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ARC DESIGN AND CONGREGATIONAL PATRONAGE IN NIGERIAN CHURCHES

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Introduction

The coming of Christianity into Nigeria and Lagos was of mixed reactions, as there were resistance from some quarters, but the determination of missionaries towards the Christianization of Nigerians made it possible (Ayandele, 1971). This persistence of Christianization constantly led to the development of churches in Lagos state, which invariably led to works of art and architecture (Price & Collins, 1999). A Pentecostal survey done in the year 2006, reveals that, Charismatic and Pentecostals, approximately form three-in-ten (3/10) Nigerians. It also finds that roughly six-in- ten (6/10) Protestants in Nigeria are either Pentecostal or Charismatic (The Pew Forum on Religion and Public life, 2009). However, church architecture derives its root from the meetings of early Christians, being held in converted Roman houses, where the exterior appeared as common Roman dwelling marked only by the cross painted above the door, while the inside were decorated with Christian symbols and Biblical accounts.

Christianity being a new religion, Christians moved towards manifesting this in architecture. This led to the Basilicas and cathedrals, which have been used as centres of administration, schools, courts, and other public functions, being adapted to house Christian worship, since they were free from pagan associations, and were a practical way to hold large congregations.

As things move on, these structures experience modifications to specific needs and wants (Withington. 2009). The existing Pentecostal buildings have been designed to adopt a different style.

The change in the entire world has an effect on so many things, out of which building designs have been thoroughly affected. This has influenced the design of religious buildings, with churches being major a factor.

Before now, church buildings were distinct within the environment, due to their imposing and artistic features. The recent trend makes it difficult to distinguish them from other buildings, especially in the designs of Pentecostal Churches. They wear the contemporary look of corporate buildings and sometimes residential buildings; with no striking difference. The internal arrangement and treatment are not left out of this change.

This study is investigates the effects of architectural designs of Pentecostal church buildings on the number of people that worship in them, whether the architectural designs meet their needs and expectations.

Justification for the study

This paper seeks to ascertain if the architectural designs of Pentecostal churches in Lagos state affect their congregational patronage. Architecture is basically channeled towards satisfying the needs and aspirations of the people, through functionality, aesthetics and use of materials. As the society advances, the view of the world and the needs of the people change. This leads to a need to constantly review the approach to architectural designs, towards knowing, if and how it meets the needs of users.

Church Architecture, for many years have been an area of focus to designers, institutions and the citizenry in general. This is largely due to Christianity being a religion that has more than half of the world's population as adherents.

Pentecostalism came into limelight in the twentieth Christianity. This has grown exponentially since its establishment. Africa has been part of this growth d Nigeria takes a major role in this. Lagos being the most populous f all the cosmopolitan cities in Nigeria with predominantly Christians, harbours more church buildings, most of which are Pentecostals.

Since Lagos has the highest population of Christian Pentecostals (2007 list of Pentecostal Churches), it is important to know the particular as of influence of church architecture to Worshipers, and the extent of these influence.

This paper will be an asset to researchers, students, Sociologists, psychologists, marketers, architects and other professionals in the building industry. The

collated data and the results of tested Hypothesis, will reveal what propels worshipers to choose which church to patronize. It will show the expectations of worshipers in terms of the architecture of a Pentecostal church. It will also be a major reference to designers in general, as it will provide a basis for them to meet the expectations of worshipers through their designs. Through facts from data compilation, and results of tests, Pentecostal church leaders will see ways in which their brief could be enhanced, so that they will also communicate to worshipers, through the architectural designs of their churches. This study will enlighten the policy makers, on the basic things to look for, when monitoring Pentecostal church designs and construction. With Lagos being a melting-pot, this contribution will rob-off on other states of Nigeria.

Theoretical framework

A scientific theory is evaluated according to what it may add to the unity of our knowledge of the natural and human world, and design research is invariably aimed at the derivation of general principles of design applicable to all forms of design activity (Abel, 2000). There is need to evaluate why people take decisions and to scientifically ascertain the factors responsible for these choices.

According to the theory on Consumer Decision Making, by Rucker & Du, (2009): Purchases are influenced by whether a product (which in this research will taking as church building) is seen as hedonic or utilitarian and whether the consumer is given several choices or just one.

