

**WORSHIPPERS SATISFACTION, SPIRITUAL SUPPORT AND SWITCHING
INTENTION AMONG CHRISTIAN STUDENTS**

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BENIN CITY.

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A RESEARCH PROJECT WRITTEN AND SUBMITTED TO THE DEPARTMENT OF BUSINESS ADMINISTRATION, FACULTY OF MANAGEMENT SCIENCES, UNIVERSITY OF BENIN IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF BACHELOR OF SCIENCE (B.Sc) DEGREE IN BUSINESS ADMINISTRATION

JUNE, 2021.

DECLARATION

I, EGHAREVBA TIMOTHY hereby declare that this research project was undertaken by me in the Department of Business Administration, Faculty of Management Sciences, University of Benin, Benin City under the supervision of **Dr. Simon Adekunle**. This project has not been previously submitted in candidature for any degree. All references made to the work of other people have been duly referenced and acknowledged.

Any litigation or liability arising from the work is wholly borne by me and not the supervisor.

EGHAREVBA TIMOTHY

DATE

MGS1706689

CERTIFICATION

This is to certify that this research work titled: WORSHIPPERS SATISFACTION, SPIRITUAL SUPPORT AND SWITCHING INTENTION AMONG CHRISTIAN STUDENTS done in fulfillment of the requirements for the award of a degree of Bachelor of Science (B.Sc.) in Business Administration was carried out by EGHAREVBA TIMOTHY under the supervision of **Dr. Simon Adekunle.**

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Date

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(Ag. Head of Department)

Date

DEDICATION

This project is dedicated to the ALMIGHTY GOD for His grace throughout my time in school most especially during the period of this research work; and for His blessings and love upon my family.

ACKNOWLEDGEMENTS

Firstly, my sincere gratitude goes to the Almighty God for His grace, love and guidance during the course of this academic programme.

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ABSTRACT

This study examined the worshippers' satisfaction, spiritual support and switching intention among Christian students in University of Benin, Benin City. The focus of the study was to examine the impact of Worshippers satisfaction on the switching behaviour of Christian students

and also to examine the factors (pastor's message, fellowship environment, special programmes, and spiritual support) that motivate worshippers to worship in a particular fellowship.

The study used the survey method by administering copies of structured questionnaire to 185 undergraduate Christian students of University of Benin, Benin City. The data for the study were analyzed using both descriptive statistics such as simple percentages and mean, while inferential statistics (linear regression) was used with the help of Statistical Package for Social Sciences (SPSS) version 22.

The research revealed that the rate of worshippers' switching intention is low in the University of Benin (UNIBEN). This is shown by the switching intention rate of 26.49%;

Worshippers consider the following factors (in a descending order): Pulpit Ministry, Spiritual support, Special Programmes, Music Ministry and Fellowship environment as the reasons for switching intention. Fellowship environment is a statistically significant determinant of worshippers' switching intention in the University of Benin, factors such as Pulpit ministry, special programmes, music ministry and spiritual support are not significant factors that influence worshippers' switching intention in the University of Benin (UNIBEN); and Demographic variables such as gender, age, level and unit membership, do not significantly influence worshippers' switching intention.

In view of the research findings, a recommendation was suggested:

Fellowships should direct deliberate and concentrated effort in ensuring that the fellowship environment is effectively organized to suit the tastes and satisfaction of worshippers. Factors such as proximity to hostels, the security of fellowship environment, proper restroom facilities, calmness of fellowship environment and general surrounding of fellowships should be properly arranged by fellowships.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The entirety of religious groups (providers) offering conflicting beliefs about salvation through Christ Jesus to existing and future believers is referred to as the Christian religious market (Shaffer, 2012). The Christian religious market lies under the scope of services as a subgroup of the religious sector (Odia & Isibor, 2014). Attracting and maintaining consumers is a major concern for today's service providers (Roos, 1999). This is due to the fact that individuals are continually influenced by variables that encourage them to either stay loyal to or abandon a business (Ahmed, Gull & Rafia, 2015). As a result, consumer's competition is stiff in almost every industry (Roos, 1999). Even though creating customer value entails establishing protracted relationships with customers, harsh competitor' actions are causing client life cycles to become progressively ephemeral, according to Kotler & Keller (2009). (Reinarts & Kumar, 2000). As a result, scholars and practitioners have showed an interest in not just recruiting clients but also preventing them from migrating to competitors over time. This is due to the positive influence of the trade relationship on the survival, profitability, and expansion of businesses (Keaveney, 1995).

In the religion market, however, competition usually takes the form of religious organizations vying with one another to recruit and maintain adherents by offering religious products and services (Lu, Johnson, & Stark, 2008). Customers (adherents) have many options in the religious

market, which creates the chance for religious switching. For example, in Nigeria, there are three major religions: Christianity, Islam, and African Traditional Religion (Afolabi, 2015; George & Amusan, 2012). Subgroups, branches, and denominations exist within each of the major groups. Shaffer (2012), for example, classified the main branches of Christianity in modern times as Catholicism, Protestantism (which includes Pentecostals, Baptists, Lutherans, Methodists, and Presbyterians), nondenominational evangelicals, and Restorationists like Seventh-Day Adventists, among others. Alternatives can be found in Islam and African Traditional Religions as well. More concerning for religious organizations is the fact that switching rates might be extremely high (Shaffer, 2012).

However, the focus of this research is on Christian switching at the University of Benin. The University of Benin is a place where people of many cultural backgrounds and religions gather to learn. The university has made space for religious events to take place around campus in order to address the spiritual requirements of the students. Religious activities have flourished on campus for decades, and the significance of their presence cannot be overstated. Different fellowships or denominations can be found on campus. The switching behavior of Christian students at the University of Benin will be the focus of this research.

1.2 Statement of the Research Problem

Religious switching has long been a problem in religious organizations, which religious leaders have learned to accept as normal, but it is also a problem in Christendom, as people switch from one denomination to another (Afolabi, 2015).

Personal differences (Roof & McKinney, 1987), how individuals regarded the quality of service provided by their current denomination, and the level of satisfaction they gained from such

fellowship have all been identified as reasons for religious switching. A member may be dissatisfied with the pastor's or fellowship leader's sermon or the form of worship during a particular service.

Furthermore, the reason for religious switching has been revealed to be due to the leadership style of that particular organization (Stark & Glock 1968). Most students will leave a fellowship if they believe the leadership is not well trained or is too harsh on them. They will then seek out another fellowship where the leadership is more to their liking. Another problem that was uncovered was financial strain. The majority of university fellowships rely on their members for financial support. When a student's financial demands are too great, they appear to seek for another fellowship that does not place such a large financial burden on them.

According to Tong (2002), it is unsurprising that religious institutions have had to deal with the issue of switching. On campus, most fellowships offer distinct perks to its members that other organizations do not, and once students recognize this, they tend to gravitate toward that fellowship.

It has also been discovered that persons who change denominations do so more frequently as a result of life changes or dislikes for the institution or rituals (Tamney, Joseph & Riaz 2005). For example, the denomination's doctrine, teachings, beliefs, standards, and behaviour.

Additionally, it has been discovered that the majority of students change affiliations as a result of too many activities in a single religion that prevent them from concentrating on their academics. Consider a fellowship that holds services on a daily basis.

Furthermore, the climate provides some problems to some denominations, causing them to become dormant. Because of their new surroundings, the majority of members move fellowships.

Other operational issues include a suitable location for their worship, a lack of knowledge among students on campus, and so on (Agbada, 2008). We'll be looking into what motivates folks to go from one fellowship to another on the same campus for our research. This is the key topic we'll be delving into through the course of this research..

1.3 Objectives of the Study

The overall goal of this study is to look at the effect of worshippers' satisfaction and spiritual support on switching intentions among undergraduate Christian students at the University of Benin. The following particular goals are outlined to accomplish this:

1. To evaluate the impact of worshippers' satisfaction on Christian student's switching intention
2. To know whether religion switching has improved general satisfaction, spiritual support and academic performance of fellowship members on campus

1.4 Research Questions

This project work is being used as an empirical tool of investigation to provide laudable and accurate answers to the following research questions:

1. How has worshippers' satisfaction affected or influenced Christian students switching intention?
2. Has religion switching improved general satisfaction, spiritual support and academic performance of fellowship members on campus?

1.5 Research Hypotheses

1. **Ho:** worshippers' satisfaction does not significantly affect Christian students switching intention.
2. **Ho:** There is no significant improvement in general satisfaction, spiritual support and academic performance of fellowship members

1.6 Scope of the Study

This study focuses on the subject of religion switching among University of Benin freshmen. The constant expansion of religious and worship meetings organized by university students, who divide themselves into many categories and denominations, is a common occurrence on campus. As a result, the research will be carried out utilizing a primary data analysis/questionnaire survey that will be given to University of Benin (UNIBEN) undergraduate students who are members of any of the campus fellowships. The researcher intends to perform and complete this research during the University's 2019/2020 academic term.

1.7 Significance of the Study

The relevance of this project work originates from the fact that it will add to the current reservoir of information concerning the subject in question, making it helpful to a variety of groups or stakeholders. The following is a list of these stakeholders in no particular order:

1. **Religious gatherings and Fellowship:** A comprehensive and well-articulated understanding of the causes and consequences of religion switching among undergraduate students who are members of various campus fellowships will play a critical role in shifting undergraduate students' attitudes and perceptions toward a more acceptable understanding of the issue in question, and thus guide students toward rearranging their priorities.

