.67 |
| d | The rich history of church building and its architecture contribute towards a positive experience | 0 | 0% | 0 | 0% | 2 | 5% | 17 | 45% | 19 | 50% | 4.28 | 0.69 |
| e | Anglican elements such as crosses, crucifixes, statutes etc. contribute towards a positive experience | 0 | 0% | 0 | 0% | 1 | 3% | 16 | 42% | 21 | 55% | 4.45 | 0.62 |

1.5 Affective experience

Four questions were asked pertaining to affective experience. The respondents were in agreement with 78% agreeing that the spiritual goals they set for themselves were achieved by attending the church with 21% remain neutral. Table D.5 further highlights that 92% of the respondents agree that they always have a positive experience when visiting the Anglican church with a mere 8% take a neutral stance. Ninety five percent of the respondents disagreed that attending the Anglican church is always a negative experience, 3% remains neutral and 3% agreed. The respondents were also in agreement with 85% that they have developed as a person by attending the Anglican church, 13% remained neutral and a mere 2% was in disagreement. Table D.5 below provides a synopsis of the statements testing sensory experience.

TABLE D.5
AFFECTIVE EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|-----|----------|-----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 5 | Affective Experience | | | | | | | | | | | | |
| a | The spirituals goals I set for myself I can achieved attending my church | 0 | 0% | 0 | 0% | 8 | 21% | 23 | 61% | 7 | 18% | 4.11 | 0.74 |
| b | The experience of visiting church is always positive | 0 | 0% | 0 | 0% | 3 | 8% | 20 | 53% | 15 | 39% | 4.21 | 0.76 |
| c | The experience of visiting church is always negative | 28 | 74% | 8 | 21% | 1 | 3% | 0 | 0% | 1 | 3% | 1.61 | 0.88 |
| d | I have developed as a person by attending this church | 1 | 3% | 0 | 0% | 5 | 13% | 20 | 53% | 12 | 32% | 4.21 | 0.69 |

1.6 Cognitive experience

Five questions were asked pertaining to cognitive experience. Table D.6 further highlights that 64% of the respondents agree that the church allowed them to keep up with new ideas and became more innovative, 34% of the respondents remain neutral and 3% disagreed. Fifty eight percent of the respondents agreed that the church enabled them to come up with new ideas, 34% remain neutral and 5% disagreed. Sixty-one percent of the respondents agreed that they could test their capabilities whilst 40% of the respondents remain neutral. Sixty eight percent of the respondents agreed that by attending the church it improved their skills, 29% of the respondents remain neutral and 3% disagreed. Seventy nine percent of the respondents agreed that they have gained a sense of accomplishment together with 21% that remained neutral. Table D.6 below gives an overview of the statements relating to cognitive experience.

TABLE D.6
COGNITIVE EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 6 | Cognitive Experience | | | | | | | | | | | | |
| a | It allowed me to keep up with new ideas and innovation | 0 | 0% | 1 | 3% | 13 | 34% | 20 | 53% | 4 | 11% | 3.84 | 0.67 |
| b | It enabled me to come up with new ideas | 1 | 3% | 2 | 5% | 13 | 34% | 16 | 42% | 6 | 16% | 3.82 | 0.72 |
| c | I could test my capabilities | 0 | 0% | 0 | 0% | 15 | 39% | 18 | 47% | 5 | 13% | 3.85 | 0.71 |
| d | I improved my skills | 0 | 0% | 1 | 3% | 11 | 29% | 21 | 55% | 5 | 13% | 3.93 | 0.72 |
| e | I gained a sense of accomplishment | 0 | 0% | 0 | 0% | 8 | 21% | 26 | 68% | 4 | 11% | 3.98 | 0.60 |

1.7 Physical experience

Four questions were asked pertaining to physical experience. Eighty four percent of the respondents agreed that they feel enriched from the church experience whilst

16% took a neutral stance. Table D.7 highlights that 95% of the respondents feels that the church gives them the opportunity to grow spiritually and a mere 5% remained neutral. Eighty four percent of the respondents agreed that they feel fully engaged in the church service and activities whilst 16% remained neutral. Eighty one percent of the respondents live in close proximity of the church with a mere 3% not living close to the church, 16% of the respondents remain local. Table D.7 below gives an overview of the statements relating to physical experience.

