Transformational Leadership: A Contribution to the Effectiveness of Congregationally Formed Faith-Based Community Development Corporations

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St. John Fisher College
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Abstract
This study explored transformational leadership theory, which is well documented and the subject of considerable research. Four components known as the four I’s make up transformational leadership: (a) charisma or idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individual consideration. Most transformational leadership research has focused on leadership behavior related to these four components, but little has been done to gain a deeper understanding of the transformational leadership behaviors of senior pastors who oversee congregationally formed faith-based community development corporations (CDCs). This study used quantitative (surveys) and qualitative (narrative interviews) empirical research, carried out with senior pastors and followers to determine the strength of the relationship between organizational effectiveness and transformational leadership. The problem question, “Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?” was explored through this study. The study investigated transformational leadership as one strategy to enhance the effectiveness of congregationally formed faith-based CDCs. These organizations are effective when they provide long-term programs and service within a continuum without dissolution or interruption of planned or intended assistance. This study presented a model of the impact of transformational leadership on senior pastors and followers at the individual level and on effectiveness at the organizational level. Findings suggested that transformational leadership does have strong relationships with senior pastors motivation and follower outcomes, most often through organizational effectiveness. The implications of the findings for senior pastors who oversee congregationally formed faith-based CDCs, along with some potential practical applications is discussed.

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Transformational Leadership:
A Contribution to the Effectiveness of Congregationally Formed Faith-Based Community
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By

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Dedication

All things work together for the good for those who know and love the Lord,
those who are the called according to his purpose.

Romans 8:28

This dissertation is about unfulfilled desires and dreams. I am very comfortable in saying that I had many supporters on this journey to completion. My committee was extremely supportive. Without their guidance and care this project would have remained an unfulfilled dream. To Dr. Jerry Willis, I owe a deep debt of gratitude for his deliberate guidance, generosity of time, interest in the subject, and most of all his patience in the midst of my faux pas. To Dr. Claudia Edwards, who always provided substantive critiques of my work and remained the voice that checked in to see “How things were going.” To Dr. Harold Dean Trulear the executive mentor par excellence who believed in me and prepared the way for this dissertation study. Without Dr. Trulear’s personal relationships within the field of congregationally formed faith-based CDCs this project would have remained just another unfulfilled dream. I can’t thank him enough for sharing the belief of the leadership potential of local pastors in distressed communities and the promise of “all things working together toward the good.” I thank you.

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To my parents, my mother, Barbara E. Dawkins and my father, the late Harry A. Dawkins Jr., who taught me the value of education and striving for excellence. To my Second Chance Ministries Church family goes my deepest appreciation for your encouragement and support.

Finally my deepest appreciation and heartfelt gratitude to my wife, The Rev. Sondra Dawkins, for her constant support during this journey. She is a rare and special person and this degree is truly a joint one.
Biographical Sketch

Rev. Dawkins is a native New Yorker. He is currently employed as the executive director of the New Rochelle Community Action Program, which is a division of WESTCOP the largest not-for-profit agency in Westchester County New York.

Rev Dawkins has been employed as the CEO/Executive Director of Federal Public Housing in Westchester County and has also served as CEO/Executive Director of the Episcopal Community Development Corporation of Paterson New Jersey.

Rev. Dawkins earned his Bachelor of Science degree in Psychology from the College of New Rochelle in 1986. He has earned a Master’s of Divinity Degree from New York Theological Seminary in 1991. He has earned a Master’s of Psychology degree from Drew University in 1995. He has earned his Doctor of Education in the discipline of Executive Leadership at St. John Fisher College in 2011.

Rev Dawkins enrolled in the Doctor of Education program at St. John Fisher College in 2009. The area of research pursued was the effectiveness of “Transformational Leadership Theory” within congregationally formed faith-based community development corporations. Dr. Jerry Willis served as the dissertation chair. Dr. Claudia Edwards served as the dissertation committee member.

Rev. Dawkins is currently the Pastor and Founder of SCM Kingdom Leadership Center in New Rochelle New York. His commitment to the enhancement of God’s kingdom on earth has manifested itself into saving souls in and out of the local church as
well as the pervasive impact of the church on community development initiatives such as homelessness, cultural awareness, and ecumenical outreach.


Rev Dawkins has been described as a leading thinker of church-based and faith-based community initiatives. He continues to be invited to preach in distinguished pulpits throughout New York City and vicinity as well as nationally and internationally. Rev. Dawkins is happily married to the Rev. Sondra Dawkins and has four children.
**Abstract**

This study explored transformational leadership theory, which is well documented and the subject of considerable research. Four components known as the four I’s make up transformational leadership: (a) charisma or idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individual consideration. Most transformational leadership research has focused on leadership behavior related to these four components, but little has been done to gain a deeper understanding of the transformational leadership behaviors of senior pastors who oversee congregationally formed faith-based community development corporations (CDCs). This study used quantitative (surveys) and qualitative (narrative interviews) empirical research, carried out with senior pastors and followers to determine the strength of the relationship between organizational effectiveness and transformational leadership. The problem question, “Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?” was explored through this study. The study investigated transformational leadership as one strategy to enhance the effectiveness of congregationally formed faith-based CDCs. These organizations are effective when they provide long-term programs and service within a continuum without dissolution or interruption of planned or intended assistance. This study presented a model of the impact of transformational leadership on senior pastors and followers at the individual level and on effectiveness at the organizational level. Findings suggested that transformational leadership does have strong relationships with senior pastors’
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Chapter 1: Introduction

Problem Statement

Recently, there has been greater recognition and value given to the contributions of faith-based organizations (FBOs) in providing social services. Historically, FBOs have been particularly prominent in providing food, clothing, and shelter to people in need.

Faith-based organizations have also assumed a role in helping promote housing and community development. Some 14% of community development corporations (CDCs) are faith-based. The activities of Habitat for Humanity in providing homeownership opportunities are well known. Nearly half of all sponsors of housing for the elderly developed by the U.S. Department of Housing and Urban Development are faith-based (Cnaan, 1997).

The importance of faith-based organizations in our communities was underlined by the Bush Administration’s creation of a new Office of Faith-Based Activities in 1998. The initiative seized advantage of the energy, experience, and commitment of such faith-based organizations by expanding their role. Not only have FBOs been deeply involved in the development of housing projects such as those indicated above, FBOs are important to the cohesion of neighborhoods and the development of local communities.

Unfortunately, the extent to which these organizations have undertaken social service, community development, and housing programs is not well understood. Faith-based organizations are viable organizations doing important work, and are well-positioned to do even more. This research, then, is a great opportunity for us to learn more about what these programs do, and how we can help them be more effective. These
organizations are too important to ignore, and they are too important for us not to know what they are doing.

Consequently, the notion that communities of faith should confine their concerns only to spiritual matters is being reconsidered, as reports of faith-based CDCs grow in numbers. These reports build on a history of community economic development extending back to the 1960s (Reese & Clamp, 2001).

The involvement of churches and other religious nonprofit organizations is a viable and important strategy to improve life in urban areas offering a complex array of services. Previously the purview of government these services are being provided by an array of community-based and faith-based nonprofit organizations, often acting as surrogates of the government and its agents. Coming as they do from a public policy framework in which service, leadership, community participation, and partnership development is emphasized, traditional CDCs evolved from policies that stressed the interest of real estate developers/investors and bankers in response to the riots of the 1960s.

Much research on community development corporations is understandably focused on the present. Given the pressing issues facing the communities that these organizations serve, researchers try to understand the conditions that create successful community development corporations. Some analysts are particularly interested in trying to answer the following two questions: (a) Why are some community development corporations successful in stimulating economic and community development?, and (b) How can these successes be replicated? Typically, the answers focus on factors such as organizational structure and capacity or external factors such as government funding and
local political context (Reese & Clamp, 2001). By contrast, faith-based CDCs are grounded in a religious tradition that emphasizes faith, care, and compassion as the way to restore hope and achieve individual and community potential. It is possible that, despite their many similarities to traditional CDCs, faith-based CDCs, which are rooted in church traditions and the unique relationship to their constituencies, implant a distinctive pattern of service delivery, a distinctive organizational structure, and a distinctive pattern of leadership. More than half of all congregations and many other faith-based organizations provide some form of human services. Congregational participation in providing human services is greater among worship communities that are larger (and hence have more resources), are located in low-income neighborhoods, are theologically liberal, and are African American. Supportive pastoral leadership is central.

Therefore, the faith-based CDCs are the culmination of the experience of traditional CDCs in responding to the unique problems posed to development in low-income communities in general, and African American communities in particular, and of public policies seeking to encourage and structure community development. If faith-based CDCs, however, are merely the most recent iteration of this evolution, their roots in the local church suggest that they may also differ in other major aspects from traditional CDCs.

While this may be true, the ebb and flow of our current technological culture demands that faith-based leaders of CDCs examine transformational leadership theory as a mechanism for social change and organizational effectiveness. Social awareness, cultural competency, and organizational skill sets like charisma, consideration, intellectual stimulation, motivation, multi-tasking, thinking outside the box, rapid
response to organizational change, and problem solving are essential faith-based leadership attributes.

These skill sets are typically found in the transformational leader; consequently, FBOs will require a cadre of transformational leaders who have the necessary skill sets to build their organizations, empower their followers, and transform their communities. Furthermore, FBOs in the 21st century are going to compete with municipalities, nongovernmental organizations, community-based organizations, and other FBOs for shrinking local, regional, national, and global resources to meet the needs of their followers, constituents, and communities. FBOs, like secular organizations, will require leaders who understand this new age. Because transformational leaders are positioned to meet this challenge, the research problem identified from the literature review is, *Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?* Transformational leadership is best practice among leaders of faith-based CDCs; however, senior pastors are not aware of the conceptual framework (theory) that supports their practice. Senior pastors need to be made aware of the principles of transformational leadership in order to better facilitate the effectiveness of their faith-based CDCs.

The Rev. Floyd H. Flake, senior pastor of the Allen A.M.E. Church in Queens explains, “We’ve realized that the political-social model we've been operating on in the last 30 years is bankrupt.” Flake and other ministers realize that jobs and social services in poor communities are more critical than ever” (Fondation, Tufano, & Walker, 1999, p. 154). Allen A.M.E. Church is evidence that faith-based CDCs are effective when they employ transformational leadership as a conceptual framework practice. These
organizations are effective because they implement strategies that exhibit charisma, shared vision, productivity, intellectual stimulation, and long-term sustainability. Consequently, they provide a continuum of the delivery of programs and services to their constituents without gaps, interruptions, or dissolution.

This problem statement is worthy of exploration, because findings might provide insight to leaders of FBOs on transformational leadership practices and how such practices can lead to long-term CDC organizational effectiveness. The transformational leadership methodologies that faith-based CDCs use while meeting the needs of their local communities will bear constructively on the issues of meaning, belonging, productivity, and empowerment, all of which correlate with effectiveness of faith-based CDCs.

**Transformational Leadership: A Theoretical Rationale**

Using ideas originally proposed by Burns (1978) for political settings, Bass (1985) applied the concepts of transactional and transformational leadership to business organizations. In particular, those leaders who identified the needs of their followers and exchanged rewards for appropriate levels of effort and performance were viewed as transactional leaders. In contrast, transformational leaders elevated their followers’ needs and encouraged followers to transcend their self-interests. These expansions or shifts in values beyond transactions resulted in superior, even unexpected, levels of follower effort and performance by increasing the level of followers’ awareness of valued outcomes (Bycio, Hackett, & Allen, 1995).

In addition, Burns described leadership as “a stream of evolving interrelationships in which leaders are continually evoking motivational responses from followers and
modifying their behavior as they meet responsiveness or resistance in a ceaseless process of flow and counter flow” (Burns, 1978, p. 154). According to Bass, transformational leaders possess good visioning, strong rhetorical abilities, and impression management skills, and they use these skills to develop strong emotional bonds with their followers. The idealized influence aspect of transformational leadership is very close to charismatic leadership; however, according to Bass (1985) there are major differences between transformational and charismatic leaders. Charisma is a necessary, but not sufficient, component of transformational leadership. Some leaders may be charismatic but may lack transformational leadership characteristics. Bass (1985) used followers’ perceptions or reactions to determine whether or not a leader was transformational. Burns (1978) described transformational leadership as a process in which leaders and followers raise one another to higher levels of morality and motivation. Transformational leaders seek to raise the consciousness of followers by appealing to higher ideals and moral values such as liberty, justice, equality, peace, and humanitarianism, and not to baser emotions such as fear, greed, jealousy, or hatred. In terms of Maslow’s hierarchy of needs, transformational leaders activate higher order needs in followers (Masood, Dani, Burns, & Barkhouse, 2005).

In an attempt to identify the behaviors underlying the transactional and transformational conceptualizations, Bass (1985) developed the Multifactor Leadership Questionnaire (MLQ). A principal-components analysis of the 73-item MLQ with a sample of military officers revealed five leadership factors. Three factors were seen as being transformational: (a) Charismatic Leadership, or the amount of faith, respect, and inspiration engendered by the leader; (b) Individualized Consideration, or the degree of
attention and support given to individual followers; and (c) Intellectual stimulation, or the extent to which leaders enable followers to rethink the way they do things (Bycio et al., 1995).

Research suggests that information knowledge work will dominate the 21st century. This paradigm requires more envisioning, enabling, and empowering leadership, all of which are central to transformational leadership as defined by Kouzes and Posner (2007). The leadership must go beyond the transactional reward-and-punishment exchange relationship. The socially oriented transformational leader engages in a moral uplifting of followers (Bass, 1997). To summarize, Jackson W. Carroll (2006) writes that market values and transactional leadership may be important for excellent business leadership, but they have serious limitations when applied to the church FBOs. So we need to look for other sources for an understanding of excellence appropriate to Christian ministry and Pastoral leadership. (p. 194)

One of the reasons for conducting this study was to explore the possibility that transformational leadership is that other source.

Study Significance

How does transformational leadership as a best practice conceptual framework lead to faith-based community development corporation effectiveness? Studies have shown that effective leadership practices, such as transformational leadership, are crucial to establishing working relationships that support successful organizations. Accordingly, FBOs are in a continual struggle to adapt to a new milieu by modifying their strategic thinking and plans to meet the needs of their constituents who are typically poor and disenfranchised.
In this strategic process many FBOs have developed CDCs to access government, corporate, private and denominational funding streams to increase their capacity to provide programs and services to their constituents. FBOs operate CDCs because they have identified multiple constituent needs that are dynamic and solvable with the requisite social, capital, spiritual, and political resources. Moreover, FBOs view their authority to serve their collective communities, whether as local churches or CDCs, as a model of faithfulness to the Christian calling which is inherently and qualitatively transformative.

This study is significant because it will inform leaders of congregationally formed FBOs who have adopted, or are considering adopting, the principles of transformational leadership how to navigate the waters of effective transformative social caring in the 21st century. The study combines a consideration of the unique aspects of faith-based programs with the assumptions and practices of the transformational leadership model.

**Purpose of Study**

The purpose of this study is to investigate transformational leadership as one strategy to enhance the effectiveness of congregationally formed faith-based CDCs. Congregationally formed faith-based CDCs are effective when they provide long-term programs and service within a continuum, without dissolution or interruption of planned or intended assistance.

The study results will be utilized to inform congregationally formed faith-based leaders, who are typically senior pastors, regarding transformational leadership principles and practices that may facilitate effective faith-based CDCs.
**Research Questions**

The dissertation topic is transformational leadership and its contribution to the effectiveness of congregationally formed faith-based community development corporations. The topic’s professional significance has been noted and is documented by a wealth of research material available for examination. The processes utilized in selecting this topic are as follows: (a) to become steeped in the relevant literature; (b) to engage in discussions with faculty and scholars in the field, and (c) to write about the topic to help crystallize and organize understanding of the topic (Roberts, 2004).

Deryke Belshaw (2006) writes:

There is a pressing need for funders and governments to be able to assess and, if judged worth-while, assist FBOs. Also, FBOs’ ability to select and use relevant conceptual and analytical frameworks is imperative. The comprehension of operational concepts such as sustainable development, drivers of economic growth, sequential problem selection and evidence-based best practices are essential to long-term sustainability. (p. 176)

The following research questions can be drawn from this problem statement:

1. Does transformational leadership as a conceptual framework exist among senior pastors of congregationally formed faith-based CDCs?

2. Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?

3. Does the faith commitment of the senior pastor lend itself to transformational leadership within FBOs?
Pursuant to an initial review of the relevant literature, the dissertation topic and problem statement will evaluate and analyze transformational leadership as one conceptual framework variable that is essential for long-term congregationally formed faith-based CDC effectiveness.

**Definition of Terms**

A familiarity with the following terms is essential to comprehend this study.

*Capacity:* The capability of a worker, system, or organization to produce output per time period. Capacity can be classified as budgeted, dedicated, demonstrated, productive, protective, rated, safety, or theoretical.

*Charismatic leadership:* Leadership with a significant amount of faith, respect, and inspiration engendered by the leader.

*Community Development Corporation (CDC):* A broad term referring to community-based or faith-based not-for-profit organizations incorporated to provide programs and offer services.

*Culture:* The long-term complex phenomenon that can be affected by strategic leaders. Culture represents the shared expectations and self-image of the organization. The mature values that create “tradition,” the play out of “climate” or “the feel of the organization” over time, and the deep, unwritten code that frames “how we do things around here” contribute to the culture. Organizational culture is a system of shared values, assumptions, beliefs, and norms that unite the members of the organization. Individual leaders cannot easily create or change culture.

*Decision making:* The process of analyzing factual information, reaching logical conclusions, solving problems, and taking appropriate actions based on conclusions.
Efficiency: A measure (as a percentage) of the actual output to the standard output expected. Efficiency measures how well someone is performing relative to expectations.

Environment: (a) The political, strategic, or operational context within the organization. (b) The external environment is the environment outside the organization.

Evaluation: Judging the worth, quality, or significance of people, ideas, or things.

Faith-Based CDC effectiveness: Faith-based CDCs are effective when they provide long-term programs and service within a continuum without dissolution or interruption of planned or intended assistance.

Faith-Based Organizations: In the United States the term is used to describe organizations that are religious in nature and to distinguish those organizations from government, public or private secular organizations.

Idealized Influence: The degree to which the leader provides a role model for high ethical behavior, instills pride, gains respect and trust.

Individualized consideration: The degree of attention and support given to individual followers needs as well as the degree to which one acts as a mentor or coach to the follower and listens to the follower’s concerns and needs.

Influencing: The key feature of leadership, performed through communicating, decision making, and motivating people to act.

Inspirational motivation: The degree to which the leader articulates a vision that is appealing and inspiring to followers.

Intellectual stimulation: The degree to which the leader challenges assumptions, takes risks and solicits follower’s ideas. Leaders with this style stimulate and encourage creativity in their followers.
Leadership: The process of influencing people while operating to meet organizational requirements and improving the organization through change.

Model: (a) a person that serves as a target subject for a learner to emulate or (b) a representation of a process or system that shows the most important variables in the system in such a way that analysis of the model leads to insights into the system.

Organizational effectiveness: The concept of how consistent an organization is in achieving the outcomes the organization intends to produce.

Performance standard: A criterion or benchmark against which actual performance is measured.

Planning: Developing a course of action for oneself and others to accomplish goals; establishing priorities and planning appropriate allocation of time and resources and proper assignment of people to achieve feasible, acceptable, and suitable goals.

Productivity: An overall measure of the ability to develop a product or service. It is the actual output of services compared to the actual input of resources.

Skills (competencies): Those abilities that people develop and use with people, with ideas, and with things, hence, the division of interpersonal, cognitive, and technical skills.

Transactional leadership: A term used to classify a genre of leadership theory that requires the interaction between leaders and followers. A transactional leader focuses on a series of transactions. Self-interest motivates the exchange of benefits with subordinates and rewards and punishments clarify a sense of duty to reach goals.
**Transformational leadership:** A genre of leadership theory that raises the level of human conduct and ethical aspiration of both the leader and the led, thus having a change effect on both.

**Summary of the Remaining Chapters**

In the pages that follow, Chapter 2 reviews the literature of leadership (with special emphasis on transformational leadership) and community development corporations (both secular and faith-based), including detailed investigation into the history and theory of these areas. Chapter 3 presents the research design and methodology, touching in depth on general perspectives, the research context and participants, the instruments used to collect data, the procedures used to collect data, and the methodology of both the quantitative and qualitative aspects of this research. Major findings of the quantitative and qualitative research are presented in Chapter 4, and Chapter 5 is comprised entirely of a discussion of the research detailing implications, limitations, recommendations, and conclusions.
Chapter 2: Review of the Literature

Introduction and Purpose

Historically, faith-based or religious institutions have historically assisted the poor and disenfranchised since the founding fathers established this great nation. The separation of church and state edict prevented FBOs from accessing government funding to provide programs and services to the poor. In 1996, President Bill Clinton signed into law the Welfare Reform Bill (known as the Personal Responsibility and Work Opportunities Reconciliation Act). A key feature of this act was its “charitable choice” provisions. Considerable interest in FBOs that provide social services to the less fortunate in their communities has been generated since the passage of the charitable choice provision of the 1996 welfare reform legislation and in conjunction with the formation of the Health and Human Services Center for Faith-Based and Community Initiatives under the Bush Administration.

Charitable choice promoted the idea of states cooperating with FBOs to involve them in the provision of health, social, and human services that could be eligible for federal dollars. Accordingly, The Welfare Reform Act of 1996 initiated the devolution of social programs from federal to state level responsibility. In the midst of this devolution, a renewed interest emerged regarding the capacity of faith-based social programs to address a myriad of social problems (DiIulio, 2009). Consequently, the examination of capacities that lead to effective congregationally formed faith-based CDCs is the fundamental purpose of the research topic.
Topic Analysis Supported by Literature Citations: A Summary of Authors’

References to the Theoretical Framework

**Purpose of literature review.** The purpose of this literature review is to survey the existing published literature on faith-based CDC participation in urban, suburban, and rural communities in the United States. This literature review will explore what is distinctive about faith-based CDCs by examining leadership, services, mission, and organizational structure. This approach should shed light on the role of congregationally formed faith-based CDCs in the development of local communities by describing the extent of their involvement by outlining existing models of leadership and their participation and distilling the lessons learned from the available literature. In addition, to provide a context for the research questions concerning congregationally formed faith-based CDCs, this study examines a range of literature appropriate to this relatively unexplored topic.

Also, it is important to note that not all researchers support the notion of conducting a literature review prior to undertaking qualitative research. Crabtree and Miller (1999), for example, indicate that the existing literature should be reviewed only after the research is underway so as to gain some understanding of the phenomenon under study, while Frankel and Devers (2000) believe that prior literature review may “impede the researcher from truly listening and remaining open to new concepts and ideas” (p. 255). However, the examination of the literature is most often the first step to conducting research (Creswell, 1994; Miles and Huberman, 1984; Yin, 1984) so that the researcher can more accurately describe the research terms and groups. These authors argue that reading the literature prior to the research saves time and helps to strengthen the research
design. Because of the emergent nature of this subject, review of the literature for this research study was essential to trying to gain a perspective on where gaps occur.

**History of Community Development Corporations**

In the 19th century, the work of the early socialist thinker Robert Owen (1771–1851) sought to create a more perfect community. At New Lanark and at later communities, such as Oneida in the United States and the New Australia Movement in Australia, groups of people came together to create utopian or intentional utopian communities with mixed success (Chaves & Tsitsos, 2000).

In the United States in the 1960s, the term *community development* began to complement and generally replace the idea of urban renewal, which typically focused on physical development projects often at the expense of working class communities. In the late 1960s, philanthropies such as the Ford Foundation and government officials such as Senator Robert F. Kennedy took an interest in local nonprofit organizations—a pioneer was the Bedford Stuyvesant Restoration Corporation of Brooklyn, New York—that attempted to apply business and management skills to the social mission of uplifting low-income residents and their neighborhoods. Eventually such groups became known as *Community Development Corporations* or CDCs. Beginning with the 1974 Housing and Community Development Act, federal laws provided a way for state and municipal governments to channel funds to CDCs and other nonprofit organizations. National organizations such as the Neighborhood Reinvestment Corporation (founded in 1978 and now known as Neighbor Works America), the Local Initiatives Support Corporation (founded in 1980 and known as LISC), and the Enterprise Foundation (founded in 1981) have built extensive networks of affiliated local nonprofit organizations to which they
help provide financing for countless physical and social programs in urban and rural communities. CDCs and similar organizations have been credited with starting the process that stabilized and revived seemingly hopeless inner city areas such as the South Bronx in New York City (Chaves & Tsitsos, 2000).

**Faith-Based Community Development Corporations**

What is true of human community generally is also true of the church. It is not possible for the church in its various manifestations to exist in faithfulness to its calling without the willingness of its members to submit themselves to the authority of its deepest convictions about God, God’s purposes for the world, and the church’s role in those purposes (Carroll, 1991). Indeed, FBOs, typically local churches, have historically served the poor and disenfranchised in America. The leadership responsibilities for these organizations are usually left to local pastors; however, these pastors often lack the managerial skill-sets necessary to successfully develop CDCs and deliver quality programs and services to their constituents. Consequently, the effectiveness of faith-based CDCs is the focus of this literature review.

A study of the literature related to the effectiveness of faith-based CDCs that fails to examine leadership would be deficient. FBOs and secular organizations have many types of leaders. Some are autocratic, laissez-faire, transactional, transformational, or even dysfunctional. Faith-based transformational leaders, who are typically pastors, inspire followers to forgo personal interest for the common good. Consequently, FBOs that have CDCs which are guided by these transformational leaders often remove the transactional arrangements of task and reward found within mainstream organizational
structures. Jackson W. Carroll clearly addresses this point by offering limitations of transactional leadership for religious institutions:

We have seen that leadership that is proactive, especially when clergy attempt to inspire and empower laity [followers] to act, is positively associated with a number of measures of congregational effectiveness. In contrast, congregations whose clergy leaders leave most initiatives to laity are less likely to be effective, at least as I have measured it. Although I cannot claim proactive, shared leadership causes congregations to be effective, I can say that such leadership and effectiveness are significantly related. (Carroll, 2006, p. 158)

Boddie and Cnaan (2006) write, “The open questions about FBOs are essentially those posed by Chaves and Tsitsos (2001): What do they do? Are they effective? What about them contribute to their unique effectiveness [or lack thereof]?” (p. 111). As noted earlier, “There is a pressing need for funders and governments to be able to assess and, if judged worthwhile, assist faith-based organizations. FBOs’ ability to select and use a relevant conceptual and analytical framework is imperative” (Belshaw, 2006, p. 178).

Boddie and Cnaan (2006) examine the empirical, conceptual, and analytical frameworks of a wide range of social researchers. Their findings suggest three key domains that require attention in future effectiveness assessment studies concerning FBOs. The first domain is the classification of religious or spiritual content of programs. Second, the literature should highlight organizational effectiveness including discussion of experience, size, budget and other factors that may account for organizational capacity. Third, there is a need for the specification of outcome variables. They suggest that we
have a very rough and imprecise vocabulary of outcome measures in social services in general and in faith-based social services in particular.

In addition to these findings, Unruh and Sider (2005) write that there are four aspects of the broader sociopolitical context that produce faith-based organizational effectiveness. These are (a) devolution, or the granting of power from the federal to the state or local level, (b) faith-based initiatives, or the types of programs and services designed to meet community needs, (c) changing norms of religion in public life, or the postmodern de-Christianization of American culture, and (d) ambivalence toward proselytizing, or the new age thinking concerning freedom of religion and diversity.

Researchers to date have not developed any universal measurements for FBO organizational effectiveness. The examination of the factors proffered by Boddie and Cnaan (2006) and Unruh and Sider (2005) are critical to any serious study concerning faith-based organizational effectiveness; however, the examination of transformational leadership as an “other factor” that accounts for organizational capacity and effectiveness is very relevant to the question of leadership in FBOs. Furthermore, Shamir, House and Arthur (1993) explain as follows:

In the past 15 years a new genre of leadership theory, alternately referred to as “charismatic,” “transformational,” “visionary,” or inspirational,” has emerged in the organizational literature (House, 1977; Burns, 1978; Bass, 1985; Bennis & Nanus, 1985; Tichy & Devanna, 1986; Boal & Bryson, 1988; Conger & Kanungo, 1987; Kuhnert & Lewis, 1987; Sashkin, 1988). These theories focus on exceptional leaders who have extraordinary effects on their followers and eventually on social systems. According to this new genre of leadership theory,
such leaders transform the needs, values, preferences and aspirations of followers from self-interests to collective interests. Furthermore, they cause followers to become highly committed to the leader’s mission, to make significant personal sacrifices in the interest of the mission, and to perform above and beyond the call of duty. (p. 575)

Equally important, Bass and Avolio (1994) expound on this transformational leader construct by writing:

Transformational leaders exhibit a strong sense of inner purpose and direction, which often is viewed by others as the great strength of their leadership. Such transformational leaders are able to energize followers to take actions that support higher purposes rather than their own self-interest, and they are able to create an environment in which people are encouraged to address problems and opportunities with a broader understanding and perspective of development. This leader has the ability to see the organization’s larger mission as well as followers’ needs and demands. Specifically, the transformational leader can separate the needs of individual followers from the needs of the leader and team and, at critical times, align many of those needs to maximize both performance and development. (pp. 18–19)

In addition, Nielsen, Randall, Yarker, and Brenner, 2008, share:

“Transformational leaders employ a visionary and creative style of leadership that inspires employees to broaden their interest in their work and to be innovative and creative” (p. 16).
Moreover, Amy Sherman, a leading FBO supporter, writes “The anecdotal and limited empirical evidence gives plausibility to the idea that some faith-based approaches do indeed work well, though additional rigorous empirical studies are needed before any broad ranging claims about superiority of faith-based approaches over others can be justified” (Sherman, 2007, p. 66). Nonetheless, a body of evidence suggesting the power of faith-based organizations appears to be accumulating (Wineburg, 2007).

Judith Carter (2009) writes,

In today’s Christian community Pastors are responsible for spiritual guidance and development, motivation, restoration, care, correction, protection, unity, and encouragement of parishioners (1Peter 5:1–4). Many are also responsible for the organizational development of the church. They oversee the management of daily operations, develop leaders and establish a vision for the church. Unfortunately, many Pastors equate effectiveness with being a good preacher and are oftentimes unprepared to deal with administrative challenges. (p. 264)

A recent MLQ study conducted by Judith Carter at Brooklyn College with 93 urban pastors, however, indicated that a transformational leadership style showed significant correlations with pastoral leader effectiveness (Carter, 2009).

Equally important, widely touted theories of transformational leadership are based on the belief that leaders have the power needed to transform a low-performing organization into a high performing organization (O’Grady & Malloch, 2007). Transformational leaders are not focused on changing organizational structures. Rather, these leaders are intent upon allowing individual followers to develop new and improved
systems that deliver effective organizational programs and services that have a
transformative effect on all concerned stakeholders.

demonstrated that it is crucial for the transformational leader to create an environment
where sharing information among team members is highly appropriate. Transformational
leadership is adaptable to this rapid change in technology (Howell & Higgins, 1990).

Consequently, transformational leadership involves influence; it is concerned with
how the leader affects followers. Influence is the sine qua non of leadership. Without
influence, leadership does not exist. From this viewpoint, leaders have power and wield it
to affect change in others. There is evidence that leadership is a transformational process
that moves followers to accomplish more than what is expected of them (Northouse,
2007).

In addition, Avolio (1999) describes this phenomenon of transformational
leadership as *empowerment* when he writes:

> Empowerment may be viewed as a psychological mind-set, according to Conger
> and Kanungo (1988). Relevant to anyone asking you to take responsibility for
> your own development, you will feel more empowered to the extent that you see
> meaning in what has been asked of you. People we will call transformational
> leaders attempt to make the challenges meaningful for you, ones you feel capable
> of handling and encouraged to persist at until you have been successful. (p. 16)

To illustrate this point, Boddie and Cnaan (2006) address the transformational and
empowering aspects of faith-based communities’ capacity to respond to the post-Katrina
crisis by writing:
The interlinking of government and faith-based social service providers was intensified post-Hurricane Katrina. While public services from the city to federal levels failed to prevent the crisis and failed to assist the disaster victims, the only groups that came out shining and revered were the community faith-based organizations (White House, 2006). The government report on the Katrina disaster and post-Katrina response praised the faith-based community, from small churches to the larger organizations, and called upon public authorities to better integrate them into their systems of care for future events. Again, the role of faith-based social service providers in our public social service system is still on the rise. (p. 7)

Notwithstanding these situational manifestations (e.g., the Katrina disaster) of transformational leadership, many organizational thinkers believe transformational leaders inspire followers to perform above and beyond their normal in-role responsibilities. Podsakoff, MacKenzie, Moorman, and Fetter (1990) write:

It is important to note that the majority of empirical research in this area has focused on the impact of transformational leader behaviors on in-role performance and follower satisfaction, rather than “extra-role” performance. While the effects of transformational behaviors on employee in-role performance are interesting, they do not capture the most important effects of transformational leader behaviors. The real essence of transformational leadership is that these leaders “lift ordinary people to extraordinary heights” and cause followers to “do more than they are expected to do” and “perform beyond their level of expectations” (Bass, 1985). In other words, as noted by Graham (1988), the most
important effects of transformational leaders should be on extra-role performance, rather than in-role performance. Transformational leaders should motivate followers to perform at a level over and above mechanical compliance with the routine directives of the organization. (p. 109)

The extra-role performance of FBOs during the Katrina crisis is a prime example of transformational leadership that is wedded to faith in action. The performance of individual churches and their followers is a testament to the transformational leadership qualities of the local clergy. This study of the contributions of transformational leadership to faith-based CDCs cannot be thoroughly examined apart from pastoral leaders. Edward L. Queen (2000) writes:

Clergy who bless congregational social services give them the power of legitimacy, and clergy who support a project often are in the best position to mobilize an array of resources, from funding to volunteers. Clergy are appreciated most when they take the time to help volunteers understand the meaning of their activities and see the connections between their beliefs and the ministry. The clergyperson’s most important role is as an interpreter of faith in action. This ability to place the social ministry in the context of the faith tradition transforms the lives of those who participate. (p. 37)

Amy Sherman (1997) speculates about this experience by saying:

Effective faith-based community ministries enlarge worlds by exposing their participants to new experiences and opportunities, often outside the local neighborhood. They also overcome isolation, segregation, and alienation of low-income communities by diversifying worlds—bringing people of different
socioeconomic classes and races into such neighborhoods. They improve the physical appearance of neighborhoods through redevelopment efforts and anticrime initiatives. Most importantly, they encourage a reconstruction of the social landscape by facilitating new relationships among neighbors and engendering renewed community consciousness. (p. 99)

These outcomes are largely the by-product of the synergy between committed clergy and followers who have the faith to believe in the transformational aspects of the Christian faith.

Jacobsen (2009) posits “Our gratitude [Clergy leadership] toward our followers, then, has to do with the ways they have transformed us in a manner that would not have happened without our participation in the leader-follower relationship” (p. 145). This special relationship (leader-follower) from a Christian perspective, which is often transformational in its application, is always couched in faith. It is the faith of the leader and the follower that propels their transformational actions, both in times of crisis and celebration, for the common good.

Moreover, in his book *Leadership Emergence Theory* Robert Clinton (1989) addresses the importance of faith as an essential function of faith-based leadership effectiveness. He writes, “The faith challenge refers to those instances in ministry where the leader is challenged to take steps of faith in regards to ministry and sees God meet those steps of faith with divine affirmation and ministry achievement in such a way as to increase the leader’s capacity” (p. 222).

Clinton asserts, and I concur, that faith is an inseparable element of faith-based leadership effectiveness. Consequently, transformational leadership as a faith-based
organizational best practice may complement faith and improve organizational effectiveness.

**Definition and History of Dissertation Theory**

The kind of leadership that gets people to infuse their energy into strategies is called transformational leadership. James MacGregor Burns (1978) first advanced this theory of transformational leadership by employing the following definition:

Transformational leadership occurs when, in their interactions, people raise one another to higher levels of motivation and morality. Their purposes, which might have started out as separate but related, as in the case of transactional leadership, become fused. . . . But transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspirations of both the leader and the led, and thus it has a transforming effect on both. (p. 20)

The historical development of transformational leadership is quite interesting. Northouse (2007) states as follows:

The term *transformational leadership* was first coined by Downton (1973); however, its emergence as an important approach to leadership began with a classic work by political sociologist James MacGregor Burns entitled *Leadership* (1978). In his work, Burns attempted to link the roles of leadership and followership. He wrote of leaders as people who tap the motives of followers in order to better reach the goals of leaders and followers. For Burns, leadership is quite different from power because it is inseparable from followers’ needs. (p. 176)
Moreover, Burns (1978) characterizes two different types of leadership: *transactional* and *transformational*. Northouse (2007) explains:

Transaction leadership refers to the bulk of leadership models, which focus on the exchanges that occur between leaders and their followers. Politicians who win votes by promising no new taxes are demonstrating transactional leadership.

Similarly, managers who offer promotions to employees who surpass their goals are exhibiting transactional leadership. In the classroom, teachers are being transactional when they give students a grade for work completed. The exchange dimension of transactional leadership is very common and can be observed at many levels throughout all types of organizations. (p. 176)

In contrast to transactional leadership, transformational leadership is a 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:

This type of leader is attentive to the needs and motives of followers and tries to help followers reach their fullest potential. Burns points to Mohandas Gandhi as a classic example of transformational leadership. Gandhi raised the hopes and demands of millions of his people and in the process was changed himself. (Northouse, 2007, p. 176)

Subsequently, and somewhat analogous to Burns (1978), Bass (1985) provided a more expanded and refined version of transformational leadership that was based on, but not fully consistent with, the prior works of Burns (1978) and House (1976). In his approach, Bass extended Burns’ work by giving more attention to followers’ rather than leaders’ needs. Bass suggested that transformational leadership could apply to situations
in which the outcomes were not positive by describing transactional and transformational leadership as a single continuum rather than mutually independent continua. Bass extended House’s work by giving more attention to the emotional elements and origins of charisma and by suggesting that charisma is a necessary but not sufficient condition for transformational leadership (Yammarino, Spangler, & Bass, 1993). Again, Northouse (2007) explains:

Specifically, Bass (1985) argues that transformational leadership motivates followers to do more than the expected by (1) raising followers’ levels of consciousness about the importance and value of specified and idealized goals, (2) getting followers to transcend their own self-interest for the sake of the team or organization, and (3) moving followers to address higher level needs. An elaboration of the dynamics of the transformation process is provided in his model of transformational and transactional leadership (Bass, 1985, 1990; Bass & Avolio, 1993, 1994). Additional clarification of the theory or model of transformational leadership is provided by Avolio in his book Full Leadership Development: Building the Vital Forces in Organizations. (p. 180)

**Criticisms of the Theory**

**Strengths.** According to Northouse (2007), in its present stage of development transformational leadership has several strengths as a conceptual framework. First, transformational leadership has been widely researched from many different perspectives, including a series of qualitative studies of prominent leaders and CEOs in large, well-known organizations, and has also been the focal point for a large body of leadership research since its introduction in the 1970s. In addition, more than 200 theses,
dissertations, and research projects have been conducted using this approach.

Second, transformational leadership has intuitive appeal. The transformational perspective describes how the leader advocates change for others, and this concept is consistent with society’s popular notion of what leadership means. People are attracted to transformational leadership because it makes sense to them. It is appealing that a leader will provide a vision for the future (Northouse, 2007).

Bryman (1992) describes a third strength:

Transformational leadership treats leadership as a process that occurs between leaders and followers. Because this process incorporates both the followers’ and leader’s needs, leadership is not the sole responsibility of a leader but rather emerges from the interplay between leaders and followers. The needs of others are central to the transformational leader. (p. 176)

A fourth strength lies in the ways that the transformational approach provides a broader view of leadership than other leadership models. Many leadership models focus primarily on how leaders exchange rewards for achieved goals—the transactional process. The transformational approach provides an expanded picture of leadership that includes not only the exchange of rewards but also leaders’ attention to the needs and growth of their followers (Avolio, 1999; Bass, 1985).

A fifth strength is that transformational leadership places strong emphasis on followers’ needs, values, and morals. Burns (1978) suggested that transformational leadership involves attempts by leaders to move people to higher standards of moral responsibility. It includes motivating followers to transcend their own self-interests for
Finally, there is substantial evidence that transformational leadership is an effective form of leadership (Yukl, 1999). Northouse credits Yukl as follows:

In a critique of transformational and charismatic leadership, Yukl reported that in studies that used the Multifactor Leadership Questionnaire (MLQ) to appraise leaders, transformational leadership was positively related to subordinate satisfaction, motivation, and performance. Furthermore, in studies that used interviews and observations, transformational leadership was shown to be effective in a variety of ways. (Northouse, 2007, p. 192)

**Weaknesses.** One of the major criticisms of transformational leadership as a theoretical framework is that it lacks conceptual clarity. Because it covers such a wide range, including creating a vision, motivating, being a change agent, building trust, giving nurturance, and acting as a social architect, to name a few, it is difficult to define exactly the parameters of transformational leadership. Another criticism focuses on how transformational leadership is measured. Researchers typically have used some version of the MLQ to measure transformational leadership; however, some studies have challenged the validity of the MLQ. In some versions of the MLQ, the four factors of transformational leadership (Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration) correlate highly with each other, which means they are not distinct factors (Tejeda, Scandura, & Pillai, 2001).

Some criticize the theory for treating leadership as a personality trait or personal predisposition, rather than as a behavior in which people can be instructed (Bryman,
There is a tendency to see transformational leaders as people who have special qualities that transform others. These images accentuate a trait characterization of transformational leadership (Northouse, 2007). Others criticize transformational leadership as elitist and antidemocratic (Avolio, 1999; Avolio & Bass, 1994). Transformational leaders often play a direct role in creating changes, establishing a vision, and advocating new directions. This gives the strong impression that the leader is acting independently of followers or putting him or herself above the followers’ needs. Although this criticism of elitism has been refuted by Bass and Avolio (1994) and Avolio (1999), who contend that transformational leaders can be directive and participative as well as democratic and authoritarian, the substance of the criticism raises valid questions about the theory (Northouse, 2007).