2. **Researchers:** This project effort will undoubtedly act as a veritable kick start for future scholars interested in conducting research relating to the topic at hand. It can be used to uncover valuable information and findings, which will help to alleviate the stress of seeking appropriate information and resources.
3. **University Administration:** This study will also be valuable in giving trustworthy and consistent information to school officials concerning the subject of religion switching among undergraduates and its consequences. An informed knowledge of this topic will go a long way toward developing effective policies and frameworks on campus addressing fellowships.

1.8 Operational Definition of Terms

1. **Religious Switching:** This is when a set of beliefs associated with one religious denomination are adopted to the exclusion of others. As a result, religious flipping refers to the abandonment of one denomination in favor of affiliating with another.
2. **Worshippers Behaviour:** This is the study of how individual worshippers and groups of worshippers adopt a specific denomination's concepts, doctrines, and methods to meet their spiritual needs and desires.
3. **Worshippers Satisfaction:** This refers to the sense of fulfillment that worshippers get from being a part of a denomination. In other words, it measures how satisfied worshippers are with the fellowship's dealings and overall experience.
4. **Publicity:** This is the procedure for encouraging potential worshippers to join your congregation. Publicity is intended to be a short-term strategy for increasing membership. It's rarely an effective way to cultivate long-term worshiper loyalty. The worshippers are the target of the publicity.

5. Service: A worship form used in a religious event or a devotional assembly, such as an evening service.
6. Fellowship: A group of individuals who share a same purpose is known as a fellowship.
7. Switch: A sudden transfer of worshipers from one religion to another is referred to as a switch.
8. Religion: Religion is a set of beliefs about the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observance and often containing a moral code governing human affairs, or it is a specific fundamental set of beliefs and practices generally agreed upon by a number of people or sects, such as the tenets of Christianity.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The goal of this chapter is to go over some of the available research on the topic, "worshippers' satisfaction, spiritual support, and switching intention among Christian students." It goes without saying that in order to have a deeper knowledge of the relationship between worshippers' contentment, spiritual support, and switching intention among Christian students, current literature must be reviewed in this study. To that end, the following topics are the subject of this chapter: The conceptual framework, Theoretical Literature Review and Empirical Review

2.2 Conceptual Clarification

Worship

Worship is a sentiment or expression of devotion and admiration for a divinity, according to the Oxford Dictionary on Lexicons. Ecclesiastical practices or events that serve as a symbolic manifestation of a god's adoration. 'The church was dedicated for Christian gatherings,' for example. A high level of adoration or devotion for a person or a principle. For example, 'celebrity and money worship.' Worship is defined as expressing a great deal of love and adoration for something. Religious adherents worship gods, although other persons and objects can also be worshiped. You love God if you worship Him.

We trust God so fully that we don't even challenge him. Attending church and praying are both forms of worship. Worship is a sort of unquestioned adoration that is a manifestation of strong

affection. If you adore God, you adore him so much that you don't have any doubts about him. The term "worship" is frequently used in various contexts. "I adore her!" you may say if you adore a singer or athlete. "Man, you've got to leave and quit admiring him," anyone would tell you.

Worshippers

A worshipper, according to the Cambridge Dictionary, is a person that attends a religious ritual to honor, adore, praise, and pray to God. Worshippers are a collection of individuals who revere a specific god or item and execute religious rituals in his or her honor. In a church, an assembly of individuals serving, praising, and worshipping God.

Religious Switching

This is when a set of beliefs associated with one specific faith are adopted to the neglect of others. As a result, religious switching refers to departing one religion and associating with another, such as moving from Baptist Christianity to Catholic Christianity or from Sunni Islam to Shi'a Islam. Religious conversion "signifies a change in religious identity and is reflected by unique ceremonies" in some circumstances.

Proactive transition by freewill owing to a shift in convictions, secondary transformation, deathbed conversion, converting for comfort, spousal converting, and forced assimilation are all reasons why some people switch to a different faith.

Worshippers Behaviour

This is the investigation as to how people congregants and groups of believers adopt a specific congregation's concepts, doctrines, and methods to meet their religious needs and expectations.

Worshippers Satisfaction

This refers to the sense of satisfaction that believers get through being a part of a religion. In other terms, it refers to how satisfied believers are with their interactions with the congregation and entire experience.

Spiritual Support

This entails addressing or ministering to the people's or individuals' spiritual needs. Sacred knowledge is defined as the requirements and preferences which individuals have in order to obtain significance, intent, and worth in one's existences. These desires and aspirations can be faith based, but even individuals who seem to have no religious doctrine or are not affiliates of a religious doctrine possess beliefs and practices that provide meaningfulness to their daily life. It also denotes guidance, benediction, allegiance, protection, practical help, and sustenance, all of which we aspire to enjoy in the future. Spiritual support entails praying for the spiritual well-being of individuals or aiding them in their spiritual growth. Prayers, encouragement, exhortation, teaching, mentoring, and instructing members in faith and God's word are all used to help them grow. In some circumstances, it also means addressing their material necessities.

2.1.7 Switching Intention

This concept encapsulates the idea of switching fellowships, churches, or denominations. In the corporate world, it has been proven that a strong desire for diversification, as well as a lack of Follower fulfillment, is important reasons for changing.

2.3 Theoretical Literature Review

The segment covers a wide range of theoretical frameworks on consumer happiness, worshiper contentment, spiritual guidance, and shifting intentions within Christian students, as well as other relevant theories. These are some of the arguments that have been proposed in relation to this research.

2.3.1 Motivation-Hygiene Theory

The motivation-hygiene theory (Herzberg, 1966) suggests that individuals are driven by one collection of thoughts (motivation factors) but discouraged by some other collection of notions (demotivation variables) (hygiene factors). The factors are divided into two categories: 'job content' and 'job context': The job and its procedures are motivation factors, while hygiene elements are aspects of the environment in which the work is done (Ruthankoon, 2003; Schermerhorn, 2003). Simply said, the theory considers both intrinsic and extrinsic drive, as well as context, content and procedure.

The motivation elements stem from a desire to improve mentally, whereas the hygiene aspects stem from a wish to avoid pain or unpleasantness. Motivators motivate, thus it's no surprise that they have a role in motivation. Hygiene factors, on the other hand, are those entities that go unobserved for the most part unless they have an impact on an individual's health. When a conference room's air conditioner is working well, for example, it is barely noticeable. When it isn't operating correctly on a hot July day, though, it becomes the center of attention. It

demotivates people who are listening to the same plenary talk, and they will react to the speaker in completely different ways. According to Herzberg, it is erroneous to believe any of the following three ideas: 1) the motivation and hygiene elements are on the same continuum, or 2) the motivation and hygiene factors are not on the same continuum. Instead, the correct assumption for motivation-hygiene theory, according to the author, is that motivation and hygiene elements operate independently. Over 200 organizational investigations by Herzberg, his colleagues, and others have backed up this theory, resulting in the taxonomy of factors (Herzberg, 1974). Achievement, acknowledgment for achievement, the work itself, responsibility, progress, and personal growth are the organizational motivating components that emerged from these investigations. The hygiene variables include administration, supervision, relationships with coworkers, working circumstances, physical environment, remuneration, and job security (Herzberg, 1966, 1974). These motivation-hygiene elements have stayed unchanged over numerous occupational research undertaken over the last half century (e.g. Beulens & Van den Broeck, 2007; Eisenberg, Goodall, & Trethewey, 2007; Miller, 2006; Papa, Daniels, & Spiker, 2008; Shockley Zalabak, 2006). The motivation-hygiene factors arose from a data collection method that enabled participants to react flexibly to clear inquiries about occurrences that made them feel particularly happy or bad. This strategy is referred to as a "critical incident" (Flanagan, 1954). The incidence is a feature of the technique. The report depicts a particular case when the responder felt differently than usual (Flanagan, 1954). Herzberg, Mausner, and Snyderman (1959) explain the rationale for using the key points. They contend against giving participants a list of possible inspiring or demoralizing variables to evaluate on a magnitude, claiming that this technique assumes that the respondents have had an opinion about every element. Participants are forced to "make up" sentiments in order to finish the questionnaire if they do have no

perspective or are ignorant of their attitude toward a certain item. Herzberg's (1966) critical incident technique, on the other hand, encourages each participant to recollect a time when they felt "exceptionally happy or exceptional awful" about their current employment. (p. 93) and then goes on to ask a number of follow-up questions regarding what happened. The fact that the occurrence recorded marks a specific period when the respondent felt differently than he or she typically does is inherent in the methodology. Feelings are the personal processes of human psychology, and they include physical sensations, hormones, emotions, and higher cognitive thoughts (such as ease of memory or fluency of perception), all of which influence evaluative judgment (attitude) (Ellsworth & Scherer, 2003). That is, "emotions represent an individual's assessment of a particular event that would be in the centre of the individual's interest" (Schwartz, 2012, p.15), providing a way to recollect an experience (Bower, 1981), and thus accessing underlying disposition (Haddock et al., 1999). It is why Herzberg claims that using the 'critical incident' approach increases the odds of tapping an emotion rather than a viewpoint or an interest (p. 95). Similar responses are grouped together, frequencies are measured, and the resulting groups are logically called a posteriori. As a result, the "critical incident" strategy has been used by the majority of motivation – hygiene theory researchers (Chell, 2003; Allen, 2004).