TABLE D.7
PHYSICAL EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 7 | Physical Experience | | | | | | | | | | | | |
| a | I feel enriched from the church experience | 0 | 0% | 0 | 0% | 6 | 16% | 25 | 66% | 7 | 18% | 4.20 | 0.61 |
| b | The church gives me the opportunity to grow spiritually | 0 | 0% | 0 | 0% | 2 | 5% | 19 | 50% | 17 | 45% | 4.44 | 0.59 |
| c | During the church experience I am fully engaged in the service/activity | 0 | 0% | 0 | 0% | 6 | 16% | 16 | 42% | 16 | 42% | 4.22 | 0.66 |
| d | The church I attend is in close proximity to my living residence | 0 | 0% | 1 | 3% | 6 | 16% | 24 | 63% | 7 | 18% | 4.04 | 0.84 |

1.8 Social identity experience

The questionnaire included five statements that tested social identity experience. Seventy seven percent of the respondents agreed that they met others with whom they share a similar interest at church. Table D.8 further highlights that 92% of the respondents are able to connect with other people at church, only 3% disagreed and 3% remained neutral. Eighty nine percent of the respondents agreed that interaction with the church is always pleasant with 11% taking a neutral stance. Eighty-four

percent of the respondents agreed that they can introduce their ideas to others with 11% remain neutral and 5% that disagree. Eighty four percent of the respondents agreed that they could make other aware of my knowledge and ideas with 16% taking a neutral stance. Table D.8 below gives an overview of the statements relating to social identity experience.

TABLE D.8
SOCIAL IDENTITY EXPERIENCE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 8 | Social Identity Experience | | | | | | | | | | | | |
| a | I met others with whom I share similar interest | 0 | 0% | 2 | 5% | 7 | 18% | 20 | 53% | 9 | 24% | 4.07 | 0.69 |
| b | I am able to connect with other people | 1 | 3% | 1 | 3% | 1 | 3% | 24 | 63% | 11 | 29% | 4.22 | 0.64 |
| c | The interaction was pleasant | 0 | 0% | 0 | 0% | 4 | 11% | 27 | 71% | 7 | 18% | 4.18 | 0.52 |
| d | It raised ideas that I can introduce to others | 0 | 0% | 2 | 5% | 4 | 11% | 25 | 66% | 7 | 18% | 4.04 | 0.67 |
| e | I could make others aware of my knowledge and ideas | 0 | 0% | 0 | 0% | 6 | 16% | 25 | 66% | 7 | 18% | 4.06 | 0.58 |

1.9 Servicescape

Respondents were asked nine questions pertaining to servicescape. Ninety-two percent of the respondents agreed that the physical layout, facilities and church building plays a key role in the church they belong to with a mere 8% taking a neutral stance. Eighty nine percent of the respondents agreed that the facility layout makes it easy to get to the restrooms, their seat and the altar, 8% remain neutral and 3% disagreed. Table D.9 below reveals that the seating arrangements provide plenty of space with 89% in agreement and 11% taking a neutral position. Eighty two percent of the respondents agreed that the facility's architecture gives it an attractive

character whilst 18% remained neutral. Seventy six percent of the sample felt very strongly that the facility contributes towards an enriching church experience whilst 24% remain neutral. Eighty two percent of the respondents agreed that the overall feeling they get from the facility is highly satisfactory, 13% remain neutral and 5% disagreed.

Table D.9 below highlights that 82% of the respondents felt the overall quality of this facility is great, 13% remained neutral and 5% disagreed. Sixty three percent of the respondents agreed that the overall quality of this facility is great whilst 3% disagreed, 34% of the respondents remained neutral. The rich history of the church building contributes towards the richness of the church service was agreed to by 87% of the respondents with 13% taking a neutral stance. Table D.9 below provides a synopsis of the statements testing servicescape.