A final criticism of transformational leadership is that it has the potential to be abused. History is full of examples of charismatic individuals who used coercive power to lead people to evil ends. For this reason, transformational leadership puts a burden on individuals and organizations to be aware of how they are being influenced and in what directions they are being asked to go (Northouse, 2007).

**Summary and Conclusions**

Despite the aforementioned weaknesses, transformational leadership appears to be a valuable and widely used approach; consequently, the purpose of the dissertation research is to identify transformational leadership principles that predict successful pastoral leadership of effective congregationally formed faith-based CDCs. The case study will examine one congregationally formed faith-based CDC. The review of the literature suggests that transformational leadership styles were significantly and
positively related to positive outcome criteria, over and above transactional leadership (Rowold, 2008). The dissertation topic is important since the review of available literature demonstrates the lack of research concerning the practice of transformational leadership among senior pastors who oversee congregationally formed faith-based CDCs. Moreover, any legitimate discussion of the effectiveness of congregationally formed faith-based CDCs must address the leadership capacities or skill sets of the local pastor. Armed with transformational leadership principles, local pastors may lead their congregationally formed faith-based CDCs to new heights of effectiveness.
Chapter 3: Research Design Methodology

General Perspective

American culture has undergone rapid social and technological change in the last 30 years. Faith-based and secular organizations have developed new structures and systems to respond to this change. The introduction of the new information age by way of the internet and digital mass communications has forever changed the way people relate to each other and to the communities in which they live. Secular as well as faith-based organizations (FBOs) are pressed daily to modify organizational structures that were born out of the old industrial age. These structures have historically been hierarchal, and workers were required to complete routine, often boring and repetitive, tasks to achieve organizational productivity and effectiveness. The industrial age produced a work paradigm that is grounded in task completion with commensurate rewards (a transactional model). In contrast, the ebb and flow of our current technological culture demands that leaders have social awareness, cultural competency, and organizational skill sets like charisma, consideration, intellectual stimulation, motivation, multitasking, thinking outside the box, and rapid response to organizational change and problem solving.

These skill sets are typically found in the transformational leader; consequently, FBOs will require a cadre of transformational leaders who have the necessary skill sets to build their organizations, empower their followers, and transform their communities. Furthermore, FBOs in the 21st century are going to compete with municipalities, nongovernmental organizations, community-based organizations, and other FBOs for
shrinking local, regional, national, and global resources to meet the needs of their followers, constituents, and communities. FBOs, like secular organizations, will require leaders who understand this new age. Because transformational leaders are positioned to meet this challenge, the research problem identified from the literature review was: Does transformational leadership as a conceptual framework increase the effectiveness of faith-based CDCs? In addition, three research questions were addressed in this study: Does transformational leadership as a conceptual framework exist as a practice among senior pastors who oversee congregationally formed faith-based CDCs? Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs? Does the faith commitment of the senior pastor lend itself to transformational leadership within congregationally formed faith-based CDCs?

Quantitative and qualitative methodologies were used to collect and analyze data from two versions of the Multifactor Leadership Questionnaire–Form 5X (MLQ). One version was for individuals to rate themselves and the other version was to rate others. Another source of data was narrative interviews. In regard to the quantitative approach, the primary purpose of conducting the electronic MLQ self-rater survey was to gain a general understanding of how senior pastors of congregationally formed faith-based CDCs viewed themselves as transformational leaders. The self-rater MLQ survey asked 37 senior pastors of congregationally formed faith-based CDCs specific questions related to their management style. The qualitative aspect of the study incorporated one case study and utilized the MLQ rater survey and narrative interviews from the organization that was the focus of the case study. The purpose of the rater survey was to allow the followers of the senior pastor to rate his capacity to lead in a transformative manner. The
case study narrative interviews focused on the “Four I’s” of transformational leadership, Inspirational Motivation, Intellectual Stimulation, Individual Consideration, and Idealized Influence. The interviews allowed the researcher to verify responses to the survey and gain additional information on how the organization’s employees and stakeholders functioned with the senior pastor on a daily basis.

**Research Context**

The organization selected for the case study was First Baptist Church of Somerset, New Jersey, which oversees the Central Jersey Community Development Corporation (CJCDC). This organization is supported by a congregation in excess of 3,000 members. In addition, they had traditional delivery systems and had operated their community development corporation (CDC) for more than 17 years. Equally important, this organization had an annual CDC operating budget in excess of one million dollars.

**Research Methodologies**

The objective of this study was to fill gaps in our understanding of congregationally formed faith-based CDCs by examining transformational leadership. The research was exploratory in nature. An exploratory methodology was appropriate for this research since the goal of the research was not to provide absolute answers but to suggest further research, highlighting suppositions that can be explored further. This type of research allowed the researcher to isolate contributing phenomena and contributing factors and was particularly useful at this stage in the research process, when the essential variables are not easily identifiable (Pegram, 2000).

In this study the exploration of issues related to transformational leadership in congregationally based CDCs was accomplished through combined quantitative and
qualitative methods in a way that was advocated by Creswell (1994), Hunter and Brewer (1989), and McCracken (1988). The quantitative research began by isolating and defining variables as precisely as possible and then collecting data to study their levels and the relationships between them.

A general goal of the qualitative component of the study, on the other hand, was to isolate and define categories during the process of the study. In addition, qualitative research customarily looks for patterns of interrelationships between many categories rather than a discrete few. The type of observations and interactions that constitute the data of qualitative research are not easily reduced to numbers (Babbie, 1990). Frankel and Devers (2000) submit that qualitative research designs are often emergent and flexible and that the research process itself is quite dynamic, nonlinear, and nonsequential.

The differences between quantitative and qualitative methods have several implications. The first is that the two approaches to research represent two different sets of intellectual habits and frames of mind. Different skills and reference points guide the application of research principles and practices within these two frameworks. Second, the qualitative and quantitative methodologies are never substitutes for one another since they focus on different aspects of the same reality (McCracken, 1988).

Therefore, to address Research Question 1, (Does transformational leadership exist as a conceptual framework practice among senior pastors of congregationally formed faith-based CDCs?) the MLQ, a quantitative instrument, was administered to a national sample of senior pastors to identify their self-rating of transformational leadership factors.
Subsequently, through a qualitative case study, Research Questions 2 and 3 were addressed (Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs? and Does the faith commitment of the senior pastor lend itself to transformational leadership within congregationally formed faith-based CDCs?) The qualitative methods also examined the interrelationships between the senior pastor (leader) and followers at a congregationally formed faith-based CDC. This qualitative case study was conducted to better understand the interrelationships between categories and patterns identified from the national survey.

**Research Participants**

The respondents for the quantitative phase of this study consisted of a sample of senior pastors/CEO/executive directors of congregationally formed faith-based CDCs surveyed. The sample was drawn from a the National Association of Community and Economic Development Corporation’s database of senior pastors of congregationally formed faith-based CDCs. Invitations to participate in the study were sent to 37 senior pastors in that database. (Note: This was not a comprehensive database of all senior pastors who met the criteria for participation. It is thus important to note here that one of the limitations of the study is that a comprehensive database of congregationally formed faith-based CDCs has yet to be developed.)

The term *senior pastor/CEO/executive director* is defined as the leader of an organization that has the day-to-day responsibility for running that organization. A national population of 37 senior pastors/CEOs/executive directors of small (operating budget under $100K), midsize (operating budget $100–500K), and large faith-based CDCs (operating budget $500K+) was surveyed to represent the range of possible
organizational operating patterns. The sample of 37 was selected from a pool of about 350 senior pastors/CEOs/executive directors in the database who identified themselves as members of the National Congress for Community Economic Development. Of the 37 senior pastors of congregationally formed faith-based CDCs who were invited to participate, 13 did participate for a response rate of 35%. The 37 represented leaders of small, medium, and large CDCs in different regions of the country.

The organization that was the focus of the qualitative case study was selected for convenience and for access as well as because it represented a congregationally formed FBO that operated a CDC.

Maxwell (2005) describes purposeful selection as a strategy for researchers to select the individuals from which to gather information for a study. This approach is used when it can be determined that purposeful selection is a better way to obtain important data that would be difficult to gather through other methods. Weiss (1994) argues that, as opposed to using samples, qualitative interview studies access respondents whose unique qualifications or personal experiences equip them with a base of information that can prove to be of great value to the research. In this study purposeful selection criteria were used to select a representative sample of the followers who interfaced with the senior pastor on a daily basis.

On-site narrative interviews were conducted with the senior pastor/CEO/executive director, director of operations, the program manager/director, a staff person serving directly under that person, the secretary or office manager, the director of counseling, the vice chair of the board, and two other directors. The goal of this qualitative phase of the study was to further define transformational leadership characteristics that emerged from
the survey process (i.e., the quantitative phase of the study.) A narrative approach to interviewing systematically developed the inquiry process as storytelling from the beginning to the end (Kvale & Brinkman, 2009). It was the expectation of this researcher that by using the narrative interview methodology, respondents would provide spontaneous stories about the leadership capacities of the senior pastor/ceo/executive director and thus provide in depth and contextual information about the degree and range of the senior pastor’s transformational leadership style.

Additionally, the case study examined the operation of the organization by looking at the way the organization actually functioned day-to-day and at the relationships between the senior pastor/ceo/executive director and followers that were needed to deliver effective services.

**Instruments Used in Data Collection**

The survey instrument selected to collect quantitative data for the first phase of this study was the MLQ Form 5, developed by Bass and Avolio (1995). This instrument was chosen over other instruments because it has strong reliability and validity data and has been used extensively in research and commercial applications worldwide. Research indicates it is a strong predictor of leader performance across a broad range of organizations at different organizational levels and in different national cultures. The MLQ was also used in the case study where it was completed by followers in the organization. The followers rated the senior pastor’s level of transformational leadership using the MLQ. None of the follower respondents were familiar with the MLQ survey as a quantitative measurement of leadership. This is important to note because the purposive selection of the qualitative study participants by the researcher could have presented a
bias: followers are typically very protective of their senior pastor. However, it appeared that the followers who completed the MLQ on their senior pastor were not familiar with the formal components of transformational leadership and thus would not be likely to answer the MLQ in a way that would generate high but perhaps undeserved transformational leadership scores. Eight followers completed the MLQ on the senior pastor. The survey focused on eight areas: (a) transformational leadership characteristics of the pastor/CEO/executive director, (b) what is admired about the leader, (c) what gets in the way of his/her leadership, (d) how leaders can improve their effectiveness, (e) general information, (f) information about the external environment, (g) information about the internal environment, and (h) partnerships and collaborations that lead to organizational effectiveness.

The qualitative phase of this study employed narrative interview as a data-gathering process. Murray (2003) explains how Labov (1972) and Labov & Waletzky (1967) have put forth a standard linguistic framework for narrative analyses as follows:

Using this frame-work in an analysis can helped highlight the structure of a narrative, by breaking the narrative down into specific interconnected components. These are (1) the abstract that provides a summary of the narrative, inserting it into the frame-work of conversational turn-taking; (2) the orientation of the listener to the time, place, actors, and activity of the narrative; (3) the complicating action, containing the central details of the narrative; (4) the evaluation of the central details; and (5) the coda, which summarizes and returns the narrative time frame to the present. (p. 167)
Utilizing this theoretical framework, a narrative interview schema and questions were designed by this researcher to address the four I’s of transformational leadership. In addition, the study’s narrative interview schema and questions were informed by the narrative research models suggested by Clandinin and Connelly (1980) in their seminal work *Narrative Inquiry: Experience and Story in Qualitative Research*. Thus, narrative interviews were conducted with the senior pastor and 8 followers at the CJCDC and board directors. The responses of these various stakeholders were codified based on the four I’s of transformational leadership to measure their impression of the senior pastor’s capacity to exemplify transformational leadership characteristics.

**Procedure for Data Collection and Analysis**

Both the quantitative and qualitative research phases of this study used a four-step procedure to answer the research questions.

**Step 1: database development.** Prior to sending out the survey, a database was developed to reflect the following information for each congregationally formed faith-based CDC: name of organization, address, phone number, source of information, name of senior pastor/CEO/executive director, receipt status, and date data received. The qualitative phase of the database development aided this researcher in creating and organizing files for all the data. According to Creswell (2007) data should come from activities such as sketching ideas, taking notes, summarizing field notes, relating categories to analytic frameworks in literature, and displaying the data in meaningful formats. That type of data was collected and entered into the database. Demographic and summary data was derived from the database using the Statistical Package Social Sciences (SPSS).
Step 2: coding. In the order received, as suggested by Fowler (1993), a serial identifier was placed on each survey and interview questionnaire to facilitate coding, data entry, and data manipulation. A code book was developed to enable the researcher to develop and assign codes, reduce codes to themes, count the frequency of codes, and to interpret the data.

Step 3: data cleaning. Data cleaning refers to the process of ensuring the validity of data and the accuracy of the data entry process. For the purposes of this study, raw data were the unchanged pieces of information that were collected from or about the senior pastor/CEO/executive director and other participants. Raw data included demographic information, survey results, and transcripts from narrative interviews. The MLQ rater survey was collected first from the eight followers of the senior pastor. Then the narrative interviews were conducted with the same eight followers. Also, before any description or analysis began, the data were checked for errors. Sampling the data was the process this researcher used to arbitrarily read the data from groups of records. This required visual inspection of completed surveys, e.g., MLQ, and interviews, and other documents under study (Babbie, 1992).

Data cleaning also included asking, “Are surveys filled out correctly; e.g., is there only one answer per survey question? Are surveys, interviews, questionnaires, and other document materials identified by location or some other chosen identifier? Are surveys, questionnaires, and interviews completely filled out? If handwritten, are they legible?” (Babbie, 1992, p. 132). Inaccurate or incomplete data was corrected by gathering follow-up information when possible. Data that could not be cleaned was set aside and not used in the data analysis because it could not be relied upon. For example, an item on the
MLQ in which two responses were chosen where only one is required made data from that item useless. It was not known whether the double response was accidental or intended; and it was not possible to know which of the two answers was the “correct” one.

**Step 4: ensuring the adequacy of the sample.** In survey research the rate of return and the pattern of who returns surveys are issues that must be addressed relative to validity. To check validity, the researcher examined a sample of 5 nonrespondents to determine if the response pattern reflected a bias. There were no obvious patterns, such as region of the country, size of CDC, or type of CDC, between the group of 13 who participated in the study and the 5 nonrespondents.

It is especially important with regard to qualitative analysis to determine the accuracy of the accounts after the field work is completed. To that end, notes of the field visits and interviews were prepared immediately. Interviews were evaluated, and a matrix was prepared describing the position that each respondent took with respect to the questions posed. Creswell (1994) suggested that an information matrix is a useful way to display participant information. In this study the matrix showed the relationship between respondents and categories. This process also led to the development of a coding schema that reduced the information to themes and categories. Yin (1984) refers to this manner of analysis as “searching for patterns,” which is often followed by comparing these patterns to those discussed in the literature.

In addition, it was critical to assure content validity of the qualitative research portion of the study (Creswell, 1994). This was done in several ways. The most appropriate for this research study was to receive feedback from participants. Participants
were asked if the general themes, responses, and conclusions as described by the researcher appeared accurate. Furthermore, Pegram (2000) suggests that validity may be enhanced by the use of multiple data collection methods and points; therefore, this study employed both MLQ quantitative self-rating (survey) of senior pastors, quantitative MLQ 360 rater survey by followers of a senior pastor, and qualitative (narrative interview) data. This is one form of triangulation to help establish validity.

After the successful defense of the study, a public use data set will be available on the internet for other researchers who are interested in exploring the issue of transformational leadership and congregationally formed faith-based CDC effectiveness!

Data Analysis

Quantitative data analysis procedures were employed to address Research Question 1. Qualitative data analysis was employed to answer Research Questions 2 and 3.

Quantitative Data Analysis

Research Question 1. Does Transformational Leadership as a conceptual framework exist as a practice among senior pastors who oversee congregationally formed faith-based CDCs? One t test was utilized to compare the benchmark means of each of the MLQ leadership attributes with the mean scores of the 13 senior pastor’s self-rating responses on the MLQ.

Qualitative Data Analysis

Research Questions 2 and 3. Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs? Does the faith commitment of the senior pastor lend itself to transformational leadership within congregationally formed faith-based CDCs?
The case study reported the findings from 8 narrative interviews that were gathered at one organization, CJCDC. The quantitative data from the case study was analyzed using a t test of the CJCDC followers’ mean responses to the MLQ rater form compared to benchmark means. The data from interviews with followers (staff) at the organization were transcribed and coded. The coding process was organized around the different components of transformational organizational leadership. Once coding was completed, the researcher looked for themes and patterns in the data.

**A Summary of the Methodology**

The research employed both quantitative and qualitative methods and the study’s general methodology is exploratory. The time plan was as follows: In December of 2011 IRB permission was secured to conduct the study. In early January 2011, an introductory letter was sent to 37 congregationally formed faith-based CDCs. The intent of this mailing was to alert senior pastors/CEOs/executive directors of the study’s existence. The letter can be reviewed in Appendix A. In addition, this researcher used this method to identify the congregationally formed faith-based CDCs from the National Congress of Community and Economic Development Corporations (NCCED) database. Next, the letter served to alert the senior pastors/ceo/executive directors that an electronic survey (MLQ) was being e-mailed shortly and to ask that they participate in the survey. A stamped self-addressed postcard was enclosed in this mailing, and senior pastors/CEOs/executive directors were asked to use the postcard to identify two other congregationally formed faith-based CDCs located in their community. In March 2011, electronic surveys with a cover letter and consent form as per St. John Fisher College (SJFC) guidelines was e-mailed to the 37 senior pastors/ceo’s/executive directors. The St.
John Fisher College (SJFC) informed consent form can be reviewed in Appendix B. In April and June of 2011 electronic versions of the MLQ were sent to senior pastors in the sample to solicit responses. Surveys were sent three times between April and June to encourage additional responses.

From March 2011 through June 2011 field work on the case study was conducted. The narrative interview questions utilized to solicit follower’s perceptions of the senior pastor can be viewed in Appendix C. In addition, the narrative interview transcripts related to the case study at the Central Jersey Community Development Corporation can be viewed in Appendix D. From March 2011 through June 2011 the data was analyzed and synthesized. From May through July 2011 the dissertation was completed. The final defense was completed in August 2011.
Chapter 4: Major Findings and Data Analysis

Introduction

This study examined transformational leadership and the extent to which it is taking place in congregationally formed faith-based CDCs. The specific research question explored was to what extent transformational leadership increases the effectiveness of congregationally formed faith-based community development corporations. Based on 13 responses from surveys distributed to 37 senior pastors and 8 follower responses from in-depth narrative interviews conducted through a case study, transformational leadership is taking place in congregationally formed faith-based CDCs. This chapter presents the evidence to support findings from this research.

Quantitative and qualitative methodologies were used to collect and analyze the Multifactor Leadership Questionnaire–Form 5X (MLQ) self-rater and rater survey along with narrative interview data. In regard to the quantitative approach, the primary purpose of conducting the electronic MLQ self-rater survey was to gain a general understanding of how senior pastors of congregationally formed faith-based CDCs viewed themselves as transformational leaders. The self-rater MLQ survey asked 37 senior pastors of congregationally formed faith-based CDCs specific questions related to their management style. Second, the survey process allowed the researcher to measure effectiveness as a factor to determine transformational leadership and organizational efficacy.
The qualitative aspect of the study incorporated one case study and utilized the MLQ rater survey and narrative interviews. The purpose of the rater survey was to allow the followers of the senior pastor to rate his capacity to lead in a transformative manner. The organization chosen for the case study is a large congregationally formed faith-based CDC named the Central Jersey Community Development Corporation (CJCDC) in Somerset, New Jersey. It was selected for size, convenience of access, and longevity.

The case study narrative interviews focused on the “Four I’s” of transformational leadership—Inspirational Motivation, Intellectual Stimulation, Individual Consideration, and Idealized Influence. The interviews allowed the researcher to verify responses to the survey and gain additional information on how the organization’s employees and stakeholders functioned with the senior pastor on a daily basis.

Three research questions will be addressed in this chapter:

1. Does transformational leadership as a conceptual framework exist as a practice among senior pastors who oversee congregationally formed faith-based CDCs?
2. Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?
3. Does the faith commitment of the senior pastor lend itself to transformational leadership within congregationally formed faith-based CDCs?

In addition, the problem statement and research questions represent three areas for examination: (a) the transformational leadership capacity of a national survey of senior pastors who oversee congregationally formed faith-based CDCs, (b) the relationship between the transformational leadership capacity of the senior pastor and the organization’s effectiveness, and (c) the relationship between faith and the
transformational leadership capacity of the senior pastor who oversee congregationally formed faith-based CDCs.

**Data Analysis and Findings**

Quantitative data analysis procedures were employed to address Research Question 1. Qualitative data analysis was employed to answer Research Questions 2 and 3.

**Quantitative Data Analysis**

**Findings: Research Question 1.** Does transformational leadership as a conceptual framework exist as a practice among senior pastors who oversee congregationally formed faith-based CDCs? Table 4.1 summarizes the surveys returned out of a total of 37 MLQ surveys sent to a national sample of senior pastors of congregationally formed faith-based CDCs. The number of respondents was 13, which represents a 35% return rate.

Table 4.1

<table>
<thead>
<tr>
<th></th>
<th>Surveys Sent</th>
<th>Responses Received</th>
<th>Cumulative Returned</th>
<th>Cumulative Returned %</th>
</tr>
</thead>
<tbody>
<tr>
<td>March</td>
<td>37</td>
<td>3</td>
<td>3</td>
<td>8.1</td>
</tr>
<tr>
<td>April</td>
<td>34</td>
<td>3</td>
<td>6</td>
<td>16.2</td>
</tr>
<tr>
<td>May</td>
<td>31</td>
<td>4</td>
<td>10</td>
<td>27.0</td>
</tr>
<tr>
<td>June</td>
<td>27</td>
<td>3</td>
<td>13</td>
<td>35.1</td>
</tr>
</tbody>
</table>

*Note. N = 37.*

Table 4.2 shows the results of a one-sample *t* test that compared the benchmark means of each of the MLQ leadership attributes with the mean scores of the 13 senior
pastor’s self-rating responses on the MLQ. This analysis established a mean measurement for 13 senior pastors who oversee congregationally formed faith-based CDCs. There are also means for each of the five I’s of transformational leadership. Note that the means from the sample of 13 pastors are all significantly higher than the means from the norm group for the MLQ.

Table 4.2

_CDC Pastor’s Responses by MLQ Factor Compared to Benchmark Means: t test_

<table>
<thead>
<tr>
<th>MLQ Factor</th>
<th>$M_{BM}$*</th>
<th>$M$</th>
<th>$SD$</th>
<th>$SE$</th>
<th>$t(12)$</th>
<th>$p$ (2-tailed)</th>
<th>Mean diff.</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td>II(A)</td>
<td>2.69</td>
<td>3.54</td>
<td>0.36</td>
<td>.099</td>
<td>8.57</td>
<td>.000</td>
<td>.8485</td>
<td>[.633, 1.064]</td>
</tr>
<tr>
<td>II(B)</td>
<td>2.97</td>
<td>3.67</td>
<td>0.34</td>
<td>.094</td>
<td>7.41</td>
<td>.000</td>
<td>.6992</td>
<td>[.494, 905]</td>
</tr>
<tr>
<td>IM</td>
<td>3.00</td>
<td>3.56</td>
<td>0.39</td>
<td>.107</td>
<td>5.24</td>
<td>.000</td>
<td>.5615</td>
<td>[.328, 795]</td>
</tr>
<tr>
<td>IS</td>
<td>2.98</td>
<td>3.26</td>
<td>0.41</td>
<td>.114</td>
<td>2.47</td>
<td>.030</td>
<td>.2815</td>
<td>[.033, .530]</td>
</tr>
<tr>
<td>IC</td>
<td>2.59</td>
<td>3.49</td>
<td>0.35</td>
<td>.096</td>
<td>9.32</td>
<td>.000</td>
<td>.8946</td>
<td>[.686, 1.104]</td>
</tr>
</tbody>
</table>

Note. II(A) = Idealized Influence (Attributes), II(B) = Idealized Influence (Behaviors), IM = Inspirational Motivation, IS = Intellectual Stimulation, IC = Individual Consideration. $N = 13$.

* $M_{BM}$ = Benchmark means from (Bass & Avolio/Mindgarden, 1995; 2004)

Figure 4.1 presents the norm group means and the means from this sample of pastors. This figure shows graphically that the pastors in this sample rated themselves higher on all five components of transformational leadership.
Summary of quantitative findings related to Research Question 1. The quantitative data reveal that the 13 senior pastors of congregationally formed faith-based CDCs rated themselves above the MLQ standardized benchmark mean on each of the five I’s of transformational leadership. Although the sample in this study is small (13), the data suggested there was a predisposition for senior pastors of congregationally formed faith-based CDCs to report transformational leadership attributes above the benchmark norms. If the pastors’ ratings of their own transformational characteristics are accurate, this data suggests that transformational leadership exists as a leadership practice among senior pastors who oversee congregationally formed faith-based CDCs.

Qualitative Analysis: Case Study

The case study reports the findings from 8 narrative interviews and completed surveys that were gathered at one organization, CJCDC. The results of the case study are organized around four major themes. Before exploring those four themes, however, some
quantitative data will be presented to set the context for the qualitative analysis of interview data. The quantitative data from the case study are summarized in Table 4.3. The table is a $t$ test of the CJCDC followers’ responses to the MLQ rater form compared to benchmark means. The data is also presented graphically in Figure 4.2. The MLQ rater form allows the staff of the CJCDC to rate the transformative leadership capacity of the senior pastor. The data revealed that the followers at the CJCDC rated the senior pastor above the MLQ standardized benchmark mean on transformational leadership factors. Three of the five mean comparisons were significant and all five were in the same direction. This data supported the assertion that transformational leadership is a practice among senior pastors of congregationally formed faith-based CDCs. This also supported the summary findings related to Research Question 1, “Does transformational leadership as a conceptual framework exist as a practice among senior pastors who oversee congregationally formed faith-based CDCs?”
Table 4.3

One-sample t Test for Transformational Leadership Factors—Staff Ratings

<table>
<thead>
<tr>
<th>Factor</th>
<th>Sample Mean</th>
<th>Benchmark</th>
<th>t</th>
<th>df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idealized Influence</td>
<td>3.74</td>
<td>2.69</td>
<td>10.88</td>
<td>7</td>
<td>.000</td>
</tr>
<tr>
<td>(Attributes)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Idealized Influence</td>
<td>3.64</td>
<td>2.97</td>
<td>4.60</td>
<td>7</td>
<td>.002</td>
</tr>
<tr>
<td>(Behaviors)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inspirational Motivation</td>
<td>3.80</td>
<td>3.00</td>
<td>10.93</td>
<td>7</td>
<td>.000</td>
</tr>
<tr>
<td>Intellectual Stimulation</td>
<td>3.24</td>
<td>2.98</td>
<td>1.17</td>
<td>7</td>
<td>.281*</td>
</tr>
<tr>
<td>Individual Consideration</td>
<td>3.18</td>
<td>2.59</td>
<td>2.09</td>
<td>5</td>
<td>.091*</td>
</tr>
</tbody>
</table>

*The last two factors are not significantly different from the benchmark. This is different from the pastor data; even though the ratings were higher, the sample size was very low and this may have impacted the significance of the difference.

Figure 4.2. Graphic Comparison of Followers’ and MLQ Benchmark Means.
Qualitative Case Study Findings

The data from interviews with followers (staff) at the organization were transcribed and coded. The coding process was organized around the different components of organizational leadership. Once coding was completed, the researcher looked for themes and patterns in the data. The results of that analysis are presented here.

The themes are discussed in the following order: Leads by Example, Committed Visionary, Actions Show faith, and Teaches and Mentors by Doing. Each theme is related to the study’s research questions. Those questions focus on the perceptions of the senior pastor’s followers (staff) relative to the effectiveness of their congregationally formed CDC and the significance of transformational leadership in the leadership of the organization. The themes that emerge address Research Questions 2 and 3: “Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?” and “Does the faith commitment of the senior pastor lend itself to transformational leadership within congregationally formed faith-based CDCs?”

Table 4.4 represents the coding schema, matrix, and questions designed to inform the narrative interviews. The numbers in parentheses indicate the number of times the code/keyword occurred in the interviews. This process was developed to explore the factors related to the four I’s of transformational leadership. The interview data came from 8 respondents who were followers of the senior pastor. The followers who were interviewed were either employed by the CJCDC or served on the board of directors of the CJCDC.
Table 4.4

*Interview Questions and Theme Scores Related to Idealized Influence*

<table>
<thead>
<tr>
<th>Question</th>
<th>Coding/Keywords/Score</th>
</tr>
</thead>
</table>
| How does the senior pastor (SP) train and develop staff to be role models in the organization? | Leads by example (5)  
Training (4)  
High standard/Achieve more (4)  
Feedback (2)  
Informal/Not always structured (1)  
Resources available (1)  
Build people (2)  
Inspires (2)  
Recruits skilled people (5) |
| How does the SP demonstrate ethical conduct to the staff?                | Respect (2)  
Kindness (1)  
Through example (2)  
Moral person/actions (4)  
Meets high ethical standard/integrity (7)  
 Communicates expectations (4) |
| How does the SP take into account his/her moral conduct when making decisions that affect the staff and organization? | Benefit staff (4)  
Benefit organization/commitment (7)  
Guided by needs (1)  
Leads by example (4)  
Astute/business savvy(1)  
Highest moral ethics/integrity(7) |
| How does the SP reflect upon his faith as an organizational Strength?    | For direction/guidance (5)  
For comfort (1)  
Prayer (5)  
Helping others (focus) (4)  
Appropriate scripture (2)  
Moral compass/principled (4)  
Commitment/faith in organization (6) |
| Do you think that the SP’s moral conduct lends itself to the organization’s effectiveness and, if you do think so, why? | Empowerment/up to people to meet the challenge or take risk (4)  
Evolving organization (1)  
Earns respect/reputation (4)  
Build cohesiveness (4)  
Commitment (5) |

The first theme, Leads by Example, identifies the perceptions that followers had of the senior pastor relative to this aspect of transformational leadership. This first theme is aligned with the transformational leadership factor referred to as *Idealized Influence*. 
Idealized Influence means that the leader provides a role model for highly ethical behavior, instills pride, and gains respect and trust (Bass & Avolio, 1995). This theme emerged because seven out of the eight followers reported that the senior pastor led by example to the extent that he consistently met high ethical and integrity standards. The followers also reported that the senior pastor’s moral conduct lent itself to the organization’s effectiveness. In addition, the followers appeared to be eager and relaxed when talking about the leadership style of the senior pastor. When a respondent was asked “How does the senior pastor demonstrate ethical conduct to the staff?” the respondent reported,

With Pastor, everything has to be up and above-board. He’s a person that you want to follow. You always want to follow him, because he’s going to lead you in the right direction. He wants you to keep yourself open, honest, and above-board. That’s his motto, being honest and open and above-board. And as a leader, you follow him because he opens your eyes to things that you would not even think about. He truly leads by example.

The same question was presented to another respondent, and he commented,

I think that, you know, what you see from Pastor is basically a reflection of who he is. And so, the way that he carries himself, the way that he communicates, the way that he’s very clear on making sure that we don’t, you know, get engaged in any kind of conflicts. All of those things are clearly communicated. How that actually follows through is, we make sure that we have recommendations that reflect that there’s no conflict of interest. We make sure that it’s clear that our behavior is not unacceptable or we’re engaged in, you know, any kind of
opportunities to promote one thing where we deemed that we’re going to get a benefit back. So, those are the things that are actually shared and demonstrated and/or agreed to by the board and then also demonstrated by the senior pastor. The participant’s response to the senior pastor’s leadership capacity clearly suggested that a member of the board who has fiduciary responsibility firmly perceives the senior pastor as one who leads by example.

The next question posed during the interviews was “How does the senior pastor take in account his moral conduct when making decisions that affect the staff in the organization?” A long-term member of the board of directors shared this:

There have been a couple of circumstances where we could’ve taken advantage of a situation to make money, but it just wasn’t the right thing to do. And so he, pastor, he picks the right thing to do, the thing that God would have us do. And that way, he, when you do the right thing, you don’t have to explain it ever, because it was the right thing to do. So, when you do things that might be a little off, the sin of it usually comes up; then you have to explain it again. So it’s just easier to, to take the high road, and he’s just committed to walking the talk.

According to Bass and Avolio (1995), one of the primary attributes of a transformational leader is that he or she leads by example. *Walking the talk* is a catch phrase that conveys a commitment to leading by example. The respondent was convinced that the senior pastor demonstrated this ethic. The final question posed by this researcher for this research question was “Do you think that the senior pastor’s moral conduct lends itself to the organization’s effectiveness and, if you do think so, why?” Another respondent who works closely with the senior pastor shared their answer:
Absolutely. Absolutely, Pastor’s moral conduct greatly contributes to the success of this organization, because, I think everyone associated with the organization, whether funders or supporters or just affiliates, respects pastor for that. And I think his moral conduct has, has brought a real reputation to the organization. You know, he’s given it real validity because of his moral conduct, because he leads by example.

In summary, the comments above demonstrate the followers’ awareness of the senior pastor’s capacity “to lead by example.” Interestingly, under this rubric of Idealized Influence and the Leads by Example theme, there was a 100% consensus among the eight followers, who all agreed that the organization was effective because the senior pastor led by example. The senior pastor’s ability to model high ethical and moral conduct was viewed by the followers as a factor related to organizational effectiveness and a consistent transformational leadership factor.

Table 4.5 represents the coding schema, questions and matrix designed to inform Theme 2, Inspirational Motivation.
Table 4.5

*Interview Questions and Theme Scores Related to Inspirational Motivation*

<table>
<thead>
<tr>
<th>Question</th>
<th>Coding/Keywords/Scores</th>
</tr>
</thead>
</table>
| What emphasis does the senior pastor (SP) place on the organizational visions for his staff to promote? | Visionary (8)  
Work related to mission (3)  
Shared/Reinforced vision (6)  
Evaluate (0)  
Charisma (0)  
Creativity (1)  
Inspiration/encourages (6)  
Go beyond limits (0)  
Mentor (3)  
High expectations (1)  
Models leadership (5) |
| How does the SP’s faith inspire you to see the organizational vision?      | Divine purpose/God’s visions (5)  
Keep meeting needs (1)  
Actions show faith (5)  
Dynamic (0)  
Wisdom/positive spirit (1)  
Inspires/encourages (7)  
Advocates (2)  
Strive for excellence (3) |
| How does the SP encourage the staff to inspire subordinates to achieve organizational goals and core values? | Meets with others (5)  
Communicates/discusses vision (7)  
Disseminates info (3)  
Revisit plans (1)  
Not really(0)  
Hold people accountable (4)  
Personal goals/build up/empower (3)  
Commitment (2)  
Inspires creativity (3) |
| How does the SP encourage the staff to assist the subordinates to work towards the organizational goals and core values? | Motivational speaker (2)  
Reminds about purpose(2)  
Appreciative/praise/gratitude (3)  
System focus (2)  
Provides tools (2)  
Provides structure/training (4)  
Encourages/supports/empowers (7)  
Mentoring/coaching (5)  
Being involved (1)  
Lead by example (6) |
| Do you think the SP’s ability to motivate the staff lends itself to the organization’s effectiveness and, if you do think so, why? | Dedication, consistency (2)  
Motivates by example (5)  
Part of the team (3)  
Builds trust (4)  
Discover strengths (2) |
The second theme, Committed Visionary, explores the perceptions followers had of their leader’s ability to craft and sustain organizational visions. This theme is important because transformational leadership theory is concerned with the leader’s vision, or his ability to articulate long-term goals and strategies for implementation. Also it is important to note that this second theme is aligned with the transformational leadership component that is referred to as Inspirational Motivation. Inspirational Motivation is the degree to which the leader articulates a vision that is appealing and inspiring to followers. Leaders with Inspirational Motivation challenge followers with high standards, communicate optimism about future goals, and provide meaning for the task at hand (Bass & Avolio, 1995).

The first interview question (“What emphasis does the senior pastor place on the organizational visions for the staff to promote?”) was relative to the second research question (“Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?”). Another respondent commented,

One of the things that pastor has done, especially in the last 10 years or so, is to give people an opportunity to feed into his vision. He has a vision and then he presents it and gives people an opportunity to hear it, digest it, and, if there is a need to be tweaked one way or another, he has enough confidence in the staff that, if someone suggests something, he’s going to at least listen and, because when you do that, then it’s not just his vision, it’s the team’s vision.

The respondent expressed that the senior pastor has a level of comfort with the staff that encouraged a process that leads to shared vision. The transformational leader is
concerned with creating an organizational atmosphere where all the followers feel they have a vested interest in the vision. The next question, which was related to faith and Inspirational Motivation, was “How does the senior pastor’s faith inspire you to see the organizational vision?” Another respondent expressed a common perspective on the senior pastor,

It definitely inspires me a great deal, because most nonprofits would not have survived as long as we have, and I don’t think it is just because we have great people working here. I feel like there is a divine purpose within the CJCDC, and that’s a major part of why we are able to survive. You know, week after week, you know, going through the struggles of, you know, looking at the resources, are we going to be able to meet payroll, is this, you know, are we going to survive, but every year we keep going. And, I think part of that is because God has a specific purposes for the CJCDC and this community, and He is going to ensure that, you know, we might go through ups and downs, but we are we are going to keep going because there is a need here and all of our successes as an organization is directly related to the senior pastor’s faith. He always says we can do all things through Christ, and he really believes that.

The respondent expressed that there is a relationship between the senior pastor’s faith and the sustainability of the organization. It was obvious from the interviews that there had been cash-flow problems, which most nonprofits experience. Even in light of these challenges, the respondent believed the senior pastor’s faith was responsible for navigating the organization through its many struggles. The respondent also suggested that the organization had never failed to meet payroll since she had been employed. This
description of the senior pastor as a leader was very consistent with Bass and Avolio’s (1995) depiction of authentic leadership. In addition, this description showed how the level of authenticity a leader achieves is based on how the follower views his or her relationship with the leader. The leader, in this case the senior pastor, is very transparent to the follower, so the follower can make the connection between the pastor’s faith and organizational accomplishments. Because of that transparency, the follower is inspired by the leader.

The final interview question on Inspirational Motivation to another respondent was “Do you think the senior pastor’s ability to motivate the staff lends itself to the organization’s effectiveness?” The respondent reported,

That is who he is. If he did not have any other talent in the world, one talent that I know he would have would be to believe to inspire and motivate people just by his dedication. Pastor, he is one of the hardest working guys I have ever seen, and he motivates you again by his example. He does not ask you to do anything at all that you would not see him do. I mean, he is not an executive that sits back and dictates and tells people what to do. He is out there with you doing it as well. Based on the four I’s of transformational leadership that you shared with me prior to this interview, he is definitely transformational, he is definitely a committed visionary and our organization is effective because of it.

In summary, the respondent expressed an important transformational leadership trait or attribute in his response, that being the leader’s ability to orient and motivate followers toward long-term organizational goals without compromising human values and principles. The committed visionary exemplifies this ethic and the interviews
indicated followers at the CJCDC viewed their senior pastor in this light (Bass & Avolio, 1995).

In addition, all eight followers (See Table 4.6.) interviewed at the CJCDC agreed that the organization was effective because the senior pastor was a committed visionary. Therefore, his high committed visionary capacity was seen as a factor related to organizational effectiveness and the transformational leadership constructs. The followers also reported that the senior pastor’s commitment to casting a vision motivated them and lent itself to the organization’s effectiveness, hence, they reported he was a committed visionary.

Table 4.6 represents the coding schema and matrix designed to inform Theme 3, Intellectual Stimulation.

The third theme, Actions Show Faith, explored the perceptions that followers had of the senior pastor’s ability to intellectually stimulate them. This third theme is aligned with the transformational leadership factor referred to as Intellectual Stimulation. *Intellectual Stimulation* is the degree to which the leader challenges assumptions, takes risks, and solicits followers’ ideas. Leaders who use this approach stimulate and encourage creativity in their followers. They nurture and develop people who think independently. For such a leader, learning is valued and unexpected situations are seen as opportunities to learn. The followers ask questions, think deeply about things, and figure out better ways to execute their tasks (Bass & Avolio, 1995).
### Table 4.6

*Interview Questions and Theme Scores Related to Intellectual Stimulation*

<table>
<thead>
<tr>
<th>Question</th>
<th>Coding/Keywords/Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does the senior pastor (SP) encourage organizational creativity and innovation with the staff?</td>
<td>Brainstorm/provide new solutions (7) Encourage ideas/open environment/discovery (8) Look at things differently (5) Not micro-manager (1) Get out of comfort zone (1) Shared vision (6)</td>
</tr>
<tr>
<td>How does the SP encourage the staff to experiment with new ideas and organizational concepts?</td>
<td>Not micro-manager (1) Gives idea/must problem solve/empowers (6) Sets standard (1) Challenges/encourage risk-taking (8) Meeting/communicate (6)</td>
</tr>
<tr>
<td>Does the SP empower the staff to make decisions? How?</td>
<td>Empowers/gives over ownership (7) Communications (4) Staff expectations/be prepared (6) Creates environment (5) Depends on person (1) Supports decisions made/encourages (7)</td>
</tr>
<tr>
<td>How does the SP’s faith encourage staff to think outside the box?</td>
<td>Brainstorm (4) Gives idea/must problem solve (4) Seek new opportunities (1) Builds partnerships (2) Encourage risk-taking/faith (7) Actions show faith (8) Overcome challenges (4)</td>
</tr>
<tr>
<td>Do you think the SP’s ability to be creative and innovative lends itself to the organization’s effectiveness and, if you do think so, why?</td>
<td>No limits/don’t settle (3) Emphasize power of God (0) Encourage risk taking (2) Want all to do their best (1) Discerning/strategic/tactical (3) Think ahead/expand work (2) Leads by example (4) Sought out due to track record (3)</td>
</tr>
</tbody>
</table>

The followers reported that the senior pastor’s intellectual processes led to organizational strategies and plans, but it was his faith that put those plans into action. They also reported that the senior pastor’s ability to act on his faith intellectually motivated them to think outside the box and act on their own ideas.
In response to another question, “How does the senior pastor’s faith encourage staff to think outside the box?”, another respondent shared,

I think pastor’s faith encourages a lot of things. And you know, he often says God makes a way out of no way. And he encourages people to, you know, to sit down and, and sort of pray on it. Let’s pray on how we make this happen. We’re not asking God to make it happen, we’re praying on like what do we do. So you know, I think he’s very good at that and he’s, also, you know, in terms of his faith again, he doesn’t encourage the staff to say “pray on it and God will do it,” he’s saying to them “pray on it and . . . open your minds and . . . God will help us. God will lead us on our path, but we have to do the work.”

