

ABSTRACT

MENTORING AS A TOOL FOR LEADERSHIP DEVELOPMENT IN THE REDEEMED CHRISTIAN CHURCH OF GOD, NIGERIA

by

Babatunde Oladimeji

The purpose of this study was to evaluate the current practice of mentoring as a tool for leadership development for the next generation of leaders in the Redeemed Christian Church of God Nigeria (RCCG) by surveying pastors and young leaders in the RCCG in order to prescribe a model for an effective mentoring program for leadership development.

For this research, I employed an exploratory, mixed design and a triangulation method, which encompassed both quantitative and qualitative methods. The population included pastors and young leaders of the RCCG from three provinces in Lagos chosen through purposive sampling. I gave questionnaires to sixty pastors and 120 questionnaires to young leaders in the church. In addition, I interviewed another 20 percent of the pastors and young leaders further.

The project used two different questionnaires and two interview protocols. The responses for these instruments answered the project's three research questions. Through comparative analysis, I sought to discover the relationships between perceptions of members of the two groups. Next, I coded the interviews for themes and patterns.

Through this study, I determined that although about half of the RCCG pastors claimed to use mentoring to develop young leaders, a clear majority of the young leaders did not agree with this claim. Instead, the young leaders described developing

relationships with pastors outside the RCCG for their mentoring. The pastors do not have time for their young leaders; hence, they have not been able to develop them to fit into leadership in the organization.

Recommendations included that the RCCG design both formal and informal ways of mentoring within its present structure. These methods should include young leaders sometimes living with the pastors. Pastors also need to set aside regular time in their schedules to meet with a few of the young leaders on an individual basis. The church must officially monitor, evaluate, and reward these relationships.

DISSERTATION APPROVAL

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Oladimeji Babatunde

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CHAPTER 1

PROBLEM

In recent times leadership has been a major subject in many organizations and institutions. Some African nations, including Nigeria, have fallen prey to bad leadership; hence, the situation in most African countries is not something to be envied. Nigeria, among the topmost oil-producing nations in the world, possesses an abundance of natural resources. Nonetheless, the country has been plagued with poverty, famine, and corruption. In my personal observation as a minister of the gospel in Nigeria, many government officials in Nigeria see leadership as a means to subject people and exploit the populace, thereby amassing personal wealth for themselves and their yet unborn children. The same scenario applies to leadership within the church. For example, in Nigeria, many Christian leaders regard their positions of leadership as a way to rule over the majority of parishioners whom they perceive as an ignorant and disadvantaged group of people.

This attitude has its root in a cultural, tribal understanding of leadership in which the kings and chiefs reign over their subjects as lords. In Matthew 20:26-27 Jesus says, “[N]ot so with you. Instead whoever wants to become great among you must be your servant and whoever wants to be first must be your slave” (NIV). Jesus’ and the apostles’ New Testament teachings radically oppose a tribal perspective of leadership.

Leadership is the key for transformation to take place in all areas of the church. Leadership is the art of producing appropriate change in an organization’s external environment, its functions and structure, its culture, and its practices in pursuit of survival and prosperity (Beach ix). A church seeking to influence its membership for good insists

on appropriate development of leadership skills in its young people. As such, young people have many latent abilities and skills in need to appropriate development in order for them to have a sense of fulfillment within the church. George Barna describes how many laypeople with abilities, gifts, and experiences that the church needs leave the church because they no longer can tolerate being part of a movement they perceive as lacking strong, visionary leadership (19). The departure of young, disillusioned, and discouraged professionals from churches in Nigeria evidences this fact.

Some Nigerian churches seem to be doing well in their numerical and financial growth, but they lack a good plan for leadership development and succession. The Redeemed Christian Church of God Nigeria (RCCG) has experienced this scenario. The RCCG is one of the largest churches in Africa today. When the founder died in 1981, E. A. Adeboye, a university lecturer and pastor, became the new General Overseer. From then on, the church encountered unprecedented growth over a short period. When Adeboye assumed the leadership position, the number of parishes grew from approximately forty in 1981, to around seventeen thousand in 2010. The RCCG has parishes in most countries of the world including Islamic countries such as Iraq. The church engages its lay professionals as pastors and thereby multiplies in an unprecedented manner. However, as one who grew up in the RCCG before leaving to do ministry in other organizations, I have concern regarding the future of the church.

Many young men who grew up in the church have transferred to churches with young pastors who use contemporary worship styles. Their services include fast rock music, a casual dress code, informal church programs, and emphasis on more fellowship within the church. Presently, the General Overseer of RCCG is approximately seventy

years old. Most of the top officials in the governing council are older than sixty. Most of the provincial pastors in the forefront of pastoral leadership, ministering, and training are older than forty-five years, and very few provincial pastors are younger than forty years old.

Not enough work is being done to raise the next generation of ministers.

Leadership experts agree that today the relational connection between the *knowledge and experience giver* and the *receiver* has weakened or is nonexistent (Stanley and Clinton 18). A leader concerned with developing others should be able to pass on skills, knowledge, and models to persons who can use them effectively (Clinton 257).

Many current RCCG pastors have not experienced proper mentoring relationships; as a result, leadership formation has not been very effective. Pastors have been trained for ministry according to the perspective of older leadership while neglecting the perspective of younger leaders. As a result, the younger generation feels disenchanting and excluded from what happens in the church. In order for this generation of leaders to help actualize one of God's covenant promises for the RCCG that the lord Jesus Christ shall meet the church at his return, then the church must develop and implement a system to prepare young ministers, so the church will not become an old people's church and ultimately face extinction. Most churches in Nigeria tend to pattern their growth plans after the RCCG. As a result, if the organization can begin to think about raising leaders for the next generation, this action will challenge other churches in Nigeria.

If the young leaders that form the next generation of ministers do not experience effective mentoring, then their development will be marginal. This lack of development

eventually will affect leadership succession and possibly lead to the decline of the RCCG and perhaps even Christianity in Nigeria.

Purpose

The purpose of this study was to evaluate the current practice of mentoring as a tool for leadership development for the next generation of leaders in the Redeemed Christian Church of God Nigeria (RCCG) by surveying pastors and young leaders in the RCCG in order to prescribe a model for an effective mentoring program for leadership development.

Research Questions

The following research questions helped guide the research project and prescribed a better way for effective mentoring.

Research Question #1

What are pastors currently doing in the RCCG to mentor the next generation of church leaders, and what do the pastors believe are the effective aspects of that mentoring?

Research Question #2

What is the perception of young leaders about the role and practice of their pastors in effectively mentoring them for leadership?

Research Question #3

What vital elements should be included in an effective mentoring model in the RCCG?

Definition of Terms

The proceeding section identifies and defines various terms I used in this study.

The various terms are used in this work in some ways that may be different from the general or popular way.

Effective Mentoring

Effective mentoring involves a personal relationship between the mentor and the protégé, which eventually prepares the pupil (the person being mentored) for leadership within the church. According to the traditional understanding, mentoring, “involves a relationship between a younger, less experienced person and an older and more experienced person in which the older wisely guides the younger through some significant transition in life” (Cowart 16). This definition assumes a personal relationship between the mentor and the mentee.

Young Leaders

In the context of this study, *young leaders* refer to those Christians in the church between the ages of 18-35 years who have the potential to assume church leadership roles.

Pastors

Pastors within the RCCG involve the leaders who head congregations at different levels within the church, including the parish pastor, area pastors, zonal pastors, provincial pastors, and regional pastors.

Ministry Intervention

A very large church, the RCCG has more than seven thousand churches in Lagos, alone. These churches are divided into provinces. A provincial pastor leads each of the

approximately thirty provinces in Lagos, and the provinces are divided further into zones and areas. Each area pastor oversees five or more churches, while the zonal pastor oversees five or more areas. The parish pastor heads the lower administrative level. Within the local church parish, department heads lead different areas such as choir, Sunday school, evangelism, and others. Some of the young leaders belong to this group, while others serve as parish pastors.

In this research, I learned how RCCG pastors mentor the young generation within their respective parishes, areas, and provinces and the perceived effectiveness of such mentoring. Thereafter, I ascertained whether young leaders considered their pastors as mentors, and how, if at all, young leaders are mentored in order to prepare them for effective ministry. Next, the two different groups of pastors and young leaders suggested ways that present church leaders could use an effective mentoring model to develop the next generation of leaders.

This mentoring model will enhance good leadership development plans at different levels of the church. I used findings from this research to compile recommendations for RCCG leadership. Then the RCCG could use the guidelines to design a model for relational mentoring and further develop the next generation of church leaders.

Context

Nigeria, the most populous nation in Africa, has long experienced corruption due to poor leadership. Recent events as seen on any major news media, coupled with the political manipulation the country faces from time to time by self-perceived power brokers, highlight the leadership deficit in Nigeria. Nigeria also has the greatest number

of churches when compared to other countries on the continent, but the churches also seem afflicted with the problem of poor leadership.

The RCCG is a growing church with the following mission statement: “To make [it to] heaven and to take as many as possible with us to heaven.” In order to accomplish the first mission, RCCG makes holiness a lifestyle. To fulfill the second mission, RCCG strives to plant a church within five minutes walking distance in the undeveloped world, or within driving distance in the developed world, so the gospel of Jesus reaches everywhere on the earth. This approach has made the RCCG one of the most progressive programs in multiplying churches. The organization boasts more than two thousand new church plants every year, hence the need to expand its leadership capacity for the growth in the church. The increase in the number of churches each year records 50 percent or above since the beginning of the current general overseer’s leadership. However, as the church struggles to produce leaders in the midst of massive church growth, problems develop, including changes in the mentoring of young leaders for the next generation.

The RCCG operates within an episcopal system of church organization in which authority comes from the top. The general overseer is the chairman, has authority over the governing board. He appoints various offices based on the governing board’s recommendation. Additionally, elders, regional pastors, provincial pastors, zonal pastors, area pastors, and parish pastors follow six assistant general overseers (including two already retired). Leadership within the local church also includes the department heads.

Methodology

I designed this project in order to develop a set of recommendations for using mentoring as a tool for leadership development and raising the next generation of RCCG

leaders. I utilized an exploratory mixed design, triangulation method, which encompassed both quantitative and qualitative methods.

Participants

The population for this study consisted of RCCG pastors and young leaders. Approximately thirty-seven provinces in Lagos, each province consisting of a minimum of 120 churches, comprise the RCCG. Therefore, I used purposive sampling to select three provinces in Lagos (southwest Nigeria). Headquartered in Lagos, the RCCG makes most of its decisions from this province. The area, zonal, and provincial pastors received a total of sixty questionnaires while the young leaders in the two regions received another 120 questionnaires. Following the questionnaires, I interviewed 20 percent from each group (pastors and young leaders). Then I compared the results from these two groups in order to find the common elements for effective mentoring.

Instrumentation

In order to conduct this research, I used four instruments.

Mentoring questionnaire for pastors (PL). This assessment consisted of a twenty-two-item questionnaire, including multiple choice questions, Likert-scale questions, yes/no questions, and open-ended questions, which I administered to sixty pastors in three provinces of the RCCG.

Mentoring questionnaire for young leaders (YL). This assessment consisted of a twenty-one-item questionnaire, including multiple choice questions, Likert-scale questions, yes/no questions, and open-ended questions to 120 young leaders in three provinces of the RCCG.

Mentoring semi-structured interview for pastors (IPL). This instrument consisted of twelve open-ended questions used in a one-hour interview. I administered this questionnaire to twelve pastors, four from each province.

Mentoring semi-structured interview for young leader (IYL). This instrument consisted of fourteen open-ended questions to provide for a one-hour interview. I administered this questionnaire to twenty-four young leaders, eight from each province. In addition, I used this demographic instrument in all four instruments.

Variables

In this study, the independent (or predictor) variables were the questionnaires and interviews concerning mentoring practice of the pastoral leaders and young leaders selected from the three provinces of Lagos, Nigeria, in which the RCCG headquarters are located. The dependent (or criterion) variables were the various elements of effective mentoring as measured by the instrumentation. To control the intervening variables, the questionnaires and interviews were semi-structured and validated by experts to ensure their reliability and validity.

Data Collection

One research assistant, employed and paid for the period of two months, followed up on and collected the questionnaires. This person was especially important for the sample in Lagos because I do not live there. In addition, I wrote an official letter to the national RCCG headquarters in order to seek permission to carry out the project within the provinces selected through the assistant general overseer in charge of training. I also wrote a cover letter introducing my work, the questionnaire, and myself. Upon hand-delivering the questionnaire, the participant was encouraged to respond to the questions

immediately. After the instruments were administered, the structured interviews were then conducted with the 20 percent of the population from the different provinces. Any respondent who took the questionnaire away was contacted by phone in order to assure its prompt return. Five experts reviewed the questionnaire for validation, and the questions they considered not relevant were removed. The questionnaire and interview questions were pretested in order to make sure they were appropriate for the respondents.

Data Analysis

To analyze the data from the quantitative mentoring questionnaire, I used graphs, tables, and simple percentages. I used comparative analysis to discover the relationships between the perceptions of the two groups. Then I coded the answers for themes and patterns for the interviews.

Generalizability

The RCCG is typical of independent Pentecostal churches in Nigeria. Therefore, the results of this study may be used to apply to other independent Pentecostal churches in Nigeria. This research is relevant in a time of leadership crisis within the nation of Nigeria. Nonetheless, this study likely is not generalizable to traditional churches, other evangelical churches, or congregational churches such as the Baptist church where the influence and authority of the pastor by the congregation.

Theological Foundation

The theological foundation of this study was based on the doctrines of Trinity and Incarnation. God is a relational being; therefore, he created human beings to be relational. According to Stephen Seamands, the relationship in the trinity explains the importance of relationship. Colin E. Gunton writes, "If God is a communion of person inseparably

related, then ... it is in our relatedness to others that our being human consists” (116).

The divine personhood gives the clue that persons exist in relationship with others.

Recent teachings from Christian pulpits in Nigeria that import Western individualistic ways of thinking present a different view than that of Scripture.

Therefore, the concept of mentoring as seen in both the Old and New Testaments offers an example of the relationship humans should have with God and fellow human beings. Mentoring as a sharing relationship encourages the development of a new generation of leaders. Paul D. Stanley and J. Robert Clinton define mentoring as a relational experience through which one person empowers another person by sharing God-given resources, a positive dynamic that enables people to develop potential (12).

In the Old Testament, the relationship between Jethro and Moses gives an example of mentoring, as recorded in Exodus 18:13-27. The relationship between Moses and Joshua provides another example of mentoring. Joshua learned about leadership from Moses, which eventually prepared him for the work of taking God’s people to the promise land. The relationship between Eli and Samuel provides yet another example of mentoring (1 Sam. 2:11; 3:1). Samuel served as a mentor to both Saul and David. Elijah and Elisha’s relationship offers another very clear instance of mentoring (1 Kings 2:13-15).

In the New Testament, Jesus mentored his disciples, Barnabas mentored Paul after Paul’s conversion, and Paul became a mentor to Timothy and Titus. Interestingly, the New Testament seems to present a story of mentoring as the gospel message spreads from one person to the other.

Observation of history's events reveals leadership transitions as one of the most traumatic events in any organization's history. Leadership succession exerts tremendous impact on any ministry and dramatically affects the leader, his or her executive team, the staff and board, the constituency, donors, and his ministry to different people outside of the church (Barna 298). Some of the world's leaders in today's generation experience great success, but because they failed miserably at succession, their life accomplishments collapsed shortly after departure (298). Accordingly leaders leave a positive legacy by working to ensure a smooth transition in leadership in which the organizational alliance can be given quickly and readily to the new leader. The impact of the leader in helping affect a good succession plan cannot be over emphasized. Barna writes, "No other activity guarantees the perpetuation of the ministry after the incumbent is gone as much as a well-planned and carefully executed transition" (299). Stanley and Clinton define mentoring as a relational experience through which one person empowers another by sharing God-given resources. Such a positive dynamic enables people to develop potential (12).

Throughout human history, mentoring constituted the primary means of passing on knowledge and skills in every field and in every culture, including traditional African society. In the modern age, the learning process has shifted and relies primarily on computers, classrooms, videos, and books. As such, Stanley and Clinton write, "Thus, today the relational connection between the *knowledge and experience giver* and the *receiver* has weakened or is nonexistent" (18). J. Robert Clinton writes that a leader concerned with developing others should pass on skills, knowledge, and models to others who can use such skills with the same levels of effectiveness (257).

Many people fear transparency in a mentor or peer relationship and fear that their vulnerability could be used against them. However, in spite of the human desire for individualism and independence, God did not create people to be self-sufficient and move through life alone (Stanley and Clinton 37). Mentoring has been revived in recent times for this reason. Accordingly, when the Nigerian church encourages and practices proper mentoring, necessary change will be achieved in different areas of Christian life and leadership.

Overview

Chapter 2 reviews selected literature and research in areas of leadership, mentoring, and leadership succession and consulted other materials in the field of relational mentoring and biblical principles of leadership. Chapter 3 presents a detailed explanation of the project's design, the research methods, population and sample, instrumentation, data collection, variables, and data analysis. Chapter 4 details the findings of the study from the questionnaire and interview. Chapter 5 provides a summary of the conclusions derived from the interpretation of the data, as well as practical applications of the conclusions and possibilities for further research.

CHAPTER 2

LITERATURE

This chapter examines the biblical foundations for mentoring in light of the Old and New Testaments. In addition, it considers mentoring from the viewpoint of general church history and then African church history. Finally, this review of literature will consider theological foundations of mentoring according to the doctrines of the Trinity and the Incarnation. Furthermore, the literature examines materials on mentoring and various theories of mentoring as well as leadership development, organizational leadership, and organizational change agent.

Biblical Foundations of Mentoring

The Bible always must provide the foundation for belief and practice within the Christian church. Therefore this study examines mentoring and leadership development in light of the Bible. The Church is God's organization and so runs according to the precepts of the Scriptures.

Mentoring in the Old Testament

The Old Testament provides an example of mentoring in the relationship between Jethro and Moses as recorded in Exodus 18:13-27. Furthermore, Joshua learned about leadership from Moses, which eventually prepared Joshua for the work of taking God's people to the promise land. The relationship between Eli and Samuel provides another example of mentoring (1 Sam 2:11; 3:1). Samuel served as a mentor both to Saul and to David. The relationship between Elijah and Elisha presents another clear example of mentoring. (1 Kings 2:13-15).

Jethro and Moses. With Yahweh's help, Moses brought the children of Israel out from the bondage of Egypt. Throughout the day, he presided over the disputes of a congregation of almost two million people (Hendricks and Hendricks 144). When Jethro, Moses' father-in-law, saw Moses before the people, Jethro warned Moses to watch for signs of certain exhaustion. He taught Moses the principle of delegation by asking him to choose men of worthy character to serve under his authority and reserve only the most difficult disputes for his personal involvement (Exod. 18:13-27).

As a result, Israel's judicial system was organized according to Jethro's instruction. The new system allowed for faster judgment of cases than did Moses' previous arrangement. Jethro mentored Moses by serving as an adviser and teaching him how to operate the new system of delegating different assignments for varying levels of leadership. Moses may have lived a healthy and long life as a result of Jethro's mentoring.

Moses and Joshua. Before God chose Joshua to succeed Moses, Joshua already had worked alongside Moses, acting as his assistant (Exod. 24:13; Deut. 1:38). Joshua displayed a high level of faith and confidence in God's promises in spite of an opposite expression from ten others as they went to spy the land. Initially, Joshua was in charge of the military while still subject to Moses. After this experience he gained other skills before he eventually accepted full responsibility when Moses died. This spiritual strength and faith must have been impacted in his life as he stayed to serve Moses, the man of God.