The Schiffman and Kanuk (2009) "Customer Preference and behaviour Model", (fig. 1) is an analogical theory created to explain the occurrence of preference behaviour (Avwokeni, 2007). When applied to Church Architecture and the preference of worshipers, reveals that, the evaluation of church buildings is based on functional and emotional convictions, and the correct choice of others based on what motivates their opinions, leads to subjective comparism. These points to intention and behaviour which leads to preference.
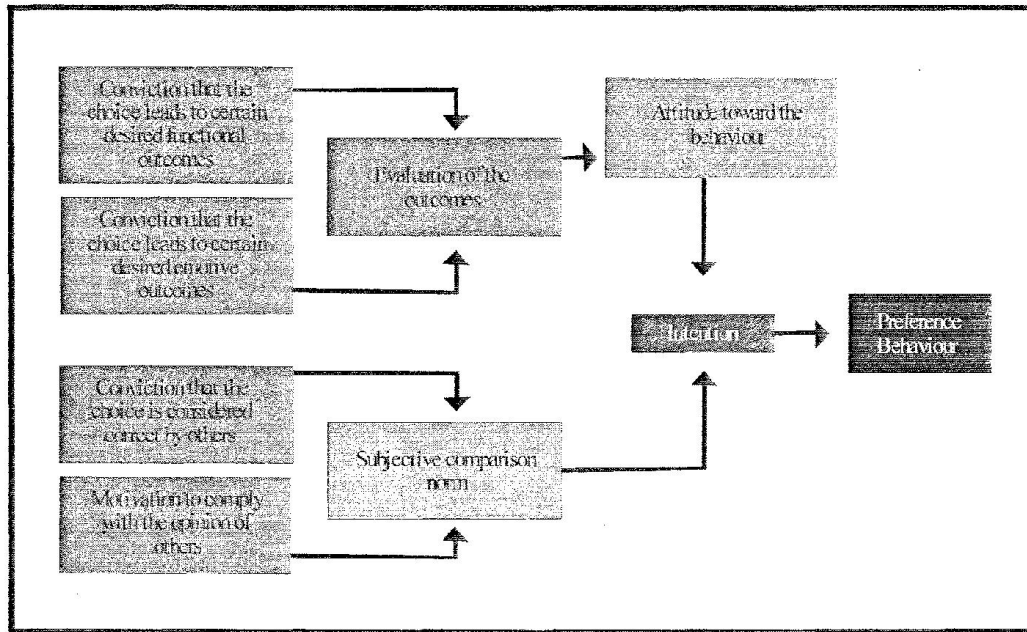
Fig. 1. Basic Structural Model of Customer Preference Formation
Consumer Behaviour by Leon Schiffman and Leslie Kanuk
Source: International Survey Research

The consumer decision process (Sloan, 2009), is a theory of consumer behaviour. Taking the product in this theory to be the church building, and the consumer as someone that patronises the church, while the price stands for the attraction from architectural designs.

According to this theory, the consumer recognizes a need, searches for information about products or services that meet that need, evaluates the alternatives, makes a purchase, and evaluates the purchase. As an example, lets apply this process to the sale of a product. A consumer may decide he needs a product. He looks for information about the product, possibly by looking online, reading advertisements in the newspaper, or seeking recommendations from friends or relatives. The consumer then evaluates the choices, thinking about price, convenience, features of the product and so on. After evaluating the choices, the consumer decides which product to buy. The consumer evaluates the purchase to determine whether he is satisfied.

A variety of factors influence a consumer at each stage of this process: cultural factors, psychological factors, social factors, personal factors, situational influences and marketing mix. These influences are illustrated in fig. 2.
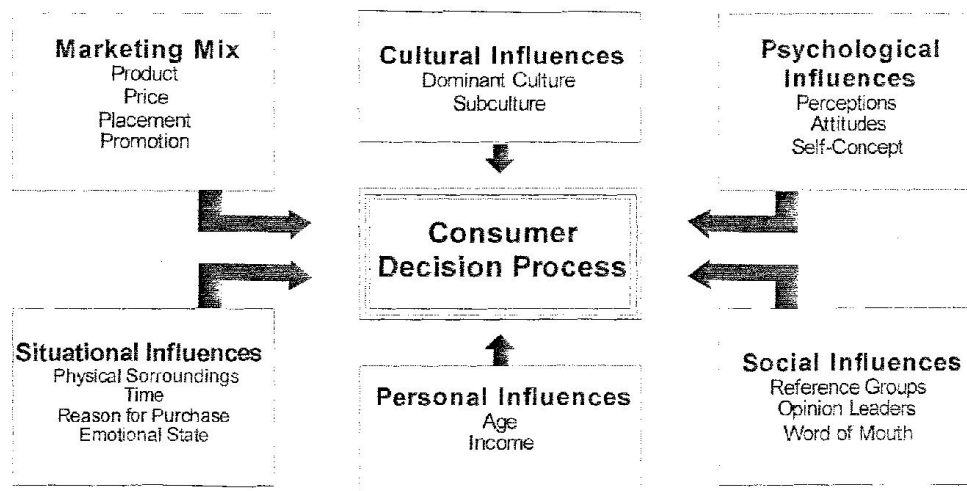