The follower’s response supports the idea that the senior pastor believed that “actions show faith” and that faith alone is insufficient in the absence of acting upon what you think. In response to the same question another respondent offered this perspective:

I think there, he would say that none of us know all the answers, and you do not know what is coming around the corner. And we have to step out on faith that God will provide the answers, but we need to explore ourselves and try to come up with many more suggestions and possibilities. And then, what we come up with, we bounce off of each other, and then God will lead us in the right direction. But we have got to put our part of the work and effort in. As pastor says, you know, “Faith without works is dead.” I think that probably explains it.

The respondent affirmed the senior pastor’s mantra which is “actions show faith.” He also supported the Intellectual Stimulation aspect of actions show faith by stating the
need to personally explore suggestions and possibilities, share those ideas with colleagues, and put the necessary work and effort in to achieve success.

In response to the question, “Do you think that the senior pastor’s ability to be creative and innovative lends itself to the organization’s effectiveness? And if you believe that to be true, why do you believe it?” another respondent commented,

He, the man, pastor is always thinking in terms of being creative. He never settles for the status quo. He’s always looking for what nobody else has ever done. And I think that’s why our organization is as successful as it has been. You know, his creativity, and I’m going to translate that and embed that into his vision. You know, he just molds things that the other people may have thought about but were not creative enough to put it into action. So, clearly his ability to be creative has moved this organization to a new plateau.

In response to a follow-up question, the same respondent was asked, “If I were to give you a 3-point Likert scale that measured the senior pastor’s intellectual capacity, where would you rank him, Above average, average, or below average?” The respondent said, “If there is something higher than above average, I would rank him there. He’s, probably, clearly, one of the most brilliant men I have ever met. And will probably ever meet, absolutely.”

In summary, the followers’ responses to questions raised under the rubric of Intellectual Stimulation affirmed the intellectual capacity of the senior pastor. Specifically, each follower expressed that the senior pastor’s intellectual prowess motivated them to think deeply about the organization. In addition, the senior pastor’s ability to demonstrate faith in action served as a catalyst for ongoing creativity and
innovation within the ranks of the organization. Finally, the followers posited that the senior pastor’s actions showed faith and contributed to the organization’s effectiveness. Therefore, the followers maintained that the senior pastor was a leader who had the capacity to intellectually stimulate them while using action to demonstrate faith. This finding is consistent with Bass and Avolio’s (1995) visionary aspect of transformational leadership, specifically the leader’s ability to communicate a vision that is understandable, precise, powerful, and engaging.

Table 4.7 represents the coding schema and matrix designed to inform Theme 4, Individual Consideration.

The fourth and final theme, Teaches and Mentors by Doing, explores the perceptions followers had of their leader with regard to the way they influence followers. This fourth theme is aligned with the transformational leadership factor referred to as Individual Consideration. Individual Consideration is the degree to which the leader attends to each follower’s needs, acts as a mentor or coach to the follower and listens to the follower’s concerns and needs. Here, the leader gives empathy and support, keeps communication open and places challenges before the followers. This also encompasses the need for respect and celebrates the individual contribution that each follower can make to the team. The followers have a will and aspiration for self-development and have intrinsic motivation for their tasks (Bass & Avolio, 1995).
Table 4.7

*Interview Questions and Theme Scores Related to Individual Consideration*

<table>
<thead>
<tr>
<th>Question</th>
<th>Coding/Keywords/Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does the senior pastor (SP) teach staff to be mentors and coaches?</td>
<td>Recruits potential leaders (6)</td>
</tr>
<tr>
<td></td>
<td>Stretch people’s skills (3)</td>
</tr>
<tr>
<td></td>
<td>Leads by example (5)</td>
</tr>
<tr>
<td></td>
<td>Succession planning (3)</td>
</tr>
<tr>
<td></td>
<td>Clear goals (1)</td>
</tr>
<tr>
<td></td>
<td>High expectations (2)</td>
</tr>
<tr>
<td></td>
<td>Leadership classes (0)</td>
</tr>
<tr>
<td></td>
<td>Communications (3)</td>
</tr>
<tr>
<td></td>
<td>View from different perspectives (2)</td>
</tr>
<tr>
<td>Does the SP have a mentoring program?</td>
<td>Informal (8)</td>
</tr>
<tr>
<td></td>
<td>Reach out to younger people (5)</td>
</tr>
<tr>
<td></td>
<td>Leads by example (5)</td>
</tr>
<tr>
<td></td>
<td>Encourages involvement/initiative (3)</td>
</tr>
<tr>
<td></td>
<td>Succession planning (2)</td>
</tr>
<tr>
<td>How does the SP’s faith lend itself to his mentoring and coaching?</td>
<td>Models Jesus/Bible references (2)</td>
</tr>
<tr>
<td></td>
<td>Trains up/advises (3)</td>
</tr>
<tr>
<td></td>
<td>Teaches/mentors by doing (7)</td>
</tr>
<tr>
<td></td>
<td>Works with everyone (2)</td>
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<tr>
<td></td>
<td>Motivates others (4)</td>
</tr>
<tr>
<td></td>
<td>Charisma (0)</td>
</tr>
<tr>
<td>Does the SP provide a career development plan?</td>
<td>Informal (8)</td>
</tr>
<tr>
<td></td>
<td>Personally/individually (7)</td>
</tr>
<tr>
<td></td>
<td>Match people to tasks/positions to help career (4)</td>
</tr>
<tr>
<td>Does the SP have a leadership development program?</td>
<td>Makes people comfortable (0)</td>
</tr>
<tr>
<td></td>
<td>Informal (7)</td>
</tr>
<tr>
<td></td>
<td>Put people in leadership roles/empower (7)</td>
</tr>
<tr>
<td></td>
<td>Stretch people’s skills/take risks (5)</td>
</tr>
<tr>
<td></td>
<td>Individualized (7)</td>
</tr>
<tr>
<td>Does the SP have a constituent development program?</td>
<td>Informal (5)</td>
</tr>
<tr>
<td></td>
<td>Formal (4)</td>
</tr>
<tr>
<td></td>
<td>Focus on existing needs (6)</td>
</tr>
<tr>
<td></td>
<td>Charisma (0)</td>
</tr>
<tr>
<td>Do you think the SP’s ability to mentor or coach staff lends itself to</td>
<td>Lead by example/mentor/leader (6)</td>
</tr>
<tr>
<td>the organization’s effectiveness and, if you do think so, why?</td>
<td>Identify with people (3)</td>
</tr>
<tr>
<td></td>
<td>Creativity (0)</td>
</tr>
<tr>
<td></td>
<td>Inspire risk-taking (4)</td>
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<td></td>
<td>Time with staff (4)</td>
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<tr>
<td></td>
<td>Commitment to building people up (4)</td>
</tr>
<tr>
<td></td>
<td>Influence on others (5)</td>
</tr>
<tr>
<td></td>
<td>Shares vision (4)</td>
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</table>
One relevant question asked in the interviews was, “How does the senior pastor teach staff to be mentors and coaches?” One respondent reported:

I think one thing that he does is that he puts people in leadership that he knows will help to mentor and develop those underneath. So, one of people that we recently hired was Scott. Scott has, you know, tremendous experience in terms of the business world, he has his JD and he is the director of the Family Research Center. He has so much knowledge that he can, you know, share with me, you know, coming out of Wharton, you know, familiar with business. But he knows so much more. So putting people in a position of leadership, like Scott, and knowing that the staff has a heart for helping others and, you know, really trying to stretch people so they can grow. And I think that is something that he is a really good judge of character in terms [of] who he puts in leadership positions, knowing that they will, you know, help to mentor others. We don’t have anything, you know, specifically standard in place in terms of a mentoring program within the CJCDC, but I think he chooses wisely his leadership staff. They are the type of people who are willing to mentor and help those underneath them, because he demonstrates it.

The respondent addressed a key aspect of the transformational leadership model. Transformational leaders have the ability to identify and attract talent to their organizations. This ability is even more pronounced in congregationally formed faith-based CDCs, where the capacity to pay competitive salaries is extremely limited. Based on data from the interviews the senior pastor of the CJCDC has demonstrated the ability to mentor and coach talent in an organization that cannot offer competitive salaries. This
view by interviewed respondents is a testament to the pastor’s facility to mentor and coach followers, who sense an obligation to serve their community above themselves.

Another interview question was, “How does the senior pastor’s faith lend itself to his mentoring and coaching?” The respondent said,

I think his faith brings a certain comfort. It brings a great deal of comfort to those he is mentoring and coaching. And it just makes me very comfortable with, with the way, which he’s mentoring or he’s advising. You might not always like what he says, but you know he’s saying it from the right place. And I think that, you know, that’s because of his faith. And you tend to really, really pay attention to him. Like I said, you might not like what he says, but you pretty much always walk away knowing it was the right thing for you, I’ve always walked away knowing it was the right thing.

The respondent believed that the senior pastor’s faith contributed to his mentoring and coaching. He also suggested that his faith created a level of comfort which allows the follower to receive constructive criticism without being offended. This description of the senior pastor relates to the transformational leadership factor Individual Consideration because the transformational leader attends to each follower’s needs, acts as a mentor or coach to the follower, and listens to the follower’s concerns and needs.

A final interview question related to the theme Teaches and Mentors by Doing was “Do you think the senior pastor’s ability to mentor or coach the staff lends itself to the organization’s effectiveness? And if you think it does, why do you think so?”

Another respondent shared:
I think one thing that makes pastor an effective mentor and coach is that he has such an extraordinary vision, and his ability to share that vision is infectious. Just looking at all that he has done over the past, I would say 17 years that this organization has been in existence from starting out, you know, as a First Baptist CDC, then, you know, just starting three other affiliate organizations, Harvest of Hope to help with foster care, CDC Properties to help with affordable housing, RDC for commercial development. Just looking at all that he has made and developed over these last, you know, 17 or so years is just incredible and to work under a man who has such a vision and such a great way of, you know, leading and being that person to kind of oversee all of this is really, really, I would say magical in a sense. And it’s something that I definitely want to emulate, and that is something that kind of motivates me to come to work, as I would love to grow to be kind of like, you know, Pastor. To do all that he has done in just a short amount of time is just really, really extraordinary. So, just looking at that, that helps to motivate me. Also the fact that, you know, he is motivated by the concept of helping people, of helping families, of improving this community. You know, over 17 years you’ve helped close to eight thousand families and that’s just such a great number. And to know that we are really touching these people and that we are really making a difference in their life, all because of, you know, a dream that pastor had is really, really, you know, crazy in a sense. It’s something that really helps you, seeing that you really want to come to work and to do better, because you are really making a difference. You know, me coming from Wharton, I was very, very business-oriented, you know, it’s all about kind of making money and
things like that and when I came out of school, I was thinking that, you know, it’s great to be in the business world, it’s great, you know, to make money, but I really want to help people. I want to do a job that makes a significant difference in the lives of others, and I want to make sure that what I am doing is helping somebody. That’s like I am definitely giving back with this job and the reason why, you know, I still come to work every day, you know. I don’t get paid an outrageous salary, but that’s not the most important. The most important thing is that I am doing something that is really helping somebody who needs it. All of that is a tribute to pastor’s mentoring and coaching and doing, and it definitely has contributed to the sustainability and effectiveness of this organization.

In summary, the followers reported that the senior pastor’s ability to Teach and Mentor by Doing was instructive and motivating. Eighty-eight percent, or seven out of eight followers (See Table 4.8.), reported that the senior pastor teaches and mentors by doing. In addition, 75% percent, or six out of eight followers (See Table 4.8.), reported that the senior pastor’s teaching and mentoring by doing lent itself to the organizations effectiveness. Finally, the followers reported that the senior pastor was a mentor and teacher who rolled up his sleeves and got into the trenches with the followers to get the job done. These characteristics suggested a strong leaning towards a transformational leadership model within the CJCDC that begins with the leadership of the senior pastor.

**Summary of Overall Findings**

The research was exploratory and aimed at raising questions that may help researchers to further understand transformational leadership as a conceptual framework for enhancing congregationally formed faith-based CDC effectiveness. Three research
questions were used to facilitate understanding. The first related to the existence of transformative leadership among senior pastors who oversee congregationally formed faith-based CDCs and their effectiveness measurement. The second explored whether transformational leadership as a conceptual framework increased the effectiveness of congregationally formed faith-based CDCs. The third related to the faith commitment of the senior pastor and his transformative leadership capacity.

The quantitative data used to answer the research questions were obtained from the MLQ self-rater survey responses of 13 senior pastors of congregationally formed faith-based CDCs and the interview data from a case study. The case study involved only one organization, which was chosen for its convenience and accessibility. In addition, the organization was selected because it met the study criterion for effectiveness. That is, it had offered a continuum of programs and services without dissolution or interruption over many years. In that organization, eight followers rated the senior pastor’s transformational leadership skills using the MLQ. In addition, case study narrative interviews were completed, transcribed, coded, and analyzed for themes. Narrative interviews were collected from the senior pastor, board members, and CJ CDC employees. The results of the data analysis are summarized in the following sections:

**Research Question 1.** Does transformational leadership as a conceptual framework practice exist among senior pastors who oversee congregationally formed faith-based CDCs?

- The quantitative data revealed that 13 senior pastors of congregationally formed faith-based CDCs rated themselves above the MLQ standardized benchmark or mean on all five elements of transformational leadership.
Three of the five differences between the senior pastor means and the normative data means were significant. Although the national MLQ survey sample of pastor leaders was small, the data suggested there is a significant predisposition for senior pastors of congregationally formed faith-based CDCs to exhibit transformational leadership attributes above the benchmark norms. Thus, the data suggested that transformational leadership exists as a leadership practice among senior pastors who oversee congregationally formed faith-based CDCs.

**Research Question 2.** Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?

- The analysis of interview data from the case study indicated those interviewed believed the major components of transformational leadership, as practiced by the senior pastor, were directly responsible for much of the organizational effectiveness at the congregationally formed CJCDC.

- The MLQ survey data from the case study organization supported the conclusion that transformational leadership was practiced extensively by the senior pastor and when combined with interview data, it reinforced the conclusion that transformational leadership practices were an important factor in organizational success.

**Research Question 3.** Does the faith commitment of the senior pastor lend itself to transformational leadership within congregationally formed faith-based CDCs?
The analysis of case study interview data indicated that followers believed there was a strong relationship between the faith commitment of the senior pastor at the CJCDC and transformational leadership factors.
Chapter 5: Discussion

Policymakers have begun looking to churches, synagogues, mosques, and other faith-based organizations to play a greater role in strengthening communities. Yet, little research exists on the role of congregationally formed faith-based organizations in community development.

Community development is asset building. It centers around housing and community economic development but also includes developmental efforts such as job training to prepare residents for more productive lives. Faith-based organizations are of three types: (a) congregations; (b) national networks, which include national denominations, their social service arms (for example, Catholic Charities, Lutheran Social Services), as well as networks of related organizations (such as YMCA and YWCA); and (c) freestanding religious organizations, which are incorporated separately from congregations and national networks.

More than half of all congregations and many other faith-based organizations provide some form of human services. Congregational participation in providing human services is greater among worship communities that are larger (and hence have more resources), are located in low-income neighborhoods, are theologically liberal, and are African American. Supportive pastoral leadership is central and crucial in such service programs.

Importantly, few faith-based organizations participate in community development activities. However, the most common participants are faith-based community
development corporations (CDCs), some national denominations and their affiliates, and Habitat for Humanity. Faith-based participation in community development is limited because congregations usually have two preferred approaches to service: they donate small amounts of cash or in-kind goods to other service delivery groups, or they provide small groups of volunteers to conduct relatively well-defined, periodic tasks. By contrast, community development activities require regular and sustained involvement in a range of complex processes and tasks. Unfortunately, congregational staff and volunteers typically lack the skills, knowledge, and time required to successfully sponsor community development projects, and many lack the management capacity to do so.

Furthermore, there is little, if any, existing research that compares the outcomes of community development efforts sponsored by faith-based organizations with those of secular organizations. Some information is available about the challenges facing organizations that have tried to enter community development, but little is known about the impediments faced by the majority of faith-based organizations interested in sponsoring community development.

Unfortunately, the extent to which these organizations have been effective in undertaking social services, community development, and other safety net programs is not well understood. In an effort to address this fundamental lack of information about the factors that lead to effective congregationally formed faith-based CDCs, this dissertation was born.

Congregationally formed faith-based CDCs are viable organizations doing important work, and they are well-positioned to do even more. This, then, is a great opportunity for clergy, practitioners, researchers, and scholars to learn more about what
these programs do, and how we can help them be more effective. These organizations are too important to ignore, and they are too important for us not to know what they are doing.

Judit Carter (2009) writes,

In today’s Christian community Pastors are responsible for spiritual guidance and development, motivation, restoration, care, correction, protection, unity, and encouragement of parishioners (1Peter 5:1–4). Many are also responsible for the organizational development of the church. They oversee the management of daily operations, develop leaders and establish a vision for the church. Unfortunately, many Pastors equate effectiveness with being a good preacher and are oftentimes unprepared to deal with administrative challenges. (p. 264)

Therefore the purpose of this study was to investigate transformational leadership as one strategy to enhance the effectiveness of congregationally formed faith-based CDCs. Congregationally formed faith-based CDCs are effective when they provide long-term programs and services within a continuum, without dissolution or interruption of planned or intended assistance.

Researcher Expectations. Scheurich (1994) remarks that one’s historical position, one’s class (which may or may not include changes over the course of a lifetime), one’s race, one’s gender, one’s religion and so on all interact and influence, limit and constrain production of knowledge. In other words, who I am determines, to a large extent, what I want to study. I am, as a researcher, a product of who I am as a person, and who I am as a person is a result of my race, class, gender, and vocational interests. I am the researcher I am because I have experienced life in a certain manner.
Additionally, what I believe about research cannot be separated from who I am (Harding, 1987). My perspective as a researcher, my beliefs about research, the methodologies I choose, and the questions I ask have been built on my prior knowledge, experience, and environment. As Denzin explains, “Interpretive research begins and ends with the biography and self of the researcher” (1986, p. 12). Since I cannot separate myself as a person from myself as a researcher, and since myself as a person brings with it bias, what I must deal with in my research is how to control this bias so that it does not interfere with the data in a way that corrupts or invalidates. There is no way that I can have the illusion of objectivity in this collection of data, for my ultimate goal is to add to the body of knowledge so that I may do my job better, and as Creswell explains, “Qualitative researchers approach their studies with a certain world view that guides their inquiries” (1998, p. 74). This is not an objective process, even after attempting to bracket out researcher experience and bias. Having tried and failed other methods of increasing effectiveness of congregationally formed faith-based CDCs has led me to this research. It is in (not only) my best interest that my expectation is correct, because this will allow me to do my job more effectively by focusing on the real issue behind non-effective congregationally formed faith-based CDCs.

An additional area for bias comes from my knowledge of the subject area in general. This researcher is in the unique position of knowing the role of senior pastors in faith-based organizations on various levels. I am a senior pastor and I administer a small congregationally formed faith-based CDC. Consequently, I selected this dissertation topic after witnessing firsthand the rise and fall of congregationally formed faith-based CDCs. After more than 20 years of assessing faith-based CDCs capacities to implement their
respective visions and missions, I was curious to understand the factors that led to organizational effectiveness and dissolution. Practitioners in the field have posited that faith-based CDCs dissolve predominately because they lack the structures necessary to provide a continuum of programs and services to their local communities. These noted structures are typically accounting, human resources, fund development, and program development. Although many faith-based CDCs lack some of these essential structures, they are still being touted for providing critical services to underserved populations.

The response of the faith-based community to the Katrina debacle is a perfect example of this phenomenon. Once I realized that the work of faith-based CDCs is advanced even without the necessary structures, I was convinced that leadership may have been the key to organizational sustainability and effectiveness. So the question arose, what model of leadership would provide for organizational effectiveness? I theorized that faith-based CDCs were effective when they have transformational leaders (senior pastors). Although this researcher held a positional bias in support of transformational leadership and senior pastors, the data from this study support the notion that transformational leadership lends itself to faith-based CDC effectiveness. It is important to note that further research is warranted to make general claims about the efficacy of this leadership style. However, the Central Jersey Community Development Corporation (the case study environment) has a transformational leader and the organization was effective because of that leadership style.

**The case study environment: Central Jersey Community Development Corporation.** The dissertation case study was conducted with the senior pastor and followers of The Central Jersey Community Development Corporation (CJCDC),
formerly known as First Baptist Community Development Corporation one of New Jersey's most comprehensive and holistically run congregationally formed faith-based CDCs.

Founded in 1992 as an expansion of First Baptist Church of Lincoln’s Gardens’ mission to improve its surrounding community, CJCDC has a long history of helping vulnerable neighborhoods in New Jersey transition from socially and economically warped zones to livable places that now foster economic growth, sustainability, and empowerment of their residents. CJCDC is a tax-exempt 501(c)(3) nonprofit organization. Their mission is to rebuild communities, one family at a time, by improving the social, educational, and economic conditions in targeted areas throughout the state of New Jersey.

The CJCDC provides the following services: affordable housing, financial literacy and sustainability, foster care and adoption, family-support services, job training and placement, and youth empowerment. The CJCDC philosophy of community engagement employs a holistic approach to address the problems of its underserved population. The organization uses family support principles, practices, and a philosophy of community building to help families transition out of the cycle of poverty and hopelessness, moving them into a more stable environment. Its unique positioning has served as a lamppost for many individuals seeking to improve their lives by participating in ground-breaking programs that help them to further develop life and educational skills, train them for emerging job opportunities, prepare them for homeownership, and put them on a path towards empowerment and resolution.
Dr. DeForest B. Soaries, Jr., is the chief executive officer of CJCDC and the senior pastor of the First Baptist Church of Lincoln Gardens in Somerset, New Jersey. A pioneer of faith-based community development, Dr. Soaries has led the formation of many not-for-profit entities in communities throughout New Jersey, including Harvest of Hope Family Services Network, Inc., Renaissance Economic Development Corporation 1, CDC Properties, Inc., and several others.

His leadership and strategies for community revitalization and preservation of the family unit has redefined how grassroots organizations position themselves to impact at-risk communities. Dr. Soaries has been an active agent for change ever since his youth, first as a college student leading a campaign against drug use on campus, and later as a civil rights activist for the Urban League doing community organizing. He also served as National Coordinator for Operation PUSH.

Dr. Soaries served as New Jersey’s 30th secretary of state, making him the first African-American male to serve as a constitutional officer of the State. In 2004, he was appointed by the President of the United States to serve as chairman of the United States Election Assistance Commission. This commission was established by Congress to implement the Help America Vote Act of 2002.

Dr. Soaries serves as a director of the federal Home Loan Bank of New York, and is a frequent advisor to major corporations in the areas of diversity, philanthropy, and community relations. A recipient of numerous awards for his leadership and community service, he has been recognized by both houses of the New Jersey Legislature for his religious and community leadership. His work has been featured in several media outlets including *The New York Times, Christianity Today, Black Enterprise, Ebony Magazine,*
People Magazine, and Government Executive Magazine. Dr. Soaries is a popular speaker at colleges, universities, conferences, and churches around the world.

**Summary and Implications of the Findings**

Recently, there has been greater recognition and more value given to the contributions of faith-based organizations (FBOs) in providing social services. Historically, FBOs have been particularly prominent in providing food, clothing, and shelter to people in need. FBOs have also assumed a role in helping promote housing and community development. The focus of this research is identifying factors that appear to contribute to the effectiveness of FBOs, and in particular congregationally formed faith-based CDCs.. As noted earlier, “There is a pressing need for funders and governments to be able to assess and, if judged worthwhile, assist faith-based organizations. FBOs’ ability to select and use a relevant conceptual and analytical framework is imperative” (Belshaw, 2006, p. 178).

Researchers to date have not developed any universal measurements for FBO organizational effectiveness. Boddie and Cnaan (2006) write, “The open questions about FBOs are essentially those posed by Chaves and Tsitsos (2001): What do they do? Are they effective? What about them contributes to their unique effectiveness [or lack thereof]?” (p. 111)

Boddie and Cnaan (2006) examine the empirical, conceptual, and analytical frameworks of a wide range of social researchers related to FBO’s. Their findings suggest that the current literature should highlight organizational effectiveness including discussion of experience, size, budget, and other factors that may account for organizational capacity. In addition they posit a need for the specification of outcome
variables. They suggest that we have a very rough and imprecise vocabulary of outcome measures in social services in general and in faith-based social services in particular.

The examination of the factors proffered by Boddie & Cnaan (2006) are critical to any serious study concerning congregationally formed faith-based CDC organizational effectiveness; however, the examination of transformational leadership as an “other factor” that accounts for organizational capacity and effectiveness is very relevant to the question of leadership in FBOs.

This research explored three major questions:

1. Does transformational leadership as a conceptual framework exist as a practice among senior pastors who oversee congregationally formed faith-based CDCs?

The analysis of the data collected in this study indicated:

- The quantitative data revealed that 13 senior pastors of congregationally formed faith-based CDCs rated themselves above the MLQ standardized benchmark or mean on all five elements of transformational leadership. Three of the five differences between the senior pastor means and the normative data means were significant. Although, the national MLQ survey sample of pastor leaders was small, the data suggest there is a significant predisposition for senior pastors of congregationally formed faith-based CDCs to exhibit transformational leadership attributes above the benchmark norms. Thus, the data suggested that transformational leadership exists as a leadership practice among senior pastors who oversee congregationally formed faith-based CDCs.
2. Does transformational leadership as a conceptual framework increase the effectiveness of congregationally formed faith-based CDCs?

- The analysis of interview data from the case study indicated those interviewed believed the major components of transformational leadership, as practiced by the senior pastor, were directly responsible for much of the organizational effectiveness at the congregationally formed CJCDC.

- The MLQ survey data from the case study organization supported the conclusion that transformational leadership was practiced extensively by the senior pastor and when combined with interview data it reinforced the conclusion that transformational leadership practices were an important factor in organizational success.

3. Does the faith commitment of the senior pastor lend itself to transformational leadership factors within congregationally formed faith-based CDCs?

- The analysis of case study interview data indicated that followers believed there was a strong relationship between the faith commitment of the senior pastor at the CJCDC and transformational leadership factors.

This exploratory research was designed to identify transformational leadership as a contribution to congregationally formed faith-based CDCs. The research aimed at raising questions that may help researchers to further understand transformational leadership and congregationally formed faith-based CDCs.

The first question relates to the existence of the transformational leadership model as a practice among senior pastors who oversee congregationally formed faith-based
CDCs. The second focuses on the effectiveness of the congregationally formed faith-based CDC in relationship to the transformational leadership capacity of the senior pastor. The third question addresses the relationship of the faith commitment of the senior pastor and his transformational leadership capacity.

The data to answer the questions were obtained from survey responses of 13 senior pastors who oversee congregationally formed faith-based CDCs, and one case study. The survey data were collected from senior pastors and followers who oversee congregationally formed faith-based CDCs. In addition, case study observations were obtained through narrative interviews of the senior pastor, board members, and CJCDC employees. The data presented findings in the areas of the transformational leadership capacity of the senior pastor, the relationship of transformational leadership capacity of the senior pastor and the organization’s effectiveness, and the relationship of the faith commitment of the senior pastor and transformational leadership factors.

In summary, based on the research findings and discussions there are three areas that impact both congregationally formed faith-based CDC effectiveness and transformational leadership factors and also have implications for future research: vision, commitment, and faith.

The first area has implications for the ability of congregationally formed faith-based CDCs to move to the next level of sustainable leadership. Currently, the system resources of congregationally formed faith-based CDCs are driven by external forces. The hopeful news is that senior pastors and followers in congregationally formed faith-based CDCs may address some of the most challenging problems, such as home foreclosure, poor housing, substance abuse, debt reduction, foster care, and others.
through use of a transformational leadership model that supports a shared vision. It is through shared vision that organizational creativity and innovation are advanced. The ideas of many are always more productive than the ideas of one individual. Transformational Leadership starts with the development of a vision—a view of the future that will excite and convert potential followers. This vision may be initiated by the leader, by the senior team, or may emerge from a broad series of discussions. The important factor is the leader buys into it, hook, line and sinker. People will follow a person who inspires them. A person with vision and passion can achieve great things. The way to get things done is by injecting enthusiasm and energy (Bass, 1990). Transformational leadership creates the environment where new models of support are implemented and new approaches to community development are born.

The results of this study indicated that the CJCDC, which was the subject of the case study, may provide the basis for establishing a typology for transformational leadership in congregationally formed faith-based CDCs. In the end, it would appear that for an organization to maintain its effectiveness, it must have a visionary that sets the missional tone for the organization but also retains its accountability systems to remain responsible for its funding sources and function.

The vision of the senior pastor was and is largely responsible for the success of the organization. The typical CDC senior pastor in urban communities lacks the administrative acumen necessary to provide sustainable programs and services. The CJCDC has successfully served the underserved populations of Central New Jersey because the senior pastor exhibits skill sets that aligned with the four I’s of transformational leadership. The vision of the organization can be clearly articulated by
all of the followers. This is evidence of inspirational motivation. The followers are extremely motivated to carry out the vision, which indicates that the senior pastor has the skills to inspire and motivate the followers. This was evidenced by the followers’ ability to go beyond the call of duty when carrying out their assigned tasks. Followers at the CJCDC tend to come to work early and stay late or until a project is finished. The followers held the senior pastor in high esteem. This reverence tendency is typical of the relationship between the senior pastor and followers in African-American churches. However, although this tendency exists, the followers at the CJCDC held their senior pastor in high regard because of his intellect, visions, and his ability to see a project to completion. These are all charismatic gifts which move followers to fulfill the vision and are highlighted by Bass & Avolio (1995) as idealized influence.

The greatest strength of the senior pastor at the CJCDC, and a departure from the norm, was his ability to intellectually stimulate the followers to carry out the vision, oftentimes without the requisite provision to bring it to fruition. This was the skill set that made this senior pastor transformational. The ability to engage people to think outside the box without the visible means to create the vision is transformational leadership. This was evidenced in the creation of over 600 units of affordable housing for first-time home buyers. The project started as a vision, the followers were intellectually motivated by the senior pastor to bring structure to the vision, funding was secured through due diligence, and now 600 families enjoy the American dream. These and other projects are testaments to the senior pastor’s transformational leadership and the collective vision of his followers.
Another important implication of the case study data is that the vision is typically advanced through the senior pastor. Vision, in terms of the congregationally formed faith-based CDC, is embodied in the presence and role of the senior pastor. Typically, an executive director heads the traditional faith-based CDC. Significantly, the director’s relationship with the senior pastor is key to a harmonious relationship and the ability to accomplish the work of the organization. Also, the senior pastor’s role and presence as visionary are often very influential in the acquisition of resources and funding streams that come into the organization. Although the presence of the minister in the operations of congregationally formed faith-based CDCs is undisputed, the reality is that the senior pastor’s presence has been ignored in the literature, or worse yet, given negative connotations.

In reality, as was the case with CJCDC, the senior pastor may be the key contact needed to move a program or project along because of his or her ability to rally the staff, congregation or other influential parties, if needed. The senior pastor influences and often creates the networks needed to maintain organizational effectiveness and sustainability.

Equally important, the senior pastor conveys the vision and mission of the church, not only to the congregants, but also to the CDC. It is important to note that the senior pastor does not normally provide day-to-day guidance to the followers. But, through his or her visionary position, the senior pastor is expected to represent the church to the world, convey the message of social justice and equality, and use such political means as needed to provoke justice and equality in behalf of the mission of the church and the CDC.
The test of a great visionary leader lies not only in his or her ability to create a single event or great movement but also in his ability to leave a continuous impact on an institutional structure, to transform any institutional setting by infusing it with some of his own vision, by investing the regular, orderly offices or aspects of social organization with some of his qualities. In this way, the dichotomy between vision and the orderly regular routine of social interaction intersect.

The congregationally formed faith-based CDC must maintain a balance between its visionary thrust and its bureaucratic function. The ability to maintain the balance might serve as a predictor of congregationally formed faith-based CDCs that are effective in delivering services to their communities.

Based on the research findings and the existing literature, the second area that has an impact is commitment. In their study of transformational leadership, Walumbwa, Wang, Lawler, and Shi (2004) found a positive relationship between organizational commitment and job satisfaction.

The word commit comes from the Latin word committere, “to connect.” Where there is no commitment there is no connection to the vision. How do you know when someone is committed? Some psychologists measure commitment by the steps taken in the face of adversity. Because the path to achieving difficult goals is filled with many obstacles, the true measure of leadership is how connected the followers stay when they encounter these barriers.

Therefore, commitment in an age of instant gratification is an attribute and a transformational leadership factor. The commitment of the senior pastor at the CJCDC looms large as an organizational attribute. In the local church, the commitment of the
senior pastor is often crucial to the success of the church in the local community. The senior pastor is viewed as the repository of the vision and mission and it is his or her commitment to the vision and mission that creates the ground swell for follower loyalty. For more than 25 years, the senior pastor at the CJCDC has demonstrated his commitment to the church as well as the CDC by performing the sacred rituals of marriage, baptism, and funerals along with counseling individuals with a myriad of human problems. This commitment flowed into the CDC in varied and sundry ways. For example, the senior pastor takes time to coach and mentor followers through individual and group interaction. All of the followers interviewed had personal stories of the senior pastor’s ability to individually coach them in their respective areas of responsibility for organizational success. This demonstrates the transformational leadership “I” called individual consideration, because the senior pastor is committed to assisting individuals to meet their full vocational potential.

Unfortunately, in this environment commitment can be a dangerous concept because of its attendant assumptions. Some may assume, for example, that commitment means long hours, while to others it may mean productivity. When expectations are defined, success is achieved. When leaders assume that everyone “should” be committed, as a matter of course they tend to avoid the difficulties many followers have with certain commitments.

Indeed, it was the visible commitment of the senior pastor of the CJCDC that moved many of the followers to remain committed in the face of budget challenges and low salaries, and to continue to strive for excellence. The CJCDC followers interfaced with a leader who had confidence in his leadership abilities. The narrative interviews
described a leader who had a clear vision and remained faithful to that vision. Effective leaders catalyze this process, so that the critical mass of followers can pass through this stage efficiently on their way to genuine commitment and innovative strategies.

Consequently, the senior pastor assisted and encouraged all followers to share and participate in the development of the organizational vision. Equally important, the senior pastor was committed to helping each follower find his or her gifts and vocational strengths.

When leaders do not understand the commitment process they tend to seek accountability without providing support. Without a means to process doubts and fears, people often feel pressured to commit, but can't. One option, often unconscious, is to pretend to commit—to say “yes” and mean “maybe” at best. The pretended commitment is a form of unnecessary organizational dissonance. The narrative interviews indicated that the senior pastor was able to avoid this disconnect with his followers by engaging people and staying committed to the vision.

Also, an important marker for this continual commitment was evidenced in the ways the senior pastor provided training and professional development opportunities for the followers. Likewise, the narrative interview process clearly illustrated that the senior pastor provided a safe environment where everyone could develop and grow with confidence.

Finally, the senior pastor demonstrated that transformational leaders are not focused on changing organizational structures. Rather, these leaders are intent upon allowing individual followers to develop new and improved systems that deliver effective
organizational programs and services that have a transformative effect on all concerned stakeholders. This all takes place within an environment of commitment.

Based on the research findings and existing research, the last area that has an impact is Faith. The analysis of case study interview data indicated that followers believed there was a strong relationship between the faith commitment of the senior pastor at the CJCDC and transformational leadership factors.

It is important to note here that the term *faith-based* refers to organizations or programs that have a religious orientation and offer various forms of services to individuals or families. They can be church, synagogue, temple, or some other religious group or community-based program that aims to help people and that involve religion in one way or another. For some faith-based organizations, religion serves simply as motivation for their mission. For others, religion forms an integral part of the content of their program. In most faith-based organizations, the staff and volunteers usually adhere to a specific faith or religious tradition, while participants may or may not share that faith or tradition.

After spending more than two full work days with the followers of the CJCDC I understood the power of the senior pastor’s construct of faith. The senior pastor was able to inspire followers to forgo personal interest for the common good simply by infusing faith in the vision and the mission of the organization. This is clearly a transformational leadership factor. In doing so, the senior pastor provided space for the followers to find meaningful dialogue among their peers about the multiple dimensions of their collective faith that move beyond discussions of belief or dogma.
Consequently, it helped the followers internalize spiritual and religious practices that both engage them in cultivating their relationship with God (the “vertical” dimension) while actively engaging in acts of compassion and justice in the world (the “horizontal” dimension). Thus, the senior pastors ability to articulate a multidimensional understanding of faith that resonates with the vision and mission of the organization served as a catalyst for organizational effectiveness.

This faith and effectiveness dichotomy was evidenced in many organizational forms and practices, including tutoring, mentoring, foster care, foreclosure prevention, programs for addiction recovery, legal assistance, and education programs for youth and adults specifically designed to nurture human development and faith.

Therefore, the senior pastor of the CJCDC presented a model of faith that is a way of living, not just knowledge of or adherence to doctrine, dogma, or tradition. The CJCDC’s capacity to effectively meet the complex issues facing youth and families has become identified as an important community asset within in the city of Somerset, New Jersey.

Their roots in the community provide opportunities to build strategic partnerships within the community, leverage resources, build financial and community support, recruit volunteers, attract participants, and implement programs. Furthermore, the fact that they are faith centered serves to attract and engage certain participants as well as provide motivation and support for staff, volunteers, and the youth and adults who are served.

In addition, as reported in the narrative interviews by followers, a wide range of variables are associated with growth in this type of faith, including a caring climate; experiencing a sense of personal well-being, security, and peace; seeing work, family and
social relationships, and political choices as part of one’s faith life. This often involves seeking to be part of a community of believers in which people give witness to their faith and support and nourish one another by holding fast to life-affirming values, including commitment to racial and gender equality, affirmation of cultural and religious diversity, as well as a personal sense of responsibility for the welfare of others and serving humanity consistently and passionately through acts of love and justice.

In summary, regardless of their mission and size, faith is an integral part of CJCDC’s serving ministries that leverage faith to be effective in the lives of individuals and in their community. The faith of the senior pastor was the linchpin to the organization’s effectiveness. All of the followers quoted a familiar scripture when referring to the senior pastor’s faith construct; that scripture says “Faith without works is dead” (James 2:17). Specifically, Max Weber describes the charismatic function of leadership as leadership that moves followers to perform beyond expectations. The senior pastor of the CJCDC utilized faith as a charismatic function to inspire followers to perform beyond even their own expectations. Not only did the senior pastor exhibit faith as an organizational strength, but he also had an intuitive intentionality as it related to organizational visions. By this I mean that the senior pastor seemed to consistently know what needed to be done to sustain the organization and how to motivate his followers to stay on task to get the job done. Intuitive intentionality encompasses all four I's of transformational leadership, and the CJCDC senior pastor’s faith is the glue that holds it all together.
Limitations of the Study

This study focuses on a phenomenon, described as transformational leadership that is very important to the effectiveness of secular CDCs as well as congregationally formed faith-based CDCs. The study has certain inherent limitations that need to be taken into account when considering its contributions. The first limitation is that the foundational theories and research used to organize and structure this research were mostly limited to secular rather than faith-based organizations. The available empirical and quantitative data were primarily derived from military and corporate organizational studies. The research reported here might have been organized differently, asked different questions, or used a different conceptual framework had there already been a large body of research about transformational leadership in faith-based organizations.

Second, the case study that was a major component of this research was one large, congregationally formed FBO that operated a CDC. Also, despite many challenges and setbacks, it was a very successful organization. On face value, this organization was predisposed to the application of transformational leadership factors. However, the qualitative case study excluded, for example, smaller congregationally formed FBOs as well as failed FBOs, and new and struggling FBOs. This can be viewed as a limitation but it is also a sign that additional research on different types of FBOs is warranted.

Furthermore, the selection of the case study design is both a strength and a weakness. It did allow for in-depth exploration of complex and interrelated factors that would be difficult to study in a purely quantitative study. On the other hand, the case study method puts considerable responsibility on the reader to decide what can be generalized to other contexts, what is unique to the particular organization studied, and
what may have been due to the peculiarities of the era, culture, and society at that point in
history and development.

In addition, data gathered qualitatively is not done smoothly and neatly. It is
fragile work in which relationships must be created and sustained in order to truly capture
the depth and breadth of research. Credibility of both participants’ perceptions and
researchers’ interpretations depends upon careful attention to establishing
trustworthiness. Frequent engagement in the research and continued checks increase
credibility. With this notion, this research did not avail itself to a large number of
participants. The participants of this study were 13 senior pastors and 8 followers of
congregationally formed faith-based CDCs.

Another limitation of the case study is the examination of the faith commitment of
the senior pastor and its relationship to organizational effectiveness. Since faith is such an
abstract value and thus difficult to measure empirically any general claims regarding its
efficacy and correlation with transformative leadership factors are anchored in the
researcher’s perspective and approach to the concept of faith. However, the qualitative
data does suggest a strong relationship with the faith commitment of the senior pastor of
the CJCDC and transformational leadership factors. Generalizations of the results are
limited by the very nature of the purposive sample used in this study.