Eli and Samuel. Eli served as a mentor to the young Samuel. Since Samuel lived with Eli, this mentoring relationship resembled an apprenticeship. He began staying with

Eli during childhood. Later, Eli guided Samuel to discern God's voice (1 Sam. 3:2-10). In many ways Eli acted like a father to Samuel.

Samuel mentored Saul and David. Samuel discovered Saul while Saul was searching for his father's missing donkey. He counseled Saul and helped to give him God's instruction, although Saul mostly disobeyed the instruction. (1 Sam. 13:8-14; chap. 15). Samuel kept praying for Saul in spite of his pride and rebellion. Samuel was a great encouragement to David, as well. David eventually became Israel's greatest king. This story illustrates how leaders can support those persons they mentor, especially when the mentee cooperates with the mentor.

Elijah and Elisha. The relationship between Elijah and Elisha offers another example of a mentoring relationship. Elijah sought Elisha because of God's revelation. God's calling was made clear to Elijah about Elisha. Elisha eventually became Elijah's attendant, but his real aim was to raise a successor. In spite of his rich background, Elisha abandoned everything to leave with Elijah (2 Kings 2:2-6). The story of Elijah's departure in 2 Kings 2 features commitment, loyalty, and love. The story terminates as Elisha receives Elijah's mantle succeeds him as prophet, and the river Jordan divides (2 Kings 2:13-15). Other examples of mentoring in the Old Testament include that of Jehoida and Joash in 2 Chronicles 24.

Mentoring in the New Testament

In the New Testament, Jesus mentored his twelve disciples for three years before he eventually commissioned them. The meaning of the word *disciple* is a pupil or learner. Jesus devoted the majority of his time to his disciples, and they observed him as he ministered to people. They were with him (Mark 3:14), and they enjoyed a deep

relationship with him. Later in the New Testament, Barnabas mentored Paul when Paul became converted to the Christian faith (Acts 9:26-31). In addition, Barnabas continued to mentor John Mark even when Paul felt they should leave the younger man behind. Paul himself became a worthy mentor of Timothy and Titus. Hence, Scripture indicates the importance of mentoring in relation to leadership development and succession.

Jesus and his disciples. The ministry of Jesus offers a clear example of effective mentoring. He began his ministry by calling a few men to follow him. Robert E. Coleman writes, “Jesus started to gather these men before he ever organized an evangelistic campaign or even preached a sermon in public. Men were to be his method of winning the world to God” (21). This point must continue to be emphasized to have continuity of the Christian message.

Although Jesus did not choose to mentor the rich or the religious elite of his day, Jesus’ mentees were willing to learn. Coleman writes, “Jesus can use anyone who wants to be used. We cannot transform a world, except individuals in the world are transformed. Jesus did not neglect the crowd but he concentrated on the few disciples” (23). The same thing must become the principle for meaningful transformation in the churches and the society in general.

Coleman summarized the other principles Jesus used in mentoring his disciples. Jesus lived with his disciples, which constitutes the principle of *association*. He required obedience from them, which represents the principle of *consecration*. He gave himself away, which the principle of *impartation* describes. He also showed them how to live; this action fits Coleman’s description of the principle of *demonstration*. Jesus then assigned work to his disciples, according to the principle of *delegation*. He oversaw them,

which Coleman describes as the principle of *supervision*. Finally, Jesus expected them to *reproduce*, or to mentor others (Coleman 21-97).

Mentoring represents a major way of teaching in the Old Testament and in the days of Jesus (Hendricks and Hendricks 17). Jesus trained his disciples in informal settings such as while they ate, traveled, and prayed throughout their shared life experience. They did almost everything together, even attending weddings and funerals, and they observed the way Jesus did things. According to Gunter Krallmann, this shared life involves the transference of knowledge, skill, and character through the combination of teaching and modeling that comes in a shared life experience (62).

Jesus gave his disciples the opportunity to practice that which they had learned. When they made mistakes, Jesus corrected them. Apart from when he asked them to go out to preach, he also demonstrated to them by modeling many of his own teachings. One vivid lesson occurred when Jesus demonstrated humility and love by washing the disciples' feet in John chapter 13. Accordingly, Jesus had a dual motivation in his mission, namely to reach the lost and to provide his disciples with a practical education experience (Bruce 99).

The custom of foot washing is an old practice in hospitality. The task of washing a guest's feet generally fell upon the servants in the house. Jesus poured water into a bowl and girded himself with a towel to wash his disciples' feet. His leadership was not that of seeking people to serve him. Instead, Jesus relinquished his position as the boss and teacher and took the form of a servant. He even overturned societal status (Keener 297). Jesus' action was not merely an act of servitude, but also an act of love (Thomas 88).

Disciples normally serve their teachers, just as Joshua served Moses and Elisha attended Elijah. Jesus changed this role as he washed his disciples' feet. In verses 12-17 of John 13, Jesus challenged the disciples through his action. J. A. Wenham, J. A. Motyer, D. A. Carson, and R. T. France write, "The authoritative nature of his approach is unmistakable, but the command becomes even more striking when it is remembered that humility was despised in the ancient world as a sign of weakness" (1054). The same has become a major trait among leaders in many churches in Africa today.

After Jesus washed his disciples' feet, he told them that he had set an example for them. Jesus told his disciples to serve one another in humility rather than seek preeminence over one another, and so to lay down their lives for one another (John 15:13).

The cleansing and foot washing symbolize the revelation that Jesus gave of the father, and thus the disciples are called upon to embody this same revelation. As such, Jesus instructed his disciples to pass on the lesson that he, their teacher and lord, had provided by conveying both in word and deed, the selfless love of God (Barrett 443). The Christian community Jesus introduced manifested God's love that Jesus revealed through serving others with no vestige of pride or position. The exercise of leadership requires following this model of servanthood.

Christ expressed his love by washing the disciples' feet and through his upcoming sacrificial death. He laid down his life for his friends on the cross. Jesus demonstrated the kind of love his disciples and his future followers ought to show one another. In the story of the washing of the disciples' feet, Jesus mentors his disciples as he demonstrates and models his expectations for them.

Paul and Timothy. Paul exhibited effective mentoring in his relationship with Timothy. He calls him “my true child in the faith” (1 Tim. 1:2). Paul, at different times, expresses his love to young Timothy. He also challenged him not to be discouraged.

Paul influenced Timothy greatly. He traveled with Timothy to many places, and Timothy was chosen to become the overseer of the church in Thessalonica (1 Thess. 3:2). Paul also sent Timothy to address problems in Corinth (1 Cor. 4:17). He became a good representative of Paul:

I hope in the Lord Jesus to send Timothy to you soon, that I may be cheered when I receive news about you. I have no one else like him who takes a genuine interest in your welfare. For everyone looks out for his own interest, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the Gospel. (Phil. 2:19-22)

J. Oswald Sanders writes, “Paul’s exacting standards, high expectations, and heaving demands served to bring out the best in the young man, saving him from the peril of mediocrity” (*Paul the Leader* 180). This pattern is an example of mentoring that Paul left as a heritage within the pages of the New Testament.

Historical Foundations

The concept of mentoring continued throughout Church history. Spiritual direction was the primary model at work in the Egyptian desert in the fourth century, and this custom continued to operate effectively among clergy and members of religious orders for centuries. A few examples on mentoring in the history of the Christian Church will be instructive.

Examples in Church History

Polycarp was a student of the Apostle John. John appointed him Bishop of Smyrna (Bettenson 71; Cairns 76). This appointment certainly took place after he had been properly groomed by the Apostle.

Papias who wrote the *Interpretations of the Sayings of the Lord* in the middle of the second century most likely also was a disciple of John (Cairns 78). Papias was the bishop of Hierapolis in Phrygia. In addition, Polycarp's preaching also influenced Iranaeus, the anti-gnostic polemicist, while Polycarp was bishop of Smyrna (107).

Even St. Augustine, the great theologian of the church, did not form and develop as a leader by himself; instead, he was a disciple of Bishop Ambrose of Milan. James E. Reed and Ronnie Prevost say that Augustine, after his baptism, moved to Hippo where he became a priest and later a bishop (98).

Origen (AD 185-254) was mentored by Clement of Alexandria (AD 155-215) and succeeded him in the leadership of the catechetical school in Alexandria, which greatly influenced Christian thought (Cairns 108). This example is another point in explaining how the ancient fathers were properly mentored as they were being prepared for ministry

The German reformer Martin Luther mentored his associate Philip Melanchthon. Melanchthon continued the work even after Luther's exile. John Wesley maintained a close link with members of his movement and organized his converts into societies. In 1742, the societies were subdivided into classes of ten to twelve under a lay leader who had spiritual oversight of the class (Cairns 386).

Nigerian Indigenous Examples

Examples of mentoring also can be found among historical Nigerian church leaders, including Moses Orimolade, Ayo Babalola, and Josiah Akindayomi. These leaders were within the Nigerian church, which eventually influenced many other countries in the Africa.

Moses Orimolade. Moses Orimolade pioneered the first African Independent Church in Nigeria. According to A. Omoyajowo, “Orimolade was like John the Baptist, a forerunner” (42). The Cherubim and Seraphim church, which he founded in 1925, is generally and historically regarded as the prophet/prayer healing movement in Nigeria. This movement involved groups of people who practiced the belief in the efficacy of prayers for healing of sicknesses and in giving specific directions for its members. H. W. Turner, a foremost scholar of the Aladura Movement in his explanation on the Aladura movement notes, “There was no dominant charismatic figure or prophet in what came to be known as the Aladura (or prayer) movement until 1925 when Moses Tunolashe (Orimolade) detached from Anglican and other churches that led to the Cherubim and Seraphim societies as they exist today” (3). This detachment from the old, mainline churches created the identity of the Aladura churches.

During the revival days, Orimolade mobilized men who accompanied him wherever he went. These men included E. A. Davies, E.O. Bada, and his elder brother Peter Omojola. Orimolade chose seven men and a band of seventy men. The Cherubim and Seraphim movement in its different variety has hundreds of thousands of followers in Nigeria and many parts of Africa

Joseph Ayo Babalola. Joseph Ayo Babalola (1904-1959) was responsible for the revival of 1930s Nigeria. Many African church historians have regarded this revival as the origin of modern-day Pentecostalism in Nigeria. During the revival, a Christian Missionary Society missionary commented, “Babalola has been able to accomplish more in six weeks than the Anglican Church has been able to do in sixty years” (Idowu 216). Thousands of souls were converted, healed, and delivered. The dead were raised, the national newspaper wrote about it, and people from other parts of Africa came to receive the blessing (216).

In spite of the revival’s time consuming and tedious nature, Babalola fostered men who have continued to affect Nigeria. He trained people by involving them in praying, fasting, and including them in his daily travel. Such men included Babatope and Daniel Orekoya, who continued the revival at the base while others travelled, such as A. Medaiyere, S. G. Omotosho, Adegboyega Ajilore, and some leaders of Faith Tabernacle. Daniel Orekoya took the revival to Ibadan on his way to Lagos. According to Moses Idowu, a dead pregnant woman was raised after three days (206). The revival led to the founding of an indigenous church in Nigeria that has contributed to church growth and power evangelism, which is an attempt to win souls through the use of signs and wonders to prove the superiority of God to this day.

Josiah Akindayomi. Reverend Josiah Akindayomi founded the RCCG. Akindayomi was a prophet in the Cherubim and Seraphim movement before he was called to begin a prayer group. The *Ogo oluwa* prayer group eventually became the RCCG church, founded in 1952.

Akindayomi's church eventually began to branch out into different parts of Nigeria. Although he could not read, he had strong faith in God and devoted himself to prayer. He developed his ministers in prayer and fasting together with substantial Bible study. Enoch Adejare Adeboye, who eventually became Akindayomi's successor, joined the church in 1973. He became a Christian and began to work within the church. Two years later he was made a pastor. The church's founder chose Adeboye, a lecturer with a PhD in mathematics, as his successor.

Akindayomi commissioned Adeboye to interpret his messages during the service. Josiah gave special tutoring to his successor and took him everywhere he went, including Jerusalem. Akindayomi made several pronouncements concerning the nature of his successor. For five years, in various ways, Akindayomi prepared the minds of his followers for the future. He finally prepared a written will, thereby sealing his choice of a successor and identifying Adeboye as the choice of the Holy Spirit (Ukah 105). After about thirty years succeeding Akindayomi, "the RCCG has effectively moved from its local embeddedness to the global area" (106). RCCG's popularity increased after Adeboye came into leadership. His spiritual gifts and insights superseded and transcended that of his predecessor and spiritual mentor. Mentoring has truly been a pattern of leadership development and succession in church history, even among Africans.

Theological Foundations for Mentoring

In this section, I explore two major doctrines related to mentoring. Leadership considers theological background when examining whether the church should accept a given practice. The doctrine of the Trinity is relevant because it introduces God in

communion of three persons. This doctrine emphasizes the concept of relationship, and upon this concept the idea of mentoring is built. The doctrine of the Incarnation presents God's coming down in the flesh to interact with humankind. God in Christ came to the level of humanity to have genuine relationships.

The Doctrine of Trinity

The doctrine of the Trinity is an appropriate place to begin any concept relevant to the Christian life, since many teachings of the Christian life rest upon the Trinity.

According to Timothy George, belief in the Trinity is so basic that it has become one of the essential markers of the Christian faith (9). According to Millard J. Erickson, in the doctrine of Trinity, believers encounter one of the truly distinctive doctrines of Christianity. Among all the religions of the world, only Christianity claims God as one and three persons (347).

Many Christians view the idea of one God in three persons meeting humankind as one of the most mystifying of all Christian teachings, they speak of the Trinity, as Augustine knew, not because they are able to fathom it, but because they cannot keep silent on the matter so central to biblical faith (Oden 105). The nucleus of triune teaching requires simultaneously affirming three aspects—the equality, unity, and distinguishability of Father, Son, and Spirit in encounters with the one God (108).

The obedience of the Son to the Father (John 15:10) does not imply that the Son is inferior to the Father. The Son did not become less than the Father by becoming eternally obedient to the Father's will (Oden 109). The doctrines of Trinity and Incarnation represent two mysteries of the Christian faith. The word *mystery* does not deem such

concepts as confusing or contradictory; rather, these concepts go beyond the realm of human beings or beyond the limits of human reason.

The doctrine of the Trinity is crucial for Christianity. The doctrine explores who God is, what he is like, how he works, and how to approach him. Millard Erickson summarizes the essential elements of Trinitarian doctrine, which include the following facts: (1) The unity of God is basic; (2) the deity of each member of the three persons—Father, Son, and Holy Spirit—must be affirmed as each person is qualitatively the same; (3) the threeness and the oneness of God are not in the same respect; (4) the Trinity is eternal; (5) the function of one member of the Trinity may for a time subordinate to one or both of the other members, but such subordination does not imply inferiority in essence; and, (6) the Trinity is incomprehensible (362-63).

The doctrine of the Trinity must be divinely revealed rather than humanly constructed. One church father writes, “It is so absurd from a human standpoint that no one would have invented it” (Erickson 367). Christians hold to the doctrine not because the doctrine is logically comprehensible but because God has revealed in the Scriptures his Trinitarian being. Millard Erickson writes, “Try to explain it, and you’ll lose your mind; but try to deny it, you’ll lose your soul” (367). For this reason, the safe thing to do is always to hold this doctrine more with faith than the intellect.

According to Charles K. Bellinger, H. Richard Niebuhr, in his published work of 1946, notes that the history of Christianity shows evidence of “Unitarianism” of the Father, the Son, and the Spirit, in which one person of the Trinity is emphasized while the other two persons are denied, downgraded, or ignored, leading to various distortions and

heresies among various Christian groups. Niebuhr addresses this distortion when he notes that:

A doctrine of trinity will not overemphasize a member of the trinity but must bring a synthesized formula in which all the partial insight and convictions are combined. This will certainly not please any one part of the Church but, it will be an ecumenical doctrine providing not for the exclusion of heretics but for their inclusion in the body on which they are actually dependent. Truth, after all, is not the possession of any individual or of any party or school, but is represented, in so far as it can be humanly represented, only by the whole dynamic and complimentary work of the company of knowers and believers. (qtd. in Bellinger 12)

Believers handle this doctrine with utmost sensitivity and care. John Zizioulas identifies Trinitarian theology as the center point into which all the other major strands of theological work should be woven (7). Human persons are called to exist in the way God exists. The doctrine of the Trinity lays the foundation for a proper understanding of the priority of relationship.

Daniel Levinson, Charlotte Darrow, Edward Klein, and Maria Levinson write, “[M]entoring is a form of having relationship” (100). In the view of Gunton, God is no more than what the Father, Son, and Spirit give to and receive from each other in the inseparable common that is the outcome of their love. Communion is the meaning of the word (God). God has no other *being* than this dynamic of persons in relation (10).

Human beings are relational in their nature—created by God for community. When God created Adam, the first man, God noted that the man was alone. Furthermore, this lonely state was not good for the man. As a result, God created Eve (Gen. 2:8). God intended for human beings to live as social beings. According to scholars such as Seamands, this concept derives directly from the Trinitarian God, the creator (9-30).

Within himself, God constitutes a complete relational being, since the Father, Son, and the Holy Spirit live in perfect relationship with each other. Clark H. Pinnock says that God is a community of persons; God is love and not an isolated individual; and, “the Spirit delights to introduce creatures to union with God” (39). This belief is a guiding principle in the understanding of the being of God.

A dynamic, flowing movement exists in the fellowship of the Trinity. The relationship between the Father, Son, and the Holy Spirit exhibits four characteristics, namely their full equality, their glad submission to one another, their enjoyment of intimacy with one another, and their mutual deference to one another (Shaw 62).

Creation in God’s image involves this aspect of relationship. God created human beings for community and mutual interaction. Claus Westermann asserts that creation in the image of God points to the necessity of the human/divine relationship. In his estimation relationship to God is not added to human existence; instead, humans are created and intended for relationship with God (158).

Stanley Grenz adds that creation in the image of God also involves a horizontal element. Since God is *community*—the fellowship shared among the Father, Son, and Spirit—the creation of humankind in the divine image must relate to humans in fellowship with each other (79).

Zizioulas attempts to balance the vertical and horizontal elements of community when he characterizes creation in the image of God as a *way of being* rooted in relationships. (74). The triune God created humans to relate to others in trusting love (Kinlaw 79). Made in the image of God, each person has a desire within for relational fulfillment that only can be met through living in community with others. Disciples

cannot grow in Christ in isolation. Human beings were made to reflect God's character and live life together in community (Morley 42). In mentoring a person is encouraged to relate with another person in an open manner.

Scholars have described the relationship between the persons of the Trinity with the theological concept *perichoresis*. According to Oliver Crisp, "the persons of the Trinity somehow interpenetrate one another, yet without confusion of substance or commingling of natures" (1). Though the members of the divine trinity indwell one another, they maintain their distinctiveness in the midst of their communion.

Regarding relating the Trinity to the life of the church, Roderick Leupp says that any ecclesiology that is both relevant to human need and anchored in the reality of God must be figured, constructed, and realized in a triune manner (127). Furthermore, Leupp writes, "[T]he truth of God is trial on how well this truth can be incarnated in the life of the church" (128). Leupp asserts that when Jesus Christ prayed for the unity of his disciples, he situated their union in the love he and his father share in the Holy Spirit. John 17:21 serves as a foundation text for any ecclesiology aspiring Trinitarian ecclesiology.

Through the action of the Spirit, the Church resembles the Trinity—as persons in communion. The Church's essence is a dynamic personal event. According to Patricia Fox, in the Church, just as in the Trinity, the *essential* and the *existential* nature and person do not cause each other but are identical with each other (74). From this theological standpoint, since the Spirit creates not individuals but persons in communion, so a local church community constituted by the Spirit does not exist as a church in

isolation. However, as the body of Christ, the local church in communion with the universal Church is the whole Christ (24-25).