TABLE D.9
SERVICESAPE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 9 | Servicescape | | | | | | | | | | | | |
| a | The physical layout, facilities and church building plays a key role in the church I belong to | 0 | 0% | 0 | 0% | 3 | 8% | 18 | 47% | 17 | 45% | 4.07 | 0.74 |
| b | The facility layout makes it easy to get to the restrooms, your seat and the altar | 0 | 0% | 1 | 3% | 3 | 8% | 24 | 63% | 10 | 26% | 4.10 | 0.73 |
| c | The seating arrangements provide plenty of space | 0 | 0% | 0 | 0% | 4 | 11% | 21 | 55% | 13 | 34% | 4.13 | 0.69 |
| d | The facility's architecture gives it an attractive character | 0 | 0% | 0 | 0% | 7 | 18% | 18 | 47% | 13 | 34% | 4.04 | 0.68 |
| e | The facility contribute towards an | 0 | 0% | 0 | 0% | 9 | 24% | 21 | 55% | 8 | 21% | 4.07 | 0.60 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 9 | Servicescape enrich church experience | | | | | | | | | | | | |
| f | The overall feeling I get from this facility is highly satisfactory | 0 | 0% | 2 | 5% | 5 | 13% | 12 | 32% | 19 | 50% | 4.11 | 0.65 |
| g | The overall quality of this facility is great | 0 | 0% | 1 | 3% | 13 | 34% | 13 | 34% | 11 | 29% | 4.08 | 0.60 |
| h | The rich history of the church building contributes towards the richness of the church service | 0 | 0% | 0 | 0% | 5 | 13% | 26 | 68% | 7 | 19% | 4.02 | 0.78 |
| i | Cleanliness, electronic equipment, comfort, aesthetics and accessibility | 0 | 0% | 0 | 0% | 11 | 29% | 19 | 50% | 8 | 21% | 4.07 | 0.60 |

1.10 Volunteers

The questionnaire included nine statements that tested volunteers. Almost all the respondents agreed at 92% the church provides opportunities for volunteers to reflect their own experiences, 8% of the respondents have remained neutral. Seventy nine percent of the respondents agreed that the church frequently reminds volunteers about the impact that they have on the people that we serve whilst 21% took a neutral stance. Table D.10 below highlights that volunteers understand how much they matter in fulfilling the church mission with 82% in agreement and 12% taking a neutral stance. Eighty two percent of the respondents agreed that volunteers are actively involved in planning and development of activities at the church, 16% remained neutral and 2% disagreed. Eighty four percent of the respondents are satisfied with the support provided by the church in helping me to do volunteer work, 14% of the respondents have remain neutral. Seventy-nine percent of the respondents are satisfied with the volunteering experience at the church, 18% are neutral and 3% have disagreed.

Table D.10 further highlights that seventy six percent of the respondents agreed that volunteers receive special recognition from the church whilst 24% of the respondents remain neutral. Seventy six percent of the respondents agreed that people constantly express their appreciation for the volunteers, 24% of the respondents took a neutral stance. Seventy six percent of the respondents agreed that the church modifies its processes and structures in response to the feedback from volunteers whilst 24% of the respondents remain neutral. Table D.10 below provides a synopsis of the statements testing volunteers.

TABLE D.10
VOLUNTEERS

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 10 | Volunteers | | | | | | | | | | | | |
| a | The church provides opportunities for volunteers to reflect their own experiences | 0 | 0% | 0 | 0% | 3 | 8% | 27 | 71% | 8 | 21% | 3.88 | 0.66 |
| b | The church frequently reminds volunteers about the impact that they have on the people that we serve | 0 | 0% | 0 | 0% | 8 | 21% | 23 | 61% | 7 | 18% | 3.92 | 0.70 |
| c | Volunteers understand how much they matter in fulfilling the church mission | 0 | 0% | 0 | 0% | 7 | 18% | 23 | 61% | 8 | 21% | 3.90 | 0.65 |
| d | Volunteers are actively involved in planning and development of activities | 0 | 0% | 1 | 2% | 6 | 16% | 22 | 58% | 9 | 24% | 3.69 | 0.72 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 10 | Volunteers | | | | | | | | | | | | |
| e | I am satisfied with the support provided by the church in helping me to do volunteer work | 0 | 0% | 0 | 0% | 6 | 16% | 22 | 58% | 10 | 26% | 3.87 | 0.71 |
| f | Overall, I am satisfied with my volunteer experience at my church | 1 | 3% | 0 | 0% | 7 | 18% | 20 | 53% | 10 | 26% | 3.88 | 0.71 |
| g | Volunteers receive special recognition in our church | 0 | 0% | 0 | 0% | 9 | 24% | 24 | 63% | 5 | 13% | 3.62 | 0.82 |
| h | People constantly express their appreciation for our volunteers | 0 | 0% | 0 | 0% | 9 | 24% | 23 | 60% | 6 | 16% | 3.75 | 0.79 |
| i | The church modifies its processes and structures in response to the feedback from volunteers | 0 | 0% | 0 | 0% | 9 | 24% | 20 | 52% | 9 | 24% | 3.57 | 0.70 |