2.3.2 Motivation-hygiene theory in not- for – profit and non- profit contexts.

Despite the fact that motivation-hygiene theory investigation was already conducted in business organizations using comparable categories (e.g. Wren, 1972; Hackman & Oldham, 1976; Syptak et al., 1999; Steers et al., 2004; Lundberg et al., 2008), it has centered on paid employees and work fulfillment. Whenever the situation shifts from for-profit to not-for-profit or non-profit, it's likely that new categories arise (e.g. Freeman, 1978; Gorman and Millette, 1997; Danielson, 1998; Jamison, 2003; Esmond & Dunlop, 2004; Katt and Condly, 2009). The present study

investigated people in a voluntary context (church) to see how comfortable they are with and what they may do to improve their situation and engagement in that environment. Motivation variables in the employment and motivation factors for participants must be distinguished, according to research (Degli Antoni, 2009). By description, a volunteer is somebody who provides a function for no financial reward (Online Etymology Dictionary, 2012). Similarly, a voluntary arrangement is an institution or group that is started, run, and/or run by volunteers that do so of their own personal desire. Since a contributor has the freedom to choose another use for his or her energy, poor "job" satisfaction is much more likely to lead in that person's departure. In this way, when it comes to volunteer motivation and hygiene, it's a "make or break" issue for volunteer-based organizations (Degli Antoni, 2009; Huck, Al, & Rathi, 2011). The initial for-profit commercial framework is removed from the voluntary attendance of church worship services. As a result, a review of research in the not-for-profit arrangements is required to ensure that the findings are applicable to a church worship service setting.

Walter Freeman was one of the first to apply Herzberg's theory to the not-for-profit/non-profit sector (1978). Using Herzberg's motivation – hygiene theory, he looked at the motivation of 4-H paid volunteer leaders. Recognition, personal growth, and interpersonal relationships (other 4-H leaders, extension staff, and parents) were among the motivator factors identified by Freeman for the 4-H administrators, while de-motivator factors included guidance and training, policy and administration, and interpersonal relationships (especially, leadership). Following that, Irma Jamison (2003) used Herzberg's motivation-hygiene theory to investigate volunteer turnover and retention in human service organizations as her theoretical basis. She identified professional growth, a difficult work, self development, selection, feedback and assessment, acknowledgment, and compensation as incentive elements (p. 122). Education, orienting, engagement,

interpersonal interaction, support services, and equal opportunities are all hygiene variables that have been identified (p. 122). A voluntary incentive was used by Esmond and Dunlop (2004).

Inventory (McEwin & Jacobsen-D'Arcy, 2002) to fifteen distinct volunteer groups in Western Australia, based on Herzberg's motivation-hygiene theory. Their taxonomy included religious, government, and communal organizations in the inventory. In post-secondary educational environments, the mobility of taxonomies is further demonstrated.

Danielson (1998), for example, looked at motivation and hygienic issues among college students at different levels of their whole school experience. She discovered a contrast among components of respondents' total school experience which functioned as motivating factors (e.g., faculty/staff spending some time with students, expressing sympathy for learners) and those that functioned as demotivators (e.g., instructors having to take young learners, showing concern for students) (such as unfair practices, class size, difficulty of assignments).

Katt and Condly (2009) used motivation-hygiene theory in the classroom (as opposed to the overall college experience). They discovered that episodes that acted as motivating factors for learners (e.g., professorial care, accomplishment, and praise for accomplishments) were largely distinct to those that worked as demotivators (i.e. poor classroom administration, unfair course policies, and personal failings). These prior instances support the theory that hygiene and motivation variables are situational varied, having distinctive ontology in some cases.

2.3.3 Motivation-hygiene theory in church settings

The present study investigated attendance in a discretionary environment (religious worshiping session) to see how satisfied they are with it and how involved they are in the same environment.

A congregation worship service is comparable to certain other communication networks in

several ways because it contains compelling, insightful, and motivational communications. However, the unique environment is developed by taking the language and communication elements of ceremonies, preachings, sacraments, and songs, as well as the nonverbal communication modules of the sanctuary's architectural design, spatial layout, and relics (Johnson, Rudd, Neuendorf, & Jian, 2010). In addition, persons who attend a worship service do so voluntarily, as opposed to being forced to do so or to a paid position (i.e. a job) make the composition of these variables a fertile communication context. Because it considers both the content and process of the rhetoric, as well as the worshipers' intrinsic and extrinsic desire for experience fulfillment, motivation-hygiene theory allows for a more holistic approach to a church worship service communication study. As a result, it is pertinent to this study to examine church-based researches of motivation-hygiene theory.

Three researchers that have adapted motivation-hygiene theory to church settings are worth mentioning. With Herzberg's (1966) motivation-hygiene theory as his theoretical underpinning, Hal Pettegrew (1993) addressed the total church experience. Organization (structure), support, reward (recognition), trust, care (concern), warmth (friendliness), standards, purpose (cause), communication, and ownership were the categories that emerged (identity). Even at a look, Pettigrew's taxonomy shows a few elements that correspond to Herzberg's labels.

A current – anti and not-for-profit research examined into clergy (Fugar, 2007). The researcher polled 117 full-time clergy from congregations to find out what motivates and demotivates them to accomplish a variety of duties related to their occupations, as well as their overall contentment. Fugar concluded from his observations that the conventional Herzberg factors list did not completely fit the situation, and he did not change the taxonomy's vocabulary. Instead, he chose to say that Herzberg's motivation-hygiene hypothesis might not be applicable. This could be

attributable in part to the data collection method he employed. Instead of using the critical incident technique, he altered Faculty Job Satisfaction/ Dissatisfaction scale, which removed the likelihood of relevant situational terms emerging. Katt and Trelstad performed the only documented research that used the motivation-hygiene hypothesis to motivate church members during worship services (2009). The worshiping setting was selected since it is usually the first image a prospective frequent member has of the church. In addition, during the week, the worship service is the most popular event for parishioners (Scott, 2009).

To gather the data for analysis, Katt and Trelstad (2009) used the well-known critical incident method. The scientists did admit, however, that these findings were only preliminary. Only 32 members of a single Lutheran congregation were contacted for the study.

2.3.4 The push-pull-mooring (PPM) framework for the Christian religious market

Over time, the requirement to understand switching behavior has led to the development of several models. These numerous models can be divided into three categories (Egmond and Bruel 2007). First, there are some who believe that conduct is mostly determined by internal forces (internal factors). Second, there are those who believe that behavior is influenced by external causes. The PPM framework is an integrated model. The third approach is the integrated approach (these explain behavior as a result of the interaction between internal and external factors). As a result, it emphasizes factors in the individual, the situation, and the location characteristics of potential or current providers that may cause or contribute to the occurrence of or contribute to the occurrence of or contribute to the occurrence of or contribute to the occurrence of or contribute to the occurrence of or contribute to mediate the decision to switch (Isibor et al. 2019). The PPM approach, which was first used to explain behavior in cultural

anthropology (Jung et al. 2017), is now being used to determine outcomes across such a variety of fields. In 2005, Bansal, Taylor, and James introduced the PPM methodology to service marketing research for the first time. According to the PPM model, mooring factors mediate the link between push factors (originating from one's current service provider) and pull reasons when deciding to move (emanating from present or potential competitors). Negative perceptions of elements linked with a service provider are known as push factors. Positive judgments originating from the attractiveness of a competitive supplier are known as pull factors. Personal qualities are referred as mooring factors; there are social and situational aspects that can influence a person's decision to switch (Bansal et al. 2005; Isibor et al. 2019; Jung et al. 2017). In a novel attempt to explain switching behavior, Isibor et al. (2019) defined the push, pull, and mooring components as they pertain to the Christian religious market in Nigeria, based on data from their examination of literature, survey of devotees, and focus group discussion.

2.3.5 Push factors in the Market for Christian Religious Service

These are the unfavorable circumstances that lead to a church member switching or leaving. Relationship-related, performance-related, and self-appraisal-related considerations are all motivators in the Traditional Christian segment. We chose to investigate the consequences of preferential treatment and cronyism, dispute, acknowledgement, governance, secrecy, power struggles, exhaustion, centralization, and monetary concern on religious shifting out from the elements that make up these 3 main variables of driving forces in the Traditional Christian sector.

Favouritism and nepotism

Favouritism and nepotism are frequent behaviours in contemporary corporations as types of special privileges (Bute 2011; Shneikat et al., 2016). Bute (2011) argues that although

favouritism relates to giving preferential treatment to peers, coworkers, and acquaintances, misogyny is the habit of giving benefits to one's family members. Favoritism and elitism are common in churches because they are comprised of people, and it has been identified as a cause why some members leave (Corey 2013). The items used in this study to measure partiality and nepotism were derived from Arasli and Turner (2008).

