

Montemorelos University
Faculty of Business and Legal Sciences

A PATH ANALYSIS OF YOUNG PROFESSIONALS'
RETENTION IN THE SEVENTH-DAY
ADVENTIST CHURCH

Thesis
presented in partial fulfilment
of the requirements for the degree
Doctorate in Business Administration

by
Smith Olivier

April 2019

ABSTRACT

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Main advisor: Ronny Kountur

DOCTORAL THESIS ABSTRACT

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Title: A PATH ANALYSIS OF YOUNG PROFESSIONALS' RETENTION IN THE SEVENTH-DAY ADVENTIST CHURCH

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Problem

Various studies have been conducted on church membership retention (Dudley, 2000; Harwento, 2016). Most of these studies have been conducted from the perspective of newly baptized members leaving the church post baptism and the mass exit of the young people leaving the church altogether. However, no studies have been done evaluating the reason why young professionals are leaving their childhood church to migrate to Anglo churches. This study examines the interrelationship between transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance and their impact on young professionals' retention in the Seventh-day Adventist church.

Methodology

The research was empirical quantitative, descriptive, confirmatory, explanatory and transversal. The sample was composed of 175 young professionals who have left Seventh-day Adventist Haitians churches and are now attending Anglo churches in the Allegheny East, Greater New York, New Jersey and Northeastern Conferences. A 109 items questionnaire was used to collect the data for this study. The instrument was sent via regular mail and electronic mail to the participants. Descriptive statistics, Cronbach alpha estimates for reliability, factor analysis, correlation analysis and Path analysis techniques were utilized to examine and analyse the effect of the five variables transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance on young professionals' retention.

Results

The results from the analysis suggest that transformational leadership style and church ministry programs have a direct correlation and impact on young professionals' retention. Similarly, it was also found that organizational culture, leadership style and members' satisfaction significantly predict church ministry programs. Furthermore, transformational leadership style, local leaders' performance also significantly predicts members' satisfaction. Additionally, the findings revealed that transformational leadership style has a direct correlation to organizational culture, as well as to local leaders' performance. Therefore, the hypothesized model fit the data.

Conclusion

The confirmatory analysis is supported by the empirical evidence that transformational leadership style, organizational culture, members' satisfaction, church

ministry programs and local leaders' performance are good predictors of young professionals' retention. Therefore, it is suggested that local conference administrators, local church pastors, local church leaders and church members take into consideration these factors as they lead, plan and strategize for the churches.

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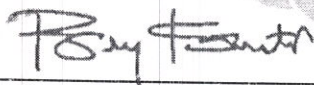
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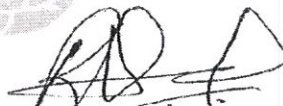
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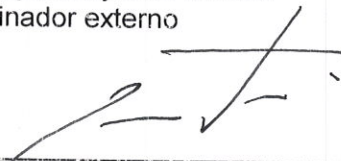
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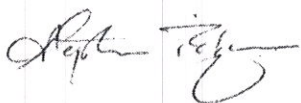
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DEDICATION

This work is dedicated to my sweetheart, my queen, the wind beneath my wings, my number one cheerleader, my rock, my source of inspiration and strength. To my wife - Paula, thank you for believing in me, for motivating me, and not complaining when I had to be away at school for weeks at a time. Thank you for your unwavering support and steadfast love that gave me the necessary courage to persevere till the completion of this thesis. You denied yourself so that I could have the financial means to complete this doctoral degree, and I will never forget that. This accomplishment would not have been possible without you. Thank you and I love you dearly and profoundly.

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CHAPTER I

BACKGROUND

Introduction

This chapter sets the backdrop of the subject under study by presenting a definition for each of the latent variable: (a) membership retention, (b) leadership styles, (c) organizational culture, (d) membership satisfaction, (e) members relationship, (f) local leaders' performance, and (g) church ministry programs. Also, it presents a theoretical background as it seeks to formulate the main research question and hypothesis. Additionally, it addresses the research objectives, significance of the study, limitations, delimitations, assumptions as well as the philosophical background that guides this study and concludes with the organization of the study.

The past two decades have seen a massive growth and rapid development in social media as well as in information technology (IT). This invention creates a platform whereby customers have multiple options to satisfy their needs and wants on a timely fashion. As a result, it becomes more difficult and challenging for institutions, organizations and industries to meet the demands and expectations of their customers unless they venture into new and innovative ways of doing business (Smith, Bolton, & Wagner, 1999). Churches are not excluded from these challenges and in particular seem to be wrestling with where they are impacted most, member retention.

Church members more than ever have unlimited options from church pond to

PraiseVision to Facebook live, to live streaming, upstream, etc. these constitute the choices and alternatives that church members have at their disposal to satisfy their spiritual hunger. They no longer have to leave the comfort of their homes in order to satisfy their spiritual needs. They can have church while sitting in their living room. That means churches are losing both human resources and financial contribution. Therefore, survival in this advanced technological world requires organizations and institutions to develop customers/members retention strategies.

In fact, it has been observed that one of the determining factors that distinguishes a thriving, booming and successful organization in comparison to a struggling organization is its ability to maintain its current customers and attract new ones (Chapman, 2016). Customer retention plays a vital role in the continued success of any organization. It helps with the growth, profitability and sustainability of every organization. Customer retention is an effective tool that organizations use to gain strategic advantage in this ever-increasing competitive market environment (Kotler, 2003; Mugambi & Karigi, 2015). The rate level of customer retention provides the leadership of an organization with a matrix by which they can evaluate how they are doing in relation to other competitors. As the level of competition intensifies, so is the need to make customer retention a top priority (Li, Chan, & Chong, 2013; Suarez, Cusumano, & Kahl, 2013).

As observed by Isoraite (2016) loyal customers businesses are the cornerstone, having enough loyal customers means a financially stable company that receives higher profits, growing sales and is superior to the competition. It becomes paramount for institutions and organizations to make customer retention a top priority.

While researchers and practitioners address the importance of this concept – customer retention, they also identify some factors that impact it as well. For instance, Tamuliene and Gabryte (2014) conducted a study on factors influencing customer retention in the mobile operators practice and they discovered that there are three factors that impact customer retention namely customer satisfaction, relationship quality and switching costs. In the same vein, Vann Vuuren, Roberts-Lombard, and Van Tonder (2012) found that customer satisfaction, trust and commitment are factors that have positive impact on customer retention in an optometric practice in South Africa.

Likewise, Sutanto and Minantyo (2014) discovered that product satisfaction has a significant impact on customer retention, a fact that is corroborated by Klaus and Maklan (2013) and Wang (2012) separate studies conducted in both Taiwan and United Kingdom respectively. Kumar, Sharma, Shah, and Rajan (2013) also found that customer satisfaction and service quality programs retain consumer loyalty. Various other studies have also indicated that leadership and management are factors that have a positive influence on customer retention (Miyonga, Namusonge, & Sakwa, 2018; Mwangi, 2016; Mwita, Mwakasangula, & Tefurukwa, 2018).

Additionally, Bedarkar, Pandita, Agarwal, and Saini (2016) found out that organizational culture plays a significant role on customer retention. Chung, Hsu, Tsai, Huang, and Tsai (2012) inferred that organizational culture could be used as a positive tool to enhance customer retention initiative. In the same vein, Stein and Smith (2009) emphasized that organizational culture can also improve the firm's performance in the context of customer retention. As we can already perceive many studies have been conducted on customer retention from different institutions and organizations – such

as: banking, healthcare, telecommunications, etc. and by through these various studies we can deduce that several factors play a significant role on customer retention, namely customer satisfaction, communication, trust, service quality, products, leadership, organizational culture.

There are also some studies on church membership retention. Most of the studies that have been conducted in this regard is done on retention of two distinct groups: newly converts and youth. Many religious institutions appear to have difficulties retaining their youth as well as their neophytes. For instance, Duncan (2015) conducted a study on membership retention geared toward new members and he found out that mentoring connections, spiritual formation, and membership accountability with competencies in spiritual disciplines, transformational relationships, personal stewardship, biblical discipleship, spiritual giftedness and sensitivity to missing members impact tremendously new convert retention. Likewise, Harwento (2016) found out that disciple making process, transformational leadership behavior, church ministry programs are factors that have significant impact on church membership retention.

Customer/Member Retention

Customer retention refers to the activities and actions companies and organizations take to reduce the number of customer defections. Customer retention refers to the longevity of a client's relationship with a product and/or service providing firm (Menon & O'Connor, 2007). According to Sigala (2008), customer retention is defined as 'zero defection' or 'no-switching' of the profitable customers of the organizations to their competitors.

Business Encyclopedia (2018) defines customer retention as the ability of a

business to retain customers. It is both a measure of customer loyalty and the capacity of the business to keep customers satisfied by good service and quality of the product sold. Business Dictionary (2018c) refers to retention as “an assessment of the product or service quality provided by a business that measures how loyal its customers are”.

The Business Encyclopedia (2018) defines customer retention as the percentage of customer relationships that, once established, a business is able to maintain on a long-term basis. Whereas, Bhattacharya (2015) understands customer retention to be the continuance of employees/ customers and/ or members with their current organization. According to McKeown (2005), customer retention refers to the systematic effort by employers to create and foster an environment that encourages current employees to remain employed by having policies and practices in place that address their needs.

Leadership Styles

The first major study on leadership styles was conducted in 1939 by psychologist Kurt Lewin with a group of researchers. In this study which remains quite influential in leadership, Lewin discovered three leadership styles – autocratic, democratic and laissez-faire. Here after there have been many definitions of leadership styles. For instance, Newstrom and Davis (1993) define leadership styles as the manner and approach of providing direction, implementing plans, and motivating people. As seen by the employees, it includes the total pattern of explicit and implicit actions performed by their leader.

Gardner (1993), understands leadership to be the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers. In other words,

leadership style is the way in which that process is carried out. Whereas sees leadership style as the way in which a leader accomplishes his purposes. It can have profound effects on an organization and its staff members and can determine whether the organization is effective or not.

Sheikh (2001, cited in Paul & Toyin, 2017), defines leadership styles as the way in which a leader handles his followers. Yukl (2002), argues that, leadership is an act of influencing subordinates to accomplish organizational goals through authority. Finally, Adeyemi and Brlarinwa (2013) maintain that leadership is the art or process of influencing people so that they will strive willingly towards the achievement of objects.

In summary, leadership styles are the process to which people exercise their function as leaders to achieve the objectives and goals as set forth by their organizations. The leadership styles is an integral and crucial element to the success of any company. It requires skills, abilities, passions and great determination. It helps to bring stability, balance and cohesion within an organization, as well as continuity.

Organizational Culture

Although organizational culture plays a vital role in shaping and defining the behavior of an organization, there seems to be however, no consensus among researchers and practitioners on how it should be defined (Watkins, 2013). Dictionaries define organizational culture in different ways.

The Business Dictionary (2018b) defines organizational culture as “the values and behaviors that contribute to the unique social and psychological environment of an organization”. Organizational culture includes an organization's expectations, experiences, philosophy, and values that hold it together, and is expressed in its self-image, inner

workings, interactions with the outside world, and future expectations. It is based on shared attitudes, beliefs, customs, and written and unwritten rules that have been developed over time and are considered valid.

Whereas the Cambridge Dictionary (2018) defines organizational culture as “the types of attitudes and agreed ways of working shared by the employees of a company or organization”. On the other hands, dictionary.com describes organizational culture as the customs, rituals, and values shared by the members of an organization that have to be accepted by new members.

Also known as corporate culture, organizational culture is a strategic intangible scheme that incorporates basic assumptions and values which define the behavior, operation, and activities of an organization. In other words, it's the general attitude, mood, and motivation, or lack thereof, of the people in the company.

Sun (2008) contends that organizational culture should be regarded as the right way in which things are done or problems should be understood in the organization. Robbie Katanga (2014, cited in Darrin & Krill, 2016), states that Organizational Culture is how organizations 'do things'. Bruce Perron (2014, cited in Darrin & Krill, 2016) indicates that organizational culture defines a jointly shared description of an organization from within. Whereas Perrin (cited in Watkins, 2013), argues that organizational culture is the sum of values and rituals which serve as 'glue' to integrate the members of the organization. Adler (cited in Watkins, 2013), mentions that organizational culture is civilization in the workplace. According to Watkins (2013), culture is the organization's immune system.

Organization culture is a summation of the collective behaviors, values, actions,

beliefs, desires and prospects of a group of human beings working in a defined environment. Ravasi and Schultz (2006) define organizational culture as a set of 'shared mental assumptions' that guide behaviors in the workplace.

Edgar Henry Schein a world renown scholars in the field of psychology and a prominent contributor to the realm of organizational culture maintains that organizational culture is a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Schein, E. H. & Schein, 2017). Hill and Jones (2003), view organizational culture as the set of values, norms, beliefs, and attitudes that help to energize and motivate employees and control their behavior.

Organizational culture is defined by various authors and dictionaries stand as a challenge because there is no one definition to go by. By looking at all these definitions, it appears as though organizational culture is not what an organization has but rather what it is. It incorporates everything an organization is and stands for. Organizational culture includes structure, strategy, systems, symbols, and so much more. However, Martins and Terblanche (2003), argue that when talking about organizational culture, it is best understood if it approaches from two perspectives: the functions and influences that have on the various aspects of the organization.

Member's Satisfaction

In the past two decades businesses owners and organizations have been more acutely attuned to the impact customer satisfaction has upon customer retention. As a

result, most organizations make customer satisfaction their primary responsibility (Saunders, 1999). Although Customers/ members' satisfaction definition is varied from one author to another, it is however characterized by two main factors quality of products and quality of service.

For instance, Business Dictionary (2018a) defines customer (member) satisfaction as "the degree of satisfaction provided by the goods or services of a company as measured by the number of repeat customers". According to Oliver (1997), customer (member) satisfaction is the consumer's fulfillment response. It is judgment that a product or service feature, or the product or service itself, provided a pleasurable level of consumption - related fulfillment, including levels of under - or over fulfillment. On the other hands, Yi (1991) understands customer (member) satisfaction in two ways: as an outcome and as a process.

Customer satisfaction is typically defined as a post consumption evaluative judgement concerning a specific product or service (Gundersen, Heide, & Olsson, 1996). Cengiz (2010) mentions that customer satisfaction can be broadly characterized as a post-purchase evaluation of product quality given pre-purchase expectation. Or, it can relate to long term use of a good or results of a service, so its evaluation is based on comparisons over considerable time, with customer's perception of competitive offerings (Palawatta, 2015).

Customer satisfaction can thus be understood as the result of a subjective process (Suchanek & Kralova, 2015). Customer satisfaction is generally defined as a feeling or judgment by customers towards products or services they have used (Jamal & Naser, 2003). According to Kuronen and Takala (2013), customer satisfaction may

include such factors as delivery time, price, conformity, professionalism, or it is generally just a response to customer' requests.

Church Programs

Rainer (2015), a specialist on church growth defines church programs as a resource that has content already created, ready for use by churches. Sometimes the program can be short-term like vacation Bible school. At other times, it can be ongoing, such as Sunday school or small group curriculum. According to the Business Dictionary (2018a) program is a plan of action aimed at accomplishing a clear business objective, with details on what work is to be done, by whom, when, and what means, or resources will be used.

Local Leaders Performance

Oxford English Dictionary (1989) defines performance as “the action of performing, or something performed”. The carrying out of a command, duty, purpose, promise, etc.; execution, discharge, fulfillment. According to Meyer (2005), performance is what people and machines do: It is their functioning and accomplishments.

Afshan, Sobia, Kamran, and Nasir (2012) define performance as the achievement of specific tasks measured against predetermined or identified standards of accuracy, completeness, cost and speed. Employee performance can be manifested in improvement in production, ease in using the new technology, and highly motivated workers.

Additionally, Daft (2000) sees performance as the ability to attain one's goals by using resources in an efficient and effective manner. Hefferman and Flood (2000) state that sometimes performance can be confused with productivity. Ricardo (2001)

however, provides a clear distinction between the two. He posits that while productivity is concerned with the volume of work completed in a certain amount of time, performance on the other hands dealt with the issues of effectiveness, efficiency, economy, quality, consistency behavior and normative measure. According to Lebars and Euske (2006), performance has to do with current actions with future results.

Definition of Terms

This section presents operational definition of some of the key terms used in this study.

Customer retention. Is the strategy and plan elaborated by an organization or institution to maintain a lifetime relationship with its existing members/customers.

Transformational leadership. Refers to the process by which a leader carries his/ her functions within an organization/ institution as he/ she seeks to galvanize people in his/ her team to be more productive.

Organizational culture. Is the setting a leader creates to facilitate a conducive atmosphere whereby both the employees and customers can feel welcomed and appreciated.

Members' satisfaction. Is the extent to which a customer's wants and needs have been satisfied whereby he / she is motivated to share his/ her experience with others who are not even members of the organization.

Church ministry program. Are the various planned activities and/ or events of an organization that are used to satisfy and meet the needs and wants of its customers/ members.

Local leader's performance. Refers to the level of effectiveness, efficiency, quality

and consistency of the staff in accomplishing their tasks.

Problem Statement

McMullen (2011), Dortch (2014) and Harelimana (2014) have demonstrated that religious organizations have great difficulties retaining their members. For instance, the Seventh-day Adventist church leadership is concerned about people leaving the church after their baptism. Consequently, they have established study groups to have in depth analysis of the situation. Their findings indicated that in order to retain newly baptized members local churches must have active engagement strategies and must connect new members to families within the congregation (Seventh-day Adventist Church, 2007).

Also, a study finds out that from 1962 to 2012 for every three new converts who joined the Seventh-day Adventist church one left. Additionally, Dudley (2000), in another study on why teenagers are leaving the Seventh-day Adventist church, he found out that teenagers are leaving for several reasons. One major reason is the level of hypocrisy in the church, thereby giving the perception of double standards. Another reason is the inconvenience of waking up too early. Harwento (2016) also discovered that the East Indonesian Union loses as many as 28% of its membership post baptism.

While all these studies have been conducted on why teenagers are leaving the church, as well as why neophytes leave the church post baptism (Seventh-day Adventist Church, 2007). However, there have been almost no studies conducted on why members of ethnic groups are leaving their mother tongue churches to migrate into American churches within the Seventh-day Adventist church. This has been the experience of the Haitian churches in the North American Division.

For decades Seventh-day Adventist Haitian churches have witnessed a mass

exit of the young people, particularly the young profession leaving the Haitian churches to migrate into mostly African American churches. As a result, the Haitian community suffered from a lack of human and financial resources. Although existing for over sixty years in North America, the Seventh-day Adventist Haitian churches are only surviving and not thriving. They are unable to build or attain their own church building because of a lack of financial resources. Additionally, they are not able to offer meaningful programs to their communities because they lack of professional expertise, especially in areas of information technology (IT). Most of the young professionals are worshipping and serving in American churches. This trend, if continued, it will cause ancillary issues. For instance, there will be a lack of Haitian representation in the higher level of administration of the organization.

Therefore, the purpose of this study is to investigate the impact of transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leader's performance have on young professionals' retention in the Seventh-day Adventist church – utilizing young Haitians and young Haitian-Americans professionals within the North American Division's territory as my sample.

Research Questions

This study aims to develop a causal model on retention using transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance for the Seventh-day Adventist churches in the North American Division.

The main research question that is pertinent to this study is as follows: what direct impact do the variables Transformational Leadership style (TLS), Organizational

Culture (OC), Members' Satisfaction (MS), Church Ministry Programs (CMP), and Local Leaders' Performance (LLP) on Membership Retention (MR)?

A secondary question would be: Can the following variables leadership styles, organizational culture, Members satisfaction, local leader's performance predicts young professional's retention in the Seventh-day Adventist Haitian churches within the North American Division?

Figure 1 highlights the theoretical model which identifies the possible prediction between the independent variables to the dependent variable.

Hypothesis

Taking into consideration the relationship among the variables, this model hypothesizes the following:

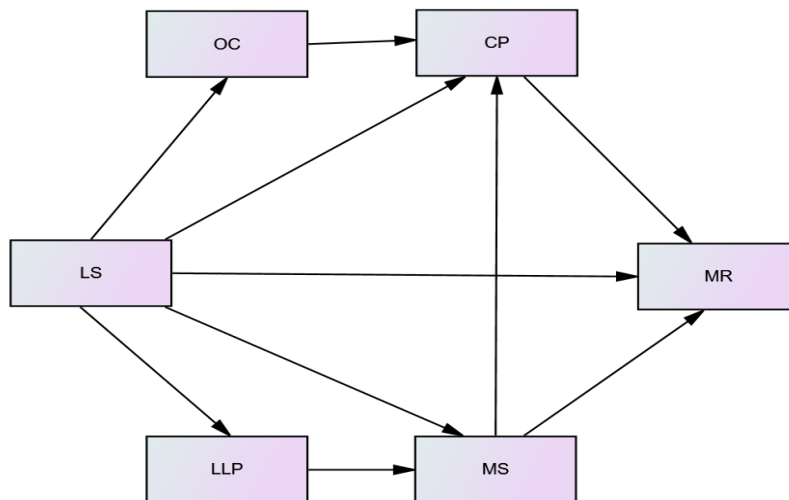


Figure 1. Theoretical model for member's retention.

H₀. Leadership styles, organizational culture, members' satisfaction and local leader's performance have significant impact upon young professionals' retention in the Seventh-day Adventist Haitian churches within the North American Division.

Research Objectives

The primary objective of the study is to address a gap in knowledge regarding why young professionals leave the Haitian Seventh-day Adventist churches to migrate to American churches. Through the process I will test a theoretical model of the influence of leadership styles, organizational culture, members' satisfaction and local leaders' performance on the young professional retention in the Haitian Seventh-day Adventist churches within the North American Division. I will also examine the relationship among latent variables specified in the model, to see what extent they contribute in predicting the independent variable. Additionally, would be expected the model will be proven efficient so that it can become a tool that local leaders will use to retain the young professionals in Haitian churches, as well as a guide that will help local conference administrators during pastoral transition.

It will also seek to achieve the following:

1. Developing a questionnaire addressed to conference administrators and local church leaders' for measuring the transformational leadership style, organizational culture, members' satisfaction, church ministry programs, local leaders' performance and church membership retention of young professional.
2. To determine the impact of transformational leadership style on organizational culture.
3. To investigate the effect of transformational leadership style and organizational

culture on church ministry programs.

4. To evaluate the impact of leadership style, organizational culture, local leaders' performance, church ministry programs.

5. To evaluate the impact of leadership style, organizational culture, local leaders' performance, through church ministry programs on retention.

6. To propose an effective model on young professionals' retention.

The Significance of this Study

Several studies have been conducted in the past addressing the issues of members' retention. However, most of those studies were done from the perspectives of evangelism. The Seventh-day Adventist church leadership was concerned about people leaving the church after their baptism. Consequently, they have established study groups to have in depth analysis of the situation. Their findings indicated that 28% drifted away for personal reasons. Others left due to a lack of mentoring and nurturing. Therefore, it has been suggested that in order to retain newly baptized members local churches need to formulate engagement and involvement strategies and connect new members with families within the congregation (Seventh-day Adventist Church, 2007).

Also, Dudley (2000), conducted a study on why the teenagers are leaving the Seventh-day Adventist church, and found out that they are leaving for several reasons. One major reason is the level of hypocrisy in the church, thereby giving the perception of double standards. Another reason is the inconvenience of waking up too early. However, no studies have been done on why young professionals are leaving one community to migrate to another. No formal study has been done on why the young professionals are leaving the Haitian churches to migrate to Anglo churches.