1.11 Parishioners

The questionnaire included seven statements that tested parishioners. Seventy nine percent of the respondents agreed that it is a nice experience going to church, 18% remain neutral and 3% disagreed. With reference to the church being fun only 58% of the respondents agreed, 39% remained neutral and 3% disagreed.

Table D.11 below highlights that 76% of the respondents enjoyed the church whilst 24% remained neutral. Seventy six percent of the respondents agreed that it is important to attend the Anglican Church whilst 24% of the respondents remain neutral. Fifty seven percent of the respondents agreed that they are satisfied with the Anglican Church, almost half the respondents at 43% have remained neutral.

Sixty one percent of the respondents agreed that, if they move to another city that had many churches from which to choose, they would attend the Anglican Church again, 31% have taken a neutral stance. Forty three percent of the respondents agree that they do relate well to the other members of the church whilst fifty seven percent of the respondents have remained neutral. Table D.11 below provides a synopsis of the statements testing volunteers.

TABLE D.11
PARISIONERS

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 11 | Parisioners | | | | | | | | | | | | |
| a | It was a nice experience | 0 | 0% | 1 | 3% | 7 | 18% | 23 | 61% | 7 | 18% | 4.25 | 0.60 |
| b | IT was fun | 0 | 0% | 1 | 3% | 15 | 39% | 17 | 45% | 5 | 13% | 4.08 | 0.65 |
| c | I enjoyed it | 0 | 0% | 0 | 0% | 9 | 24% | 18 | 47% | 11 | 29% | 4.22 | 0.57 |
| d | How important is it to you to attend a church of the denomination you marked above? | 0 | 0% | 0 | 0% | 9 | 24% | 20 | 53% | 9 | 24% | 4.25 | 0.65 |
| e | How satisfied are you with the denomination you marked in question 1 | 0 | 0% | 0 | 0% | 16 | 42% | 16 | 42% | 6 | 16% | 4.22 | 0.66 |
| f | If you moved to another city that had many churches from which to choose, would you attend a church of the same denomination you now attend? | 0 | 0% | 0 | 0% | 15 | 39% | 16 | 43% | 7 | 18% | 4.42 | 0.69 |
| g | I relate well to the other members of the church? | 0 | 0% | 0 | 0% | 20 | 53% | 16 | 42% | 2 | 5% | 4.17 | 0.70 |

1.12 Parish Priest

The questionnaire included six statements that tested parish priests. Sixty-five percent of the respondents agreed that they see the minister/priest of the church on a regular basis, 24% have taken a neutral stance and 11% disagreed. Table D.12 below highlights. Ninety eight percent of the respondents agree that the minister/priests always deliver very encouraging sermons, a mere 2% have taken a neutral stance. Table D.12 below highlights that 95% of the respondents agreed that the minister/priest is very much involved in the activities of the church whilst only 5% taking a neutral stance. Ninety seven percent of the respondents agreed that the minister/priest understand the needs of his parishioners and a mere 3% taking a neutral stance. Similarly, 97% of the respondents agreed that the minister/priest always uplifts and encourage his people with 3% taking a neutral stance. Seventy nine percent of the respondents agreed that the minister/priest contributes positively towards the overall church experience with only 3% remain neutral. Table D.12 below gives an overview of the statements relating to the parish priest.