Another limitation of this study is the adopted perspective. Instead of trying to
understand the organizational capacities of all FBOs, this study has been first and
foremost limited to those FBOs that have congregationally formed CDCs. Although this
study also takes into account other views among the varied theoretical trajectories, the
main perspective from which conclusions are drawn is that of the contribution of
transformational leadership on the effectiveness of congregationally formed faith-based CDCs. The empirical and qualitative setting of transformational leadership, therefore, can only be seen as a kind of pilot context for the empirical and qualitative processes. On the other hand, this perspective supports the rationale for conducting the case study. By understanding specific phenomena about one of these particular organizations through an in-depth case study, we may learn something about more general phenomena. These limitations can provide a first step towards understanding the emerging use of transformational leadership as a model for congregationally formed faith-based community development corporation organizational effectiveness. The empirical and qualitative analysis of transformational leadership within the context of congregationally formed FBOs that operate CDCs, however, is limiting since it represents only a small universe of FBOs.

Finally, both a strength and a limitation of this research is the background, experience, beliefs, and expertise of the researcher. Many of the conclusions, interpretations, and recommendations made would likely have been different had the researcher been new to leadership, to faith-based community development, or to congregationally formed FBOs. In many forms of qualitative research the statement that “the researcher is the method” is more than an empty generalization. That is true in this study. The researcher relied on his extensive experience in the field, his strongly held beliefs, and his expertise as a leader and pastor when making sense of the data. This was certainly a limitation—other researchers might come to different conclusions and generalizations—but it was also a strength in that the conclusions and generalizations are those of an “insider” who, hopefully, was able to move beyond surface appearances and
explore the complex patterns and interrelationships that characterize leadership in a faith-based community development efforts that are undertaken by congregationally formed FBOs.

Recommendations for Further Research

1. The topic of this dissertation is an understudied area of leadership and nonprofit organizational development. In addition, the research reported in this document addressed only a few of the many aspects of CDC leadership that would benefit from additional systematic study. For example, further research is warranted to understand more fully how to assist congregationally formed faith-based CDCs to develop transformational leadership practices and policies to create effective organizations. In other words, how does a congregationally formed faith-based CDC fulfill its legal requirements and remain loyal to the vision and mission of the organization? How will changing the culture to transformational leadership change the way in which services are delivered more effectively?

2. Another desirable extension of this dissertation research is a longitudinal study to examine the impact and sustainability of transformational leadership factors as currently practiced by senior pastors in congregationally formed faith-based CDCs.

3. With the likelihood that more new congregationally formed faith-based CDCs will begin operating in the near future, further research is warranted to understand and evaluate more fully the factors that contribute to the dissolution of congregationally formed faith-based CDCs. Not all new CDCs succeed, and understanding the major factors that contribute to a failure would be a significant contribution to our knowledge base. What role might a transformational leader play in the sustainability, or failure, of an
organization? What does transformational leadership look like in a congregationally formed faith-based CDC, and are there ways to practice transformational leadership that contribute to sustainability? To failure? How might strong senior pastors who use transformational leadership factors assist struggling organizations to make the conversion from transactional leadership to a transformational leadership pattern that may give effectiveness and sustainability to the organization?

4. Further research is also warranted for a more thorough examination to determine whether certain nonprofit and CDC organizational structures are more suited to transformational leadership than others.

5. Finally, in an environment where many funding sources require more than obvious good intentions and general assurances that the nonprofit organization is “doing well,” there is a need to develop valid, reliable, and widely accepted outcome measurements to evaluate the organizational effectiveness of congregationally formed faith-based CDCs. Transformational Leadership outcome measurements need to be created and included in the evaluation matrix.

Conclusion

Senior pastors who oversee congregationally formed faith-based CDCs have an unenviable responsibility to the organization and their respective communities. In spite of the challenges experienced by CJCDC and many other faith-based institutions, it remains true that in many communities the faith-based congregations are probably the best and most effective vehicle for community empowerment. These institutions are rooted in a long tradition of community service, seeking to transform the community as they seek to transform the soul. As religious historian Christine D. Chapman has written, “It is
because of this unique ability to minister to both the body and spirit that the church remains a vital force.” (Dash, Chapman, & Mamiya, 2007).

There are a myriad of ways in which congregationally formed faith-based CDCs can pursue community empowerment. Housing and community development can be a powerful and transformative role for a faith-based CDC—as long as they realize it will take hard work, thoughtful planning, and effective leadership as well as faith to succeed.

Consequently, congregationally formed faith-based CDCs require a cadre of transformational leaders who have the necessary skill sets to build their organizations, empower their followers, and transform their communities. Furthermore, congregationally formed faith-based CDCs in the 21st century are going to compete with municipalities, nongovernmental organizations, community-based organizations, and other FBOs for shrinking local, regional, national, and global resources to meet the needs of their followers, constituents, and communities. Congregationally formed faith-based CDCs, like secular organizations, will require leaders who understand this new age. Because it appeared that transformational leaders are positioned to meet this challenge, this research study addressed the question, “Does transformational leadership increase the effectiveness of congregationally formed faith-based CDCs?”

The findings suggested that transformational leadership does exist and may be the best practice among leaders of congregationally formed faith-based CDCs; however, it appears that many senior pastors are not aware of the conceptual framework (theory) that supports their natural practice. Senior pastors need to be made aware of the principles of transformational leadership in order help them further develop their leadership skills so
they may better facilitate the effectiveness of their congregationally formed faith-based CDCs.

Historically, there is a tendency, particularly in communities of color, to vest clerical leaders with tremendous authority. Often they are virtually omnipotent in the affairs of the institution and the local community, serving as spiritual advisor, financial overseer, counselor, political broker, job finder and the community’s pitch person, emissary, and ambassador. Unfortunately, though, these leaders have rarely received training in business administration, financial management, public policy, or leadership theory. “Ministers operate on the basis of tremendous charismatic gifts; however, most are not well versed in the prerequisites for running complex business organizations like CDCs,” says the Rev. Lucas. “Seminary education needs to become more interdisciplinary,” he argues (Dash et al., 2007).

Even with broader divinity school training, however, clergy in congregations embarking on community development often find they need to hire people to take responsibility for it. At the very least, they find they need to delegate some responsibilities to those with technical expertise. Such delegating can be a tall order for ministers accustomed to controlling every aspect of congregation business. It requires putting ego aside, sharing power, and placing control of significant congregation resources in the hands of others.

The transformational leader understands this history and the dilemma. Transformational leaders recognize their strengths and their weaknesses. Transformational leaders know how to set egos aside and are skilled at developing the gifts of their followers. Transformational leaders elevate their followers’ needs and
encourage followers to transcend their self-interests by valuing the outcomes of the collective group (Bass, 1990). Twenty-first century senior pastors who adopt transformational leadership methodologies to oversee their CDCs while meeting the needs of their local communities may find that this leadership model bears constructively on the issues of meaning, belonging, productivity, and empowerment, all of which correlate with the effectiveness of congregationally formed faith-based CDCs.
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Appendix A: Survey Letter

Dear Faith Leader:

I am a candidate for a Ed.D in Executive Leadership at St. John Fisher College in Rochester, NY, with extensive background in community development, working with non-profit organizations, church and community groups. I am now undertaking an examination of the Transformational Leadership model and its potential effect upon congregationally formed faith-based community development corporations effectiveness in partial fulfillment of my doctoral degree. This study has been reviewed and approved by the St. John Fisher Institutional Review Board (IRB).

As part of an effort to better understand congregationally formed faith-based community development corporations and leadership styles and what is needed to help them deliver services more effectively, in March, I would like to administer to you electronically The self-rater Multi Leadership Questionaire survey (MLQ). The MLQ survey measures the Transformational Leadership potential of various types of organizational leaders. The underlying hypothesis is that many Senior Pastors exhibit transformational leadership qualities and consequently have effective CDC’s. Unfortunately, many of these pastors are unaware of this leadership model.

I would like to survey as many senior pastors as possible in March (N= 37 target number). If you are willing to participate in this study please send an e-mail confirmation to hd3ns@aol.com. In addition, if this is a inconvenient time, I would like to request access to your data base of Senior Pastors who oversee congregationally formed faith-based CDC’s for an electronic survey with your permission, you can e-mail that information to the aforementioned e-mail address. I was referred by Dr. Harold Dean Truear Ph.D, Winston Wheeler and the Honorable Wilson Goode of Philadelphia Pennsylvania for the purposes of this study. Dr. Jerry Willis Ph.D. is my dissertation chair and can be reached at 914-737-1627.

Thanks so very much for your assistance and I hope to hear from you soon.

Sincerely,


Candidate for Ed.D, St.John Fisher College

Cell # 914-625-5255

e-mail address: hd3ns@aol.com
Appendix B: Informed Consent Form

St. John Fisher College
INFORMED CONSENT FORM

Title of study: Transformational Leadership: A contribution to congregationally formed faith-based CDC effectiveness

Name(s) of researcher(s): Rev. Harry A. Dawkins III

Faculty Supervisor: Jerry Willis Ph.D. Phone for further information: 914-737-1627

Purpose of study: The purpose of this study is to investigate transformational leadership as one strategy to enhance the effectiveness of congregationally formed faith-based CDCs. Faith-based CDCs are effective when they provide long-term programs and service within a continuum without dissolution or interruption of planned or intended assistance.

The study results will be utilized to inform faith-based leaders, who are typically senior pastors, regarding transformational leadership principles and practices that may facilitate effective faith-based CDCs.

Approval of study: This study has been reviewed and approved by the St. John Fisher College Institutional Review Board (IRB).

Place of study: MLQ survey on-line of various senior pastor’s who oversee faith based cdc's

Length of participation: Each participant will fill out an electronic survey that will take approximately twenty (20) minutes to complete.

Risks and benefits: The expected risks and benefits of participation in this study are explained below:

There are no expected risks to study participants. The benefits of the study results will be utilized to inform faith-based leaders, who are typically senior pastors, regarding transformational leadership principles and practices that may facilitate effective congregationally formed faith-based CDCs.

Method for protecting confidentiality/privacy: All quantitative and qualitative data, including actual names, will be destroyed once data analysis has been exhausted. Participants
names will not be used in the final research report/no names will be linked to interview answers. For all electronic surveys the consent form will appear on page one. Consent and Assent forms, where applicable, will remain on file for three years at the College of New Rochelle.

**Your rights:** As a research participant, you have the right to:

1. Have the purpose of the study, and the expected risks and benefits fully explained to you before you choose to participate.
2. Withdraw from participation at any time without penalty.
3. Refuse to answer a particular question without penalty.
4. Be informed of appropriate alternative procedures or courses of treatment, if any, that might be advantageous to you.
5. Be informed of the results of the study.

I have read the above, received a copy of this form, and I agree to participate in the above-named study.

Print name (Participant) Signature Date

Print name (Investigator) Signature Date

If you have any further questions regarding this study, please contact the researcher listed above. If you experience emotional or physical discomfort due to participation in this study, please contact the Office of Academic Affairs at 385-8034 or the Wellness Center at 385-8280 for appropriate referrals.
Appendix C: Narrative Interview Questions

Idealized Influence

How does the Senior Pastor train and develop staff to be role models in the organization?

How does the Senior Pastor demonstrate ethical conduct to the staff?

How does the Senior Pastor take into account his/her moral conduct when making decisions that affect the staff and organization?

How does the senior pastor reflect upon his faith as a organizational strength?

Do you think the senior pastor’s moral conduct lends itself to the organizations effectiveness, Why?

Inspirational Motivation

What emphasis does the Senior Pastor place on the organizational visions for its staff to promote?

How does the Senior Pastor encourage the staff to inspire subordinates to achieve organizational goals and core values?

How does the Senior Pastor encourage the staff to assist the subordinates to work towards the organizational goals and core values?

How does the senior pastor encourage the staff to assist the subordinates to work towards the organizationa goals and core values?

Do you think the senior pastor’s ability to motivate the staff lends itself to the organizations effectiveness, Why?

Intellectual Stimulation

How does the Senior Pastor encourage organizational creativity and innovation with the staff?

How does the Senior Pastor encourage the staff to experiment with new ideas and organizational concepts?

Does the senior pastor empower the staff to make decisions? How?
How does the senior pastor’s faith encourage staff to think outside the box?

Do you think the senior pastor’s ability to be creative and innovative lends itself to the organization’s effectiveness, Why?

**Individual Consideration**

How does the Senior Pastor teach staff to be mentors and coaches?

Does the Senior Pastor have a mentoring program?

How does the senior pastor’s faith lend itself to his mentoring and coaching?

Does the senior pastor provide a career development plan?

Does the Senior Pastor have a leadership development program?

Does the Senior pastor have a constituent development program?

Do you think the senior pastor’s ability to mentor or coach staff lends itself to the organization’s effectiveness, Why?
Appendix D: Narrative Interview Transcripts

TL CJCDC Narrative Interview Transcript Respondent 1

Opening Paragraph

SPEAKER 1: Good afternoon. Could you give me your name please?
SPEAKER 2: My name is...
SPEAKER 1: And what position do you hold here at CJCDC?
SPEAKER 2: I am a secretary of the board of directors.
SPEAKER 1: Secretary of the board of directors. And how long have you uh, function in that capacity?
SPEAKER 2: Uh, I’ve been affiliated with the… Central Jersey Community Development Corporation for about eight years. Uh, and, and uh, been on the board for uh, about that long. Been secretary for about three years.
SPEAKER 1: Three years.
SPEAKER 2: Uh-hm.
SPEAKER 1: What is your overall impression of Central Jersey Community Development Corporation?
SPEAKER 2: Uh, I think it is uh, I refer to it usually as the best kept secret in New Jersey. Uh, The work that they do is, it’s phenomenal. Uh, the, the, the staff is, is committed. Uh, Reverend Soaries, the visions that he has and the, the way he leads it, it… are just I, I’m, I’m truly honored to, to be part of our, part of the organization.
SPEAKER 1: Okay. Uh, we’re gonna ask you a series of questions. Uh, all the questions are gonna be related to the four I’s of transformational leadership.
SPEAKER 2: Uh-hm.
SPEAKER 1: Uh, under the first group of questions on idealize influence is where we going to start.
SPEAKER 2: Uh-hm.
SPEAKER 1: Okay. Are you ready?
SPEAKER 2: I’m ready.
SPEAKER 1: The first question. How does the senior pastor train and develop staff to be role models in the organization?
SPEAKER 2: Oh, I think he uh, he’s one of the leaders that leads by example. And so he’s, he’s very focused on, on building his staff on… and, and again, I think that uh, just the way that, that he leads, he inspires his, his staff to lead. Uh, yep.
SPEAKER 1: Second question on the idealize influence, how does the senior pastor demonstrate ethical conduct to the staff?
SPEAKER 2: Oh. When you work with pastor, you know that that’s very important to him. Uh, I’m sure that that’s one of the first things that uh, that he makes very clear to, to his staff. Because he certainly does with the board. Uh, every issue that we deal with, he makes very certain that it lives up the highest ethical standard and, and uh, that, that you know anyone that, that looked to anything would see that it, it was purely done the way that it should be done. Absolutely.
SPEAKER 1: Uh, next question. How does the senior pastor take into account his or her moral conduct when making decisions that affect the staff in the organization?

SPEAKER 2: Uhm, how does he take into effect his moral conduct…

SPEAKER 1: His moral conduct. When making decisions that affect the staff in the organization.

SPEAKER 2: You know, I, I think uhm, well I know that uhm, Pastor Soaries is very committed to his staff. Uhm, and… I mean he lives by or he demonstrates the highest moral ethics. Uhm, and he certainly translates them to the staff uhm, consistently.

SPEAKER 1: The next question. How does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: Uhm, he reflects on his, on his faith for, for strength, but he also uhm, should transfer that to his board and to his, his, his corporate leadership also. Uhm, so, obviously he does rely on his… on his faith greatly for direction and, and guidance and, and comfort. Uhm, but he also makes us look to our faith to be… to be part of, part of the organization to achieve the goals. And I know he does that with his staff as well.

SPEAKER 1: Uh, final question on the idealized influence. Do you think that the senior pastor’s moral conduct lends itself to the organization’s effectiveness and if so, why do you think so?

SPEAKER 2: Uh, absolutely. Absolutely. Uhm, pastor Soaries moral conduct uhm, greatly contributes to the success of, of the organization. Uhm, because I think everyone associated with the organization whether funder or supporter or uhm, just affiliate uhm, respects pastor for that. Uhm, you… it… and, and I think he’s moral conduct has, has brought a real… has brought a real uhm, uh, reputation to the organization. Uhm, you know uhm, it, it… he’s given it real validity because of his moral conduct.

SPEAKER 1: Thank you. The next sets of questions come under the rubric inspirational motivation.

SPEAKER 2: Uh-hm.

SPEAKER 1: First question. What emphasis does the senior pastor place on the organizational visions for the staff to promote?

SPEAKER 2: What uh, pastor uhm, he is the visionary uhm, in, in terms of the organization. Uhm, he cultivates a, a brilliant staff. Uhm, but uh, clearly, he is… he, he is the visionary and, and he encourages uhm, his staff to also uhm, look at situations and, and see them… see them down the road. So in terms of, of, of being a visionary, I mean he’s certainly a mentor to, to the staff and to the people that work with him… I mean to his board. Uhm, he, he, he encourages people to constantly think out of the box. Constantly.

SPEAKER 1: The next question. How does the senior pastor’s faith inspire you to see the organizational vision?

SPEAKER 2: Uhm, that… uh, that’s an easy question. Uhm, because when I first walked in the doors here, uhm, it was because pastor had heard that I’m a good fundraiser and I’m connected. Uh, uh, and I came in not knowing anything about the organization and spending a few minutes with pastor, uhm, it, it was almost life-changing. Uhm, two years later, I was being baptized in his church. Uhm, uhm, I’m now a member of his church. I grew up Russian orthodox. So different than Baptist. Uhm, you know not only the work that he was doing, but the faith uhm, and the belief and, and uhm, it was just, it was just inspiring. So uhm, you know so it, it does translate to people. Uhm, and I’ve, I’ve… seen people that are associated with us now that to us, are not necessarily Baptist, not necessarily people of faith, but they’re moved by his faith. So, I know his faith … that’s extremely, extremely uhm, powerful in the organization.

SPEAKER 1: How does the senior pastor encourage the staff to inspire subordinates to achieve the organizational goals and core values?
SPEAKER 2: You know it’s uhm, the non for profit is tough, because you don’t make a lot of money. Uhm, your heart has to be in it. And, and I believe that has to come from the top down. Has to come from the board and it has to come from him. Uhm, and I think that the people, senior people uhm, because they work closely with him, they see how committed he is to the mission of the, the CJCDC. Uhm, and they’re able to motivate their subordinates uhm, to do the same thing. Uh, and the other thing too is, it’s that the, the, the feeling here is very team oriented. It is not you know you’re here, you’re there. Uhm, it’s uh, it’s sort of you know again, for a non-profit, it seems like everybody rolls up their sleeves and gets everything done, because everybody here uhm, whether you’re the housekeeper or you’re the Senior Vice President or something, the mission is the same. You know you’re here to make a difference in the communities. Uhm, keep people in their houses, find babies homes, so uhm, you know and again, he… he instills that uhm, you know very clearly in what he does and communicates that to the staff and then they’re able uhm, you know to, to communicate that to subordinates very clearly.

SPEAKER 1: The next question is similar to the previous question uhm, but it’s quite different. How does the senior pastor encourage the staff to assist the subordinates to work towards organizational goals and core values? The previous question the operative word was inspired.

SPEAKER 2: Uh-hm.

SPEAKER 1: Now the operative word here is to assist.

SPEAKER 2: Hm. Okay. That’s interesting. Interesting twist. I think uhm, one of the things that, that’s important to pastor is, is mentoring. So, I think that uhm, that’s way that, that the staff here assists, you know, assisted the subordinates. Uhm, they act as, as mentors. Uhm, and leading by example again which is, which is clearly what pastor does. Uhm, so you know I would say you know greatly that you know the you know even though a lot of staff, they are young. They’re very bright, young people. Uhm, and they really do take you know the newer people under their wing. Mentor them and, and share the things that, that they’ve learned in the organization uhm, so that you know they can sort of uhm, sort of become the leaders of, of tomorrow. Uhm, that’s one of the things that pastor is very uhm, you know very clear about uh, in that you know the leaders that are here today are not gonna be the leaders 10 years from now, so we have to you know keep it, you know keep the chain going.

SPEAKER 1: Good. The final question under inspirational motivation. Do you think the senior pastor’s ability to motivate the staff lends itself to the organization’s effectiveness? And if you think that’s true, why do you think so?

SPEAKER 2: Uhm, Yes. Absolutely. Uhm, the way the pastor can motivate people uhm, again uhm, has, has greatly contributed to the success of the organization. Uhm, not only staff, but the work. Uhm, uhm, and you, you really, everybody who’s, who’s connected with it. But, but you know, but, but, but he clearly trusts his staff and they know that. Uhm, he relies on them. Uhm, pastor’s a very busy man. Uhm, he’s not always here, so he relies on his staff to, to make important decisions on his behalf and uhm, you know and, and they know that. And for him to sort of lend his name uhm, to them making decisions, it really shows uhm, a great deal of trust and uhm, you know it’s like I think that, that’s also uhm, you know very important to the staff.

SPEAKER 1: Okay. So you would agree that his ability to motivate the staff in fact has contributed to the effectiveness of this organization?

SPEAKER 2: Oh absolutely. Absolutely.

SPEAKER 1: Thank you. Uh, the next set of questions fall under the rubric intellectual stimulation.

SPEAKER 2: Okay.

SPEAKER 1: This is the first question. How does the senior pastor encourage organization creativity and innovation with the staff?

SPEAKER 2: Creativity and innovation. Uhm, I think pastor makes it very clear that uhm, if you do what you did yesterday, today’s not going to be any different. Uhm, and you know it sounds like a very
simple sort of concept. Uhm, but it was one of those things that really made me think. Uhm, and he encourages the staff to uhm, you know, be creative and you know think of new ways to, to accomplish our mission. And you know to not just redo what we did because it was successful, because if we’re a little bit more creative or innovative, be even more successfully. So yes. He’s uhm, uhm, you know he made a lot of us think about that. Uhm, because I think you tend to think if you’re doing uhm, something well. Uh, one questions uhm, on the survey was you know if it’s, it’s not broken you know why fix it? And you know I think pastor’s thought if you know fix it before it breaks you know? I… so I think that that’s uhm, you know clearly what, what he conveys to the staff and to his board.

SPEAKER 1: So, he’s very proactive then?
SPEAKER 2: Oh, absolutely. Absolutely.

SPEAKER 1: Next question. How does the senior pastor encourage the staff to experiment with new ideas and organizational concepts?
SPEAKER 2: Uhm, I think he’s, he’s very good at that again. Uhm, I think he’s one of those leaders that really does believe uhm, that if you don’t try something… if you don’t try something new, you’re never gonna fail. And if you’re never gonna fail, you’re never gonna learn. Uhm, so clearly I, I do believe he’s the type of leader that would much rather challenge somebody uhm, try something with the best intention uhm, and go back to him and say it didn’t work than to not try anything. So uhm, you know he’s, he’s very encouraging uh, in that way.

SPEAKER 1: Next question. Does the senior pastor empower staff to make decisions?
SPEAKER 2: Absolutely.

SPEAKER 1: How? How does he do it?
SPEAKER 2: Uh, again, he’s not uhm, always here. He travels a, a good bit. Uhm, and he, he communicates through staff meetings. Uhm, and just you know on different uhm, conversations. Uhm, the staff is very clear on what his objectives are and what his goals are. Uhm, and I think he, he truly does believe that the way to, to build confidence and, and your core staff is to empower them. Uhm, is to allow them to uhm, take what they’ve learned from him and take what they know to be his, his objective and to act on them. And I think uh, uh, uh, a prime example of it was when he was out for a while for medical reasons and uhm, the staff had to make really key decisions uhm, without even contacting him. They had to really keep the organization going without, without him, which was uhm, a, a, a challenge and, and interesting to some of us because he’s so involved and he’s, and he’s always around. Uhm, that it really did show that what a good job he’s done at empowering them because the organization didn’t miss a beat. I mean I wouldn’t tell him that, but it didn’t miss a beat. Uhm, that these, these folks kept it going uhm, even in the most severe of challenges and they really kept it going. And, and that was clearly because uhm, he, he did empower them beforehand because I don’t believe that uhm, you can just take a staff that has a leader that didn’t empower them and then all of a sudden say I’m not hear, so they were confident, they were clear, they had their marching orders and clearly that was you know uhm, attributed to, to pastor empowering them uhm, you know beforehand.

SPEAKER 1: Next question. How does the senior pastor’s faith encourage staff think outside the box?
SPEAKER 2: You… I think uhm, pastor’s faith uhm, encourages a lot of things. Uhm, and you know he often says God makes a way out of no way. Uhm, and he encourages people to you know, to sit down and, and sort of pray on it. Let’s pray on how we make this happen. We’re not asking God to make it happen, we’re praying on like what do we do. Uhm, so you know I think he’s uhm, you know he’s, he’s very good at that and he’s, he’s also uhm, you know in terms of his faith again, he doesn’t encourage the staff to say pray on it and God will do it, he’s saying to them pray on it and you know, open your minds and, you know, God’ll help us. God will lead us on our path, but we got to do the work.
SPEAKER 1: Final question on intellectual stimulation. Do you think that senior pastor’s ability to be creative and innovative lends itself to the organization’s effectiveness? And if you believe that be true, why do you believe it?

SPEAKER 2: He… The man is always thinking uhm, in terms of, of being creative. Uhm, he never settles for the status quo. Uhm, he’s always looking for what nobody else has ever done. Uhm, and, and I think so that’s why our organization is as successful uhm, as it has been. Uhm, you know, his, his creativity you know and I’m going to translate that, translate that embeded to, into his vision. Uhm, it… you know, he just… he, he molds things uhm, that, that the other people might’ve thought about but were not creative enough to put it into, into action. Uhm, so clearly uhm, his ability uhm, to, to be creative has, has moved this organization to, to a new plateau.

SPEAKER 1: I wanna ask you one more question on intellectual stimulation. I asked one of the other uhm, staff members this question. Uhm, I’m only a little hesitant because I don’t know whether my statisticians is gonna allow me at this point you know to give uh, her this question you know to be evaluated, but I’m curious about this. If I were to give you a three-point likert scale that measured uh, Dr. Soaries’ intellectual capacity, where would you rank him? Above average, average or below average?

SPEAKER 2: If there is something higher then above average, I would rank him there. Uhm, he’s, he’s probably clearly one of the most brilliant men I have ever met. And will probably ever meet absolutely.

SPEAKER 1: Thank you. I will ask a set of questions under the rubric individual consideration. And the individual consideration’s is also considered charisma. The first question, how does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: Uhm, you know I think he does that every day because he, he is such a, a mentor and a coach. Uhm, so, I think uhm, I think that’s just contagious that when you work around him uhm, you learn that and I think that the people that work with him so much want to emulate him and then pass that on to others. Uhm, so, I think, I think he’s very effective uhm, at you know working with, with his staff and then encouraging them to pass on what they learn to, to other staff.

SPEAKER 1: Next question. Does the senior pastor have a mentoring program?

SPEAKER 2: Uhm, well, I know through the church he does. Uhm, he encourages uhm, you know through the church he encourages uhm, men of all ages to mentor our young men and women of all ages to mentor our young people. He’s very, very committed to our youth uhm, and to the youth that sort of falls through the cracks and gets forgotten. So he’s speaks a good deal at church uhm, about that. Uhm, here at the CDC, uhm, he encourages, I mean we used to have a program where he had young people come in after school uhm, to do their homework and to do things like that uhm, because he’s, he’s, he’s very concerned with our young people not having role models to look up to. So, so yes. Absolutely. And I think that’s one of his uhm, his key causes.

SPEAKER 1: Let me follow up on that question. Do you think he has a formal or an informal uhm, mentoring program for the staff?

SPEAKER 2: Uhm, probably for the staff it’s an informal. It is an informal mentoring program.

SPEAKER 1: And can you give me an example of why you think it’s informal?

SPEAKER 2: Uhm, don’t think there’s anything sort of set in, in stone, but I clearly see some of the more seasoned executives here uhm, taking some of the younger ones uhm, under their wings. Uhm, and then sometimes not even age differential, but uhm, just newer people uhm, getting sort of mentored by people that have been here for a long time. So again, I think that that’s just something uhm, he informally encourages his staff to do uhm, to, to, to take people under their wing and to, to, to bring them through the process.

SPEAKER 1: Next question. How does the senior pastor’s faith lend itself to his mentoring and coaching? I hear him say all the time faith without works is dead.
SPEAKER 2: Yep, yep, yep. Oh, absolutely. Uh, what I think that uhm, you know clearly also that, the, the slogan of the church, you know, faith in action sort of speaks to that also. Uh, you know, I don’t know good answer for that question now. I apologize. I’m trying to uh, sort of think that through.

SPEAKER 1: We’ll move on to next question.

SPEAKER 2: Okay. Yeah, I’m sorry. I just uhm.

SPEAKER 1: I’ll wait for you.

SPEAKER 2: Yeah. I’m not clear on how to answer that one. Not clear. Go ahead.

SPEAKER 1: Next question, does the senior pastor provide a career development plan?

SPEAKER 2: Uh, Again, not… I don’t think that formally, but uh, uh, to my knowledge anyway. Again, I am not an employee, uhm, but to, to my knowledge, no. Uhm, do I know he’s, he’s very committed to education and to career development? Absolutely. Absolutely so, although it might be informal, I am sure that there are many conversations that go on here on daily basis where he’s encouraging staff to uh, go to different programs, pursue higher education uhm, uh, absolutely.

SPEAKER 1: So he’s very keen on professional development?

SPEAKER 2: Yeah. Absolutely.

SPEAKER 1: Next question. Does the senior pastor have a leadership development program?

SPEAKER 2: Uhm, that again, not to my knowledge. Not to my knowledge as a board member, uhm, not being in the day to day operations here, uhm, but uhm, you know again, is he clearly focused on uhm, building leadership? Uhm, absolutely. You know and again I think he does that also uhm, think he builds the leadership through uhm, empowerment.

SPEAKER 1: Does the senior pastor have a constituent or customer development program?

SPEAKER 2: Uhm, that’s where the board comes in. Uhm, that’s what we do. Uhm, I mean clearly pastor has a few contacts. Uhm, but uhm, we as a board are uhm, again we’re the sort of the, the uhm, outside face and we’re the ones that are supposed to bring in customers uhm, and supporters. And, and again a lot of times, you know, we you know we do it you know with pastor’s contacts, but the board it is you know is, is mainly the one uhm, who should be you know bringing in those customers.

SPEAKER 1: Let’s go back to question three one more time.

SPEAKER 2: Uh-hm.

SPEAKER 1: How does the senior pastor’s faith lends itself to his mentoring and his coaching?

SPEAKER 2: Uhm, I, I think his, his, his faith uhm, brings a, a, a certain comfort. Uhm, brings a great deal of comfort to his, his mentoring and his coaching. Uhm, and it, it just makes me very comfortable with, with the way that, that he’s, he’s mentoring or he’s advising. Uhm, you might not always like what he says, but you know he’s saying it from the right place. Uhm, and I think that uhm, you know that because of his faith. Uhm, and you tend to really, really pay attention to him. Uhm, like I said, you might not like what he says, uhm, but you pretty much always walk away knowing it was the right thing for you. Always walked away knowin’ it was the right thing.

SPEAKER 1: Thank you. Our last question. Do you think the senior pastor’s ability to mentor or coach the staff?

SPEAKER 2: Uh-hm.

SPEAKER 1: Lends itself to the organization’s effectiveness? And if you think it does, why do you think so?
SPEAKER 2: Oh. Absolutely. Uhm, you know and again, you know uh, he leads by example. Uhm, so clearly he spends uhm, given his schedule and given the demands on him, he, he spends an incredible amount of time with the staff. Uhm, and I know he has hired you know some staff that uhm, were experienced or young or but because he saw something in them and he knew full well that it was gonna take a lot of mentoring, lot of time, lot of coaching, a lot of teaching. Uhm, but he’s willing to make that investment because again he’s got that gift of seeing something in somebody and he’s willing to do that. He’s willing to take the time to, to mentor, to teach, to coach. Uhm, so, and that has again you know the organization is as good as its people and we have some of the best people. Uhm, and I always… I always say, it’s not because of the huge salaries we pay, uhm, it’s because of pastor and the mission and, and his mentoring uhm, and his team building.

SPEAKER 1: So in, in addition to his mentoring and coaching.

SPEAKER 2: Uh-hm.

SPEAKER 1: Are you saying that his ability to recognize uhm, to recognize and attract talent has lend itself to this organization’s effectiveness?

SPEAKER 2: Absolutely. Absolutely. Uh, you know and like I said that you know where most people uhm, would, would not want to invest the time uhm, in, in somebody. Uhm, he’s, he’s he does… He sees talent and, and he will invest the time and uhm, the effort to, to mentor them to coach them uhm, because he sees a gift. And, and, and he knows the type of people that he wants affiliated with his organizations. Uhm, and he’s willing to spend the time uhm, you know to, to get them to the point where they have to be.

SPEAKER 1: Now based on the 4 I’s of transformational leadership that uhm, we’ve uhm, we’ve addressed here in this interview, do you think Dr. Soaries is a transformational leader?

SPEAKER 2: Absolutely. Uhm, yeah. Absolutely. No question. Uhm, he is… you know again, uh, and I, I don’t get paid by him, so I… Uhm, he is, he is inspirational. Uhm, he is uhm, you know, I laughed a little bit when you said you know part of it was charisma. Uhm, he can capture your attention uhm, talking about sweet potato pie. Uhm, but uh, his, his vision and his leadership and uhm, his mentorship and his commitment uhm, again, he is, is probably you know one of the, the most intelligent people on earth and one of the, the most inspirational leaders that I’ve ever met. And I’ve been on a lot boards uhm, seeing a lot of leaders uh, and he clearly is, is just somebody who is… he’s life changing. He’s a life changing man.

SPEAKER 1: I wanna thank you for your time and I wanna thank you for your frank and open uh, responses uh, to these questions. Uhm, you will in fact uh, receive uh, the findings uh, from this portion of the dissertation study. This is chapter 4 of the dissertation. This is the findings.

SPEAKER 2: Oh, Yeah?

SPEAKER 1: Uh, part of the case study here at Central Jersey Community Development Corporation and you’ll certainly get a copy of that uh, for your records at a later date.

SPEAKER 2: Okay.

SPEAKER 1: Thank you so much.

SPEAKER 2: Thank you. I wish…

SPEAKER 1: God bless…

SPEAKER 2: You luck. God bless.

END OF STATEMENT

TRANSCRIBED BY: TMTWWD

July 20, 2011

This is to certify the above statement is a true transcription to the best of my ability.
TL CJCDC Narrative Interview Transcript Respondent 2

Opening Paragraph

SPEAKER 1 Could you please tell me your name?
SPEAKER 2: My name is
SPEAKER 1: And, where do you work?
SPEAKER 2: I work at the Central Jersey Community Development Corporation.
SPEAKER 1: And how are you employed at the Central Jersey Community Development Corporation?
SPEAKER 2: I am the director of operations for our organization.
SPEAKER 1: And could you give us a brief description of what the director of operations does?
SPEAKER 2: As director of operations, I help to manage the day-to-day activities of the CJCDC. I am also responsible for implementing a case management software for the entire organization, including the CJCDC, its affiliates, as well as the church, and I also help to do different events and fund raisers, so it’s a wide variety of tasks.
SPEAKER 1: And, can you tell how long have you been with the CJCDC?
SPEAKER 2: It’s been about a year, well, it will be two years in August, about a year and a half, a little less, a little more, I mean, yeah, so, it’s March, April, May, June, July. Yeah, so about a year and six months, uh-huh.
SPEAKER 1: And typically on a day-to-day basis could you just describe some of your challenges?
SPEAKER 2: On a day-to-day basis, well this is challenge is not just for me and this organization, but for nonprofits in general, our resources are very, very limited right now, so I’m wearing a lot of different hats, so when you saw me to describe all the different tasks I do, it ranges, so I play the marketing person, I play the office manager sometimes, I play, you know, the secretary in terms of coordinating meetings, so you’ve got to wear so many different hats and you have to be very, very flexible, so that definitely is a challenge because there is so much work to do, so trying to balance all that and trying to get something accomplished.
SPEAKER 1: And, can you tell me your educational status?
SPEAKER 2: I have my BS in economics from Wharton at the University of Pennsylvania.
SPEAKER 1: Thank you. You have a great leader here, Dr. Soaries, and we are looking at transformational leadership as a leadership model in our case study. The case study is aligned with a quantitative analysis, which we have done on a regional basis. We have surveyed 37 pastors of various community development corporations from across the nation and what we have found is that most of those pastors operate in transformational leadership principles or qualities, but they are not aware of it. So, the whole thrust of our study is that we are trying to make senior pastors, who have oversight of community development corporations aware of transformational leadership as a model that they can use to help strengthen their organizations. So that’s why we are here today. We’ve got a set of question that we want to ask you that are all aligned with four I’s of transformational leadership, and the first set of questions are under the rubric idealized influence. It’s the first question that we are going to ask you.
SPEAKER 2: OK.
Speaker 1 Are you ready, ?
Speaker 2: Yep!
SPEAKER 1: All right, the first question. How does the senior pastor train and develop staff to be role models in the organization?

SPEAKER 2: Umm, I think Reverend Soaries is somebody who definitely trains, I would say he leads by example. So he has a very, very high standard of excellence and he expects that out of everybody that he works with, so it kind of pushes you to be better and to want to achieve more and more. He is also very good in terms of, he knows that the reason why I came on board was because I was interested in nonprofit organizations and understanding that. So, you know, a lot of times he will send me on different conferences relating to, you know, let’s say fund raising or different topics that would be of interest that would help to kind of widen my perspective on the nonprofit world. And he is also very good at giving you, I would say, positive criticism to help you grow and to do better. So, he is very good at, you know, if you need feedback on something, if I’m writing a letter that needs to go out he’ll say, OK, change this, change that, and that also helps you to really, really just to be better.

SPEAKER 1: The second question, how does the senior pastor demonstrate ethical conduct to the staff?

SPEAKER 2: Well, as a pastor, you can just readily see that, you know, his Christianity always shines through. In terms of, you know, his ethical conduct and his moral conduct he is a very, very moral person. You can tell that by the way that he treats people. He treats everybody with a certain level respect and kindness and just the nature of his work, he has such a passion for helping people who are in need and making sure that he is advocating on behalf of the person, you know, who might not have a voice and that reads to no matter what he does, and whenever we have meetings or things like that, he always keeps that in mind that we are doing this work to help the community, to help the people, and I think that definitely shows his ethical behavior.

SPEAKER 1: Thank you. How does the senior pastor take into account his or her own moral conduct when making decisions that affect the staff and the organization?

SPEAKER 2: Well, he definitely, he makes sure that he makes decisions that will benefit the entire staff. So, whatever he is doing, he is thinking for our benefit. So, when he is making decisions, let’s say about a business venture or a joint partnership with another organization he is trying to see how this will benefit the organization to grow us into, you know, organizational people more successful than what we are. So every decision that he makes is really guided by the needs of the staff and showing that he is making smart decisions that are really going to be beneficial for our organization that is going to help us yield, you know, additional resources or get more funding, you know, so it is really for the benefit of us. I think I answered that.

SPEAKER 1: I think you did.

SPEAKER 2: Okay.

SPEAKER 1: How does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: Well, something that we do just internally, first we a nonsectarian organization, but whenever we have meetings we open up in prayer, so you definitely see that his faith is always there. And then, you know, whatever we do, we partner very closely with the church in everything that we do, so letting our members know about it. But we all know a lot of the people who work here, not everybody, of course, but, you know, some of us are church members, so we kind of, we really seem, we have that relationship, because, you know, Pastor Soaries, he is my pastor, so if ever I have a situation or concern I know that I can go to him on a spiritual level as well. Repeat the question one more time, so I make sure that I have answered it..."
have to share those with others. So I think that’s something that definitely pervades everything that we do here.

SPEAKER 1: We are at the rubric inspirational motivation now.

SPEAKER 2: Okay.

SPEAKER 1: So let’s think about how the senior pastor is inspirational, how he motivates the staff.

SPEAKER 2: Okay.

SPEAKER 1: This is the first set of questions. What emphasis does the senior pastor place on the organizational visions for staff to promote?

SPEAKER 2: Say that one more time. What emphasis...

SPEAKER 1: What emphasis does the senior pastor place on the organizational visions for staff to promote?

SPEAKER 2: Well, I like to refer to my pastor as visionary, that’s just what he is, so whenever we have a meeting or anything like that, he sees the big picture. He is always making sure that we see the big picture, and at the CJCDC we see our vision is to rebuild communities one family at a time. So the emphasis on families, on really making so sure that we are doing stuff that helps them, you know, that core group of any community. So that’s something that is always at the forefront of everything we do and everything we do is always it always comes back to that mission. So we do not do anything if it is not related directly to this overall vision/mission of us rebuilding communities one family at a time and that’s always emphasized in every meeting, it’s how are we are touching the families, how are we helping them, how are we really making a difference in this community.

SPEAKER 1: Second question, how does the senior pastor’s faith inspire you to see the organizational vision?

SPEAKER 2: It definitely inspires me a great deal because most nonprofits would not have survived as long as we have and I don’t think it is just because we have great people working here, I feel like there is a divine purpose within the CJCDC and that’s a major part of why we are able to survive. You know, week after week, you know, going through the struggles of, you know, looking at the resources, are we going to be able to meet payroll, is this, you know, are we going to survive, but every year we keep going and I think part of that is because God has a specific purposes for the CJCDC and this community and He is going to ensure that, you know, we might go through ups and downs, but we are we are going to keep going because there is a need here and all of our successes as an organization is directly related to the senior pastor’s faith, he always says we can do all things through Christ and he really believes that.

SPEAKER 1: Third question on inspirational motivation. How does the senior pastor encourage the staff to inspire subordinates to achieve organizational goals and core values?