Seamands discusses Trinitarian ministry and demonstrates how the three-in-one God lives, moves, has his being. Since believers participate in the triune fellowship, these characteristics describe their existence and ways of living. He identifies seven characteristics that mold the Christian understanding of life, ministry, and worldview (18).

In the fellowship of the Trinity, according to Seamands, self-giving and self-sacrifice equals self-fulfillment and unspeakable joy (81). In a mentoring relationship, the mentor gives himself or herself to the mentee in a sacrificial way. Through mentoring, the church exceeds individual ability even when empowered by the Spirit. Darrell L. Guder asserts that the action of the Spirit focuses not merely on the individual soul but on communities as well (142-43).

In considering how communion in the Trinity relates to the church, the Spirit's action constitutes the church in the same way his action constitutes the Trinity—as persons in communion. Therefore, the church's essence is a dynamic, personal event. In the church, just as in the Trinity, the *essential* and the *existential* nature and person do not cause each other but are identical to each other. From this theological standpoint, since the Spirit does not create individuals but persons in communion, so a local church community constituted by the Spirit does not exist as church in isolation. However, as the body of Christ, the local church in communion with the universal Church constitutes the whole Christ (Zizioulas 24-25).

Persons in communion are fundamental to the Trinitarian understanding. “God disclosed as *persons in communion* reveals a totally shared personal life at the heart of the universe” (Zizioulas 51). Keith Cowart describes the doctrine of the Trinity as foundational for the practice of mentoring because the essence of mentoring is a loving relationship. While other kinds of helping relationships also prove beneficial, mentoring is particularly helpful because the relationship between a mentor and protégé is fundamental to the learning process not just an optional by-product. In this way, mentoring reflects God’s *way of being* (10).

The Incarnation

Through the Incarnation, Christ exhibited humility and denied himself in order to accomplish the work of redemption. According to Millard Erickson, in considering the position of *equality with God*, which involves the immediate presence of the Father and the Holy Spirit, as well as the praise of angels and other heavenly beings, humans do not have the ability to grasp fully the things that Jesus lost (788).

Systematic theologians introduced the concept of *perichoresis* to the Incarnation. Crisp, after much consideration, asserts that *perichoresis*, as it involves the Incarnation, embraces two aspects: first, the communication of attributes involves the attribution of the properties of each of the natures of Christ to the anthropic person of Christ. The person of Christ has divine and human attributes of one nature that properly belong to the other nature in the hypostatic union without confusing or commingling the two natures (22).

Second is the *perichoresis* between the two natures of Christ, which is distinct from the communication of attribute. Crisp refers to this concept as penetration rather

than interpenetration. It therefore implies that the divine nature of Christ penetrated the human nature only (22). Crisp says, “[T]he penetration is asymmetrical: the relation originates in the divine of Christ in origination or reciprocation (23). James Atkinson affirms that the Incarnation represents God’s way of bridging the gap between humanity and God, and that to understand God and his Incarnation, it is important that revelation must be allowed to overtake our reason. (11).

A creative understanding of Incarnation provides the clearest interaction of God with his created world and within the framework of human rationality and understanding (Atkinson 60). God came down to the level and understanding of his created order.

Through the life of Jesus, the will of the triune God for relationships becomes apparent. He created humans to live in openness. This openness involves two aspects. First, *other-orientedness* enables persons to see beyond themselves. The second, *permeability* explains the inner necessity that exists in every person, to relate to the world beyond the self (Kinlaw 94-95). According to Seamands, because humans are created in the image of God, they have been endowed with a general capacity to open themselves to others. Without this capacity, human relationship would not exist (149).

The life of a believer brings reconciliation with God and with other people through Christ. The believer discovers a new dimension of relationships shaped by openness and a growing capacity to participate in a knowing relationship. These relationships include friendship and mentoring relationships. Seamands proposes that the Trinitarian circle is open rather than closed; Christians have been invited into the circle to participate in the divine dance (145). Today, the church needs the restoration of biblical fellowship as modeled in the life of Jesus and the early Church. The church needs to

involve a dynamic relationship with others as well as with the Trinity. The Trinity demonstrates diversity in unity, and the church needs to do likewise. Equality, intimacy, submission, and deference ought to characterize relationships in the Christian community as well (39, 150).

Millard Erickson writes of when the second person of the Trinity emptied himself of equality with God by taking on humanity:

Jesus gave up the independent exercise of his divine attributes. This does not mean that he surrendered some (or all) of his divine attributes, but that he voluntarily gave up the ability to exercise them on his own. He could exercise them only in dependence on the Father and in connection with the possession of a fully human nature. Thus, he was able to utilize his divine power, and he did so on numerous occasions, such as performing miracles and reading the thoughts of others. Nevertheless, in exercising his own power he had to call on the father to enable him to do so. (789)

Jesus experienced feelings of fatigue, weariness, pain, and suffering. He even felt abandoned and betrayed by his closest friend. He experienced disappointment, discouragement, and distress of the soul accompany the human experience. His humanity was complete.

Summary of Theological and Ecclesiastical Foundations of Mentoring

The Old and New Testaments present mentoring as an extension of the relationship the human person should have with God and fellow human beings. In order to raise a new generation of leaders, the church can encourage mentoring as a sharing relationship. Stanley and Clinton define mentoring as a relational experience through which one person empowers another person by sharing God-given resources. Mentoring is a positive dynamic that enables people to develop their potential (12).

Christians have practiced mentoring throughout Church history. Many key leaders of the Christian faith have been mentored at one time or another. The doctrine of the

Trinity portrays God as a community of the Father, Son, and Spirit. The Trinity gives us the foundation for community. The ultimate foundation for all community is found in the triune creator (Seamands 34-35). Since God is relational, he has created human beings as relational beings. People learn best in relationship with others; hence, a mentoring relationship, which normally involves interaction with the protégé, is very effective.

Leadership and Leadership Development

As early as 1908, John R. Mott alerted the Christian world that one of the greatest challenges today is leadership (4). After six years of investigation carried out in all parts of the world as the General Secretary of the World Student Christian Federation, Mott wrote, “The failure to raise up a competent ministry would be far greater failure than not to win converts to the Christian faith, because the enlarging of the kingdom waits for leaders of power” (4). Leading is different from managing, teaching, counseling, or helping. To lead involves a lot more comprehensive approach and so it is all inclusive and without leaders, the Christian ministry becomes ineffective.

According to Harold Longenecker, during the 1960s, many Christian agencies found themselves organizationally deficient, so leaders developed *Christian management*. A number of people became interested in studying management and leadership. Longenecker writes, “[W]riters acknowledged that the two were different, but they were often scrunched together” (20). This confusion resulted from the general habit of subsuming leadership under the theme of management. Longenecker concludes that thirty years of traditional management almost devoured the act of leadership (20).

For centuries leadership was presumed inherited or passed on from one generation to another, but when the feudal system was overthrown due to the Renaissance, a new

concept of leadership began to develop (Engstrom 61). Leaders were now being trained and developed and focus “shifted to a personality and skills which might be latent, waiting for development” (61). This shift shows that people can develop leadership skills.

Church and missionary organizations face issues of leadership development due to the great need for developing indigenous churches in the third world where younger pastors are ministering. Much training will help bring a strong national church into existence and keep it healthy (Engstrom 62).

As discussed in the previous section, the Old Testament portrays leadership development in its treatment of the school of the prophets established by Samuel (1 Sam. 19:18-20). According to Jewish tradition, these schools trained students throughout the history of Judah to occupy the office of prophet. These schools were forerunners of the Jewish rabbinic centers established following the return of the captives from Babylon, the theological schools of the early Church, and modern seminaries (Engstrom 62).

People who serve in positions of leadership but who are incapable of leading have undermined many organizations today (Barna 27). Since management is easier to teach than leadership, teachers have emphasized the former to the detriment of the latter (Kotter 27). Accordingly, leadership is a complex phenomenon involving the leader, the followers, and the situation (Hughes, Ginnett, and Curphy 4). The best way to begin to understand the complexities of leadership is to identify some ways leadership has been defined.

Defining Leadership

The subject of leadership represents an important, thought provoking, and yet a problematic issue. John C. Maxwell writes, “Everything rises and falls on leadership”

(viii). Maxwell quotes the president of Hyatt Hotels, who says, “If there is anything I have learned in my 27 years in the service industry, it is this: 99 percent of all employees want to do a good job. How they performed is simply a reflection of the one for whom they work” (vii.). Africans generally agree with holding leadership responsible in the face of failure. In the home the father bears responsibility for occurrences in the family, and in the church the pastor bears responsibility. When the national football team loses a match, the coach bears responsibility and sometimes is even terminated.

Many experts have defined leadership. Robert Greenleaf defines leadership as the act of showing the way for others, stating the good, and thereby giving certainty and purpose to others who may have difficulty in achieving it for themselves (15). S. Kpena adds to this description by asserting that leadership is the process of directing the behavior of another person or persons towards the accomplishment of some objective (13). Another author says leadership is the process of guiding, directing, and commanding others to achieve a desired goal or vision. A leader knows where the group is going and takes others with it (Casey Treat 2). Anthony d’Souza takes this definition further by stating that leadership is the ability to get others to work enthusiastically and competently toward accepted objectives (56). The most precise among these definitions is given by Maxwell that “leadership is influence”—the ability to influence people towards some specific goals and direction. Maxwell buttresses this definition by citing his favorite proverb: “He who thinketh he leadeth and hath no one following him is only taking a walk” (viii). James C. Georges emphasizes this same point by saying that leadership is the ability to obtain followers (qtd. in Maxwell 1). Largely, everyone has the ability to obtain followers. Some sociologists claim that even the most introverted individual will

influence ten thousand other people during his or her lifetime. As a result, each person influences and is influenced by others (1). From the foregoing, everyone is leading in some areas, while in other areas they are being led. This fact is very true and as one leadership author says, “No one is excluded from being a leader or a follower. Realizing your potential as a leader is your responsibility” (Maxwell 1).

A major shift has taken over the years in the leadership field of the church; the assumption that every pastor is a good leader has faded away. Don Cousins asserts that believing every pastor must be a good leader amounts to heresy. He insists that instead of pastors forcing themselves into the mold of the gift they do not have, they should endeavor to use gifts of the laypeople around them who have the gift of leadership. He says that although leadership is important and an effective leadership makes an immense difference, an understanding of leadership must be shaped biblically rather than by the philosophies of this world and their practices (32). According to Cousins, leadership from the biblical perspective expresses itself through different spiritual gifts, and the 92 percent of leaders without high leadership scores still must lead. They only provide leadership through the gifts they possess, whether apostleship, prophecy, evangelism, pastoring, or teaching (35).

Another author sees leadership as “the art of producing appropriate change in an organization’s external environment, its functions and structure, its culture, and its practices in pursuit of survival and prosperity” (Beach ix). According to this definition, leaders must meet six prime responsibilities in order to bring about successful change. They must work with others within the organization (1) to understand the organization’s internal and external environments, (2) to understand the organization’s culture, (3) to

create visions of a desirable future and obtain buy-in, (4) to design a plan that moves the organization toward the envisioned future, (5) to integrate the various units in implementation of the plan and to monitor progress, and (6) to institutionalize achieve changes and make continuous change an integral part of the organization's culture (ix).

In trying to differentiate between management and leadership, John Kotter finds a significant difference between management and leadership:

[W]hereas management is a set of processes that can keep a complicated system of people and technology running smoothly, leadership is a set of processes that create organizations in the first place, or adapts them significantly, changing circumstances. Leadership defines what the future should look like, aligns people with that vision, and inspires them to make it happen despite the obstacles. (25)

Richard Hughes, Robert Ginnett, and Gordon Curphy assert that leadership is the process of influencing others towards achieving group goals (19). This statement implies that leadership is not just about a person imposing himself on other people, but a team agreement about the goals to which the group must pursue

According to Barna, leadership is an art, not a science. Leaders are independent thinkers—strategic in their independence, but thoughtful enough to know when to agree and when to disagree with ideas to which they are exposed (11). Barna analyzes a few definitions:

1. Leadership is ... doing the right things (Bennis and Nanus).
2. Leadership is getting others to want to do something that you are convinced should be done (Packard).
3. Leadership is mastering paradoxes and what they stand for (Peters).
4. Leadership is influence (Sanders).
5. Leadership is mobilizing others toward a goal shared by the leader and followers (Wills). (21-25)

Barna reviews these various definitions as he attempts to look at leadership himself.

Barna finds Warren Bennis and Burt Nanus' definition insufficient, since leaders do more than the right things. Vance Packard's definition speaks more of manipulation than of true leadership. Barna's concept of leadership certainly encompasses aspects of the previous definitions. Specifically, a leader mobilizes and influences people; furthermore, a leader is goal-driven, and has an orientation in common with those persons who rely upon him or her for leadership. In short, people are willing to follow a leader them (23).

Donald McGannon of Westinghouse Broadcasting Corporation classifies leadership as action rather than position (Hughes, Ginnett, and Curphy 261). Barna insists that a Christian leader must be called by the Lord, be a person of Christlike character, and must possess functional competences that allow him or her to perform tasks and guide people toward accomplishing God's purposes towards the salvation of the ends of the earth (24).

Much literature about leadership focuses almost exclusively on functional competencies. However, a leader with great technical abilities and skills but who lacks God's call, is merely following his or her personal inclinations (Barna 25). Barna writes, "If you have not been chosen by Him to lead His people, it does not matter how wonderful your character or how well skilled you are for the task, you will never become a great Christian leader" (25). Barna strongly introduces the spiritual dimension of God's call to the work of leadership. He therefore presupposes that in any area of life—political, industrial, and ministerial—every leader must have a divine call for such an assignment.

A more recent and diverging definition comes from James Clawson. He asserts that self-leadership is the foundation of leading others. A man who cannot lead himself

cannot lead others (xiv). Clawson says that self-leadership begins with learning how to manage one's energy to higher levels. Leadership involves affecting human behavior, which occurs at three levels: visible behavior, conscious thought, and semi-conscious or preconscious basic values and assumptions. Visible behavior is level one, while what people think occurs on level two. Clawson says, "[A]t level three people hold a set of values, assumptions, beliefs, and expectations (VABES) about the way the world is or should be" (33). This idea is also similar to the general thought on culture in cultural anthropology

If leaders want a change in the way people act, the best way is to influence them from level three. Clawson asserts that leadership consists of three components: the ability to influence others, the willingness to influence others, and exercising influence in a way to which others respond voluntarily. Clawson writes, "Leadership is the ability and the willingness to influence others so that they respond voluntarily" (26). This willingness from others to want to respond voluntarily is a major challenge to Christian leadership in places like Nigeria where people follow a leader because of the fear that God may be angry if the leader is not followed or other reasons that forces the follower to follow with compulsion.

These are some of the functions of a leader as highlighted by Kenneth Gangel (31-46). The leader relates, organizes, achieves, thinks, envisions, endures and makes good things happen. In light of the aforementioned definitions, Lovett Weems, Jr. describes change as the task of leadership. As such, leaders inspire followers to their best efforts in order to do better and to attain higher purposes. Leaders are different from managers "[L]eaders are not satisfied with the status quo. They are idealists who believe

that things can be better” (11). The attribute in my own view makes leaders superior to managers.

Possessing structures and facilities is insufficient. The best message, opportunity, resources, facilities, and people will count for little if leadership falters and is ineffective. Whatever else leadership may be, Weems says that perhaps the greatest paradox, but the most hopeful promise, is that it always remains a gift from God—a treasure in clay jars (17). Furthermore, Weems observes ten characteristics of leadership and discusses them. He writes, “Leadership needs to be demythologized. The power of leadership is never a generic power, but is always related to interrelationship with others” (21). He notes that leadership is about group response and that a lot of the crises in the church today are caused by the fact that not much of research on leadership is going on in the church (21).

Henry and Richard Blackaby affirm that “the greatness of an organization will be directly proportional to the greatness of its leaders” (31). This assertion is not a negotiable fact because the leaders provide the standards and platforms from where people can eventually operate.

Organizational Leadership and Change

According to a statement attributed to Albert Einstein, “the definition of insanity is expecting different results while you continue doing the same thing” (qtd. in Clawson 136). Individuals and organizations behave in a way in the world to obtain desired results. To get results, leaders need to do something differently (136).

The conversation about the church today is changing. This conversation is introducing a way of thinking about the church different from several current trends (Van

Gelder 15). These trends involve trying to help congregations become more effective or successful.

The church must change and adapt cultural patterns in order to be relevant. Contexts go through fundamental changes that require a congregation to consider how they might respond. Often God intends to use such change either directly or indirectly in order to move a congregation in a new direction of meaningful ministry under the leading of the Spirit (Van Gelder 48). Congregations must realize the changing nature of contexts. Furthermore, for pastors to be able to offer service to the current generation, they must learn to lead the church through these changes

Major change is often said to be impossible without the organization head's active support (Kotter 6). Successful change requires leadership involvement. Lee Roy Beach's instructive definition describes leadership as the art of producing appropriate changes in an organization's external environment, its function and structure, its culture and its practice in pursuit of survival and prosperity (ix).

Leadership is primarily about change. To be a leader is to be a change agent, "but not arbitrary change. Change can exact a huge price" (Barna 185). Leaders do not undertake change lightly, certainly not for any but the most compelling reasons. To promote organizational change, they must know where the changes will take place within the structures and the changes' limitations (Beach 1). In his discussion on innovation Elmer Towns writes, "Change and innovation is the price tag that hangs on the item called growth" (185). Innovation is therefore a major attribute in good leadership.

According to Craig Van Gelder, within the church system, while congregations have the biblical mandate to re-contextualize their ministry in such rapid times of change,

few churches accomplish this task. Furthermore, churches who accomplish this re-contextualization usually experience significant levels of disruption and pain (50).

Dong Murren says that change is biblical (199). Change is a mixed reality, both helpful and harmful. Discerning the good and the bad is a continuous task for a congregation that is seeking to be faithful to the gospel in its context (Van Gelder 50-51). Kotter, Harvard business school professor of leadership, explains the economic and social forces driving the need for major change in organizations. These forces include technological change, international economic integration, maturation of markets in developed countries, and the fall of communist and social regimes. These changes have led to a globalized economy, creating more hazards and more opportunities for everyone. However, the opportunities also have forced firms to make dramatic improvements not only to compete and prosper, but also merely to survive (18).

According to Towns, the concept of leadership implies direction and movement. A leader takes followers from where they are to where they should be. This concept entails change. If followers want to change, then leadership goes well. If followers do not want to change, then leadership is difficult (183). The idea of change implies innovation, alter, replace, or transfer. Innovation sometimes has positive meaning as in regenerate, create, or sculpture. At other times the word has negative meaning as in overthrow, exchange, or rebel. Towns writes, "All leaders confront change" (183). This attribute of leaders makes leadership a very challenging task especially in cultures and organizations where confrontation is not allowed.

Kotter identifies the eight errors common to organizational change efforts and their consequences: (1) allowing too much complacency, (2) failing to create a

sufficiently powerful guiding coalition, (3) underestimating the power of vision, (4) under-communicating the vision by a factor of ten, (5) permitting obstacles to block the new vision, (6) failing to create short wins, (7) declaring victory soon, and (8) neglecting to anchor changes firmly on the corporate culture (3-16). Kotter then moved to using the eight stage process of creating major change, which include (1) establishing a sense of urgency, (2) creating the guiding coalition, (3) developing a vision and strategy, (4) communicating the change vision, (5) empowering the broad-based action, (6) generating short term wins, (7) consolidating gains and producing more change, and (8) anchoring new approaches in the culture (35-186).