TABLE D.12
PARISH PRIEST

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|-----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 12 | Parish Priest | | | | | | | | | | | | |
| a | I see the minister/priest of this church on a regular basis | 0 | 0% | 4 | 11% | 9 | 24% | 12 | 32% | 13 | 34% | 4.09 | 0.86 |
| b | The minister/priest always deliver very encouraging sermons | 0 | 0% | 0 | 0% | 1 | 2% | 17 | 45% | 20 | 53% | 4.45 | 0.67 |
| c | The minister/priest is very much involve in the activities of the church | 0 | 0% | 0 | 0% | 2 | 5% | 15 | 39% | 21 | 56% | 4.42 | 0.63 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 12 | Parish Priest | | | | | | | | | | | | |
| d | The minister/priest understand the needs of his parishioners | 0 | 0% | 0 | 0% | 1 | 3% | 19 | 50% | 18 | 47% | 4.37 | 0.68 |
| e | The minister/priest always uplifts and encourage his people | 0 | 0% | 0 | 0% | 1 | 3% | 16 | 42% | 21 | 55% | 4.46 | 0.64 |
| f | The minister/priest contributes positively towards the overall church experience | 0 | 0% | 0 | 0% | 1 | 3% | 19 | 50% | 18 | 47% | 4.46 | 0.63 |

1.13 Functional value

Respondents were asked five questions pertaining to functional value. Seventy-six percent of the respondents agreed that the church adequately fulfil their spiritual, emotional and social needs whilst 24% of the respondents remain neutral.

Table D.13 highlights that 81% of the respondents agreed that the church produces an acceptable standard of quality service and programmes, 19% of the respondents decided to remain neutral. Ninety percent of the respondents of the respondents agreed that the church offers consistent quality service, 8% remained neutral and 2% disagree. Eighty nine percent of the respondents agree that the church is not a financial burden or stress, 11% of the respondents remain neutral. Seventy six percent of the respondents agreed that the sacrifices they make at church yield the needed social and spiritual benefits. Table D.13 below gives an overview of the statements relating to functional value.

TABLE D.13
FUNCTIONAL VALUE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 13 | Functional Value | | | | | | | | | | | | |
| a | This church adequately fulfils my needs (spiritual, emotional and social) | 0 | 0% | 0 | 0% | 9 | 24% | 15 | 39% | 14 | 37% | 4.18 | 0.70 |
| b | This church produces an acceptable standard of quality service and programmes | 0 | 0% | 0 | 0% | 7 | 19% | 18 | 47% | 13 | 34% | 4.22 | 0.60 |
| c | My church offers consistent quality of service | 0 | 0% | 1 | 2% | 3 | 8% | 23 | 61% | 11 | 29% | 4.26 | 0.62 |
| d | Going to church is not a financial burden or stress | 0 | 0% | 0 | 0% | 4 | 11% | 14 | 37% | 20 | 52% | 4.34 | 0.63 |
| e | The sacrifices I make at church yield the needed social and spiritual benefits | 0 | 0% | 0 | 0% | 9 | 24% | 18 | 47% | 11 | 29% | 4.16 | 0.68 |

1.14 Social Value

Respondents were asked four questions pertaining to functional value. Table D.14 below gives an overview of the statements relating to social value. Seventy-six percent of the respondents agreed that attending the church helps them to feel accepted by others with 24% taking a neutral position. Sixty six percent of the respondents agreed that attending the Anglican church gives them social approval, 31% remained neutral and 3% disagree. Table D.14 below highlights that 79% of the respondents agreed that attending the Anglican church improves the way they perceived other people. Eighty two percent of the sample agree that they make

quality friends through the church, 16% remains neutral and only 3% disagree. Table D.14 below gives an overview of the statements relating to social value.

TABLE D.14
SOCIAL VALUE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 14 | Social Value | | | | | | | | | | | | |
| a | Attending this church helps me to feel accepted by others. | 0 | 0% | 0 | 0% | 9 | 24% | 17 | 45% | 12 | 31% | 3.85 | 0.90 |
| b | Attending this church gives me social approval. | 0 | 0% | 1 | 3% | 12 | 31% | 19 | 50% | 6 | 16% | 3.67 | 0.95 |
| c | Attending this church improves the way I am perceived by other people. | 0 | 0% | 0 | 0% | 8 | 21% | 24 | 63% | 6 | 16% | 3.75 | 0.91 |
| d | I make quality friends through this church | 0 | 0% | 1 | 3% | 6 | 16% | 19 | 50% | 12 | 32% | 3.95 | 0.81 |

1.15 Epistemic value

Respondents were asked five questions pertaining to epistemic value. Ninety-eight percent of the respondents agreed that attending the Anglican church allows them to know more about God with a mere 2% taking a neutral stance. Ninety five percent of the respondents agreed that attending the Anglican Church has taught them new things and only 5% remained neutral. Similarly, 95% agreed that attending the Anglican Church heightens their desire for godly knowledge.