Fig. 2. Factors Influencing Consumer Decisions (Sloan, 2009)

Consumer theory:
This is a microeconomic theory relates preferences w consumer demand curve. The link between personal preferences, consumer consumption, and e demand curve is one of the most complex relation in economics, which is applicable to architecture. Implicitly, economics assume that anything purchased will be consumed, unless the purchase is for productive activity. Preferences are the desires by each individual for the consumption of goods and services and ultimately translate into employment choices based on abilities and the use of the income from employment for purchases of goods and services to be combined with the consumer's time to define consumption activities. Also, as wealth rises, consumers will substitute away from less costly inferior goods and services. choosing higher priced alternatives.

Taking the church building as the product, and design quality of a church as a replacement for price, which is a main factor in consumer decision making, a look at the indifference curve of goods prices shows that, "the amount spent on both goods together is less than or equal to the income of the consumer. The consumer will choose the indifference curve (fig. 3), with the highest utility that is within his budget constraint. Every point on 13 is outside his budget constraint so the best he can do is the single point on 12. that is tangent to his

budget constraint. He will purchase x+ of good X and y+ of good Y (wikipedia, 2009)
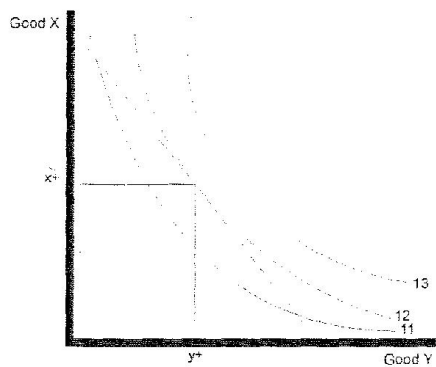

Fig. 3.

Income effect and price effect deal with how the change in price of a commodity changes the consumption of the good. The theory of consumer choice examines the trade-offs and decisions people make in their role as consumers as prices (architectural design) changes (Wikipedia, 2009).

Rucker and Du (2009), states through their research findings that purchases are influenced by whether a product is seen as hedonic or utilitarian and whether the consumer is given several choices or just one. According to Sloan (2009), The consumer recognises a need, searches for information about products and services that meet that need, evaluates the alternatives, makes a purchase and evaluates the purchase to determine whether he is satisfied. A variety of conditions influence the choice of the consumer decision process. These are cultural factors, psychological factors, social factors, personal factors and several others.

Literature review

For early Christians, the notion of church did not imply any particular building, but a well-united congregation of believers. Over time, the need to home this group of believers became apparent. This gave birth to church architecture (Porucinc, 2000).

The task of creating religious architecture within an urban environment is an obvious challenge, as one must follow the transitional sequence (Canadan Architects 2004). Many things have led to the present state of church architecture today, one of which is colonialism, which is believed to entail the establishment of political, military, economic, and religious control by one

society over another. As such, the imposition of colonial rules inevitably results in some kind of transformation in the social and material conditions of the latter. These changes may also be given visible expression through modifications to such features as the prevailing architectural styles. African communities adopted widely desperate responses to the European presence. This led to the impact of new form. (Reid, Lane, Segobye, Borjeson, Mathimbidi, Sekgaramesto, 1997).

The effect of the above could be said to have led to an urban nightmare, symbolic of so many of the problems of our epoch. It has become a problem of confusion. One generation back we tried to break our bonds with the past. We did indeed break the bonds but only of architectural design and now we are confused about our future (Doxiadis, 1963).