Change oriented leadership is difficult for the leader and not comforting to the masses. Good leaders create something outside the common and uncomfortable that keeps unsettling people, persistently communicating information designed to move people toward positive change (Murren 202-03).

The first ingredient needed for change, as explained by Arnold Mitchell, is dissatisfaction. Effective change agents assess the need for change by evaluating the level of dissatisfaction within the group. Second, change takes energy. In order to alter the existing condition experienced by a group, a high amount of emotion and physical energy is required. Enough energy must be available to effect the desired or necessary change. Third, change requires insight. Leaders can provide evidence of a well-conceived strategy for making things better. If the followers believe that their leaders have created a workable plan, the leaders have a better chance of seeing the changes through to implementation (98).

Beach explains how to effect change for organizational transformation. The leaders' six responsibilities include

1. Assessment—Leaders must work with others in the organization to assess the organization external and internal environments and specify needed change in each;

2. Culture—Leaders must work with others in the organization to understand the organization's culture, the core beliefs and values that are shared by the organization's members that guide their actions on its behalf and define their expectations about the actions of those around them. If culture impedes progress, leaders must work with others to change the culture appropriately;

3. Vision—Leaders must work with others in the organization to create a vision or a reasonable story about the organization's future in light of the constraints its environment and culture impose and articulate the goal agenda that follows from that vision. They must then promote acceptance of the vision throughout the organization;

4. Plans—Leaders must work with others in the organization to design a plan for moving the organization toward the envisioned future and to promote understanding throughout the organization of how the plan will address the goal agenda in pursuit of vision. A person or group will define the task and make assignments made while providing resources to implement change;

5. Implementation—Leaders must work with others to maintain momentum during implementation planning and to monitor progress in order to discover and correct weakness in the plan; and,

6. Follow-through—Leaders must work with others to institutionalize achieved changes and to help members accept ongoing change as a normal aspect of the

organization and its activities. Celebration is important because it puts an official seal on the changes that have been made and thanks everyone for their buy-in and hard work (Beach 10-59).

Change and the Church

As the church in different societies is confronted with change, it must respond to such change. Anticipating and accepting change becomes a natural part of the unfolding journey for congregations as they seek to participate in God's mission in their context. Anticipating and addressing conflict constructively becomes a norm in congregational life, since congregations expect differences to emerge in the midst of the changes that occur (Van Gelder 19).

According to Elmer Towns, Ed Stetzer, and Warren Bird , most churches need to change because they show little or no statistical growth (numerical, spiritual, or otherwise) and minimal impact on the surrounding culture. Too many churches struggle just to keep their doors open, and yet they tend to keep replaying what they did *last year* (14). In effecting change in a church system, the package may change, but the substances should not be allowed to change. The focus must remain on the gospel message. As Towns writes, “[D]on’t change it and don’t let anyone else change it for you” (184). This focus is crucial as many ideas and innovations appeals to the leader within the church setting (Towns, Stetzer ,and Bird 245).

A major problem in relation to change in the church today is that many have misinterpreted the biblical perspective of the church. Ministry has been transformed into a commodity, a service to be purchased. Congregations see themselves as consumers of

ministry and the pastor as the dispenser of the religious wares. Laity chooses churches based on fulfillment rather than as a context for being in ministry (Towns 184)

To effect a change in the church the following presuppositions are important to note: Change/innovation begins with the leader; Followers must be prepared for change; Leaders must know what to change and the leader must know how to adapt to changing times (Towns 183-87).

Towns also explains that people will resist change in the church if a misunderstanding occurs; ownership of the project is lacking; habit patterns are against change. Also if the perceived price is not worth the effort or something valuable is lost; satisfaction with the existing way of doing things is high. In addition, if attitudes toward change in general is negative; respect for the leader is absent, or if tradition is favored.

Mentoring and Leadership Development

A popular saying claims that success without a successor is failure. In order for leadership to sustain positive change, leaders must develop a strong succession plan. Max De Pree asserts the continuous development and maturation of its leaders as one of society's significant needs. Based on his many years of mentoring and being mentored, De Pree believes that mentoring, a give-and-take relationship, is the most effective way to guide people with leadership gifts toward their potential (113-20).

Leaders can be developed through education or experience (Hughes, Ginnett, and Curphy 52). Making the most of experience is the key to developing leadership ability. Leadership development depends not just on the kind of experiences but also on how potential leaders use them to foster growth (53). Therefore associates and friends can stimulate development in different ways.

The events of history and observation reveal that transition in leadership easily can be the most traumatic event in any organization's history. Succession in leadership makes tremendous impact on any ministry and dramatically affects the leader, his or her executive team, staff and board, the constituency, donors, and outside public (W. Erickson 298). Some of the world's leaders have experienced great success, but because they failed miserably at succession, their life accomplishments collapsed shortly after departure (Barna 298).

The impact of the leader in helping to affect a good succession plan cannot be over emphasized. Barna writes, "[N]o other activity guarantees the perpetuation of the ministry after the incumbent is gone as much as a well-planned and carefully executed transition" (299). This idea is an easy one to promote among many indigenous churches in Africa and more specifically in Nigeria.

When faced with potential transitions, some leaders face change, embrace it and make it their own, and fight the process. As a result, sometimes these leaders are forced out, thus destroying relationship and tarnishing the ministry's good name (Barna 300). God has a purpose for each individual, and the leader in ministry must know that the ministry is not his or hers but God's. This knowledge will help the leader surrender to God's timing and plan. A leader must be ready to pass the baton to a successor and this aspect is a major challenge of leadership today. An organization must provide today the man who can run it tomorrow (303).

Peter F. Drucker asks CEOs of various companies several questions:

1. Are we attracting people we are willing to entrust this organization to?
2. Are we developing them so that they are going to be better than we are?

3. Are we holding them, inspiring them, and recognizing them?
4. Are we building for tomorrow as we make our decisions about people today?

(155).

Wallace Erickson writes, “[I]t is good to always fill each vacancy with people better qualified than those we had before” (304). Many leaders in places like Nigeria do not consider it easy to hire people with greater qualifications; instead, some leaders choose to hire mediocre people. In order to develop an organization’s leadership capacity, the wise leader will prefer having strong, effective, challenging people around him or her than risk being served by mediocre persons (Barna 304). When a leader finds good people with unusual natural gifts who are receptive and excited about the vision of the ministry, the leader should invest time, energy, and money to develop them in every conceivable way he or she can.

Some individuals with exceptional powers of personal leadership not only fail to build institutional strength but also create dependency in those persons below them (Barna 304). Many independent Pentecostal churches in Nigeria are in this situation. A leader who gives time and self to develop people will receive double blessings: (1) growth and effectiveness in the organization as a whole, and (2) a large pool of quality managers and executives from which to select his or her future leaders and possible successor.

Mentoring

The word *mentoring* comes from the Greek word meaning *enduring*. The original *mentor* appears in the Homer’s *Odyssey* as an old and trusted friend of Odysseus (Daloz, *Mentor: Guiding the Journey* 20). Mentors help their mentees in a variety of ways. First,

mentors give their pupils timely advice, information, financial support, and freedom to emerge as a leader even beyond the level of the mentor. Second, mentors risk their own reputation in order to sponsor a mentee. Third, mentors model various aspects of leadership functions to challenge their students to move towards them. Fourth, mentors direct mentee to needed resources that will further develop them. Finally, mentors co-minister with the protégés in order to increase the mentees' confidence, status, and credibility (Stanley and Clinton 39-40).

Stanley and Clinton identify three major mentoring types are by (46-145).

Intensive mentors are disciple makers, spiritual guides, and coaches. The occasional mentor, on the other hand, is a counselor, teacher, and/or sponsor. The passive mentoring model seeks to mentor or receive mentoring without any personal contact through writing letters and sending tapes. Recently, the preferred methods of contact occur via Internet or telephone. A good mentoring relationship includes attraction, responsiveness, and accountability. Attraction and responsiveness must be present in all types of mentoring or empowerment will be minimal (Stanley and Clinton 33-34).

Ministers should encourage the concept of mentoring even up to the international level, where experienced leaders in the West can begin to work consciously toward mentoring younger leaders in Africa, Asia, and other less developed areas. National leaders should raise people from within their respective spheres of leadership to assume future positions of leadership. As Clinton mentions, leaders must establish a downward mentoring relationship with individuals who are attracted to them and their ministry. Leaders should have a good, appropriate, unique, and long term plan to master the Word of God in order to use it with impact in their ministry and those around them. (257).

Pastors must become Bible centered leaders; leaders whose task is reformed by the Bible, who have been personally shaped by biblical values, who can apply these values to correct situations, and who use the Bible in ministry to impact their followers (Clinton 257). Russell West explains that mentoring is not a recent innovation; instead, the process merely has been ignored for a long time. “The church is rediscovering mentoring as an indispensable strategy for developing leaders because it attends to the demands of the relational-based ministry that churches develop today” (113-65). In order to achieve the purpose of training effective leaders, the church needs to be intentional. Making new leaders does not happen unless the leader intentionally emphasizes the progression. (Galloway 31). Intentionality means developing a model to implement a leader-making system and carrying it to completion. Jesus’ discipleship method is the best among a variety of methods. Jesus was an intentional mentor. He selected twelve, stayed with them, taught, trained, and sent them. History attests to the use of mentoring in transmitting values and resources from one generation to another, even in traditional African and some contemporary African societies like the Igbo in South Eastern Nigeria.

Effective Mentoring

In the myth, Odysseus, a great warrior, asks his old and trusted friend Mentor, to look after his household while he goes off to fight. Mentor serves as guardian and teacher of Odysseus’ son, Telemachus. Mentor is, therefore, seen as wisdom personified as he guides young Telemachus into manhood, who became an effective and loved ruler (Peddy 24). In considering this mythical figure, the traditional understanding of mentoring “involves a relationship between a younger, less experienced person and an

older who wisely guides the younger through some significant transition in life” (Cowart 16). This idea is the primary understanding of what mentoring should be.

Contemporary writers in the field may refer to almost any kind of helping relationship as a mentoring relationship, even one in which a personal relationship does not exist (i.e., an author to a reader or preacher to listeners). Cowart maintains that this view represents a significant departure from the traditional model of mentoring, which is described by a close, personal relationship between an older and wiser mentor and a younger and eager-to-learn protégé (11).

Stanley and Clinton describe eight types of mentoring relationships involving various degrees of intensity and personal involvement (41). They categorized the eight types into three subtypes. The first, the most intensive mentoring, consists of the *discipler, spiritual guide, and coach* (47-85). *Intensive* mentoring always involves the presence of a personal relationship and is characterized by high levels of attraction, responsiveness, accountability, and empowerment (Cowart 34). The second category consists of the roles of *counselor, teacher, and sponsor*. This level is termed *occasional* since it may or may not involve personal relationship (Stanley and Clinton 87-130). The occasional mentoring does not usually include the dynamic of accountability. Tending to have a shorter lifespan, this style is often engaged for a very specific purpose. One benefit of an occasional mentor is their availability, but they are often invited according to their ability to empower the protégés (Cowart 46). The final category is described as *passive* mentoring because it involves using materials such as books, seminars, and conferences. Cowart asserts that Stanley and Clinton depart from the traditional understanding of the nature of mentoring. Cowart writes, “[D]rawing from tradition, the

existence of a personal relationship was determined to be essential” (13). This personal relationship is even more relevant especially in Africa where relationship is a major part of their existence.

Cowart’s expresses that the six types of mentoring found in the *intensive* and *occasional* categories do not reflect the nature of actual mentoring relationships. Most experts see these various types as functioning in a typical mentoring relationship (Anderson and Shannon 40-41; Hendricks and Hendricks 159-60; Levinson, Darrow Klein, and Levinson 98). Most mentors perform many, if not all, of those functions over time (Cowart 47).

Most experts in the field have placed greater importance on the relational quality of mentoring than on other qualities of mentoring (Anderson and Shannon 40-41; Daloz, *Mentors: Guiding the Journey* 25-28; Gehrke; Levinson, Darrow, Klein, and Levison 98). The Christian authors among them tend to emphasize the relational nature of mentoring (Anderson and Reese; Biehl; Engstrom; Gonlag; Hendricks and Hendricks 196). These authors do not deny the benefits of the non-personal relationships, but they assert that such relationships do not consist of mentoring in the traditional sense (Cowart 48).

According to Nathalie J. Gehrke, the mentor-protégé relationship is characterized by mutual involvement, a comprehensive focus, and affection. She writes, “It is this quality that differentiates the mentor relationship from other kinds of helping relationships” (43). Another incident of effective mentoring involves the protégé-focused aspect. Bobb Biehl and Howard G. and William D. Hendricks emphasize this approach. The mentor should have certain goals for the relationship, but he or she should not dominate the relationship (Biehl 42; Hendricks and Hendricks 196). Many mentors

within the Nigerian setting attempt to take sole responsibility for directing the relationship, as in the role of the disciple in Stanley and Clinton's mode (47-59). The mentor should avoid the temptation of self-cloning but instead should endeavor to draw out the unique qualities of the protégé (Coward 39).

Also, a mentoring relationship by nature is flexible and intuitive. The mentor must avoid inflexible adherence to a present curriculum. Keith R. Anderson and Randy D. Reese affirm from a Christian perspective the mentor should use discernment in identifying and focusing on those needs or issues where God is already at work (52-53). The job of the mentor, then, requires not developing an agenda, but using spiritual discernment to recognize and move in the direction of God's agenda (Blackaby and Blackaby 16-26).

Another quality is that of the transitional relationship. Laurent A. Daloz describes mentoring as a journey in which a mentor helps a protégé navigate transition by pointing the way, offering support, challenging, and then letting go of the protégé ("Mentors: Teachers" 25-27). The Shirley Peddy's book also suggests this idea. Hendricks and Hendricks go further when they write that mentoring is "less about instruction than it is about initiation—about bringing young men into maturity" (183). This concept is very important especially for Nigerian church leaders who mostly believe in given out instructions as their only means of doing mentoring

One of the primary roles of the mentor involves helping the protégé define and move toward his or her vision for the future. Levinson, Darrow, Klein, and Levinson suggest five ways in which this movement could be accomplished: (1) believing in the protégé, (2) sharing the protégé's dream, (3) blessing the protégé, (4) defining the protégé

in relation to the dream, and (5) creating space in which the protégé can work on a life structure that contains that dream (98-99). Arguments occur regarding the extent to which the mentor should hold the protégés accountable. Biehl disagrees with a strict focus on accountability (43), but Stanley and Clinton insist on accountability (43). Some level of answerability is needed and should not be equated with control, which is seen among many African mentors today who always want to totally want to control the life of their protégés.

Mentoring is empowerment. This type of empowerment constitutes more than merely sharing ideas. Instead, it includes transfer of knowledge, skills, and values that result in the movement of the protégés from a position of dependence on the mentor to one of independence (Stanley and Clinton 32, 58). These qualities and more are some qualities of mentoring, which is useful for various functions.

Cowart, in his recent research on mentoring among church planters, adopts Eugene M. Anderson and Anne Lucasse Shannon's view. He considers the mentoring role as describing who the mentor is in relation to the protégé, while mentoring function describes what the mentor does for the protégé. In this pattern the mentor serves as a role model, nurturer, and caregiver for the protégé. Cowart writes, "An effective mentor will often intentionally model certain skills or behaviors in order to demonstrate for the protégé" (43). The functions of a mentor include teaching, coaching, encouraging, counseling, sponsoring, and befriending. He concludes that these six functions are carried out within the context of a personal relationship in which the mentor serves as a role model, caregiver, and nurturer for the protégé (52).

Anderson and Shannon relate five basic functions of mentoring (teach, sponsor, encourage, counsel and befriend). Unlike Stanley and Clinton's classification, Anderson and Shannon assert that the mentor performs these five functions together in the relationship. Hendricks and Hendricks assert that mentoring involves a personal relationship. They offer nine ways a mentor serves a protégé; however, they do not consider these nine ways a different individual manner (158-59). In other words, the mentor does not need to perform them together. They affirm the importance of a comprehensive and personal relationship between the mentor and protégé, but they leave room for other kinds of mentoring relationships that vary in form and intensity. Therefore, Hendricks and Hendricks agree with the Stanley-Clinton model on the intensive and occasional mentoring types, but they give no consideration to the passive mentoring.

Stanley and Clinton prescribe some principles for mentors, which they call the ten commandments of mentoring: relationship, purpose, regularity, accountability, communication mechanisms, confidentiality, life cycle of mentoring, evaluation, expectations, and closure (197-207). Some mentoring relationships may be intense but relatively brief, while other mentoring relationships are more prolonged but less intense. On some occasions, the relationship is both intense and prolonged.

Mentoring in Traditional Nigerian Society

Leadership development has been a part of various professions within the typical Nigerian society. The concept of mentoring is embedded in the apprenticeship form of education. According to Babatunde Fafunwa, a foremost educator and former Minister of Education in Nigeria, before the advent of the European order, all the Nigerian ethnic

groups had their own distinctive cultures, traditions, languages, and indigenous systems of education. They all had common educational aims and objectives, but their methods differed from place to place as dictated by social, economic, and geographical circumstances (2).

Within the old Nigerian society, functionality was the guiding principle. The society regarded education as a means to an end and not an end in itself. Education was an immediate induction into the society and preparation for adulthood. Children and adolescents were engaged in participatory education through imitation, recitation, and demonstration particularly during ceremonies and ritual (Fafunwa 3). Indigenous education was therefore an integrated experience, combining physical and intellectual training with character-building disciplines. The aims, contents, and methods of indigenous education “were intricately interwoven; they were not divided into separate compartments as is the case with western education” (3). Africans tend to see everything in wholeness and not in fragments.

Nigerians in traditional societies raise farmers, weavers, hunters, and even traditional leaders using these methods. At different stages of education, students take practical tests relevant to their experience. In a traditional sense, the father is the male child’s first mentor, and subsequent mentors assume a patriarchal posture. However, over time, and with the influence of individualism from the West, such practice is gradually fading.

Vanessa P. Dennen describes apprenticeship as an inherently social learning method with a long history of helping novices become experts in fields as diverse as midwifery, construction, and law (1). More experienced people assist less experienced

people, providing structure and examples to support the attainment of the goals. Dennen asserts that apprenticeship as a method of teaching and learning is just as relevant within the meta-cognitive domain as in the psychomotor domain. Of course, as already discussed among the indigenous Nigerian people, apprenticeship is the major way of mentoring. Today I note that the West is now attempting to teach Nigerians about this type of mentoring.

In discussing mentoring from the Nigerian perspective of relationship or apprenticeship, Andy Roberts describes eight necessary attributes: (1) a process form, (2) an active relationship, (3) a helping process, (4) a teaching and learning process, (5) reflective practice, (6) a career and personal development process, (7) a formalized process, and (8) a role constructed by or for a mentor (151). These attributes if used within the context of the culture of the people could be very effective.

The traditional system of apprenticeship involves all of these attributes. If RCCG leaders had followed the aforementioned method with consistency, young leaders in the denomination might have experienced more effective mentoring relationships. Today a more effective form of mentoring system within the organization is possible by using the apprenticeship method of indigenous Nigerian tribes and at the same time adjusting this method within the context of the contemporary world.

Research among clergy in African American congregations also confirms the effectiveness of mentoring through intentional apprenticeship. In the research carried out by Timothy Larkin in his doctoral research in sociology in 2007, Larkin evaluated this pattern as still effective. He examined the extent and variations in apprenticeship patterns across the different dimensions of region, class, religious denomination, and age (1).