SPEAKER 2: Well, Pastor Soaries meets with the core leadership team, say, like on a bimonthly basis and that include some of the directors within the CJCDC and some of the other nonprofit organizations, as well as some ministers at the church. And what we do in those meetings is he kind of discusses his vision or overall plan and he charges us with disseminating this information to, I guess, teaching those who are at the subordinate level. So if he is telling us, he is basically sharing with us the mission, the vision of what, you know, what we want to do and then our job is to share that with the employees. I would say one example of that is that we have been working on a plan which is a Campaign for Excellence for the CJCDC. So this is a kind of overall goal of moving the CJCDC into like an intermediary resource, so this is like a big plan that we are doing. He has met with a core group of us, which included me, it included , it included , as well and some other people who are in leadership positions, and then what we did is we shared this information with all the staff at a staff meeting. So, he kind of gives us the information and then we pass it down.

SPEAKER 1: How often do you do strategic planning for the organization?
SPEAKER 2: I would say we do it...we have like one meeting I’d say at the beginning of the year that kind of really guides what we want to do throughout the year, so either the beginning of January or the end of December what we are going do for the next year. But we are always thinking strategically in building partnerships and things like that, but I would say once a year we kind of come together to develop what the strategic plan is going to be for, you know, the next year, what are our focal points, what are we going to work on.

SPEAKER 1: And how often at least as a group do you revisit the strategic plan?

SPEAKER 2: We revisit it often. This Campaign for Excellence is kind of our strategic plan for 2011 and we are always looking at ways to improve it, things that we want to add, things that we want to tweak to it, so it’s kind of one of those things that is constantly, you know, running through our minds throughout the year. We are always thinking of ways to add on to it or to, you know, make it that much better. So we are always actively looking at ways to improve the strategic plan.

SPEAKER 1: Final question on inspirational motivation, How does the senior pastor encourage the staff to assist the subordinates to work towards the organizational goals and core values?

SPEAKER 2: How does he encourage the staff? The pastor is a really, really great motivational speaker. So, when we have, let’s say, larger staff meetings, you know, he gets up there and he reminds us of the reason why we are doing this work, that, you know, he knows that he can’t pay us a lot, that we deserve so much more, but he so appreciative of the fact of the work that we do, and just knowing that your CEO, that your boss is really, you know, thankful for all the work that you put in really helps to motivate you to do better, and he always expresses that gratitude and he always keeps the fact that we are helping people at the forefront. So, we know that this is really mission-building work. So, it’s something that you want to do. But I definitely think the fact that he, you know, he expresses gratitude, he praises us for what we have done and our accomplishments, it really helps to motivate, especially me, to work harder and to do better.

SPEAKER 1: Can you give me any example of any specific organizational mechanisms that you use to assist the subordinates to achieve organizational goals?

speaker 2: Well, one think that we have recently implemented is something called one page business plan. So, of course, in terms of 2011 we really want to look more strategically at the different service areas and what they are providing and how we can make them more of a revenue-generating source, and that’s something that the pastor kind of took the lead on, so what Scott and I did was that each service had to complete a one-page business plan that kind of went over their vision mission, looking at objectives or the strategies that they want to use as well as their plans, with a focus on how can you make your service area kind of the revenue-generating organization, so looking at each of them as mini nonprofits, so what we have done since I would say January is that we have been looking at these one-page business plan with Scott, and Scott is the director of our family resource center and he has helped to, you know, give us advice and ways we can improve that. So that is something that is specific that we do to help with the organization. Does that answer of question? OK.

SPEAKER 1: Thank you. Our third rubric group, is intellectual stimulation.

SPEAKER 2: Okay.

SPEAKER 1: First question. How does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: He is really good at having brainstorm sessions, so every now and then we’ll kind of sit in a room and we all kind of just bounce off ideas off each other about, you know, what can we do better, what are we not doing that we need to do, and it’s a really good environment because we can kind of just put all the ideas out there and from public to kind of formulate, you know, what our next steps are, so I think that one great way to encourage creativity is really having this brainstorming sessions where people come, you know, just kind of throw out their ideas.

SPEAKER 1: Question number two. How does senior pastor encourage your staff to experiment with new ideas in organizational concepts?
SPEAKER 2: One thing, the pastor is not one of those who... he is not a micro-manager. He gives you something and he lets you run with it. So, he gives you kind of a general basis an idea and then it is up to you how you want to, you know, mold it or create it, and that is something with our Campaign for Excellence. You know, the pastor gave us the initial idea that he wants CJCDC to be this intermediary, but me and the staff kind of flush it out in terms of what the phases would look like and things like that, and then we of course go back to him for feedback. So, he definitely gives his staff the opportunity to mold and create the ideas. But, of course, you know, he sets the standard of what, you know, the general concept is, but it is up to us to kind of really create it.

SPEAKER 1: The third question How does the senior pastor empower the staff to make decision and how?

SPEAKER 2: OK. How does the senior pastor empower the staff to make decisions, and how. Well, one thing is, the pastor is a very, very, extremely busy, busy, man and he is not always readily available, so sometimes you have to take that ownership yourself just because he is not there. So he kind of empowers us to know that, you know, I am going to be out of pocket, you know, here’s the general basis, but you can kind of run with it, so I think that is one respect. I think also for a large organization, you know, of course the major decisions still have to go through him, so, you know, of course we are not going to have make every decision. Larger decisions, of course, he would be the one to make. But the last time, to let you know, too, we had an issue with a person that we had brought on to serve as an event coordinator for a number of events. You know, I expressed to him that we were having some difficulty with that individual and his response is, you know, you have the power, if you don’t feel like this is the person that’s needed then you can terminate her. So, if he directly lets you know, you know, here’s what you can do, you make the decision. So he directly, you know, lets the staff know, you know, when they can make decisions on their own, especially, like you know, in terms of let’s say, major events. Of course, he wants to know what happened, but in terms of what the event, the date looks like, or, you know, what the brochure looks like, or when things go out, he gives you the autonomy to make those decisions. So, I don’t know... did I kind of answer it. OK. And please let me know if I’m not answering, so I’m talking a lot, so I just want to make sure that I’m talking the picture.

SPEAKER 1: No I think, you’re addressing the questions.

SPEAKER 2: Okay.

SPEAKER 1: How does the senior pastor encourage the staff to experiment with new ideas in organizational concepts?

SPEAKER 2: Again, I would say with the brainstorming sessions and the fact that he gives you a little bit of the idea, the bare, bare minimum, but it’s up to you to kind of flush that out, so it kind of forces you to come up with new ideas. And also I think he is always ready to be looking for new opportunities, especially in terms of CJCDC or ways we can build partnerships, you know, to more effectively do our work. So, you know, if you have an idea and you come to him with it, you know, he is really good at, you know, taking an idea and saying, OK, let’s run with it, let’s explore it, or, you know, maybe this isn’t the direction that we are going with. So, he is always accessible he is always open to new ideas, especially if they can help the CJCDC grow.

SPEAKER 1: Final question on intellectual stimulation. How does the senior pastor’s faith encourage staff to think outside the box?

SPEAKER 2: Well, one thing is that, you know, the whole concept of faith is that you are believing something that you don’t necessarily see, I think that’s something that we do every day. So we can go as far out as we want to, because we can do all things through Christ, who strengthens us. You know what I mean, there are no limits placed on what we can do, and I think he readily, you know, shows that in terms of, you know, we were on a CNN documentary for Almighty Debt. That is something that is, you know, completely outrageous, completely outside of the box, the fact that, you know, a major network would do an hour-long special on a church is something, you know, ridiculous, but, you know that God have called us to be, you know, that beacon of light for that segment. You know, God can call us and raise us to a point where we are seen by millions, you know, what can’t we do. So, I think he is very, very good at emphasizing the power of God and knowing that, you know, you can do basically whatever you want. You can go as far as you
want to because there are so many possibilities and we are not limited, especially as Christians, we are not limited, you know, in our current circumstance and I think especially in terms of nonprofit work a lot of people, you know, well, there is only so much you can do, the money is not coming, it’s just not going to work, but it’s kind of like that faith that, you know, knowing that I’m going to believe, I am going to press forward, we’re just going to keep going has been what has sustained this organization all these years. It’s not been the money. The money hasn’t come in all the time. It’s our faith in God and it’s our belief that, you know, we are going to continue to persevere because we have this purpose.

SPEAKER 1: Since you brought up the CNN document, actually, Just give me your gut feeling of how you think she handled your overall treatment of Dr. Soaries and the CJCDC?

SPEAKER 2: I think she was really, really good. SHE was actually in this building, very, very friendly, attended services at church. She is a very, very down-to-earth person, her staff are great. I think they, of course, treated all this with the utmost respect. Of course, they’re a new show so they’re trying to get stories in that sense, but they were very, very understanding, they worked really closely with , who is our director of communications, but they were always around, coming to church, hanging out, really trying to get to know us. So I think they treat us very, very well. I mean, they have utmost respect for Reverend Soaries and I think they were very interested in the type of person he was. Because, you know, originally, this story was supposed to be geared towards just the role of the black church in general and then it turned into story really about Reverend Soaries and his work, because he is such an interesting man that, you know, I think was just drawn to his vision and what he wants to do. So they definitely treated us with the utmost respect.

SPEAKER 1: Do you think she really captured the essence of Dr. Soaries as a leader?

SPEAKER 2: I think so. I think I definitely think so, showing the history of where he started in terms of his involvement, you know, with to what he is doing now. You kind of see the range of his leadership and where he came from and how, you know, was heavily influenced by, you know, the great civil rights leaders, and even the fact that that it addressed in the documentary about, you know, him differing with his father and he wanted to help people while they still here, while his father wanted to more associate people so that they could get to heaven. So I think it definitely captured his leadership style and his willingness to help people. The fact that, you know, he picked up the phone to make a call on behalf of Fred to help him get into a school, that’s something that he does for his members on a regular basis and he is always willing to be there to, you know, help those who work for them or the members of his church. So I think they adequately captured his leadership style.

SPEAKER 1: Okay our final rubric is individual consideration.

SPEAKER 2: Okay.

SPEAKER 1 First question. How does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: I think, one thing that he does is that he puts people in leadership that he knows will help to mentor and develop those underneath. So one of people that we recently hired was . has, you know, tremendous experience in terms of the business world, he has his JD and he is the director of the Family Research Center. He has so much knowledge that he can, you know, share with me, you know, coming out of Wharton, you know, familiar with business, but he knows so much more. So putting people in a position of leadership like and knowing that the staff has a heart for helping others and, you know, really trying to stretch people so they can grow and I think that is something that he is a really good judge of character in terms who he puts in leadership positions, knowing that they will, you know help to mentor others. We don’t have anything, you know, specifically standard in place in terms of a mentoring program within the CJCDC, but I think he chooses wisely his leadership staff, they are the type of people who are willing to mentor and help those underneath them.

SPEAKER 1: Second question. Does the senior pastor have a mentoring program?
SPEAKER 2: No, he does not have a specific mentoring program in terms of helping the staff. We do have a mentoring program in terms of youth that is a bit on hold right now, but nothing in terms of the staff, and that’s what you are asking?

SPEAKER 1: I am asking specifically about staff, yes.

SPEAKER 2: About the staff, OK. Yes, he does not have a specific mentoring program for the staff.

SPEAKER 1: But, he does in fact mentor staff?

SPEAKER 2: Yes, um-hm.

SPEAKER 1: Third question. How does the senior pastor’s faith lend itself to his mentoring and coaching?

SPEAKER 2: I would say that I think as a pastor you are a leader and you want to train up people underneath you to kind of, you know, take the charge once you, you know, are moving on, so I think that’s something he definitely readily shows in, and I think something in terms of, you know, how Jesus trained up his disciples to be ready once he was gone to take over the mission. I think that is what he does with all of his staff and his ministers. He trains them up to be in a position so that, you know, if for whatever reasons he is gone, they can carry on his mission. So I think that’s something that he readily shares with his staff and just kind of, you know, doing the same thing I would say that, you know, the way Christ showed and the way Christ taught his disciples everything, you know, he is always teaching us lessons or ways he can improve upon staff, so I think that kind of helps us in terms of, you know, our development and making sure that we would be in a position to, you know, to carry on the legacy that he left behind.

SPEAKER 1: Our fourth question. Does the senior pastor provide a career development plan?

SPEAKER 2: A career development plan?

SPEAKER 1: A career development plan.

SPEAKER 2: A career development plan? We don’t have anything specific right now in terms of, you know, on paper, what are your career goals. I think he is readily aware of them. I know me personally, he has met with me a couple of times to discuss, you know, what is that you want to do, where do you want to go, so he is well aware of what I want to do in terms of marketing and nonprofits. He is trying to put me in positions or tasks that will kind of match what I want to do later on and that’s one of the reasons why I received my promotion as director of operations, because he knows that I want to move into, you know, more of a higher level world in the marketing world and the nonprofit world and he thought that this would be a good stepping stone to get to that point. So even though we don’t have anything specific in writing, he does meet with staff, I would say, you know, on a fairly regular basis to discuss their career goals or plans, what they want to do, so that he can ensure that we are doing tasks or jobs that kind of mirror what you want to do later on.

SPEAKER 1: So he does, in fact, have an informal?

SPEAKER 2: Informal, yes.

SPEAKER 1: OK.

SPEAKER 2: Yes, I would say for the most part in terms of, like we said before, with the mentorship as well as the career development, it’s not a formal program, but he does have an informal way of having these initiatives.

SPEAKER 1: Fifth question. Does the senior pastor have a leadership development program?

SPEAKER 2: Again, not a formal program, but in terms of informally he puts people in leadership roles that you kind of have to assume. So I would say another example, directly relating to me, elevating me to the director of operations was putting me in a leadership role where I would have new responsibilities, where I would have to, you know, work a little harder, require more of those who are working with me, so that was something that kind of stretched my leadership abilities. He has also put in positions where I am working with very different sorts of people, having to manage people, you know, I have never had to fire anybody, you know, in my life, but the fact that I was
working with that person, there were some issues, he empowered me with the fact that, you know, if there is an issue, you need to terminate, you know, this person, so giving people the opportunity to assume these leadership roles, I think is huge and I think it is something that he readily does for people. You know, I have worked here two years and after the first year, he saw how hard I worked, you know, I started off as an assistant to our former COO, then I, you know, worked as his assistant and he saw the potential in me as well as, you know, the work that I did and then he elevated me to a leadership position. So I definitely think he looks at different staff members, where they are, what are they doing, and he definitely tries to motivate them and put them in positions where they can exercise their leadership abilities.

SPEAKER 1: So Dr. Soaries does in fact have an informal leadership development program?

SPEAKER 2: Yes, he does have an informal leadership development program.

SPEAKER 1: And our final question, does the senior pastor have a constituent development program or a customer development program?

SPEAKER 2: Okay, so in terms of like helping to benefit our clients and things like that, I would say he does have an informal customer development program. I think a lot of times when we have these strategic meetings, because our customer is always the family, so how are we going to help the family to achieve more and more, so whenever we are doing anything in terms of our strategic plans for the organization, it’s how we are going to best serve our families, what can we put in place to serve them better, what, you know, opportunities do we need to bring to them that they do not have, so that’s always at the forefront of all of our planning in terms of organization and the initiatives that we pursue, because we have to keep families at the forefront, because they are, you know, our most important customer, if you will. So, he does in fact have an informal customer development program in terms of the fact that, you know, they are always the emphasis of any strategic plan, anything that we are doing as an organization, we are always talking about how we can best serve our families.

SPEAKER 1: And, this is a final sidebar question.

SPEAKER 2: OK, that’s fine.

SPEAKER 1: What motivates you or excites you to wake up every morning and to work for Dr. Soaries in the Central Jersey Community Development Corporation?

SPEAKER 2: I think one thing is that Pastor has such an extraordinary vision. Just looking at all that he has done over the past, I would say seventeen years that this organization has been in existence from starting out, you know, as a First Baptist CDC, then, you know, just starting three other affiliate organizations, Harvest of Hope to help with foster care, CDC Properties to help with affordable housing, RDC for commercial development, just looking at all that he has made and developed over these last, you know, seventeen or so years is just incredible and to work under a man who has such a vision and such a great way of, you know, leading and being that person to kind of oversee all of this is really, really, I would say magical in a sense and it’s something that I definitely want to emulate and that is something that kind of motivates me to come to work, as I would love to grow to be kind of like, you know, Pastor Soaries. To do all that he has done in just a short amount of time, is just really, really extraordinary. So, just looking at that, that helps to motivate me. Also the fact that, you know, he is motivated by the concept of helping people, of helping families, of improving this community. You know, over seventeen years you’ve helped close to eight thousand families and that’s just such a great number, and to know that we are really touching these people and that we are really making a difference in their life, all because of, you know, a dream that Dr. Soaries had is really, really, you know, crazy in a sense, it’s something that really helps you, seeing that, you really want to come to work and to do better, because you are really making a difference. You know, me coming from Wharton, I was very, very business-oriented, you know, it’s all about kind of making money and things like that and when I came out of school, I was thinking that, you know, it’s great to be in the business world, it’s great, you know, to make money, but I really want to help people. I want to do a job that makes a significant difference in the lives of others and I want to make sure that what I am doing is helping somebody. That’s like I am definitely giving back with this job and the reason why, you know, I
still come to work every day, you know, I don’t get paid an outrageous salary, but that’s not the most important. The most important thing is that I am doing something that is really helping somebody who needs it.

SPEAKER 1: Having had the opportunity to read the abstract of the study, do you think that Reverend Soaries is a transformational leader?

SPEAKER 2: Definitely, definitely. I would definitely think that he matches all four of those tenets, if you will, or all four of those I’s in terms of transformational leadership, and he is just a phenomenal man and he has been able to really, really take his leadership and use it to grow the organizations in a way that I don’t think anybody thought was imaginable, to grow his congregation in a way. You know, when the First Baptist, Reverend first came, you know it was a small storefront church. To look at it now, the fact that we have over six thousand members, and just the stuff that we’re doing is just always innovative, always new, he really is a transformational leader.

SPEAKER 1: I want to thank you for participating in this study and for your frank and open dialogue today. Thank you

SPEAKER 2: Thank you.

END OF STATEMENT

TRANSCRIBED BY: DE\WWD

July 17, 2011

This is to certify the above statement is a true transcription to the best of my ability.
SPEAKER 1: Okay, could you tell me your name please?

SPEAKER 2:

SPEAKER 1: And uh, what position do you hold here at the Central Jersey Community Development Corporation?

SPEAKER 2: I am Program Manager for an Employment Network Program.

SPEAKER 1: Okay, can you tell me what the program manager does?

SPEAKER 2: Uh, overseas the… the actual program uh, coordinates the activities uhm, some designing of program criteria, as well as outlines of the program.

SPEAKER 1: And how long have you been here at the Central Jersey Community Development Corporation?

SPEAKER 2: Uhm, woulds… would call me uh, I forget what his words are, but I started when the infrastructure was just uhm, formulated in 1995. I think they started in ‘94.

SPEAKER 1: Uh-hm.

SPEAKER 2: I came on board in ’95 uhm, and actually went to Trenton with him as uhm, secretary of state when he was there for the three years and then returned after his term was over. So I’ve been here since then with that little brief hiatus down to Trenton.

SPEAKER 1: So you’ve been with Dr. Soaries for a while then?

SPEAKER 2: Yes.

SPEAKER 1: Okay. Uhm, what do you think of the Central Jersey Community Development Corporation? What do you think about when you come in here and you come to work every day?

SPEAKER 2: What do I think about being in the organization…

SPEAKER 1: About… about the organization, yes.

SPEAKER 2: itself?

SPEAKER 1: Uh-hm.

SPEAKER 2: Well uh, put it this way. My background initially was in Private Industry Corporate America and this was my first experience with a nonprofit organization that is, well, was formulated with the purpose of helping individuals in the community. Having that as my first experience, I wasn’t exactly sure what uh, I should expect, but once I came on board and I could actually see where the work that I was doing impacted an individual that had some solid outcomes versus just doing work to help someone make money, that was very important to me. It was very exciting. It was very motivational and uhm, because of the personal impact, that is kind of what stimulates me. So as for the Central Jersey Community Development Corporation, I’ve seen it from its earlier stages throughout a growth period. I am very proud of uh, being a part of it and I see the value that it has brought, not just to the community, but where it’s gone outside of that original target area.

SPEAKER 1: Okay, thank you. Uhm, the first set of questions I’m going to ask you fall under the rubric idealized influence. Here’s the first question. How does the senior pastor train and develop staff to be role models in the organization?
with. Very high level of intellect, so the bar is raised high. And just in his interaction uhm, and what you see is who he is, wherever that might be. Whether its leading a meeting, whether its uhm, speaking with deacons or trustees, you still see that high level of interaction and he’s a person who is committed to excellence, and so that is what he motivates his staff to do in all of our dealings.

SPEAKER 1: Second question. How does the senior pastor demonstrate ethical conduct to the staff?

SPEAKER 2: Uhm, similar response. Through example. There are no instances that I can think of where he has done anything that would be an embarrassment to himself, his family, to the church body. Uhm, from what I see he carries himself as a person who is responsible, who has an integrity, and that’s just the nature of who he is, from my experience with him.

SPEAKER 1: Next question, how does the senior pastor take into account his or her moral conduct when making decisions that affect the staff in the organization?

SPEAKER 2: Okay, repeat that one for me again.

SPEAKER 1: How does the senior pastor take into account his moral conduct when making decisions that affect the staff in the organization?

SPEAKER 2: Uhm, I would… I would just uh, answer that by saying because of his commitment to doing the best job and realizing that those decisions do impact people uhm, it impacts their lives, it impacts uhm, in some instances that decision… the special decisions, especially as being the leader of a congregation of people, and so I would think that being very aware of… of them viewing him and taking into account his values and just the way he treats others, treats his family, and wanting to be uhm, that person of integrity with all that he comes into contact with. Knowing that as a leader uhm, he is responsible for individuals to a certain extent, and so I would think that those uh, values do impact the way he carries on business or the way he leads his staff or uh, leads ministers who report to him through uhm, the church body.

SPEAKER 1: The next question, how does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: In my opinion, I would uhm, answer that by saying that first and foremost, I think he sees himself as a child of God. And as a child of God, I think those values permeate across the board in all the roles that he plays, whether it’s the pastor of the church, the chairman of the Community Development Corporation uhm, even as a person who is running for office or serving in a state role as secretary of state. I think that really defines who he is and those values uhm, those values, those faith values impact the way he deals with people as well as the way he carries himself and the decisions that he makes in all of the roles that he plays.

SPEAKER 1: Final question on the idealized influence, do you think that the senior pastor’s moral conduct lends itself to the organization’s effectiveness, and if you do think so, why?

SPEAKER 2: Repeat one more time.

SPEAKER 1: Do you think that the senior pastor’s moral conduct lends itself to the organization’s effectiveness and if you do think so, why?

SPEAKER 2: I think it goes… it… it lends itself to respect and we have a leader who is uhm, who has values where, you know, being a person of integrity uhm, someone who realizes that as a role model in that sense, you do have responsibility as a Shepard of your flock. A per… your… your congregants have to be able to look up to you. They have to respect you and to that extent, uhm, I think that creates an environment uhm, where the organization can run effectively because you have… you… a raport with the leader, you have trust in the leader, you respect him and by his example, and through your relationships with that individual uh, it makes an organization or a group uh, a little more cohesive because of the respect that you have, because of the trust, and through that uhm, relationship, it’s easier to galvanize those who are among the group to achieve the mission that you are trying to accomplish.
SPEAKER 1: Alright, so you say that because of the senior pastor’s moral conduct, this organization is in fact effective?

SPEAKER 2: That would be a yes.

SPEAKER 1: Thank you. The next group of questions come under the rubric inspirational motivation.

SPEAKER 2: Uh-hm.

SPEAKER 1: First question, what emphasis has the senior pastor placed on the organizational visions for the staff to promote?

SPEAKER 2: What emphasis?

SPEAKER 1: What emphasis does the senior pastor place on the organizational visions for the staff to promote?

SPEAKER 2: Now give me a little bit more to go on into thinking about that question

SPEAKER 1: Well I know… I know the… the Central Jersey Community Development Corporation has a vision statement…

SPEAKER 2: Right, uh-hm.

SPEAKER 1: and it has a mission statement.

SPEAKER 2: Uh-hm.

SPEAKER 1: So the question is, what emphasis does the senior pastor place on the organizational visions for the staff to promote?

SPEAKER 2: Well uhm, if… if the staff is going to uhm, promote the vision or a mission of an organization to help advance that organization to move forward, then of course everyone has to be in agreement. You have to uh, share the vision if you’re gonna promote it, you have to share it and you have to uh, to some degree be… be aware of or to see those same values as your leader does. And to that degree, I would think that uh, having this shared vision, it makes up for an easier flow of… of uhm, work for the staff, it makes for a more cohesive uh, unit in terms of getting those goals and missions accomplished.

SPEAKER 1: Okay. Next question, how does the senior pastor’s faith inspire you to see the organizational vision?

SPEAKER 2: How does his faith?

SPEAKER 1: His faith inspire you to see the organizational vision?

SPEAKER 2: Uhm, in that sense, I would… I guess… well yeah, okay. If I did not see that he was uhm, how do I put it? I guess it’s… it’s like if… if I didn’t see him carrying the banner, then why would I want to join and… and uh, get on board? So because of the uhm, the way he advocates for our organization, because of uh, his… maybe you would call it ambassadorship, I see him wherever he goes, he is putting in uhm, those little marketing snippets or he’s advocating for the organization. He is putting in plugs to different organizations, tying it into uh, you know, even his outside speaking engagements. If I didn’t see him more or less carryin’ that torch, then it would be… I would be hard pressed to uh, even want to be a part or just looking at to the extent that uh, if your leader is not uhm, if your leader is not on board with what the organization is doing, if your leader is not out-front, and you… you don’t see him believing in the organization’s mission, then it… it’s hard for you to… to uhm, you know, even be inspired to do that work or to worked toward the mission that the organization has… has set forth as its uhm, you know, as it’s goal.

SPEAKER 1: The next question, how does the senior pastor encourage the staff to inspire subordinates to achieve organizational goals and core values?

SPEAKER 2: Uhm, of course we have… there are different levels of management and upper management, of course, has taken its queues from senior management, which would be the senior pastor, and in its dealings through… through uhm, instruction of the staff, we are all encouraged to work toward
the same uhm, commitment to excellence as our… our leader, our chair, Reverend Soaries, to take
on uh, the posture that this organization is not just uhm, an abstract concept, that we are all a part
of it and we are to embrace it as our own, and in doing that, we are to strive to do our very best in
all our endeavors, whether its in a core group, whether it’s an uhm, an overall joint uhm, collection
of employees, or on an in… individual basis, that our objective is to make our work something
that we would be proud to sign our names to.

SPEAKER 1: And this next question sounds similar to the previous question I just asked…

SPEAKER 2: Uh-hm.

SPEAKER 1: but it’s really not, so listen closely. How does the senior pastor encourage the staff to assist
the subordinates to work towards the organizational goals and core values?

SPEAKER 2: One more time.

SPEAKER 1: How does the senior pastor encourage the staff to assist the subordinates to work towards the
organizational goals and core values? The previous question, the operative word was inspired.

SPEAKER 2: Uh-hm.

SPEAKER 1: The operative word in this question is now assist.

SPEAKER 2: Uhm, I think that through the inspiration of his team, who have responsibility for their own
individual areas, that they would be encouraged to… in the same fashion as they’re working
toward uh, uhm, Reverand’s mandate to work towards excellence, that through their own
inspiration and wanting their team to be the very best that it can be and then giving them uhm,
empowering them to work with their staff in whatever way possible. Whether it’s through uh,
workshops or just individual coaching, I think the inspiration kind of trickles down so that whether
uhm, they see areas that they can work with their staff, even having to report back or seeking…
seeking uhm, seeking approval from Reverend Soaries to be able to do whatever it is that they see
their staff members would uh, actually require to… to kind of stay in tune with their uh, individual
subordinates so that… that that group, those individual units are working as effectively as possible
through being able to, you know, help where… where one is weak and the other is strong, to be
able to, you know, help them uh, work amongst themselves so that where you’re… you’re only
strong as uhm, the person that’s with you, that whatever I’m lacking, if I can gain from you to help
the team work stronger in more stronger fashion, then the… the leaders or the managers in that
case are out working to make sure that those… those individuals have what they need so that their
team is a stronger team and a more effective team.

SPEAKER 1: Final question on the inspirational motivation, do you think the senior pastor’s ability to
motivate the staff lends itself to the organization’s effectiveness, and if you think so, why do you
think so?

SPEAKER 2: Once more.

SPEAKER 1: Do you think the senior pastor’s ability to motivate the staff lends itself to the organization’s
effectiveness, and if you think so, why do you think so?

SPEAKER 2: Yeah, I do think that it does and… and it has to. That’s somethin’ that uhm, that’s almost
like mandatory because if you can’t… if you can’t motivate your team, if you can’t galvanize
them to work together or just move in the direction of where you want your organization to go,
then clearly you’re not gonna be effective in the job and clearly, you know, you won’t be able to
keep that unit together, because everyone will be kind of scattered in… in different directions or
someone will just be sitting still, but uhm, I think that’s the definition of a leader, is being able
to… to work in that fashion and to be able to, you know, ’cause you’re… you’re… you’re
working with people. And in working with people those are uhm, you know, knowing how to
read people, knowing how to… to find their strengths and then help them to discover what those
strengths are to uhm, be able to do the most effective job. All that leads itself to an effective team,
an effective organization, and in being able to not just achieve the goal that you have in mind, but
even advance to an even higher level.
SPEAKER 1: Alright, to sum this rubric up, you do think that pastor Soaries’s ability to motivate the staff lends itself to this organization being effective.

SPEAKER 2: Exactly.

SPEAKER 1: Thank you. Our next rubric, intellectual stimulation… intellectual stimulation.

SPEAKER 2: Uh-hm.

SPEAKER 1: Our first question, how does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: Through allowing them to use their gifts and their creativity versus uhm, micromanaging to an extent and… and just kind of laying out a path that you could follow without being able to uhm, without being able to use what you might see as a better approach, giving uhm, more or less permission to use your gifts to discover what your strengths are as long as it’s in keeping with the overall goal.

SPEAKER 1: The next question, how does the senior pastor encourage the staff to experiment with new ideas and organizational concepts?

SPEAKER 2: One more time.

SPEAKER 1: How does the senior pastor encourage the staff to experiment with new ideas and organizational concepts?

SPEAKER 2: I think through uhm, by allowin’ them to be creative and… and by not stifling uhm, ideas, but of course, the leader also has to be able to… sometimes you have to uhm, contain a person’s enthusiasm to an extent when you see that your creativity is going outside of the parameters that you set. I mean, you can come up with some ideas, but it all has to lend itself to achieving the overall goal. And so uhm, I think with… with his direction, in addition to being open to hearing certain ideas, but still being the type of leader that knows where he wants to go, knows where the organization should be going, and more or less uhm, being the uhm, the engineer of the locomotive to help to stay on track. Uhm, I think that is what helps uhm, in that… in that way.

SPEAKER 1: The next question, does the senior pastor empower the staff to make decisions, and if he does, how does he do it?

SPEAKER 2: There have… well, I’m not uh, totally… I guess you would say privy to… to what happens on a higher level, but from what I’ve seen uhm, through… through uhm, team meetings, I have seen uhm, what I’ve seen him do is ask for updates in your particular area. And in those… in those team meetings as you’re giving your updates, what you’re doing is you are… you are kind of summing up what’s happening to show outcomes and you’re also uhm, you’re providing the information that he needs to make certain decisions that he makes on his level, and then he’s allowing you to uhm, he’s allowing you to then reach out for any assistance that you need from him. So it’s not to the extent that he’s rushing right in to either squash your ideas or uhm, just kind of have you on the hot seat. You’re just givin’ him updates. You are showing your outcomes and your accomplishments, which is what he’s interested in, and if you have any challenges or obstacles that you need assistance from him, then he is giving you an opportunity to get that direction or that support from him. And in that way uhm, he’s helping you to either make the decision that you need to make or maybe now you have an opportunity as you’re havin’ input from him to maybe see where you might be going in a direction where you need to come back to get on track, but still being uhm, still havin’ an open dialog versus, or an exchange versus just one person givin’ direction, it’s just a one-sided thing.

SPEAKER 1: Next question, how does the senior pastor’s faith encourage the staff to think outside the box?

SPEAKER 2: How does his faith encourage staff to think outside of the box?

SPEAKER 1: I hear pastor Soaries say all the time, “Faith without works is dead.”

SPEAKER 2: Right.
SPEAKER 1: How does the pastor’s faith encourage the staff to think outside of the box?

SPEAKER 2: Uhm, I would… I would say because of whatever amount of faith and realizing that as the Bible says, “I can do all things through Christ that strengthens me,” that gives you a little bit of uh, what you might consider a safety net to move outside uh, the norm or your comfort level to maybe explore other avenues or opportunities and to that extent I… I guess the faith; it should plays into it just by virtue of that being one of his core values. I don’t know if that answers the question.

SPEAKER 1: Final question on the intellectual stimulation, do you think the senior pastor’s ability to be creative and innovative lends itself to this organization’s effectiveness, and if you think so, why do you think so?

SPEAKER 2: I think uhm, I think his creativity and… and the fact that he is definitely innovative has brought our organization to where it is now. Uhm, being the kind of uh, the kind of person that he is uhm, high level of intellect, being a studied man of God, I think without having uhm, without having a commitment to doing the… the work expanding, you know, some pastor’s are just content to do whatever it takes within the confines of the church uh, as long as the members are satisfied then they feel their work is done. By taking, you know, uhm, or… or havin’ a desire to know that here is my church within a community and it’s not in isolation that while I’m _winning souls_ and while I’m… I’m uhm, working with my congregants, I have someone outside of the community, who is in need, who definitely may need to come in to arc of safety, definitely needs the word, definitely needs to have uh, to save… to have their soul saved, but I need to reach out and kinda meet them where they are and so through various innovative programs that he has uhm, initiated in order to move outside of the church and even go beyond the confines of the community directly around his church. I think those programs and those ideas have been able to advance the organization so that uh, the needs of many people have been met and of course as… as you’d save one and as you effect one, we always say that what impacts a individual impacts the family, and just by being’ able to uhm, use ideas that are not your average, you know, not taking the average approach by looking at other means, other alternatives, wanting to and… and realizing that you can still grow. You can still uhm, learn. The more that you learn… the more knowledge you gain, and the more knowledge there is to gain. And just the… the kind of person that he is that he wants to be able to not be stagnant. I think those ideals spill over into the individuals that he works with and in the congregation that he serves.

SPEAKER 1: This question I have not asked the other respondents, but I’m gonna ask you this question because you work so closely with Dr. Soaries…

SPEAKER 2: Reverend Dawkins, oh, come on.

SPEAKER 1: so closely… so closely with uh, Reverend Soaries…

SPEAKER 2: Okay.

SPEAKER 1: for such a long time.

SPEAKER 2: Uh-hm.

SPEAKER 1: And this is the question, if you were given a… a three-point likert scale, above average, average, or below average, where would you place Dr. Soaries’s intellectual capacity?

SPEAKER 2: Oh, above average without a doubt. Far above average.

SPEAKER 1: Our next set of questions fall under the rubric individual consideration… individual consideration. First question, how does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: How does he teach…

SPEAKER 1: Teach staff to be mentors and coaches?

SPEAKER 2: Hmm… Uhm, I guess I can say for this one is number one, we see as an example, or I’ve seen, I won’t say we. I’ve seen his, and my example, is watching his passion for young people and seeing that uhm, you know, he’s lookin’ for the star in those young people to help them uh,
realize what their gifts are and to take their gifts to its highest level. As far as teaching staff to be mentors uhm, other than… than just watching him, I… I… I haven’t seen, you know, I… I can’t really speak to anything beyond that.

SPEAKER 1: Next question, does the senior pastor have a mentoring program?

SPEAKER 2: He at one time, from what I understand, had a group of uhm, young people that he was meeting with on a regular basis and sharing uhm, things that uh, sharing things that he’d learned uh, sharing ideas with them to encourage them to uhm, just find within them… in themselves what their passions are, what their gifts are, and being able to just really hone in on those talents and skills to use them to their best advantage.

SPEAKER 1: Let’s talk about the staff here at the Central Jersey…

SPEAKER 2: Okay.

SPEAKER 1: Central Jersey Community Development Corporation. Does the senior pastor have a mentoring program for the staff here at CJCDC?

SPEAKER 2: A mentoring program for the staff.

SPEAKER 1: And if it’s not formal. Could it be informal?

SPEAKER 2: No, there’s nothing formal for the staff here. Uhm, hmm… I mean informally…

SPEAKER 1: Uh-hm.

SPEAKER 2: he’s not… he’s, you know, he’s not shut off from any assistance that you would need or… or coming together with you to help you to do uh, to improve yourself or to just kind of feed off of his intellect and his uh, experience. He’s not closed off to that, but as far as a… a formal mentoring program for staff uhm, not within the organization though.

SPEAKER 1: Next question, how does the senior pastor’s faith lend itself to his mentoring and coaching?

SPEAKER 2: Through uhm, through those values that I see he possesses and being an upstanding citizen, I think those are similar things that draw individuals in to uhm, to just want him as a coach to uhm, to aspire to do your best just because of, you know, we said, is that… is his intellect average above average, uhm, I think it goes even beyond just merely above average. And so when you are in uh, the presence of someone like that, it motivates you to… to push harder, it motivates you to dig deeper, whatever it is, you need to do to bring yourself up to a higher level. It just lends itself to that. It’s like a… a natural charisma.

SPEAKER 1: Next question, does the senior pastor provide a career development plan for the staff members?

SPEAKER 2: Uhm… this is… one more time.

SPEAKER 1: Does the senior pastor provide a career development plan for the staff members?

SPEAKER 2: Formally, nothing really formally, but uhm, once again, he’s… he’s always available and not closed off to meet with us… individually to help you work through or where you see your next steps maybe realizing that, again, what he usually says is nobody really retires from uhm, an organization like this. Uh, many times you… you may find uhm, that you possess talents that will move you outside and help you to grow and expand those gifts and talents in another uh, organization, another world, another opportunity. So uhm, to that extent uhm, he’s a big fan of individuals moving and growing no matter where that might take you, and it may not necessarily be here, but somewhere else. So as in a formal… as a formal program or plan, no, but on an individual basis, uh, I have seen him coaching uhm, certain individuals and helping them to move and advance into other areas.

SPEAKER 1: Next question, does the pastor have a leadership development program?
SPEAKER 2: And I know there was a plan uhm, at the church, but uhm, I can’t really speak to what happens at the church on… on that side to much, but as far as the leadership development uh, plan within the community development organization, nothing that’s really formal.

SPEAKER 1: What about informal?

SPEAKER 2: Informally it’s… it’s the same. It’s the encouragement for individuals to uhm, reach their highest heights. Uh, he believes that a star should shine and whatever it takes, you know, that if you have to work harder or if you have to uhm, get more education to get… and gain more knowledge, gain more experience, then he’s always uh, from what I’m seeing, he’s always encouraging those individuals to do that, to uhm… to work out whatever your… your calling is or whatever your talents are, whatever your gifts are, to be able to use those gifts and to uhm, be as successful as you possibly can. That, you know, don’t let anything in particular hold you back. I think, in that sense, he is uh, a… a… a good ambassador or a cheerleader for individuals just to help what he… whatever he can do to help you achieve your goals, he’s very open to that and very willing.

SPEAKER 1: Next question, does the senior pastor have a constituent or customer development program?

SPEAKER 2: If you mean uhm… if I think I know what you mean, within our organization we serve, what we call a family of partners, and with our family of partners uhm, various programs are available to make sure that when what affects the individual, affects the family uhm, someone might come in with an individual need and we might find that there are other areas that they are struggling with or in need of assistance with and whether it’s uh, issue that we can resolve within our organization or if we have to then provide resources and refer those individuals to somewhere that they can uh, gain the kind of assistance that they need. But uhm, all of our programs are geared to help people in whatever their needs might be on an individual level, or a mother with a child, or uhm, just family issues, family matters. And especially now with our counseling program we’re able to… to expand a lot of those services and help in other ways than we were able to help before, but our family of partners are at the core of everything that we do.

SPEAKER 1: So through uh, your cache of programs and services Central Jersey Community Development Corporation does in fact have a constituent or consumer development program?

SPEAKER 2: Yes it does.

SPEAKER 1: Our final question, do you think the senior pastor’s ability to mentor or coach particularly the staff members here at the Central Jersey Community Development Corporation, lends itself to the organization’s effectiveness, and if you think so, why do you think so?

SPEAKER 2: Uhm, I think having a leader who is uhm, committed to helping individuals grow and reach as close to their full capacity as possible, can only add to the value of an organization through their growth the organization is able to grow, through their achievements, they are able to then bring those uh, accomplishments and those skills to… back to the organization and uh, use their creativity, use their intellect, use their gifts to promote programs, to develop programs, and… and reach uh, a higher level of achievement on an overall basis comin’ together uh, as a team kind of working off each other. Uhm, as I see someone else’s attempts to reach their goals and their accomplishments then uhm, I think others are encouraged to do the same thing. And so with like-mindedness and just uhm, strengthening the unit itself, I think that is a plus for an organization to uhm, to be more… uh, to grow and to be of more value, because of the… you know, everyone is kind of holding that organization up, they are building it up, they are advancing the objectives and it’s goals and that’s just value added.

SPEAKER 1: So the senior pastor’s ability to mentor and coach the staff here at the Central Jersey Community Development Corporation, does in fact lend itself to this organization’s effectiveness?

SPEAKER 2: Yes.
SPEAKER 1: I want to thank you so much for your candid responses. Uhm, I want to thank you for assisting me in this study, and the result and findings will be shared with all…

SPEAKER 2: _______ 47:13

SPEAKER 1: the respondents, and uhm, just want you to know I really appreciate this.

SPEAKER 2: My pleasure.