The importance of customer retention/ church members' retention is a significant factor for growth, profitability and sustainability. According to Zhang (2008), many companies treat increasing retention rate as one of the most powerful weapons for reaching financial goals and improving potential firm value. Therefore, this study is significance because it intends to address an issue that has been affecting the financial growth of the Haitian Seventh-day Adventist churches in North America. It ancillary will tackle the numerical growth as well. Furthermore, it will create a platform that can impact administrative decision when considering pastoral transition in the Haitian community. It will also provide a framework that can predict how the independent variables affect customers/ church members' retention as far as young professionals in the Haitian community is concerned.

Justifications

Like every research, this study will seek to find out the relationships between variables in order to determine how one affect the other as they are outlined in this research structural equation model of the influence of leadership styles, organizational culture, members satisfaction, local leaders performance on young professionals retention in the Haitian Seventh-day Adventist churches in the North American Division.

Limitations

There are many uncontrollable potentials problems that can arise as this project is unfolding. Those potentials problems can weaken both the hypothesis and the conclusions of this project. Among those issues, is the selection of the participants. Who will be selected to participate in this project? Will the selected participants give their full

collaboration? Which sector will the participants will be chosen from, financial, educational, medical, technology, etc.? What part of North America will the participants be selected from? Will the participants be truthful in their answers? This project may not benefit churches where there is no presence of young professionals. Also, there might be limitations in terms of availability of literature on church member's retention.

Delimitations

I intend to delimit the scope of this project strictly to address the migration of young Adventist Haitian professionals from the Haitian churches to Anglo community. And the impact that it causes on the financial growth of the Haitian community in North America. I will consider how the implementation of the independent variables can help solve the problem. As the project unfolds, there might be possibilities of enlarging the scope based on the findings. However, it must be within the confines of the already stated delimitations.

Assumptions

In preparing this research some assumptions have been made and they are formulated as follows:

1. It is expected that the participants will answer every question in the questionnaire.
2. The author will use available resources by experts who study the subject in-depth to evaluate the relationship between the constructs that form the theoretical model.
3. Empirical studies prepared with scientific rigor and significantly acceptable will be used in this research as the basis of relations between the constructs.

Philosophical Background

The concept of retention plays an important role in biblical theology. The bible introduces the theme within the context of creation and restoration with a focus on salvation.

When the concept of retention in the life of Jesus is study, it will discover that Jesus has over 91% retention rate. He was able to keep 11 out of his 12 disciples. In John 17:12 Jesus reports on his successful retention ministry. He declared: "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled." One cannot help but ask what has caused Jesus to be successful in his retention plan? When considering his life and ministry, a couple factors leaps forward, namely leadership styles, organizational culture, leaders' performance and members' satisfaction.

One of the factors that contributes heavily to his successful retention plan was Jesus' leadership styles. In His ministry Jesus used both a transformational and servant leadership styles. These two styles of leadership are often used interchangeably. However, there are differences between the two. According to Northouse (2016), transformational leadership is the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower. Servant leadership on the other hands, involves placing the good of the followers over one's own self-interests, emphasizing follower development, and demonstrating strong moral behavior toward followers, the organization, and other stakeholders.

Furthermore, Allen et al. (2016) points out that the distinction between the two is this Servant leadership focuses on supporting and developing the individuals within

an institution, while transformational leadership focuses on inspiring followers to work towards a common goal. As indicated by both definitions Jesus utilized both styles of leadership. As a transformational leader Jesus engages his disciples and he invested in them. He connected with them by having their best interests at heart. As a servant leader, Jesus places the interests of his disciples above His own, by serving them. He took time to work on their development. He let them know they are important, and they matter to him (John 13:1-17; John 1: 12-13; 3:16, John 4; Luke 7:11-18).

Also, Jesus trained and equipped his disciples through teaching before he delegates responsibilities to them (Mark 3:13-15). He was not afraid to involve them in the decision-making process. He put them in charge of several missions (Mark 4:35-41; Mark 6:7-14; Matthew 28:18-20). He trusted them to act on his behalf even when they showed lack of maturity.

Another factor that was critical in Jesus' retention plan was organizational culture. Agreeably, these men came from various walks of life with different experiences and expectations. They seemed to be different in almost everything: occupations, temperaments, personalities, life orientations, etc. Despite their background and character, Jesus was able to retain 91% of them, eleven out of twelve (Otieno, 2014). Jesus maintained a good organizational culture. To keep both employees and clients, an organization needs to develop a clear understanding of its specific culture.

The key to running a successful organization is to have a culture based on a strongly held and widely shared set of beliefs that are appropriately supported by strategy and structure. Organizational culture tends to emerge over time, shaped by the organization's founder and by actions and values perceived to have contributed to

earlier successes. Jesus embraced this fact, hence the reason why he was able to keep his disciple even when they were hungry for power (Luke 22:24-30).

Jesus was able to shape a culture of service and sacrifice by applying the ten principles of organizational culture as related by Katzenbach et al. (2016). The ten principles of organizational culture are: (a) to work with and within your cultural situations, (b) to change behaviors and mind-sets will follow, (c) to focus on a critical few behaviors, (d) to deploy your authentic informal leaders, (e) do not let your formal leaders off the hook, (f) to link behaviors to business objectives, (g) to demonstrate impact quickly, (h) to use cross organizational methods to go viral, (i) to align programmatic efforts with behaviors, (j) actively manage your cultural situation over time. Jesus seemed to have integrated these principles of organizational culture successfully. As a result, He was able to retain his disciples while he engaged them in the mission he came to fulfill, which was to seek, save and retain those that were lost.

Additionally, Jesus was so successful in retaining his disciples/ members because He has provided a level of satisfaction that they were not able to find anywhere else. When conflicts, tension and dissatisfaction arose He wasted no time in addressing them. He answered their misguided questions. He showed compassion towards them when they were in the wrong. He was always accessible to them, particularly in their times of needs. He spent quality times with them. His service towards them was of quality. He portrayed a level of understanding that they had never experience before. As a result, even when He pushed them away, they were able to say to whom shall we go? (John 6:67-68). What they have tasted and experienced was far beyond their expectations hence the reason why they did not defect or churn.

In studying Jesus' retention plan, people can deduced that Jesus seems to incorporate three important variables that caused him to experience a successful retention rate above 90%. The variables that appeared to be quite significant in this model are: leadership styles, organizational culture and members' satisfaction. These variables seem to be great predictors of member retention in the ministry of Jesus. In fact, the disciples of Jesus understood how significant these variables were. That is why after the ascension of Christ the disciples implemented the same retention model that He used. As a result, the church not only grew exponentially but they were able to retain those that came into their fellowship (Acts 2:41-47).

According to Acts 6, the retention model of the apostolic church added one more variable to the model and that was local leaders' performance. When conflicts arose the leadership of the church or the apostles understood their roles and they did not deviate from it. Instead they elected qualified local leaders to take care of the issue at hand. And so, the complete New Testament model of retention presents four variables, which are: leadership styles, organizational culture, members' satisfaction and local leaders' performance. Although the context is different, however, if apply properly this retention model can be proven to be very efficient and effective.

Study Organization

This study is organized in five chapters. Chapter I includes the following: the introduction to the problem, background of the problem, statement of the problem, the definition of terms, the research hypothesis, the research questions, the objective of the investigation, the justification, the limitations, the delimitations, the assumptions and the philosophical background.

Chapter II, critically analyses the concepts, importance and the dimensions of transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance. It also discusses the relationship that exists between the variables. This is done through review of pertinent literatures.

Chapter III covers the philosophy of the research as it relates to the procedures that were used to gather necessary information in order to make an accurate analysis and provide the appropriate answer to the research questions. It contains the following subtitles: the research design used for the data collection, research sampling, data collection techniques, data analysis methods, the measurement instrument, the validity, the reliability, the operationalization of the variables, the null hypotheses and the operationalization of the null hypotheses.

Chapter IV, presents the data with deep analysis in relation to demographic and as well as the findings of the arithmetic means of the variables. It also provides the final research model table with a clear interpretation of the results represented on the figure. It answers the null hypothesis and ends with a summary of the chapter.

Chapter V presents the conclusion of the research by discussion of the findings of the study. It also compares the findings with previous studies. It concludes with some recommendations to conference administrators, local church pastors, local church leaders, young professionals and church members. As well as some suggestions for further study.

CHAPTER II

LITERATURE REVIEW

Introduction

This chapter presents a broader perspective of the subject under study as it investigates and analyses of different articles, journals, books and other available resources that cover the different variables that are considered in this study including their importance, dimensions and any relationship that may exist between them. This literature review is done in the objective to evaluate critically existing theories that supports this study as well as to find out any gap that may exist in the theories in order to make recommendations for further study. This chapter follows a simple outline. It begins with a brief definition of customer retention then proceeds to investigate each variable separately. Additionally, it will be compared with previous studies to evaluate the correlations that exist between the variables.

This literature review makes use of the following database and search engine to achieve its objective in collecting important and relevant literature for this study. The utilization of google, google scholar, Ebscohost, Sage Journals, ProQuest doctoral dissertations, Andrews's virtual library, personal library, Drew University library, books, eBooks and dissertations from other universities were made. To get a deeper understanding of various existing theories and models, over five hundred articles, journals, and doctoral dissertation were reviewed with the perspective to identify gaps.

Customer Retention

Definition

Pimpton (2009) conducted a study on customer retention and he found out that earlier research indicated that various authors used customer retention and customer loyalty interchangeably (Ranaweera & Prabhu, 2003). He also discovered that during the 1970s, customer retention and loyalty were defined in term of attitude and behavior according to research done. In the same vein, Bowen and Chen (2001, cited in Harwento, 2016) states that the implementation of attitude and behavior towards membership enhances the power of loyalty. Ranaweera and Prabhu (2003) understand customer retention as the predisposition of the customer to remain with the service provider in the future.

For Kotler (2003) customer retention is the ability do both build effective relationship and care for customers. He ascertains that the initiation of the process takes place during the customer's first contact with the organization and that relationship is expected to last throughout the lifetime of the organization. Oliver (1999) defines customer retention as the commitment to continue purchasing products and service from an organization. According to Kueh (2015) customer retention is the different types of activities and strategies established by an organization and/ or institution to keep its customers in the process reduce customer churn, defection/ switch to competitors.

Finally, Alshurideh, Masa'deh, and Alkurdi (2012, p. 74) defines customer retention as "all marketing plans and actions that seek to retain both existing and new customers by establishing, maintaining, and maximizing mutual long-term benefits that strengthen and extend the joint relationship between two parties". In essence, customer retention is the ability to create an environment whereby your customers can be satisfied

of the types of products/ programs offered, accompanied by good quality services that can lead customer to maintain a life-time relationship with the company or organization, which will earn their loyalty over a long period of time. Importance of Retention.

Importance

Customer retention plays a major and important role in the sustainability and profitability of businesses and organizations. As a matter of fact, studies have revealed that existing customers are the most important assets to business, industry, institution and organization (Climis, 2016). Furthermore, both scholars and marketers agree that investing in customer's retention give more return on their investment than acquiring new customers (Zhang, 2008). In fact, it costs business leaders five times more money to acquire new customers than to retain existing ones (Roddy, 2016; Roxborough Smith, 2016).

On the other hand, they also agreed that a 5% increase in customer's retention rate will lead to an increase in the net present value of customers of between 25 and 85% in a wide range of industries (Dawkins & Reichheld, 1990). Additionally, various researchers concurred that it is more profitable to do business with existing customers than with new ones. One of the advantages of doing business with existing customers is that they have no issue of buying goods and products at a higher price (Abdolvan, Baradaran, & Albavi, 2015; East, Hammond, & Gendall, 2006; Reichheld, 1990).

Based on these findings, managers and businesses' owners have determined in the last decades to make customers retention their focal point (Walcott, 2016). They seek to achieve this goal through customer's satisfaction, which in return will result in customers' loyalty. Though there are divergence of opinions about its definitions and dimensions among various scholars, there is however, no debates about the

importance of customer retention and its economic benefits. Among many benefits of customer retention is known to create enlargement, escalate earning and reduce operational cost (Pimpton, 2009).

Dimensions

The measuring of retention in the context of our study requires extrapolation. It must be done mostly in the light of customer retention. Simply because not many studies have been done measuring church membership retention. Therefore, I must use the available resources in customer retention to measure church membership retention. It does not pose a major problem because the concept of retention covers a range of sectors, organization, institutions and industries, therefore, it can be transferred from one field to another as indicated by several studies (Ahmad & Buttle, 2001; Alshurideh, 2016). Also, as observed by Pimpton (2009) church members should be considered as a type of customers.

The available research on customer retention from the past two decades have demonstrated that they are numerous factors that impact customer retention. For instance, Molapo (2015) recognizes that the marketing mix has great influence on customer retention. He argues that among the seven, price, product, people, place and promotion were more influential determinant factors of customer retention. On the other hands, Njane (2013), has found that company's stability, familiarity, reliability as well as corporate responsibility and leadership are also factors that influence customer royalty and retention. Raghda (2016) found that factors such as customer relationship commitment and customer satisfaction have a direct influence on customer retention. At the same time, Tawinunt, Phimonasathienand, and Fongsuwan (2015) established

that perceived quality service and value have great impact on customer satisfaction.

According to Wrenn, Kotler, and Shawchuck (2010, cited in Harwento, 2016), several factors (intrapersonal, interpersonal, and organizational) contribute toward the development of the members' behavior especially in the process of retention. Harwento (2016) continues by stating that

Intrapersonal factors include the members' needs, motivations, and goals. Interpersonal elements cover relationship and groups' reference. Organizational factors refer to leadership behavior and organizational culture. These factors contribute to members' loyalty especially in the level of their desire, attitude, and behavior to remain in the church. (p. 59)

These form the basis upon which a member makes the decision to remain with an organization. If these have been met satisfactorily members tend to remain loyal to their organization/ church. Nevertheless, member's decision to stay does not build upon a single entity of attitude and behavior but rather upon several dimensions; such as: satisfaction, loyalty, attachment and commitment as observed by (Harwento, 2016).

In the same vein, Saxby (2001, cited in Pimpton, 2009) identified two reasons why customers and/ or employees stay with an organization, namely: (a) individual perception of management caring and (b) perception of work efforts are significant to company growth. Caring for members within an organization can produce feelings of attachment, which in return will impact loyalty and retention. As observed by Pimpton (2009), these feelings of attachment can be generated by the following conditions: intimate work relationships, sympathy toward the underdog, mom and pop companies and personal friendship with owners. He further noticed that when feelings of attachment have been developed individuals will be loyal and nothing can keep them from leaving. In other words, feelings of attachment are a good predictor of employees' retention.

Parvatiyar and Sheth (2001) studied the customer relationship management in four dimensions that are: (a) customer identification, (b) customer attraction, (c) customer retention and (d) customer development.

Ahmad et al. (2010) investigated the impact of service quality of short messaging service on customer's retention in five dimensions that are: (a) tangibles, (b) responsiveness, (c) reliability, (d) empathy and (e) assurance.

Gustafsson, Johnson, and Roos (2005) studied the effects of customer satisfaction, relationship commitment dimensions, and triggers on customer retention in five dimensions that are: (a) customer satisfaction, (b) affective commitment, (c) calculative commitment, (d) a situational trigger condition and (e) a reactional trigger condition.

Hong-kit Yim, Anderson, and Swaminathan (2004) explored the customer relationship management: Its dimensions and effect on customer outcomes in four dimensions that are: (a) customer-focused structure, (b) culture, (c) policy and (d) reward system.

Jones, Mothersbaugh, and Beatty (2002) studied why customers stay in measuring the underlying dimensions of services switching costs and managing their differential strategic outcomes in six dimensions that are: (a) lost performance costs; (b) uncertainty costs; (c) pre-switching search and evaluation costs; (d) post-switching behavioral and cognitive costs; (e) setup costs; and (f) sunk costs.

Transformational Leadership Style

Definition

The concept of transformational leadership was first used by James V. Downton in 1973 as he was trying to distinguish between transactional and transformational leadership. However, it received little recognition until it was popularized by James

Macgregor Burns in 1978 while conducting research on political leaders. Burns (1978) defines transformational leadership as a process in which leaders and followers help each other to advance to a higher level of morale and motivation. Burns (1978) further explicates that transformational leadership approach creates significant changes in the life of both people and organizations as well.

This theory was further expanded by Bass. Bass (1985a) stated that transformational leadership “can be defined based on the impact that it has on followers. Transformational leaders garner trust, respect, and admiration from their followers” (p. 112). Transformational leadership focuses on individual performance, satisfaction and effectiveness (Bass, 1985a). In other words, transformational leadership transforms leaders, followers and organizations for better results. Bass, Avolio, and Atwater (1996) also link transformational leadership with followers’ development and performance improvements.

Furthermore, Cherry (2014) understands transformational leadership as a style that can inspire positive changes in those who follow. She continues by stating that transformational leaders are generally energetic, enthusiastic, and passionate. Not only are these leaders concerned and involved in the process; they are also focused on helping every member of the group succeed as well. Stone et al. (2003) see transformational leadership as a leadership that focuses on the enhancement of followers’ involvement with the goals of the organization, leading to performance. Transformational leadership is also seen as the required leadership in that, such leaders transform the norms and values of employees, whereby the leader motivates the workers to perform beyond their expectations (Yukl, 2002).

Transformational leadership is positively related to leadership effectiveness and

has a significant influence on the attitudes and behaviors of followers, it is a style that has a positive advantage for both the organization and the individual (Castro et al., 2008). Additionally, transformational leadership has often been equated with managerial effectiveness during organizational changes (Carter et al., 2012).

Robbins, Judge, Millet, and Boyle (2008) explains that “leaders who inspire followers to transcend their own self-interests and who are capable of having a profound and extraordinary effect on followers” (p. 342) are recognized as transformational leaders. Transformational leadership inspires people to produce and achieve tremendous results. As for every theory, transformational leadership has a foundation upon which it is built. According to Dennis, D. J. and Dennis Meola (2009) that foundation is trust. Some of the characteristics of transformational leadership are: (a) communicating goals, (b) casting vision and (c) positive feedback. It also utilizes three main tools to inspire and motivate namely – problem solving, thinking outside the box and team building.

Importance

Transformational leadership is critically important due to its impact on organizational change. As a result, it becomes paramount for any organizational or institution that needs to move forward to another level to be aware of this concept. Transformational leadership style offers an opportunity through the relationship of the leader and follower for both to play active and participative roles (Ambrose, 2009). It also provides the following benefits: (a) helps in the clarification of values and vision; (b) the ability to inspire others, (c) the power to offer people a new way of looking at things, and (d) the vision to see challenges as opportunities. Transformational leadership inspires followers to change their expectations and perceptions as it motivates them to work together to

accomplish common goals. Avery (2004) opined that transformational leadership style is the “ideal leadership paradigm, especially for transforming organizations.

While addressing the importance of transformational leadership, Tichy and Ulrich (1984) states that whatever the situation may be, transformational leadership has the capacity to change the follower’ beliefs, attitudes and values for the good of the individuals and the organization, and by doing so the organization will achieve a superior level of performance and competitive advantage. Also, transformational leaders have capabilities and skills to motivate employees to form a new way of thinking, destroying the existing paradigms and creating new ones (Savović, 2012). Tichy and Devanna (1990) state that transformational leadership creates a distinct style of agreement, as to the direction of the organization, resting on core value propositions and good leadership.

In addition, transformational leaders also espouse consistency, honesty, empowerment and a range of correlated skills, knowledge and attributes to provide followers with the vision and the conduit to achieving outcomes of for the organization (Bass, 1985a; Berry & Cartwright, 2000; Sarros & Santora, 2002). It also invests in providing for its employees continued personal and professional development.

Dimensions

Various authors suggested that transformational leadership operates upon four important dimensions that have profound positive influence on followers’ efforts and satisfaction. The four dimensions are: Inspirational motivation, idealized influence, individual consideration and an intellectual stimulation. These dimensions do not always appear in the same order in every literature. Based on the intent of the author, the arrangement will be different. However, these dimensions are recognized and widely

accepted by various scholars in the field of leadership as the dimensions for transformational leadership. Each dimension contributes heavily to the effectiveness of this theory.

Inspirational motivation addresses the level to which the transformational leader is able to articulate the organization's mission and vision to the workers, as he/she encourages and motivates others to be committed to the vision. According to Covin et al. (1997) the idealized influence deals with the leader's ability to elicit pride, faith and respect. Whereas, Sarros and Santora (2001) understands it to be the followers who are being encouraged to use their leaders as a role model. Yet, Alimo-Metcalfe (1996) interprets it as leaders' concerns for followers. Individual consideration deals with the leader's capacity to pay attention to the needs of each follower as they face challenges and difficulties (Covin et al., 1997; Sarros and Santora, 2001).

Intellectual stimulation is the leader's ability to develop skills and aptitude to think creatively when with problems and challenges. He/she Provide learning opportunity that can facilitate followers to think outside the box. The dimensions help to measure this important theory. As Savovic (2012) brilliantly stated that transformational leaders should provide employees with a clear picture or vision of the future, inspire them and provide them with the necessary support and help in their facing the challenges of change, thereby increasing employees' commitment to execute tasks more efficiently.

The impact of leadership can be felt in almost every area of life. Its presence creates/ brings order, structure, direction, and organization. The inverse is also true. The lack thereof leads to chaos, confusion and disorganization. Hence, the reason why the concept of leadership is constantly evolving. There exist over fifty different theories on leadership. Just to demonstrate its importance and significance, this chapter

provides an overview of a none exhaustive list of some of the theories, approaches, practices and principles.

The Great Man Theory of Leadership

Many scholars agree that chronologically, the earliest leadership theories were the great man theory which emerged in the 18th century and became popular in the 19th century. This theory simply states that leaders are born not made. It was believed that great leaders are naturally born. To justify the concept, a historical view of some great men like Julius Cesar, Alexander the Great, Abraham Lincoln, Mahatma Gandhi were utilized as born and not made leaders (Khan et al., 2016). Historian Thomas Carlyle appeared to be one of the prominent, respected and successful Scholar to defend this theory. He claimed that leaders are born and that only those men who are endowed with heroic potentials could ever become the leaders (Khan et al., 2016). Carlyle further suggested that effective leaders are those gifted with divine inspiration and the right characteristics (Cherry, 2017a).

However, the great man theory was not universally accepted. For instance, philosopher and sociologist Spencer (1896) discussed the flaws in the great man theory and he argued that the theory was primitive, childish and unscientific. In fact, he believed that leaders are not born but rather they are a product of their environment. In other words, they were shaped by society instead of them shaping society. Additionally, McGregor (2003) corroborated Spencer by pointing out the moral flaws of the theory by utilizing leaders like Hitler and Napoleon as those who bore witness to the weaknesses of the great man theory. Another weakness of the great man theory of leadership is the fact that not all people who possessed the so-called natural leadership capacities and

abilities have become great leaders (Cherry, 2018).

The Trait Theory of Leadership

Evolved from the great man theory of leadership, trait theory assumes that people inherit certain qualities and traits that make them better suited to leadership. Trait theories of leadership identify the specific personality traits that distinguish leaders from non-leaders. Certain qualities such as intelligence, sense of responsibility, creativity and other value puts anyone in the shoes of a good leader. In other words, trait theory of leadership shifted from hereditary and focuses on leaders and not on constituents.

McCall and Lombardo (1983), which expanded on the trait theory, argued that a leader is made or broken based on emotional stability, the ability to admit faults and errors, intellectual strength and having refined interpersonal skills and relations. Major contributors to the traits theory are (Doghill, 1948 & 1974; Lord, Devader, & Aliger, 1986; Mann, 1959). They have conducted traits studies and concluded that effective leadership varied from situation to situation.

However, Kirkpatrick and Locke (1991) studied on trait theory of leadership concluding that leaders differ from non-leaders in six traits. They can either be born with them or developed them. Northouse (2016) stated that among the many weaknesses of the traits theory is that although thousands of empirical studies have been conducted on leadership traits; however, there are no conclusive list of specific traits that define effective leadership. It does not consider the situation of the leadership nor constituents.