White pastors spoke of training as primarily away from the context of the local congregation and through a formal educational institution:

[T]he formal educational credential verified the readiness for the white pastor. The black pastor's career preparation is in the context of congregation. The training is generally through an informal training and mentoring process with the pastor. The black pastor's readiness is therefore verified by the mentoring pastor. (2)

The same pattern existed in many Pentecostal churches in Nigeria, in which the younger pastor lived with the senior pastor, but this pattern has since changed as many young pastors are becoming more individualistic in their nature.

Summary

In Incarnation, the Word of God became flesh in the person Jesus Christ. In general, human beings can relate better with what they see than with what they hear. Persons need to see the living embodiment (in a mentor) of ideas. The best way to export an idea is to wrap it up in a person like it is in the incarnation. The mentor is the person who wraps up the ideas, practices, and messages leaders are trying to establish in others.

As a result, Christian leaders base their mentoring on these theological premises in order to be effective. The practice among many leaders in Nigeria in which they claim to be mentoring people without personal interaction is questionable. Bible-based mentoring aims at sharing life with the protégés and modeling the kind of life expected.

The Nigerian church generally views change as suspect, and believes that it will make the church more worldly than spiritual. This situation is unfortunate. The world is changing at a faster rate than many Nigerian church leaders can imagine. If the church in Nigeria must survive, leadership must be able to lead within the church as well as in the political and corporate scenes.

Research Design

The material that follows discusses this project's research design and reviews various ideas presented in the literature.

Mixed Research Approach

The project used a mixed-research approach (Johnson and Onwuegbuzie 14; Driscoll, Appiah-Yeboah, Salib, and Rupert 19; Sandelowski and Barroso 18-24). A mixed-methods research design collects, analyzes, and mixes both quantitative and qualitative research methods in a single study to understand a research problem (Creswell and Clark 5). Effective use of this design requires understanding both quantitative and qualitative research (Creswell, *Research Design* 552).

Triangulation Method

Specifically, I used an exploratory, mixed-designed, triangulation method in this study. I simultaneously collected both qualitative and quantitative data, merged the data, and used the results to understand the research problem (Creswell, *Educational Research* 557). John W. Creswell explains that the strength of this method lies in its combination of the advantages of each form of data. Quantitative data provides for generalizability, whereas qualitative data offers information about the context and setting (558).

As someone within the same ministerial environment and context of the participants, I took extra care not to allow my prior assumptions and conclusions about the status of mentoring in the RCCG to interfere with the perception of the participants (Wiersma and Jurs 201-02). Therefore, throughout the process, I was open to the possibility that the various perceptions and variables that emerged may be different from those envisaged from the beginning of the study. As advised by Mildred Patten, I

described questionnaires and interviews by an attached title. I included an introductory letter to accompany each questionnaire (66). I also gave a short instruction on how to complete the questionnaire to the respondent.

Summary

The concept of mentoring is seen all over Scripture, but it certainly involves the sacrifice of giving oneself to advance another. From the volume of literature examined, different authors consider different patterns of mentoring. Leadership development is a major goal of mentoring. Any organization that wants to foster leadership must begin to look into effective mentoring. Effective mentoring must have the elements of relationship, care, and nurture for greatest effectiveness. This research work intends to learn how mentoring can become more effective in the RCCG.

CHAPTER 3

METHODOLOGY

Problem and Purpose

Leadership development is important for the sustenance of the Christian faith in Nigeria. The RCCG is a fast growing church with new parishes every year, but young leaders are assuming leadership roles without proper training and mentoring. The purpose of this study was to evaluate the current practice of mentoring as a tool for leadership development for the next generation of leaders through surveying the church pastors and young leaders in the RCCG in Nigeria in order to prescribe a model for an effective mentoring program for leadership development

Research Questions and/or Hypotheses

The following research questions helped guide the research project and prescribe a better way for effective mentoring.

Research Question #1

What are pastors currently doing in the RCCG to mentor the next generation of church leaders, and what do the pastors believe are the effective aspects of that mentoring?

Research Question #2

What is the perception of young leaders about the role and practice of their pastors in effectively mentoring them for leadership?

Research Question #3

What vital elements should be included in an effective mentoring model in the RCCG?

Population and Participants

The population for this study consisted of pastors over the age of 35 years and young leaders between the ages of 18-35 in the RCCG in Lagos. RCCG has about thirty-seven provinces in Lagos as of the year 2011, with each province having an average of a hundred churches. Therefore, I used a purposive sampling with some criteria to select three provinces in Lagos (southwest Nigeria). RCCG are located in Lagos, and most decisions about the church emerge from Lagos. It is also a very accessible city in Nigeria, in which people were familiar with research and various interviews.

RCCG Lagos has thirty-seven provinces. From these, three provinces were chosen purposively because their provincial pastor responded when contacted and accepted that his province should be used for the study. I used the following criteria to determine the subjects to be administered the questionnaires.

Pastors Taking the Questionnaires

Participating pastors had to have a current pastoral assignment and at least two years of experience as head pastors. In addition, the participating pastors had to be at least 35 years in age. Participants must have attended the pastors' meeting at the provincial headquarters. In addition, participants had to agree to complete the questionnaire.

Young Leaders Taking the Questionnaires

Young leaders belonged to the youth department in the RCCG and occupied leadership positions such as departmental heads, executive members of the youth department, or parish pastors. They were between the ages of 18-35 years. They attended the youth meetings.

The following criteria were used to determine those who could participate in the interview.

Pastors Involved in the Interview

The area pastors had been in the pastoral office for over ten years. They were above 35 years of age. They had already completed the questionnaire and were available for the interview.

Young Leaders Involved in the Interview

The other leaders were in youth departments or were youth pastors in the province for more than two years. They were between the ages of 18-35. They had already filled out the questionnaires and were available for the interview.

The area pastors, zonal pastors, and provincial pastors of each province received a total of sixty questionnaires while the young leaders in the three provinces received another 120 questionnaires. I administered twenty questionnaires to pastors in each province and forty questionnaires to young leaders in each of the three provinces. Four pastors in each of the three provinces participated in interviews, making a total of twelve pastors, while six young leaders from each province gave interviews, making a total of eighteen.

Design of the Study

I designed this project in order to develop a set of recommendations for using mentoring could be use as a tool for leadership development and training the next generation of leaders in the RCCG. The research design used here involved an exploratory mixed design, triangulation method using both quantitative and qualitative methods.

Instrumentation

The instruments for this study were researcher designed questionnaires and interview protocols. I designed two different questionnaires—one for the pastors (PL) (see Appendix A), and one for young leaders (YL; see Appendix B).

Questionnaires. The two questionnaires had a section to obtain demographic material such as age, gender, and other background information. The questionnaire addressed the different research questions.

Questions 1-7 on the PL and questions 1-7 on the YL answered the first research question. Then questions 8-19 on the PL and questions 8-22 on the YL answered the second research question. Finally, the last research question used responses from questions 20-24 on the PL and questions 23-27 on the YL. The last part of the questionnaire addressing the third research question had open-ended questions to allow respondents freedom to express their thoughts about vital elements that should be included in an effective mentoring program.

The questionnaires included closed questions using a five-point Likert scale. In addition, it included a few multiple choice and yes/no questions with three open-ended questions (see Appendixes A and B).

Interviews. Two types of interview protocols were established: Interview Protocol for Pastor (IP) and Interview Protocol for Young Leaders (IYL; see Appendixes C and D). The two interview protocols answered the three research questions so as to achieve the purpose of the study.

The IP questions 1-6 and the IYL questions 1-5 answered the first research question (see Appendixes A and B). Questions 7-11 on the IP and IYL questions 6-11

answered the second research question. Questions 12-13 on the IP and questions 12-13 on the IYF answered the final research question (see Appendixes C and D).

Variables

In this study, the independent (or predictor) variables were the questionnaires and interviews concerning mentoring practices of the pastoral leaders and young leaders selected from the three provinces from Lagos, Nigeria, where the international headquarters of the church are located. The dependent (or criterion) variables were the various elements of effective mentoring obtained through the instrumentation. To control the intervening variables the questionnaires and interviews were semi-structured and validated by experts to ensure their reliability and validity.

Reliability and Validity

The pilot test run on the first complete questionnaire involved ten participants in order to ascertain the clarity of the questions. Five were pastors while the other five were young leaders within the RCCG in Lagos. The few questions that did not seem clear were restructured. The sample used for the validation was not part of the study but a similar population in another province in order to confirm the average time for completing the questionnaire. Two persons from each group also tested the interview questions for the pastors and youth leaders respectively.

In order to validate the instrument, four experts received a letter with attachments stating the purpose of the study and the research questions (see Appendix E). They also received the four instruments.

A protocol specifically designed for the experts allowed them to respond to each question and decide whether the questions were clear or unclear, needed or not needed.

They added some questions and recovered others. The experts were: Dr. O, a graduate of the Beeson Program and a respected Christian leader in Northern Nigeria. The second was Dr. U, who has a PhD in intercultural studies from Asbury and majored in leadership. In addition, this expert was the provost of the largest interdenominational seminary in Nigeria. The third expert, Pastor O, was a special assistant to the General Overseer in RCCG. He holds two master's degrees—one in management and the other in leadership. I used their assessment to make adjustments to the instruments (see Appendix F).

Data Collection

In collecting the data, I used both questionnaires and interview. I wrote an official letter to the national headquarters of the RCCG seeking permission to carry out the project within the provinces selected (see Appendix G) along with a cover letter introducing the work and myself along with the questionnaire.

A phone call to each provincial pastor in the three provinces selected assisted in the administration of the questionnaire. A research assistant followed me to administer the questionnaires. We selected three Sundays when the pastors had their monthly meetings to meet the different pastors from the areas, zones, and parishes.

The pastors received the questionnaire immediately after their meetings. Their provincial pastors told them about the importance of the study. After about one hour, we collected the questionnaires from the pastors. They were then rewarded with a plate of rice and bottled drinks, courtesy of the provincial pastor. We used the same process for the young leaders. The provincial pastor called a youth meeting to administer the questionnaires.

This approach allowed for a return rate of 100 percent for the young leaders and 83.3 percent for the pastors. This return rate would have been difficult if the questionnaires were posted or given to participants in their different churches. The assistant and I used our own personal funds for the research. In addition I had moderate support from some of my friends who knew the implication of the study.

Thirty-seven provinces compose the RCCG in Lagos. I selected Province 3, 10, and 11 for the purposes of this study. A total of forty questionnaires were administered to the young leaders, while twenty were administered to the pastors in each of the provinces selected for the study. The sum total of 120 questionnaires was administered to young leaders in the three selected provinces, while a total of seventy-five questionnaires were administered to pastors.

Data Analysis

Data analysis used simple percentages from the quantitative mentoring questionnaire, graphs, and tables. I entered data for the answers through Microsoft Excel for all the questions on the Likert scale. Numbers from 1 to 5 indicated responses from strongly disagree to strongly agree.

Next, I sent the data to a professional statistician with Asbury University to run various tests in order to determine the relationship between the responses of both the pastors and the young leaders. In addition a calculated *t*-test was determined the statistical probability of the responses. Comparative analysis discovered the relationships between the perceptions of the two groups. In analyzing the interviews, I coded the answers for themes and patterns and then categorized them. Once I captured all the significant ideas in the interview, I used tables to collate recurring ideas in order to discover emerging

themes. The coding system used RQ1 for answers relating to research question 1, RQ2 for research question 2, and RQ3 for research question 3.

Ethical Procedures

I obtained voluntary verbal consent of participants both in the administration of the questionnaires and the interviews by explaining the questionnaire and interview with a letter of introduction regarding the study's goals and expectations. Authorities of the RCCG also received a letter of permission sent through the assistant general overseer in charge of training, so as to make the church aware of what I was doing and to make them know the advantages of such studies. They readily granted permission. Formal consent forms raise suspicion. The RCCG is very skeptical about journalists and researchers who, in the past, misrepresented the church and the leadership in public media on many issues. Therefore, an unwritten rule in the church is that pastors and workers of the church do not discuss issues of the church with people on official grounds. The context of the interview was interactive, and participants gave information without coercion. I took advantage of my status as a minister in the church and that of my father as a senior pastor, coupled with my previous relationship with some of the other senior pastors.

Notwithstanding the trust and confidence experienced while doing the interviews and administering the questionnaires, I ensured the confidentiality and anonymity of the participants' identities and the various parishes and provinces they represent. I assumed responsibility for the protection of the data in both digital and hard copy forms. I used a portable and external hard drive to store the respective voice and computer-written digital data and a hard cover file jacket with double ring binder for hard copy storage. I kept

them properly and safely except for auditing and other purposes considered relevant for replication and furtherance of the research.

CHAPTER 4

FINDINGS

Problem and Purpose

This chapter summarizes the problem and purpose of the study and the basic characteristics of the participants. This explanation is followed by a tabular and descriptive presentation and analysis of the data collected. Because I used the mixed methods in carrying out the research, the result is presented in qualitative and quantitative terms, respectively.

The RCCG in Nigeria is one of the largest growing churches in Africa with thousands of new churches springing up every year. Nonetheless, the denomination lacks enough pastors to lead these new churches. People who have not been properly trained or disciplined lead many of the churches; hence, multiple plans for leadership development within the church is needed.

As the leaders age, the need for new and young leaders to be raised arises. Leadership development is very important for every organization that must survive to the next generation, and the RCCG is not exempt. Mentoring has been identified as a major way of ensuring lasting and effective leadership development. However, mentoring in the RCCG needs to become more effective in order to achieve the goal of leadership development.

To know the state of mentoring in the RCCG is important in order to assess present practices and identify areas of need. The purpose of this study was to evaluate the current practice of mentoring as a tool for leadership development for the next generation of leaders through surveying the church pastors and young leaders in the RCCG in

Nigeria, in order to prescribe a model for a more effective mentoring program for leadership development.

Participants

The participants for this study were pastors over the age of 35 years and young leaders between the ages of 18-35 years in the RCCG in Nigeria. Three provinces were selected in Lagos (LP 3, LP10, and LP11). A total of 120 questionnaires were sent to the young leaders and were completely filled in the three provinces, while a total sixty questionnaires were sent to the pastors and fifty-three were properly completed and returned from the three provinces. For the interview, four pastors were interviewed from each of the provinces making a total of twelve. While six young leaders were interviewed making a total of eighteen (18). The details of the interview are found in Table 4.1.

**Table 4.1. Profile of Participants in the Interview for Pastors and Young Leaders
(N=30)**

Participant	Province	Age	Status	Gender	Years of pastoral work
Pastor A	LP 3	45	Area Pastor	F	10+
Pastor B	LP 3	42	Zonal Pastor	M	10+
Pastor C	LP 3	50	Zonal pastor	M	10+
Pastor D	LP 3	61	Prov. Pastor	M	10+
Pastor E	LP 3	52	Area Pastor	M	10+
Pastor F	LP 10	55	Area Pastor	M	10+
Pastor G	LP 10	48	Area Pastor	M	10+
Pastor H	LP 10	59	Area Pastor	F	10+
Pastor I	LP 10	49	Area Pastor	M	10+
Pastor J	LP 10	40	Area Pastor	M	10+
Pastor K	LP 10	46	Area Pastor	M	10+
Pastor L	LP 11	50	Area Pastor	M	10+
YA	LP 3	24	Youth Leader	M	2
YB	LP 3	28	Youth Leader	M	2
YC	LP 3	25	Youth Leader	F	2
YD	LP 3	27	Youth Leader	M	2
YE	LP 3	23	Youth Leader	F	3
YF	LP 3	30	Head of dept.	M	5
YG	LP 10	32	Head of dept.	M	4
YH	LP 10	33	Youth Leader	M	5
YI	LP 10	35	Parish Pastor	M	4
YJ	LP 10	35	Parish Pastor	M	5
YK	LP 10	33	Parish Pastor	M	7
YL	LP 10	28	Youth Leader	F	8
YM	LP 11	26	Youth Leader	F	2
YN	LP 11	24	Youth Leader	M	2
YO	LP 11	31	Youth Leader	M	4
YP	LP 11	32	Head of dept.	M	5
YQ	LP 11	28	Youth Leader	M	5
YR	LP 11	29	Youth Leader	M	5

A total of fifty- three pastors out of sixty completed the questionnaire for 83.3 percent return rate. Six of the pastors, or 11.3 percent, were between the ages of 35 and 39 years. Eleven, or 20.8 percent, of the pastors were between the ages of 40 and 45 years old, while the majority of the pastors (36; 67.9 percent) were over 45 years of age. These statistics indicate that majority of RCCG pastors in the middle leadership category already are older than what could be considered as the general age for young leaders . This statistics becomes very significant in a country where life expectancy is less than fifty years (see Table 4.2).

Table 4.2. Age Distribution of Pastors

Age Range	n	%
18-23	0	0
24-29	0	0
30-34	0	0
35-39	6	11.3
40-45	11	20.8
45+	36	67.9
Total	53	100.0

A total of 120 young leaders completed the questionnaire for a return rate of 100 percent. None of the young leaders were between the ages of 18 and 23. Forty-six of the young leaders were between the age of 24 and 29 years old, constituting 38.3 percent. The majority of the young leaders, or 61.7 percent (N=74) were between the ages of 30 and 34 years old (see Table 4.3).

Table 4.3. Age Distribution of Young Leaders (N=120)

Age Range	n	%
18-23	0	0
24-29	46	38.3
30-34	74	61.7
Total	120	100.0

Among the pastors surveyed through the questionnaires, only one had been an active member of the RCCG for between five and seven years. This number is rare considering the general requirements for ordination in the RCCG. Seven participants had been active members for between eight and ten years, while forty-five participants making 84.9 percent have been active members for over ten years (see Table 4.4).

Table 4.4. Years of Active Membership for Pastors (N=53)

Years	n	%
Below 2	0	0
2-4	0	0
5-7	1	1.9
8-10	7	13.2
10+	45	84.9
Total	53	100.0

Among the young leaders surveyed through the questionnaires, one participant fell below two years as a member. Thirty-three participants, or 27.5 percent, had been members of RCCG for between two and four years. Forty-six young leaders, or 38.3 percent, said that they had been active in the church for between five and seven years.

Eleven participants, or 9.2 percent, had been active members between eight and ten years. The remaining twenty-nine participants, or 24.2 percent, had been active members for over ten years. This number certainly included participants raised in the church, whose parents were active members of the church (see Table 4.5).

Table 4.5. Years of Active Membership for Young Leaders' (N 120)

Years	n	%
Below 2	1	.8
2-4	33	27.5
5-7	46	38.3
8-10	11	9.2
10+	29	24.2
Total	120	100.0

As previously discussed, I selected participants from three provinces of the RCCG. Nineteen respondents, or 35.8 percent, were from Province 3, while seventeen respondents each were from Provinces 10 and 11, respectively, constituting 32.1 percent each (see Table 4.6).

Table 4.6. Pastors' Provinces (N=53)

Province	n	%
LP 3	19	35.8
LP 10	17	32.1
LP 11	17	32.1
Total	53	100.0

I drew the young leaders from the three provinces of the church, forty participants each. This number amounted to 33.3 percent from each of the provinces. I administered a total of 120 questionnaires (see Table 4.7).

Table 4.7. Young Leaders' Provinces (N=120)

Province	n	%
LP 3	40	33.3
LP 10	40	33.3
LP 11	40	33.3
Total	120	100.0

The participants among the pastors are from different levels in the pastoral hierarchy of the church. As Table 4.8 displays, the majority of the participants are either area pastors, 58.5 percent, or zonal pastors, 24.5 percent, for a total of 82 percent. The others were parish pastors—11.3 percent, provincial pastors—1.9 percent, and others—3.8 percent, which may be provincial officials.