Table D.15 highlights that 90% of the sample agree that attending the Anglican church arouse their curiosity for godly things, 10% of the respondents remained neutral. Eighty-nine percent of the respondents agreed that attending the Anglican Church has increased their level of faith in Christ, whilst 3% disagree and 8%

remained neutral. Table D.15 below gives an overview of the statements relating to epistemic value.

TABLE D.15
EPISTEMIC VALUE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 15 | Epistemic Value | | | | | | | | | | | | |
| a | Attending this church allows me to know more about God | 0 | 0% | 0 | 0% | 1 | 2% | 12 | 32% | 25 | 66% | 4.56 | 0.57 |
| b | Attending this church has taught me new things | 0 | 0% | 0 | 0% | 2 | 5% | 19 | 50% | 17 | 45% | 4.40 | 0.62 |
| c | Attending this church heightens my desire for godly knowledge | 0 | 0% | 0 | 0% | 2 | 5% | 16 | 42% | 20 | 53% | 4.39 | 0.66 |
| d | Attending this church arouse my curiosity for godly things | 0 | 0% | 0 | 0% | 4 | 10% | 17 | 45% | 17 | 45% | 4.34 | 0.67 |
| e | Attending this church has increased my level of faith in Christ | 0 | 0% | 1 | 3% | 3 | 8% | 16 | 42% | 18 | 47% | 4.43 | 0.68 |

1.16 Emotional value

Respondents were asked five questions pertaining to emotional value. Seventy-one percent of the respondents agreed that they find the Anglican Church emotionally engaging, 29% of the respondents remained neutral. Ninety four percent of the respondents agreed that they feel good about their church and 3% of the sample took a neutral stance and disagree respectively.

Table D.16 below highlights that 95% of the respondents agreed that attending their church gives them pleasure. Eighty nine percent of the respondents agrees that

attending church make them feel relaxed with 11% taking a neutral stance. Ninety two percent of the respondents agreed that attending church is an enjoyment with 8% remains neutral. Table D.16 below gives an overview of the statements relating to emotional value.

TABLE D.16
EMOTIONAL VALUE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 16 | Emotional Value | | | | | | | | | | | | |
| a | I find this church emotionally engaging | 0 | 0% | 0 | 0% | 11 | 29% | 19 | 50% | 8 | 21% | 4.08 | 0.70 |
| b | I feel good about my church | 0 | 0% | 1 | 3% | 1 | 3% | 10 | 26% | 26 | 68% | 4.44 | 0.65 |
| c | Attending this church gives me pleasure | 0 | 0% | 0 | 0% | 2 | 5% | 14 | 37% | 22 | 58% | 4.40 | 0.61 |
| d | Attending this church makes me feel relaxed | 0 | 0% | 0 | 0% | 4 | 11% | 14 | 37% | 20 | 52% | 4.32 | 0.65 |
| e | Attending church is an enjoyment | 0 | 0% | 0 | 0% | 3 | 8% | 15 | 39% | 20 | 53% | 4.37 | 0.60 |

1.17 Conditional value

Respondents were asked six questions pertaining to conditional value. Seventy-four percent of the respondents agreed that attending the Anglican church will get them closer to God, 26% of the respondents have remained neutral. Fifty three percent of the respondents agreed that attending the Anglican Church will get them to heaven, 37% have taken a neutral stance and only 10% disagreed.

Table D.17 below highlights that 76% of the respondents agreed that attending the Anglican Church helps them attain what they want in life, 24% have taken a neutral position. Seventy seven percent of the respondents agreed that when they are in

uncertain circumstances attending the Anglican church helps them making a decision, 20% have remained neutral and 3% disagree. Sixty eight percent of the respondents agreed that the people they meet in this church sometimes provide assistance outside of church, 32% of the respondents remained neutral. Fifty three percent agreed that their association with the church sometimes opens doors for them or gives them opportunities outside of church, 47% of the respondents remained neutral. Table D.17 below gives an overview of the statements relating to conditional value.