Behavioral Theory of Leadership

Behavioral theory of leadership is a big leap from trait theory, because it assumes

that leadership capability can be learned, rather than being inherent. Behavioral theories of leadership are classified as such because they focus on the study of specific behaviors of a leader. This theory is built upon the premise that the behaviors exhibited by leaders are more important than their physical, mental or emotional traits.

For behavioral theorists, a leader's behavior is the best predictor of his leadership influences and, as a result, is the best determinant of his or her leadership success. In other words, strong leadership is the result of effective role behavior. This approach states that the leader uses three skills to lead his followers. Namely: technical skills – the ability of the leader to process technique.

Secondly, human skills which are the leader's ability to interact with people and finally, conceptual skills – the leaders' ability to handle ideas well and turn them into models and design plans (Moore & Rudd, 2004). This theory emphasizes the point that the favorable behavior of a leader provides greater satisfaction to the followers and they recognize him as their leader (Ahmed, Nawaz, & Khan, 2016).

The shift in thinking here was, if we cannot nail down the internal traits, we can look at the external behaviors of leaders. As attention moved to behavioral expressions of leadership, the nature vs. nurture question came to the fore. Are you born as – or can you learn – to be a leader? With this new emphasis, and under the right conditions, leaders were seen to emerge as a product of their environment, as well as their nature. Two studies (Katz, Maccoby, Gurin, & Floor, 1951; Stogdill & Coons, 1957) identified two primary considerations: task-oriented vs. relationship-oriented leadership. Engagement with followers also became relevant. However, there was still no consistency in behaviors across tasks or situations. In other words, the variables of context confounded the

findings. This led to a new focus - on contingency theory.

Northouse (2016) placed leadership behavior into the categories of "employee orientation" or "production orientation" and assumed that being high in one category meant a leader was weak in the other category (p. 67).

Situational Leadership

First appeared under the title 'life cycle of leadership' originally, developed by two prominent scholars – Paul Hersey and Ken Blanchard, situational leadership is based upon two basic assumptions. The first one being most effective style of leadership changes from situation to situation. Secondly, to be successful and effective a leader must be able to adapt his style and approach to diverse circumstances. In other words, situational leadership theory advances that effective leadership requires a rational understanding of the situation for an appropriate response (Grint, 2011). The level of maturity (both job and psychological maturity) of followers determines the correct leadership style and relates to previous education and training interventions (Bass, 1985; Hersey & Blanchard, 1969). Effective and successful leadership is determined by Bass (1981) who points out the environment of a leader.

Contingency Theory

This theory arose from the premise that effectiveness is not determined by a leader's behavior only but also by the situation that he/she faces. Contingency theorist argues that when taking into consideration the many internal and external factors that can affect an institution, it is therefore safe to conclude that there is no one best way to lead an organization. In other words, leadership changes with situation; it all depends

on the situation.

Gill (2011) explains that contingency theories suggest that there is no one best style of leadership. Successful and enduring leaders will use various styles according to the nature of the situation and the followers. In other words, effective leadership is dependent upon the interaction between a leader's behaviors and the situation itself (Cherry, 2017b). As observed by Northouse (2016), the contingency model emphasizes the importance of both the characteristics of the leader and the favorableness of the situation in which that leader operates. In other words, with the contingency theory approach to leadership, the focus is placed on leaders and situations rather than just skills or traits of leaders alone (Blake, 2006).

The contingency theory became very prominent in the 1970s and 1980s, however, it was first proposed in the 1960s by Fielder (Cherry, 2017b). Fielder contended that the effectiveness of a leader rests heavily upon his ability to adjust his leadership styles to his current context and tasks. Through his developed scale (Least Preferred Coworker, LPC) he determined that contingency leaders fall under two main categories, namely task oriented or relationship oriented. Under this model, task-oriented leader has a low or negative LPC, however, they are effective in getting task done. On the other hand, relationship-oriented leaders score high on the LPC, which is on the positive side. They focus more on personal connections and they are good at avoiding and managing conflict. They are better able to make complex decisions (MindTools, 2016).

Transactional Leadership Theory

According to Nikezic, Puric, S., and Puric (2012) historically, transactional leadership was first mentioned in the 20th century by a German sociologist named

Max Webber. Transactional leadership is also known as managerial leadership (Odumeru & Ifeanyi, 2013), and focuses on the role of supervision, organization and group performance. It is a style of leadership whereby the leader promotes compliance of his followers through both rewards and punishment (Odumeru & Ifeanyi, 2013). Transactional leadership is based on transactions between leader and followers. For a transactional leader, human relations are nothing but a chain of transactions. The roots of this leadership style are- reward, penalty, economic exchange, emotional and corporeal exchanges and other such "transactions". This theory is founded upon three basic assumptions draw from Maslow's hierarchy of needs (a) employees are motivated by reward and punishment; (b) the subordinates have to obey the order of the superior; and (c) the subordinates are not self-motivated. They have to be closely monitored and controlled to get work done from them. In fact, leadership as understood by Hollander (1974) in itself is a transactional process.

Bernard Bass further developed transactional leadership theory. Bass (1985b) identified three levels of transactional leadership, which are typically distinguished as instrumental in follower's target achievement. The three levels are: (a) positive contingent rewards, (b) active management by exception, and (c) passive management by exception/ or laissez faire (Chowdhury, 2014). Positive contingent reward is based on an agreement between the leader and follower that compensation will be rewarded after satisfactory performance. On the other hand, active management by exception is the implementation of policy to keep followers away from making mistakes (Bass, 1985). Passive management by exception or Laissez faire is the leader's lack of involvement or

manager's intervention after a task has been wrongly performed (Chowdhury, 2014).

Several weaknesses have been observed about the transactional leadership theory. Bass (1985) points out that transactional leadership practices lead followers to a short-term relationship of exchange with the leader. These types of relationships are shallow and temporary and more often than not they create resentments between participants. Another thing about transactional relationship is that it seems to favor a one-size-fits-all approach. It seems to ignore and disregard situational and contextual factors that an organization faces (Yul & Mahsud, 2010).

Path Goal Theory of Leadership

Based upon Vroom's expectancy theory, path goal theory of leadership expresses the concept of how leaders influence, affect impact and motivate their followers to reach goals (House, 1971). In other words, path goal theory of leadership puts emphasis on the behavior or style leaders must utilize that best fits the work environment of the employee in order to achieve better results. This theory was first introduced by Evans (1970) and was further developed by House (1971). According to Knight, Shteynberg, and Hanges (2011) the theory has undergone two major developments since its initial formulation. The first development occurred in 1974. This development was concerned mainly with the issues of leader's behavior measurement. The second took place in 1996, at that the focus was on contemporizing theory. There are two basic tenets for path goal theory of leadership: (a) leaders will effectively motivate follower by making the outcomes associated with work-goal achievement desirable, and (b) by helping followers understand the behaviors and strategies that will lead to these desirable outcomes (Knight et al., 2011).

Vroom (1994) states that path-goal theory borrows from the motivation perspective of the expectancy theory (Northouse, 2016). The expectancy theory of motivation states that follower motivation is dependent on three things, namely (a) followers will be motivated if they think they are capable of performing their work, (b) if they believe their efforts will result in a certain outcome, and (c) if they believe that the payoffs for doing their work are worthwhile (Northouse, 2016). Additionally, Negron (2008) states that path-goal theory of leadership operates under four leadership styles and three attitudes displayed by the followers, which are (a) subordinates' satisfaction, (b) Subordinates' expectations of their leaders, and (c) subordinates' expectations of effective performance. The four leadership styles of path goal leadership theory as suggested by House (1974) are directive, supportive, and participative and achievement oriented. Scholars reported the following three major criticisms of path goal leadership theory: (a) the theory has not been adequately tested; (b) it tends to be relatively simplistic, despite the complex nature of the theory; and finally, (c) the research on path goal theory is that it has not examined the basic motivational assumptions of the theory (Knight et al., 2011).

Leader-Member Exchange Theory of Leadership

Leader-Member Exchange Theory of Leadership also known as LMX and/ or the Vertical Dyad Linkage, emerged in the 1970s. In its simplest form, LMX theory of leadership addresses the nature and quality of the relationship between a leader and individual team member. Other leadership theories assume that leaders relate the same way to all subordinates, however, LMX displays that leaders often act every differently toward different subordinates and develop contrasting kinds of relationship with them (Lunenburg, 2010).

In other words, it is believed that leaders relate differently to each individual team member.

This theory suggests that leaders and followers' relationships go through three stages, namely role taking, role making and routinization. During the second stage leaders tend to classify their subordinates into two groups: An in-group and out-group base upon their performance. The leader grants the in-group certain privileges, opportunities and responsibilities which are not accessible or granted to the out-group. These privileges include participation in decision making, latitude in their roles, open communication, and possibility to climb the corporate ladder.

On the other hand, subordinates in the out-group receive second class citizens' treatment with none or restricted access to certain opportunities. Consequently, the members in the in-group tend to be more dependable, communicative, and involved than the out-group (Dansereau, Graen, & Haga, 1975).

Psychodynamic Theory

Freud (1938) development of psychoanalysis mention that this theory states that leadership effectiveness is based upon two main factors, namely leaders' recognition and understanding of his/ her own personal psychological structure and as well as a knowledge of followers' personality. When these two concepts are utilized together with the right relationship with followers, the result will be effective leadership.

Authentic Leadership Theory

This concept became popular in 2003 when Bill George published his book entitled, "Authentic Leadership." According to Avolio, Walumbwa, and Webber (2009)

authentic leadership is transparent and ethical leader behavior that encourages openness in sharing information needed to make decisions while accepting followers' input (Mango, 2018). Also, in his book *Authentic Leadership* George, points out that authentic leadership has five dimensions coupled with five observable characteristics. They are purpose and passion, values and behavior, relationships and connectedness, self-discipline and consistence, and heart and compassion.

Charismatic Leadership Theory

Charismatic leadership theory was first discussed by the German sociologist Max Webber (Judge, Woolf, Hurst, & Livingston, 2006). But it was further developed by Robert House in around 1977. According to Bell (2013) charismatic leadership theory described what to expect from both leaders and followers. Simply put, charismatic leadership theory is seen as the use of sets of inherent gifts. Talents and abilities that a leader possesses to motivate and inspire his followers. Similar to great man theory, several scholars (Trice & Beyer, 1986) believe that these attributes and/ or traits are inherent not earn or acquire. Not every leader was born with such abilities. Some scholars maintain that charismatic leadership possesses four key characteristics, namely, (a) the ability to articulate a vision, (b) the willingness to take risks in order to achieve vision, (c) displaying sensitivity towards followers needs, and (d) demonstrating novel behavior.

Team Leadership Theory

According to Northouse (2016) a team is a specific type of group composed of members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals. Additionally, good teams fulfill two primary

functions. Those functions are either task oriented or people related. It is the responsibility of the leader to oversee the team, distribute tasks, roles, and responsibilities that are most convenient, applicable and suitable to team members. Team leadership theory is concerned about how a leader leads a team.

This theory is quite relevant because it can be applied to multiple settings, such as classrooms, family, church, etc. It involves three important steps on the part of the leader as it relates on how to resolve a problem within a team context, namely, (a) identifying the problem, (b) understanding the context, and (c) determining the possibilities (McMaster, 2018). For leaders to be effective applying this theory he/ she must be aware of the five stages of team development, which are: forming, storming, and norming, performing and adjourning.

Visionary Leadership Theory

Visionary leadership, is the ability to effectively mobilize, galvanize and motivate followers by creating and projecting a positive image of the future as you provide direction for future planning and goal setting (Williams, 2015). For visionary leadership to be effective it takes a leader with forward thinking who does not only understand the current and actual position and condition of the way things are going, but he/she must possess the ability to evaluate and analyze the new trends in the business environment (Edmond, 2018).

Strategic Leadership Theory

Build upon the same premises of visionary leadership theory, strategic leadership theory is said to be the style and general approach used by a senior management to

articulate purpose, objectives, and a strategy, to influence implementation and execution of these through the organization (Nicholas, 2016). Strategic leadership is the ability to anticipate, envision, maintain flexibility, think strategically and work with others to initiate changes that will create a positive future for an organization (Ireland & Hitt, 1999). According to Rowe (2001) strategic leadership is the ability to influence others to voluntarily make day-to-day decisions that improve the long-term viability of the organization, while at the same time maintaining its short-term financial stability.

Democratic/Participative

This style of leadership generally seeks a consensus on the direction of a group. They generally more people oriented and the feelings and thought of their followers' matter to them. These leaders encourage participation and contribution from group members and help group members feel more relevant and committed to the decision-making process (Lamb, 2013). However, leader retains the right to allow the input of others.

Servant Leadership Theory

Servant leadership is a term that was coined by Robert K. Greenleaf in 1970. It refers to the leader as a servant first. Servant leadership for Greenleaf is a theory with a set of practices that seeks to enhance the lives of individuals, builds better organizations with the ultimate goal of creating a more just and caring world (Greenleaf, 2016). Smith, Montagno, and Kuzmenko (1999) observed that a servant leader is one who emphasizes the good of followers over the self-interest of the leader. Thus, servant leadership promotes development of people through the sharing of power, community building,

authenticity in leadership and the provision of leadership (Aarum Andersen, 2009).

Organizational Culture

Importance

Organizational culture is considered as one of the determining factors for the success of any organization or institution. It represents what made an organization unique in term of its values, dominant leadership styles, the language and symbols, the procedures and routines (Cameron & Quinn, 2006). According to Sarros, Cooper, and Santora (2008), the term organizational culture seemed to have been coined by Allaire and Firsirotu (1984), however, it became popular through the works of these authors – Ouchi and Wilkins (1985) in Theory Z; Peters, Waterman, and Jones (1982). In Search of Excellence and Deal and Kennedy (1982) Corporate Culture. However, Denison and Mishra (1995) suggest an earlier period. They believe the concept can be traced back to early studies of culture and adaptation by Buckley (1967) as well as to the work of classic organizational theorists such as Likert, Burns and Stalker (1961). Although there seems to be some divergence of opinions as far as the emergence of the term and concept, nevertheless no one seems to deny or ignore its importance on organizational performance.

Organizational culture plays a vital role in implementing changes in an institution. One must consider how the culture of that organizational operates before changes can be introduced. Walshe and Freeman (2002) studies show that organizational culture is an important determinant of the effectiveness of quality improvement. In fact, Schein, E. H. and Schein (2017) suggests three reasons why organizational culture is important. First, it is palpable and touchable. It influences organization, occupation as well

as society. Secondly, it provides a clear way on how to evaluate the organization as well as how people view it. And finally, it gives directions on how employees need to comport themselves.

Porter, Lawler and Hackman (1975) suggest that understanding organizational culture contributes heavily on the success of an organization when it comes to making changes. And development initiatives do not occur in a vacuum. Initiatives should be embedded in an existing organizational culture which has a vital impact on the degree of success of any efforts to improve the organization.

It has been observed that organizational culture holds the key to the effectiveness performance of an organizational. When organizations cultivate a strong organizational culture, three things take place: (a) employees are confident in the roles that the leadership expects of them in every situation, (b) employees have the certainty that the anticipated response is the appropriate one, and (c) employees are aware that compensation will follow when they honor the values of the organization. Organizational culture is beneficial on many levels. It will improve trust and confidence among employees, reduce disaccord and encourages understanding and mutual respect. In other words, organizational culture improves the effectiveness of the organization (Smircich, 1983; Tichy & Ulrich, 2009).

Dimensions

Sriramesh (2009) have conducted a survey on the dimensions of organizational culture and they suggest 17 different dimensions - shared mission, collective responsibility, rewards, style of decision making, holistic concern for people, long-term employment, social atmosphere, collective values, speed of evaluation and promotion, innovation

versus efficiency, extent of integration, authoritarianism versus participation, importance of tradition, conservatism versus liberalism, open versus closed system, domination versus cooperation, and consensual behavior.

O'Reilly III, Chatman, and Caldwell (1991) suggest that organizational culture has seven dimensions which are: Detailed – oriented, innovative, aggressive, outcome-oriented, stable, people-oriented, and team-oriented. According to Hofstede, G. Hofstede, and Minkov (1991) organizational culture has six dimensions namely – means vs. goal oriented, internally, vs. externally driven, easy-going vs. strict work discipline, local vs. professional, open vs. closed system and employee vs. work-centered. On the other hand, Delobbe, Haccoun, and Vandenberghe (2002) propose four dimensions: people-oriented, innovation, control and results/outcome oriented. However, in the context of this paper we will be using the four dimensions identified by Dennis, D. J. and Dennis Meola (2009) which are: Involvement, consistency, adaptability and mission.

Members' Satisfaction

Importance

Both researchers and practitioners have concluded that customer satisfaction is a scholarly field of study that calls for careful examination, critical analysis and rigorous investigation. In fact, academicians argue that customer satisfaction research is one of the fastest growing segments of the marketing field. As such, Marketing and management sciences, nowadays, are focusing on the coordination of all the organization's activities to provide goods or services that can best satisfy specific needs of existing or potential customers (Figini & Giudici, 2017).

Furthermore, various scholars believe that customer satisfaction is one of the

elements that proves to be indispensable to a successful customer retention program (Lee et al., 2016). Customer satisfaction is vital and extremely important for any organization and/or company because without satisfied and loyal customer, businesses will have difficulty in thriving and enjoying a high level of profitability (Mohsan, Nawaz, Khan, Shaukat, & Aslam, 2011). In fact, it has been said a dissatisfied customer can take more business away from an organization than ten highly satisfied customers. Consequently, Organizations are facing more intense customer service pressures than ever before (Smith et al., 1999). According to Holjevac, Markovic, and Raspor (2010), providing and maintaining customer satisfaction has become one of the biggest contemporary challenges of management in service industries.

As a post-consumption experience, customer satisfaction gives the customer the opportunity to evaluate the quality of good or service in order to determine whether or not he/she will continue to bring business to a particular company (Narteh & Kuada, 2014). It is considered the key factor for success and depends highly on the behaviors of frontline service providers. This realization causes businesses and organizations to dedicate a significant part of their budget on customer satisfaction so that they can not only retain existing customers, but also attract new ones.

Therefore, one cannot negate the fact that it is necessary for companies and organizations to elaborate a good customer satisfaction program so that they can satisfy their existing customers and attract new ones. As stated by Mohsan et al. (2011), we can have customer satisfaction without loyalty, but it is too hard or even impossible to have loyalty without satisfaction. However, it still remains uncertain at what percent does customer satisfaction increases customer retention. As indicated above there

seems to be little or no empirical research conducted to demonstrate the level of percent that customer satisfaction affects and impact customer retention.

Several studies have shown that customer satisfaction is one of the key factors/elements that contribute heavily to customer retention (Flint, Blocker, & Boutin, 2011; Ishaq, 2011; Williams & Naumann, 2011). As Anderson, Fornell, and Lehmann (1994) rightly observe customer retention is by a product of customer satisfaction. Once a customer is satisfied, he/ she will become the voice and face of the organization by promoting his/ her positive experience with others. In other words, a business, institution, organization or industry that does not exist for the satisfaction of its customers will soon cease to exist.

Customer satisfaction is considered in the field of marketing as a good predictor that indicates customer intention to either switch or remain loyal to an organization (Rahhal, 2015). Hence, the reason why it is paramount for business, organization, institution and industry's leaders seek to provide a level of satisfaction to their customers is that it would positively impacts their decision to remain loyal to the organization.

Dimensions

Various authors agree that quality service and customer satisfaction can be considered as a coin with two sides because it measures the same underlying concept, therefore, it is the same thing (Sonne, 1999). Mishra (2016) had conducted a study on private and nationalized banks in India and his study revealed two sets of five dimensions for each, five for nationalized banks and five private banks. The five dimensions of customer satisfaction for nationalized banks are: (a) service orientation, (b) diligence, (c) adherence, (d) value for money and (e) amiability. On the other hand, private banks

customer satisfaction is: (a) commitment, (b) service orientation, (c) value of money, (d) dependability and (e) diligence. In the same vein Rahhal (2015) studied the effects of quality service dimensions on customer satisfaction in Syrian mobile phone companies make use of eight service quality dimensions as measurement of customer satisfaction – namely: (a) tangibles, (b) reliability, (c) responsiveness, (d) assurance, (e) empathy, (f) complaint handling, (g) convenience and (h) network quality.

Other researches have shown there are numerous additional factors that have great impact on customer satisfaction. Here are some of the most common ones: quality service, trust, social influences accuracy of transactions, delivery of services, efficiency of customer services, physical appearance of the business or organization and the convenience of the business or organization locations (Beyari & Abareshi, 2016; Njane, 2013).

Church Ministry Programs

Importance

One of the assets that businesses and organizations used to draw customers and members is the types and kinds of programs and products that they offer. Contrary to business, the church carries out its functions and ministry through various ministry programs, activities and events that have been drawn from the Bible. When carrying out its ministry the church confronts certain challenges that require or demand evaluation. In this context two things must be considered functions and form. The church as a living mechanism exists to glorify God and edify humanity as indicated by various biblical references and injunction (Luke 4:18-19; 10:25-39; Matthew 28:18-20; Ephesians 4:13; Acts 2:37-47). According to Harwento (2016) the church has three

basics functions – namely (a) lead people to love God and his fellow men, (b) teach them and (c) teach to them to be His disciples. Church ministry programs are the different activities and events that churches put forth to accomplish its mission.

In discussing the importance of church ministry programs, Skelly (2014) identified ten reasons one should be involved in the church ministry programs. It is important because (a) I have been gifted to serve, (b) one glorifies God through service, (c) through church ministry programs activities I continue to strengthen faith, (d) it identifies me with God's laborers in His vineyard, (e) I am giving children something to emulate since they learn by observing others, (f) it shows my participation in the great commission, (g) church ministry programs participation enhances and deepen my biblical understanding, (h) it is a sign that shows my gratitude to God, (i) it facilitates opportunities for fellowship and friendship among members, and (j) it is preparing to stand before God and to give account of my gifts and talents.

Dimensions

Morales (2016) have identified five dimensions to church ministry programs – which are: (a) preaching, (b) teaching, (c) doing evangelism, (d) discipleship and (e) counseling. However, he later compacted into three dimensions (a) shepherding, (b) vision casting and (c) organizational design. Similarly, Croft (2008) argued that the biblical injunction provides three dimensions for local churches' ministry: (a) the diakonia, (b) the presbyter, and (c) the episcopate. He argued that the diakonia is a ministry of service, the presbyter is the ministry of the word, sacraments and prayer; and the episcopate is vision casting, unity, enabling and watching over self and others. When considering the biblical model in the New Testament, formulated in Acts 2:42-49, one

can easily identify five dimensions for church ministries programs and activities. There are: worship, evangelism, group bible study, fellowship and community. In his studies, Harwento (2016) concludes that worship, evangelism, fellowship, bible group study and community services constitute the dimensions of local church program ministries.

Local Leaders' Performance

Importance

It is the objective of every organization and institution to be consistently productive through job performance. As a result, job performance has become an important subject in the literature of organizational behavior and human resource development Bommer, Johnson, Rich, Podsakoff, and Mackenzie (1995). However, it has been observed that job performance is one of the most contested concepts due to the fact that it's continually evolving. It remains a complex construct which is difficult to conceptualize and describe despite its importance to organizational performance (Al-Alak & Tarabieh, 2011).

Performance has two aspects which are behavioral engagements and expected outcome (Borman & Motowidlo, 1993; Campbell et al., 1993; Roe, 1999). Behavioral engagements refer to the method employees utilize to accomplish their task, whereas, expected outcome describes the consequence of the behavior of an individual (Van Der Linden, Sonnentag, Frese, & Van Dyck, 2001). According to Borman and Motowidlo (1993) these two aspects of performance are somewhat overlapped and related to each other.