Table 4.8. Pastors' Offices (N=53)

Office	n	%
Parish pastor	6	11.3
Area pastor	31	58.5
Zonal pastor	13	24.5
Provincial pastor	1	1.9
Others	2	3.8
Total	53	100.0

The majority of the participating young leaders, or 70 percent (N=84), were youth leaders. A total of 18.3 percent were heads of departments, while 10 percent were parish pastors (see Table 4.9).

Table 4.9. Young Leaders' Offices (N=120)

Office	n	%
Parish pastors	12	10.0
Asst. parish pastor	1	.8
Head of dept.	22	18.3
Secretary	1	.8
Youth leader	84	70.0
Total	120	100.0

According to Table 4.10, 60.4 percent of the pastors had more than eight years of pastoral experience. Another 22.6 percent had experience of between five and seven years.

Table 4.10. Pastors' Years of Experience (N=53)

Years	n	%
0-1	1	1.9
2-4	7	13.2
5-7	12	22.6
8-10	16	30.2
10+	16	30.2
Total	53	100.0

Table 4.11 analyzes experience of the young leaders in RCCG. Few of the young leaders have had experience of one year (21.7 percent). Most of the young leaders had

experience of two to four years (50.0 percent), and some of them had five to seven years experience (25.8 percent).

Table 4.11. Young Leaders' Years of Experience (N=53)

Years	n	%
0-1	26	21.7
2-4	60	50.0
5-7	31	25.8
8-10	0	0
10+	3	2.5
Total	53	100.0

Forty-two out of fifty-three pastors who participated in the survey were males, while the remaining eleven were females (see Table 4.12).

Table 4.12. Pastors' Gender (N=53)

Gender	n	%
Male	42	79.2
Female	11	20.8
Total	53	100.0

For the young leaders, a total of ninety males composed 75 percent and thirty females composed 25 percent of the survey responders (see Table 4.13).

Table 4.13. Young Leaders' Gender (N=120)

Gender	n	%
Male	90	75
Female	30	25
Total	120	100

Research Question #1

What are pastors currently doing in R.C.C.G. to mentor the next generation of leaders, and what do the pastors believe are the effective aspects of that mentoring? This question sought to determine the status of mentoring in RCCG in order to find out what the church was doing about mentoring.

Table 4.14 shows fifty pastors, or 94.3 percent, claim that they presently mentor young leaders. One of the pastors claimed not currently mentoring a young leader, while two pastors were unsure if they were mentoring a young leader. The interview also confirmed that the majority of pastors claimed to be mentoring young leaders.

Table 4.14. Whether Pastors Mentor Young Leaders (N=53)

I Have Young Leaders I Presently Mentor	n	%
Yes	50	94.3
No	1	1.9
Not sure	2	3.8
Total	53	100.0

Young leaders in RCCG in their overwhelming majority said that they do have mentors. According to Table 4.15, a total of 106 young leaders, or 88.3 percent, claim

having mentors. Thirteen of the young leaders (10.8 percent) did not have mentors, while one (.8 percent) was not sure. The majority of the young leaders interviewed said they had mentors and understood what mentoring meant. As a result, both the pastors and the young leaders seemed to understand the concept of mentoring.

Table 4.15. Whether Young Leaders Have Mentors

Do You Have a Mentor	n	%
Yes	106	88.3
No	13	10.8
Not sure	1	0.8
Total	120	100.0

Concerning the number of young leaders the pastors were mentoring. Four people did not answer the question, since they did not say yes to the previous question. Out of the remaining forty-five responding participants, twenty-eight claimed to be mentoring over ten young leaders. Two participants claimed to be mentoring fifty young people (see Table 4.16).

During the interview, I discovered that many who claim to be mentoring more than five persons see mentoring time as the normal time spent in staff meetings. As a result, many of the pastors had just written the numbers based on the number of ministers that served under them in the church. Some other pastors simply provided the number of their work force in the church. They also considered their Sunday workers' meeting or monthly heads of departments meeting as their mentoring time.

Table 4.16. Numbers of Young People Mentored (N=45)

Number Mentored	n	%
2	1	1.9
3	2	3.8
4	6	11.3
5	5	9.4
6	1	1.9
8	2	3.8
10	14	26.4
12	1	1.9
15	2	3.8
18	1	1.9
20	2	3.8
22	2	3.8
25	2	3.8
30	2	3.8
50	2	3.8

Fourteen pastors, or 29.8 percent, met with the young leaders they mentor weekly. Twenty-one pastors (44.7 percent) met with their mentee bi-weekly. However, most of these meetings were not one-on-one. Those interviewed also suggested that most of the relationships were not intentional and were not personal. Six pastors did not respond to this question.

Table 4.17. Frequency of Meeting—Pastors' Perspective (N=47)

Frequency	n	%
Weekly	14	29.8
Bi-weekly	21	44.7
Monthly	1	2.1
Others	11	23.4
Total	47	100.0

From the perspective of the young leaders, ten of them met with their mentors weekly, but a majority of forty-eight young leaders claimed that they hardly met with their mentors. This number amounts to 40 percent of the entire number. Another forty-three participants, or 35.8 percent, say they met with their mentors monthly (see Table 4.18).

Table 4.18. Frequency of Meeting—Young Leaders' Perspective (N=120)

Frequency	n	%
Weekly	10	8.33
Bi-weekly	4	3.3
Monthly	43	35.8
Hardly Meet	48	40.0
None	1	.8
Other	14	11.7
Total	120	100.0

Research Question #2

What is the perception of young leaders about the role and practice of their pastors in effectively mentoring them for leadership? Pastors may believe that they

effectively mentor the young people while the young people may not think their pastors effectively mentor them.

A series of dependent samples *t*-tests explored any differences in perceptions of current personal mentoring experiences between pastors and young leaders. All eleven items regarding personal mentoring experiences showed significant difference in perceptions between pastors and young leaders. For example, pastors ($M = 4.98$, $SD = .80$) perceived themselves as more effective leaders than young leaders perceived them ($M = 3.05$; $SD = 1.44$; $t [159.17] = 5.41$; $p < .001$). Young leaders ($M = 3.50$; $SD = 1.33$) also tended to see the pastors as busier—to the point of not being able to do mentoring—than the pastors see themselves ($M = 2.52$; $SD = 1.00$; $t [129.71] = -5.25$; $p < .001$). For an overview of all of the perceptions of current personal mentoring experiences, see Table 4.19.

In addition, pastors ($M = 2.87$; $SD = .53$) perceived themselves as having more intense relationships with the young leaders than the young leaders perceived ($M = 2.49$; $SD = .98$; $t [156.74] = 3.20$; $p > .001$). Young leaders ($M = 3.26$; $SD = 1.11$) also tended to see the pastors as not empowering them by giving them leadership assignments in the church than the pastors saw ($M = 3.96$; $SD = 1.05$; $t [103.24] = 3.93$; $p < .001$). For more overview of all of the perceptions of current personal mentoring experiences, see Table 4.19.

Table 4.19. Means, Standard Deviation, and *t*-Test for Perception of Current Mentoring Experience for Pastors and Young Leaders

Qs	My Mentoring Experience	Pastors (<i>n</i> = 52)		Young Leaders (<i>n</i> = 120)		<i>t</i> (<i>df</i>)	<i>P</i>
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Q8	I consider myself an effective mentor. – OR- I consider my pastor an effective mentor to me.	3.98	.80	3.05	1.44	5.41 (159.17)	.000**
Q9	As a pastor, I am intentional about developing young leaders in my Church.	4.35	.76				
Q10	I consider myself a mentor to young leaders in my church.	4.21	.50				
Q11	I have personal relationship with many of my young leaders. – OR- My mentor has a personal relationship with me.	4.19	.49	3.61	1.10	4.63 (157.16)	.000**
Q12	How intense is your typical relationship with the young leaders your mentor? – OR - How intense is your relationship with your mentor?	2.87	.53	2.49	.98	3.20 (156.74)	.002**
Q13	When the young leaders I mentor need counsel, I am always available to meet with them. – OR - When I need counsel, my pastor is always available to meet with me.	3.98	.73	3.20	1.23	5.10 (152.62)	.000**
Q14	I have been too busy and have not been able to mentor well. – OR - My pastor has been too busy and has not been able to mentor me well.	2.52	1.00	3.50	1.33	-5.25 (129.71)	.000**
Q15	I spend time teaching my young leaders regularly. – OR - My pastor spends time in teaching me regularly.	3.44	.87	2.66	1.23	4.76 (134.39)	.000**

Table 4.19. Means and Standard Deviations for Perceptions of Current Mentoring Experiences for Pastors and Young Leaders, cont.

Qs	My Mentoring Experience	Pastors (<i>n</i> = 52)		Young Leaders (<i>n</i> = 120)		<i>t</i> (<i>df</i>)	<i>P</i>
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Q16	As a pastor I encouraged my young leaders in different areas of their lives. – OR - My pastor has encouraged me in different areas of my life.	4.17	.79	2.98	1.16	7.83 (139.44)	.000**
Q17	My young leaders are my very good friends. – OR - My pastor is my very good friend.	4.21	.72	3.08	1.05	8.13 (137.30)	.000**
Q18	I hold my young leaders accountable by disciplining them when they go wrong. – OR - My pastor holds me accountable by disciplining me when I am wrong.	3.90	.72	3.50	.86	3.14 (115.21)	.002**
Q19	As a pastor, I always empower my young leaders by giving them assignments in the church. – OR - My pastor always empowers me by giving me leadership assignments in the church.	3.96	1.05	3.26	1.11	3.93 (103.24)	.000**

Research Question #3

What vital elements should be included in an effective mentoring model in the RCCG? In answering this research question, I compared the attitudes of both pastors and young leaders about mentoring.

A series of dependent samples t-tests explored any differences in attitudes about mentoring between pastors and young leaders. Of the seven items regarding attitudes about mentoring, six were significantly different between pastors and young leaders. For example, pastors ($M= 4.35$; $SD = .81$) indicated significantly less agreement with the statement, “Mentoring involves a relationship between a younger, less experienced person and an older who wisely guides the younger through different areas of life,” than did young leaders did ($M=4.62$; $SD = .55$; $t [72.20] = -2.19$; $p = .032$). Conversely, pastors

($M = 3.65$; $SD = 1.12$) expressed significantly greater agreement with the statement, “Many senior pastors like provincial, area, and zonal pastors are intentionally developing young leaders in their churches,” than young leaders did ($M = 2.49$; $SD = .96$; $t [170] = .92$; $p < .001$). For means and standard deviations for all of the attitudes, see Table 4.20.

Table 4.20. Attitudes about Mentoring

Qs	Perceptions about Mentoring	Pastors (N=52)		Young Leaders (N=120)		<i>t</i> (<i>df</i>)	<i>P</i>
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Q1	Mentoring involves a relationship between a younger, less experienced person and an older who wisely guides the younger through different areas of life.	4.35	.81	4.62	.55	-2.19 (72.20)	.032*
Q2	Mentoring is very important in developing next generation of leaders.	4.60	.53	4.80	.42	-2.44 (79.89)	.017*
Q3	Mentoring process is currently being used to develop the next generation of leaders in RCCG.	4.10	.94	2.73	1.40	7.53 (141.40)	.000**
Q4	Many senior pastors like provincial, area, and zonal pastors are intentionally developing young leaders in their churches.	3.65	1.12	2.49	.96	6.92 (170)	.000**
Q5	Mentoring involves nurturing the person being mentored.	4.42	.57	4.29	.67	1.24 (17)	.217
Q6	I think there are some effective aspects of the mentoring as being presently practiced by pastors in the RCCG.	3.88	.94	2.03	.97	11.42 (168)	.000**
Q7	I think the RCCG is focused more on the elderly people than the development of the young generation (the young generation will mean 35 years and below)	3.13	1.22	3.55	1.18	-2.07 (169)	.040*

Many of the pastors saw mentoring as a part of their normal pastoral work and did not see it as something intense and long-term. The interviews confirmed this also. Many

of the pastors believed that mentoring was very important in developing the next generation of leaders. They also believed that the RCCG currently used the mentoring process to develop the next generation of leaders. However, many of the young leaders did not agree.

The pastors also believed that some effective aspects of the present form of mentoring in the RCCG does exist. They justified that in the interview by insisting that many of the members of RCCG were young people and they enjoyed the church. In addition, they opined that many children born into the RCCG church had remained members and even married as RCCG members.

The pastors and young people are in agreement that mentoring involves nurturing the person being mentored, and the pastors claim that they mentor through their preaching in the church and counseling. The fact that they preach and counsel the members in their church does not mean that they are mentoring them. Mentoring is far more than just preaching to people on the pulpit and counseling.

The pastors mostly did not agree with the statement that the RCCG focuses more on elderly people. However, almost all the young people agree with that statement and during the interviews they asserted that the RCCG's structure, leadership and program were still directed towards people who were older than thirty-five years. They compare RCCG with youth oriented churches such as Daystar Christian Centre, House on the Rock, Christ Embassy, and other contemporary churches in Lagos who provide programs for young professionals, marriage seminars, and entrepreneurial training.

Summary of Findings from Interviews and Open-Ended Questions

I had five open-ended questions on the questionnaires. I designed these questions to allow the respondent (both the pastors and young leaders) to comment freely on the questions. I intended the last two questions to complement and feel the emotions of the people about mentoring. I asked the respondents to comment on what they like about mentoring or being mentored and what they dislike about mentoring or being mentored.

Most avoided the questions, but a few responded. They said that part of what they have enjoyed in mentoring and being mentored are as follows: Mentoring gives opportunity to the mentor to share his vision and idea about a given subject. It helps to develop both the mentor and the person being mentored. It gives opportunity to meet new people and to hear different views about a given subject.

Most people dislike when a mentor gives a direction or counsel and the mentee acts in a contrary manner. When mentors are trying to insist on you doing everything they recommend without allowing the mentee to take his decisions. Another is when the mentor does not want the young leaders he or she mentored to relate with other leaders thereby trying to monopolize him or her.

The interview questions were designed basically to answer the third research question but also to shed more light on the other two research questions. A summary of the responses to the interview is presented briefly by using the research questions as a guide, while more time was given to the last research questions using the last two questions on the interview protocol and the three questions on the open ended part of the questionnaire.

Research Question #1

The people interviewed were asked to explain their understanding of mentoring. Most pastors see mentoring as building up young people to become matured Christians and leaders. One zonal pastor said, “It is having spiritual children.” Another one said, “It is about raising a godly generation of young people.” Sixteen out of eighteen young leaders that were interviewed said that mentoring was about a conscious building up of younger people through close relationship so that they could become better leaders through gaining experience from the matured leaders. One of them said, “It is developing a young person to become competent and capable.” The two different groups certainly see mentoring in different ways

Many of the young people interviewed asserted that the concept of mentoring is just recently coming into focus in the RCCG while eight out of the twelve pastors feel that mentoring is not new to RCCG. One zonal pastor opined, “The idea of the youth churches was supposed to be a channel for mentoring young leaders, although we could not say it has succeeded yet.” The youth church project is presently being used by many of the RCCG provinces in order to get the young leaders to become more committed to the church and have a sense of belonging

Most of the pastors believed that they have been mentoring their young leaders through many ways and they are effectively doing this. One area pastor said that in his last church, all the young leaders that ministered under him became parish pastors within three years of his work among them. To him, this result is a testimony to the effectiveness of his mentoring. A zonal pastor in province 10 said, “The sporadic multiplication of churches in the RCCG is a sign that mentoring is effective.” However, seventeen of the

eighteen young leaders interviewed did not believe that there was any effectiveness in the mentoring process of the church. A total of 50 percent of the young leaders affirmed that the RCCG has not yet considered mentoring as a very important issue.

Research Question #2

According to many pastors, they mentor their respective young leaders through Sunday preaching, Bible studies during the week, prayers, and counseling especially when they want to get married. One out of the twelve pastors interviewed said that he always fixes meeting with his young leaders once in two weeks when he teaches them and discusses with them one-on-one. This approach helps him “to properly monitor them and they are able to share with me some of their challenges at work and in school.” A zonal pastor said, “The pastors are mentoring the young leaders but many of the young leaders are not willing to settle down and be willing to take instruction, many of them are too proud and full of themselves because of what they think they have or know.” Most people in Africa believe that, part of role of the pastor is to give counsel to the young ones and such counsel is to be accepted in full. A young leader does not take instruction from his pastor is mostly seen as rebellious and proud.

All the pastors interviewed described a mentor as a father and teacher to the young leaders through good examples. The role of a mentor as a model is very important says one of the zonal pastors in province 3. Another pastor in province 11 said that the pastor “is a role model to his young leaders, but some of the pastors are not good models hence, like father, like son.” For the young leaders, 25 percent of them said that their relationship with their mentors have been beneficial and has exposed them to ministry.

Some of their pastors allowed them to preach, especially when the pastors were not around in the church.

The rest of the 75 percent interviewed among young leaders said their mentors had not helped them, since the mentors could not see them individually. As a result, the young leaders found it difficult to speak openly with their mentors concerning their challenges and struggles, since the relationship lacked intensity. Culture made maintaining close relationships between the younger people and the elderly difficult; such relationships are seen as a sign of disrespect in the Yoruba culture. Therefore, for many young leaders interviewed, they said they cannot really say that RCCG pastors are mentoring their young leaders because “there is hardly a personal relationship with these pastors.” For these young leaders, they are sure that personal relationship with their pastors would have yielded more results than what they experience presently.

Research Question #3

As I explained previously, I used the last questions on the interview protocols for both the pastors and young leaders and the other three open ended questions on the questionnaire as a guide for the discussion. I have divided the discussion of these findings into three questions.

The first question was, “What factors have hindered effective mentoring in RCCG?” In answering this question, seven major answers ranked highest among the many answers given.

Excessive program was ranked first. The average pastor leader in RCCG will attend Digging Deep on Tuesday, faith clinic on Thursday, Sunday service, and then go for the monthly National Holy Ghost Service or Provincial Holy Ghost Service and

sometimes Parish Holy Ghost Service. One pastor said, “I hardly miss any of the weekly services because I have to lead all the major meetings of the church if I want many of the members to attend, and this has made me not to have the time to attend to other thing.” Other meetings include departmental meetings or vigils. This busyness makes both the pastors and young leaders filled with activities and may not have time for a mentoring program.

Frequent transfer ranked second as the RCCG does not have the policy of keeping pastors for a long time in a parish. The average year for a pastor to serve in a parish is about four years while some have stayed less. Since mentoring involves a relationship of trust, enhancing mentoring in an environment where the pastor is not stable is difficult. I also discovered that authorities seem to be doing something about transfers presently, so that pastors could stay longer in their parishes and influence a greater number of people.

Pastors' secular job and lack of time ranked next. Most pastors of RCCG are bi-vocational. They therefore combine their pastoral work with their secular jobs. This bi-vocational style of ministry has its strength, as it has helped the RCCG to spread to different parts of the world without much financial challenge. However, the same style has affected the development of younger leaders. The pastor simply does not have the time to train the young leaders under him since he or she combines the work with his secular job. One young leader interviewed said, “My pastor is gifted, willing, but he just does not have any time for mentoring anybody, we need full-time pastors who will have the time.” This lack of time is a major challenge to mentoring in the RCCG.

The young leaders seem to be *very distant from the pastors*. According to both the pastors and young leaders, the groups have not been able to collaborate together; they seem to be mutual suspicious. One pastor said, “[T]he young leaders are not ready to learn, believing that they know it all.” Many of the young leaders believe that many of the pastors are having problem with insecurity; hence, they have refused to come *into the world* of the young leaders.

The young leaders and pastors *have a lack of passion* on both sides to mentor and be mentored. One young leader said, “Many of the pastors don’t care what happens to their young leaders on personal level as long as they attend church services.” They also believe that since many of the pastors were not mentored, they are not competent to give what they never had.