Conflicts

Within or between social systems, conflict is defined by Rahim (2001) as an interaction process expressed in incompatibility, dissatisfaction, or discord (i.e Individuals, groups, organizations, etc.). He goes on to say that conflict is a process that involves the recognition of conflicting views and interests, as well as acts committed by one or both parties to hinder the goals of others. Organizational conflict can be studied on two levels: intra-organizational and inter-organizational. The emphasis in this study is on intra-organizational conflict since it focuses on how conflict can cause a member to leave a church. Intra-organizational conflict, according to Rahim (2001), Interpersonal, intrapersonal, intergroup, and intragroup interactions are all possibilities. For evaluating the amount of intra - organizational conflicts, Rahim (1983) developed the ROCI-I survey. In this investigation, the ROCI-I scale is used. Self-reports are used to quantify intrapersonal conflict, while organizational members' opinions are used to quantify intragroup and intergroup conflicts. According to the scale, the bigger the level of intraorganizational conflict, the higher the value reached.

Acceptance

It is a concept that describes the prevalent desire in human beings to form stable a considerable support of enduring positive and significant interpersonal relations. This is often referred to as

acceptance and connectedness in studies. Even though the urge to connect appears following physiological and safety needs, it comes before prestige and self-actualization requirements, as per Maslow (1968). Thus according to Levett-Jones and Lathlean (2008), because humans are social beings, they have a strong want to belong and be accepted, but social exclusion can be devastating. As a result, when Christians feel unwelcomed or lack a sense of belonging, they may leave a church. Belongingness was measured by Lee and Robbins (1995) using social connectivity and social assurance. Ingram (2012) offered three dimensions for assessing college students' sense of belonging: sense of social belonging, sense of academic belonging, and perceived institutional support. Items evaluating acceptance as a push factor were derived from Lee and Robbins' social connection and Ingram's social/academic belongingness, based on the criteria of acceptance used in this study.

Leadership

Leadership, according to Hersey and Blanchard (1999), is the process of influencing the activities of a person or group in order to attain a specific goal in a given context. One of the major issues facing companies today, according to Dimowo and Shaibu (2012), is a deepening leadership crisis. They claimed that effective leaders are in short supply even in religious organizations. As a result, charlatans and scam men abound in the religious landscape, according to Dimowo and Shaibu (2012). As a result, poor leadership has been proposed as a factor for church members leaving (Corey 2013; Duncan 2004). The efficiency of leadership in the church is investigated in this study is measured adapting the scale of Baldrige (Baldrige National Quality Award 2006) criteria for performance excellence.

Confidentiality

This is a pledge or commitment made by a professional to preserve the privacy of their clients by not exposing anything divulged during counseling unless otherwise agreed upon. In the case of religious groups, it is assumed that clergy will not reveal information given to them in confidence by members of the congregation. Confidentiality in the religious context refers to believers' expectation that Church leaders will keep their personal information private and not expose anything divulged during counseling unless under specific circumstances. Confidentiality is a moral and legal requirement for clerics, according to Middlebrook (2010). According to Minnicks (2017), an adherent when a church's administration betrays trust, it's time to quit. The lesser an adherent's opinion of secrecy in a church, the more probable the desire to shift. A four-item scale was created for this study because there was no existing measure for measuring devotees' perceptions of confidentiality.

Power struggle

In social interactions, power is defined as the asymmetrical ownership of important resources (Greer 2014). In each organization or social connection, power confers status (Tarakci and Greer 2016). Efforts to protect or improve one's standing in relation with others in a community are described as the status conflict. Individuals in a group will struggle and strive to control the development of social relationships to improve their status, because higher rank in a group in such advantages as increased influence, compensation, and access to services (Ridgeway and Correll 2006). (Bendersky & Hays 2011; Zhou 2005). As a result, to religious adherents, like other groups, power is something that organizations want to have or control. According to Edmondson (2017), a member may leave a church if his need for power or prestige is not filled.

The extent of power struggle in this study is measured using Bendersky and Hays' (Bendersky & Hays2011) status conflict scale. As a push factor, it is assumed that the more an adherent senses the fight for dominance, the more likely he is to switch sides.

Burn out

This is characterized as a state of physical, emotional, and mental weariness brought on by long-term involvement in emotionally challenging events (Pine & Aronson 1988). Burnout in the service setting, according to Maslach & Jackson (1981), is usually caused by disappointments in staff-client interactions. Burnout has also been linked to a decline in service quality, employment turnover, bad morale, and absenteeism, according to the researchers. In the case of religious groups, members may experience burnout as a result of taking on too many obligations. According to Edmondson (2017), some churchgoers may leave because they are too busy doing church that they didn't have a good time at church According to Schaufeli et al. (1993), the Maslach Burnout Inventory (MBI), established by Maslach and Jackson, is the most extensively used burnout scale (1981). Emotional weariness, depersonalization, and personal accomplishment are the three dimensions on which the scale measures burnout. Because the focus of this study is on religious devotees rather than religious leaders, only questions from Maslach and Jackson's emotional exhaustion were used.

Micro management

This has something to do with the mentality of church leaders. It refers to how much church leaders encourage members to use their gift, skill, or talent. Pastors and church leaders, according to Minnicks (2017), fail horribly when they deny people the ability to use their gifts without interference. An adherent will most likely leave a church that does not provide

opportunity for members to use their gifts as a push force. As a result, the lower an adherent's sense of micromanagement, the greater their desire to change. Because there is no existing scale to quantify micromanagement, a six-item scale was created specifically for this research.

Financial consideration

Isibor et al. (2019) identified financial concerns as a primary reason for religion transition as a push factor resulting from self-appraisal. An adherent's impression of financial needs in his current religion is referred to as financial consideration. When a church is "extremely money concerned" or "very desperate for money," members may consider leaving. The more this variable is valued by an adherent, the more likely they are to switch. We created a five-item scale for this study because there is no existing scale to measure financial concerns. As a push factor, the lower an adherent's opinion of his denomination on these characteristics, the more likely he is to leave.

2.3.6 Pull factors in the market for Christian religious service

Pull factors, as defined by Moon (1995), are positive factors that attract migrants to a destination. Positive aspects associated with competing religious service providers that cause an adherent to transfer over are known as pull factors in the Christian religious market. Simply said, they are good reasons for a person to start attending another church. The attractiveness of alternative has typically been used to explain pull forces in the service and hospitality disciplines. More pull factor aspects were identified by Jung et al. (2017) in their study of switching behaviour in the airline sector (pricing Adherents 'switching behaviour: investigating the push-pull-mooring. benefit and opportunity for alternatives). Isibor et al. (2019) recognized the following characteristics as pull factors in the market for Christian religious services: Pastoral Appeal,

Church Appeal, Relationships, Presence of Special Ministry, and Opportunity for Development. This study looks at the effects of the Pastor's Appeal, the Presence of Special Ministry, and the Opportunity for Development on religious switching.

Appeal of Pastor

Isibor et al. (2019) defined appeal of pastor as positive perceptions believers may have for another Pastor relative to theirs, borrowing from the concept of celebrity endorsement. This component has to do with how a follower views other pastors in terms of charisma, anointing, and teaching relevancy. The more desirable another Pastor is to a follower, the more likely they are to switch (Rainer 2010). This study uses questions from celebrity endorsement models established by Ohanian (1990) and Gupta et al. to assess the impact of a pastor's appeal on religious switching (2017).

Gupta et al. (2017) suggested five categories: attractiveness, trustworthiness, expertise, popularity, and relevance. Ohanian (1990) proposed three dimensions: attractiveness, trustworthiness, and expertise. Because the nature of religious services precludes assessment of beauty and relevance, items for this study were chosen solely from the aspects of trustworthiness, knowledge, and popularity. As a pull factor, it is believed that the more an adherent admires a Pastor, the more likely he is to convert to that Pastor's denomination. Special ministry is present. This refers to the presence of platforms in a church to suit the needs of those who attend. The presence of music, children, youth, deliverance, or worship ministries at another church, according to Isibor et al. (2019), could motivate an adherent to switch. Even if an adherent's church provides these specific ministries, switching intentions will be high if the offering of a competing denomination is regarded to be superior or more established. Possibility for

advancement. This pull factor feature indicates an adherent's perception of the amount to which another church offers more possibilities to study, volunteer, and develop (Isibor et al. 2019). These possibilities allow followers to discover, develop, and use their callings, gifts, skills, and talents. If all else is equal, the more an adherent's desire to grow in another church, the higher his or her intention to switch. We created a five-item scale for 'Presence of Special Ministry' and a four-item scale for 'Opportunity for Development' because there was no existing scale for each of these variables. The more an adherent's assessment of these variables as pull factors, the higher their intention to switch.