Also, various authors suggest that there are factors that impact and influence expected outcome namely – motivation, and cognitive abilities. Also, there are three approaches or interpretations to performance: (a) action, (b) the result of the action and

(c) success.

Eltinay and Masri (2014) point out that: Organization performance has been the most important issue for every organization for both profit and non-profit companies (p. 99). Several studies have indicated that job or employee performance has a direct impact and influence on organizational performance. Gruman and Saks (2011) ascertain that performance plays a vital role in organizational efficiency. In the same vein, Lings (2004) believes that employees' satisfaction will increase employee's performance which in return will augment financial performance of the firm. Consequently, employers need to invest in their employees to raise their level of satisfaction so that they can become more productivity. In other words, job and/or employee's satisfaction is an important index of performance measurement as efficiency of the internal market strategy of a company.

Most successful organizations place a lot of importance and value on job and/or employees' performance. Some organizations invest a lot of money on employees training because they understand the rewards and benefits of employees' performance on organizational productivity, profitability and sustainability. According to Dobre (2013) employees' motivation and performance are tools that contribute heavily upon organizational success. It was also observed that employees' engagements have great impact on organizations' longevity and profitability (Kazimoto, 2016). The same study reveals that employee's performance is impacted by employers' openness to welcome and employee's ideas and feelings as well as their willingness to engage employees in the decision making of the organization. Good employee performance is important as it provides the company with a proof of skilled workers that can later serve as local or

project leadership within the organization.

Dimensions

Yusoff, Khan, and Azam (2014) adopted the Job Performance Scales that was developed by Goodman and Svyantek (1999). The instrument consists of 25 items that covered three dimensions namely, altruism, conscientiousness and task performance among employees. Three dimensions namely competitiveness, efficiency and effectiveness.

In a meta-analysis conducted by Viswesvaran et al. (1993) they studied the reliability of job performance in ten dimensions. They are: (a) productivity, (b) quality, (c) leadership, (d) communication competence, (e) administrative competence, (f) effort, (g) interpersonal competence, (h) job knowledge, (i) compliance with or acceptance of authority, and (j) overall job performance.

In the same vein, Cheng, Li, and Fox (2007) examined the supervisors job performance and identified the following dimensions: (a) leadership, (b) personal conduct, (c) communication skills (d) quality of work, (e) ability to deal with problems, (f) delegation of responsibility (g) work ethic, (h) initiative, (i) accepts responsibility, (j) ability to work with others, and (k) knowledge of work.

Additionally, Dainty et al. (2003) investigated the competencies that distinguished apart a superior performer from an average one and they found out twelve competencies that set a superior performer from an average one. They are: (a) achievement orientation, (b) initiative, (c) information seeking, (d) focus on client's needs, (e) impact and influence, (f) directiveness, (g) teamwork and cooperation, (h) team leadership, (i) analytical thinking, (j) conceptual thinking, (k) self-control and (l) flexibility.

Theories on Performance

The significance of job/employee performance can be seen through the various theories that have been discussed and debated in literature. What follows is a quick summary of several of these theories.

Excellence Theory

Originally discovered by James Grunig in 1984, this theory sets out to explicate the value of public relations to organizations and society. Based on this theory organizations can be effective and efficient by establishing a good communication strategy as a two ways problem solving approach that can improve the relationship between stakeholders and the management of an organization (Grunig, 1992; Grunig, L. A., Grunig, & Dozier, 2002).

Knowledge Based Theory

Is the utilization of knowledge as a strategy and competitive advantage. It incorporates organizational structure, human's resources, policies, routines, documents, and systems (Grant, 1996). Knowledge based theory also include both internal and external structure as well as intangible resource such as the competence of people which produces all tangible physical products and assets.

Resource Based Theory

Due to the rapid global and technological development in the business world, for enterprises to remain afloat and have competitive advantage against other competitors, they must have a clear understanding of the nature of competitive dynamics. Resource based theory provides this type of understanding of the firm. Through this theory one

can have a better understanding why some strategies are more efficient than others as well as why some enterprises fail while other succeed. It also helps to evaluate how resources and capabilities affect strategic and managerial choices (Barney, 2001; Priem & Butler, 2001).

Goal Setting Theory

Presents a well-developed goal setting theory of motivation (Lunenburg, 2011). Through this theory, one come to understand the relationship that exist between goals and performance. Goal setting is known to have had significant impact on employee behavior and performance (Locke & Latham, 2002). In fact, Vroom (1994) hypothesizes that all major theories of motivation can find their explanation in goal setting. Dubrin (2012) argues that goal setting is a great tool to improve and sustain performance.

Relationship between the Variables and Research about the Variables

In this subsection of the chapter, I will consider the relationship that exists between the dependent variable customer/ member retention in relationship with the independent variables namely transformational leadership, organizational culture, members' satisfaction, church ministry programs, and local leaders' performance. Additionally, we will consider the relationship that exists between the independent variables to see how they affect each other.

Leadership Styles and Customer/Member Retention

O'Connell (2008) reports that there is a strong correlation between leadership styles and customer retention. Miyonga et al. (2018) conducted a study on the effect of

strategic leadership on customer retention after applying the study it was revealed that strategic leadership has a positive correlation on customer retention on the banks in Kenya. Fang et al. (2009) suggests that leadership styles can affect organizational commitment. Nwokocha and Iheriohanma (2015) mention in their study on leadership styles and employee retention that appropriate leadership has direct impact on employee (customer) retention.

Hyson (2016) highlights that a destructive leadership behavior has great and direct impact on employee retention. This study indicated that because of destructive leadership most employees leave the organization. And so, based on his findings, it is safe to deduce that the style of leadership is a good predictor for employees/ customers retention. An important study was conducted by Emery and Barker (2007) in which they ascertained that leadership styles impact organizational commitment as well as customer retention. This finding concluded that transformational and transactional leadership has the potential to empower employees, and as a result, the organization has a chance to retain customers. Wakabi (2016) on the other hand, suggests that because of the competitive environment and nature of business, good leadership styles are required to maintain profitability, which means staff retention is necessary to keep and maintain customers.

Transformational Leadership and Retention

In this day and age, it is difficult not say impossible to any organization or institution to survive without proper leadership. In fact, it has been observed that 85% of small and medium enterprises collapse in the first five years due to a lack of sound leadership. The success of an organization's competitive advantage in labor intensive industries rests heavily upon the abilities of its leaders to make the right choices and

decisions for its employees (Backes-Gellner & Tuor, 2010). In a qualitative exploratory study conducted on trucking industry in North Carolina concerning the impact of transformational leadership on truck drivers' retention, Malloy and Penprase (2010) found out that a transformational leadership style can improve recruitment and retention in that organization. Another study was conducted by Weberg (2010) in the healthcare industry, she discovered that transformational leadership significantly impact the decision of staff on whether to stay or leave. Organizations value transformational leadership because it represents stable leadership transition. It articulates a clear vision of the future. It inspires confidence in employees, and it promotes a collaborative environment by investing in its employees. Hence the reason why Gardner (1993) study on improving RN retention in the healthcare industry shows that the empowering nature of transformational leadership can achieve this objective in various institutions which apply the various principles derived from transformational leadership.

Organizational Culture and Retention

Madueke and Emerole (2017) conducted a study concerning the impact of organization culture on employee's retention in the banking system in India and their results indicate that organizational culture has a significant impact on employee's retention. Also, when considering another done by Sheridan (1992) which explored the degree to which organizational culture influence the retention of college graduates on their first job, the results depicted an astounding positive impact.

Other studies have indicated that organizations that nurture a culture that is friendly, customer focused, has supportive relationships, prioritize the importance of sharing information to customers and develop team-oriented employees have higher

rate of customer retention (Van Bentum & Stone, 2005). In the same vein Chung et al. (2012) found out that organizations that can incorporate the four types of organizational culture (clan, Adhocracy, market and hierarchy) into their management system have a greater rate of customer retention. Also, Duwailah and Ali (2013) study depicted a strong relationship between organizational culture and customer retention. Gillespie, Denison, Haaland, Smerek, and Neale (2007) and Beidokhti and Ghaderi (2011) and Ambroz and Praprotnik (2008) convey how organizational culture significantly impact customer satisfaction.

Organizational culture determines the capacity of an institution to retain its customers. It is vital that organizations cultivate a culture that will be appealing and attractive to customers in order to be competitive in the market place. Organizational culture also impacts profitability and sustainability as well as employees' satisfaction and retention.

Church Ministry Programs and Membership Retention

Although there are divergent opinions on whether or not church ministry programs affect or influence church membership retention, however, some scholars believe that church ministry programs do have an impact on church membership retention. For instance, Wielhouwer (2004) while examining religious commitment (church involvement, private devotionals, and religious salience) among African-American, found that discipleship and ministry are good predictors for church membership retention. Various studies have revealed that there is a significant relationship between spirituality, worship and personal devotional to church membership retention. Erwich (2012) investigated the impact of spirituality on church membership retention and they discovered

that spirituality helps members maintain a connection to the community of faith as it enhances their self-esteem. It also, provides a sense of support and caring from God within the community of faith. Conversely, Chaney (2008) found in a study conducted on the benefits of church involvement that it does not necessarily have positive impact on church membership retention. She elaborated that member's benefits from involvement is based on two things: (a) members experiences and (b) perspectives. Therefore, it is not automatic that it will influence retention.

Performance and Customer Retention

Customers have high demand for quality of goods and services as a result, organizations strive to improve job performance. In fact, organizations will not be able to survive the competitive tide of the 21st century except if they have individuals that are efficient and effective in accomplishing their tasks (Van Der Linden et al., 2001). Therefore, employees' performance is noticed to have a great impact on customer retention. Kumar et al. (2013) conducted a study on the impact of operational performance of service delivery on customer satisfaction and loyalty, they found out that performance has significant impact on customer satisfaction and loyalty.

Leadership Styles and Organizational Culture

According to a study conducted by Tsai (2011), leadership styles appears to be a good predictor to organizational culture. The study indicates that culture plays a vital role within an organization. It is considered as one of the determinant factors in whether an organization is a happy and healthy place to work. Leadership helps to create such environment through communicating and promoting the mission and vision of the

organization as it celebrates and encourages the right behavior and attitudes. Leadership styles has a lot to do with the types of environment that exists in the workplace.

Nikcevic (2016), indicates that leadership styles have great influences and impact on organizational culture. He approaches his study from two perspectives structural functionalism and interpretivism. Structural functionalism indicates that leadership influences organizational culture. Whereas, in interpretivism organizational culture influences leadership. In his findings he discovers that structural functionalism determines interpretivism. In other words, empirical studies show that leadership styles have great impact on the culture of an organizational. However, the author concludes that different types of organizational cultures would dictate different types of leadership styles.

In his dissertation on the relationship between leadership styles and organizational culture within schools of nursing Mullins (2007) evaluates the four types of organizational culture (clan, adhocracy, market and hierarchy) against transformational, transactional, and laissez-faire styles of leadership. His findings confirmed that leadership styles have positive impact on organizational culture in each case. Gholamzadeh, Khazaneh, and Nabi (2014) mention that leadership styles are a good predictor for organizational culture. Kargas and Varoutas (2015) agree that there is a positive relationship between leadership and organizational culture. Stanislavov and Ivanov (2014) reports that the change of leadership led to significant changes in organizational culture, which in turns impact organization performance.

Organizational Culture and Member Satisfaction

Gillespie et al. (2007) mention that organizational culture relates significantly and positively to customer satisfaction. The study also provides a way for leaders to improve

customer satisfaction through organizational culture. Although an organization culture impacts the effectiveness of an organization; however, Ambroz and Praprotnik (2008) suggest that organizational culture is a crucial indicator of customer satisfaction. They also mention by fostering customer satisfaction; organization can develop a competitive advantage.

Leadership Styles and Local Leaders' Performance

Several empirical studies have demonstrated that there is a strong relation between leadership styles and team performance. For instance, Thamhain (2010) mentions that both leadership styles and organizational culture has a great impact on team performance. Also, in their study on the impact of leadership styles on team performance, Othman, Saad, Robani, and Abdullah (2014) highlighted that leadership styles have a great impact and influence on team performance. Tierney, Farmer, and Graen (1999) maintained that leadership serves as a good predictor for teamwork performance. It is leadership styles that creates the environment which encourages success and great team spirit that lead to better team performance.

Iqbal, Anwar, and Haider (2015) conducted a study on the impact of leadership styles on teamwork performance. The findings of the study indicated that styles of leadership have a greater positive effect on employee performance in which situation employee feel power and confidence in doing their job and in making different decisions. However, they discovered that autocratic style of leadership has short term impact on performance, while participative style of leadership has a long-term impact on team performance. Nevertheless, the findings show that whether it be short term or long-term leadership styles appear to be a good predictor for teamwork performance.

Tost, Gino, and Larrick (2018) examine leaders' behavior on team performance, their findings indicate that there is a direct relationship between leaders' behaviors and team performance. In cases where the leader has dominating power with little communication the result diminishes team performance. Leadership has a negative impact on team performance. In other words, when it comes to teamwork performance leadership is paramount. It determines if the team will continue to perform poorly or in a positive way.

CHAPTER III

METHODOLOGY

Introduction

This section of the study describes the methodology which includes (a) the type of research, (b) population, (c) sampling, (d) instrumentation, (e) the null hypotheses, (f) the data collection and (g) the data analysis. It also investigates the causal relationship that may exist between transformational leadership, organizational culture, members' satisfaction, church ministry programs, local leaders' performance and church membership retention.

Type of Research

This study makes use of a confirmatory quantitative cross-sectional survey design. As stated by Bernard and Bernard (2012) and Hernández Sampieri, Fernández Collado and Baptista Lucio (2014) analysis that using mathematic to research, present, ensure data and establish patterns of behaviors as well as to test theories and statistical validity are quantitative in nature. Through this research the author seeks to demonstrate and explain a direct or indirect causal relationship that exist between variables. In other words, how does transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leader's performance affect or influence church membership retention? Additionally, the cross-sectional survey design was used in order to develop an understanding of

the perceptions of the population regarding a concept at a given moment in time. Hence, the reason why this study is said to be confirmatory quantitative cross-sectional type of research.

Population

It has been stated that gaining satisfactory results in a research rests heavily upon two factors – namely, the importance of population and the sample size (Grissmann, Plank, & Brunner-Sperdin, 2013). Axinn, Link, and Groves (2011) added that careful and meticulous planning helped to identify the demographic aspect of survey data. For this research the population comprised of young Adventist Haitians professionals who no longer attend Haitians Churches but who have now migrated to the Anglo churches. The targeted sample was determined by contacting pastors of Haitian descent who are pastoring Anglo churches. Also, conference officials were contacted as well to get raw data on churches that have a large concentration of young professionals of Haitians descent. Data was collected from 13 churches of four different conferences in the North American Division—(a) Allegheny East (three churches), (b) Greater New York (two churches), (c) New Jersey (two churches) and (d) Northeastern (six churches). Data was collected only from young Haitians and Haitians Americans professionals of the age of 25 to 40 who no longer attend Haitian churches. Five hundred and fifty (550) hard copies of the surveys were distributed plus over one hundred were sent via email. Two hundred and twelve were collected, which is 33% of the sample size, however, 14 were of the surveys were not filled out properly, therefore, a total of 198 data entries into SPSS, which is 30% of the sample size.

Sampling

Thirteen congregations were selected as the target sample size for this study. They were chosen from four different conferences in the North American Division. Three church were selected from the Allegheny East Conference, two churches from Greater New York Conference, two churches from New Jersey Conference and six churches from Northeastern Conference. They were all African American churches. This sampling technique involves non-random sampling where the population for the study is chosen based on a particular criterion which is relevant to the research's objectives (Saunders, Lewis, & Thornhill, 2012). The sample size for this study is 198 respondents from thirteen different churches of four Conferences, which is 30% of the sample size.

Measuring Instruments

This section presents the following important issues: The variables that were used in the study, instrument development, content and construct validity as well as the reliability of the instruments.

Variables

According to Hernandez Sampieri et al. (2014) a variable possesses certain capacity to fluctuate which can be measured and observed through its variation. The dependent variable in this study is church membership retention. It is measured through five independent variables – transformation leadership, organizational culture, members' satisfaction, church ministry programs and local leaders' performance.

Instrument Development

As stated by Forman and Nyatanga (2001) to be effective in developing an

instrument, a researcher must have a clear understanding about the exact nature of the problem as well as his/her research objectives before he/ she can develop the questionnaire systematically as he/she takes into consideration the issues of validity and reliability. According to Hernández Sampieri et al. (2014), a measurement instrument is any tool that a researcher has at his disposal when it comes to approach a study or a phenomenon and to get information from it. In fact, the instrument is a combination of all previous research work and the encapsulation of the contributions of the theoretical market by selecting data in relation to the used concepts. In the following paragraphs is presented a description of the way that the instrument used in this present study has been elaborated.

The instrument that was applied for the implementation of this study to collect data was a survey questionnaire. Most of the items were adapted and modified from Harwento (2016), while others were developed based on previous theories and studies. Upon the completion of the instrument it was then submitted to six experts in the field (two universities professors in business and marketing, two administrators, one psychologist and one pastor) for content validity. The instrument makes use of a multi-item scales base on five-point Likert scale to measure the constructs from 1. *strongly disagree*, 2. *disagree*, 3. *neutral*, 4. *agree*, 5. *strongly agree*.

The questionnaire comprises of seven sections. The first section presents general instruction and demographic profile such as: Age, gender, profession, level of education and ethnicity. Section II presents membership retention with 13 statements, section III, transformational leadership style with 18 statements; section IV, organizational culture with 25 statements; section V, members' satisfaction with 18 statements; section VI, church ministry programs with 20 statements and section VII, and local

leaders' performance with 15. A total of 109 items measured all the variables for the questionnaire. Upon the approval of the thesis advisor, the instruments of a total of 550 copies were sent to various persons who were designated in the selected churches for implementation (see Appendix A).

Validity of the Constructs

The factorial analysis procedure was utilized to assess and evaluate the validity of the constructs of transformational leadership style, organizational culture, members' satisfaction, church ministry programs, local leaders' performance and church membership retention, presented in this section. The results of the validation of each variable are presented in Appendix B. Next, the statistical tests of the factor analysis for the constructs are presented.

Membership Retention

The instrument of church membership retention was made up of four dimensions: (a) satisfaction (MR1 to MR3), (b) loyalty (MR4 to MR6), (c) attachment (MR7 to MR10) and commitment (MR11 to MR13).

The analysis of the component matrix reveals that all 13 statements have a positive correlation coefficient highly greater than .3. The minimum value for the component is .497, and the maximum is .748. Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .814) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 1175.482$, $df = 78$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero. For the extraction statistics by

main components, it was found that the commonality values ($Com_{min} = .526$; $Com_{max} = .838$), all items are superior to the extraction criteria ($Com = .300$); additionally, the total variance is high. It is 71%, greater than 50% which is established as a criterion.

As for the rotated factorial solution, the Varimax method was used (see Table 1), and the indicators have been rotated and reclassified.

Originally, the first factor that was “satisfaction” and contained three indicators (MR1-MR3) was rearranged and renamed “satisfaction and spiritual growth/ maturity,” and now comprised of four indicators that are: “I demonstrate spiritual maturity and integrity” (MR2), “I have strong commitment to grow spiritually in the church despite challenges” (MR5), “My Christian life represents the mission of my church” (MR3), and “My life is closely attached to God” (MR9).

The second factor that was “loyalty” and initially arranged as (MR4-MR6)” and included three indicators, is now renamed “commitment” and contains two indicators, with a different classification. The new component is classified as: “I am actively involved in church ministry activities” (MR12), and “I sacrifice my own interest for the sake of church ministry and mission” (MR13).

The third factor “attachment” formally was composed of four indicators (MR7-MR10). After been rotated it is now renamed “attachment” and composes of three indicators: “I have good relationship with other church members” (MR6), “I am part of the family of my local church” (MR8), and “I fully believe in the doctrines and practices of the church” (MR4).

And finally, the fourth factor “commitment” was constituted of three factors (MR11-MR13). Due to the rotation of the items, this factor was renamed “satisfaction

Table 1

Rotated Matrix of Membership Retention

Items	Component			
	1	2	3	4
MR2	.846	.215	.154	.007
MR5	.845	.069	.261	.035
MR3	.644	.061	.429	.322
MR9	.621	.138	-.089	.423
MR12	.146	.888	.124	.114
MR13	.098	.851	.164	.012
MR6	.201	.037	.852	.094
MR8	.007	.362	.684	.409
MR4	.225	.122	.665	.134
MR1	-.012	.013	.297	.694
MR7	.364	-.012	.313	.656
MR11	.157	.571	-.029	.639
MR10	.198	.514	.090	.585

and loyalty” and it now contains four factors: “Overall, I am satisfied with being a member of my church” (MR1), “I do not withdraw from the church services when I experience challenges in the church” (MR7), “I am committed to attend church services” (MR11), and “Being a member of the church is important to me” (MR10).

Transformational Leadership Style

The instrument of transformational leadership style was composed of four dimensions: (a) Idealized influence (LS1-LS5), (b) Inspirational Motivation (LS6-LS10), (c) Intellectual Stimulation (LS11-LS15) and Individualized Consideration (LS16-LS20).

The analysis of the component matrix reveals that the 18 statements have a positive correlation coefficient highly greater than .3. As can be observed, the minimum

value for the component is .683, and the maximum is .924. Regarding the sample adequacy measure KMO, a value very close to the unit ($KMO = .955$) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 3926.897$, $df = 153$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero. For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .699$; $Com_{max} = .872$), all items are superior to the extraction criteria ($Com = .300$); additionally, the total variance is very high. It is 81.36%, greater than 50% which is established as a criterion.

As for the rotated factorial solution, the Varimax method was used (see Table 2), and the indicators have been reclassified.

Initially, the first factor which was “Idealized influence” was composed of five indicators (LS1-LS5) has been modified. It was changed to “Strategic planning and idealized influence”, and now contains nine indicators which are: “The pastor has a five year strategic plan for the church” (LS3), “The pastor makes me think on how to accomplish the goal of the church” (LS17), “The pastor provides enough training for each member to do a ministry task” (LS15), “The pastor helps church member develop their strengths and abilities” (LS8), “The pastor encourages church members to achieve the goal without any doubt” (LS14), “The pastor considers that each member has different needs from others” (LS16), “The pastor creates occasion for new talent to emerge” (LS5), “The pastor allows people to make mistakes and to try again” (LS6), and “The pastor has a clear understanding about where the church is going” (LS7).

Formerly, the second factor was “inspirational motivation” which was initially

organized as” (LS6-LS10), and it was composed of five indicators, now it is called “Intellectual stimulation” and contains four indicators, which are reclassified: “Go beyond yourself-interest for the good of the church” (LS11), “Enhance church members’ optimism about the future” (LS12), “The pastor articulates a clear vision for the church” (LS2), and “Act in ways that build church members’ respect” (LS13).

At first, the third factor “intellectual stimulation” was composed of four indicators (LS11 – LS14). It has been rotated and renamed “inspirational motivation” and contains three indicators: “Discuss the fundamental beliefs and values of the church” (LS18), “Display a sense of confidence in ministry” (LS10), and “The pastor always reminds the church of its mission” (LS1).

And finally, the fourth factor “individualized consideration” was comprised of four factors (LS15–LS18). Due to the rotation of the items, this factor was renamed “inspirational motivation/ individualized consideration” and it now contains two factors: “Inspire loyalty to the church organization (LS9) and “The pastor values each member regardless of his/her ability” (LS4).

Organizational Culture

The instrument of Organizational culture was comprised of four dimensions: (a) Mission (OC1 to OC6), (b) adaptability (OC7 to OC14), (c) consistency (OC15 to OC18) and Involvement (OC19 to OC25).