Finance ranked next, as many of the participants say that a pastor cannot fully mentor people if he or she is not willing to help and support them in other areas of life. Many young leaders in RCCG think that the pastors do not care about their welfare and are not willing to invest financially in their lives. One zonal pastor said, “Mentoring is an expensive exercise. It takes a lot of money from your pocket, and such money is hardly in the parish or area, so it must come from your salary.” Sometimes when young leaders say they need a mentor, what they mean is that they need someone to support them financially.

The leadership and RCCG church-planting style where the pastor gives instructions as a servant of God and everyone obeys without discussion was also identified as a major problem of mentoring in RCCG. This church planting drive has also affected the pastors in a way that they hardly follow up on young leaders. Many

participants also identify the drive for church planting in RCCG as a problem. The vision of having an RCCG church in five-minutes' walking distance in developing countries has helped to facilitate a massive church-planting endeavor. However, the churches are started without good plans to train and staff the new churches; hence, the pastors are not competent to mentor. A zonal pastor in province 3 said, "Some of the new churches planted are an embarrassment to RCCG. Some of the pastors in those new churches are just doing their own thing."

The second question is, "What are some ways to mentor young leaders within the present structure of the RCCG?" In answering this question, seven major themes emerged from both the questionnaires and interviews.

1. Constant interacting between pastor and young leaders both at a national and provincial level,
2. Using social media such as Facebook and Twitter.
3. Giving young people opportunity to preach during major services,
4. Starting more youth churches,
5. Having teachable young people,
6. Introducing relevant books and materials on leadership and mentoring, and
7. Encouraging pastors to have mentors.

The third question was, "What are some vital elements that should be included in a model for an effective program?" The following elements ranked highest:

- Good human relations program for pastors and young leaders
- Restructure of the present youth fellowship,

- Inclusion of teachings on mentoring that is dynamic in response to the challenge of the modern world,
- Instruction of senior pastor about leadership development and mentoring,
- Requirement of pastors to mentor a number of young people followed by evaluation of such mentoring, prior to ordination and/or promotion, and
- Use of apprenticeship method of mentoring within the context of the contemporary society, especially for those considering full-time ministry in RCCG.

Summary of Major Findings

Since I have explored various findings in the previous section, I now summarize the findings in a way that makes them concise and easy to articulate. I discovered five major findings in this research in relation to mentoring and the RCCG in Nigeria.

1. The RCCG has begun encouraging young leaders for leadership, but no current structure exists to mentor these young leaders. From the research, many pastors do not even have a grasp of the function and role of mentoring in leadership development. Many pastors do not have the time and passion for mentoring because they have not been trained, and most of them have never been mentored.

2. Many pastors in RCCG claim to be mentoring young leaders. Nonetheless, the research found out they were doing their normal pastoral work without any special time set aside for any mentoring individuals. The results show that pastors hardly meet with their young leaders outside church meetings.

3. The results from the *t*-test show that whereas the pastor from their present experience in mentoring assert that they are mentoring the young leaders, the young

leaders do not feel that they are being effectively mentored. The finding also showed the attitudes of pastors and young leaders about mentoring is significantly different.

4. Many factors hinder effective mentoring in RCCG.

5. Therefore, vital elements for effective mentoring are mostly missing within the RCCG for now.

CHAPTER 5

DISCUSSION

Major Findings

Leadership development is necessary for organizational survival. For this reason for leadership succession plans are becoming popular within many business organization of the world. The church should not be exempted from this succession planning

The RCCG is a large and fast growing church in Nigeria and many parts of the world. RCCG leaders' average age is fifty years old, and the denomination appears to lack appropriate structures to prepare young leaders for roles in leadership. If no plan exists to develop the next generation of leaders in many branches of the RCCG, then there will be lack of well-groomed leaders for the church in the future.

Mentoring is a major way of preparing these young leaders to be competent pastors for the church. There also seem to be some ideas about mentoring and an attempt to do some kind of mentoring within the church. The purpose of this study was to evaluate the current practice of mentoring as a tool for leadership development for the next generation of leaders by surveying the church pastors and young leaders in the RCCG in Nigeria, in order to prescribe a model for a more effective mentoring program for leadership development.

The next section presents five major findings of this research work and explores how these findings relate to the theological foundation, biblical foundation, and the previously discussed literature.

The Importance of Understanding Mentoring

Before I undertook this study, I did not know that many pastors and young leaders were familiar with the concept of mentoring. For example, 94.3 percent of the pastors surveyed claimed to be mentoring young leaders. Accordingly, 88.3 percent of young leaders claimed having a mentor. My interviews also confirmed that many people had heard about mentoring. Through this research I discovered a challenge: namely, young people seem to know more regarding the function and role of mentoring than did the pastors.

The literature described mentoring as much more complex than a senior pastor having younger ministers work under him or her. Mentoring is a relational experience through which one person empowers another by sharing God-given resources to enable people to develop their potential, which makes mentoring a more demanding endeavor (Stanley and Clinton 12). According to Homer's *Odyssey*, a mentor acts as a guardian and teacher. Most experts in the field have placed greater importance on the relational quantity of mentoring (Anderson and Shannon; Daloz, *Mentor: Guiding the Journey*; Levinson, Darrow Klein, and Levinson), which is not to say that nonpersonal mentoring relationships lack benefits..

As indicated by the biblical and theological foundation for this study, God is a relational being and created human beings to be relational. The examples on mentoring in the Bible were not done from afar; they were done within the contexts of relationship. Effective mentoring must necessarily be rooted in relationship. The RCCG today, based on this research, does not have real relationships among the pastors and their young leaders.

If the leadership can reflect on the relational aspect of mentoring, then leadership development will begin to flourish in the church. Mentoring young people from afar, which has always been the practice, must then be changed to conscious building up of relationship with the younger people. For the RCCG and many older churches in Nigeria, the church growth will depend upon the church's ability to retain and develop young leaders. There should therefore be a strong effort to understand the complexity of mentoring and strive to use it for benefit and growth in the church in Nigeria.

Time and Passion with Experience

Mentoring involves spending time with people and having passion. The results showed that many of the pastors are bi-vocational and spend much time on their secular jobs. The remaining time they have is spent on church meetings in the provinces without them having time for their local church.

Many young people said that they hardly met with their mentoring pastors. Interviews confirmed that the people who claimed to meet with their mentors considered their normal weekly meetings during the Sunday workers meetings and mentoring times with the pastor as one in the same. These findings are in contrast with what Coleman describes when he says that Jesus lived with his disciples, required obedience from them, gave himself away, showed them how to live, assigned work to them, oversaw them, and finally expected them to reproduce and to mentor others. This aspect is the last stage of this discipleship (21-97).

Moses spent time with Joshua; Elijah did the same with Elisha. Jesus had the passion to raise a team of successors with whom he spent a lot of time wherever he went.

These mentoring relationships developed over the process of time within shared life experiences.

This shared life involved transference of knowledge, skills, and character through the combination of teaching and modeling that comes in a shared life experience (Krallman 62). The example of spending time and passion on the part of the leader exists throughout history, including that of the Nigerian church fathers. As noted in Chapter 2, Moses Orimolade, who pioneered the first African Independent church in Nigeria, chose seven men to be with him. Joseph Babalola trained people by involving them in fasting and prayers.

Adeboye, the present RCCG general overseer, also benefitted from the time and passion of his mentor. Apart from interpreting for Akindayomi, he followed his mentor almost everywhere including Jerusalem and America. He asked him various questions and still alludes to learning from Akindayomi by accompanying him on various travels. This pattern is corroborated by Cowart when he asserts that the essence of mentoring is a loving relationship and that the strength of mentoring is that a relationship between a mentor and protégé is fundamental to the learning process, not an optional by product (10).

If mentoring is to improve in the RCCG, then pastors must return to the old passion of the fathers in spending time with young leaders to develop them and take them through various experiences to prepare them for leadership in the church. This passion and spending of time should not occur only by rhetoric but also with time built within the structure of the present leadership where pastors could come to discuss their experience among themselves as they mentor their young leaders.

The young leaders should be encouraged to move closer to their pastors and respectfully demand the time of their pastors. This closeness could be done through more interactions with them, especially from an informal perspective. The closeness will eventually encourage trust and in turn create a good atmosphere where effective mentoring could take place.

Different Attitudes and Experience on Mentoring

Whereas the pastors felt that they were mentoring their young leaders effectively, the young leaders did not agree. The t-tests show significant difference among the attitudes of the two groups.

Before this research I suspected RCCG young leaders to describe their mentoring experiences as ineffective, but I did not think that the pastors would have insisted that they were providing adequate mentoring experiences. I was very surprised when I saw the majority of pastors during the analysis of questionnaires and the interview strongly believed they were doing effective mentoring with fifty or twenty young leaders, whereas they hardly met with them.

The differences in perception and opinion could be very problematic since the pastors suggest and implement church policies. As such, pastors' feedback to the denominational hierarchy will affect church policy and practice. They seemed to have been telling the authorities of the church at the highest level, "All is well." Many young people think that the leadership does not care about their growth and development.

In connection with this kind of difference in perception, Dale Galloway says that in order to achieve the purpose of training effective leaders, the Church needs to be intentional and being intentional means developing a model to implement a leader-

making system and carrying it to completion (31). When a church becomes intentional about mentoring, both the pastors and young leaders will know what is required of them and the process to be used. They will also know how the structure of the church will be used to drive on the process.

In the literature section of this research, I mentioned the eight types of mentoring relationships described by Stanley and Clinton, involving various degrees of intensity, namely intensive (disciple, spiritual-guide, coach), occasional (counselor, teacher, sponsor), and passive mentoring in which books, and seminars, and conferences are the means by which the people are mentored (Stanley and Clinton 87-130). However, I do not see massive mentoring as mentoring at all. From the traditional definition of mentoring itself, it involves relationship. I do believe on the insistence on relationship because Africans in themselves were originally communal people before the influence of Western education. The apprenticeship method was the tradition by which most trades, arts, and crafts were learned in pre-colonial Nigeria.

Pastors and young leaders need to come to an agreement on their mentoring attitudes, experience, and results for the RCCG. This understanding will make mentoring more effective for all.

Factors Hindering Effective Mentoring

Prior to my research, I observed that some of the young people with whom I grew up in the RCCG were no longer in the church. I had at different occasions met with a few of them, and they told me they were now pastors in some of the new generation churches. When I asked why they left, they complained that the RCCG focused more on older people without striving to be relevant to the contemporary challenges in the country.

They also claimed that their mentors belonged to other church denominations with more time and passion for them.

During my research, I also discovered that some of the complaints came up as factors hindering effective mentoring in the RCCG. Obtaining these facts became easier once the respondents knew the anonymity of the questionnaires and the interview. One amazing observation to me was that pastors raised many of these factors themselves. These factors included *excessive programs, frequent transfers, church-planting drive of RCCG*, and others

I was surprised to learn that some pastors felt the RCCG had excessive programs that hindered the effectiveness of the pastors in mentoring young leaders in the church, yet they never raised the point with the top leadership of the church. Too many national and provincial programs may burden the pastors such that they could not concentrate on parish work or mentor the young leaders in or parish or area.

I have established from the theological framework and the literature that mentoring is about a relationship, which takes time to build. The leaders who mentored young people in the Bible took a long time to develop a relationship of trust. They lived with the people they mentored. Stanley and Clinton, noting that today's living conditions are so different, say that the relational connection between knowledge and experience, giver and the receiver, has weakened or is nonexistent especially in the Christian church (18).

Most church growth experts have asserted a direct correlation between the pastor's length of stay in a church and the growth of that church. A zonal pastor said, "The churches I spent more than four years had more growth than the ones I spent two

years; this is not subject to debate.” A situation in which a provincial or area pastor transfers some pastors every two or three years does not create an atmosphere for mentoring. Young people normally take some years before they can begin to trust a pastor and become open to him or her. After the trust and relationship have been settled, mentoring can become effective.

On the church-planting drive of RCCG, every growth has its own price. I do not agree with participants who claim that the excessive drive to start new churches everywhere has affected the ability of the pastor to mentor young leaders. Nonetheless, I do agree that if no plan exists to develop and prepare leaders prior to the church start, then immature leaders are leading such churches. This research took me to different parishes of the RCCG, and I attended parishes of the church that were radically different in doctrine practice from what the RCCG teaches and practices. The pastors could not even explain basic doctrines of the church. This problem stemmed from a lack of proper training for the leaders who started the churches.

Vital Elements for an Effective Mentoring Program

Before this research, I feared that most pastors and young leaders in RCCG would have trouble acknowledging a lack of effectiveness within the church system. However, I was impressed that through the surveys and interviews, many respondents were able to acknowledge RCCG shortcomings related to mentoring and leadership development. Therefore, this acknowledgement of shortcomings must become a major element for effective mentoring.

As already discussed in Chapter 2, God is a God of relationship as he reveals himself in the persons of Father, Son, and Holy Spirit. Also, God in Christ through the

Incarnation became man so as to relate to humanity at their own level. Therefore, pastors and the young leaders must take their relationships seriously in order for effective mentoring to occur.

When these relationships heal, the traditional Nigerian culture that creates a wide gap between the young and the elderly may be corrected. The young leaders normally have difficulty expressing themselves to the pastors. This lack of expression consequently causes problems for the pastors to receive any kind of truthful feedback. The young leaders may have suggestions and ideas for effective ministry, yet they rarely inform the pastors about these ideas.

The present youth fellowship in the church could be used to enhance effective mentoring, if properly restructured. Beach explains this idea: Leadership is the art of producing appropriate change in an organization's external environment, its function and structure, its culture, and its practices in pursuit of survival and prosperity (ix). Leadership within the youth fellowship of the RCCG or any church should define what the future should look like, align people with that vision, and inspire them to make it happen despite the obstacles (Kotter 25). Young people must be influenced towards achieving the group's goal (Hughes, Ginnett, and Curphy 19).

The young people in the RCCG are interested in their spiritual growth, but they also are interested in success with their career. The church must change and adapt cultural patterns in order to be relevant. As Van Gelder notices, congregations must realize that contexts are always changing and in order to offer services to this generation, leaders must learn to lead the church through these changes (48).

The pastors should be constantly taught about mentoring. The majority of the pastors barely have knowledge of mentoring. Within the RCCG, just like many churches in Nigeria, the pastors see every member of the congregation as their spiritual children irrespective of whether they have personal relationships with them or not. In the theological framework, this research discussed the fact that Jesus came down to identify with humanity, which is a major element of mentoring. In addition to his coming down, the example of Jesus is very instructive as he continued to teach his disciples.

The element that seemed very exciting to me is one that many of the young people raised. Many of the young leaders believed that promotion in the RCCG should go beyond membership and financial status of the church. These items were the two parameters for assessing performance of pastors. The young leaders were of the view that promotion should fully involve a way of finding out how many young leaders a pastor has properly mentored into leadership.

Apprenticeship is the traditional African way of raising leaders in different areas of arts and professions. But during the research, I heard that two or more African churches (Namely the Apostolic Church, and the Cherubim and Seraphim) church still practice the apprenticeship method of leadership development. In these churches, young leaders are assigned to pastors, with whom they live and work for up to seven years. During this period, the young leader studies different aspects of the ministry, after which they go to be trained as a pastor. Jesus, just like other rabbis, used the apprenticeship method to train his disciples. They lived and understudied with him. After three and a half years, he sent them to go out and represent him.

For some time now, the general overseer of the RCCG allows some young leaders to preach during the monthly Holy Ghost service in order to emphasize the importance of young people. However, many of the other pastors seem not to practice this same emphasis. This lack of emphasis on the young leaders explains why many of them in most of the provinces do not think their pastors give them the recognition they desire. Pastors who work full-time in the RCCG are facing a major challenge to try and include young leaders in preaching.

Implications of the Findings

Mentoring is crucial for leadership development in the RCCG or any organization. Whereas many secular organizations strive to build up their next generation of leaders, many Christian organizations appear not to take leadership development seriously.

Looking at the present status of mentoring in the RCCG, although the leadership of the church is clear in its desire to develop the young people and prepare them for leadership. However, there is not yet a strong connection between this desire and the plan on ground. The leadership must begin to educate the present pastors so they can know that their success will depend on whether they have their *children* carrying on their work. Once this connection is done, regular training on the subject of mentoring to the entire pastorate should continue.

The various findings of this work and especially the vital elements discussed above should be built into the process of mentoring of the young leaders. A team of interested pastors may be formed to discuss some of these vital elements and how they can build into the present structure of the RCCG.

The present pastoral structure in RCCG (parish pastors, area pastor, zonal pastors, and provincial pastors) can effect the mentoring process. Once tested for a few months, the leadership of the church should conduct an appraisal to know if the strategy could work in different provinces outside of Lagos, where RCCG is headquartered. After the testing, the whole churches in RCCG could then begin to use it. Once the above process is put into place, the young leaders will get the signal that they are important to the church.

Such a signal could result in proper discipling, mentoring, and encouraging young leaders to participate in church leadership. In turn, these leaders could then mentor others and developing strong, courageous and quality leadership for the church.

Limitations of the Study

The RCCG is a large denomination, but some provinces have different backgrounds. For example, within the church are provinces that came out of the old classical RCCG. The other group of provinces that came out of headquarters church is the Ikeja family, which is the oldest model parish of the church. The third is the Apapa family group of provinces. These various families have some peculiarities and orientation that distinguish them from the others. Generalizing the findings of this research to include the Apapa family, which was not part of the sample, may be difficult. Provinces 10 and 11 belong to the classical group, while province 3 belongs to the Ikeja. To obtain better results in the future, one of the Apapa family provinces may need to be included.

Another limitation is that many provincial pastors were not involved in this research. The provincial pastors and other senior pastors make most church policies. Their positions on most of the questions need to be considered. The results of this work

would probably have been better if most of the pastors had discussed how to mentor their young leaders so as to ascertain the process, prospect, and problems of mentoring.

In addition, I wonder if my introductory letter might have limited my positive results. The fact that I am writing for a seminary in the United States might have led some respondents to try to impress me with current practices in the RCCG. To others, my name might have been familiar, since my father is a senior pastor in the church. In such situations, the respondents (especially the pastors) might have been careful not to sound negative.

Unexpected Observations

One of my unexpected observations was the excitement I saw among the pastors. They appeared willing and ready to do anything possible to develop their young people for leadership. The senior pastors always had been presented to me as resembling Nigerian political leaders, always reluctant and reacting whenever they are told to develop the young people.

Another unexpected observation was the openness of the young leaders in completing a critical analysis of the current state of mentoring in the RCCG. They were also readily willing to offer constructive ways by which they could be mentored.

One other observation is that many of the senior pastors in the provinces helped in the facilitation of the research irrespective of the fact that they know that their churches may not have been effective in mentoring. This disposition of objectivity would not have been the case some few years ago.

Recommendations

From the findings in this study, the following recommendations could be made.

First, the RCCG should establish a vision and mission statement for leadership development through mentoring. This vision and mission statement is important because the church's drive of planting churches close to the people became a part of the mission statement of the church. Today, RCCG is known as the denomination with the highest number of churches in Nigeria. If the general overseer and leadership of the church are interested in developing their young leaders, let there be a written policy toward that.

Second, young people should be placed in places of strategic leadership such as the role of provincial pastor. One important thing to know is that Adeboye, the general overseer of the church, attained this position while he was thirty-nine years old. There should be provincial pastors who are thirty-five years and less. This choice of young provincial pastors will emphasize the message that young leaders are important to the church. The generational gap between the old and young will then begin to reduce considerably.