With the problems associated with change, it is impertinent that change must occur as is on this earth that we find ourselves living today in an age of great transition, an age where the rate of change is accelerating from one day to the next. This rate of change is the most characteristic phenomenon of our age, whether we speak of technological progress or of economic development, of population growth or of social or cultural phenomena. Our transition is a transition from old to new, from tradition to modern, from the concepts of the past to the concept of the future, and so from the problems of the past to the problems of the future. So, Architecture simply follows the general trends of its age. In our context, the solutions to the problems of transition have been in favour of importing alien solutions. This is in variance with the tradition and environmental impact. Yet, the architect remains the only one who is supposed to create something better while living in, and being continuously influenced by the work of his predecessors (Doxiadis, 1963).

Architecture and the church

Architecture is both an innovation and an invention, as it transforms old ideas to solve modern problems (Wyns, Brussel, Valckenaers, Bongaerts, 1996) Doxiadis (1963) believes that it is the responsibility of the architect, as the custodian of this profession to make his creation accept notion of the past. He also states that an architect who misleads humanity will create an investment that will make people suffer for many years. According to him, the task of the architect is similar to that of a doctor, whose duty is to serve the patient, based on the knowledge acquired.

in the process of gathering the required knowledge, the architect is expected to be aware that the church is seen as an intervening force (Logan, 2008), an island of urbanity and a means of enriching spiritual lives (Hexham, 2006), a centre that accommodates those who come to worship, and symbolically big enough for God to join the service (Crosbie, 2005). It is also expected to be different, with the religions purpose marking it for distinction (Clark, 1996), with the cross making is read clearly as a church (Crosbie 2007).

Warner (2007) is of a contrary opinion he believes that, secular architecture that borrows from corporations, theatres and shopping malls with the exclusion of Christian symbols are more seeker- sensitive, though he agrees that such structures do not have the attention of passersby like Gothic Cathedrals. But Porucinic (2000) sees the cross as a symbol of Christ's sacrifice and triumph and believes this should be incorporated into religious buildings. In agreement with this, Hexiham (2006) says that the wonders of Christian faith should be embedded in the buildings.

The church building on its own carries a message according to Warner, (2007) it should be seen as an invitation not a barrier, as there is hunger for spiritually expressive buildings that have a sense of sacred space, without the absence of Christian symbols.

The rise of mega-churches is pronounced among the evangelicals, from which the Pentecostals came into being (Crosbie. 2005). The architecture of these churches are usually untraditional, often avoiding Christian symbols. This is with the belief that, the church does not want to remind potential congregations of traditional Christianity. They want to offer a friendly, familiar, non-churchlike atmosphere (Crosbie, 2005).

Doxiadis (1963) opines that people find themselves living today in an age of transition. An age where the rate of change is accelerating from one day to the next, stressing that this rate of change is the most characteristic phenomenon of the present age irrespective of technological, economic or socio cultural phenomena. The prevalent transition is a transition from 'old' to 'new', from 'traditional' to 'modern', and from the concepts of the 'past' to the concepts of the 'future'. The constant change of the world makes it imperative for the architect to continually refine his work, as he is constantly being questioned (Dean, 1991). Bearing it in mind that buildings can be seen, felt, lived in and used, while it adds to the world's historic beauty (Crosbie, 2007), and with

churches looking for ways to communicate their message (Allen, 2007). However, the relationship with the built environment should be considered (Rosponi, 2006).

Architectural designs should not be left to the demand of the bureaucratic, legalistic or modern world, (Clark, 1996) but, should be seen as a process of identity, rather than adopting dogmas of universality (Jell & Jell-Bahsen. 2005). This however may lead to the prominence of churches, through the integration of symbols, such as the cross (Logan, 2008), as a church being where intimacy and infinity meet (Hesham, 2006) should have its beauty measured not as worship space alone, but as a design that reflects the true identity of a church (Vavereck, 2008).

As buildings are expected to be seen, felt, lived in, and used, certain regions with a distinct tradition and congregation want to tie their buildings to that tradition (Crosbie, 2007), as the buildings, just like the church are expected to promote intimacy (Hexham, 2006).