The analysis of the component matrix reveals that 19 out of the 25 statements have a positive correlation coefficient highly greater than .3, which means six were excluded from the process. As a result, the minimum value for the component is .418, and the maximum is .772.

Table 2

Rotated Matrix of Transformational Leadership Style

Items	Component			
	1	2	3	4
LS3	.788	.316	.143	.175
LS17	.787	.235	.203	.195
LS15	.664	.381	.275	.322
LS8	.663	.538	.287	.213
LS14	.648	.384	.248	.389
LS16	.613	.252	.437	.326
LS5	.609	.376	.379	.439
LS6	.588	.469	.227	.468
LS7	.588	.508	.327	.384
LS11	.364	.821	.174	.169
LS12	.563	.617	.250	.248
LS2	.566	.597	.333	.199
LS13	.462	.567	.249	.459
LS18	.348	.110	.845	.150
LS10	.042	.447	.707	.402
LS1	.484	.258	.515	.364
LS9	.270	.166	.264	.838
LS4	.477	.383	.379	.540

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .881) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2910.679$, $df = 300$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero. For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .286$; $Com_{max} = .808$), all items are superior to the extraction criteria except one ($Com = .300$), additionally, the total variance is high. It is 59.74%, greater than 50% which is established as a criterion.

As for the rotated factorial solution, the Varimax method was used (see Table

3), and the indicators have been regrouped.

Initially, the first factor that was “mission” which was composed of six indicators (OC1 – OC6) has been modified. It was renamed to “consistency/adaptability” and now contains nine indicators which are regrouped as follow: “There is a clear and consistent

Table 3

Rotated Matrix of Transformational Organizational Culture

Items	Component			
	1	2	3	4
OC16	.775	.188	-.057	.097
OC17	.736	-.043	-.083	.244
OC3	.679	.259	-.026	.152
OC15	.638	.332	-.121	.179
OC1	.632	.346	-.191	.282
OC11	.605	.214	-.258	.237
OC22	.560	.499	-.182	.177
OC13	.517	.257	-.380	.214
OC8	.511	.206	-.235	.499
OC25	.088	.698	-.052	.217
OC21	.445	.691	-.154	.126
OC20	.392	.691	-.174	.089
OC23	.097	.669	.125	.373
OC24	.397	.560	-.170	.344
OC19	.432	.524	-.250	.034
OC12	-.249	-.126	.760	-.160
OC18	-.104	.106	.755	-.050
OC14	-.002	-.299	.745	.113
OC10	-.248	-.117	.635	-.342
OC9	-.018	.019	.631	-.394
OC2	-.344	-.331	.400	-.052
OC5	.295	.309	-.214	.762
OC4	.269	.274	-.249	.730
OC6	.097	.488	-.067	.621
OC7	.279	.054	-.055	.449

set of values to govern the way things are done” (OC16), “It’s easy to reach consensus even on difficult issues” (OC17) “Leaders set goals that ambitious but realistic” (OC3), “Leaders practice what they preach” (OC15). “There is a clear strategy” (OC1), “Leaders have a deep understanding of members wants and needs” (OC11), “Teamwork is used to get things done rather than hierarchy” (OC22), “View failure as an opportunity for learning and improvement” (OC13), and “New improved ways to do work in the church are continually adopted” (OC8).

At first the second factor was named “adaptability” and it was organized as (OC7 to OC14) and included eight indicators, it has been renamed “involvement” and now contains six indicators, which are grouped as follows: “The capabilities of people are viewed as an important source of competitive advantage” (OC25), “People work like they are part of the team” (OC21), “Strategic planning is ongoing and involved everyone in the process to some degree” (OC20), “Teamwork is used to get things done rather than hierarchy” (OC23), “There is continuous investment in the skills of both leaders and members” (OC24), and “Most members are highly involved in the ministry of the church” (OC19).

Originally, the third factor was named “consistency” and it was composed of four indicators (OC15–OC18). Now it is called “adaptability” and contains six indicators which are as follows: “The interests of the members are often ignored in the decision making process” (OC12), “Have trouble reaching agreement on key issues” (OC18), “The right hand is clueless about what the left hand is doing” (OC14), “Members comments and recommendations are disregarded” (OC10), “Attempts to create change usually meet with resistance” (OC9), and “Strategic directions are unclear to members” (OC2).

And finally, the fourth factor was named “involvement” which was comprised of seven factors (OC19-OC25). After the rotation of the items, this factor was renamed “mission” and it now contains four factors which are as follows: “Have shared vision of what the church will be like in the future” (OC5), “People understand what needs to be done for the church to succeed in the long run” (OC4), “Vision creates excitement and motivation for the members” (OC6) and “The way things are done are very flexible and easy to change” (OC7).

Members’ Satisfaction

The instrument of members’ satisfaction was comprised of four dimensions: (a) amiability & empathy (MS1 to MS6), (b) physical appearances (MS7 to MS11), (c) Accessibility (MS12 to MS13) and development & integration (MS14 to MS18).

The analysis of the component matrix reveals that 10 out of the 18 statements have a positive correlation coefficient highly greater than .3, which means the other eight were not considered. As result, the minimum value for the component is .432, and the maximum is .815.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .809) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 1688.860$, $gl = 153$, $p = .000$) are significant. When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .488$; $Com_{max} = .781$), all items are superior to the extraction criteria except one ($Com = .300$), additionally, the total variance is very high. It is 61.67%,

greater than 50% which is established as a criterion.

As for the rotated factorial solution, the Varimax method was used (see Table 4), and the indicators have been reclassified.

The first factor that was “amiability & empathy” originally counted of six indicators

Table 4

Rotated Matrix of Member Satisfaction

Items	Component			
	1	2	3	4
MS14	.849	.179	-.145	-.083
MS17	.829	.121	-.138	-.090
MS13	.783	.130	.038	-.078
MS18	.737	.347	-.085	.012
MS11	.657	.427	-.187	-.154
MS15	.385	.277	.094	-.116
MS4	.166	.811	-.019	-.013
MS8	.361	.748	-.234	.186
MS7	.283	.700	.144	.052
MS2	.353	.674	-.149	.006
MS1	-.027	.501	.343	-.472
MS6	-.027	-.192	.822	.218
MS5	-.172	-.026	.817	.096
MS3	.060	.105	.795	.041
MS9	-.156	.193	.523	.493
MS12	-.222	-.121	.318	.228
MS10	-.006	-.072	.453	.706
MS16	-.197	.131	.154	.639

(MS1-MS) and has been modified. It was changed to “development & integration” it comprised of six indicators which are as follows: “Pastor provides opportunity for my development by employing strategies to enhance understanding of my ministry responsibility” (MS14), “Pastor inspires leaders to be creative” (MS17), “The location of

the church is accessible through public transportation” (MS13), “There is a lack of integration of the young professionals in leadership position” (MS18). “The sanctuary is attractive” (MS11), “Pastor motivates his/her local leaders to work independently of him/her” (MS15).

The second factor that was “physical appearances” and was originally grouped as (MS7 to MS11)” and counted five indicators, now it is called “interpersonal relationship & church facility” and counts five indicators, which are classified as follows: “Members relate well to each other” (MS4), “The church facility is attractive” (MS8), “Church locates in a sage neighborhood” (MS7), “Members’ respect each other’s opinion in the Haitian churches” (MS2), “The Haitian churches are family oriented” (MS1).

The third factor “accessibility” originally was composed of two indicators (MS12 – MS13). Now it is “amiability & accessibility” and contains five indicators which are as follow: “Member experience emotional hurts from each other” (MS6), “Church member show mutual respect in their interaction” (MS5), “Church member genuinely care for each other” (MS3), “Church facility has poor signage” (MS9), “The church is accessible via social media” (MS9).

And finally, the fourth factor “development & integration” was comprised of seven factors (MS14-MS18). Due to the rotation of the items, this factor was renamed “leadership adequacy” and it now contains two factors which are as follows: “The church has adequate parking space” (MS10), “Pastor does not trust leaders with responsibilities” (MS16).

Church Ministry Programs

The instrument of church ministry programs was comprised of five dimensions:

(a) worship (CP1 to CP5), (b) fellowship (CP6 to CP9), (c) evangelism (CP10 to CP13), bible study group (CP14 to CP17) and community service (CP18 to CP20).

The analysis of the component matrix reveals that all 20 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .453, and the maximum is .855.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .917) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2922.438$, $df = 190$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .651$; $Com_{max} = .893$), all items are superior to the extraction criteria except one ($Com = .300$), additionally, the total variance is very high. It is 74.45%, greater than 50% which is established as a criterion.

For the first component the value is: .598; for the second component: .605; for the third one: -.755, for the fourth one -.779, and the fifth one .524.

As for the rotated factorial solution, the Varimax method was used (see Table 5), and the indicators have been reclassified.

At first, the first factor which was “Worship” included five indicators (CP1-CP5) that has been rotated and modified. It remained “worship” contains six indicators which are as follows: “Fellowship promotes a sense of belongingness to the church” (CP17), “Fellowship makes people feel accepted in the church” (CP12), “Evangelism ministry is the main priority of the church” (CP13), “Group Bible study helps members

Table 5

Rotated Matrix of Church Ministry Programs

Items	Component				
	1	2	3	4	5
CP17	.800	-.006	.068	.435	-.128
CP12	.776	.020	.307	.287	.088
CP13	.736	.351	.216	-.078	.177
CP14	.730	.187	.205	.222	.167
CP11	.683	.285	.440	.098	.174
CP20	.676	.309	.305	.082	.138
CP4	.215	.737	.140	.250	.313
CP9	.054	.720	.351	.192	.074
CP8	.423	.677	.073	.310	-.101
CP19	.061	.675	.466	.092	.097
CP15	.582	.602	.053	.018	.190
CP5	.380	.479	.237	.377	.281
CP10	.263	.208	.792	.022	.162
CP18	.434	.183	.683	.165	-.123
CP7	.204	.523	.545	.367	.010
CP6	.424	.393	.521	.387	.131
CP16	.386	.495	.498	.213	.103
CP2	.355	.334	.003	.677	.196
CP1	.122	.331	.391	.667	.120
CP3	.179	.172	.074	.152	.896

have a positive moral development” (CP14). “Worship service promotes participants to have a closer relationship with God” (CP11), and “Worship service makes the worshipers have a closer relationship with other believers” (CP20).

Formerly, the second factor was “Fellowship” and it was arranged as (CP6-CP9)” and was constituted of four indicators, now it is called “community development” and counts five indicators, which are grouped as follows: “The church is involved in improving the quality of people’s life in the surrounding communities” (CP4), “The church provides a ministry to fulfill the needs of the surrounding communities” (CP9),

“The church evangelism effort has a great deal of meaning in my life” (CP8), “The church is actively involved in educating the community to have a better life” (CP19), “The church has a regular activity program for evangelism” (CP15), and “The congregation experiences faith development through Bible study discussion” (CP5).

Initially, the third factor was named “Evangelism” and it was composed of four indicators (CP10–CP13). Now it is called “spiritual growth” and it has five indicators which are classified as follows: “Group Bible study encourages the participants to study the Bible deeply” (CP10), “Evangelism ministry is part of all church members’ behavior” (CP18), “The church involves all members in various fellowship programs” (CP7), “Worship service enhances the spiritual growth of the participants” (CP6), and “The overall worship service meets my spiritual needs” (CP16).

Originally, the fourth factor was called “Bible study group” and it was composed of four factors (CP14–CP17). After the items were rotated, this factor was renamed “fellowship” and it now contains two factors which are as follows: “The church provides opportunities for fellowship” (CP2), and “The church delivers a clear purpose to make believers understand the meaning of worship service” (CP1).

Finally, the fourth factor was “Community service” and it was composed of three factors (CP18–CP20). After the items were rotated, this factor was renamed “evangelism” and it now contains one factor which is as follows: “The church has a clear vision on evangelism ministry” (CP3).

Local Leaders’ Performance

The instrument of Local Leaders’ Performance was comprised of four dimensions: (a) productivity (LLP1 to LLP5), (b) cooperativeness (LLP6 to LLP8), (c) flexibility

(LLP9 to LLP12) and communication skills (LLP13 to LLP15).

The analysis of the component matrix reveals that 10 out of the 15 statements have a positive correlation coefficient highly greater than .3, which five items were not considered in the process. As a result, the minimum value for the component is .442, and the maximum is .854.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .870) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 1415.848$, $df = 105$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero.

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .545$; $Com_{max} = .781$), all items are superior to the extraction criteria except one ($Com = .300$), additionally, the total variance is very high. It is 66.75%, greater than 50% which is established as a criterion.

As for the rotated factorial solution, the Varimax method was used (see Table 6), and the indicators have been reclassified.

Initially, the first factor was “Productivity” and it was composed of five indicators (LLP1–LLP5) and has been rotated and modified. It was renamed to “communication competence and flexibility” and, it is now composed of nine indicators which are as follows: “The local leaders show enthusiasm about new challenges and ideas” (LLP12), “Local Elders show willingness to assist others when necessary” (LLP15), “Elders communicate with respect to members regardless of their age” (LLP14), “The local leaders inform the church about new decision before the implementation” (LLP13).

Table 6

Rotated Matrix of Local Leaders Performance

Items	Component			
	1	2	3	4
LLP12	.838	-.186	-.173	.083
LLP15	.831	-.186	-.020	-.128
LLP14	.826	-.268	-.163	-.024
LLP13	.809	-.170	-.045	.097
LLP11	.740	-.036	-.128	.180
LLP5	.706	.040	-.373	.174
LLP4	.579	.237	-.449	.206
LLP6	.476	-.408	-.371	.263
LLP7	.075	.784	.049	.178
LLP10	-.212	.716	.275	-.124
LLP8	.439	-.581	.015	.149
LLP1	-.085	.161	.820	.126
LLP9	-.336	.411	.513	.000
LLP3	.272	-.154	-.141	.753
LLP2	-.118	.184	.414	.701

“The local leaders think ahead to plan how to account for changing circumstances at the church” (LLP11), “Local leaders are willing to make personal sacrifice for the greater good of the church” (LLP5), “The elders visit the members regularly” (LLP4), “There is unity within the leadership team of the church” (LLP6), and “The department heads are open to suggestions that can help them be more efficient in doing their tasks” (LLP8).

At first, the second factor that was “Cooperativeness” and was arranged as (LLP6-LLP8) and was composed of three indicators, now it is called “teamwork and adaptability” and it contains two indicators, which are classified as follows: “There is a lack of cooperation among the department head when working on church programs” (LLP7), and “The same people are elected to office every year regardless of their

performance” (LLP10).

Formerly, the third factor was “Flexibility” it was composed of four indicators (LLP9-LLP12). Now it is called “Productivity” and it contains two indicators which are classified as follows: “Elders come late to church on Sabbath morning” (LLP1), “Local leaders refuse to accept changes” (LLP9).

And finally, the fourth factor was “Communication skills” was comprised of three factors (LLP13-LLP15). After rotation of the items, it was reclassified and was renamed as “productivity” and it now contains two factors which are as follow: “Elders make sure the worship service begins and ends on time” (LLP3), and “Elders are only active on Sabbath morning” (LLP2).

Reliability of the Instrument

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) membership retention, .860, (b) transformational leadership style, .975, (c) organizational culture, .938, (d) members’ satisfaction, .895, (e) church ministry programs, .951, and (f) local leaders’ performance, .907.

All Cronbach's alpha values were considered as corresponding to acceptable reliability measures for each of the variables (see Appendix B).

Operationalization of the Variables

As can be observed in Table 7 below, the operationalization of the church membership retention variable, includes conceptual definitions, instrumental and operational,

in the first column the name of the variable can be seen, in the second column, the conceptual definition appears, in the third one, the instrumental definition that specifies how the variable will be observed, and in the last column each variable is codified. The full operationalization is found in Appendix C.

Main null Hypothesis

H₀. The empirical model, in which transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance are predictors for members' retention.

Operationalization of Null Hypotheses

Table 8 shows the operationalization of the null hypotheses of this investigation are presented.

Data Collection

The process of data collection was done as follows:

1. I have established contact with the pastor of the designated churches to explain to them the purpose of the study and how valuable their contribution will be to the project. The pastors had given the permission to send the questionnaire to selected persons who would distribute it to the specific population in that church.

2. Hard copies of the questionnaire were delivered via mail to the designated persons outside of New Jersey and New York, while the latter received their copies person to person. After the instrument was applied it was then collected within a week time frame and it was then sent back to the researcher. However, most of the questionnaire were picked up by the research to avoid delay and tardiness.

Table 7

Operationalization of the Variable Member Retention

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Members Retention	Are the strategies and plan elaborated by an organization or institution to maintain a life-time relationship with its existing member's customers?	<p>To measure the degree of member retention, data was collected from members of Allegheny East, Greater NY, NJ and North-eastern through the measured of 12 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree</p> <p>1. Overall, I am satisfied in being a member of my church 2. I demonstrate spiritual maturity and integrity 3. My Christian life represents the mission of my church. 4. I fully believe in the church doctrines and practices. 5. I demonstrate spiritual maturity and integrity 6. I have a good relationship with other church members. 7. I do not withdraw from the church services when I experience challenges in the church 8. I am part of the family of my local church 9. My life is closely attached to God. 10. Being a member of the church is important to me. 11. I am committed to attend the church services</p>	<p>To measure the degree of membership retention, data was obtained from members of the Allegheny East, Greater NY, NJ and Northeastern conferences through the measure of 13 items.</p> <p>The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = excellent</p>

12. I am actively involved in church ministry activities
 13. I sacrifice my own interest for the sake of church ministry and mission.

Table 8

Operationalization of Hypotheses

Hypothesis	Variables	Level of Measurement	Statistical Test
H ₀ : The empirical model, in which transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance are predictors for members' retention.	Independents		For the analysis of this hypothesis, the statistical technique of structural model with Amos was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.
	A. transformational leadership style.	Metrics	
	B. Organizational culture.	Metrics	
	C. Members' satisfaction	Metrics	
	D. Church ministry programs.	Metrics	
	E. Local leaders' performance	Metrics	
	Dependent		
	D. Member Retention.		

Data Analysis

The database was formed in the SPSS for Windows in version 20, in order to perform the analysis of the variables in that program. Subsequently, the scores for each of the variables were obtained, following the process indicated in the operationalization of the variables. After having completed the database, descriptive statistics (measures of central tendency, variability, normality and detection of atypical and absent data) were used to clean the database and obtain demographic information, as well as to evaluate the behavior of the main variables.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

This chapter presents the analysis and the interpretation of the data collected. Additionally, it explores the extent to which transformational leadership style, organizational culture, members' satisfaction, church ministry and local leaders' performance are significant predictors of member retention according to the perception of young Haitian professionals who have left the Haitian churches.

This chapter follows the following outline: (a) population and sample, (b) validation of latent constructs, (c) normality of the latent constructs (d) null hypotheses of the structural models, (e) complementary null hypotheses, (f) complementary questions and (g) summary of the chapter.

Population and Sample

The population that was observed for this research consisted of 13 churches with a high concentration of Haitian young professionals from four different conferences namely Allegheny East, Greater NY, New Jersey and Northeastern Conferences in the North American Division of SDA Church. The target for this study was young Haitian professionals who have left the Haitian churches and are now frequenting American churches. A questionnaire was utilized to collect data. The field work was conducted during the second and third week of October of 2018 and 230 surveys was sent back

to me. However, 32 of the survey received did not meet the criteria, therefore, they were discarded, and 198 respondents were classified, which represents about 40% of the target population.

Demographic Description

This section contains the results of following demographic results: gender, age, education, profession and ethnicity.

Gender

The distribution of gender participants in the research. It can be observed that the female group participants represent more than 65% of the research while the male group is less than 35% (see Appendix D).

Age Groups

As can be observed in Table 9 the distribution of the age group of people that have participated in the survey. The highest group is the 26-30 age group 46.8% ($n = 91$) followed by 31-35 age group 22.2% ($n = 44$). The third is 25 and under age group 17.7% ($n = 35$). The fourth is 36-40 age group 12.6% ($n = 12.6$) and the last group which is 41-45 age group 1.5% ($n = 3$).

Education Level

As can be observed in Table 10 the distribution of the education group of people that have participated in the survey. It can be observed that the highest group is the bachelor degree group 47.5% ($n = 74$) followed by the masters' degree group 33.8% ($n = 67$). The third is associates degree group 11.1% ($n = 22$), and the fourth, the

Table 9

Age Groups of the Participants

	<i>n</i>	%
25 and under	35	17.7
26-30	91	46.0
31-35	44	22.2
36-40	25	12.6
41-45	3	1.5
Total	198	100.0

Table 10

Distribution of Education Level of the Participants in This Survey

Highest level program	<i>n</i>	%
Associate Degree	22	11.1
Bachelor's Degree	94	47.5
Master's Degree	67	33.8
Doctoral Degree	15	7.6
Total	198	100.0

doctorate group 7.6% ($n = 15$).

Profession

As can be observed in Table 11 the distribution of the professions of the group of people that have participated in the survey. It can be seen that the highest group is the technology group 25.3% ($n = 50$), followed by healthcare and education group with the same number and percentage 20.7% ($n = 41$). The third is financial 40 group 20.2% $n=40$. And the fourth is others group 13.1% ($n = 26$).

Table 11

Profession of the Participants

	<i>n</i>	%
Financial	40	20.2
Healthcare	41	21.7
Education	41	21.7
Technology	50	25.3
Others	26	13.1
Total	198	100.0

Ethnicity

The distribution of ethnic participants in the research. It can be observed that the Haitian American group participants represent 60% of the research while the Haitian group represents 40% (see Appendix D).

Arithmetic Means

Member Retention

Table 12 shows the means for the member retention construct. The indicators with the smallest numbers are: “Overall, I am satisfied in being a member of my church” (3.43); “I do not withdraw from the church services when I experience challenges in the church” (3.43); “My Christian life represents the mission of my church” (3.46); and the ones with the highest values are: “I am committed to attend the church services” (3.94); “My life is closely attached to God” (4.02), and “Being a member of the church is important to me” (4.25).

The total means for the member retention is equal to 3.77 meaning that the participants perceive the church retention between average and good. The standard

Table 12

Arithmetic Means for Member Retention

Items	<i>M</i>	<i>SD</i>
Overall, I am satisfied in being a member of my church.	3.43	1.40
I demonstrate spiritual maturity and integrity.	3.72	1.05
My Christian life represents the mission of my church.	3.46	1.03
I fully believe in the church doctrines and practices.	3.94	.90
I demonstrate spiritual maturity and integrity.	3.89	.88
I have a good relationship with other church members.	4.04	.84
I do not withdraw from the church services when I experience challenges in the church.	3.43	1.22
I am part of the family of my local church.	3.83	.93
My life is closely attached to God.	3.02	.90
Being a member of the church is important to me.	4.25	.80
I am committed to attend the church services.	3.94	.86
I am actively involved in church ministry activities.	3.60	1.17
I sacrifice my own interest for the sake of church ministry and mission.	3.46	1.07

deviation is equal to .63.

Transformational Leadership Style

Table 13 shows the means for the transformational leadership style performance construct. The indicators with the smallest numbers are: "The Pastor has a five years strategic plan for the church" (2.76); "Provide enough training for each member to do a ministry task" (2.77); "Help church members develop their strengths and abilities" (2.88); and "The ones with the highest values are: Inspire loyalty to the church organization" (3.36); "Discuss the fundamental beliefs and values of the church" (3.47); and "Display a sense of confidence in ministry" (3.74).

The total means for the transformational leadership style is equal to 3.18 meaning that the participants perceive the transformational leadership style between average and

good. The standard deviation is equal to 1.02.