2.3.7 Mooring factors in the market for Christian religious service

Personal or individual features, social or cultural aspects, and situational circumstances are examples of factors that modify the effect of push and pull influences on an adherent's intention to switch (Isibor et al. 2019; Jung et al. 2017; Moon 1995). Subjective norm, locality, switching cost, and individual traits are all factors that go into mooring in the Christian religious market. Individual criteria include age, gender, income level, marital status, race, and educational level, as well as religiosity, desire for variety, and prior switching experience. However, this study only looks at the mooring effects of switching cost, variety seeking, and subjective norm on push factors, pull factors, and religious switching. When a consumer switches service providers, switching cost refers to the monetary or non-monetary sacrifice made by the consumer (Jung et al. 2017). It is the evaluation of relationships that have been developed, as well as time, effort, and money that have been invested in one's church over time in the religious context. When switching costs are high, customers may be hesitant to change service providers (Jung et al. 2017). A four-item scale derived from Ping (1993) & Jones et al.(2002) was used to measure this variable. In an adherent's current church, subjective norm refers to the opinions of members,

friends made through time, and leaders. It is calculated by gauging an adherent's feelings about what relevant others (family, friends, and coworkers) would think of the proposed changeover (Isibor et al. 2019; Schiffman & Kanuk 2010). Taylor and Todd's scale for measuring this variable was adapted (1995). A person's preference for a wide range of experiences is known as variety seeking (Kahn1995). It is a tendency and personal preference to seek out a diversity of experiences, as well as a preference for unexpected companies over well-known ones. Roos (1999) asserted that not all switching is due to dissatisfaction. According to research, even if a consumer is content with an existing solution, they may still switch. Switching may occur in such instances as a result of some customers' desire to try a variety of products (Jung et al. 2017). As a result, it is hypothesized that people who have a strong desire for diversity are more likely to switch religions. A three-item scale derived from Bansal et al. is used to measure this variable (2005). An inverse link between mooring variables and switching intention has been proposed (Bansal et al. 2005; Hou et al. 2011; Jung et al.2017). As a result, when the anchoring effect is low, the likelihood of an adherent switching is higher, and vice versa. The PPM model also believes that anchoring variables influence religious switching by reducing the impact of push and pull influences.

2.4 Empirical Literature

Research on behavioural intention, according to Osaiga and Odia (2019), tend to concentrate on the corporate sector. Despite the fact that substantial switching rates have been recorded in the non-profit sector, particularly in the market for Christian religious services, little research has been done on switching in the religious context. By investigating the phenomenon in the Christian Religious Market using the Push-Pull-Mooring (PPM) framework, this study adds to our knowledge of switching intention. Over 500 devotees participated in a three-month poll that

yielded the results. The adopted framework gave a superior explanation for switching behavior among Christian devotees, according to the results of confirmatory factor analysis and structural equation modeling. In addition, the push, pull, and anchoring elements (excluding variety seeking) were found to account for significant heterogeneity in followers' switching intentions. As a result, despite what has been observed in the corporate world, a strong desire for variety does not lead to conversion among Christians.

At a moment when mainstream Christian denominations in the United States are anxious about persistently low worship participation (Duin, 2008), a greater knowledge of worshipers' motivation, as per Anne Trelstad (2012), could assist church leaders plan and promote meaningful worship experiences (Katt & Trelstad, 2009).

By using a wider sample of purposefully selected churches, this study expands on Katt and Trelstad's prior research. It tries to provide a clearer solution to the following question: In the context of a church worship service, what kind of situations works as motivators and demotivators? A total of 105 church members from 38 churches took part in the survey, which was conducted either in person or online. The findings show that there are context-specific motivators and de-motivators for attendance of a church worship service. This study could provide useful information for churches concerned about member motivation, as well as broaden the scope of Herzberg's theory into another context.

Church health and vitality, as well as what drives it, has piqued the interest of church leaders, consultants, and congregational studies researchers alike, according to Ruth and Miriam (2019). This literature review discusses and synthesizes multiple techniques to conceptualize and assess

church vitality, with a primary focus on empirical social science research and special emphasis to NCLS Research's work.

The transition from a clear objective on church membership increase to more sophisticated, diverse displays of vibrancy is mapped out. “Society,” “external attention,” “governance,” “religious faith,” “devotion,” “holiness,” “intercession,” “sight,” “having to care for the adolescent,” “offering,” “agile and transparent innovative ideas,” “recovery,” “variety,” “magnificence,” and participation (“numerical growth,” “young adult retainment,” and “new arrivals”) are among the 15 characteristics of church vitality identified across the literature. The NCLS Research framework was used to analyze data from the four nations that participated in the 2001 International Church Life Survey (Australia, New Zealand, the United Kingdom, and the United States) “Collaborative Self esteem” and “Personal Dedication,” two core vitality conceptions, are reflected in more particular elements of vitality. Parallels are drawn with the broader literature on organizational studies, offering insights that may be valuable in the search for thriving churches.

Changing social and cultural environments, according to Powell and Pepper (2018), force Christian churches to be creative in their approach to ensure long-term viability and effectiveness. Based on the 2011 National Church Life Survey, this report presents an empirical assessment of innovation in 2,802 Australian congregations from 23 Protestant and Catholic faiths. The dependent variable, ‘Innovative Church Culture,’ was framed using insights from organizational and leadership literatures (ICC). Attendee worship service evaluation, local church social capital, leader innovativeness, and local church size were the independent factors. Attendee completed questionnaires were pooled to the level of the community church for linear regression. They were run on the full sample initially, then on six religious subgroups: Anglican, Uniting, Catholic,

Baptist, Lutheran, and Pentecostal churches. Religious service evaluation, social capital, and church size explained over half of the adjusted variance in ICC in the overall sample (46 percent), with subsamples explaining 24 percent to 61 percent. Positive worship service experience was the largest predictor, followed by bonding/bridging social capital. The size of the church and the innovativeness of its leaders were only marginally positive indicators of innovative culture. The ability of a leader to innovate was only a marginally positive predictor. Cultural innovation varied by denomination, with Pentecostal churches being the most imaginative. The report offers commentary on the findings and makes recommendations for future empirical study on the drivers and consequences of innovation.

This study, conducted by Esther Mokaya (2015), aimed to determine the impact of televangelism on Kenyan worship patterns. The research focused on the impact of televangelism on religious behaviours among Nairobi believers, the impact of televangelism on church membership among worshippers, worshippers' credibility perceptions of evangelistic messages broadcast on television in Nairobi, and the socio-economic variables that impact people's decision among televangelism and conventional method of worship. The study adopted a descriptive survey approach, which gathered both primary and secondary data and used descriptive and inferential statistics to analyze it. According to the findings, televangelism influenced worship patterns, as indicated by the fact that 93 percent of Christian respondents who consumed televangelism services during the study period did so. In terms of the impact of televangelism on church attendance in Nairobi, the survey revealed that just 7% of worshippers watched television instead of attending church services. Furthermore, only 11.9 percent of Christians said they would rather watch televangelism programs than go to church. The majority of interviewees stated that "feel-good" statements or superficial theology shown on television made televangelism more

appealing than church messages, posing a serious threat to societal ideals that are rooted in deep theological philosophy and principles over 40% of respondents claimed that televangelists were believed to deliver programs that promoted their popularity and personal benefit when it came to the credibility of evangelistic messages broadcast on television. Whereas the majority of participants and questioners consented that televangelistic notifications are true, a significant portion of the viewer was reluctant to send charitable contributions because they did not trust their expenditure or believed that the charitable contributions were made for personal gain rather than for the advancement of the gospel. Regarding such research results, televangelists should collect and analyze data on their target market in order to produce extra enhancing service delivery. Furthermore, televangelists should present adequate information to persuade people to donate to their missions. Finally, the government should establish and enforce guidelines and standards that promote real prosperity gospel broadcasting while discouraging televangelists motivated by self-interest and deception.

The role of music on the formation of the Church of God is examined in this thesis by Stephen (2015). (Cleveland, Tennessee). The research is historical, but it takes a multidisciplinary approach to incorporate ecclesiology, theology, liturgiology, church development, and music. The relationship among music and the Church of God in the United States throughout the first 125 years of the denomination's history, from 1886 to 2011, is examined using a chronological and systematic methodology. The report concentrated on eight main indicators: ancient roots, training, publication, evangelization, transitioning, nurture, liturgiology, and worshiping, in order to demonstrate that song had a significant impact on the congregation's history.

The symphonic foundations for these main points involve: passionate songs and joyful praise; commuting musical artists for the purpose of improvement; the molded culture; technological

developments (i.e., stereo, tv shows, as well as Web projects involving key events and people); the assemblage of the both music (Teen Talent) and the young people of the Church of God; and the introduction of a leadership; the ecclesiastical, traditional, current, blended, and emergent music forms employed in the Church of God; and ultimately, stressing praise as a habit. This article argues for acknowledgment and an appropriate place in Evangelical heritage, as musicianship has been an often overlooked full member at the board of scholarly discussion and writing for more than a century. Alongside secondary source, the importance of "living archives" is studied, which are conversations with persons who attended historic Church of God music events. The research also uses musical samples to investigate how music influenced the historiography and doctrine of the church.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The core objective of this research work is to empirically analyze the relationship between worshipper's satisfaction, spiritual support and switching intention among Christian students in University of Benin. This chapter proceeds to present the research design, target population, sampling design, data collection methods and data analysis methods that were used in this study.

3.2 Research Design

The research design is the overall plotline used or implemented to combine the many components of the research in a consistent way, guaranteeing that the research objectives are adequately addressed. It serves as a road map for data gathering, assessment, and evaluation. It's worth noting, though, that the kind of study design chosen is determined by the research challenges, not the other way around (De Vaus, 2006). It covers the complete research project, including the study's purpose, the rationale for doing the investigation, the geography or area studied, the data that is needed, the information sequence, the study time, the sampling strategy, data gathering procedures, and data analysis techniques (Warewu, 2017). According to Saunders, qualitative research is a time-based process that centers around the study objectives (Saunders et al., 2016). As a result, this study used the descriptive research method to investigate the connection between worshippers' contentment, spiritual support, and switching intentions among

Christian students at the University of Benin. Descriptive research designs describe the demographics of a population and the interaction between two variables (Leedy & Ormond, 2015). A target population's features, including who, what, when, and where, are also described using the design (Kumar, 2011).