SPEAKER 1: Thank you.

SPEAKER 2: Uh-hm.

END OF STATEMENT

TRANSCRIBED BY: JR\WWD

July 21, 2011

This is to certify the above statement is a true transcription to the best of my ability.
SPEAKER 1: Good afternoon,
SPEAKER 2: Good afternoon.
SPEAKER 1: It is a pleasure to meet you.
SPEAKER 2: Okay.
SPEAKER 1: Could you please tell us something about yourself, sir?
SPEAKER 2: Well, my name is. I am the director of counseling here at CJCDC. Relatively new on the job, started July 1 of last year. Pastor and I had been talking about a counseling center for years but the timing never seemed to be right but upon completing my doctoral requirements last year, the timing was right and he brought me on as the director of counseling and it is a move for me to get into ministry as opposed to being at Corporate America, which is what I have done for the past 26 years.
SPEAKER 1: So, can you give us just a kind of a feel of what your work experience has been prior to you coming to Central Jersey Community Development Corporation?
SPEAKER 2: Yeah, I was in Corporate America as a corporate trainer. I wrote a lot of technical documents. I was primarily a technical writer. I wrote computer manuals and I also have had several businesses around documentation and use documentation again mostly in the telecommunication industry, pharmaceutical industry, and pretty much business in general. So I attended a seminary in 1998. Felt the call to go to seminary. Never really felt the call to be a pastor per se. Enrolled in a doctoral program shortly after that and just finished last year and my emphasis has been pastoral counseling.
SPEAKER 1: Okay, thank you. We are going to ask you a series of question all related to the four I’s of transformational leadership.
SPEAKER 2: Okay.
SPEAKER 1: And the first “I” that we are going to discuss and ask questions related to is idealized influence.
SPEAKER 2: Okay.
SPEAKER 1: Idealized influence. Here is the first question, . How does the senior pastor train and develop staff to be role models in the organization?
SPEAKER 2: I think Pastor Soaries trains pretty much by example and he also brings in people who have given us different ideas of the training methodology that he pretty much tries to convey to us. It is not always as structured as I would like it to be but since he has been here, he has done a real good job of bringing people in who adhere to the same methodology that he has. For example, we have had a lot of training around deacons because I am also an ordained deacon. He brought in several consultants to give us additional training and so what he does is makes the resources available. We do not do a lot of training that we create ourselves but he has brought other people in, with the various levels of expertise that he thinks we need for emerging leaders.
SPEAKER 1: Thank you. The second question, how does the senior pastor demonstrate ethical conduct to the staff?
SPEAKER 2: That is a good question and again, I was ordained as a deacon by pastor Soaries and he demonstrates ethical conduct with the staff by the way he acts himself. I remember once he said to us. He said if one of the deacons ever was told that he was out in the parking lot fighting and beating someone else. He wanted us to tell him what our response will be and the response that
we all said was thus that is a lie that is not our pastor. So he instills in us in the very beginning that ethics is something that you live and that you do as opposed to something that you say and talk about.

SPEAKER 1: Excellent. And the third question, how does the senior pastor take into account his or her moral conduct when making decisions that affect the staff and the organization?

SPEAKER 2: I think he does a good job of that. A lot of times when the pastor preaches, I know he preaches to himself as much as he preaches to us, and his decisions and his behavior and his actions are guided by the premise that if he says something to us, then he is not going to say anything to us that he would not want us to share with someone else if it is maybe of a disciplinary type matter. Even when people have issues with each other in the church, he always says if you have a complaint about one of your members and you bring it to me, then you should make sure that it is okay for me to call that member because the three of us will have a meeting about it. And so in terms of his moral engagement, I think it is really about approach in terms of how he has demonstrated himself, again, to us. Again, I keep going back to the fact that he really leads by examples and he does not tell us anything to do that he does not do himself. I was at the church before he came, and I have known him all the years he has been here, worked with him very closely.

SPEAKER 1: Another question related to that question. How does the senior pastor’s faith commitment lend itself to his moral conduct, his faith commitment?

SPEAKER 2: I think that the pastor views the bible as inspired work. Although, he looks at the bible as innerant, he refrains from readings of scripture that tend to be exclusive. I am not going to say he interprets scripture from a postmodern lens but he looks at the bible as an evolving document and but yet as innerant. And so when his faith commitment, which is based on the word of God and forms his moral actions and his moral decisions. I do not see any disconnect at all between how he interprets scripture and the way he engages in a moral discourse, either himself or with the church. I do not see any disconnect at all. I think the two are very, very connected and one of the things that I think attracts a lot of people to him is that he can appropriate scripture in such a way that it applies to your life, but at the same time, it does not make people think that it is something that they cannot achieve, that the Bible is too hard. So, I do not see any disconnect between the way he interprets scripture, which is the basis for his faith and the way he exercises his own engagement of staff.

SPEAKER 1: Thank you. Last question on idealized influence. Do you think that the senior pastor’s moral conduct lends itself to this organization’s effectiveness and if you do think that, why?

SPEAKER 2: Repeat that again?

SPEAKER 1: Do you think that the senior pastor’s moral conduct lends itself to the organization, we are talking about the Central Jersey Community Development Corporation, the organization’s effectiveness and if you think it does, why?

SPEAKER 2: I think his moral conduct helps us in terms of carrying out the mission of the CJCDC. I do not think it is an issue of morality but I think sometimes there is a little bit of disconnect with people being empowered to do certain jobs because they tend to wait for him to do a lot of things, and I think if there is anything that I would say that has been something that we need work on is for people to understand that the way he engages the other people in the congregation is, in a way, allowing them to be empowered but they do not want to take the chance, they do not want to take the risk. And so I see that as a symbol of a weakness in the organization and I do not know if that is a weakness in him or if that is a weakness in us.

SPEAKER 1: Okay, do you think the organization is effective because of his moral conduct?

SPEAKER 2: Yes.

SPEAKER 1: Okay.

SPEAKER 2: I do.
SPEAKER 1: Thank you. Inspirational motivation now. First question, what emphasis does the senior pastor place on the organizational visions for the staff to promote?

SPEAKER 2: That is probably his strongest asset. The pastor, through his charisma and his creativity, can inspire people to do things that they thought they can never do, they can never achieve. I mean, I have seen people go beyond limits that they impose on themselves after having a conversation with him, and he calls his people to want to stretch their own limitations and stretch their limits and go beyond the balance of what they will normally do, and that has an effect coming from the top down and then it goes horizontal and I have seen that happen since I have been here at the church. So, he is obviously very charismatic and very creative, and the thing that I like about him is that he causes you to challenge some of your own assumptions without making you feel like, you know, you are stupid.

SPEAKER 1: Can you give me an example?

SPEAKER 2: We are having a mental health conference in November and we recently were planning to do a support group around the theme of depression in the black community. The pastor is just a genius at branding and marketing and themes and that kind of thing. And he said well, you know, instead of talking about depression in the black community, you know, that is going to scare the people off. So he got us to challenge our own assumption because my background is a clinician. So my background is, okay, this is a problem, let’s deal with it, let’s bring people in and deal with the problem but he caused me and some of my other clinicians to challenge the assumption that we based that on and said you know what, instead of looking at it from a pathological perspective. Let’s look at it from another perspective and he caused us to reframe it, so now we are meeting together to figure out how we can get people to come, not around the pathology, but another sense, not really empowerment but something that would be a little stronger and more positive, and he is doing that with our conference in November as well.

SPEAKER 1: Great. Next question, how does the senior pastor’s faith inspire you to see the organizational vision?

SPEAKER 2: How does the senior pastor’s faith inspire me to see the organizational vision. Pastor is really big on faith but faith without works is dead faith and action is our faith. I do believe that we show our faith by our works and that is something that he has just kind of taught us from the pulpit every Sunday and so if we implement a program, that he just does not want us to go to the Bible and quote a scripture. He wants us to put every type of process in place how it works to show that we really believe that God is with us but God is going to bless us. You know, he says that if God gives us a vision, he is going to give us the provision and so we do believe that.

SPEAKER 1: Next question, how does the senior pastor encourage the staff to inspire subordinates to achieve organizational goals and/or core values?

SPEAKER 2: I do not really think he does. I think on one level, he lays it out but I do not think the inspirational part is there in some cases. I think what happens is we hold people accountable to do their job based on the position that they are in. So, if I am a deacon and I know what the Deacon’s job is and so he is holding the chairman of the deacon board responsible for making sure that we do what we are supposed to be doing as deacons, but I do not know if there is any great level of inspiration to help us during that process.

SPEAKER 1: Okay, next question. How does the senior pastor encourage the staff to assist the subordinates to work towards organizational goals and core values?

SPEAKER 2: Well, what he does is really look at the organization as a system and he identifies what we need to do to get to accomplish XYZ mission, and I think he gives those leaders the tools that they need. For example, I am the director of counseling so he has given me what I need to accomplish my individual goals. He does not micro manage. He identifies what the vision is and he lays out the structure and he lets you work within that structure. He encourages you. He is supportive as he needs to be. My case, because I am pretty much a team of one and I have a lot of volunteers, It is pretty much up to me to decide how those volunteers work within the counseling center ring.
SPEAKER 1: Final question on inspirational motivation. Do you think the senior pastor’s ability to motivate the staff lends itself to the organization’s effectiveness?

SPEAKER 2: Yes, absolutely.

SPEAKER 1: Okay, and why?

SPEAKER 2: That is who he is. If he did not have any other talent in the world, one talent that I know he would have would be to believe to inspire and motivate people just by his dedication. Pastor, he is one of the hardest working guys I have ever seen, and he motivates you again by his example. He does not ask you to do anything at all that you would not see him do. I mean, he is not an executive that sits back and dictates and tells people what to do. He is out there with you doing it as well.

SPEAKER 1: Sounds like he is transformational, does it not.

SPEAKER 2: I think he is. I am pretty sure he is and it is systemic. It really is systemic. Yeah, we are blessed to have him.

SPEAKER 1: Okay, our next series of questions fall under the rubric intellectual stimulation.

SPEAKER 2: Okay.

SPEAKER 1: Intellectual stimulation. The First question, how does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: Well, what he does that is getting you to look at situations in different ways. You know, if you are the kind of person that is used to looking at a situation from a different perspective, he will always challenge you to look at something in a different manner and you can come up with solutions that you did not think were even there. For example, we have been talking about whether the counseling center should be under CJCDC or the church. My thinking is we are trying to come up with a business motto so we can be self reliant so normally I am thinking grant funding, I am thinking donations, and my mind is that most people will most likely want to give to the 501C3 organization. If it is separate from the church because there are a lot of people who have ill feelings about the church for whatever reason. Well, when I talk with him about it, he kind of pushes me to say okay, I hate what you are saying but lets look at the advantages of having it under the church, and one of the advantages of having it under the church would be that his ability to appeal to people and the church, to congregants for a level of giving that they might not want to do with us being here under CJCDC, and I never really thought about that because my whole mind set is okay, this is not really pass or penalty per se, this is therapy, and I do not want them to be confused with the therapy, psychotherapy, and pastoral counseling because it is different, but he got me to thinking that we can still be a 501C3 under the church and still do psychotherapy. So, he constantly challenges you, constantly pushes you to see things differently than you normally might see them.

SPEAKER 1: So, he is a great re-enforcer then?

SPEAKER 2: Yeah. Yeah, he is.

SPEAKER 1: Our next question, how does the senior pastor encourage the staff to experiment with new ideas and organizational concepts?

SPEAKER 2: He always liked this famous saying is if you want to do something, if you want to get somewhere you have never been, you have to do something that you have never done. And he challenges you to do something new and you do not have to be afraid of whether you fail or not. Because whether you fail or succeed, for him, the learning is in the journey and the learning is in the trying, and his attitude is even if it does not work this time with this situation, this project, this ministry, you would have learned something that is going to help you down the road in a future engagement.

SPEAKER 1: The next question, does the senior pastor empower the staff to make decisions and if you think he does, how does he do that?
SPEAKER 2: I don’t know if he empowers the staff to make decisions, how would you do that. He expects the staff to make decisions, but I do not know about the empower piece. I think that really depends on the individual. I think if you are the kind of person that naturally is prone to making decision, then he does not inhibit that. He lets you know that it is okay for you to make decisions but the empower piece has caused me a little bit of difficulty.

SPEAKER 1: Okay, so if he has created an environment where the staff can make decisions and not feel like they will be penalized for the decisions they are making, is that not a form of empowerment?

SPEAKER 2: Yes, that is a form of empowerment, but that empowerment is almost like, you know, he is not God and he is not able to get through people’s own insecurities in some cases. So, although he may lay the groundwork that would be empowering from a distance, sometimes people’s own stuff prevent them from being effective and that is beyond his control. Like I say, he is not Jesus.

SPEAKER 1: But you do think he creates the environment?

SPEAKER 2: Oh yeah, he creates the environment.

SPEAKER 1: Okay.

SPEAKER 2: Yeah, He does inspire.

SPEAKER 1: Okay.

SPEAKER 2: Yeah.

SPEAKER 1: Next question, how does the senior pastor’s faith encourage staff to think outside the box?

SPEAKER 2: Okay, now you talk about faith in a general sense?

SPEAKER 1: His faith.

SPEAKER 2: How does the pastor’s faith encourage staff to think outside of the box. You know, I think he does a good job and I think about this building. The pastor was able to get this building for a dollar and he did not have a clue how that was going to happen, and when I tell us, our people just are marveled at that, and you know, the congregations say, the deacons say you know what, thank God. I serve the same God the pastors serves. And I mean, if he can have that kind of faith God is no respecter of persons. How come I cannot get off my butt and do something. I have told pastor years ago. I said you know what, pastor. I think when you are around things, things start happening, you know, God’s starting to move, and he just leaves the circle big and that is contagious in this organization so that is definitely transformational with the big T.

SPEAKER 1: Okay, our final question on intellectual stimulation. Do you think the senior pastor’s ability to be creative and innovative lends itself to this organization’s effectiveness, and if you think it does, why?

SPEAKER 2: I think it does because he has the ability to be discerning and see things in the future. I read a book, Megatrends years ago and maybe you read it. And the pastor is one of these people that can spot trends before they even happen. I mean, he has kind of like always been ahead of the curve and because he has this gift, he is able to position us strategically and tactically to be kind of ahead of the curve. That is good in that because most people are not as quick as he is with that stuff, and sometimes when you are good in so many ways, sometimes there can be a lack of focus to make sure that things are carried out in a systemic way, but in terms of his creativity and setting the stage for this, and putting new organization in the right way, I will say he really does have that ability to do that.

SPEAKER 1: Okay, so you will say that this organization is in fact effective because of his ability to be creative and innovative?

SPEAKER 2: Yeah, absolutely. Yeah, I mean, Harvest of Hope is a great example. And even the counseling center. I mean, this organization has been around for about 14 years without a counseling center, and his innovation led to us having one right now.

SPEAKER 1: Alright, final set of questions fall under the rubric individual consideration.
SPEAKER 1: First question, how does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: I think, again, by example. He has several mentees that he has mentored and he coached. So he likes to surround himself with young people and young thoughts, young talent. One of things that we had about, I guess back in summer, we had a conference of leadership, and he said each one of us who are in leadership right now, we are in our 50’s. He wants to make sure that we identify a succession plan and this first step in that is to start picking someone who is younger than us, somebody who has different ideas about things. My wife and I were directors of the marriage ministry for a long time, and we have picked a young team, a young couple that we are mentoring and kind of walking, they are kind of walking with us now, so that when we leave, you know, things just won’t drop, and so he not only encourages and promotes that, he really requires it.

SPEAKER 1: Second question, does the senior pastor have a mentoring program?

SPEAKER 2: Not officially. Not that I know of, not officially. Do you mean within the church or within the CDC?

SPEAKER 1: Within the church and the CDC.

SPEAKER 2: Not that I am aware of.

SPEAKER 1: If he does not have a formal mentoring program, do you think he has an informal one?

SPEAKER 2: Yeah, most definitely. Most definitely informal, yeah.

SPEAKER 1: Can you speak to that?

SPEAKER 2: Yeah, he has various organizations. In fact, he had a, I cannot think of the name of the group. I think it was 20 something group. There were bunch of people who were young progressive black people in Corporate America. He had those people about 2 years ago, and he would come and speak to them about how to succeed in life, how to have a positive attitude about life. If you looked at the list of church ministries, you probably would not see it as a ministry but he met with this group for probably about six months and he has done that over the years since I have known him, but we do not have “mentoring program” that I know of, not officially.

SPEAKER 1: Next question, how does the senior pastor’s faith lend itself to his personal mentoring and coaching?

SPEAKER 2: I think what he does is he associates with people who some folk think he might not be associating with. Since, I have known him, he has always had people around him who he was teaching. I remember when, what’s the guy’s name, he was running for vice president, that was before the pastor was secretary of state in new jersey and somehow he was doing some stuff with Dan Quayle but I remember that time he had a young guy, his team name is, he mentored and he showed him the ropes and he has done that forever, had young people. Sometimes it is men, sometimes it is women, and sometimes it is groups but that is just something that he does and I think he got that from Dr. Proctor. I think that is how, I think Dr. Proctor left his mark on him.

SPEAKER 1: Next question, does the senior pastor provide a career development plan?

SPEAKER 2: No, not that I know of.

SPEAKER 1: Formal or informal?

SPEAKER 2: Not formal but, again, a very informal and the way he does that is he talks to you about your vision and your goals and your plans and as he is getting you to talk about your plans, you are really coming up with a plan, and you do not even know you are coming up with it. I mean, he has done that with me, and so again, I cannot go through a file cabinet and pull one out, but I right now, have in my mind, and from the time that I started seminary to the time that I went in the doctoral program until now. As a matter of fact, what is interesting I never really thought about this before. He has mentored me and I just thought about that. That is really interesting. I never
even saw myself being mentored by the pastor, never just until this very minute and that is kind of powerful. That is pretty deep.

SPEAKER 1: That is perfectly reaching.

SPEAKER 2: That is pretty deep. I never even thought about it because he has never said anything about it. He has never, wow, it is interesting.

SPEAKER 1: So, he has had a personal impact on your career?

SPEAKER 2: Oh absolutely, no doubt about it.

SPEAKER 1: So, you would say that senior pastor does in fact have an informal program?

SPEAKER 2: Oh yeah, there is no doubt about it.

SPEAKER 1: Career development plan?

SPEAKER 2: There is no doubt about it. That is probably more powerful than something that can be “for him”. This word is on the page, yeah. That is pretty good. I like that.

SPEAKER 1: Next question, does the senior pastor have a leadership development program?

SPEAKER 2: Again, informal, gets back to the informal, yeah. And what his leadership program, I think that the core of his leadership program is do not be afraid to take risks. You know, do not be afraid for people to say bad things about you. You know, I heard a guy from Xerox once tell me, he said if everybody likes you and nobody is saying nothing bad about you, then you are not doing your job. And I remember one time when our first pastor first came, my buddy and I were in business and his name is and we were deacons and pastor thanked us afterwards and you know, we were kind of like both nice guys and pastor says, you know, everybody liked and, they are not doing nothing. He said yeah, everybody like you, you all are not doing nothing and then we became deacons and then I became ICD director and I did this and all this kind of stuff and so his style of leadership taught me that, you know, people, no matter how nice you think you are, there is going to be somebody, you are going to have some critics and he kind of taught us to have a little bit of a tough skin. You know, it is okay when people say stuff about you that is not true and then he talked about Jesus. So, he taught me that it really is okay not to care when people say stuff about you that you know is not true. So, his leadership style, his informal leadership program is very good.

SPEAKER 1: Does the senior pastor have a constituent or customer development program?

SPEAKER 2: Yeah, definitely on the church side, most definitely.

SPEAKER 1: What about on the CDC side?

SPEAKER 2: Less informal but, you know, Reverend Soaries, the thing about it on the CDC side is that just by who he is, it is amazing. He has a following in the customer base that is mind boggling. He and I talked sometimes because we get a lot of different calls here at the CDC for all types of services from people and because of his charisma, because of what he has done in the community locally, at the state level and national, people just really think that if they can touch the hem of his garment that everything is going to be all right. They really do think that and it is beyond anything that he could ever satisfy all these wants and these desires, and these requests, and so a lot of these requests now come to me. For example, I got a client I have got to see this week who wants counseling from the pastor and so now they all come to me, and so he has a constituency of people, a client base if you will that is out there, and over the years, he has been able to serve people to the point where they just naturally, I mean it is the client base that he does not even have to market to. They just come to him all the time and so all these people now coming to me and now I know what he has been going through all these years.

SPEAKER 1: That’s a great example.

SPEAKER 2: Yes.

SPEAKER 1: A final question,
SPEAKER 2: Yes, sir.

SPEAKER 1: Do you think the senior pastor’s ability to be a mentor or coach lends itself to the organizations effectiveness and why??

SPEAKER 2: Yeah, I think so for some of the reasons that I have previously cited. His ability to lead by example, his ability to be able to identify with people and to coach them in to do professional development without having a formal document, his being creative, inspiring people to be able to take risks. All of those things are essential to an organization like this.

SPEAKER 1: Then you think his coaching and his mentoring to the staff helps this organization be effective?

SPEAKER 2: Yes, I do.

SPEAKER 1: I want to thank you for participating in the study. I want to thank you for your forthright and candid honest responses to these questions, and we will certainly give you a clip of audio and the video narrative that we recorded on today.

SPEAKER 2: Okay.

SPEAKER 1: And we just wanted to say thank you, again.

SPEAKER 2: Alright.

SPEAKER 1: Thank you, sir.

SPEAKER 2: I am glad I could help.

END OF STATEMENT

TRANSCRIBED BY: CAWWD

July 14, 2011

This is to certify the above statement is a true transcription to the best of my ability.
TL CJCDC Narrative Interview Transcript Respondent 5

Opening Paragraph

SPEAKER 1: Okay, can you tell me your name sir?
SPEAKER 2: Uhm, my name is
SPEAKER 1: Uh, can you tell me uh, how you function here at Central Jersey Community Development Corporation?
SPEAKER 2: I am the uh, Vice uh, Chair for the Central Jersey Community Development Corporation, as well as I uh, serve with the Harvest of Hope as the chair for the Harvest Hope program which is one of the entities under the CJCDC.
SPEAKER 1: And how long had you have been the Vice Chair of Central Jersey Community…
SPEAKER 2: I've been the Vice…
SPEAKER 1: Of the Development Corporation?
SPEAKER 2: Chair uh, probably for about uh, two years. Uhm, I’ve been in a chair position for the Hearts of Hope and for about uh, 13 years.
SPEAKER 1: Okay. Are you a member of First Baptist Church?
SPEAKER 2: I am.
SPEAKER 1: And how long have you known Dr. Soaries?
SPEAKER 2: I've actually known uh, Pastor Soaries for about uhm, since 1995.
SPEAKER 1: Okay. So that’s…
SPEAKER 2: Uh-hm…
SPEAKER 1: A considerable amount of, ‘about 16 years.
SPEAKER 2: Yeah. Uh-hm. Initially, I didn’t develop our relationship with him that I have, That’s evolved over the time that I got actively involved with uh, the CJCDC and uh, some other ministries.
SPEAKER 1: Uh, what committees and ministries are you involved in at the Church?
SPEAKER 2: I am, as I said, with the CJCDC. I am with the Hearts of Hope ministries. I am with the Sunday school ministries. Those are the, the primary ministries that I am uh, actively involved in.
SPEAKER 1: Okay. We’ve got a set of questions we’re gonna ask you under the rubric idealized influence.
SPEAKER 2: Okay.
SPEAKER 1: And we’re gonna start with the first question, are you ready…
SPEAKER 2: Okay. Yeah.
SPEAKER 1: First question. How does the senior pastor train and develop staff to be role models in the organization?
SPEAKER 2: Okay. Uh, with regard to the, I think that the primary thing that I’ve, you see the, senior pastor deal with, actually through leadership. And so uh, so from that standpoint, you see him actually developing and demonstrating his own leadership. The second thing that I know that I’m aware of is he uh, encourages the staff, the members of these entities to actually uh, seek uh, individual development through the courses that are relevant to the particular entity that they are actually responsible for, so for example, with the Hearts of Hope, uh, you, what your dealing with
is actually fostering adopted children. So, the leaders of that organization are currently engaged in making sure to keep their own skills up. Even though that’s their respective uh, profession to keep their skills up so that they can be aware of the changing trends that are happening and making sure that they’re staying on top of developing themselves, so uh, so uh, we, we serve as a role model, but more importantly make sure that you seek out those opportunities to develop your own self and then also to provide feedback directly to them uh, with regard to some of the recommendations that he’s asked for them.

SPEAKER 1: Thank you.

SPEAKER 2: Uh-hm.

SPEAKER 1: Our second question.

SPEAKER 2: Yep.

SPEAKER 1: How does the senior pastor demonstrate ethical conduct to the staff?

SPEAKER 2: Uhm, I think that, you know what you see uh, from uh, pastor Soaries, is, is basically a reflection of who he is. And so uh, he, the way that he carries himself, the way that he communicates, uh, the way that he’s very clear on uh, making sure that we don’t uh, you know get engaged in any kind of conflicts. Uh, all those things are clearly communicated. How that actually follows through is, we make sure that we have recommendations that reflect that there’s no conflict of interest. We make sure that it’s clear that our behavior is not acceptable or we’re engaged in you know uh, any kind of opportunities to promote one thing where we deemed that we’re gonna get a benefit back. Uh, so those are the things that are actually shared and demonstrated and or agreed to by the board and then also demonstrated by the pastor.

SPEAKER 1: Thank you. Our next question. How does the senior pastor take into account, his or her moral conduct when making decisions that affect the staff in the organization?

SPEAKER 2: I, uh, my, my sense is, is that uhm, uhm, before the decisions are made, they’re carefully thought through. And uh, and so that is reflective of the decision that I actually wind up being shared. So uhm, and then I’m sure that, as I seen the outcome of how pastors shares his decisions with the team that he’s careful to make sure that what he’s sharing with us, he’s consistently walking in that behavior. So uh, so he’s actually walking and talking and demonstrating that not by the words that he’s doing, but more by the leadership that he’s providing.

SPEAKER 1: Next, how does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: Oh. Uh, that I, I think it’s evident just in terms of how he constantly uh, reminds us about the need for prayer uh, when he is personally faced with uh, challenging times. Be it challenging times for the church, challenging times for his family. Uh, reflects on how we are constantly in need of personal prayer. He asked prayer for him, he, he actually seeks counsel for others, so I mean, it’s clearly uh, something that you can see that’s part of his actual life 05:18.

SPEAKER 1: Our final question under rubric idealized influence. Do you think that the senior pastor’s moral conduct lends itself to the organization’s effectiveness? And if you do think so, why do you think so?

SPEAKER 2: Oh. Absolutely. I think that uhm, because effectiveness is demonstrated by actual behavior. And so while you can for a short term influence people and uh, continue to have long behavior, I think that in the long term that you come to uh, unfold and then people begin to actually part from you. Uh, that’s not been the case here. Uh, that people are looking at your behavior and seeing it is consistent with the leadership that you’re providing. With the direction and guidance that you’re providing and with more, more importantly with the overall plan that you have shared with the overall, in this particular case the uh, faith-based entities.

SPEAKER 1: So are you saying, that the Central Jersey Community Development Corporation is effective because of the senior pastor’s moral conduct?
SPEAKER 2: Oh, absolutely, it’s uh, not only is it effective because of his conduct but the successes are directly tied to his conduct. And uh, I think that, that you know it is uh, really a reflection of his commitment to Christ, and his commitment to the CJCDC and his commitment to the community.

SPEAKER 1: Thank you. Our next set of questions lie under the rubric inspirational motivation.

SPEAKER 2: Uh-hm.

SPEAKER 1: Inspirational motivation.

SPEAKER 2: Uh-hm.

SPEAKER 1: Our first question. What emphasis does the senior pastor place on the organizational visions for his staff to promote?

SPEAKER 2: Uh, repeat the question. Make sure uh.

SPEAKER 1: What emphasis does the senior pastor place on the organizational visions for his staff to promote?

SPEAKER 2: Oh. Actually uhm, what I’ve observed in the time that I’ve been uh, associated with uh, pastor is that uh, he sits down with the organization, the staff and with the uh, the you know the volunteers, the board and everybody. And he actually brings them together and he shares the overall uh, goals. And uh, and so he wants everybody to be aligned in terms of where we are going. Uh, that’s one piece of it; just the communications. Uh, the, the second piece of it has to do with uh, then he separates that from the tactical work that has to be done by the staff members. Uh, so uhm, and he makes sure that they’re very clear and there are uh, you know meetings and follow up sessions to make people align with that. Then the volunteers or the board piece of it, he also engages them to say okay, this is the role that you have, so our piece of that is i.e. fund raising if you will. I.e. going out and promoting the cause. I.e. then people know about the activities and the service that the CJCDC is providing to the community and, and just more or less just going out and being an advocate, so that is all part of the overall plan that is shared in terms of the direction that he uh, he wants to take the program in

SPEAKER 1: Thank you. A second question.

SPEAKER 2: Uh-hm.

SPEAKER 1: How does the senior pastor’s faith inspire you to see the organizational vision?

SPEAKER 2: I, I think that uhm, before I actually became actively involved, I’ll, I’ll share uhm, how we kind of got involved in the uh, Harvest of Hope Ministry which again the Harvest of Hope Ministry is a ministry uhm, where it initially started with uh, specifically uh, reaching out to foster kids. Uh, foster kids, who were actually in the inner cities.

SPEAKER 1: Uh-hm.

SPEAKER 2: Uh, and so when, when uh, uh, pastor was first approached by the governor at that time to kinda get involved, uh, he actually came uh, to the congregation and made an appeal. And it was his appeal. And a genuine appeal about the need for uh, faith-based churches to get involved to make a difference for these families and, and it is, it was that appeal that we heard that began to affect us personally. And from that day on, it changed how we uh, started to get engaged with that particular ministry. And have been actively involved uh, for that ministry in terms of not only becoming foster parents and adoptive parents, but more or less now going out and becoming and advocate uh, for the program itself. And it was because of his appeal but because of his moral character that really resonated with me and my wife that we said this is something that we wanna to do and we felt that God just is calling us to do this.

SPEAKER 1: Thank you. Next question, how does the senior pastor encourage the staff to inspire subordinates to achieve organizational goals and core values?

SPEAKER 2: Well I know that uh, as it pertains to the staff what he also encourages them to do is to make sure that they communicate to their subordinates uh, the overall goals. And so, and in certain
cases I, I’m aware that he actually himself has made sure that the, the separate entities are aware of the direction that uh, the organization is going in. For example, when we did a consolidation of the entities under one umbrella, he wanted to make sure that all of the respective staff was aware of this collapsing that was occurring. And if there was any uncertainty about what was gonna happen to my job, that they had an opportunity to bring forth that, so, so, he does that himself, but he also encourages that, you know on uh, an, a regular basis that his direct reports do their communication directly with their uh, staff so that they can address any concerns that might come up, so.

SPEAKER 1: Thank you.

SPEAKER 2: Uh-hm.

SPEAKER 1: The next question. How does the senior pastor encourage the staff to assist subordinates to work towards organizational goals and core values? This question is different than the previous question. The previous question the operative word was inspire. Now the operative word here is to assist.

SPEAKER 2: Uh-hm. Well, one of the things that I know uh, from what, what I’ve observed uh, again in the entities is, is that uh, he wants to and he challenges the, the leaders, the directors of the respective organizations to take a look at what kinda support uh, has been provided to individuals that might be faced with challenges or, or that needs support in order to accomplish that particular job. So, the support is, uh, you know do they need extra help uh, from a resource capacity. Uh, do they need extra time. Uh, you know what is it that is presenting the problem or the challenge to them and how are you supporting them. So, I think that what he’s really suggesting is, is that you as a supervisor has to be engaged and supporting them and just not kind of dismiss it. If they can’t accomplish it or if they have a challenge that is bigger than their accustomed to, what are you gonna do to help ‘em kinda work through that is what I’ve observed.

SPEAKER 1: Good answer.

SPEAKER 2: Uh-hm.

SPEAKER 1: Uh, our final question under the rubric inspirational motivation. Do you think the senior pastor’s ability to motivate the staff lends itself to the organization’s effectiveness? And if you think he does, why do you think so?

SPEAKER 2: Oh absolutely. I mean, uh, again, I, I reflect back and I said the overall success of the CJCDC and the entities underneath it are a direct relation to the senior’s pastor’s leadership. And uh, so I asked such, I think that had it not been for Pastor Soaries. Had it not been for vision, the things that they’ve accomplished would not have materialized. That’s one piece of it.

SPEAKER 1: Uh-hm.

SPEAKER 2: Uh, the second piece of it is the reason why they materialized is because he has the, uh, on all the time, you know you’ve had the leadership change but the, the focus and the message and the belief has stayed the same; that we’re here to service the community, we are here to provide support to the community, and, and we need to make sure that at the end of the day that our objective is really all aligned so, so I think that uh, that has been clear again though the change may have brought in and out different people, the leadership has remained the same. And that has been directly contributed to the success that has been achieved here.

SPEAKER 1: Alright.

SPEAKER 2: Uh-hm.

SPEAKER 1: So, are you saying that the CJCDC is organizationally effective because you have a senior pastor who’s able motivate people?


SPEAKER 1: Thank you. Uh, our next set of questions are under rubric intellectual stimulation.

SPEAKER 2: Uh-hm.
SPEAKER 1: Our first question. How does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: One of the things that I know that the, the uh, pastor does is that he shares a vision. And the vision may be the direction that he’d like you to go in, but when he does is that he allows for the staff to provide input on the tactical plans of how to get there. And, and I’ve consistently seen that, so he will say uh, as I shared with the example of the Harvest of Hope, uh, the vision is for us to figure out how we’re going to reach back into the community and help the, the children that are in need in these inner cities. That’s the vision. Uh, now, you surround yourself with the people that you feel can equipped you uh, with going out and doing that, but then have to now be creative in developing a plan of how are we going to now take that vision and be able to develop something that we can actually create and take action on. And that’s where the staff has come in. Uh, that, that the board, uh, the directors, the, the direct reports have all kinda made contributions to that. And over the years, uh, the individuals again have come in and out, but the vision has still been there and you’ve seen the idea continue to grow because of the creativity that’s been brought about for the people to be engaged in.

SPEAKER 1 Thank you. The next question, how does the senior pastor encourage the staff to experiment with ideas and organizational concepts?

SPEAKER 2: Uh, okay. Uhm, I, I think that uhm what, you know, what I’ve seen and I sense is again for example with regard to fundraising that we doing with the CJCDC and uhm, what the senior pastor does is he says, okay, we know the objectives are to accomplish x. And uhm, so now what we need is in this particular case, the board, we need idea of and what we, we can always refer back to what we might’ve done in the past, but what we need to do is have an infusion of new ideas.

SPEAKER 1: Uhm.

SPEAKER 2: And so we need to have some brainstorming that needs to take place. Now he may participate in, in those discussions or it could be a sub team, but the environment is there to say what we have to do particularly now, since it’s a very challenging time is to kind of you know, break the mold and do something differently and he’s looking for those ideas to be brought forth to the meetings that we have directly with the pastor saying okay, what did we brainstorm. What did we come up with? Let’s kind of flesh those ideas out and let’s see if any, anything is worth our pursing. And if then if they are, what we do is, is that we create a plan to take action on.

SPEAKER 1: Thank you.

SPEAKER 2: Uh-hm.

SPEAKER 1: Next question. Does the senior pastor empower the staff to make decisions? And if he does, how do you think he does that?

SPEAKER 2: Uhm absolutely. I think that uh, he empowers the staff to make decisions uhm, and what he, what he does is that he gives them the charge and uh, and so again it goes back to the vision being set, but you have to make decisions because he wants you to figure out how we gon’ get from the vision to the goal. And so therefore, you have to develop a plan that’s going to take you from, okay, this is what we set out to do, to this is how we are actually going to get there. And so my observation is, is that over the years, the directive primarily with the court from the pastor and also with, you know, some input from the board members have been the ones who have actually crafted the plan to say how we’re going to actually accomplish what’s been set out. So, uh they’re very much tasked with uh, coming up with the specific tactics.

SPEAKER 1: Thank you.

SPEAKER 2: Uh-hm.

SPEAKER 1: Next question. How does the senior pastor’s faith encourage staff to think outside the box?

SPEAKER 2: Oh, I, I believe that uh, my own opinion of this is that uh, and then in talking with others is that, it’s the pastor’s faith and his belief uh, that the direction of the CJCDC and all of the
activities that we’re engaged in that brings everybody else along to say yes, we believe that too. We believe that this is the right thing to. We believe that we have obstacles, but it’s because of that faith and that constant reminder that we will have challenges, but we will be able to overcome those challenges. And when you start to have those successes, uh, over the years, you start to then believe that you know Pastor was right. That you know there were going to be some obstacles. We had obstacles. It didn’t look like we were gonna get through, we got through. And, and we you know, sometimes reflect back and say yeah, I remember when we were very much challenged by this and now we look back and we look how far we’ve come and it’s only because of the belief in the leadership that he provided, that many of us kind of were able to say yes, uh, I’m following pastor’s leadership on this. I know that he’s absolutely convinced and therefore I’m absolutely convinced as well.

SPEAKER 1: Thank you. Our final question under the rubric intellectual stimulation, do you think your senior pastor’s ability to be creative and innovative lends itself to your organization’s effectiveness? And if you think so, why do you think so?

SPEAKER 2: Oh. I think that uh, pastor is actually sought out, uh, outside of the community by political uh, officials. He’s sought out by community leaders, he’s sought out by many people. And I think that primarily because they look at his track record and uh, and then tied with that particular track record, is there’s been some success there. And so, now again, I think that goes back to the question of, he can, you know transform situations and, and actually wind up having successes where others have failed. Uh, for example, the situation that we were, I talked about. Uh, the challenge with the, the foster kids. Uhm, that had been an ongoing problem and still is an ongoing problem. Uhm, but if you look at the success that we’ve had uh, now 13 years later, you can clearly say that the state has recognized, because of his leadership, the significant impact that this one man has made across the state of New Jersey such that they’re now modeling this same program across the country. See, that’s all because of his leadership. So, that’s just one example of his vision, his creativity, his input, and you know him surrounding himself with the right people to go and create a plan to execute and have something of, of this program that’s had a tremendous impact uh, within the community and within the state.

SPEAKER 1: So, are you saying that the Central Jersey Community Development Corporation is effective because of the senior pastor ability to be creative and innovative?

SPEAKER 2: Absolutely. Absolutely.

SPEAKER 1: Thank you. Uh, Our final rubric.

SPEAKER 2: Okay.

SPEAKER 1: Individual consideration.

SPEAKER 2: Uh-hm.

SPEAKER 1: First question. How does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: I, I think his uh, you know primary means of, of doing that would be through uh, communications. And so, and, and letting them know uhm, in the circumstances that I have been made aware of and I’ve observed is again if uhm, people have been in challenging situations, uh, he has advised him not to be quick to rush, you know rush to judgment. Not to be quick to you know make a wrong response. Uh, basically, to give the individual the benefit of the doubt and try to look at it from their perspective. And many cases what that helps you to do is step back uhm, and then make a determination as, a… after you’ve had a chance to digest it and, and determine what’s the correct path to go. And, and that’s through, that’s through leadership. I mean, I think that uh, many times the instinct is people who want to take corrective action and they really haven’t given the individual the benefit of the doubt. Here you kinda sayin’ let me step back. Let me assess it from your particular point of view. What’s your thoughts on this and let me see that we can take a corrective action together.

SPEAKER 1: Okay. Question number two.

SPEAKER 2: Uh-hm.
SPEAKER 1: Does the senior pastor have a mentoring program?

SPEAKER 2: Does the senior p... uhm, I know that he has and he’s talked about a succession program and we’ve seen that. So I would, I would equate that to being a mentoring program. Uhm, Pastor has uh, preached and, but more did and importantly he has demonstrated uhm, for the church that, that we should all be planning to have successors so you see that happening with the ministry. You see that happening with the deacon boards. You see that demonstrating even with himself, so I would, I wouldn’t necessarily say that it’s a mentoring program, that I, but I’ve also, I, I would call it the succession planning and that’s exactly what you’re doing. You’re actually preparing and grooming people to come in and replace so and so, who have been leading this particular ministry uh, replace so and so, sister so and so who, who’s been and you know wants to step aside. So yeah, I, I would say that that’s certainly in place and very effective in terms of the church. Now, I think that, that’s also critical because uhm, as the church grows, you have to uhm, change with the times. And so, for example, if you see that the demographics of the church are changing, but your deacon board isn’t changing, that’s problematic. And, and as a visionary, Pastor has seen that. And he’s seen that and, and addressed that uh years ago. And so what he’s trying to do is adapt with the time. Uh, another thing that he’s done uhm, is the whole youth program that he’s put in place. Uh, again, I, I say that that’s yet another example of taking the youth ministry uh, leading that up with youth pastors and associate pastors who can relate to them and provide guidance and counseling to them, but in a manner if that is effective with them and meets them where they’re at. So, it isn’t traditional uh, mentoring that you know you sit down with me and I kinda you know, provide guidance and counsel to you. We’re doing it, but we’re doing in a, in a ministry way that’s much more effective, because of where that particular individual is at.

SPEAKER 1: Thank you.

SPEAKER 2: Uh-hm.

SPEAKER 1: Our next question. How does the senior pastor’s faith lend itself to his mentoring and coaching?

SPEAKER 2: Uh, again, I think that uhm, the, the pastor’s faith is critical to all of us because it’s the people who surround him and who he surrounds himself with who actually sees how he walks and how he talks and the things that he does. And they see this vision and they become believers. And so if that wasn’t the case, I, I think that you wouldn’t have the kinda sustained success that Pastor Soaries has been because of his faith and, and his continued belief that you know if we continue to follow God’s word and do God’s work and we continue to stay focused on what we’ve been called to do, then we will continue to have these successes. Will we always have successes without problems? No. That is not realistic, but when we look at the, over the long haul, where well 26:08. Well I’ve had set backs and I believe that over the years of the, the pastors, associate pastors, the ministers have come and gone, the success still remains the same and the others that come along just agreed to you know get on board and then buy into uh, the principle. Primarily because of the leadership and the faith that Pastor has demonstrated.