Organizational Culture

Table 14 shows the means for the organizational culture construct. The indicators with the smallest numbers are: “It’s easy to reach consensus even on difficult issues” (2.52); “New improved ways to do work in the church are continually adopted” (2.55); “There is continuous investment in the skills of both leaders and members” (2.66); and The ones with the highest values are: “Have trouble reaching agreement on key issues” (3.20); “Strategic directions are unclear to members” (3.36); and “Attempts to create change usually meet with resistance” (3.62).

Table 13

Arithmetic Means for Transformational Leadership Style

Items	<i>M</i>	<i>SD</i>
The Pastor always reminds the Church of its Mission.	3.31	1.260
The pastor articulates a clear vision for the church.	3.16	1.370
The Pastor has a 5 years strategic plan for the church.	2.76	1.230
The Pastor values each member regardless of his/her ability.	3.21	1.230
The Pastor creates occasion for new talent to emerge.	3.03	1.300
He allows people to make mistakes and to try again.	2.97	1.290
The pastor has clear understanding about where the church is going	3.19	1.230
help church members develop their strengths and abilities.	2.88	1.320
Inspire loyalty to the church organization.	3.36	1.200
Display a sense of confidence in ministry.	3.74	1.140
Go beyond self-interest for the good of the church.	3.34	1.250
Enhance church members’ optimism about the future.	3.29	1.190
Act in ways that build church members’ respect.	3.33	1.200
Encourage church members to achieve the goal without any doubt.	3.04	1.210
Provide enough training for each member to do a ministry task.	2.77	1.145
Consider that each member has different needs from others.	3.16	1.230
Make me think on how to accomplish the goal of the church.	3.15	1.210
Discuss the fundamental beliefs and values of the church.	3.47	1.030

The total means for the organizational culture is equal to 2.90 meaning that the participants perceive the organizational culture between *poor* and *average*. The standard deviation is equal to .59.

Members' Satisfaction

Table 15 shows the means for the members' satisfaction construct. The indicators with the smallest numbers are: "Pastor provides opportunity for my development by employing strategies to enhance understanding of my ministry responsibility" (2.48), "Members' respect each other's opinion in the Haitian churches" (2.55), "Pastor has good estimation of my ability to assume responsibility" (2.65), and the ones with the highest values are: "The Haitian churches are family oriented" (3.90), "Members experience emotional hurts from each other" (3.91), and "The young professionals feel a lack of appreciation" (3.98).

The total means for the members' satisfaction is equal to 3.17 meaning that the participants perceive the members' satisfaction between *average* and *good*. The standard deviation is equal to .55).

Church Programs

Table 16 shows the means for the church programs construct. The indicators with the smallest numbers are: "The church is actively involved in educating the community to have a better life" (2.62), "The church provides a ministry to fulfil the needs of the surrounding communities" (2.68), "The church is involved in improving the quality of people's life in the surrounding communities" (2.73), and the ones with the highest values are: "Worship service promotes participants to have a closer relationship with

Table 14

Arithmetic Means for Organizational Culture

Items	<i>M</i>	<i>SD</i>
There is a clear strategy.	2.88	1.27
Strategic directions are unclear to members.	3.36	1.17
Leaders set goals that are ambitious but realistic	2.96	1.06
People understand what needs to be done for the church to succeed in the long run.	2.82	1.18
Have shared vision of what the church will be like in the future	2.88	1.29
Vision creates excitement and motivation for the members.	3.19	1.17
The way things are done are very flexible and easy to change	2.67	3.24
New improved ways to do work in the church are continually adopted	2.55	1.30
Attempts to create change usually meet with resistance.	3.62	1.24
Members comments and recommendations are disregarded.	3.09	1.23
Leaders have a deep understanding of member's wants and needs.	2.67	1.17
The interests of the members are often ignored in the decision-making process.	3.00	1.29
View failure as an opportunity for learning and improvement.	2.93	1.28
The right hand is clueless about what the left hand is doing.	2.99	1.22
Leaders practice what they preach.	2.77	1.24
There is a clear and consistent set of values to govern the way things are done.	2.92	1.17
It's easy to reach consensus even on difficult issues.	2.52	1.26
Have trouble reaching agreement on key issues	3.20	1.28
Most members are highly involved in the ministry of the church.	2.84	1.31
Strategic planning is ongoing and involved everyone in the process to some degree.	2.78	1.18
People work like they are part of the team.	2.77	1.21
Teamwork is used to get things done rather than hierarchy.	2.73	1.27
Authorities is delegated so that people can act on their own.	2.80	1.23
There is continuous investment in the skills of both leaders and members.	2.66	1.26
The capabilities of people are viewed as an important source of competitive advantage.	2.88	1.27

God" (3.37), "Fellowship promotes a sense of belongingness to the church" (3.51), and "Fellowship makes people feel accepted in the church" (3.52).

The total means for the church program is equal to 3.04 meaning that the participants perceive the church program between *average* and *good*. The standard

Table 15

Arithmetic Means for Members' Satisfaction

Items	<i>M</i>	<i>SD</i>
The Haitian churches are family oriented.	3.90	1.79
Members' respect each other's opinion in the Haitian churches.	2.55	1.23
Conflict among members remained pending	3.41	1.07
Members relate well to each other.	2.88	1.01
There is division among members in the church	3.83	1.06
Members experience emotional hurts from each other.	3.91	1.15
Church members genuinely care for each other.	3.35	1.07
Church members show mutual respect in their interaction.	3.07	1.12
The young professionals feel a lack of appreciation.	3.98	1.24
There is a lack of integration of the young professionals in the leadership.	3.83	1.43
The pastor intentional promotes a loving intergenerational relationship.	2.73	1.34
The level of hypocrisy in the church influences my decision to leave.	3.11	1.43
Pastor has good estimation of my ability to assume responsibility.	2.65	1.23
Pastor provides opportunity for my development by employing strategies to enhance understanding of my ministry responsibility.	2.48	1.22
Pastor motivates his/her local leaders to work independently of him/her.	2.80	1.84
Pastor does not trust leaders with responsibilities.	2.71	1.11
Pastor inspires leaders to be creative.	2.87	1.19
Pastor acknowledges through affirming leaders ministry contributions.	2.91	1.15

deviation is equal to .91.

Local Leaders' Performance

Table 17 shows the means for the local leaders' performance construct. The indicators with the smallest numbers are: "The local leaders think ahead to plan how to account for changing circumstances at the church" (2.69), "There is unity within the leadership team of the church" (2.72), "The local leaders show enthusiasm about new challenges and ideas" (2.74); and the ones with the highest values are: "Elders are only

Table 16

Arithmetic Means for Church Programs

Items	<i>M</i>	<i>SD</i>
The church delivers a clear purpose to make believers understand the meaning of worship service.	2.80	1.36
The church provides opportunities for fellowship	3.34	1.20
The church has a clear vision on evangelism ministry	3.14	1.36
The church is involved in improving the quality of people's life in the surrounding communities	2.73	1.33
The congregation experiences faith development through Bible study discussion.	2.97	1.19
Worship service enhances the spiritual growth of the participants.	3.16	1.14
The church involves all members in various fellowship programs	2.87	1.22
The church evangelism effort has a great deal of meaning in my life.	2.83	1.28
The church provides a ministry to fulfill the needs of the surrounding communities.	2.68	1.24
Group Bible study encourages the participants to study the Bible deeply.	3.10	1.13
Worship service promotes participants to have a closer relationship with God.	3.37	1.12
Fellowship makes people feel accepted in the church.	3.52	1.18
Evangelism ministry is the main priority of the church.	3.12	1.29
Group Bible study helps members have a positive moral development.	3.26	1.16
The church has a regular activity program for evangelism.	2.96	1.19
The overall worship service meets my spiritual needs.	2.86	1.33
Fellowship promotes a sense of belongingness to the church.	3.51	1.25
The church is actively involved in educating the community to have a better life.	2.74	1.17
Worship service makes the worshipers have a closer relationship with other believers.	2.62	1.30
Church Programs	3.21	1.30

active on Sabbath morning" (3.01), "Local leaders refuse to accept changes" (3.11), and "The same people are elected to office every year regardless of their performance" (3.31).

The total means for the local leaders' performance is equal to 2.90 meaning that the participants perceive the local leaders' performance between poor and average. The standard deviation is equal to .51.

Table 17

Arithmetic Means for Local Leaders' Performance

Items	<i>M</i>	<i>SD</i>
Elders come late to church on Sabbath morning.	2.78	1.10
Elders are only active on Sabbath morning	3.01	1.21
Elders make sure the worship service begins and ends on time	2.95	1.08
Elders visit the members regularly.	2.80	1.00
Local leaders are willing to make personal sacrifice for the greater good of the church	2.98	1.02
There is unity within the leadership team of the church.	2.72	1.18
There is a lack of cooperation among the department head when working on church programs	2.96	1.19
The department heads are open to suggestions that can help them be more efficient in doing their tasks.	2.84	1.23
Local leaders refuse to accept changes.	3.11	1.26
The same people are elected to office every year regardless of their performance.	3.31	1.41
The local leaders think ahead to plan how to account for changing circumstances at the church.	2.69	1.17
The local leaders show enthusiasm about new challenges and ideas.	2.74	1.21
The local leaders inform the church about new decision before the implementation	2.92	1.17
Elders communicate with respect to members regardless of their age	2.74	1.29
Local Elders show willingness to assist others when necessary.	2.96	1.31

Path Analysis Assumptions

The dataset was cleaned to ensure normality by the elimination of 23 data points leaving the dataset at 175 data points.

The second criterion that was analysed was the normality of the errors with the Skewed and Kurtosis ($p > .05$) (see Appendix E).

Null Hypothesis

This section presents the null hypotheses to which the supporting statistical tables are seen in Appendix F.

H₀₁. There is no relationship between LS and OC.

A structural model with Amos was used to test the null hypothesis that there is no relationship between LS and OC. It is found that LS significantly predict OC ($p = 0.00$). There is a direct effect of LS to OC ($\beta = .474$, $CR = 20.091$, $p = 0.00$). The model is fit ($GFI = .916$, $CFI = .917$), the r^2 equal to .70. It indicates that 70% change in OC was due to LS.

H₀₂. There is no relationship between OC, LS, MS and CP.

A structural model with Amos was used to test the null hypothesis in that there is no relationship between LS, OC, MS and CP. It is found that OC significantly predict CP ($p = 0.00$), LS significantly predict CP ($p = 0.00$) and MS significantly predicts CP ($p = 0.00$). There is a direct effect of OC to CP ($\beta = .619$, $CR = 4.746$, $p = 0.00$). There is a direct of LS to CP ($\beta = .237$, $CR = 2.990$, $p = 0.00$), and an indirect effect of LS to CP ($\beta = .60$). The model is fit ($GFI = .916$, $CFI = .917$), the r^2 equal to .68. It indicates that 68% change in CP was due to OC, LS and MS.

H₀₃. There is no relationship between LS and LLP.

A structural model with Amos was used to calculate the relationship between LS and LLP. It is found that LS significantly predict LLP ($p = 0.00$). There is a direct effect of LS to LLP ($\beta = .288$, $CR = 9.980$, $p = 0.00$). The model is fit ($GFI = .916$, $CFI = .917$), the r^2 equal to .44. It indicates that 44% change in LLP was due to LS.

H₀₄. There is no relationship between LS, LLP and MS.

A structural model with Amos was used to test the null hypothesis the relationship between LS, LLP and MS. It is found that LLP significantly predict MS ($p = 0.00$), and LS significantly predict MS ($p = 0.00$). There is a direct effect of LLP to MS ($\beta = .417$, $CR =$

5.415, $p = 0.00$). There is a direct of LS to MS ($\beta = .139$, CR = 3.637, $p = 0.00$), and an indirect effect of LS to MS ($\beta = .139$). The model is fit (GFI = .916, CFI = .917), the r^2 equal to .28. It indicates that 28% change in MS was due to LS and LLP.

H₀₅. There is no relationship between LS, CP and MR.

A structural model with Amos was used to calculate the relationship between LS, CP and MR. It is found that CP significantly predict MR ($p = 0.00$), and LS significantly predict MR ($p = 0.00$). There is a direct effect of CP to MR ($\beta = .212$, CR = 3.988, $p = 0.00$). There is a direct of LS to MR ($\beta = .218$, CR = 4.633, $p = 0.00$), and also an indirect effect of LS to MR ($\beta = .127$). The model is fit (GFI = .916, CFI = .917), the r^2 equal to .36. It indicates that 36% change in MR was due to LS and CP.

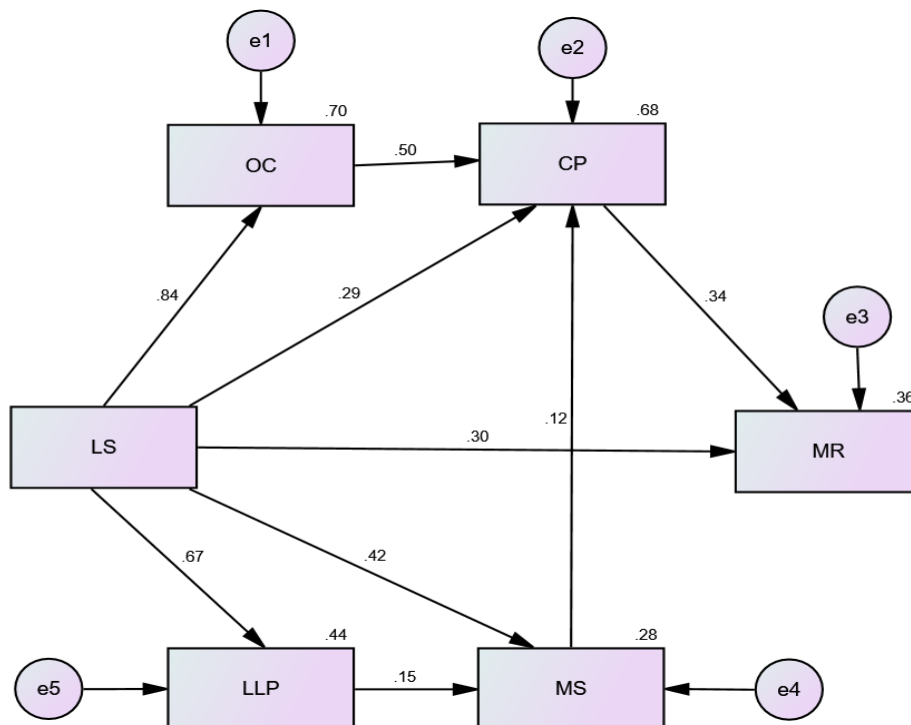


Figure 2. Research model with the following results: $X^2 = 23.011$, $p = .001$ GFI = .960 NFI = .966, CFI = .974.

Summary of Chapter

The chapter was quite extensive as it presented the results of the investigation. It showed the demographic data and the extent of its behaviour. All the respective tests relevant to the confirmatory model were presented and the complementary questions were answered with descriptive statistics.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to explore the causal relationship between the latent variables' transformational leadership style, organizational culture, members' satisfaction, church programs and local leaders' performance on church membership retention.

This research was considered quantitative empirical, explanatory, transversal, descriptive, exploratory, cross-sectional and field.

The independent variable was transformational leadership style, mediating variables were organizational culture, church programs, members' satisfaction and local leaders' performance and member's retention was the dependent variable. The demographic variables were age, gender, education level, profession and ethnicity.

The sample that was used in this research consisted of 175 respondents from churches of the Allegheny East, Greater, NY, New Jersey and Northeastern conferences of Seventh-day Adventist.

Discussion

This section presents the conclusions data for this study. It includes conclusions made on the arithmetic means, the null hypothesis, and the complementary hypothesis.

Arithmetic Means

This section shows the conclusions regarding the arithmetic means.

Transformational Leadership Style

Transformational leadership is known for its impact on organizational morale, employees' performance and goals achievements. It contributes heavily on both staff and customer satisfaction as it seeks to positively influence attrition and churn of both staff and customers (Weberg, 2010). In the same vein, Sow, Ntamon, and Osuoha (2016) indicated that because of its influence on job satisfaction and employee performance, transformational leadership plays a major role on organizations, regardless of location, culture, size and ethnicity. Likewise, Love, Trammell, and Cartner (2010) observed that transformational leadership helps to create a collaborative approach to problem solving within organizations. Through its dimensions' inspirational motivation, idealized influence, individual consideration and an intellectual stimulation, transformational leadership provides a conceptual framework by which leaders can implement effective change based on the existing needs within an organization.

The finding of the model is in congruence with the aforementioned findings. Transformational leadership style is found to be a good predictor of membership retention. This is very significant for the church. The type of leadership that is utilized in the church will determine how successful the church will be in retaining its young professionals.

As can be observed through the highest arithmetic means which corresponds to the following statements from the leadership construct: "inspire loyalty to the church organization," "discuss the fundamental beliefs and values of the church" and display

a sense of confidence in ministry.” This is an indication of how significant transformational leadership is to the model. These statements explicate the value that transformational leadership communicates on how it influences the perception of the participants. It shows that loyalty to an organization can be achieved through proper leadership, in this case transformational leadership.

On the other hand, the three lowest means corresponds to the following statements: “the pastor has a five years strategic plan for the church,” “provide enough training for each member to do a ministry task,” and “help church members develop their strengths and abilities.” These statements show the motivation that inspires people to remain with an institution. These concerns are answered through the four dimensions of transformational leadership. Through its inspirational motivation dimension, it seeks to formulate vision that are appealing to the organization. And through its individualized consideration and intellectual stimulation it provides the proper training to equip its employees. The total arithmetic mean for the variable was 3.18; and it means that the participants perceive the church membership retention between poor and average.

Organizational Culture

Every organization cultivates some form of culture, whether intentionally or haphazardly. When it is done intentionally, it is defined, nurtured and protected. And, when it is left to chance, it is determined by every member of the institution based on their beliefs, passion, vision and experiences (Gleeson, 2017). While examining the relationship that exists between commercial banks organizational culture and employee retention in Awka, Anambra State, Madueke, and Emerole (2017) found out that there is a strong and significant relationship that exists between them. Organizational culture

determines loyalty and commitment to an organization.

This finding corresponds to the result in this model. As can be seen in Chapter IV, the highest arithmetic means statements from the organizational culture construct: “Have trouble reaching agreement on key issues”, “Strategic directions are unclear to members”, and “Attempts to create change usually meet with resistance”. This indicates that for the church to be effective in retaining its young professionals it must be intentional in creating and maintain an atmosphere and environment that is conducive to change. It must formulate and elaborate programs, events, and activities that demonstrate the benefits of changes in the organization. The fear of resistance should not cripple the determination to implement such culture within the organization. Because changes never take place without resistance. However, with the proper methods and approaches it can be implemented.

Conversely, the lowest arithmetic means are as follows: “It’s easy to reach consensus even on difficult issues,” “New improved ways to do work in the church are continually adopted”, and “There is continuous investment in the skills of both leaders and members”. This result creates an opportunity for the church to reconsider where it needs to spend most of its time, energy and resources. Finding new improved ways to do things is an indication of a church that is not predictable. As it is said familiarity breeds contempt. To develop and maintain an environment that is constantly improving, requires for the church to invest in key leaders that are willing to create a process by which they can educate the church on the importance of change.

Member Satisfaction

Both academicians and practitioners attest that customer satisfaction is an

antecedent of customer retention. It is considered as one of the ways to enhance and improve customer retention. Satisfied customers tend to be loyal to the institution that brings them the most satisfaction, whether through products or service quality. While considering reasons why customers stay with mobile phone services company in the Jordanian sector, Alshurideh et al. (2012) found that customer satisfaction is one of the predictors of customer retention in mobile phone service in the Jordanian mobile phone sector. In studying different customer satisfaction metrics that impact customer retention, Keiningham, Coolil, Aksoy, Andreassen, and Weiner (2007) discovered that though customer satisfaction significantly impacts customer retention, on the other hand, the intention to repurchase alone is not suffice to predict customer satisfaction. In other words, taking as a single metric intention does not indicate the level of customer satisfaction. Likewise, Ibojo (2015) conducted a study about both the impact and relationship of customer satisfaction on customer retention and found out that customer satisfaction independently impacts customer retention at 71%.

Consistent with the above findings, my model suggests that members' satisfaction has a significant impact on members' retention. In fact, a look at the arithmetic mean seem to indicate that the majority of the participants agreed to the influences of members' satisfaction and its outcomes on retention.

The items with the highest arithmetic means of members' satisfaction correspond to the statements "The Haitian churches are family oriented", "Members experience emotional hurts from each other", and "The young professionals feel a lack of appreciation." The first two statements address the interpersonal relationship that exist within the community and the impact it has on young professional retention. It demonstrates that poor

interpersonal and intrapersonal relationship can eventually influence young professional retention. The third statement is the result of the second one. These two statements show that if the church does not educate and equip its members to resolve the emotional issues that take place among them it can damage the church spiritually, financially and numerically. When people experience emotional hurt, they tend to withdraw and seek solace somewhere else.

The items with the lowest results were "Pastor provides opportunity for my development by employing strategies to enhance understanding of my ministry responsibility", "Members respect each other's opinion in the Haitian churches" and "Pastor has good estimation of my ability to assume responsibility". Since these are the lowest arithmetic means the implication is that people are looking for better opportunities to grow and mature spiritually but also intellectually by being equipped to deal with their issues. It shows the faith that church places in people as it puts them in position of leadership. Once people are equipped for ministry, they will feel sense of appreciation and recognition. That level of involvement can enhance and influence their possibility of remaining in their current context.

Church Programs

Businesses and industries rely heavily upon products and services quality as means to be competitive in the market place. These two components affect customer satisfaction which impacts customer retention as well as profitability (Khan, 2012). Likewise, church programs are considered as significant tools to retain and attract church membership. In fact, a study conducted by De Jong (2016) concerning factors that impact church growth, he discovered that church programs such as worship services can

foster church growth in both countries with religious backgrounds, as well as in secular places where people has absolutely no interest in religion matters. On the other hand, there are others they are authors who considers the use of church programs as manipulation that create excitement without spiritual maturity. However, they do not negate its contribution to church growth and membership retention. While addressing the issue of church programs, Harwento (2016) identified five functions or dimensions of church programs that contribute to membership retention. The five functions of church programs are: worship, fellowship, evangelism, and group Bible study and community service. He further explained that church ministry program It gives direction to the church in doing ministry, helps the ministry program become measurable in its progress, and serves as one of the determining factors of CMR (McNamara & Davis, 2005, cited in Harwento, 2016). Additionally, it has been found that church activities and involvement of people promoted a higher level of religious commitment of the participants and positively influenced the community (Wielhouwer, 2004, cited in Harwento, 2016).

Therefore, when planned and executed appropriately, church program is considered as a good predictor of church membership retention. As indicated by the highest means in the church program construct which are as follows: "Worship service promotes participants to have a closer relationship with God", "Fellowship promotes a sense of belongingness to the church", and "Fellowship makes people feel accepted in the church". These statements present the perception of the participants concerning the importance of church programs.

They demonstrate to what extent church programs contribute to church membership retention. They show that the more a church invest in worship and fellowship

the higher and retention rate will be. Through worship and fellowship, they experience a dual sense of attachment and belongingness vertically and horizontally, it is a divine-human experience, which increases church membership retention. Worship and fellowship go hand in hand. They foster growth and retention as well as spiritual maturity and physical development.

Likewise, the three lowest means corresponds to the following statements: "The church is actively involved in educating the community to have a better life", "The church provides a ministry to fulfil the needs of the surrounding communities", and "The church is involved in improving the quality of people's life in the surrounding communities." While the highest three highest means of church programs construct are internally focused, in other words, it concerned the growth of church members through worship and fellowship; the three lowest means are externally focused.

They addressed what the church is doing to address the needs of the immediate community surrounding the church. The higher the score the more effective the church is in reaching its goals and in accomplishing its tasks towards the outside world. Through the highest and lowest means, we are able to capture the perceptions of the participants that seem to indicate that a successful church program that contribute to church retention must be internally and externally focused.