3.3 Population of the Study

The entire number of elements or observations that make up or constitute a specific activity or phenomena is known as the population. A population is any group of humans or non-human entities, such as items, educational institutions, time units, geographical areas, prices, or individual incomes. Some statisticians refer to it as the Universe (Wani, 2009). The study's population will be 4000 Christian students on the University of Benin's campus.

3.4 Sample and Sampling Technique

This is the procedure for taking a sample from a population. The population is frequently divided into a number of portions called sample units for this purpose. Most academic occurrences are made up of a huge number of items (Wani, 2009). A sample design is a structure, or road map, that allows for the identification of a sample group and has an impact on many other areas of the survey. In a general sense, researchers usually are interested in gathering information about a population or universe of concern by conducting a survey. A sampling frame that reflects the target population must be defined before a sample can be taken (Lavrakas, 2008). To obtain the requisite sample size from among the several fellowships at the University of Benin, the study used a stratified sampling methodology. The sampling frame, sampling procedure, and sample size are all covered below as part of the sampling design.

The list of all the things in your population is referred to as a sampling frame. It's a comprehensive list of everyone and everything you'd like to learn about. A population differs from a sample frame in that a population is broad while a sample frame is narrow (Everitt & Scronal, 2010). For example, a population may be all University of Benin students, whereas a sampling frame may be all University of Benin students from all departments. However, the focus of this study is on Christian students at the University of Benin. The sample frame was created by selecting students at random from three fellowships in the University of Benin campus.

When doing a survey, for example, it would be almost difficult to study the entire population. The sampling approach is a way of picking individuals or a subset of the population in order to derive statistical inferences and predict population attributes from them. In order to avoid taking into account the overall community in the process of acquiring meaningful data, investigators in market analysis used a variety of sample selection (Everitt & Scronal, 2010). Likelihood or non-probability sampling techniques are used to collect data (Creswell, 2014). Probability sampling is a method of sampling in which each individual in the community has an equal opportunity of being selected. In a non-probability sampling methodology, on the other hand, elements are chosen based on personal preference or judgment (Zikmund et al., 2013).

The stratified simple random and convenience sampling techniques were utilized in this investigation. Stratified simple random sampling is a methodology that divides the population into homogeneous strata before selecting a random sample from each stratum (Saunders et al., 2016). The sample for this study was stratified based on University of Benin fellowships. The researcher then used convenience sampling to select a sample of 185 responses from three fellowships from the various straters.

3.5 Sample Size

A sample size is a portion of the population to be researched, and a sampling procedure is the method for selecting samples in a study (Kothari, 2007). The term "sampling" refers to the process of selecting a set number of subjects from a defined population to serve as a representative sample of that group. Any statement made about the sample must also apply to the entire population (Orodho 2002). A sample size is a portion of the population that is used to create a sample (Creswell, 2013). To avoid bias in sample selection, researchers must ensure that the appropriate sample size is chosen (Kumar, 2011). When choosing a size of the sample, utilize the empirical method to avoid either a very small sample size which may not produce the intended findings or a very large sample size that wastes resources (Zikmund et al., 2013). The lesser the probability of mistake in population generalization when a high sample size is utilized, however (Saunders et al., 2016). The scientific Yamane (1974) formula was used for this investigation because the population is small and known. The Yamane (1974) formula is specified as $n = N / \{1 + N(\epsilon^2)\}$

Where:

n denotes the sample size

N is the target population

ϵ is the precision error. For its acceptable in social sciences investigations, this study employed a precision error of 0.05. (Cooper & Schindler, 2014).

3.6 Data Collection Methods

This study relied on original data gathered through the use of a questionnaire. The information was gathered from students at the University of Benin from three different fellowships. Questionnaires are the most widely utilized method of data collection, according to Christensen, Johnson, and Turner (2014), since they allow a researcher to save time and acquire a great amount of data in the case of a large population. They must, however, be kept brief in order to lower the non-response rate. The questionnaire is broken into two sections, the first of which collects basic information on the respondents. The second half was separated into three areas, each of which sought information on worshipper's satisfaction, spiritual support and switching intention. The questionnaires were self-administered to the respondents, who were asked to react on a five-level Likert scale ranging from 1 to 5, with 1 indicating Very Dissatisfied, 2 indicating Dissatisfied, 3 indicating Neutral, 4 indicating Satisfied, and 5 indicating Very Satisfied.

3.7 Validity and Reliability of Research Instrument

In order to assess an instrument's consistency and stability, it must be tested for reliability (Creswell, 2013). The researcher determined the validity of the research instrument by consulting with experts in the subject. The opinions of experts and publications in the subject of study were sought for this study, which resulted in the necessary adjustment of the research instrument. A cover letter outlining why the study was being undertaken, why research was necessary, why the receiver was chosen, and a guarantee of respondent confidentiality were offered to boost the response rate. Individuals were given the questionnaire, which took 10 to 15 minutes to complete.

The researcher distributed the questionnaires to responders online by visiting the chosen fellowships and sharing the questionnaire to their fellowship social media groups.

Validity, according to (Patton, 2000), is the degree to which propositions or measures of their conformity agree to establish knowledge or truth. The degree to which the results of an attitude scale match other measures of attitude possession, for example, is called legitimate. Experts (University Supervisor) were used to determine content validity, or whether the items are a representative sample of the skills and qualities that make up the area being evaluated. The specialists advised on the content of the instruments, ensuring that the questions or information requested in the instruments addressed all of the study objectives. The information chosen and included in the questionnaire must be related to the variable being researched for a research instrument to be considered valid.

In order to test the dependability of the instruments to be utilized in the study, the test-retest procedure was adopted. Piloting was done in 10 other houses in the adjoining Kikuyu division. Pearson's product moment formula was used to get the coefficient of dependability. This determined to what extent the questionnaire evokes the same responses each time it is given. The results of the pilot study helped the researcher revise the questionnaire to ensure that it met all of the study's objectives (Fraenkel & Wallen, 2000).

3.8 Data Analysis Methods

Data analysis is a technique for describing the obvious content of a communication in an objective, systematic, and qualitative manner (Cooper & Schneider, 2008). To improve the quality of the research, this study applied quantitative data analysis. According to Denscombe

(2006), descriptive statistics is the process of converting a large amount of raw data into tables, charts, and percentages, which are useful in making sense of the data.

The data was analyzed using the Statistical Package for Social Sciences (SPSS) application, and the results were presented in tables to give a clear image of the research findings. Quantitative methods were employed in the study, including measures of central tendency such as mode, median, mean, Standard Deviation, frequencies, and percentages. The opinions of commonality and departures from commonality were determined using these analytical approaches. The degree of association between the variables was also described using correlation and regression.

3.8.1 Test of Significance

The target level of precision was chosen at 0.05, which corresponds to the 1.96 level of significance, and was determined using R^2 and F ratios.

3.9 Chapter Summary

The approach and processes utilized to conduct the study are discussed in this chapter. It began with an introduction that outlined the chapter's overall methodology and organization. The method utilized to conduct the research was also discussed in the chapter, as well as whether or not its usage was warranted. The population was defined, as well as the sampling method, technique, and sample size. Finally, the methods of data collection and research methodologies were discussed. The fourth chapter, which examines the study's outcomes and findings, is the next to follow.

CHAPTER FOUR

DATA PRESENTATION, ANALYSES AND INTERPRETATION

4.1 Introduction

This chapter presents an analysis of the responses obtained from Undergraduate Christian students in the University of Benin (UNIBEN) through the use of a questionnaire which were analyzed and presented using descriptive statistics such as frequency tables, percentages and the arithmetic mean. Chi-square and multiple regressions were performed to test the research hypotheses. Research inferences were made on the basis of the results obtained from the analyses. A total of 185 copies of the questionnaires were administered and all were returned and found usable. Data analysis was done at 5% level of significance using the Statistical Package for the Social Sciences (SPSS 22.0) and Microsoft Excel software.

4.2 Switching Intention among Students

The broad objective of this research work was to assess the reasons for switching intention among undergraduate Christian students. In achieving the objective, the respondents were asked whether they had the intention of switching from their current fellowship to another one. The responses to the questions are presented in Table 4.1.

Table 4.1: Switching Intention among Christian Students

S/N	Statement	Students with intention to switch	Students without intention to switch	Total	Rate of switching
1	Do You Intend on Switching?	49	136	185	$\frac{49}{185} \times 100 = 26.49\%$

Source: Author's computation (2021)

The result shows that out of 185 respondents, 49 of them have the intention of switching from their current fellowship to another one. Analyzed in percentage, the result showed a 26.49% switching intention rate.

4.3 Factors influencing Christian student switching behaviour

In this section, the various independent variables are described using simple percentages and means. Also, binary logit regression was used in establishing the relationship between Christian students switching intention and the different independent variables namely: Pulpit Ministering (PUM), Fellowship Environment (FEE), Special Program (SPP), Music Ministry (MUM) and Spiritual Support (SPS).

In analyzing the data obtained, percentage and mean were used. The mean is calculated by assigning 1, 2, 3, 4 and 5 to Strongly Dissatisfied, Dissatisfied, Neutral, Satisfied and Strongly Satisfied respectively and later divided by the total number of respondents. The result is presented in Table 4.2.