Many at times, Architects design buildings without putting the need and orientation of its would-be users into consideration. According to Logan (2005), American architects drew up plans for Chinese churches of many denominations without traveling to the region, he believes that architects should endeavour to produce "congregation's own" church designs in order to articulate the emotional needs of users, because meeting the demands of the congregation will create an uplifting, spiritual space. (Crosbie, 2007). After all, when people build churches, they are embodying their faith in their own particular the social world. According to Rutkin (2005), the process of designing spaces can be compared to the new product design process. A space will not be successful if it does not meet the needs of its users, just as a new product will fail in the market place, if consumers do not respond to it. A corroborative comment of Doxiadis (1963) which suggests that interests should no longer be limited to the interest of the privileged classes, whether on regional, professional, economic, social or cultural bases, but that the common man everywhere should come into the picture of not only being served by architecture but also to decide about it. This leads in turn to new dimensions for the problem and new techniques for finding solutions.

Research methods

The survey design method was adopted for this study. Kumar (1996) states that, survey design generally collects data from a defined population to describe the present condition of the population using variables under study, where attempts are made to describe the present phenomenon with regard to the population. The purposive samples were drawn from the seventy-eight (78) headquarters of Pentecostal churches within Lagos State, in adherence to the 2008 list of Pentecostal churches as generated by Pentecostal Fellowship of Nigeria (2007). Worshipers; Pastors/Ministers; Architects/Designers were the respondents used for the study. The instruments of measure (two-type questionnaires) and oral interview questions were subjected to content validity with the assistance of senior scholars of marketing and architectural studies.

Discussion of findings

The result from the administered questionnaires of fifty (50) worshippers and thirty (30) pastors, all randomly sampled is analysed in this segment.

Table 1

Demographic Statistics of Respondents (Worshippers

VARIABLES	Freq.	%
Age of Respondents		
20-25 years	12	24
26-40 years	28	56
40 and above	10	20
Sex		
Male	23	46
Female	27	54
Education		
Primary Six	1	2
WASC/GCE	9	18
OND/A Level/NCE	9	18
B.Sc/B.A	23	46
Masters and above	8	16
Occupation		
Public Servant	15	30
Private Organisation	14	28
Self Employed	21	42
Nationality		
Nigerian	50	100
Non-Nigerian	0	0

Length of years as worshipers		
Under 1 year	2	4
1-3 years	22	44
4-6 years	9	18
Above 6 years	17	34

Table 1 shows a demographic statistics of the fifty (50) sampled worshipers. Twelve (12) of the respondents, which stood at 24% fell between 20- 25 years

of age, twenty eight (28), which represents 56% are between the ages of 26 and 40, while the remaining ten (10) that represents 20% were above 40 years. Twenty three (23) males and twenty seven (27) females responded, falling at 6% and 54% respectively. Forty-six percent 46%) of respondents were first degree holders, while holders of secondary school certificate were rifle (9), at 18%, Masters degrees and above stood at 16%, while OND, A Level and NCE were 18% f total respondents.

Table 2

Demographic Statistics of Respondents (Pastor

VARIABLES	Freq.	%
Age of Respondents		
20-25 years	0	0
26-40 years	17	56.7
40 and above	13	43.3
Sex		
Male	18	60
Female	12	40
Education		
Primary Six	1	3.3
Secondary Education	5	16.7
OND/A Level/NCE	7	23.3
B.Sc/B.A	11	36.7
Masters and above	6	20
Occupation		
Public Servant	7	23.3
Private Organisation	8	26.7
Self Employed	15	50
Nationality		
Nigerian	30	100
Non-Nigerian	0	0
Length of years as pastor		
Under 1 year	3	10
1-3 years	17	56.7
4-6 years	3	10

Forty-two percent (42%) of respondents were self- employed, 30% worked with government establishments, while fourteen (14) respondents, which falls at 28% were employees of private establishments. Twenty two (22) of respondents, representing 44%, had worshiped in their churches between one and three (1-3) years, 34% had worshiped for more than six (6) years, 18% has been within their congregation between four and six (4-6) years, while only 4% has worshiped in their churches for less than one year. All the fifty (50) respondents were Nigerians.