TABLE D.17
CONDITIONAL VALUE

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|---|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 17 | Conditional Value | | | | | | | | | | | | |
| a | Attending this church will get me closer to God through Christ | 0 | 0% | 0 | 0% | 10 | 26% | 11 | 29% | 17 | 45% | 3.98 | 0.93 |
| b | Attending this church will get me to Heaven | 2 | 5% | 2 | 5% | 14 | 37% | 11 | 29% | 9 | 24% | 3.14 | 1.14 |
| c | Attending this church helps me attain what I want in life | 0 | 0% | 0 | 0% | 9 | 24% | 20 | 53% | 9 | 23% | 3.72 | 0.87 |
| d | When i am in uncertain circumstances attending this church helps me to make a decision. | 0 | 0% | 1 | 3% | 8 | 20% | 25 | 66% | 4 | 11% | 3.83 | 0.79 |
| e | The people I meet in this church sometimes provide assistance outside of church | 0 | 0% | 0 | 0% | 12 | 32% | 18 | 47% | 8 | 21% | 3.93 | 0.76 |

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 17 | Conditional Value | | | | | | | | | | | | |
| f | My association with this church sometimes opens doors for me or gives me opportunities outside of church | 0 | 0% | 0 | 0% | 18 | 47% | 13 | 35% | 7 | 18% | 3.68 | 0.83 |

1.18 Church

Respondents were asked seven questions pertaining to conditional value. Seventy three percent of the respondents agreed that they can identify better with the church they belong to than with other churches, 24% remained neutral and 3% disagreed. Eighty nine percent of the respondents agreed that they regard the church they belong to as a likeable church, a mere 11% of the respondents remained neutral. Similar as above 89% of the respondents agreed that they believe that the church they belong to, performs its mission and tasks at a premium level, 11% remained neutral.

Table D.18 below highlights that 76% of the respondents agreed that the church they belong to, is a top church among existing churches, 21% remain neutral and 3% disagreed. Ninety percent of the sample agreed that the church have their best interest at heart, 7% remain neutral and 3% disagreed. Table D.18 below further highlights that 87% of the respondents agree that they have a good relationship with the church and 13% remain neutral. Seventy nine percent of the respondents agreed that they can go to the church in times of need. Table D.18 below gives an overview of the statements relating to conditional value.

TABLE D.18
CHURCH

| Items | | Strongly Disagree | | Disagree | | Neutral | | Agree | | Strongly Agree | | Mean | SD |
|-------|--|-------------------|----|----------|----|---------|-----|-------|-----|----------------|-----|------|------|
| | | n | % | n | % | n | % | n | % | n | % | | |
| 18 | Church | | | | | | | | | | | | |
| a | I can identify better with the church I belong to, than with other churches | 0 | 0% | 1 | 3% | 9 | 24% | 14 | 37% | 14 | 37% | 4.02 | 0.87 |
| b | I regard the church I belong to as a likeable church | 0 | 0% | 0 | 0% | 4 | 11% | 22 | 58% | 12 | 31% | 4.18 | 0.66 |
| c | I believe that the church I belong to, performs its mission and tasks at a premium level | 0 | 0% | 0 | 0% | 4 | 11% | 21 | 55% | 13 | 34% | 4.13 | 0.70 |
| d | The church I belong to, is a top church among existing churches | 0 | 0% | 1 | 3% | 8 | 21% | 14 | 37% | 15 | 39% | 3.92 | 0.83 |
| e | The church has our best interest at heart | 0 | 0% | 1 | 3% | 3 | 7% | 20 | 53% | 14 | 37% | 4.20 | 0.68 |
| f | I have good relationship with the church | 0 | 0% | 0 | 0% | 5 | 13% | 17 | 45% | 16 | 42% | 4.35 | 0.60 |
| g | I can go to the church in times of need | 0 | 0% | 0 | 0% | 8 | 21% | 17 | 45% | 13 | 34% | 4.25 | 0.76 |