Third, promotion and assessment of pastors should include an assessment of their effectiveness in raising young leaders in their churches. This effectiveness should be followed up and appropriately rewarded. This move will encourage pastors to begin focusing on their young leaders.

Fourth, pastors' transfer should be done with a lot of caution and consideration. A minimum of six years is recommended in ideal cases unless a major crisis in the church occurs in the church. Pastors should be properly categorized in such a way that a new pastor posted to a parish should have commensurate or superior ability to perform more

than his predecessor. This posting of the right pastor during transfers will help discourage the situation where young people move from parish to parish due to a less competent pastor.

There should be a conscious effort to reduce the programs and meetings of pastors done outside their parishes. Pastors should be encouraged to be involved in discipleship and mentoring of the young people they pastor.

Young leaders should have the opportunity to assess their pastors and build a relationship with them. They should also be encouraged to support them.

New churches starts need proper assessment in order to ensure competent hands adequately to pastor these churches and develop leadership. In other words, no church should be allowed to start without enough competent workers to do the work.

The next is to begin to develop young leaders called into full time ministry. The apprenticeship method could be used where young leaders will be assigned to some proven pastors in rural areas for two years and also pastors in urban areas for another two years as a part of their training. After their ordination as assistant pastors, they should be required to disciple some younger leader also. This apprenticeship program should properly be monitored and assessed through a separate office of trained personnel. If this process was allowed to continue the next seven years, we very likely would see a new breed of well mentored leaders who would continue and multiply the good works of the present leaders. Leadership development does not have a quick fix solution.

Future research can focus on practical ways of assessing this type of apprenticeship program. Such research could develop the various tests to determine

statistically factors such as relationship level, giftedness, and other factors of wholeness in leadership development.

Postscript

The journey for this research began with my personal desire to see many young people get involved with many old churches in Nigeria. I grew up as a pastor's child within the RCCG before leaving for seminary about twenty years ago. Since then I had been very involved with leadership development in the various churches I had worked.

The church I worked with when I applied to study for my Doctor of Ministry is an independent neo-Pentecostal church, where I grew within the ranks until I became the assistant general overseer and director of administration. Part of my assignment involved recruiting and training pastors for the various churches we were starting.

My major challenge was how to see young people within the church come into leadership through a proper, effective leadership development. This seemed very difficult to achieve as we continue to have high turnover of pastors.

My classes coupled with my readings during my early time in the Beeson program raised a strong desire in me to see the next generation of leaders. In addition, my concern for my home church where all my family members worship and are mostly pastors gave me more concern. I wondered how things could have been better if young people were trained and properly mentored by the experience old pastors who had been used by God to build this great church. I also wondered how disastrous to the church and to Christianity in Nigeria if the young leaders were not properly trained. These observations led me to this enquiry.

This journey has been interesting and enlightening. As I continued in this work in prayer, I became more determined to contribute my quota to the development of leaders and encourage others to do same. This challenge eventually led me into the church of Nigeria, Anglican Communion, who had the same need of training people for leadership and ministry. I seem to have had a warmer reception from the Anglican Church, where I presently teach spiritual formation, leadership, youth ministry, and other courses.

The Rector and my students have wondered why I have strong passion for teaching about ten courses in a semester. My journey through Asbury seminary and this research have given me the tool to become an instrument of development and challenge to many of my students, some of whom are bishops and church leaders. The retreats and conferences I organized from time to time evidence of this wonderful, inspiring journey. I have continued to desire to raise the young generation of leaders in wherever I met them. I have presently founded the Centre for Biblical Literacy and Leadership. As the head of department of Missions Studies in Crowther Graduate Theological Seminary, I have continued to share my conviction that mentoring the young generation of leaders in Nigeria is a major way of leadership development.

APPENDIX A

QUESTIONNAIRE ON MENTORING FOR PASTORS IN RCCG

Letter of Introduction

Dear Respondent,

My name is Babatunde Oladimeji, and I am conducting research toward the fulfillment of my Doctor of Ministry degree at Asbury Seminary. My research is on *mentoring as a tool for leadership development* in the Redeemed Christian Church of God. The result of this research will be used to prescribe a more effective model for mentoring in the RCCG.

I therefore desire that you supply to the best of your knowledge, honest answers to the following questions. Your identity and answers will be treated with upmost confidentiality.

Thank you and God bless you.

Oladimeji Babatunde,

Asbury Theological Seminary,

Wilmore, Kentucky

U.S.A

Biodata / Demographics

Please fill each box as applicable to you

A. Age 18-23 24-29 30-34 35-39 40-45 45 +

B. How long have you been an active member of the RCCG?
 Below 2 yrs 2-4 yrs 5-7 yrs 8-10 yrs 10+ yrs

C. What province of the RCCG are you from? _____

D. What office do you occupy in the church?
 Parish Pastor Area Pastor Zonal Pastor Provincial Pastor
 Others specify _____

E. Male Female

F. Many years have you been a pastor in the RCCG?
 2-4 years 5-7 years 8-10 years 10+ years

G) If yes, approximately how many young leaders are you currently mentoring?

H) If yes, how often do you meet with them?
 Weekly Bi-weekly Monthly Others Please Specify _____

Please tick from the following, the box that fits your answer to each question.

Perceptions about Mentoring

1) Mentoring involves a relationship between a younger, less experienced person and an older who wisely guides the younger through different areas of life.

Strongly agree agree undecided disagree strongly disagree

2) Mentoring is very important in developing next generation of leaders.

Strongly agree agree undecided disagree strongly disagree

3) Mentoring process is currently being used to develop the next generation of leaders in RCCG.

Strongly agree agree undecided disagree strongly disagree

4) Many senior pastors like provincial, area, and zonal pastors are intentionally developing young leaders in their churches.

Strongly agree agree undecided disagree strongly disagree

5) Mentoring involves nurturing the person being mentored

Strongly agree agree undecided disagree strongly disagree

6) I think there are some effective aspects of the mentoring as being presently practiced by Pastors in RCCG.

Strongly agree agree undecided disagree strongly disagree

7) I think the RCCG is focused more on the elderly people than the development of the young generation (the young generation will mean 35 years and below).

Strongly agree agree undecided disagree strongly disagree

My Mentoring Experience

8) I consider myself to be an effective mentor.

Strongly agree agree undecided disagree strongly disagree

9) As a pastor, I am intentional about developing young leaders in my church.

Strongly agree agree undecided disagree strongly disagree

10) I consider myself a mentor to young leaders in my church.

Strongly agree agree undecided disagree strongly disagree

11) I have personal relationship with many of my young leaders.

Strongly agree agree undecided disagree strongly disagree

12) How intense do you consider your typical relationship with the young leaders you mentor?

Intensive Moderate Occasional Distant

13) When the young leaders I mentor need counsel, I am always available to meet with them.

Strongly agree agree undecided disagree strongly disagree

14) I have been too busy and have not been able to mentor well.

Strongly agree agree undecided disagree strongly disagree

15) I spend time teaching my young leaders regularly.

Strongly agree agree undecided disagree strongly disagree

16) As a Pastor, I have been encouraging my young leaders in different areas of their lives.

Strongly agree agree undecided disagree strongly disagree

17) My young leaders are my very good friends.

Strongly agree agree undecided disagree strongly disagree

18) I hold my young leaders accountable by disciplining them when they go wrong.

Strongly agree agree undecided disagree strongly disagree

19) As a pastor, I always empower my young leaders by giving them leadership assignments in the church.

Strongly agree agree undecided disagree strongly disagree

More Effective Mentoring

20) Mention some vital elements that you think should be included in a model of an effective program in the RCCG.

21) What factors have hindered effective mentoring in the RCCG?

22) Can you suggest different ways the senior pastors can mentor younger leaders using the present structure of the RCCG?

23) What have you enjoyed the most about mentoring?

22) What have you disliked the most about mentoring?

APPENDIX B

QUESTIONNAIRE ON MENTORING FOR YOUNG LEADERS IN RCCG

Dear Respondent,

My name is Babatunde Oladimeji, and I am conducting research towards the fulfillment of my Doctor of Ministry degree at Asbury Seminary. My research is on mentoring as a tool for leadership development in the Redeemed Christian Church of God. The result of this research will be used to prescribe a more effective model for mentoring in the RCCG.

I therefore desire that you supply to the best of your knowledge, honest answers to the following questions. Your identity and answers will be treated with utmost confidentiality.

Thank you and God bless you.

Oladimeji Babatunde
Asbury Theological Seminary
Wilmore, Kentucky
U.S.A.

Biodata

Please fill in each box as applicable to you.

- A. Age 18-23 24-29 30-34 35-39 40-45 45 +
- B. How long have you been an active member of the RCCG?
 Below 2yrs 2-4yrs 5-7 8-10 10yrs+
- C. What province of the RCCG are you from? _____
- D. What office do you occupy in the church? Head of Department Parish pastor
 Leader of youth fellowship Leader in campus fellowship
 Other (specify)_____
- E. Male Female
- F. How many years have you been a leader? 0-1yr 2-4yrs 5-7yrs
 8-10 yrs
- G. How many years have you been a worker in the RCCG?
 2-4 yrs 5-7 yrs 8-10 yrs 10+ yrs
- H. Do you have a mentor? Yes No

- I. If yes how often do you meet with your mentor?
 Weekly Bi-weekly Monthly Other, please
 specify_____
-

Please tick from the following from each question, the box that fit your answer to each question.

Perceptions about Mentoring

- 1) Mentoring involves a relationship between a younger, inexperienced person and an older and more experienced person who wisely guides the younger through different areas of life.

Strongly agree agree undecided disagree strongly disagree

- 2) Mentoring is very important in developing next generation of leaders.

Strongly agree agree undecided disagree strongly disagree

- 3) The mentoring process is currently being used to develop the next generation of leaders in RCCG.

Strongly agree agree undecided disagree strongly disagree

- 4) Many senior pastors like provincial, area, and zonal pastors are intentionally developing young leaders in their churches.

Strongly agree agree undecided disagree strongly disagree

- 5) Mentoring involves nurturing the person being mentored

Strongly agree agree undecided disagree strongly disagree

- 6) I think mentoring practiced by pastors in the RCCG is very effective.

Strongly agree agree undecided disagree strongly disagree

7) I think the RCCG is focused more on the elderly people than the development of the young generation (the young generation will mean 35 years and below).

Strongly agree agree undecided disagree strongly disagree

My Mentoring Experience

8) I consider my pastor an effective mentor to me.

Strongly agree agree undecided disagree strongly disagree

9) If No, do you have another Pastor in RCCG who you could call your mentor

Yes No Not sure

10) If yes how was your relationship with your Pastor established?

My pastor Myself 3rd party the church

11) How many times do you meet with your mentor monthly?

More than 4 times 2-4 times once or less

12) My mentor has a personal relationship with me.

Strongly agree agree undecided disagree strongly disagree

13) How intense do you consider your relationship with your mentor?

Intensive Moderate Occasional Distant

14) When I need counsel, my Pastor is always available to meet with me.

Strongly agree agree undecided disagree strongly disagree

15) My Pastor has been too busy and has not been able to mentor me well.

Strongly agree agree undecided disagree strongly disagree

16) I have mentors among my parish, area, zonal or provincial pastor.

Yes No undecided
Yes No undecided

17) My Pastor is intentional about developing young leaders in my Church.

Strongly agree agree undecided disagree strongly disagree

18) My pastor spends time in teaching me regularly.

Strongly agree agree undecided disagree strongly disagree

19) My pastor been encouraging me in different areas of my life.

Strongly agree agree undecided disagree strongly disagree

20) My pastor is my very good friend.

Strongly agree agree undecided disagree strongly disagree

21) My pastor holds me accountable by disciplining me when I am wrong.

Strongly agree agree undecided disagree strongly disagree

APPENDIX C

GUIDING QUESTIONS FOR SEMI PROTOCOL INTERVIEW FOR PASTORS

The following questions seek to know to what extent the Redeemed Christian Church of God is involved in effective mentoring for the next generation of leaders.

Your response will help us to discover the current practice of mentoring and prescribe more effective mentoring for the next generation of leaders. This study begins with an assessment of what is going ground, after which a prescription is given for more effective mentoring. You are therefore encouraged to be free to express your view.

I assure you of the confidentiality of your identity as a participant and that of all the information you shall be giving in response to this recorded interview. Thank you for your time and willingness to participate.

1. How do you describe the concept of mentoring?
2. How do you describe the state of mentoring within the RCCG?
3. Do you think you can name young leaders within your church that you have mentored as a pastor?
4. What factors have been militating against your effectiveness in mentoring young people in the RCCG?
5. Do you think the RCCG is conscientiously and intentionally doing all it could to raise the next generation of leaders? If so, how? If not, why?
6. What do you consider are effective aspects of mentoring within the RCCG?
7. Do you think young leaders within your church see you as effectively mentoring them? If so, how? If not, why?

8. Do you think young leaders in the RCCG see their pastors as effective mentors to them? If so, how? If not, why?
9. What are the various ways pastors are mentoring their young leaders?
10. What should be the role of the mentor and functions of a mentor?
11. What should be the role of the mentoree?
12. What do you think should be the vital elements that should be included in a model for an effective mentoring program in the RCCG?
13. Within the context of the organizational structure of the RCCG and the Nigerian culture, how should mentoring be done?

Biographic information

- G. Age 18-23 24-29 30-34 35-39 40-45 45+
- H. How long have you been an active member of the RCCG?
Below 2yrs 2-4yrs 4-6yrs 6-10yrs 10yrs+
- I. What province of the RCCG are you from? _____
- J. What office do you occupy in the church? Parish pastor Area pastor
Zonal pastor Provincial pastor Others, specify _____
- K. How many years have you been a pastor?
2-4yrs 4-6yrs 6-10yrs 10yrs+
- L. Male Female
-

APPENDIX D
GUIDING QUESTIONS FOR SEMI-PROTOCOL INTERVIEW
FOR YOUNG LEADERS

The following questions seek to know to what extent the Redeemed Christian Church of God is involved in effective mentoring for the next generation of leaders.

Your response will help us to discover the current practice of mentoring and prescribe more effective mentoring for the next generation of leaders. This study begins with an assessment of what is going ground, after which a prescription is given for more effective mentoring. You are therefore encouraged to be free to express your view.

I assure you of the confidentiality of your identity as a participant and that of all the information you shall be giving in response to this recorded interview. Thank you for your time and willingness to participate.

1. How do you describe the concept of mentoring?
2. How do you describe the state of mentoring within the RCCG?
3. Do you think the RCCG is conscientiously and intentionally doing all it could to raise the next generation of leaders?
4. What do you consider are effective aspects of mentoring within the RCCG?
5. What should be the roles and functions of mentoring?
6. As a young leader, could you say categorically that you have been mentored by your pastor in the RCCG?
7. How would you describe the foundation, intensity, and the current status of the mentoring in the church?
8. How would you characterize the overall relationship(s) with your mentor(s)?
a) very beneficial, (b) beneficial, (c) not very beneficial, (d) detrimental.

9. As a young leader, have you ever had a pastor who took time to begin a mentoring relationship with you? If no, do you have time to reach out to establish such a relationship? What was the outcome?
11. Would you say that RCCG pastors are mentoring their young leaders?
12. As a young leader, what are the vital elements that should be included in a mentoring model that will be effective for the RCCG?
13. Within the context of organizational structure of the RCCG and the Nigerian culture, how should mentoring be done?

Biographic information

Age 18-23 24-29 30-34 35-39 40-45 45 +

How long have you been an active member of the RCCG?

Below 2yrs 2-4yrs 4-6yrs 6-10yrs 10yrs+

What province of the RCCG are you from? _____

What office do you occupy in the Church? Head of Dept Parish pastor

Leader of a youth group Leader in campus fellowship Others, specify _____

How many years have you been a leader?

2-4yrs 4-6yrs 6-10yrs 10yrs+

Male Female

APPENDIX E

REQUEST FOR EXPERT REVIEW OF MY INSTRUMENT

I am Babatunde Oladimeji, studying for my Doctor of Ministry at Asbury Theological Seminary, Wilmore Kentucky.

I am doing my dissertation on *mentoring as a tool for leadership development* in the Redeemed Christian Church of God. In order to validate my instruments for the data collection, I will need highly qualified professionals in the field of leadership to serve as a member of my expert review team

Knowing your pedigree as a seasoned Christian leader in Nigeria, I therefore request that you serve on this team. I shall be grateful if you accept this request.

Please acknowledge your willingness by sending a mail to this effect. Find attached are the necessary documents.

When you are through with the review please send the various assessments by attachment to tunde.oladimeji@yahoo.com

Thank you.

Oladimeji Babatunde

Beeson center,

Asbury Theological Seminary

Wilmore, Kentucky

APPENDIX F

EXPERT REVIEW PROTOCOL FOR THE QUESTIONNAIRE

Purpose

The purpose of this study was to evaluate the status of mentoring as a tool for leadership development for the next generation of leaders through surveying the church pastors and young leaders in the Redeemed Christian Church of God in Nigeria, in order to prescribe a model for an effective mentoring program for leadership development.

Research Questions

The following research questions will help to survey the research project and prescribe better ways for effective mentoring.

Research Question #1

What are Pastors currently doing in the RCCG to mentor the next generation of leadership in the church?

Research Question #2

What is the perception of young leaders about the role and practice of their pastors in mentoring them for leadership?

Research Question #3

What are the vital elements that should be included in a model for an effective mentoring program in the RCCG?

EXPERT REVIEW PROTOCOL FOR THE QUESTIONNAIRE FOR PASTORS

Q#	NEEDED	NOT NEEDED	CLEAR	UNCLEAR	SUGGESTION TO CLARIFY
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					

Please conclude by answering the following questions:

A. Does the instrument align to the purpose and research questions, if so, how?

B. What items are okay?

C. What items should be eliminated?

D. What items should be added?

When you are through, please send your review and other suggestions to tunde.oladimeji@asburyseminary.edu

EXPERT REVIEW PROTOCOL FOR YOUNG LEADERS QUESTIONNAIRE

Q #	NEEDED	NOT NEEDED	CLEAR	UNCLEAR	SUGGESTION TO CLARIFY
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
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16					
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18					
19					
20					

Please conclude by answering the following questions:

A. Does the instrument align to the purpose and research questions, if so, how?

B. What items are okay?

C. What items should be eliminated?

E. What items should be added?

APPENDIX G

LETTER OF PERMISSION FOR RESEARCH

The Special Assistant to General Overseer (Training),
The Redeemed Christian Church of God
Redemption Camp, Lagos-Ibadan Expressway.

Dear Sir,

PERMISSION TO CONDUCT RESEARCH IN THE CHURCH

I write to request permission to be allowed to carry out my Doctor of Ministry Research. My name is Oladimeji Babatunde and I have been undergoing my Doctoral Studies in Asbury Theological Seminary, Wilmore Kentucky.

My research topic is: *mentoring as a tool for leadership development* in the Redeemed Christian Church of God. The purpose of this research is to ascertain the status of mentoring in the church and to prescribe a model for more effective ways of mentoring, thereby raising the next level of leadership within the church.

I therefore write to officially inform you of this task.
May God continue to bless you mightily.

Yours Faithfully,
Oladimeji Babtunde.
Beeson Center,
Asbury Theological Seminary,
Wilmore, Ky.
U.S.A

APPENDIX H

LETTER OF APPRECIATION TO EXPERT REVIEWERS

Dear Sir,

LETTER OF APPRECIATION

This is to specially appreciate and thank you for your involvement in my research work as expert Review.

Your assessment and review of the questionnaire and the interview protocol helped me to accomplish my purpose study and to answer the research questions.

The contributions you made to the work made it useful for the purpose of prescribing a good model for effective mentoring.

Thank you and God bless.

Yours faithfully,

Oladimeji Babtunde.

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