Local Leaders' Performance

The objective of every organization and firm is to be productive so that they can be competitive in the marketplace. They tend to achieve this goal through employee/job performance. It is through employee performance that an organization can achieve and exceed its goals of productivity efficiently. As indicated by several studies (Gruman

& Saks, 2011; Lings, 2004) employee/job performance has a direct and/ or indirect impact on organizational performance. In fact, Bagdare (2016) conducted a study on the effect of employee performance on customer loyalty and retention in the hotel industry and he found out that employee performance is a good predictor of customer loyalty/ retention. In the same vein, Saxena, Manav, Lata, and Singh (2015) developed a conceptual model evaluating the long-term growth, profitability and sustainability of organizations in India. The result shows that in order for organizations to keep growing they need to increase they need to develop and maintain their customers through customer satisfaction. According to them this can only take place through employee performance. This suggests that for profit and non-profit organization people are the most important assets. Therefore, they need to be well trained and equipped so that they can be efficient and effective in accomplishing their task.

Consistent with the aforementioned findings, local leaders' performance proves to be significant to this model. Local leaders' performance demonstrates to what extent churches are doing in term of service creation and service delivery. As indicate by the highest arithmetic means corresponds to the following statements from the local leaders' performance construct "Elders are only active on Sabbath morning", "Local leaders refuse to accept changes" and "The same people are elected to office every year regardless of their performance".

This shows the perception of the participants regarding the efficiency and effectiveness of local leaders. It demonstrates the result of church activities (Prihatini, 2016). The result also pointed out the inefficiency of the local leaders' performance in the Haitian churches. The same people are elected in office every year regardless of

their performance and local leaders refuse to accept changes indicate a lack of flexibility as well as poor productivity which encourages mediocrity. It said that reward is not based on performance but rather by seniority and nepotism. As a result, the qualified people are put aside while they observed the less qualified perform inefficiently and ineffectively. The consequence is the mass exit of those who are skilled and capable young professionals who are now serving the Anglo communities.

Also, the lowest arithmetic means correspond to the following statements: “the local leaders think ahead to plan how to account for changing circumstances at the church,” “there is unity within the leadership team of the church” and “the local leaders show enthusiasm about new challenges and ideas”. These statements present opportunities for growth. The participants considered them as areas of growth. The fact that they are the lowest means indicate that the participants wish to see improvement in these areas.

Conclusions

As this project hypothesizes transformational leadership style, organizational culture, membership satisfaction, church program and local leadership performance are predictors of young professionals’ retention. The result indicates that they are indeed good predictors of retention. However, the overall arithmetic means (LS, 3.18; OC, 2.90; MS, 3.17; CP, 3.04; and LLP, 2.90) suggest that the participants perceived the presence of these variables as average or poorly applied and practiced in the churches. Which further suggests that the proper and efficient usage of these variables will increase the retention rate of young professionals within the Seventh-day Adventist church.

Additionally, leadership style and membership satisfaction have the highest arithmetic means, which indicates that good leadership is needed to bring about a level of satisfaction to retain and attract young professionals. Also, local leaders' performance and organizational culture have the lowest means, this signifies that the local leaders are not perceived to be efficient in carrying out their responsibilities.

Null Hypothesis

The results of the model are described below in this section.

The declaration of the complementary null hypothesis was expressed as follows: transformational leadership style (LS) does into influence organizational culture (OC).

H₀₁. There is no relationship between transformational leadership style and organizational culture. The result revealed that there is significant relationship between transformational leadership style and organizational culture, therefore the null hypothesis is rejected

H₀₂. There is no relationship between Organizational culture, transformational leadership style, members' satisfaction and church program. The result indicated that there is a significant relationship between organizational culture, transformational leadership style, members' satisfaction and church programs, therefore, the null hypothesis was rejected.

H₀₃. There is no significant relationship between transformational leadership style and local leaders' performance. The result showed that there is a significant relationship between transformational leadership style and local leaders' performance. Therefore, the null hypothesis was rejected.

H₀₄. There is no relationship between transformational leadership style, local

leaders' performance and members' satisfaction. The results indicated that there is a significant relationship between transformational leadership style, local leaders' performance and members' satisfaction. Therefore, the null hypothesis was rejected.

H₀₅. There is no relationship between transformational leadership style, church programs and members' retention. The results revealed that there is a significant relationship between transformational leadership style, church programs and members' retention. Therefore, the null hypothesis was rejected.

Recommendations

Based on the results of the investigation the following recommendations are proposed and intended for: Conference administrators, local church pastors, local church leaders, young professionals and church members.

Conference Administrators

1. Must demonstrate example of quality leadership in the way they conduct business.
2. Should provide adequate continuing education training on various leadership styles, organizational culture, and job/ employees performance for pastors as well as lay leaders.
3. Before considering making a transfer, administrators need to take into consideration the type of leadership a pastor practices in relation to the needs of the church as well as the type of leadership practiced by previous pastor.
4. Must evaluate the pastor's perception in relationship to various age groups of the church.

Local Church Pastors

1. Should formulate and cast vision for the church.
2. Must have a clear understanding of the culture of the local church before introducing and implementing changes.
3. Elaborate plans to educate, train, equip and empower local leaders to welcome changes in order to increase efficiency and effectiveness.
4. Establish a mentorship program to mentor leaders to take over
5. Create an environment that is conducive to change by challenging the status quo.
6. Plan and execute good church programs that are appealing and innovative.
7. Develop a method of evaluation by which local leaders can be held accountable.

Local Church Leaders

1. Make young professionals' retention a priority as they plan the yearly church calendar.
2. Be intentional and inclusive in the involvement of young professionals in the leadership position of the church.
3. Must have a teachable spirit to welcome changes.
4. Should be willing to cooperate with pastor to implement necessary changes.
5. Must be willing to incorporate young professional into the nominating process of the church.
6. Must understand that young professionals have a lot to contribute in terms of innovation and expertise.
7. Be aware of their weaknesses and be opened to work towards strengthening

them.

8. Do not disregard someone's contribution because it might differ to the norm.
9. Be willing to work with anyone regardless of sex and/ or age.

Young Professionals

1. Must be willing to clearly express their views about what is appealing and attractive to bring more young professionals into the church.
2. Must be willing to get involved in leadership position to bring about the appropriate and necessary changes.
3. Create a young professionals club to continue sharpen their skills and expertise.
4. Constantly challenge the status quo by providing innovative ways to improve the culture of the church.
5. Be an inspiration for the younger generation by being involved in various church ministries.
6. Empower and equip the younger generation through seminars and workshops and practical life experiences.

Church Members

1. Must be intentional in creating a friendly, amicable and welcoming environment.
2. Members must be willing to work together to reach agreement on key issues.
3. Must understand traditions are not the Bible they can be adapted & adjusted.
4. Selection of leaders during election time must be done base on qualification and not on nepotism.

5. Relevancy must be kept in mind through every church activities/ program.

For Future Research

The findings of this research indicate that the variables are good predictors of retention, however they did not explore every angle. Therefore, we propose the following suggestions for further research:

1. Since this study makes the use of leadership style, organizational culture, members' satisfaction, church programs and local leaders' performance to determine young professionals' retention, other factors can be used for further study. Factors such as: culture, language, education, etc.

2. Since this research utilizes a quantitative method, further research can explore other alternatives such as: Case study approach with face to face interviews to better grasp the perception of the participants with follow up questions, or a mixed approach. Qualitative method can also be proven efficient

3. The perceptions of this study is only a reflection of those that have left the church, a further study can be conducted with the same factors to consider the perceptions of those professionals who remained in the church.

4. Another study can be conducted with the same variables but with different instruments. The instruments in this study were initially done for people leaving the church post baptizing, however, I believe if new instruments are developing from the perspectives of young professionals leaving the church - it will produce better results.

APPENDIX A

INSTRUMENTS

Montemorelos University
Avenida Libertad 1300, Poniente, Matamoros, 67530
Montemorelos, N.L., Mexico
Survey Questionnaire

Dear Participant,

My name is Smith Olivier, a PhD student in the Business department at the **Montemorelos University of the Seventh-day Adventist**. Currently, I am writing my doctoral dissertation entitled, "A Path Analysis of Young Professionals' Retention in the Seventh-day Adventist Church." The purpose of this data collection is to suggest a predictive model for conference administrators, local church pastors and local church leadership.

To collect data for my research study, I have selected churches from Allegheny East, Greater New York, New Jersey and Northeastern Conferences. This survey is designed to solicit your perception about how transformational leadership style, organizational culture, members' satisfaction, church ministry programs and local leaders' performance may influence retention of young professionals in the Seventh-day Adventist church. As such, it is my privilege to humbly request your participation in this study by completing the questionnaire below. Your participation is very important for this study without any kind of obligation be it presently or later. I hope that you will feel comfortable answering these questions and that you and your church are not in any way harmed. Due to its length the questionnaire might take some time to be completed but its completion will be very useful for the Seventh-day Adventist organization and for me as a researcher.

For this survey to be helpful and accurate in describing your experience in the Haitian churches, it is important that you answer each question as honestly as possible. No signature is required or obligated at the end of the survey because your responses to this survey will be kept completely anonymous and confidential and will only be presented as part of the overall of the organizational profile to the survey participants.

Thank you for your input. It will contribute tremendously to the success of this study.

Sincerely,

Smith Olivier

Email smitholivier@yahoo.com phone: 973 789-1251

Demographics

INSTRUCTIONS: Please place an “X” in the box of the response that applies to you

	<u>Select</u> the information that applies to you
Age	<input type="checkbox"/> 25 & under <input type="checkbox"/> 26-30 <input type="checkbox"/> 31-35 <input type="checkbox"/> 36-40 <input type="checkbox"/> 41-45
Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
Education	<input type="checkbox"/> Associate <input type="checkbox"/> Bachelor <input type="checkbox"/> Master <input type="checkbox"/> Doctorate <input type="checkbox"/> Other
Line of Work	<input type="checkbox"/> Financial <input type="checkbox"/> healthcare <input type="checkbox"/> Education <input type="checkbox"/> IT <input type="checkbox"/> Law <input type="checkbox"/> Others
Ethnicity	<input type="checkbox"/> Haitian <input type="checkbox"/> Haitian American <input type="checkbox"/> Others

*****PLEASE BE SURE TO RESPOND TO ALL ITEMS*****

MEMBERSHIP RETENTION

How much the following statements influence your decision to leave your former Haitian Church (es).

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	Overall, I am satisfied in being a member of my church					
2	I demonstrate spiritual maturity and integrity					
3	My Christian life represents the mission of my church.					
4	I fully believe in the church doctrines and practices.					
5	I demonstrate spiritual maturity and integrity					
6	I have a good relationship with other church members.					
7	I do not withdraw from the church services when I experience challenges in the church					
8	I am part of the family of my local church					
9	My life is closely attached to God.					
10	Being a member of the church is important to me.					
11	I am committed to attend the church services					
12	I am actively involved in church ministry activities					
13	I sacrifice my own interest for the sake of church ministry and mission.					

LEADERSHIP STYLES

How much the leadership styles of the Haitian pastors impact your decision to leave the Haitian church. We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale												
Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree				
1		2		3		4		5				
Statement								Rate				
How much do I agree with the following statement about Haitian pastors?								1	2	3	4	5

1	The Pastor always reminds the Church of its Mission.					
2	The pastor articulates a clear vision for the church.					
3	The Pastor has a 5 years strategic plan for the church.					
4	The Pastor values each member regardless of his/her ability.					
5	The Pastor creates occasion for new talent to emerge.					
6	He allows people to make mistakes and to try again.					
7	The pastor has clear understanding about where the church is going					
8	help church members develop their strengths and abilities					
9	Inspire loyalty to the church organization					
10	Display a sense of confidence in ministry					
11	Go beyond self-interest for the good of the church					
12	Enhance church members' optimism about the future					
13	Act in ways that build church members' respect					
14	Encourage church members to achieve the goal without any doubt					
15	Provide enough training for each member to do a ministry task					
16	Consider that each member has different needs from others.					
17	Make me think on how to accomplish the goal of the church					
18	Discuss the fundamental beliefs and values of the church					

ORGANIZATIONAL CULTURE

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statement		Rate				
How much do I agree with the following statement about the organizational culture of the Haitian churches?		1	2	3	4	5
1	There is a clear strategy					
2	Strategic directions are unclear to members					
3	Leaders set goals that ambitious but realistic					
4	People understand what needs to be done for the church to succeed in the long run					
5	Have shared vision of what the church will be like in the future					
6	Vision creates excitement and motivation for the members					
7	The way things are done are very flexible and easy to change					
8	New improved ways to do work in the church are continually adopted					
9	Attempts to create change usually meet with resistance					
10	Members comments and recommendations are disregarded					
11	Leaders have a deep understanding of members wants and needs					
12	The interests of the members are often ignored in the decision-making process					
13	View failure as an opportunity for learning and improvement					

14	The right hand is clueless about what the left hand is doing					
15	Leaders practice what they preach					
16	There is a clear and consistent set of values to govern the way things are done					
17	It is easy to reach consensus even on difficult issues					
18	Have trouble reaching agreement on key issues					
19	Most members are highly involved in the ministry of the church					
20	Strategic planning is ongoing and involved everyone in the process to some degree					
21	People work like they are part of the team					
22	Teamwork is used to get things done rather than hierarchy					
23	Authorities is delegated so that people can act on their own					
24	There is continuous investment in the skills of both leaders and members					
25	The capabilities of people are viewed as an important source of competitive advantage					

MEMBERS' SATISFACTION

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an "X", on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	The Haitian churches are family oriented					
2	Members' respect each other's opinion in the Haitian churches					
3	Church members genuinely care for each					
4	Members relate well to each other.					
5	Members show mutual respect in their interactions.					
6	Member experience emotional hurts from each other.					
7	Church locates in a sage neighborhood.					
8	The church facility is attractive.					
9	Church facility has poor signage.					
10	The church as adequate parking space.					
11	The sanctuary is attractive.					
12	The church is accessible via social media.					
13	The location of the church is accessible through public transportation.					

14	Pastor provides opportunity for my development by employing strategies to enhance understanding of my ministry responsibility.					
15	Pastor motivates his/her local leaders to work independently of him/her.					
16	Pastor does not trust leaders with responsibilities.					
17	Pastor inspires leaders to be creative.					
18	There is a lack of integration of young professionals in leadership position in the church.					

CHURCH MINISTRY PROGRAMS

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

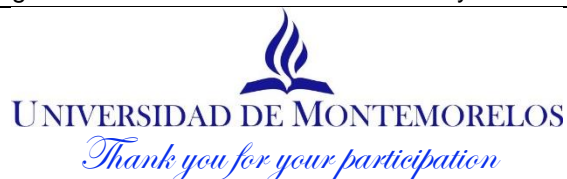
Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	The church delivers a clear purpose to make believers understand the meaning of worship service.					
2	The church provides opportunities for fellowship					
3	The church has a clear vision on evangelism ministry					
4	The church is involved in improving the quality of people's life in the surrounding communities					
5	The congregation experiences faith development through Bible study discussion.					
6	Worship service enhances the spiritual growth of the participants					
7	The church involves all members in various fellowship programs					
8	The church evangelism effort has a great deal of meaning in my life					
9	The church provides a ministry to fulfill the needs of the surrounding communities					
10	Group Bible study encourages the participants to study the Bible deeply.					
11	Worship service promotes participants to have a closer relationship with God					
12	Fellowship makes people feel accepted in the church.					
13	Evangelism ministry is the main priority of the church.					
14	Group Bible study helps members have a positive moral development.					
15	The church has a regular activity program for evangelism					
16	The overall worship service meets my spiritual needs					
17	Fellowship promotes a sense of belongingness to the church					
18	Evangelism ministry is part of all church members' behavior.					
19	The church is actively involved in educating the community to have a better life.					
20	Worship service makes the worshipers have a closer relationship with other believers.					

LOCAL LEADERS PERFORMANCE

We thank you for your participation in the application of this questionnaire. When analyzing each statement please grade and mark an “X”, on the answer that indicates your perception.

Please use the following scale				
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	Elders come late to church on Sabbath morning					
2	Elders are only active on Sabbath morning					
3	Elders make sure the worship service begins and ends on time					
4	Elders visit the members regularly					
5	Local leaders are willing to make personal sacrifice for the greater good of the church					
6	There is unity within the leadership team of the church					
7	There is a lack of cooperation among the department head when working on church programs					
8	The department heads are open to suggestions that can help them be more efficient in doing their tasks					
9	Local leaders refuse to accept changes					
10	The same people are elected to office every year regardless of their performance					
11	The local leaders think ahead to plan how to account for changing circumstances at the church					
12	The local leaders show enthusiasm about new challenges and ideas					
13	The local leaders inform the church about new decision before the implementation					
14	Elders communicate with respect to members regardless of their age					
15	Local Elders show willingness to assist others when necessary					



APPENDIX B

CONSTRUCT VALIDITY

Membership retention

Component Matrix^a

	Component			
	1	2	3	4
MR3	.748	-.379	-.054	-.023
MR8	.708	.129	.475	.153
MR10	.688	.356	-.020	-.231
MR7	.677	-.194	.173	-.366
MR11	.662	.468	-.069	-.311
MR2	.636	-.334	-.500	.139
MR5	.633	-.476	-.384	.119
MR12	.609	.584	-.204	.292
MR6	.582	-.329	.443	.365
MR9	.575	-.129	-.364	-.334
MR4	.565	-.212	.297	.270
MR1	.497	.037	.411	-.391
MR13	.532	.552	-.169	.380

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.814
Bartlett's Test of Sphericity	Approx. Chi-Square
	1175.482
	Df
	78
	Sig.
	.000

Communalities

	Initial	Extraction
MR1	1.000	.571
MR2	1.000	.785
MR3	1.000	.706
MR4	1.000	.526
MR5	1.000	.789
MR6	1.000	.777
MR7	1.000	.660
MR8	1.000	.767
MR9	1.000	.591
MR10	1.000	.654
MR11	1.000	.760
MR12	1.000	.838
MR13	1.000	.760

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.860	12

Transformational leadership

Component Matrix^a

	Component			
	1	2	3	4
LS7	.924	-.043	-.046	-.017
LS5	.915	.041	.076	-.057
LS8	.900	-.185	-.021	.109
LS6	.899	-.072	-.034	-.147
LS2	.880	-.125	-.118	.153
LS4	.876	.145	-.013	-.144
LS12	.875	-.170	-.149	.072
LS13	.872	-.023	-.181	-.114
LS14	.871	-.095	.077	-.084
LS15	.863	-.108	.096	-.015
LS16	.832	.070	.193	.043
LS1	.800	.204	.121	.051
LS3	.795	-.307	.213	.025
LS17	.787	-.233	.283	.027
LS11	.785	-.212	-.433	.124
LS9	.712	.342	.005	-.498
LS10	.704	.527	-.263	.143
LS18	.683	.466	.219	.372

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.955
Bartlett's Test of Sphericity	Approx. Chi-Square
	Df
	Sig.
	3926.897
	153
	.000

Communalities

	Initial	Extraction
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LS1	1.000	.699
LS2	1.000	.828
LS3	1.000	.772
LS4	1.000	.809
LS5	1.000	.848
LS6	1.000	.837
LS7	1.000	.858
LS8	1.000	.858
LS9	1.000	.872
LS10	1.000	.862
LS11	1.000	.865
LS12	1.000	.822
LS13	1.000	.807
LS14	1.000	.780
LS15	1.000	.766
LS16	1.000	.737
LS17	1.000	.754
LS18	1.000	.870

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.975	18

Organizational Culture

Component Matrix^a

	Component			
	1	2	3	4
OC1	.772	.096	.168	.040
OC22	.759	.149	.100	-.139
OC5	.758	.009	-.307	.374
OC24	.756	.157	-.131	-.069
OC21	.755	.227	-.043	-.303
OC8	.733	-.017	.030	.263
OC4	.723	-.043	-.297	.361
OC20	.713	.198	-.065	-.342
OC15	.697	.152	.234	-.013
OC13	.696	-.133	.147	-.014
OC11	.692	-.023	.225	.068
OC19	.656	.069	.061	-.294
OC16	.648	.175	.444	.045
OC3	.636	.214	.315	.038
OC6	.611	.170	-.455	.168
OC10	-.606	.465	.070	-.077
OC12	-.582	.578	-.012	.095
OC17	.575	.056	.441	.285
OC2	-.564	.159	-.065	.208
OC25	.536	.255	-.352	-.262
OC23	.526	.408	-.402	-.086
OC7	.418	.037	-.043	.328
OC18	-.319	.698	-.061	.053
OC9	-.413	.560	.206	-.169
OC14	-.394	.550	.112	.433

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.881
Bartlett's Test of Sphericity	Approx. Chi-Square
	2910.679
	Df
	300
	Sig.
	.000

Communalities

	Initial	Extraction
OC1	1.000	.636
OC2	1.000	.391
OC3	1.000	.551
OC4	1.000	.743
OC5	1.000	.808
OC6	1.000	.638
OC7	1.000	.286
OC8	1.000	.608
OC9	1.000	.555
OC10	1.000	.595
OC11	1.000	.534
OC12	1.000	.682
OC13	1.000	.523
OC14	1.000	.658
OC15	1.000	.564
OC16	1.000	.649
OC17	1.000	.610
OC18	1.000	.595
OC19	1.000	.525
OC20	1.000	.669
OC21	1.000	.716
OC22	1.000	.628
OC23	1.000	.611
OC24	1.000	.618
OC25	1.000	.545

Extraction Method: Principal Component Analysis.