SPEAKER 1: Thank you. The next question. Does the senior pastor provide a career development plan?

SPEAKER 2: Uhm, that I have not seen uhm, uh, I, I, I know that I’ve, have talked to others and uhm, and he has given, I did, these are others who’ve worked directly uh, in the entities. And he’s definitely has given uh, advice and counsel. I haven’t seen like a, a specific plan that lays out uh, actions. Uhm, I have personally as a board member provided guidance uhm, myself and, and I know that when you encourage uh, to provide guidance to the directors uh, in this particular case it was the feedback and an appraisal review associated with the Harvest of Hope. And, and certainly that’s something that I have done, uh, but I don’t know directly if one of the uh, board of, uh, the board of directors, I mean, yeah, the directors have actually uh, had a plan crafted for them.

SPEAKER 1: Okay.

SPEAKER 2: Uh-hm.

SPEAKER 1: Uh, so let me rephrase the question…
SPEAKER 2: Yeah.

SPEAKER 1: Because uh, you’re saying that there is no formal plan.

SPEAKER 2: Oh, I d…

SPEAKER 1: Do you…

SPEAKER 2: Uh…

SPEAKER 1: Do you think there’s an informal plan?

SPEAKER 2: Oh, absolutely. Yeah. I’m not saying that there’s, well let me just clarify my position. I’m, I’m a, I’m a board member, so uh, as a board uh, while I report in to Pastor uh, the uh, the, the directors of the programs are actually the one that the plan would be devised for.

SPEAKER 1: anything like a formal plan?

SPEAKER 2: Uh, I’ve not seen a formal plan that they’ve been given uh, although I know that there is appraisals. Uh, I’ve, I’ve actually been involved in giving appraisals. Including in those appraisals are very tactical items that of self-development uh, recommendations for improvement uh, for those individuals. So uh, now, the distinction I’m making is as a profession uh, and in, in my profession as a professional, when we call uh, a career plan, is actually uh, a document. And it, it has timelines and it has specific uh, actions steps.

SPEAKER 1: action steps?

SPEAKER 2: Yeah, yeah. So uh, that I’ve not seen.

SPEAKER 1: Okay…

SPEAKER 2: But uh, but in, as an informal document.

SPEAKER 1: Uh-hm.

SPEAKER 2: That, that says that these are the things that need to be done, yes, that uh, I am aware of.

SPEAKER 1: Okay. That will be consistent with all the other persons I’ve interviewed, they said there is nothing formal, but informally it definitely takes place.


SPEAKER 1: Next question.

SPEAKER 2: Uh-hm.

SPEAKER 1: Does the senior pastor have a leadership development program?

SPEAKER 2: A leadership development. Yes. Uhm, uh, I’m not aware of uh, you know for the CJCDC?

SPEAKER 1: CJCDC.

SPEAKER 2: Okay. Okay. Let me make sure. Is that staff leadership development

SPEAKER 1: yes staff leadership development

SPEAKER 2: Uhm, I don’t know that uh, is I have not seen a formal uh, leadership development program. Uh, let’s see the uh, I know that there is informal conversations, but I don’t know of a formal leadership development program. Uhm, for the CJCDC.

SPEAKER 1: Okay. Thank you…

SPEAKER 2: Is that with the other stakeholders?

SPEAKER 1: Uh-hm.

SPEAKER 2: Okay.

SPEAKER 1: Next question. Does the senior pastor have a constituent of customer development program?
SPEAKER 2: I have not seen anything in that, in a formal uh, uh, manner. Uhm, are there customers that we have relationships with that we continue to develop and focus on those relationships to kinda enrich those relationships and is there a specific plan? Uhm, I would says yes, but that evolves. Uhm, so I don’t, I don’t .I don’t know that we have a template that I’ve seen that says okay, this is the process that we go about. I think that is more informal , I know that is uh, the informal process is we have a relationship with uh, bank A. And so bank A is actually very interested in uh, what we are doing in the community and what we’re about. And so we take and then we develop uh, closer relationship with them trying to see how uh, to leverage what they have to offer and then also they can leverage what we have to offer and actually create the partnership. That, I, I do know is what uh, the CJ CDC does. But, I, I interpret the question the saying, you know we, there’s a standard templates and we go and we approach the customers and, and we kinda of apply to all customers that uh, uh, no, I don’t think we have.

SPEAKER 1: Okay. Do you ,do you think you’ll apply it to customers through your program and services?

SPEAKER 2: Yes. Yeah. Uh, there idea is, it is very tactical. And, and it’s been very effective and uh, in terms of again, leveraging uh, their interest in us and our interest in them.

SPEAKER 1 Thank you. Next question. Do you think the senior pastor’s ability to mentor or coach staff lends itself the organization’s effectiveness? And if you think so, why do you think so?

SPEAKER 2: Uhm, well yeah. I think that uh, the pastor’s words and his uh, leadership and his mentorship is crucial to the success of the program. Now, uh, why? Because the majority of the individuals who are becoming engaged in the CJ CDC entities uh, have done so mainly because of, of relationship that they may have had or interest that they have had uh, with regard getting engaged and involved. And so therefore his influence uh, over them is, is, is very critical. And so you know, him sharing with the uh, his vision as a starting point I think is first typically of their engagement and then from there his ability to provide direction, his ability to provide feedback, his ability to provide uh, you know uh, development opportunities are all critical to whether an individual feels that this is a good fit with them and whether or not they will partner and be with this program for, for a long period of time. And uh, so I think that’s all critical. Uhm, because I personally think, that is needed to make a determination as to whether or not this is a good home for me or not.

SPEAKER 1: Great.

SPEAKER 2: Uh-hm.

SPEAKER 1: This is the final question.

SPEAKER 2: Yes.

SPEAKER 1: Based on uh, cursory review of transformational leadership and the four I’s of transformational leadership.

SPEAKER 2: Uh-hm.

SPEAKER 1: Do you think that Dr. Soaries is a transformational leader?

SPEAKER 2: Oh, absolutely. I, I, I think that there’s no doubt about that. Uhm, and what I would say is this. If you go back to the beginning, uhm, you know again as, as, as Pastor’s has said with us, you know don’t take his word, go back and, and look at the results. And, and judge the success of the program on the results. And if you look at the impacts that they’ve had on families, the impact that they’ve had on the communities, the impact that it’s had on individuals and continuing to have I think the results speaks for itself. And I clearly believe that had it not been for Pastor’s leadership in this community and in this state, that we would not have successes that we currently have had and, and are continuing to enjoy.

SPEAKER 1: Great. Can you give me your most humorous story relating to Dr. Soaries?

SPEAKER 2: Uh, I actually I’m blank, I’m drawing a blank here.

SPEAKER 1: You’re drawing a blank?
SPEAKER 2: Yeah. I’m drawing a blank here.
SPEAKER 1: Okay. Well…
SPEAKER 2: So.
SPEAKER 1: We’ll let you off the hook on that.
SPEAKER 2: Yeah, yeah.
SPEAKER 1: We’ll let you off the hook. So listen Mr. Roach, I wanna thank you very much.
SPEAKER 2: Uh-hm.
SPEAKER 1: For your kindly responses.
SPEAKER 2: Okay.
SPEAKER 1: Uh, the results from this study will be shared with all the staff members.
SPEAKER 2: Okay.
SPEAKER 1: Including Dr. Soaries.
SPEAKER 2: Okay.
SPEAKER 1: Uh, but I want to thank you for participating.
SPEAKER 2: Alright. I thank you.
END OF STATEMENT

TRANSCRIBED BY: TMTWWD

July 20, 2011

This is to certify the above statement is a true transcription to the best of my ability.
TL CJCDC Narrative Interview Transcript Respondent 6

Opening Paragraph

SPEAKER 1: Okay. Can you tell us your name?

SPEAKER 2:

SPEAKER 1: What is your uh, position here at the Community uh, uh, Central Jersey Community Development Corporation?

SPEAKER 2: Uh, I’m a member of the board. Uh, and actually I’m a member of a board as uh, as being the uhm, chairman of the deacon board of the first Baptist Church. The chairman is au… automatically a member of the board of the uh, CDC.

SPEAKER 1: Okay.

SPEAKER 2: So, we can keep that connection through the Church congregationally

SPEAKER 1: So, this CDC is in fact a congregationally formed CDC?

SPEAKER 2: Absolutely.

SPEAKER 1: Okay. Great. What do you do in, in your regular uh, vocation?

SPEAKER 2: Uh, I’m a teacher. I work in Franklin School. It’s right here uh. Work with kids who are in uh, in schools support and uh, that the Franklin High School and the Middle School.

SPEAKER 1: Other than you being a, a board director, uhm, have you ever had any other relationship with uh, uh, the CDC?

SPEAKER 2: Uh, well before I was a board member, before I was chairman uh, I was a member of the deacon board. Uh, I had, it was just working with the, the, the uh, as being a deacon, of course we should be uh, aware of what’s going on in the church and the different entities. And the CDC being one of those entities uh, I worked in some fundraising and other projects.

SPEAKER 1: And how many years have you been a member of the church?

SPEAKER 2: Uh, it’ll would be 01:42 18, 18 years.

SPEAKER 1: 18 years.

SPEAKER 2: Yeah.

SPEAKER 1: And you’ve been associated with the CDC how many years now?

SPEAKER 2: Uh, probably 10 or so. Uh, I’ve been on the board about 7. Uh, and then before uh, it’d be 3 to 4 years.

SPEAKER 1: 3 to 4 years.

SPEAKER 2: Uh-hm. And it’s 17 years old, so.

SPEAKER 1: What is your impression of the church?

SPEAKER 2: Well, when I first came there, uh, I moved to this area and I was looking for a church. I had been, I grew up Baptist uh, in Baltimore, Sharon Baptist Church. Then I was uh, when I got married, moved to New York, I was United Methodist. And well, during my time there, uh, I was chosen to be the lay leader for the church. So I was that for a couple of years just before we left and moved here 02:26 Uh, so I was looking for a church where I could get involved that would be uh, community uh, aware and uh, you know I had sung in the choir, so I would wanna sing in the choir again. And uh, we were searching for a church. We went to a couple around this area, one was a little long for the service, ’cause at the time I had a, I had a 5 year old and two 1 year olds twins. So, uh, you know it was important that we find some, somewhere that had good
youth, uh, structure in their, in their ministries. And, so we came to the First Baptist. A friend of mine had come here. He said, oh, this is a great church. With the uh, pastor is uhm, you know pro economic empowerment and that kinda thing. And so when I first came here, I was convinced that uh, the movement as we called it back in the day, uh, if there were to be a movement, it would come out of this church, be… because of the leadership of the pastor and the forward thinking of the church itself.

SPEAKER 1: Thank you. Uh, how would you describe uh, Reverend Soaries’ uh, preaching style?

SPEAKER 2: Preaching style?

SPEAKER 1: Uh-hm.

SPEAKER 2: Uh, he preaches so that anybody could understand it. Very clear almost a teaching preacher more than anything else. Uh, I can usually tell how good a preacher is by the notes I take. I like to take notes that way I, I hear it and write it down, so as I see it. Uhm, there have been a couple times when Pastor has just had such a dynamic uh, sermon that through my notes, I could almost preach it myself. And I, you know I have told other people about it. Uh, I think he’s a genius in the way that he just is able to put a sermon together. Uh, being the Chairman and even today, we’ll be traveling to Hackensack’s to a Baptist Church. Uh, so I’ve traveled with him a lot. And I have seen him uh, develop sermons almost on the fly. Uh, there was this one particular case where we just went to support this group and they asked him to give a word. And he whispered to me, did they ask me to speak? And I said yes they did. And he pretty much came up with you know a, a sermon, sermonette. Uh, and I’m, I was, I’m just amazed at how he, he handles different situations. Uh, and the one other time was when they were in New York and were doing a thing when Whitney Houston was going through drug challenges, her mother put together, Sissy put together a service to pray for not only her daughter, but other people who were going through that same situation. She Had some big names there. I think uh, Battle from uh, was there and uh, there were a couple of guys that didn’t know and uh, I can never remember this guy’s name. Uh, some uh, some big cats came up before him. And the people, when it was his turn, the guy before that just revved people up to the point they were screamin’ and yellin’ halleluiah all over the place. And uh, I’m like how’s he gon’ top that? But the first thing he did just let everybody just kinda calm down and he spoke in a very calm voice and you know so he got it settled, but by the time he was finished, they were up yellin’ and screamin’ again. So uh, uhm, you know he, he has uh, without question a divine gift for preaching. He’s anointed preacher and uh, you I, I’m amazed that I have been put into position of being a chairman of the board of the church of a preacher like this. Uhm, uh, God does things that we just don’t understand and you know, I, I thank her for the opportunity and only hope I could be up to the, the test task, but uh, you know that’s, it’s a great, he’s a great preacher.

SPEAKER 1: Thank you.

SPEAKER 2: And a, and a smart one.

SPEAKER 1: Let’s uhm, let’s kinda hone in on the four eyes of transformational leadership now, as a segway. And the questions I’m gonna ask you now all related or correlated to idealize influence.

SPEAKER 2: Okay.

SPEAKER 1: First question is this, how does the senior pastor train and develop staff to be role models in this organization?

SPEAKER 2: Uh, he somehow finds people who have talent and doing whatever it is he needs for them to do. And uh, people who have been in church for a while or at least been around the church. Where at their faith is strong uhm, and they are always ready to learn. Uhm, by doing that, then he doesn’t have to worry about their character so much. Just has to, you know help them kinda guide ‘em along and many times he gives people tasks and he just asks you do it and let you go ahead and use your own abilities to do it.

SPEAKER 1: The next question. How does the senior pastor demonstrate ethical conduct to the staff?
SPEAKER 2: Uhm, having been around him a lot, I know he’s on the straight and narrow. And uh, expects everybody else to be on that as well. Uh, you know, he’s a family man, he takes care of his kids. When his boys would be playing in a basketball tournament in uh, in the area and he was in, when he was working in DC, he would make a trip back to see that basketball ball game and then go back to DC to go take care of whatever he had to do. He takes care of his family. Uhm, and through his sermons, he teaches that and he practices what he teaches.

SPEAKER 1: The next question. How does the senior pastor take in account his moral conduct when making decisions that affect the staff in the organization?

SPEAKER 2: There have been a couple of uhm, circumstances where uh, we could’ve taken advantage of a situation to make money, but it just wasn’t the right thing to do. And uh, so he, he picks the right thing to do, the thing that God would have us do. Uhm, and that way, he uh, when you do the right thing, you don’t have to explain it ever, ’cause it was the right thing to do. So when you do things that might be a little off, the sin uh, usually comes up that you gotta explain it again, so it’s just easier to, to take the high road and he walks the talk.

SPEAKER 1: Next question. How does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: In a uh, it is very difficult especially in these times to, to keep uh, the flow of cash that, that is needed to run an organization. Uh, and could you read that uh, question again, ’cause I’m missing something.

SPEAKER 1: How does the senior pastor.

SPEAKER 2: Right.

SPEAKER 1: Reflect upon his faith…

SPEAKER 2: His faith. Oh. Right, right, right.

SPEAKER 1: As an organizational strength?

SPEAKER 2: Right. Uhm, so there are many times that we go out on faith to do something and we kinda look at each other and say well how we gonna do that Pastor? And uh, faith is intertwined in what he will say, but he will give us uh, definite ways and definite reasons to go on to the particular thing. Uhm, but we know that it’s gonna take divine intervention for it to happen. And uh, to do that kinda thing you have to have faith, but especially to expect other people to have faith, you have to have faith. _____11:52.

SPEAKER 1: As a board of member, who has fiduciary responsibility for the CDC.

SPEAKER 2: Uh-hm.

SPEAKER 1: Do you think the senior pastor’s ethical and moral conduct lends itself to the organization’s effectiveness?

SPEAKER 2: Without question. Uh, we do get a lot of support from outside entities, from outside business. Uhm, and for them to come back time and time again they have to have seen something that uh, brings ‘em back to the table each time. So, uh, without being ethical, I mean, when you are unethical, all you need is a couple of times to see, so wait a minute, somethin’ strange here. What’s going on? And so when you talkin’ about giving your money especially uh, when you’re talking about donors then they gonna hesitate to do this. But, when you know, when you’re on this straight and narrow as I call it, and, and uh, you do things the right way and the, the way God expects you to do them, then you can fall back on, well, God expects me to do it this way and when people see that it works that way then they’re not there, it’s easy for them to come back and give again and again and participate in our golf outing again and again and come to our, our uh, recognition breakfast again and again.

SPEAKER 1: Okay, now we are going to segway into our second rubric which is inspirational motivation.

SPEAKER 2: Okay.
SPEAKER 1: All these questions are designed uh, to address the second I, which is inspirational motivation as it relates to transformational leadership.

SPEAKER 2: Uh-hm.

SPEAKER 1: The first question. What emphasis does the senior pastor place on the organizational visions for the staff to promote?

SPEAKER 2: The staff to promote. Say that again please?

SPEAKER 1: Inspirational motivation.

SPEAKER 2: Uh-hm.

SPEAKER 1: What emphasis does the senior pastor place on the organizational visions because it’s more than one vision.

SPEAKER 2: Right.

SPEAKER 1: I found that out from talking to other staff members. There are concurrent visions here.

SPEAKER 2: Yeah.

SPEAKER 1: This is a good thing.

SPEAKER 2: Yeah, yeah.

SPEAKER 1: But, what emphasis does the senior pastor place on the organizational visions for the, for the staff to promote?

SPEAKER 2: Uhm, the uh, one of the things that they have done uh, especially in the last 10 years or so, is to give people an opportunity to feed in to his uh, vision. He has a vision and then he presents it and uh, gives people an opportunity to hear it, uh, digest it, uh, and if there is a need to be tweaked one way or another, he has enough uh, uh, confidence in the staff that, if someone suggests something, he’s gonna at least listen and, and if not, ’cause when you do that, then it’s not just his vision, it’s the team’s vision.

SPEAKER 2: Right.

SPEAKER 1: I found that out from talking to other staff members. There are concurrent visions here.

SPEAKER 2: Yeah.

SPEAKER 1: This is a good thing.

SPEAKER 2: Yeah, yeah.

SPEAKER 1: How does the senior pastor’s faith inspire you as a board member to see the organizational vision?

SPEAKER 2: Uh, knowing some of the hardships that we pull through. And uh, there are many times when things look really bad, but we know that we’re doing the right thing and he has given us total encouragement and we know that he is in as much as we’re in it. Uh, it is possible to have enough faith, not only in him, but in what we’re doing that uh, everything will turn alright in the end. We’ve, we’ve seen that happen enough times. He has, he now has a track record. And so seen it enough times to, to know that uh, uh, he is in it to win it and, and we are in it to win it too, so uh, and only by faith can you make it happen.

SPEAKER 2: Uh, because people have uh, are so talented he’s able to see that talent you know upfront. Uh, so he inspires you to, to do just things that you wouldn’t normally do to think outside of the box. Uhm, and realizing that you kinda have some flexibility in what you do, you can just go for it. Uh, there are a couple of people who have been here just recently, uh, who are just stars. And he allows them to, you know not only do what they can do, but to do more than they thought they could do. Uh, I don’t know if you’ve talked to, to Brooke or not, she’s just uh, out of, out of college maybe a year or two and uh, I’m convinced she’s, might be our MVP. Yeah. She’s just done ’cause she has so much talent and uh, one day she’ll make a lot of money doing it. She’s just not making it, she’s not making it here. But through it all, you know, he has inspired her to take, take the lead on things, give her the opportunity to take the lead and, she’s you know you, this bright star in the organization _____

SPEAKER 1: Now this question might sound like a repeat question.
SPEAKER 2: Uh-hm.

SPEAKER 1: But it’s really not, because the operative word in this question is assist.

SPEAKER 2: Assist.

SPEAKER 1: Assist.

SPEAKER 2: Okay.

SPEAKER 1: How does the senior pastor encourage the staff to assist the subordinates to work towards the organizational goals and core values?

SPEAKER 2: Uh, usually, when you have a leader who does things, does things in a certain way, uh, it kinda uh, uh, what’s the word I want to use _____. It, it latches onto you as well you know uhmm.

SPEAKER 1: It becomes infectious?

SPEAKER 2: Exactly.

SPEAKER 1: Uh-hm.

SPEAKER 2: Exactly. Uhmm, and so you, you see Pastor do things in certain ways and you see it work and, so you’re gonna you know have your own ideas about the way things go, but you gonna follow pretty much to that as, as when it works for you uhmm, then when, when something works, you usually use it again and again and again and again. Uh, I always tell women guys say stupid stuff to them because it will sound good to him, then who says it was okay. But uh, so when you say something smart and you do something smart and it kinda fills into you know it is infectious to the, the rest of us to uh, to lead in a similar manner, in a similar manner.

SPEAKER 1: The last question under this rubric inspirational motivation, do you think the senior pastor’s capacity to inspire and motivate his followers lends itself to this organization’s effectiveness?

SPEAKER 2: Tough questioun. Uh, I don’t know if the CDC would still be here if it was not for him. And uh, he’s willing to do almost uhmm, that is ethical of course, anything to make, to keep this running and to make it uh, to the next level. We have a service here that we serve the community uh, beyond uh, any of our expectations. And the effect we have on this community uh, is just something that we won’t, we won’t quit doing whether it be through our uhmm, powers of hope and with all the children that are in foster care because of our programs. All the people who are, who now have parents who have adopted them because of us. Uh, uh, the different uh, families that we have uhmm, assisted in one way or another in getting jobs. Uhm, once you realize the, the impact that you have, on the community and even on the church itself uh, you, he has uh, lend himself to make it happen. However, by any means necessary. And uh, and we take that same attitude.

SPEAKER 1: Okay. Our third rubric is intellectual stimulation.

SPEAKER 2: Uh-hm.

SPEAKER 1: And all these questions are correlated with intellectual stimulation. How does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: Uhm, he allows us to go out and find different ways to do things. Uh, especially when obvious to us that we need a, a better plan. I guess the newest or… the latest thing has been uh, finding a uh, better way of intake and uh, when people call in getting that information making it, so that is available to different entities and uh we’re able to then serve them in many way. And it uh, keeps us away from duplication where you know if one entity might take a person over here then that same person will come in a different door. Uh, and, and instead of us all of working to serve that one person, then we have two different servings, so uhmm, but he allowed the uhmm, the person who is responsible for that to go out and find something. Uh, that will, will work for us. And so he gives us to the freedom to, to uh, make things happen.

SPEAKER 1: Then you will say that the senior pastor is not intimidated by individuals who are part of his staff who are thinkers?
SPEAKER 2: Oh. No. No. Uh, he is very uh, strong in his faith as strong in his faith in himself as well. Uh, so yet he would rather have somebody who is good. He’s not a… he’s the kind of a preacher who’s not afraid to bring a great preacher to our church ’cause he knows it’s going’ to be good for our church you know and, and he’s not intimidated.

SPEAKER 1: Question number two. How does the senior pastor encourage the staff to experiment with new ideas and organizational concepts?

SPEAKER 2: Uhm, one of his sermons was uh, thinking outside of the box. I remember it because he bought a box on the pulpit and he said you gotta think outside the box and you gotta be able to get out of the box. So he jumped out of the box. This is couple years ago when he still had spring in his legs. And uh, so that’s something that you, re… remember and was vivid uhm, and, and something that we know that he encourages all the time. Uhm, and it’s when we don’t think outside of the box, that he’s a little disappointed. And that’s just a nice way to say it.

SPEAKER 1: Uh, the next question. Uh, does the senior pastor empower the staff to make decisions? And if you think he does, how does he do that?

SPEAKER 2: Uh, just the fact that he allows you to make the decision and he will back you up. It’s when you don’t make the decision, that you know and you are lookin’ to him to everything that he becomes perturb. I guess that, that’s the word I want. Uh, he expects you to do your own thing. Well, not… Oh, I, I should, I should take that back. He expects you to uhm, take things in your hands to make things happen. Uh, do your own thing is not, there’s too much out there to like to, not a team kinda thing. Uhm, uh, but it’s when you don’t uh, take care of your of business and want to lean on him all the time that’s when he gets upset. Uh, and that allows us to grow and then it allows cooperation to grow in that sense.

SPEAKER 1: So in your estimation he in fact uh, does foster independent decision making?

SPEAKER 2: Absolutely. Uh-hm.

SPEAKER 1: Our next question, you touched it, but uhm, we have to go through this question.

SPEAKER 2: Okay.

SPEAKER 1: Uhm, how does the senior pastor’s faith encourage staff to think outside the box?

SPEAKER 2: Oh, I think I answered that question. Uh, uh, Just like…

SPEAKER 1: Related to his faith…

SPEAKER 2: Just… But, well just as he, there are things that we would have never have thought of that has come to his mind and you kind of scratch your head and say why didn’t I think of that. Uhm, uh, there’s so many other instances where Pastor shows his faith and he’s consistent with that. So because of that when he is in a bad situation uhm, you see his faith working. Uh, whether it be faith in his employees or uh, faith in leadership. Uh, or, or so you see the faith in himself too, to kinda stretch out and reach out and, and uh, step out to do the things we needed to do to make this the CDC work.

SPEAKER 1: Final question on the intellectual stimulation.

SPEAKER 2: Uh-hm.

SPEAKER 1: Do you think the senior pastor’s capacity to intellectually stimulate his followers.

SPEAKER 2: Uh-hm.

SPEAKER 1: Here at the CDC.

SPEAKER 2: Uh-hm.

SPEAKER 1: Do you think that lends itself to this organization’s effectiveness? And if you do think so, tell me why?
SPEAKER 2: Uh, without question. Uh, he stimulates each person here to do your best to get education if you need it. ‘To uh, uh, take charge when, when necessary. Uh, could you read that? ’cause I’m missin’ something. Could you read that again?

SPEAKER 1: This is related to senior pastor _____28:34…

SPEAKER 2: Right, right.

SPEAKER 1: Does the senior pastor’s capacity to intellectually stimulate.

SPEAKER 2: Uh-hm.

SPEAKER 1: The followers.

SPEAKER 2: Right.

SPEAKER 1: In this organization.

SPEAKER 2: Right, right.

SPEAKER 1: Does it lend itself to this organization effectiveness?

SPEAKER 2: Uh-hm.

SPEAKER 1: And if you think it does, why?

SPEAKER 2: Okay. Uh, it does. And uh, he reads a lot. Uhm, he’s always telling me about a new book he’s read other than his own. And uh, which encourages me to read. Uh, if not and no other reason just to be able to hold conversations about that particular uh, that particular book or information in the book. Uh, he stimulates us to learn and to uh, better ourselves, so that we can better serve God. And uh, we all, he has uh, the faith that we’re, we’re doing something that God would expect us to do. And uh, because of that we are inspired to, to follow him the best of our ability. So you have to grow uh, spiritually and intellectually uhm, just to be able to, to do things well.

SPEAKER 1: Can give one example where he’s intellectually stimulated the board members? Just one example.

SPEAKER 2: Right, right. He’s usually a uh, uh, trying to inspire us to, to as board members to uhm, create more money of course. And uh, he does that. He leads by example uh, and expects us to do uh, our part in, in helping the CDC stay with, stay in, in business. Uhm, and uh, I can probably remember something things, but just in the golf outing that we’re uh, about to have in June. June 22nd. Uh, you know he expects us to go out and find people to, to fill the slots of all the golfers that we need. And uh, and to do whatever’s necessary to do that. Uh, be inspired to talk to our friends. Talk to people who we’re not, who we don’t know. Uhm, you know by any means necessary. I don’t know if that, that answered your question.

SPEAKER 1: Uh, I think you did it adequately. Uh, let me, let me say this before we go to the last rubric.

SPEAKER 2: Yeah.

SPEAKER 1: Uh, you have without question given great responses to uh, these questions.

SPEAKER 2: Oh.

SPEAKER 1: You know? Just wanna commend you.

SPEAKER 2: Oh. Thank you.

SPEAKER 1: This is our last rubric.

SPEAKER 2: Okay.

SPEAKER 1: Individual consideration, this is the last rubric. Individual consideration. All these questions are aligned with that particular rubric. First question. How does the senior pastor teach staff to be mentors and coaches?
SPEAKER 2: Uh, besides just telling us to do that uh, he mentors and coaches himself. Uh, seeing I… I guess all, all these questions kinda come back to the same thing of what kinda person he is and, and uh, I don’t know anybody else quite like him. Uh, but he has, he has, it’s expectations of the staff are no more than the expectations he puts on himself. Uh, so he’s, he expects in… every individual to do his best to uh, do whatever’s necessary to and, and makes it very, very uhm, clear to what our goal is, so that when you are moving toward whatever it might be, uh, you know you, you know what you need to do to get it done.

SPEAKER 1: Question number two.

SPEAKER 2: Uh-hm.

SPEAKER 1: Does the senior pastor have an informal or formal mentoring program?

SPEAKER 2: He has both I would say. Uh, I don’t know. Here, it’s probably more informal.

SPEAKER 1: Okay which is speaking related to the CDC.

SPEAKER 2: The CDC. Right...

SPEAKER 1: Uh-hm.

SPEAKER 2: And with the CDC that’s probably uh, more informal. Uhm, because when, when somebody comes on initially and we take them under their wing, uh, unlike in corporate America where you know you could get somebody to take their job, that’s, that’s not the uh, way we work here. And so we encourage each other and uh, uh, mentor each other pretty much you know in, in everything we need to do and not be afraid to ask questions because we know if we can give you the right answer or at least point you in the right direction, it’s gonna be good for us.

SPEAKER 1: Question number three. How does the senior pastor’s faith lend itself to his mentoring and his coaching?

SPEAKER 2: Well it’s, it’s his faith in the people who he’s hired. Uhm, uh, he takes, he, he works with, he doesn’t work with every person individually, but he gives you, if need the time to talk to him, he will, he’ll give you the time. Uhm, sometimes he might appear to be a little bigger than life, even in his small stature. But uh, uh, he is and he’s a person who’ll talk to… and he talks to kids. My, my kids adore him and basically because he stays in touch with them when they’re in college. Uhm, so it, he just, he, he, I, I, I’m to the point now where I, I gotta step down a little bit because uh, you know I’m saying a lot about this man. He’s still a man. He still gets up in the morning, puts his pants on. Uh, and you can, if you’re not careful, uh, you gon’ put somebody on a pedestal and I don’t have him there, because I’ve uh, ‘cause I, I’m aware of who he is and who I am and who God is. So, and I, and I think he even encourages us to know him as a human being. Uhm, which allows us to be human beings too and to be able to make mistakes. And uh, knows that, we all know that God will forgive us and we’re expected to forgive you know it’s seven times 70. And so uh, most of what we know and what we do is because we seen him do it. And so when he says it we don’t hesitate in doing it ‘cause we know he’s, he’s about that.

SPEAKER 1: I need to create a little bit more specificity to that one question.

SPEAKER 2: Okay.

SPEAKER 1: Because initially you said his faith in the individuals that he puts in position.

SPEAKER 2: Uh-hm.

SPEAKER 1: This particular question, I’m gonna rephrase it now.

SPEAKER 2: Okay.

SPEAKER 1: Does the senior pastor’s faith in God lend itself to his mentoring and coaching?

SPEAKER 2: Okay. Yes. Of course. Uhm, I’m convinced he does what he does because of his faith in God. And what Gods expect, what God expects him to do. Uh, and part of what God expects him to do in the post that he’s is, whether it be at the church or here at the CDC is to make people
better. To uh, help people grow spiritually, intellectually and, and financially as well. Uh, so, only his faith in God would allow him to, ’cause he’s had, he has so much talent, he could’ve gone anywhere else and made you know goo gobs of money. Uhm, but because he takes seriously his post as pastor as well as seriously as the CEO of CDC, uh, he knows that God expects him to do things in a specific way. And uh, if he doesn’t do that then you know there might be some uh, long questioning when he comes to the pearly gates. So uh, and he realizes that and takes it very seriously.

SPEAKER 1: Next question. Does the senior pastor uh, provide a career development plan?
SPEAKER 2: Uh.
SPEAKER 1: Formal or informal?
SPEAKER 2: Informal.
SPEAKER 1: Okay.
SPEAKER 2: That’s exactly what I was gonna say.
SPEAKER 1: Okay.
SPEAKER 2: Uh, informal. Uh, and it’s kind of a in… on an individual basis person to person. Uh, I’m not aware, I, because I don’t actually work for him, uhm, I’m not aware of, of exactly what that is except for giving people opportunities to, to expand what they do and how they do it. And uh, and expect them to do it in a great way, excellent way.

SPEAKER 1: Next question. Does the senior pastor have an informal or formal leadership development program?
SPEAKER 2: Once again it’s, it’s informal. Uh, just basically because he does it, it’s, it’s probably not written down somewhere, but as a leader you have to do this or you have to do that, but he gives you so many opportunities as a leader to, to take charge and to be responsible for what goes on. Uh, you’re learning all the time.

SPEAKER 1: Let me ask for some additional specificity on that question.
SPEAKER 2: Okay.
SPEAKER 1: As a board member.
SPEAKER 2: Uh-hm.
SPEAKER 1: Do you think the senior pastor is developing leaders at this organization?
SPEAKER 2: Absolutely. Absolutely. And it’s, you see it every day. Uh, and the one young lady I talked about, he’s just allowing, allowing her to just go for it and she, and she does that and gets compensated poorly, so she already is a committed leader because of his influence.

SPEAKER 1: Uh-hm.
SPEAKER 2: By the way she’s workin’ hard. That’s all.
SPEAKER 1: Is She worth a lot more money?
SPEAKER 2: Oh, please. She’s worth it!
SPEAKER 1: Uh, next to last question, does the senior pastor have a consumer or constituent development program, formal or informal?
SPEAKER 2: Now when you say consumer, those are…
SPEAKER 1: People who…
SPEAKER 2: do what
SPEAKER 1: Avail themselves of the services of the CDC.
SPEAKER 2: Okay. Uh, that’s more formal. Uh, because we have job training uh, and other things that would uh, lend itself to people developing what they have uh, even for financial training uh, so that you can handle your funds or finances better. Uh, and uh, inspirational training well that’s not, not inspirational. Uh, I’m starting to forget words now. I’m gettin’ old. Uh, uh, spiritual training.

SPEAKER 1: Uh-hm.

SPEAKER 2: So that you can you know uh, know that there’s a higher power… a higher power who is God and that uh, he expects certain things from you and you grow through uh, through prayer and through uh, education through some kinda training and, and just learning more about who God is and who his people are.

SPEAKER 1: So you would agree that the cache of programs and services that have been developed by the Central Jersey Community Development Corporation, in fact, helps constituents or consumers to develop themselves?

SPEAKER 2: Absolutely. Expect them to develop, to develop themselves uh, to the point where when they don’t do that uh, encouragement is, is uh, made a little stronger than before.

SPEAKER 1: This last rubric, individual consideration, I think it’s uh, one of the strongest I’s of transformational leadership, because it suggests uh, that the leader uh, is considerate of his followers.

SPEAKER 2: Uh-hm.

SPEAKER 1: And he or she tends to the needs of the followers often times on a person by person uh, case basis.

SPEAKER 2: Uh-hm.

SPEAKER 1: Uhm, from that perspective, do you think that the senior pastor is individually considerate with the staff members and the board members, here at Central Jersey Community Development Corporation?

SPEAKER 2: Without question. Uhm, I’ve seen him away from here and the way he agonizes over uh, you know maybe having to downsize and, and uh, you know and, and the, in our employment staff. And how concerned he is about each individual knowing that alright, we can, maybe we can hang onto this guy because we know he has a family, he has some kids. Uh, he’s concerned about each person who works here and uh, each person who is hired here uh, to make sure that they have the opportunities to grow as, as he expects them to. Of course everybody doesn’t take advantage of that situation, that opportunity, but uh, in most cases they do.

SPEAKER 1: Last question. Given uh, this cursory knowledge of what transformational leadership is.

SPEAKER 2: Uh-hm.

SPEAKER 1: Uh, having uh, had uh, presented to you the four I’s of transformational leadership. Having answered questions on all these rubrics.

SPEAKER 2: Okay.

SPEAKER 1: Related to the four I’s of transformational leadership.

SPEAKER 2: Right.

SPEAKER 1: Do you think the senior pastor is operating as a transformational leader?

SPEAKER 2: Uh, yes. And I’m glad that I work at this CDC and maybe not others, because most of the questions I’ve been able to answer have been our pastor. He is without question uh, one of the most talented and uh, talented people I know. Uh, but someone who also has a… as he calls it, the common touch for uh, makin’ sure that people get what they need. Uh, and that’s why the CDC was formed in the first place, because he wanted to be able to reach outside the walls of our
church. And uh, he’s committed to doing that you know and, and will do everything in his power to make it happen.

SPEAKER 1: I wanna thank you for agreeing to participate in the study.

SPEAKER 2: No problem…

SPEAKER 1: Wanna thank you for your open and frank responses to the questions. And uh, when the results are written, we’ll send you and make sure you get the copy of that so you can share that with family, friends, and colleagues.

SPEAKER 2: Thank you so much.

SPEAKER 1: Thank you so much.

SPEAKER 2: Thank you for having me.

END OF STATEMENT

TRANSCRIBED BY: TMT\WWD

July 21, 2011

This is to certify the above statement is a true transcription to the best of my ability.
SPEAKER 1: Okay, can you give us your name, sir?
SPEAKER 2: 
SPEAKER 1: What is your position here at Central Jersey Community Development Corporation?
SPEAKER 2: I am the director of the family resource center for Central Jersey Community Development Corporation.
SPEAKER 1: And who do you report to,
SPEAKER 2: To Pastor Soaries.
SPEAKER 1: Directly to Pastor Soaries?
SPEAKER 2: Correct.
SPEAKER 1: Okay, How long have you been in that position?
SPEAKER 2: July of 2010.
SPEAKER 1: July of 2010. Did you know anything about the Central Jersey Community Development Corporation before you came to work here?
SPEAKER 2: Yes.
SPEAKER 1: Okay.
SPEAKER 2: I have been a member of First Baptist since about 2000 and from, I don’t know the dates exactly but around 2004 to 2006, I was on the Board of Renaissance making out a community development corporation, which is one of the family of entities under Central Jersey CDC.
SPEAKER 1: Can you give us a quick overview of the program and services provided by Central Jersey Community Development Corporation?
SPEAKER 2: Sure, Central Jersey CDC is a holistic service provider. Our mission is to rebuild communities one family at a time and by that, we have taken on a model of in-taking families into our organization, assessing them and then determining where they need the many needs to be met because it is our belief that if you address any one need in isolation, you do not put the family on a path that continues improvement. An example is for instance with our foreclosure program. We address the particular foreclosure but the foreclosure in itself is usually the symptom of something else, unemployment, under-employment, poor financial skills and poor budgeting skills. If we only help them get out of foreclosure situation without addressing these other issues, they end up in the same position a year later or six months later. So, when we assess someone, we look at all the areas and factors that are going on in their lives. They might need psychological counseling. They might need assistance with their children and youth development. They could need the services in many different areas. What we try to do is assess all those so that we can, again, address all those needs and put families on a path to continue its improvement, thus making a lasting impact on lives. That is the overall mission and vision for the entity. Under that, we have created several stand-alone CDC’s. Harvest of Hope, which is a foster care and adoption agency. We have CDC properties, which is affordable housing and counseling, home ownership readiness, those types of things. We have RADC, which is our commercial holding company and redevelopment arm. It is the owner of this building here, as well as other properties that we pick up, revitalize, such as the ___3:22 property that we purchased____3:24 for a venture with St. Peters and turned that into a place there for serving hundreds of thousands of people. Then we also have Faith, Bricks and Mortar, which is a recent addition to the family. It was a stand-alone nonprofit entity in Plainfield, which is one county over from where we are and was in financial
trouble. They called Pastor, had a discussion about bringing them into our family of entities and we have repositioned them and gotten them back on track, so they are a housing foreclosure assistance of first time home buyer programs but in Union County, where in our little area we service is more of Somerset County here. And then under the banner of Central Jersey CDC is a family resource center and that is where we provide as a service hub, as well as a service delivery system for senior programs, adult programs, be free of financial literacy. We have a newly formed psychological counseling center. All those services are provided through the family resource center, which is under Central Jersey CDC. That is the brief overview.

SPEAKER 1: recently did a documentary on Dr. Soaries and Central Jersey Community Development Corporation. Do you think it was a fair assessment of Dr. Soaries’ leadership ability?

SPEAKER 2: I think the program was very well done and the program was focused on First Baptist Church and Pastor Soaries in as a part of that, the foreclosure piece is something Central Jersey Community Development Corporation provides. Yes, I think it showed the power of a dynamic leader and how that they can be a catalyst for many positive things to happen within a church and within a community.

SPEAKER 1: Scott, the following questions are all related to the four I’s of transformational leadership. So, I am going to give you a set of questions on each rubric. The first rubric is going to be idealized influence. I have already given you a definition of what idealized influence is and now I am going to ask you questions related or aligned to idealized influence. The first question, how does the senior pastor train and develop staff to be role models in the organization?

SPEAKER 2: I think that Pastor Soaries is definitely concerned about building people and he looks to place people that he is confident in and they have the opportunity to grow and put them in positions that give them an opportunity to grow and expand their abilities in a particular area. is a classic example. A very, very intelligent young lady that has got great potential so Pastor Soaries has looked at well, where does she want to go in her career and is giving her the opportunity to get some of that experience that is going to enable her to achieve those goals so that is a good example.

SPEAKER 1: Question number two under idealized influence, how does the senior pastor demonstrate ethical conduct to the staff?

SPEAKER 2: To end our regular staff meetings that we have the discussions about various issues or projects or events or things that come up and he will very clearly let it be known his position and his thoughts on a particular issue and why a certain direction was not chosen or a certain direction was chosen based upon his personal moral fiber and character. So, usually through stories and events, he will let us know what has happened and why he chose this route as opposed to another so it is very clear his moral compass.