Table 4.2: Factors influencing Christian Students Switching Intention

S/N	Statement	SD	D	N	S	SS	TOTAL	MEAN
Pulpit Ministry								
1	The message of the pastor	3 (1.6%)	21 (11.4%)	19 (10.3%)	60 (32.4%)	82 (44.3%)	185	4.06
2	The coordination and cohesion of the pastor's speech	2 (1.1%)	19 (10.3%)	15 (8.1%)	84 (45.4%)	65 (35.1%)	185	4.03
3	The use of guest speakers	6 (3.2%)	21 (11.4%)	19 (10.3%)	61 (33.0%)	78 (42.2%)	185	3.99
4	The communication skills of the pastor	4 (2.2%)	30 (16.2%)	17 (9.2%)	80 (43.2%)	54 (29.2%)	185	3.81
5	The level of coordination of the pastor when preaching	4 (2.2%)	26 (14.1%)	21 (11.4%)	62 (33.5%)	72 (38.9%)	185	3.93
Overall mean for Pulpit Ministry								3.97
Fellowship Environment								
6	The location of the	2	29	22	73	59	185	3.85

S/N	Statement	SD	D	N	S	SS	TOTAL	MEAN
	fellowship	(1.1%)	(15.7%)	(11.9%)	(39.5%)	(31.9%)		
7	The rest room facilities of the fellowship	5 (2.7%)	28 (15.1%)	32 (17.3%)	70 (37.8%)	50 (27.0%)	185	3.71
8	The security of the fellowship environment	7 (3.8%)	29 (15.7%)	25 (13.5%)	60 (32.4%)	64 (34.6%)	185	3.78
9	The decoration pattern of the fellowship	4 (2.2%)	28 (15.1%)	29 (15.7%)	66 (42.2%)	58 (30.3%)	185	3.79
10	The level of calmness of the fellowship environment	2 (1.1%)	34 (18.4%)	23 (12.4%)	72 (38.9%)	54 (29.2%)	185	3.77
Overall mean for Fellowship Environment								3.78
Special Programmes								
11	The special programmes of the fellowship	4 (2.2%)	27 (14.6%)	27 (14.6%)	65 (35.1%)	62 (33.5%)	185	3.83
12	The quality of the special programmes of the fellowship	3 (1.6%)	29 (15.7%)	17 (9.2%)	74 (40.0%)	62 (33.5%)	185	3.88
13	The level of impacts of the special programmes of the fellowship in your life	4 (2.2%)	31 (16.8%)	17 (9.2%)	69 (37.3%)	64 (34.6%)	185	3.85
14	The response or attendance of members during special programmes	3 (1.6%)	19 (10.3%)	29 (15.7%)	78 (37.3%)	56 (34.6%)	185	3.89
15	The frequency of the special programmes	7 (3.8%)	22 (11.9%)	26 (14.1%)	71 (38.4%)	59 (31.9%)	185	3.83
Overall mean for Special Programmes								3.85
Music Ministry								
16	The quality of the chorister and their ministrations	5 (2.7%)	28 (15.1%)	23 (12.4%)	68 (36.8%)	61 (33.0%)	185	3.82
17	The organization of the musical team	3 (1.6%)	25 (13.5%)	22 (11.9%)	77 (41.6%)	58 (31.4%)	185	3.88
18	The quality of the musical instruments of the fellowship	4 (2.2%)	31 (16.8%)	19 (10.3%)	68 (36.8%)	63 (31.4%)	185	3.84
19	The impact of the music ministry of the fellowship	3 (1.6%)	22 (11.9%)	24 (13.0%)	76 (41.1%)	60 (32.4%)	185	3.91
20	The fellowship anthem song	6 (3.2%)	26 (14.1%)	21 (11.4%)	70 (37.8%)	62 (33.5%)	185	3.84
Overall mean for music ministry								3.86
Spiritual Support								

S/N	Statement	SD	D	N	S	SS	TOTAL	MEAN
21	The welfare activities of the fellowship	2 (1.1%)	20 (10.8%)	22 (11.9%)	80 (43.2%)	61 (33.0%)	185	3.97
22	The prayer and counseling sessions of the fellowship	3 (1.6%)	28 (15.1%)	27 (14.6%)	67 (36.2%)	60 (33.4%)	185	3.83
23	The accommodation arrangement of the fellowship	6 (3.2%)	31 (16.8%)	14 (7.6%)	75 (40.5%)	59 (31.9%)	185	3.81
24	The academic assistance (tutorials) provided by the fellowship	6 (3.2%)	19 (10.3%)	29 (15.7%)	65 (35.1%)	66 (35.7%)	185	3.89
25	To what extent are you satisfied with the financial support system of the fellowship to indigent members?	4 (2.2%)	23 (12.4%)	28 (15.1%)	64 (34.6%)	66 (35.7%)	185	3.89
Overall mean for spiritual Support								3.88

Source: Author's computation (2021)

The result in Table 4.2 shows the factors influencing switching intention in the following order: Pulpit Ministry (3.966); Spiritual support (3.880); Special Programmes (3.857); Music Ministering (3.857) and Fellowship environment (3.782).

Some of the reasons given by respondents for wanting to switch includes; more insights, dislike for the way things are done, distance from member location, dislike for the mode of worship, the quest for more spiritual uplifting and the influence of friends.

4.3.2 Relationship between religion switch and the independent variables

The independent variables are: Pulpit Ministry (PUM), Fellowship Environment (FEE), Special Programmes (SPP), Music Ministry (MUM) and Spiritual Support (SPS). In order to estimate the model specified for this study, a binary logit regression model was conducted. In using binary logit regression model, “1” was assigned to student with switching intention while “0” was assigned to students without. The results are shown below.

Do you intend to leave (switch) to another fellowship?

Table 4.3: Binary logit regression for three years switching

Dependent Variable: **SWITCH**

Method: ML - Binary Logit (Newton-Raphson/Marquardt steps)

Variable	Coefficient	Std. Error	z-Statistic	Prob.
C	9.830906	1.678135	5.858231	0.0000
PUM	-0.439125	0.463271	-0.947880	0.3432
FEE	-1.162547	0.486694	-2.388662	0.0169
SPP	-0.929518	0.644077	-1.443179	0.1490
MUM	0.059198	0.525713	0.112604	0.9103
SPS	-0.520297	0.483678	-1.075709	0.2821
McFadden R-squared	0.443919	Mean dependent var		0.264865
LR statistic	94.95033	Avg. log likelihood		-0.321462
Prob(LR statistic)	0.000000			
Obs with Dep=0	136	Total obs		185
Obs with Dep=1	49			

Source: Author’s computation (2021)

The above regression result shows that when the explanatory (independent) variables: Pulpit Ministry (PUM), Fellowship Environment (FEE), Special Programmes (SPP), Music Ministering (MUM) and Spiritual Support (SPS) were regressed on Students’ switching intention, an R² value of 0.443919 is noticed. Thus, it indicates that the independent variables (Pulpit Ministry, Fellowship Environment, Special Programmes, Music Ministry and Spiritual Support) jointly explain 44.40% of the variation in the dependent variable. The result shows that Pulpit Ministry, Fellowship Environment, Special Programmes and Spiritual Support have negative relationships with switching intention, while Music Ministry has a positive relationship with switching intention. The results indicates that a statistically significant relationship exist between fellowship environment (FEE) and switching intention among students, while the impact of Pulpit Ministry (PUM), Spiritual Support (SPS), Special Programmes (SPP) and Music Ministering has no statistically significant influence on SWITCH. The result reveals The LR-

statistic of 94.95033 is significant at $\rho < 0.01$; this means that there is a statistical significant relationship between the independent variables a group and the dependent variable.

4.4 Influence of demographic variables on students' switching intention

The demographic variables of respondents examined in this study include: gender, age, level and unit membership. The result is as presented below:

Table 4.4: Demographic variables of respondents and their influence on Christian student switching

Variable	Category	Switching Intention		Total	Freq	Chi-Square Value	Sig
		No	Yes				
Gender	Male	59	28	87	47.0	2.738	0.098
	Female	77	21	98	53.0		
	Total	136	49	185	100		
Age	18 & Below	10	7	17	9.2	3.751	0.090
	19 – 22	62	24	86	46.5		
	23 – 26	50	16	66	35.7		
	27 – 29	14	2	16	8.6		
	Total	136	49	185	100		
Level	100 Level	22	15	37	20.0	8.942	0.063
	200 Level	42	17	59	31.9		
	300 Level	35	11	46	24.9		
	400 Level	36	5	41	22.2		
	500 Level	1	1	2	1.1		
	Total	136	49	185	100		
Unit Membership	YES	49	23	72	38.9	1.803	0.179
	NO	87	26	113	61.1		
	Total	136	49	185	100		

Source: Author's computation (2021)

The results in Table 4.5 shows that 87 (47%) of the respondents were male while 98 (53%) were female. Thus, majority of the respondents were male. The age distribution shows that 17 (9.2%) of the respondents were in the age group of 18 & below; 86 (6.5%) of the respondents were in the age group 19 – 22; 66 (35.5%) of the respondents were in the age group 23 - 26years and 16

(8.6%) of the respondents were in the age group 27-29years. Thus, majority of the respondents were in the age group 19 – 22 years, followed by 23 – 26years, with the age group 27 – 29years having the least number of respondents. The result also indicate that majority of the respondents (59, 31.9%) were in 200 level; followed by 300 Level (46, 24.9%); and then followed by 400 Level (41, 22.1%); and 100 Level (37, 20.0%); with 500 Level having the least number of respondents (1, 1.1%). It was also observed that majority of the respondents (113, 61.1%) did not belong to special units in the fellowship, while 72 (38.9%) of the total respondents belonged to special units.