Table 17

Reliability Statistics

Cronbach's Alpha	N of Items
.938	18

Member satisfaction

Component Matrix^a

	Component			
	1	2	3	4
MS11	.815	.054	.080	-.015
MS14	.790	.039	.383	.096
MS18	.764	.180	.202	.118
MS17	.742	.016	.413	.092
MS8	.727	.240	-.381	.219
MS2	.687	.208	-.292	.033
MS13	.654	.161	.428	.025
MS4	.588	.337	-.468	-.083
MS7	.547	.465	-.273	-.055
MS15	.432	.199	.090	-.114
MS12	-.377	.266	.015	.061
MS3	-.158	.713	.194	-.277
MS9	-.267	.674	-.126	.188
MS6	-.432	.669	.339	-.104
MS5	-.421	.667	.139	-.257
MS10	-.324	.612	.116	.465
MS1	.242	.299	-.227	-.627
MS16	-.242	.401	-.231	.464

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.809
Bartlett's Test of Sphericity	Approx. Chi-Square
	1688.860
	Df
	153
	Sig.
	.000

Communalities

	Initial	Extraction
MS1	1.000	.593
MS2	1.000	.602
MS3	1.000	.648
MS4	1.000	.685
MS5	1.000	.708
MS6	1.000	.760
MS7	1.000	.593
MS8	1.000	.780
MS9	1.000	.578
MS10	1.000	.710
MS11	1.000	.673
MS12	1.000	.217
MS13	1.000	.637
MS14	1.000	.781
MS15	1.000	.247
MS16	1.000	.488
MS17	1.000	.729
MS18	1.000	.671

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.895	9

Church Ministry Programs

Component Matrix^a

	Component				
	1	2	3	4	5
CP6	.855	.053	-.119	-.069	.137
CP11	.825	-.238	-.094	.184	-.003
CP16	.813	.124	-.141	.042	-.016
CP7	.775	.286	-.208	-.137	.050
CP5	.773	.107	.192	-.043	.067
CP20	.761	-.248	-.013	.145	-.093
CP15	.738	-.043	.239	.160	-.334
CP14	.736	-.368	.093	.034	.008
CP8	.736	.109	.120	-.245	-.347
CP13	.733	-.291	.055	.277	-.218
CP4	.732	.367	.288	.040	-.122
CP12	.727	-.491	-.042	-.036	.118
CP18	.698	-.101	-.477	-.007	.076
CP1	.676	.240	-.005	-.349	.316
CP10	.663	.091	-.437	.279	.222
CP2	.660	.006	.356	-.381	.161
CP19	.658	.465	-.144	.098	-.118
CP9	.657	.480	-.040	-.020	-.150
CP17	.629	-.586	.044	-.328	-.006
CP3	.453	.111	.546	.433	.435

Extraction Method: Principal Component Analysis.

a. 5 components extracted.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.917
Bartlett's Test of Sphericity	Approx. Chi-Square
	2922.438
	Df
	190
	Sig.
	.000

Communalities

	Initial	Extraction
CP1	1.000	.736
CP2	1.000	.734
CP3	1.000	.893
CP4	1.000	.769
CP5	1.000	.651
CP6	1.000	.772
CP7	1.000	.747
CP8	1.000	.749
CP9	1.000	.686
CP10	1.000	.766
CP11	1.000	.780
CP12	1.000	.786
CP13	1.000	.749
CP14	1.000	.687
CP15	1.000	.740
CP16	1.000	.698
CP17	1.000	.849
CP18	1.000	.731
CP19	1.000	.694
CP20	1.000	.671

Extraction Method: Principal
Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.951	19

Local Leaders Performance

Component Matrix^a

	Component			
	1	2	3	4
LLP12	.854	.151	-.043	.143
LLP14	.854	.039	-.059	.218
LLP13	.779	.202	.020	.217
LLP15	.763	.098	-.109	.372
LLP5	.747	.242	-.187	-.133
LLP6	.720	-.121	.165	-.199
LLP11	.715	.285	-.032	.065
LLP9	-.616	.349	.050	.202
LLP4	.602	.327	-.297	-.280
LLP8	.593	-.184	.375	.161
LLP10	-.549	.474	-.337	.097
LLP7	-.204	.695	-.326	-.149
LLP2	-.217	.568	.561	-.160
LLP3	.442	.302	.476	-.415
LLP1	-.408	.425	.382	.478

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.870
Bartlett's Test of Sphericity	Approx. Chi-Square
	1415.848
	Df
	105
	Sig.
	.000

Communalities

	Initial	Extraction
LLP1	1.000	.722
LLP2	1.000	.710
LLP3	1.000	.685
LLP4	1.000	.636
LLP5	1.000	.669
LLP6	1.000	.600
LLP7	1.000	.654
LLP8	1.000	.552
LLP9	1.000	.545
LLP10	1.000	.649
LLP11	1.000	.598
LLP12	1.000	.774
LLP13	1.000	.695
LLP14	1.000	.781
LLP15	1.000	.741

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.907	8

APPENDIX C

OPERATIONALIZATION OF THE VARIABLES

Operationalization of the variable Transformational Leadership Style

Variables	Conceptual definition	Instrumental Definition	Operational definition
Transformational Leadership Style	It is the process by which a leader carries his/her functions within an organization as he/ she seeks to galvanize people in his/her team to be more productive.	<p>To measure the degree of transformational leadership style, data was collected from members of Allegheny East, Greater NY, NJ and North-eastern through the measured of 18 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree</p> <p>1. The pastor always reminds the church of its mission 2. The pastor articulates a clear vision for the church 3. The pastor has a 5 years strategic plan for the church. 4. The pastor values its member regardless of his/her abilities. 5. the pastor creates occasion for new talent to emerge 6. The pastor allows people to make mistake and try again. 7.The pastor has a clear understanding about where the church is going. 8. The pastor helps church members develop their strengths and abilities 9. The pastor inspires loyalty to the church organization. 10.Display a sense of confidence in ministry 11. Go beyond self-interest for the good of the church 12.Enhance church members' optimism about the future. 13.Act in ways that build church members' respect. 14.Encourage church members to achieve the goal without any doubt. 15.Provide enough training for each member to do a ministry task. 16. Consider that each member has different needs from others. 17.Make me think on how to accomplish the goal of the church. 18. Discuss the fundamental beliefs and values of the church.</p>	<p>To measure the degree of transformational leadership style, data was obtained from members of the Allegheny East, Greater NY, NJ and Northeastern conferences through the measure of 18 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = Excellent</p>

Operationalization of the variable Organizational Culture

Variables	Conceptual definition	Instrumental definition	Operational definition
Organizational Culture	Setting a leader creates facilitate a conductive atmosphere whereby both employees and customers can feel welcomed and appreciated.	<p>To measure the degree of organizational culture, data was collected from members of Allegheny East, Greater NY, NJ and North-eastern through the measured of 25 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree</p> <p>1. There is a clear strategy 2. Strategic directions are unclear to members 3. Leaders set goals that are ambitious but realistic 4. People understand what needs to be done for the church to succeed in the long run 5. Have shared vision of what the church will be like in the future 6. Vision creates excitement and motivation for the members 7. The way things are done are very flexible and easy to change 8. New improved ways to do work in the church are continually adopted 9. Attempts to create change usually meet with resistance 10. Members comments and recommendations are disregarded 11. Leaders have a deep understanding of members wants and needs 12. The interests of the members are often ignored in the decision-making process 13. View failure as an opportunity for learning and improvement 14. The right hand is clueless about what the left hand is doing 15. Leaders practice what they preach 16. There is a clear and consistent set of values to govern the way things are done</p>	<p>To measure the degree of organizational culture, data was obtained from members of the Allegheny East, Greater NY, NJ and North-eastern conferences through the measure of 25 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = Excellent</p>

17. It is easy to reach consensus even on difficult issues
18. Have trouble reaching agreement on key issues
19. Most members are highly involved in the ministry of the church
20. Strategic planning is ongoing and involved everyone in the process to some degree
21. People work like they are part of the team
22. Teamwork is used to get things done rather than hierarchy
23. Authorities are delegated so that people can act on their own
24. There is continuous investment in the skills of both leaders and members
25. The capabilities of people are viewed as an important source of competitive advantage.

Operationalization of the variable Members' Satisfaction

Variables	Conceptual definition	Instrumental definition	Operational definition
Members' Satisfaction	It is the extent to which a member's wants and needs have been satisfied whereby he / she is motivated to share his/her experience with others who are not even members of the organization.	<p>To measure the degree of members' satisfaction, data was collected from members of Allegheny East, Greater NY, NJ and North-eastern through the measured of 18 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree</p> <p>1. The Haitian churches are family oriented 2. Members' respect each other's opinion in the Haitian churches 3. Conflict among members remained pending. 4. Members relate well to each other. 5. There is division among members in the church. 6. Member experience emotional hurts from each other.</p>	<p>To measure the degree of members' satisfaction, data was obtained from members of the Allegheny East, Greater NY, NJ and North-eastern conferences through the measure of 18 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = Excellent</p>

7. Church member genuinely care for each other.
8. Church member show mutual respect in their interaction.
9. The young professionals feel a lack of appreciation.
10. There is a lack of integration of the young professionals in the leadership.
11. The pastor intentional promotes a loving intergenerational relationship.
12. The level of hypocrisy in the church influences my decision to leave.
13. Pastor has good estimation of my ability to assume responsibility.
14. Pastor provides opportunity for my development by employing strategies to enhance understanding of my ministry responsibility.
15. Pastor motivates his/her local leaders to work independently of him/her.
16. Pastor does not trust leaders with responsibilities.
17. Pastor inspires leaders to be creative.
18. Pastor acknowledges through affirming leaders ministry contributions.

Operationalization of the variable Church Programs

Variables	Conceptual definition	Instrumental definition	Operational definition
Church Programs	The various planned activities and/ or events of an organization that are used to satisfy and meet the needs and wants of its customers/ members.	To measure the degree of church programs, data was collected from members of Allegheny East, Greater NY, NJ and North-eastern through the measured of 20 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree 1. The church delivers a clear purpose to make believers understand the meaning of worship service.	To measure the degree of church programs, data was obtained from members of the Allegheny East, Greater NY, NJ and Northeastern conferences through the measure of 20 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Very poor

- | | |
|--|---------------|
| 2. The church provides opportunities for fellowship | 2 = Poor |
| 3. The church has a clear vision on evangelism ministry. | 3 = Average |
| 4. The church is involved in improving the quality of people's life in the surrounding communities | 4 = Good |
| 5. The congregation experiences faith development through Bible study discussion. | 5 = Excellent |
| 6. Worship service enhances the spiritual growth of the participants | |
| 7. The church involves all members in various fellowship programs | |
| 8. The church evangelism effort has a great deal of meaning in my life | |
| 9. The church provides a ministry to fulfil the needs of the surrounding communities | |
| 10. Group Bible study encourages the participants to study the Bible deeply. | |
| 11. Worship service promotes participants to have a closer relationship with God. | |
| 12. Fellowship makes people feel accepted in the church. | |
| 13. Evangelism ministry is the main priority of the church. | |
| 14. Group Bible study helps members have a positive moral development. | |
| 15. The church has a regular activity program for evangelism | |
| 16. The overall worship service meets my spiritual needs | |
| 17. Fellowship promotes a sense of belongingness to the church | |
| 18. Evangelism ministry is part of all church members' behaviour. | |
| 19. The church is actively involved in educating the community to have a better life. | |
| 20. Worship service makes the worshipers have a closer relationship with other believers. | |

Operationalization of the variable Local Leaders' Performance

Variables	Conceptual definition	Instrumental definition	Operational definition
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Local Leaders' Performance	<p>It refers to the level of effectiveness, efficiency, quality and consistency of the staff of the church in accomplishing their tasks.</p>	<p>To measure the degree of local leaders' performance, data was collected from members of Allegheny East, Greater NY, NJ and North-eastern through the measured of 15 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree</p> <ol style="list-style-type: none"> 1. Elders come late to church on Sabbath morning 2. Elders are only active on Sabbath morning 3. Elders make sure the worship service begins and ends on time 4. Elders visit the members regularly 5. Local leaders are willing to make personal sacrifice for the greater good of the church 6. There is unity within the leadership team of the church 7. There is a lack of cooperation among the department head when working on church programs 8. The department heads are open to suggestions that can help them be more efficient in doing their tasks 9. Local leaders refuse to accept changes 10. The same people are elected to office every year regardless of their performance 11. The local leaders think ahead to plan how to account for changing circumstances at the church 12. The local leaders show enthusiasm about new challenges and ideas 13. The local leaders inform the church about new decision before the implementation 14. Elders communicate with respect to members regardless of their age 15. Local Elders show willingness to assist others when necessary. 	<p>To measure the degree of local leaders' performance, data was obtained from members of the Allegheny East, Greater NY, NJ and Northeastern conferences through the measure of 15 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = Excellent</p>
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APPENDIX D

DEMOGRAPHIC DISTRIBUTION

Distribution of gender participant in the survey

	<i>N</i>	%
Male	70	35.4
Female	128	64.6
Total	198	100

Ethnicity of the Participant in the Survey

	<i>N</i>	%
Haitian	79	39.9
Haitian American	119	60.1
Total	198	100.0

APPENDIX E

PATH ANALYSIS ASSUMPTIONS

Assessment of normality (Group number 1)

Variable	min	max	skew	c.r.	kurtosis	c.r.
LS	1.330	5.000	-.007	-.040	-.892	-2.407
LLP	1.730	3.870	-.113	-.608	.041	.112
MS	1.830	3.940	-.685	-3.698	.200	.541
OC	1.640	4.160	.321	1.734	-.406	-1.097
CP	1.550	4.950	.295	1.591	-.184	-.498
MR	2.380	4.920	-.289	-1.562	-1.009	-2.725
Multivariate					-.093	-.063

Observation number	Mahalanobis d-squared	p1	p2
29	21.596	.001	.222
172	20.292	.002	.070
149	15.783	.015	.488
164	13.449	.036	.884
142	13.158	.041	.842
165	12.241	.057	.936
83	12.219	.057	.879
131	12.017	.062	.850
158	11.368	.078	.932
86	11.186	.083	.921
1	11.156	.084	.874
73	10.871	.092	.893
166	10.800	.095	.856
171	10.470	.106	.898
169	10.214	.116	.919
87	10.118	.120	.902
153	9.916	.128	.915
42	9.773	.135	.914
76	9.762	.135	.874
108	9.693	.138	.848
54	9.662	.140	.803
136	9.565	.144	.787
41	9.561	.144	.719
125	9.523	.146	.665
138	9.378	.153	.682
121	9.284	.158	.668
55	9.254	.160	.611
117	9.022	.172	.697
140	9.011	.173	.631
103	8.938	.177	.609

Observation number	Mahalanobis d-squared	p1	p2
113	8.938	.177	.531
151	8.838	.183	.531
88	8.617	.196	.632
12	8.615	.196	.559
163	8.539	.201	.546
50	8.479	.205	.521
124	8.245	.221	.645
93	8.140	.228	.663
23	8.132	.229	.601
99	8.122	.229	.538
105	7.993	.239	.583
114	7.988	.239	.516
170	7.967	.240	.465
101	7.946	.242	.415
56	7.867	.248	.418
62	7.823	.251	.391
20	7.820	.252	.330
84	7.820	.252	.270
100	7.802	.253	.229
102	7.796	.253	.184
111	7.796	.253	.143
10	7.771	.255	.120
109	7.723	.259	.110
112	7.666	.264	.104
132	7.636	.266	.088
110	7.618	.267	.071
59	7.614	.268	.052
91	7.614	.268	.037
122	7.521	.275	.043
51	7.472	.279	.039
118	7.363	.289	.049
67	7.128	.309	.114
155	6.939	.327	.193
35	6.874	.333	.197
145	6.794	.340	.214
37	6.668	.353	.273
96	6.508	.369	.377
106	6.508	.369	.319
115	6.508	.369	.266
22	6.389	.381	.329
148	6.380	.382	.284

Observation number	Mahalanobis d-squared	p1	p2
82	6.315	.389	.295
45	6.274	.393	.283
33	6.267	.394	.239
14	6.081	.414	.377
47	6.073	.415	.329
85	6.056	.417	.293
4	6.053	.417	.246
24	6.038	.419	.214
130	5.951	.429	.246
134	5.880	.437	.267
160	5.818	.444	.280
119	5.671	.461	.391
43	5.615	.468	.400
141	5.598	.470	.364
126	5.558	.475	.355
104	5.554	.475	.304
92	5.467	.485	.350
46	5.365	.498	.418
39	5.355	.499	.372
127	5.330	.502	.346
152	5.268	.510	.366
57	5.249	.512	.333
13	5.222	.516	.312
77	5.222	.516	.260
78	5.182	.521	.255
27	5.153	.524	.237
30	5.149	.525	.196
116	5.063	.536	.236
60	4.897	.557	.382

APPENDIX F

NULL HYPOTHESIS ANALYSIS

Number of distinct sample moments: 21
Number of distinct parameters to be estimated: 15
Degrees of freedom (21 - 15): 6

	Estimate	S.E.	C.R.	P	Label
LLP <--- LS	.279	.024	11.780	***	
OC <--- LS	.445	.022	20.282	***	
MS <--- LLP	.149	.087	1.723	.085	
MS <--- LS	.175	.036	4.830	***	
CP <--- OC	.797	.124	6.413	***	
CP <--- MS	.233	.100	2.330	.020	
CP <--- LS	.246	.069	3.534	***	
MR <--- CP	.258	.073	3.553	***	
MR <--- LS	.190	.061	3.103	.002	

	Estimate
LLP <--- LS	.666
OC <--- LS	.838
MS <--- LLP	.149
MS <--- LS	.417
CP <--- OC	.503
CP <--- MS	.116
CP <--- LS	.292
MR <--- CP	.340
MR <--- LS	.297

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	15	23.011	6	.001	3.835
Saturated model	21	.000	0		
Independence model	6	668.405	15	.000	44.560

Model	RMR	GFI	AGFI	PGFI
Default model	.011	.960	.860	.274
Saturated model	.000	1.000		
Independence model	.227	.366	.113	.262

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.966	.914	.974	.935	.974
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Model	PRATIO	PNFI	PCFI
Default model	.400	.386	.390
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Model	NCP	LO 90	HI 90
Default model	17.011	5.900	35.673
Saturated model	.000	.000	.000
Independence model	653.405	572.494	741.719

Model	FMIN	F0	LO 90	HI 90
Default model	.132	.098	.034	.205
Saturated model	.000	.000	.000	.000
Independence model	3.841	3.755	3.290	4.263

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.128	.075	.185	.010
Independence model	.500	.468	.533	.000

Model	AIC	BCC	BIC	CAIC
Default model	53.011	54.268	100.483	115.483
Saturated model	42.000	43.760	108.461	129.461
Independence model	680.405	680.908	699.394	705.394

Model	ECVI	LO 90	HI 90	MECVI
Default model	.305	.241	.412	.312
Saturated model	.241	.241	.241	.251
Independence model	3.910	3.445	4.418	3.913

Model	HOELTER	HOELTER
	.05	.01
Default model	96	128
Independence model	7	8

Minimization: .004

Miscellaneous: .875

Bootstrap: .000

Total: .879

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	LS	LLP	MS	OC	CP
LLP	.295	.000	.000	.000	.000
MS	.192	-.043	.000	.000	.000
OC	.494	.000	.000	.000	.000
CP	.698	-.015	.347	1.190	.000
MR	.349	-.004	.087	.298	.251

Standardized Total Effects (Group number 1 - Default model)

	LS	LLP	MS	OC	CP
LLP	.673	.000	.000	.000	.000
MS	.456	-.044	.000	.000	.000
OC	.872	.000	.000	.000	.000
CP	.746	-.007	.156	.722	.000
MR	.545	-.003	.057	.264	.366

Direct Effects (Group number 1 - Default model)

	LS	LLP	MS	OC	CP
LLP	.295	.000	.000	.000	.000
MS	.204	-.043	.000	.000	.000
OC	.494	.000	.000	.000	.000
CP	.043	.000	.347	1.190	.000
MR	.174	.000	.000	.000	.251

Standardized Direct Effects (Group number 1 - Default model)

	LS	LLP	MS	OC	CP
LLP	.673	.000	.000	.000	.000
MS	.485	-.044	.000	.000	.000
OC	.872	.000	.000	.000	.000
CP	.046	.000	.156	.722	.000
MR	.272	.000	.000	.000	.366

Indirect Effects (Group number 1 - Default model)

	LS	LLP	MS	OC	CP
LLP	.000	.000	.000	.000	.000
MS	-.013	.000	.000	.000	.000
OC	.000	.000	.000	.000	.000
CP	.655	-.015	.000	.000	.000
MR	.175	-.004	.087	.298	.000

Standardized Indirect Effects (Group number 1 - Default model)

	LS	LLP	MS	OC	CP
LLP	.000	.000	.000	.000	.000
MS	-.030	.000	.000	.000	.000
OC	.000	.000	.000	.000	.000
CP	.700	-.007	.000	.000	.000
MR	.273	-.003	.057	.264	.000

Iteration		Negative eigen-values	Condition #	Smallest eigen-value	Diameter	F	NTries	Ratio
0	e	2		-.172	9999.000	331.402	0	9999.000
1	e*	0	91.530		1.659	71.675	19	.710
2	e	0	40.145		.542	33.302	1	.956
3	e	0	22.509		.108	26.836	1	1.169
4	e	0	23.953		.035	26.140	1	1.095
5	e	0	24.274		.006	26.122	1	1.022
6	e	0	24.341		.000	26.122	1	1.001

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	15	26.122	6	.000	4.354
Saturated model	21	.000	0		
Independence model	6	426.208	15	.000	28.414

Model	RMR	GFI	AGFI	PGFI
Default model	.017	.928	.750	.265
Saturated model	.000	1.000		
Independence model	.211	.371	.119	.265

Model	NFI	RFI	IFI	TLI	CFI
	Delta1	rho1	Delta2	rho2	
Default model	.939	.847	.952	.878	.951
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Model	PRATIO	PNFI	PCFI
Default model	.400	.375	.380
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Model	NCP	LO 90	HI 90
Default model	20.122	7.910	39.867
Saturated model	.000	.000	.000
Independence model	411.208	347.558	482.278

Model	FMIN	F0	LO 90	HI 90
Default model	.254	.195	.077	.387
Saturated model	.000	.000	.000	.000
Independence model	4.138	3.992	3.374	4.682

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.180	.113	.254	.002
Independence model	.516	.474	.559	.000

Model	AIC	BCC	BIC	CAIC
Default model	56.122	58.309	95.788	110.788

Model	AIC	BCC	BIC	CAIC
Saturated model	42.000	45.063	97.532	118.532
Independence model	438.208	439.083	454.075	460.075
Model	ECVI	LO 90	HI 90	MECVI
Default model	.545	.426	.737	.566
Saturated model	.408	.408	.408	.438
Independence model	4.254	3.636	4.944	4.263
Model	HOELTER		HOELTER	
	.05		.01	
Default model	50		67	
Independence model	7		8	

Minimization: .002
Miscellaneous: .606
Bootstrap: .000
Total: .608

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CURRICULUM VITAE

Smith Olivier

smitholivier@yahoo.com

OBJECTIVE: To utilize my gifts, talents, experiences and acquired knowledge in leadership, administration, management and pastoral ministry as I train, equip and empower students and/ or church membership for effective ministry.

HIGHLIGHTS OF QUALIFICATIONS

Genuine love for God and for people

Effective preaching and innovative teaching skills

Facilitate workshops on evangelism, Stewardship, Sabbath School and preaching

EDUCATION

PhD in Business Administration emphasis on Management <i>Montemorelos University</i>	January 2016 to present Montemorelos, Mexico
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Doctor of Ministry <i>United Theological Seminary</i>	December 2012 Dayton, Ohio
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Master of Divinity <i>Andrews University Theological Seminary</i>	December 2004 Berrien Springs, MI
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Bachelor of Arts in Ministerial Theology / History Minor <i>Columbia Union College</i>	July 2000 Takoma Park, MD
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PASTORAL EXPERIENCE

Senior Pastor <i>Beraca French SDA Church (Northeastern Conference)</i>	March 2015 to Present Hollis, NY
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Senior Pastor <i>Maranatha French District (New Jersey Conference)</i>	December 2005-to Feb 2015 Newark, NJ
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- Over 400 Baptisms
- Started second service in English
- Started a Children's Church service
- Successful church plant, Bethel French SDA Church in Irvington, NJ
- 35% increase in church giving
- Renovations and property acquisitions totaling \$475,000

Senior Pastor	January 2009-to Feb 2015
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Bethesda French (New Jersey Conference)

Roselle, NJ

- Over 40 Baptisms
- Capital campaign in progress
- Started a youth program every second Saturday of the month
- 18% increase in church giving
- Currently involved in a \$220,000.00 building project

Evangelist

August 2000

Morija French Group

New Brunswick, NJ

Served as lead evangelist for an evangelistic series in New Brunswick, NJ. Conducted Bible studies and helped participants make decisions for Christ.

Associate Minister/Intern

December 2000- august 2002

Maranatha French District (Bethesda, Philadelphia and All Nations) Newark, NJ

Chaired board and business meetings; created budgets and managed finances; trained staff and board members on departmental budgets and how to interpret financial statements; conducted crusades, baptism and Daniel/Revelation seminars

ADMINISTRATIVE EXPERIENCE

Haitian Advisory Committee Member
North American Division of SDA

May 2007- Feb 2015

Personnel Committee Member
New Jersey Conference of SDA

August 2007-2012

Constitution and By-Laws Committee
New Jersey Conference of SDA

August 2007-2012

Executive Committee Member
New Jersey Conference of SDA

January 2000-2002

WORK EXPERIENCE

Hebrew Tutor
Andrews University Theological Seminary
Helping students to understand some key concepts of the Hebrew language.

January 2003- December 2004
Berrien Springs, MI

REFERENCES

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