Table 2 shows a demographic statistics of the thirty (30) sampled pastors. Nine of the respondents, which fell between 20-25 years of age, seventeen (17), which represents 56.7% are between the ages of 26 and 40, while the remaining ten (10) that represents 43.3% were above 40 years. Also, eighteen (18) males and twenty seven (12) females responded, falling at 60% and 40% respectively. More than thirty six percent (36.7%) of respondents were first degree holders, while holders of secondary school certificate were five (5), at 16.7%, Masters degrees and above stood at 6%, while OND, A Level and NCE were 23.5% of total respondents.

Table 3

Composite Frequency Distribution Table of the perception of Pentecostal churches Reactions of Respondents ('worshippers.) on their

Degree of Response	1 Strongly Disagree	2 Disagree	3 Undecided	4 Agree	5 Strongly Agree	Total Freq.	(%)
The present architectural design of my church is good standard in my own opinion	7(14.0)	12(24.0)	0(0.0)	27(54.0)	4(8.0)	50	100
I got attracted to my church majorly because of the architectural design	20(40.0)	23(46.0)	1(2.0)	4(8.0)	2(4.0)	50	100
I am not easily moved by the architectural design of a church	9(18.0)	14(28.0)	6(12.0)	14(28.0)	7(14.0)	50	100
Architectural design can affect church patronage	2(4.0)	4(8.0)	1(2.0)	23(46.0)	20(40.0)	50	100
I have observed a congregational increase in my church after its redesign	0(0.0)	8(16.0)	14(28.0)	19(38.0)	9(18.0)	50	100

In reference to table 3, a total of forty six percent (46%) of respondents disagreed that they were not moved by the architectural designs of churches. Forty six percent (46%) agreed that architectural design can affect church patronage, while forty percent (40%) of them agreed strongly, giving a total of eighty six percent (8 6%) of respondents in agreement with architectural design being a major factor in church patronage.

Table 4

Frequency Distribution Table of the Reactions of Respondents (Pastors) on their perception of Pentecostal churches

Degree of Response	1 Strongly	2 Disagree	3 Undecided	4 Agree	5 Strongl	Total	(%)

	Disagree				y Agree	Freq.	
The present architectural design of my church is good standard in my own opinion	7(23.3)	12 (40.0)	0(0.0)	7(23.3)	4(13.3)	30	100
I got attracted to my church majorly because of the architectural design	19(63.3)	7(23.3)	1 (3.3)	2(6.7)	1 (3.3)	30	100
I am not easily moved by the architectural design of a church	12(40.0)	3(10.0)	3(10.0)	9(30.0)	3(10.0)	30	100
Architectural design can affect church patronage	2(6.7)	5(16.7)	0(0.0)	9(30.0)	14(46.7)	30	100
I have observed a congregational increase in my church after its redesign	3(10.0)	3(10.0)	12(40.0)	10(40.0)	2(6.7)	30	100

Source: Field Survey, 2009

in table 4, forty percent (40%) of respondents strongly disagreed that they were not moved by the architectural designs of churches, while an additional ten percent (10%) agreed, giving a total of fifty percent (5 0%) in disagreement. Forty six percent (46%) strongly agreed that architectural design can affect church patronage, while thirty percent (3 0%) of them agreed strongly, giving a total of seventy six percent (76%) of respondents in agreement with architectural design being a major factor in church patronage.

Conclusion

This study architectural designs and patronage in Pentecostal churches in Lagos, Nigeria reveals that worshippers are averagely satisfied with the present architectural design of their churches, while the pastors did not express a significant satisfaction.

An overwhelming majority of the pastors sampled in the study claimed that architectural design was not the basis for their choice of parishes. Although headship in their various churches did not come as a result of the choices they made but strictly by posting instructions by the church central authorities hence the reason for the indifference that some pastors expressed on architectural design as a determinant of their involvement in their various churches. Although the worshippers on the other hand opined that church design was not the basis for their church patronage, but they agreed (as with the pastors) with fact that church design can affect church patronage. Again, both the interviewed pastors and worshippers claimed that patronage of their churches increased as a result of architectural advancement or renovations carried out on their church

buildings. The findings above align with the Consumer Decision Process theory propounded by Sloan (2009), where it was discovered that situational influences, such as physical surroundings, impacted on the consumer choice of a product or service.

In view of the fore-goings, it behoves church to identify the needs of the worshippers (who in this case, are the customers) where architectural designs are concerned because it can affect their (the customer's) choice of where to worship. The religious institutions as service organisations must put the church surrounding factors into cognisance for proper customer satisfaction and retention.

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