Chi-square was conducted to find out whether significant differences exist between the demographic variables (gender, age, level and unit membership) and students' switching intention. The result shows that gender $\{\chi^2 = 2.738; \rho = 0.098\}$ does not significantly influence students' switching intention from one fellowship to another. Similarly, the result also reveals that no significant relationship between respondents' age $\{\chi^2 = 3.751; \rho = 0.090\}$ and students' switching intention. Similarly, the result in Table 4.4 also shows that respondents' Level $\{\chi^2 = 8.942; \rho = 0.063\}$ has no significant relationship with students' switching intention. Lastly, respondents' unit membership $\{\chi^2 = 1.803; \rho = 0.179\}$ showed no significant relationship with students' switching intention.

4.5 Hypotheses Testing

The research hypotheses tested in this study are:

Hypothesis One

H₀: There is no significant relationship between worshipers' satisfaction (pulpit ministering, fellowship environment, special programmes, music ministering and spiritual support) and students' switching intention.

H_A: There is a significant relationship between worshipers' satisfaction (pulpit ministering, fellowship environment, special programmes, music ministering and spiritual support) and students' switching intention.

The result in Table 4.3 is used to test the above stated hypothesis. The result reveals that there is no statistically significant relationship between students' switching intention and pulpit ministry, music ministry, special programmes and spiritual support. Conversely, the results indicated that a statistically significant relationship exists between students' switching intention and fellowship environment.

Hypothesis Two

H₀: There is no significant relationship between students' switching intention and demographic variables (gender, age, level and unit membership).

H_A: There is a significant relationship between students' switching intention and demographic variables (gender, age, level and unit membership).

The result in Table 4.4 shows that there is no significant relationship between students' switching intention and demographic variables (gender, age, level and unit membership). We therefore conclude that demographic variables do not significantly influence Christian students' switching intention.

4.6 Discussion of Findings

This study found that the rate of Christian students' switching intention in the University of Benin (UNIBEN) is low. This is shown by the switching rate of 26.49%. The low rate of switching intention among Christian students may be the high level of satisfaction they are receiving from their present fellowship. The fellowship activities have been structured in ways that significantly meets worshippers' satisfaction.

The study reveals worshippers' switching intention is negatively and significantly influenced by the fellowship environment. The implication of this result is that if the fellowship environment is improved in terms of the location of the fellowship, the rest room facilities, security, decoration pattern and level of calmness of the fellowship, worshippers' switching intention rate will reduce. The study also reveals that no significant relationship exists between worshippers' switching intention and pulpit ministry. The implication of this negative relationship is that as the pulpit ministry (pastor's message) of the fellowship improves, the worshippers switching intention rate will drop. This is because worshippers tend to be satisfied with well-organized and high-powered ministrations and teachings.

The study also reveals that there is no significant relationship between worshippers switching intention and special programmes. The result however turned out to be a negative one. The implication of this negative relationship is that worshippers finds more satisfaction in special programmes which is also used as a means of revitalizing fellowship activities and encouraging closer relationship to God. Hence, if fellowships organize more special programmes with the use of guest speakers, it will help to reduce worshippers switching intention rate.

The study also revealed that there is no significant relationship between worshippers switching intention and music ministry. This result was however found to be a positive one. The implication of this positive relationship is that majority of the responses used in this research work are from worshippers who rarely value music ministry in considering the amount of satisfaction they are receiving from fellowship activities. Hence, improving the music ministry would not help in reducing worshippers switching intention rate.

Lastly, from the result, it was also observed that there is no significant relationship between worshippers switching intention and spiritual support. This result was found to be a negative one. The implication of this result is that if spiritual support increases through activities such as welfare, concern for students' academic performance and the effectiveness of the spiritual support system, worshippers switching intention rate will reduce.

This study reveals that there is a significant relationship between worshippers switching intention and fellowship environment. This finding is in line with the result of Pralad and Husk (2015) who conducted a research on the factors necessary for significant growth in fellowship activities in schools in Chile. Their result indicated that 67% of the total respondents showed significant concern for the proximity factor as one of the key variable college students consider in adopting fellowships.

Pulpit ministry was found to be an insignificant determinant of worshippers' switching intention. This result is contrary to findings of Gibson (2019) who analyzed the relationship between worshippers' satisfaction and the quality of sermon. Gibson opined that most worshippers in South-Africa showed a great concern for the quality and timing of pastor's ministration as majority of the respondents indicated. He also argued that the relevance of the pastor's teaching is a significant determinant of worshippers' pleasure.

Special programmes were also found to be an insignificant determinant of worshippers switching intention among undergraduate Christian students in the University of Benin. This outcome is however contrary to the result obtained by Neil and Simpson (2014) who opined that in a bid to attract more congregation members, fellowships normally resort to arrangements such as special programmes and outreach. This fact was supported with empirical evidence both in the United

States and Australia. A similar outcome proposing the effectiveness of special programmes in improving worshippers' satisfaction was also found by Godfrey (2020).

The result also indicates that a statistically insignificant relationship exist between exist between music ministry and worshippers 'switching intention. Conversely, Obi (2017) found out that most Christian groups in Nigeria considers music ministry as an important factors in encouraging fellowship participation as it has turned out to be very effective over the years. The work argued that individuals (modern worshippers) would rather give more attention to the quality of the music ministration and arrangements that they would, proximity. Hence, a musical activity was concluded to be a significant and positive determinant of worshippers' satisfaction.

Lastly, the result indicated that no significant relationship exists between spiritual support activities and worshippers' switching intention. This finding is also contrary to the result obtained by Harvest *et al.* (2021). They argued that spiritual satisfaction which was assessed as a percentage of individual overall well-being attributable to fellowship activities remains a very important element which determines positive attitudes towards religious and fellowship activities. The study indicated that an individual receiving high levels of spiritual satisfaction tends to be more enthusiastic towards fellowship activities and hence exhibit low levels of apathy and switch intention.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter concludes this work by summarizing the research findings, noting the contributions to knowledge, conclusion, recommendations and implications of the findings for further studies.

5.2 Summary of Findings

The findings of the study are as follows:

3. The rate of worshippers' switching intention is low in the University of Benin (UNIBEN). This is shown by the switching intention rate of 26.49%;
4. Worshippers consider the following factors (in a descending order): Pulpit Ministry (3.966); Spiritual support (3.880); Special Programmes (3.857); Music Ministry (3.857) and Fellowship environment (3.782) as the reasons for switching intention;
5. Fellowship environment is a statistically significant determinant of worshippers' switching intention in the University of Benin;
6. Factors such as Pulpit ministry, special programmes, music ministry and spiritual support are not significant factors that influence worshippers' switching intention in the University of Benin (UNIBEN); and
7. Demographic variables such as gender, age, level and unit membership, do not significantly influence worshippers' switching intention.

5.3 Conclusion

This worked analyzed the relationship between worshippers' satisfaction and switching intention among Undergraduates Christian student in the University of Benin (UNIBEN). The study aimed to find out the factors that are significant in determining worshippers switching intention. The

results showed the relative importance of fellowship environment in determining worshippers' switching as a positive and significant relationship was observed. The proximity of fellowships, the restroom facilities, the security of the fellowship environment and the decoration pattern (aesthetics) of the fellowship are important factors that helps in deterring worshippers from switching from one fellowship to another. These are factors that should be taken into consideration in retaining fellowship members.

5.4 Contributions to Knowledge

This study makes contributions to the religious and worshippers' satisfaction literature. It is among the few empirical studies in Nigeria that have attempted an empirical investigation on the nexus between worshippers' satisfaction and switching intention.

This research has also contributed to the religious and worshippers' satisfaction literature by examining the relationship between respondents' demographic characteristics (gender, age, level, and fellowship unit membership) and worshippers' switching intention in the University of Benin (UNIBEN).

5.5 Recommendations

In view of the research findings, the following recommendations are suggested:

1. Fellowships should direct deliberate and concentrated effort in ensuring that the fellowship environment is effectively organized to suit the tastes and satisfaction of worshippers. Factors such as proximity to hostels, the security of fellowship environment, proper restroom facilities, calmness of fellowship environment and general surrounding of fellowships should be properly arranged by fellowships.

2. Fellowships should ensure that pulpit ministry is organized and arranged to convey message and teachings that arouses worshippers' satisfaction in knowing God better and fellowshiping.
3. The spiritual support and satisfaction of worshippers should be taken into consideration when planning fellowship activities.
4. Fellowship should plan and organize special programmes frequently to attract new members and retain old ones.

5.6 Suggestions for Further Studies

Although this study has contributed to the frontier of knowledge, yet much needs to be done in future studies.

Firstly, while this work analyzed the determinants of worshippers' satisfaction and switching intention among undergraduates Christian students in University of Benin (UNIBEN), further studies should investigate the same subject matter in other states of the federation with larger sample sizes.

Secondly, future studies should employ a longitudinal research design. It involves the collection of data for any given variable over a long period of time for the purpose of tracking changes in such data. This will help to provide long term view on worshippers' switching intention in Nigeria.

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