SPEAKER 1: Question number three, how does the senior pastor take into account his moral conduct when making decisions that affect the staff and the organization?

SPEAKER 2: Can you read that one again?

SPEAKER 1: Question number three, how does the senior pastor take into account his moral conduct when making decisions that affect the staff and the organization?

SPEAKER 2: Okay, from the outside I guess, my perception of that, he is very astute and very savvy in the business world, political world, church world and I think very well aware that everything that he does reflects upon him and his congregation and his family and his legacy and although we do not get to see the thought process behind his decision making, it is quite evident that he does not make any decision without thinking about how it impacts all of those areas.

SPEAKER 1: Okay. How does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: Well, while CJCDC is not the church, pastor makes it very clear that the moral compass and our principle centered nature should mirror that of the church. So, when we make decisions about programs or events, we would never do something as CJCDC that would not follow the same moral path of the church. Okay, so it is very clear while we are not the church, we are an entity as
a faith-based entity that sees things similarly and is concerned about projecting to the community
our moral compass and principle centered nature.

SPEAKER 1: Okay, the final question on idealized influence. Do you think that the senior pastor’s faith
lends itself to organizational effectiveness?

SPEAKER 2: That is a tough one. I think that all pastors go through the same process. It is a learning
process and something that continually evolves. You want to do a lot of really great things that
benefit the community and it is difficult sometimes not to bite off so many things that are, I’ll say,
revenue negative or are cash drains and do not provide any positive cash flow, but they are really
good things and trying to figure out the balance and how to create recurrent revenue sources and
also provide services in areas where there is need is the balance and Pastor Soaries is that it is
continual, continuously evolving with him as he tries to figure out how to generate revenue from
some of these areas and at the same time provide critically needed services to the community so it
does affect his thought process and what we do select in terms of serviced areas and his
connection to the state and being able to tap resources to provide funds for particular areas. The
fact that he is so multitalented with experiences in so many different areas, he is able to bring a lot
to the table to try to meet that need of keeping the spiritual and faith based consciousness and
providing needs to the community but not bankrupting yourself at the same time.

SPEAKER 1: So, you are saying that the bottom line is his faith does lend itself to the effectiveness of this
organization?

SPEAKER 2: Yes, absolutely, I do believe that his faith does lend to the effectiveness of the corporation.
I’ll say that, that is a evolving process over time and I will say that, that may be one area where
you will find that CDC’s come and those that have died off very quickly are able to make that shift
to a profit centered model that enables you to stay afloat because it is very easy, you get all the
momentum and you get everybody to create a CDC and then, you know, a year later, you realize
that it is not an easy task. So, yes, he is able to balance that and I do think that it does lend to his
effectiveness because he has figured out how to balance the two.

SPEAKER 1: Our next set of questions fall under the rubric inspirational motivation, the second I of
transformational leadership. The first question, what emphasis does the senior pastor place on the
organizational vision for staff to promote?

SPEAKER 2: Well, on an annual basis, we will create the vision and mission for that particular year so on a
regular basis while we have our overall mission of rebuilding communities one family at a time
with specific goals of a particular year. Pastor will let us know what the vision is for that
particular year and then at our regular meetings, we continue to evaluate and make
sure that the
things that we are doing fit into the overall missions and goals.

SPEAKER 1: The second question, how does the senior pastor’s faith inspire you to see the organizational
vision?

SPEAKER 2: Well, being the dynamic pastor, preacher and orator that he is, he is always able to give you
some snip-it of wisdom or quote or something that gives you hope and faith that we are going to
be able to get to the next step. There are many ups and many downs and many challenges that we
face on a daily basis and his faith and his positive spirit help keep us going at the same time.

SPEAKER 1: The third question, how does the senior pastor encourage the staff to inspire subordinates to
achieve organizational goals and core values?

SPEAKER 2: That is a good one. Well, I will say that what I am doing, I am not sure about what other
may be doing and some of the other entities, but pastor wants to see that each of our subordinates
or our staff members, etcetera, as we say no one plans to retire from CJCDC, what are your
individual goals and what are you trying to achieve so that while you are working on doing God’s
work and building CJCDC, providing a service to CJCDC, how are we building you and making
sure that your particular personal goals and needs are being met while you are providing a service
to CJCDC and the community. So, from a managerial standpoint, we try to insure that we are in
tune with in terms of yearly and annual evaluations and other things, that you are meeting those
needs as well.
SPEAKER 1: The final question in inspirational motivation, how does the senior pastor encourage his staff to assist the subordinates to work towards the organizational goals and core values, to assist subordinates?

SPEAKER 2: I would say mentoring, getting in the trenches and doing it with them as opposed to just directing from on high, but to be involved and work with them to build up their skill sets so that they are able to get to the point where they can take on tasks on their own.

SPEAKER 1: Can you give me an example of that, Scott?

SPEAKER 2: Let’s see, well, for instance, right now we are working on, there is a word-based software platform from social solutions called ETO, Efforts to Outcome software and what it does is it enables you to holistically manage your intake, particular where you are dealing with family members or your clients, to bring them all in through a web-based paperless system. Do their intake, we have a 14 page intake form that we use to use. Now all that is done paperless on the computer. Take that, we are able to now assess the needs of the individual, then deliver the services and then major outcomes and it enables us to be able to show from start to finish, okay, at the end of the year, we can hit a button and say okay, let us locate our service area. Give me the racial demographics. okay, we have 70% African-American, 30% Latino, wherever that breakdown may be, what were the service area needs, what where the results, what types of positive results did we see with foreclosure or with let us say adoption, any of the areas that we focus on. We started working on implementing this process and project October of last year. So, I started it and then brought and we put it a team and then started working on doing the front end analysis and charting of process needs and the initial ones, I did most of and then I brought them in and showed them in the process and now is leading the process of managing ETO as we rolled it out to the different service areas and she has brought in and she is training them in those areas. So that is a good example of training through the mentoring process.

SPEAKER 1: Assisting subordinates?

SPEAKER 2: Assisting subordinates.

SPEAKER 1: Thank you, . Our third rubric, Scott, is intellectual stimulation. First question, how does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: Let’s see, at each of our meetings with pastor, he looks for and expects for us to come up with solutions, suggestions for a particular issue that may come up. Whatever it is that we are working on, bring ideas to the table. Pastor is very creative and his mind is always going. I mean, I just, before I came in here, he was texting me and sending me several other concepts and ideas on things. So I would say that he leads by example there in showing us the brain storming process and expecting us to provide solutions rather than problems.

SPEAKER 1: Question number two, how does the senior pastor encourage the staff to experiment with new ideas and organizational concepts?

SPEAKER 2: I will say that in many cases, pastor will put people in place that he has faith in their ability to get the job done. So, in many cases, he will give you the three word sentence, one on what it is and give it to you and let’s take it and get it done and you know, he is not going to spell it out to you step by step what needs to be done. He has faith in your ability to do it. Go get it done and come back with the solution and the finished product so that is the way he will do that.

SPEAKER 1: So, he in fact fosters experimentation?

SPEAKER 2: Absolutely.

SPEAKER 1: With staff?

SPEAKER 2: Absolutely.

SPEAKER 1: Third question, does the senior pastor empower the staff to make decisions and if he does, how does he do that?
SPEAKER 2: I think that he does that through small tests along the way, up to bigger tests. People, for instance, have a presentation or something from personal experience, a presentation or something that he is supposed to be there to make the presentation or to handle a particular thing and he will not show up and you got to pick up the ball and roll with it. And sometimes I know that it is intentional to force you to step up and to always be prepared because he is not always going to be in the picture so he wants to make sure that you can take the ball and run.

SPEAKER 1: Last question on the intellectual stimulation. How does the senior pastor’s faith encourage staff to think outside the box?

SPEAKER 2: I think there, he would say that none of us know all the answers and you do not know what is coming around the corner and we have to step out on faith that God will provide the answers, but we need to explore ourselves and try to come up with many more suggestions and possibilities that we come up with and bounce off of each other that God will lead us in the right direction but we have got to put our part of the work and effort in. As he says, you know, faith without works is dead. I think that probably explains it.

SPEAKER 1: So, you would agree that his faith encourages staff to do deep thinking, to engage in deep thinking?

SPEAKER 2: Yes, I think that my answer before sums it up.

SPEAKER 1: So that is an affirmative?

SPEAKER 2: Yes.

SPEAKER 1: All done, ?

SPEAKER 2: Yes.

SPEAKER 1: Our last rubric, individual consideration. Question number one, how does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: I would say lead by example. Again, that is how he operates. He will show you, bring you into meetings, etcetera, so that you can see the process, see what is going on and expect you to take it from there. That is a, I will say, hands on mentoring process that he will do, he utilizes.

SPEAKER 1: Question number two, does the senior pastor have a formal or informal mentoring program and if it is informal, what are the things that he actuates in order to mentor staff members?

SPEAKER 2: It is definitely informal. I think that it is just innate, it is part of who he is, so even when he is not here he places value on the mentorship process, he just does it and he takes people and leads by example. He will take you through a particular process or particular program step by step, having you involved so that you can take it the next time and run with it yourself.

SPEAKER 1: Question number three, how does the senior pastor’s faith lend itself to his mentoring and coaching?

SPEAKER 2: Most everything that pastor does comes from a biblical reference. Teaching a man to fish. Everything that he does has, you know, biblical allusion and guidance so his mentoring process is, I am sure as he sees it outlined in the bible. I do not know if I answered your question.

SPEAKER 1: Question number four, does the senior pastor provide a career development plan?

SPEAKER 2: you know that is something that we are working on. If you are talking internally to staff employees as opposed to programs for persons coming here working on career development, etcetera, we really do not have anything internally, nothing formal. I think that…

SPEAKER 1: What about informal?

SPEAKER 2: Informal, he does that through, you know, individual development. The example I give you with, he does focus on that but there is no formal program in place for that.

SPEAKER 1: Next question, does the senior pastor have a leadership development program?
SPEAKER 2: No, not formal. I would say, again, that just through his own inate way of managing, dealing with people, that he is building leaders just by his mentoring and empowerment and empowering you to make decisions and get it done. He is building leaders through his informal means of dealing with us.

SPEAKER 1: Next question, does the senior pastor have a constituent or customer development program?

SPEAKER 2: Okay, define customer?

SPEAKER 1: All the people you serve.

SPEAKER 2: What do you mean by customer development program?

SPEAKER 1: People that you serve on a daily basis. Do you have any type of programs that relate to their personal development?

SPEAKER 2: Oh yes, absolutely, that is part of the holistic assessment process. I mean, we want to make sure that people are put on a path to continuous improvement and without assessing all the areas of need and developing the person’s capacity to self perform, you cannot make a lasting impact without doing that so, Yes, we do.

SPEAKER 1: And the final question, do you think that the senior pastor’s mentoring and coaching lends itself to the organization’s effectiveness?

SPEAKER 2: Yes.

SPEAKER 1: And can you give me an example?

SPEAKER 2: Let’s see, with , with any of our directors, pastor is continuously mentoring and leading and guiding with each of us and it can’t help but rub off on the individuals that he is mentoring and teaching even while it may not be called a teaching or mentoring process formally. We all learn and grow through the interaction and getting to see and work with under his guidance.

SPEAKER 1: Do you think those processes are making the Central Jersey Community Development Corporation an effective organization.

SPEAKER 2: Yes.

SPEAKER 1: Thank you, I want to thank you for participating in this study. I want to thank you for your open and frank responses to the research questions and we I will get back to you soon.

SPEAKER 2: Okay, great.

END OF STATEMENT

TRANScribed BY: CAWWd

July 14, 2011

This is to certify the above statement is a true transcription to the best of my ability.
TL CJCDC Narrative Interview Transcript Respondent 8

Opening Paragraph

SPEAKER 1: Good morning, could you please tell me your name?
SPEAKER 2:
SPEAKER 1: What is your position here at Central Jersey Community Development Cooperation?
SPEAKER 2: I’m the administrative assistant to and to CJCDC uhm, HARP program, and office manager.
SPEAKER 1: And who would you directly report to?
SPEAKER 2: I directly report to
SPEAKER 1: And how long have you been with Central Jersey Community Development Cooperation?
SPEAKER 2: On and off, three years. Three or four year… four years to be exact.
SPEAKER 1: Three or four years.
SPEAKER 2: Uh-hm.
SPEAKER 1: Are you a member of the congregation at uh…
SPEAKER 2: First Baptist.
SPEAKER 1: at First Baptist?
SPEAKER 2: Yes.
SPEAKER 1: And you’re a member of the congregation as well?
SPEAKER 2: Yes.
SPEAKER 1: Okay. How do you like working here?
SPEAKER 2: I love working here. I love what I do and I love being around the people that are here.
SPEAKER 1: Oh.
SPEAKER 2: It’s a family.
SPEAKER 1: So it’s a good work environment?
SPEAKER 2: Yes, it is.
SPEAKER 1: Great. Well, we’re gonna ask you some specific questions today uh, related to transformational leadership and related to the leadership style of the senior pastor Dr. Soaries. We believe that Dr. Soaries is already operating in transformational leadership principles and we want to make that known to people publicly through this dissertation through this study, and we’re gonna ask you a series of questions and all we need you to do is answer them as candidly and openly as possible, and you will be a big help to us uh, completing this study. Are you ready ?
SPEAKER 2: I’m ready.
SPEAKER 1: the first question, under idealized influence, how does the senior pastor train and develop staff to be role models in the organization?
SPEAKER 2: Uhm, pastor Soaries has changed me to first of all complete whatever assignment that you do uh, know what your assignment is. He makes you think about what it is you’re doing and I’ve heard him say, “Inspect what to expect.” So if you expect something to be perfect, then you have to make sure that thing is perfect or you have to make sure that everything that you’re doing is completed to the very end and to the best of your ability.
SPEAKER 1: The second question, how does the senior pastor demonstrate ethical conduct to the staff?

SPEAKER 2: Pastor Soaries ethical conduct is… he wants you to realize if you make a mistake, he wants you to realize that you made a mistake, go back and correct that mistake. Admit what you did wrong. His role for you is always be honest about what you’re doing. Always go to the head of whatever you are working on, go to that person and say, “I made a mistake. I need to correct this mistake.” Uhm, not hide things, not do anything that is not honest. Everything has to be up and above-board. He… he… he’s a person that you want to follow. You always want to follow him because he’s gonna lead you in the right direction. Uhm, he wants you to keep yourself open, honest, and above-board. That’s… that’s his motto, being honest and open and above-board. And as a leader, you… you… you follow him because he opens your eyes to things that you would not even think about. You… you would just say, “Oh, well I should do it like this.” And he makes you think about what you’re doing and is this the right way to go with this. Should I do it this way or that way? And in talking to him is… when I first met him I was afraid of him. I was totally afraid of him, but as I met him and as I worked around him, I got comfortable. I knew I could go to him and talk to him about anything. And he always makes you think about what you’re doin’ and how you’re doin’ it, and how you want people to perceive what you’re doin’.

SPEAKER 1: Uh, third question, how does the senior pastor take into account his or her moral conduct when making decisions that affect the staff in your organization?

SPEAKER 2: If it’s not right, pastor has nothing to do with it. That’s… that’s just the bottom line with him. If he thinks that something is not right, he is not going to bother it. And he will tell you, you know, “I do not think you should do that. This is your decision, but if it’s wrong and I… I… I will have nothing to do with it.” He’s not about doing things underhandedly. Uh, he’s open. He doesn’t… he doesn’t… he doesn’t get involved in things that are not Godly, not in decency, and in order, and then teach us… us about it. Everything has to be in decency and in order.

SPEAKER 1: Next question, how does the senior pastor reflect upon his faith as an organizational strength?

SPEAKER 2: He believes in this organization. He believes that we can do a lot for the community uh, even when things are rough and… and moneys aren’t coming in the way they should come in. The pastor keeps us thinking that the door is going to open. Uhm, he knows that things are very tight at this time. Uh, he keeps us believin’ in what we’re doing. Uhm, we get downtrodden about the moneys or we don’t see our way through uhm, we have what we call our prayer session. And he makes us realize that somehow or another God didn’t put this organization here for us to just stop doin’ what we’re doin’ for the community. And it’s going to function. It’s going to work. And he makes us think about that all the time. No matter what it looks like, how dim it may get, we always know that we’re going to be here. We’re going to accomplish what it is that he set out for us to do.

SPEAKER 1: Uh, recently did a documentary on uh, First Baptist Central Jersey Community Development Corporation and in particular the leadership uh, style of Dr. Soaries. Do you think that documentary was a fair assessment of his leadership?

SPEAKER 2: Hmm… In a way it was and in a way it wasn’t. It does show what he’s trying to do. It… it definitely showed that. I think there should’ve been more to it uh, as far as the HARP program was concerned. I think there should have been more things laid out for the people and the community to see, but as a whole, I think it does show how he is trying to work to help save our community.

SPEAKER 1: And what is the HARP program?

SPEAKER 2: The HARP program is the housing assistant program in helping save people’s homes. And… and that is somethin’ that pastor is… he works on wholeheartedly, about people going foreclosure, people losing their homes, a way for us to keep our homes. _______ 7:03 that’s one of his programs.

SPEAKER 1: Do you have a sense of how many people he has helped to keep their homes since the HARP program was initiated?
SPEAKER 2: I don’t know the figures exactly. I know we have a lot of files that we’re working on. Uhm, I know there was two or three… I definitely know of two that… that…” that we saved their home. I think we have like maybe, in the HARP program, where we have our tenants uh… and I don’t wanna say the wrong thing here, but I know that we do have people that we have saved their homes and they are still in their homes. Uh, I don’t know that exact figure.

SPEAKER 1: Thank you. Uh, moving on to the second rubric, inspirational motivation. The first question under that rubric, what emphasis does the senior pastor place on the organizational visions for the staff to promote?

SPEAKER 2: Excellent. Pastor’s… his vision is that everything has to be excellent; that we should always think of doing things in excellence. Uhm, he teaches us that we have to make sure that we do things so that other people want to follow our leadership and… and when we’re doing umh, anything here or wherever we are, whether it’s at home, whether it’s in the store, we should always think about the excellence of what we’re doing. Is this the right way to do that? Would someone else want to follow what you just did?

SPEAKER 1: Second question, how does the senior pastor’s faith inspire you to see the organizational vision?

SPEAKER 2: Pastor’s faith does a lot for me because there are times when I’m… I’m like, I’m not sure of what is gonna to happen or I’m not sure about something, and I can listen to him and my… my whole idea of what is going on changes. My whole being changes because of the way he teaches us about our faith and his faith and what he’s doin’. When you look at him and see how he just strives for the excellence, he strives for different things that happen, you have to believe that he truly believes in what he’s doing and that through faith everything is going to work out alright. He… he just keeps you abreast of him being on top of everything and just knowing that God is going to work out whatever situation we’re in or whatever it is that he’s trying to achieve. His faith is always there. He keeps… keeps you believing in anything and everything.

SPEAKER 1: Next question, how does the senior pastor encourage the staff to inspire subordinates to achieve organizational goals and core values?

SPEAKER 2: Working with the staff and the… and with pastor uh…, he teaches leadership in that role. He will… he… when he… when we’re working we have to do things to make sure that all the other staff doesn’t feel like they’re underneath you. Uhm, as administrators you… you… you don’t take your position to the height where people are uncomfortable working with you. You make everybody feel comfortable. There are times when things are not gonna be the way someone would like it to be. There are times when you have to make a decision that somebody’s not going to like, but that’s your job. And the one thing that uh…, we all know from pastor is never say that’s not my job because everything in this building or in this organization is everybody’s job in order to make this or… this… this particular organization function. Everybody has a job and everybody has to do things that they may not want to do in order to make it work, and he says to us, “Never say that’s not my job. Anything to make this organization function is your job.”

SPEAKER 1: How does the senior pastor encourage the staff to assist his subordinates to work towards the organizational goals and core values?

SPEAKER 2: He tells us to take classes uh…, to go to different classes so that we can learn more uh…, techniques in teaching our staff different things about software packages uh…, how to get jobs done uh…, faster, easier, for instance on the new software database package that we have now uh…, we’re in training for that. He’s always lookin’ for a way to teach us different things to make everything work and function well.

SPEAKER 1: Do you think pastor Soaries is the inspirational motivator?

SPEAKER 2: Definitely he inspires… he… he just inspires people. Uhm, I… I say people, but I’m just speaking for me. He inspires me a lot ’cause there are things when uh, I’m not comfortable doing, and he’ll say, “Well you can do that.” Uhm, he said, “Why do you say you can’t do that?” And… and I’ll s… I… we had a conversation one time where I actually explained him, “I… I’m just uncomfortable. I don’t think I can do this.” And he said to me, “Why would you think you can’t
do when somebody else did it?” And… and I said to him, “Because I’m just not sure.” He said, “Well you’re not sure of yourself.” He said, “So you need to go ahead and try that.” He said, “Then if you don’t get it right the first time, go back and try it again.” He said, “‘Cause you can do this.” And he always makes you feel like you can do anything that you put in mind to doing. And you could walk up to and say, “Pastor, I just don’t quite get this and I don’t understand this,” or, “I do not have time right now to talk to you about that.” He said, “But just e-mail me.” And… and you e-mail him, he will answer you uhm, about anything. He will talk to you about things. He makes you feel like you can do anything.

SPEAKER 1: Our third rubric of questions falls under the third I, intellectual stimulation. Our first question, how does the senior pastor encourage organizational creativity and innovation with the staff?

SPEAKER 2: The creativity? Pastor’s always thinkin’ about new things, new ideas and he always comes to us and ask us do we have anything new that we think that we would like to do uhm, that would help the organization function. Uh, I know that the… we’re… the… the new database system came up. Uh, I’m just not sure about other things that you want me to talk about and that… that we would dealing with this.

SPEAKER 1: How does he inspire individual members to be creative?

SPEAKER 2: Well when… when he’s talkin’ to us on S… on Sundays with the classes uhm, at 9 o’clock service uh, his teachings inspire us to be creative about different things. Uh, when he’s here in the office and he’s talkin’ to us and… and we… we have an idea about something, he’ll say, “Well you need to investigate that and you need to find out more about it. You need to go to a class. Take a class.” He is always talking about, “Take classes.” Uh, he likes you to go to classes. He’s always tellin’ us to go to different classes and get all the help that we can get to make our job or whatever job we intend to do uhm, better for us. But his thing is go to a class.

SPEAKER 1: So he fosters professional development?

SPEAKER 2: He does force you to do things you may not want to do.

SPEAKER 1: Uh-hm.

SPEAKER 2: Uh, ’cause I know that I didn’t want to go to the Microsoft class ’cause I didn’t like Microsoft ware; I hate Microsoft Office. And he said to me, “Well let me just say this to you. What are we using here?” And I said, “Microsoft Office.” He said, “So how are you gonna function?” He said, “Do you know the basics of it?” He said, “Supposin’ I said to you that I wanted you to use a particular thing in Power Point and you didn’t know how to do it. Where do you think I would go? To somebody who knows how to do that.” He said, “You need to learn it whether you like it or not just to have it as knowledge for yourself.” And that’s what he does. He makes you go and learn things that you may not want to learn, but he said you have it in your back pocket in case you have to use it later on in life.

SPEAKER 1: How does the senior pastor encourage his staff to experiment with new ideas and organizational concepts?

SPEAKER 2: He… he… he still talks to us about new ideas ’cause he said that people aren’t subject to change. They don’t like change. And he… he’s a stickler about change. And he says, “You know you have to get ready for it.” He says, “Whether you’re ready for it or not, we’re gonna change. We’re gonna to do this. We’re gonna do that. You need to be prepared. You need to know that… or just like the new system, the ETL system that we have, a lot of the… some of the staff is havin’ a problem. They… they don’t wanna change from the old way we were doin’ things. And pastor said, “We can’t stay stagnant. Things change every second of the day, so I’m encouraging you to learn this to be prepared to open your mind to new things. You can’t stay in one position. You can’t stay complacent. You really have to know that I want you to move on and move up.” He said, “And this way, we move on and move up.” ’cause his… he always says he wants us. He doesn’t always say, “I want me.” He… he always talks about us as a whole. His conversation is always us, his employees. And he says he wants… he… he says he us to know what’s goin’ on. He doesn’t want things to be in a closet somewhere where we don’t know what’s
happening here. He always tells us, “I wanna have a meeting with ya. I wanna meet with you once a month so that we know what is goin’ on and if you have something you wanna talk about and bring out and bring out in the open, we’ll bring it out and open a meeting so that we can address the issues. If there’s problems I need to know. I need to address these issues.” And that’s what he does with his staff.

SPEAKER 1: Great. Question number three, does the senior pastor empower the staff to make decisions? And how does he do that?

SPEAKER 2: He empowers us to make decisions. Now our decisions may not always go across because he may not agree to them and he will say, “I heard your decision. I don’t agree with it. This we can do, this we can’t do.” Uhm, but he does encourage us to make decisions and to make changes and just to look at different things. Uhm, most of the times when he’s doing that, he does it in meetings. Uhm, like when we have a staff meeting, he’ll talk about changes. “If there’s changes you need to jot them down. You need to… you need to do a to do list. Make a to do list of what you would like to see happen and what you think should happen.” And… and e-mail it to me, you know. He… he does… he does answer his e-mails and he does talk to us through e-mails. He e-mails us all day long. Uhm, and then it… he’ll bring it up in the meeting and then he’ll discuss it. I do not know whether he discusses… sometimes he’ll discuss it at meetings, sometimes he’ll discuss with the deacon or the trustee board if he thinks that’s where it needs to go. And then he makes a decision as to whether he accepts it or not. Uhm, but he does encourage us to… to make… to talk about different changes in this organization and to bring it to him.

SPEAKER 1: The next to final question on the intellectual stimulation, or the next to final question, how does the senior pastor’s faith encourage staff to think outside the box?

SPEAKER 2: His faith encourages… and I would say this for everybody, that his faith encourages to believe that we can do anything and we know that through Christ, we can do all things. But he forces that into our minds that if we want somethin’, to achieve it, we have to… we have to go for that goal. And he encourages us by saying, “Stop… stop being’ in this one spot. Step over here and don’t be afraid to step over here because God’s got your back. Uhm, he talks to us about change. How if you just stay in one spot all the time and never think about the things what you’ve been doin’ everyday, then that’s how your life is gonna be. You’re gonna stay in that one little area. You’re never gonna know that across the street there’s a new building. You have to step away from where you are, but step into a new era… a new area, and say, “This is something new. Let me investigate that.” Don’t be afraid to try new things. Don’t be afraid to step outside of your comfort zone. And he always talks stuff about steppin’ outside of the comfort zone. Go for something new. Learn something new. Do something new. That’s… that’s how he talks to us. Even on Sunday mornin’s he’ll say uhm, to us, like the media ministry one time he said, “We have to get new… new technology. So media ministry, sit down if you don’t have what you need. Go to a class and tell me what it is that we need to make us sound better. And if you’re afraid to do that find somebody that knows how to do it and get the information and let’s talk about this.” That is how he works and he… and he’s always doing something technology wise to uh, teach us about different things. He’ll tell us, “Okay, this is something new. You to look at this and try it.” He encouraged us to do that.

SPEAKER 1: Final question in this rubric, do you think the senior pastor’s faith lends itself to the organization’s effectiveness?

SPEAKER 2: I would say yes. Uhm, his leadership, his role as a pastor uhm, his role as a family man… when you look at pastor, you look at what you would see when I was growing up as a child uhm, somebody who you would go to if you had a problem, if you needed to talk. Looking at pastor, you could go to him as a father, as a friend, as a pastor. You could just go to him because that’s how he carries himself. He carries himself where, “I’m here for you. Even though I’m a CEO… I was a secretary of state or I’m the pastor or I have all these degrees. Forget about my degrees, forget about what I was or all these different things. Just take me as a person who has feelings. I’m human just like you are.” And… and that’s how I look at him when he talks to you. And sometimes he can be very abrupt, sometimes you really don’t wanna hear what he has to say because he’s right to the point and… and he plays no games. So you feel that uhm, he’s just
being’ mean or that’s not what you wanted to hear. Sometimes you don’t wanna hear what he has to say because he’s telling you exactly what you need to hear. But that’s pastor. And… and that’s the part that makes you want to look at him and follow him because he is to the point. He just does not call up typical things for you. He makes you think about what it is you’re talking about and what it is you wanna do or… or the way you are in life. What it is that you want out of life? And… and that’s… that’s how he treats us and that’s why I look at him and I… I’m… I just follow him. And in these last 2 or 3 years during my illness uhm, pastor gave me a lot of things to think about when I was in the hospital. When I was going through a particular situation and he said, “You think about it, you listen to what God is saying to you. You’re not listening.” He said, “You need to listen ’cause you like to talk. Listen.” And when he told me that, it made me think, “Stop and listen to what is goin’ on, to what God is sayin’ to me, what the pastor is saying to you.” And I turned the whole situation around and to the better. It made me a better person. It made me do things in a different light and… and now I’m comfortable. Uhm, I sleep at night because of how pastor put it in front of me. For everybody else it should’ve hurt me, and it didn’t. He gave me the story. And he said, “This is what it is.” He said, “You have to look at it and figure out what it is you want to do with your life. Do you want this? Or do you want that?” And that’s… that’s how pastor is with… with us.

SPEAKER 1: Alright, so you would agree that his leadership style is directly responsible for this organization’s effectiveness?

SPEAKER 2: I would agree.

SPEAKER 1: Thank you. Our last rubric, individual consideration. Question number one, how does the senior pastor teach staff to be mentors and coaches?

SPEAKER 2: He teaches us to be mentors and coaches by having classes. We have different classes. We have a mentor class. We have uhm, leadership classes. Uhm, we have to go to these classes in order to become a leader at the church. Uhm, he makes sure that you get educated on what it is that you’re doing, your position that you hold in the church or in here. We have to go to classes. He makes sure of that. Otherwise, he won’t let you lead because you don’t know what you’re supposed to do or what it is you’re doing. Then you can’t hold that position. But he makes sure that we go to the classes for our leadership _______.

SPEAKER 1: Okay, let’s segment the two entities. Let’s segment the church from the CDC. Let’s just hone in on the CDC right now. How does the senior pastor teach staff to be mentors and coaches not at the church, but right here at the CDC?

SPEAKER 2: At the CDC, it’s… it’s the same. We have to go to classes. Uhm, when he holds his meetings uhm, he talks to us about what we are doing in the CDC. Uhm, we have to do reports uhm, we have to give him uh, statistical information as to what’s goin’ on. Uhm, he reviews us to see where we are and how we’re doing. Uhm, he always checks on who’s doing what uh, in… in the CDC. So basically if… if you’re not up to par, he would know between your immediate supervisor or your… the head of the department, and then he will call a meeting and talk to you about what is that’s going on or have the head of the department to do that. But he does check on to see what it is you’re doing and how the department is running to make sure that it runs and… and functions well. And he… like I said, we have to go to classes. We have to go to training. There’s always a training class.

SPEAKER 1: Okay. Does the senior pastor have an informal or a formal mentoring program here at the CDC?

SPEAKER 2: I wouldn’t call it formal. I would say it’s informal ’cause he doesn’t… he doesn’t try to make us feel like, you know, we’re… we’re… we’re in a box and we can’t move. We can’t do anything. He tries to make us comfortable of what we’re doing and know that we do have to know or be trained in certain areas. Uhm, and I will call it informal. I would definitely say it was informal.

SPEAKER 1: Can you give me an example of that?
SPEAKER 2: Okay. Uhm, go to Microsoft Word, and like I said he… he said to me, “You have to learn this particular skill… you have to learn all of this.” He said, “So when are you gonna go to class?” And I said… he said, “Give me a date. Come back to me. I need to know when you’re goin’ to class.” So then I spoke with Scott and I got the date that I was gonna to go to class and he said, “Okay fine.” He said, “That’s what you need to do.” Uhm, another example is ETL, the new software. When it was presented to us uhm, I didn’t wait for them to ask me about classes. I just on the internet and found out where I could go to become an administrator and how I would become an administrator. It made me feel like I needed to do this because this is something new that’s gonna help the organization. So in his teaching and in his way of talking to us and presenting things to us, you automatically want to go ahead and just advance or somethin’. You don’t wanna even wait for him to say, “You need to do this.” You just go. You do it because you know that it’s going to help the organization function. It’s gonna help you become a better person.

SPEAKER 1: Question number three, how does the senior pastor’s faith lend itself to his mentoring and in his coaching?

SPEAKER 2: His faith? Hmm… Pastor… pastor speaks about it just… sometimes he gets discouraged about… no, let me put it this way. Uh, sometimes I feel as a human being, he gets discouraged because he is human and because things aren’t goin’ the way he believes they should go uhm, but his steadfastness, his… his belief that everything is going to work out, he makes everything here or everyone here, do all that they can to make this organization function. And when you look at him, even when he was sick and in the hospital, he was still on his computer texting, finding things to make things work for here. So that’s… that’s just to believe in what… what you believe, what you’re leading. You’re leading an organization that you believe in, that you know is… is a worthy cause. So it makes everyone here or it makes me know that I have to do everything I can to make it work and make it function.

SPEAKER 1: What is it about Dr. Soaries and his leadership that makes you want to get up in the morning’ and go to work?

SPEAKER 2: Wow. Uhm, to tell you the truth, I don’t know because I’ll give you… for instance when uhm, our grant ended, the______ 31:07 grant ended, that meant that I don’t have a job. And that means uhm, for as now, I collect unemployment. And people just say to me, “Why are you going into the office everyday 9 to 5? You’re there til 6 or 7 o’clock at night and you’re doing this and… and you’re not… you don’t have to be there. You don’t… you don’t have to do that.” I said, “I do. I know I don’t have to do this.” I said, “But you know what, if it wasn’t for the CDC, if it was not for First Baptist, half of the things that happened in my life, I would not be here. I would not be in the position that I’m in. I said, “So when I get up in the morning and I get ready to go to the CDC, I’m like, “Ooh, let me lay out my… lay out my work schedule for the day, even though I know that that’s not what’s gonna happen that I may get pulled 67 different ways. But I just love the fact that I have the CDC to come to, that I’m here with people who care about other people, and that I’m with a pastor who cares about what happens to the people in this community. So it just makes me get up in the mornin’ and think of somethin’ that I can do to make this organization run better. And I love bein’ here. I love bein’ here. It’s just part of me and I’ve never felt that way about any job, that I’ve ever had, that I felt like gettin’ up and goin’ to work. It was like, “oh, I have gotta go to work this morning.” That’s how I feel when I come here. When I come here I’m happy. I enjoy being here and it’s like an accomplishment for the day. I’ve done something for somebody, whether it be that phone call to that person who’s in foreclosure and they’re distress and they don’t know where they’re going and I could say them, “You know, we’re gonna do everything we can. I’ll set up an appointment with you to talk to our counselor. Just knowin’ that I calmed somebody down about their situation, is the greatest feeling in the world, and you can’t get that in… AT&T and those kind of companies. You don’t get that feelin’ because you’re… you’re on a different type of wavelength. This is dealing with people in everyday life who go to store, go to grocery shop like you who… who… worry about bills, who… you… you’re just dealing with people and… and it’s… its just different here. It’s… it’s a totally different feeling uhm, that makes me wanna come here and just do what I have to do. And as uhm, the song that I heard on radio, Smile, I smile when I come here.
SPEAKER 1: Uh-hm.

SPEAKER 2: I just... I just have a smile when I’m comin’ in the door. It’s like, “Good mornin’ everybody.” You know, I’m thankful that I have this job, whether I... it’s not the paycheck that counts here. It’s what I do for other people that count here. You know, people seem to go to work because they get a paycheck in a week. Well, there’s no paycheck comin’ from here right now, but there will be because God will change things. Things are going to change when... because he just didn’t put CDC here and pastor here for us not to accomplish what it is that He has for us. So my comin’ here is a joy.

SPEAKER 1: So his leadership style is such that you have been willing to come to work without pay?

SPEAKER 2: Uh-hm. And uh, I don’t have a problem with that. And when uhm, my unemployment runs out, something will come. Something will come.

SPEAKER 1: Sounds like faith to me.

SPEAKER 2: It is faith because He says and pastor says that, “Everything will work out.” And that’s what he believes. And I truly believe that somethin’ is gonna happen here that’s just gonna knock everybody’s socks off because of his leadership and because of the way that he is working with us and lookin’ for things and training us to be what we should be. The excellence in us. He brings on that excellence that you don’t really realize is there. And that’s pastor.

SPEAKER 1: The next question, does the senior pastor provide an informal or a formal career development plan?

SPEAKER 2: I could say it’s both because some of his things are very formal and somewhat informal.

SPEAKER 1: We’re talking about for the CDC now.

SPEAKER 2: For the CDC. I’m... I’m almost gonna say formal, but I really think it’s both. I really think it’s both. And it’s kind of hard for me to say what the formal is because I think that’s on like, his administrative staff as far as his directors. I think that’s more formal than with the administrative staff as far as uhm, office managers, and that’s more informal. But pastor can be both and any place so, uh, and what... it all depends on what it is he’s doing and what it is he’s workin’ on whether it’s formal or informal. Most of the time I would say he’s informal because he wants you to be comfortable. But when there’s certain things when he’s stressed out about a particular thing, he is formal. There’s no joking. There’s no laughing. He’s just like, “This is what we have to do because...” And you can tell by the sound of his voice, by the tone, and his mannerism that he’s focused on the problem, that he’s... he’s on a high schedule. He’s hyped up about something. Something’s not going the way he wants it and he needs it to be done right away. So, it’s both.

SPEAKER 1: Okay. Uh, does the senior pastor have an informal or a formal leadership development program?

SPEAKER 2: I... I think his leadership program is informal. I don’t think... he doesn’t make you feel... yeah, it’s informal. I would say...

SPEAKER 1: Can you give me an example of why you call it informal?

SPEAKER 2: The only thing I can say is that he does... it... it’s... it’s comfortable ’cause his... his leadership classes are comfortable. They’re not... you’re not stressed out when you’re in his classes. You’re... you’re... he makes you relax as to what you are learning. Uhm, I got... I just feel that in all of his classes he makes you comfortable. He doesn’t stress you out in the class. So to me that’s kind of informal because a lot of classes are like really stressful. You’re stressed out because you’re... you’re already nervous and... and you... you’re... you’re in a class that uh, that you’re not sure about. The one thing I do know that whatever that class is, he expects you to accomplish what it is that he’s teaching to us. That’s the only thing that I can say that would may be formal for him, is that if you’re in that class, he expects you to complete it, to get what you need to get, if you do not understand make sure you tell him so that he can go over it uhm, and he does... he will question you about certain things in the class. Uh, or... or matter of the fact on the spot. You may be walkin’ into the church on Sunday mornin’ and... or maybe during’ the week.
and he’ll see you and he’ll ask you a question about that class. He’ll catch you off guard just to know if you were paying attention or uh, if you really didn’t get it you know, and… and he’s done that several times, you know, he’ll just ask you a question. But I think he tries to make everyone comfortable.

SPEAKER 1: Does the senior pastor have formal leadership classes here at the CDC? We’re not talkin’ about the church now, here at the CDC.

SPEAKER 2: Uhm…

SPEAKER 1: Formal.

SPEAKER 2: Not that I know of. Not that I know of. Uh, he may. I’m just not sure. I haven’t been to one here.

SPEAKER 1: Uh, and this is the last question, does the senior pastor have a constituent or customer development program?

SPEAKER 2: I’m not sure about that. Uhm…

SPEAKER 1: What program and services do you provide that you think address’s this question of customer development?

SPEAKER 2: Okay, then that would be like our general assistance program, our benevolence program, uhm, the housing program, the HARP program. Okay, that’s probably where I come in uhm, like we got a participant who is homeless, so I would try to find uhm, different services that could help or find some way to live. Those are the kinds of programs that you’re talking about. Uhm, I’m tryin’ to think of… and then there’s our counseling programs. I’m tryin’ to think of all the programs that we have.

SPEAKER 1: So currently at CJCDC, there are programs and services designed to assist or to develop customers?

SPEAKER 2: Yes.

SPEAKER 1: Can you talk… talk to me about one of the programs that you are personally responsible for?

SPEAKER 2: Okay. Uhm, my job is… I’m an intake coordinator who saw every program that’s been here, I’m responsible for because my job is to prepare the participant or the family partner uhm, to get ready. For instance, let’s take the housing program, the foreclosure program, my job is to get them ready to see a counselor. So in the interim when they come in, they have an intake packet that has to be filled out. They have papers and documents that they have to get ready to bring with them when they come for the counseling interview. My job is to get them ready for that. If they have questions with the forms to help them fill that out. Uhm, once they’ve done all that, then uhm, the package comes back to me, then I set up the appointment for them with the counselor. Once that’s done, then I’m kind of out of it until they had saved them so then we have to go and release them, then I will call the corp or the corp calls me to tell me the re-issue date, I let the counselor know. I handle the calendar for And I just basically take care of on certain things. So that’s basically me because I’m… I’m in all of those particular areas.

SPEAKER 1: Thank you. And this is the final question. Uh, you read the abstract on transformational leadership uh, we’ve uh, discussed the four I’s of transformational leadership. Now all the questions today have been aligned to those four elements… to those four principles… to those four characteristics. After having uh, sat through this interview uh, do you think that pastor Soaries is a transformational leader?

SPEAKER 2: Yes, I… I do.

SPEAKER 1: Okay, and why do you think so?

SPEAKER 2: Because he can change… he can change old and turn into new. He… because of the way he leads you uh, and I’m… I’m not just quite sure how to word this uhm…
SPEAKER 1: Just put it in your own words.

SPEAKER 2: Pastor can make you turn your whole way of thinking around. Uhm, he can change old school to new. He makes you think about uhm, well if I do this this way, the way I’ve been doing it, will it be for the good or will it be for the… well, will it still be in the same spot? Will I be better at it or will I still stand… will I stay stagnant? Uhm, it’s the way he makes you think.

END OF STATEMENT

TRANSCRIBED BY: JR\WWD

July 21, 2011

This is to certify the above statement is a true transcription to the best of my ability.