

**MENTORING:
A SUSTAINABLE MEANS OF DEVELOPING
YOUNG LEADERS FOR THE CHURCH IN
AFRICA**

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The crest of Stellenbosch University is centered behind the author's name. It features a shield with a blue and gold design, topped by a red and white crest. A banner at the bottom of the shield contains the Latin motto "Pectora roburant cultus recti".

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Master of Theology to be presented at Stellenbosch University**

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DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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EXECUTIVE SUMMARY

This research was motivated by my various involvements as a teacher, pastor and a leader in the Evangelical Church of West Africa (ECWA). It was also based on the assumption that the quality of a society's future leaders is found in the church. Africa's future leaders are today's youth. The church needs future leaders who will help unleash its potential to accomplish the purpose of its existence. However, since the year 2002 there has been a mass exodus of youth from the ECWA to other churches and denominations due to leadership incompetence and lack of ministry opportunities. In response to the declining interest, participation and the exodus of youth in the Evangelical Church of West Africa, this study investigates mentoring as a means of developing the youth into leadership positions as an avenue for sustainable leadership development and retention of youth in the church. The Evangelical Church of West Africa, just as other churches in Africa, have forgotten that the role of leadership is to transform the adverse circumstances that people face by inspiring hope and empowering them to achieve the desired results, which ensures stability and sustainable growth.

The purpose of this research was to explain the importance of leadership development and mentoring for the church, and to also evaluate the current situation of leadership development using the ECWA as a case study for the church in Africa.

Africa is a continent with vast resources and countless opportunities. But currently it is the continent with the worst socio-economic conditions, and this could be attributed to the kind of leadership we have in Africa. The church unfortunately is not making any recognizable difference to set the pace for leadership in the African continent. The ECWA for example, has more than 70 district leaders, but many of them do not finish their three or six-year terms well. Those who manage to finish well do so without any legacy of preparing the future generations for effective leadership. The need to develop young people with proven character and integrity into leadership is a need of the hour; therefore, the church needs to invest in the youth through effective mentoring for leadership.

One question guided this research: Can participation in meaningful mentoring relationships and/or creating a mentoring culture make an important and observable contribution to leadership development and retention of young people in the Church? More precisely – can it

do so in the Evangelical Church of West Africa (ECWA)? This also provides the methodological framework from which the study will be organized.

Through this study, I hope to sensitize the church of the need for leadership and mentoring and for the need not just to develop young leaders through mentoring, but to develop young leaders who will follow the 2 Timothy 2:1-2 principle. It is also aimed at helping the church to maximize the leadership potentials found in the youth through mentoring and leadership development.

OPSOMMING

Hierdie navorsing is gemotiveer deur my verskeie betrokkenhede as 'n onderwyser, pastoor en leier in die Evangelistiese Kerk van Wes Afrika. Dis is ook gebaseer op die aanname dat die kwaliteit van 'n samelewing se toekomstige leiers gesetel is in die kerk. Die kerk het toekomstige leiers nodig wat sal help om die potensiaal van die kerk te versterk en die doel van sy bestaan te verwesenlik.

Daar was egter sedert 2002 'n geweldige uittoeg van jongmense vanaf die Evangelistiese Kerk in Wes Afrika na ander kerke en denominasies as gevolg van leierskap onbevoegdhede en 'n tekort aan ministriële geleenthede. Hierdie studie is 'n respons op die verminderende belangstelling, deelname en uittoeg van jongmense en ondersoek mentorskap as 'n manier om jongmense te ontwikkel tot leierskap posisies om sodoende volhoubare leierskap en die behoud van die jeug in die kerk te vestig. Die Evangelistiese Kerk van Wes Afrika, net soos ander kerke in Afrika, het vergeet dat die rol van leierskap is om 'n ommekeer te veroorsaak in die onvoorsiene omstandighede wat mense in die gesig staar deur hoop te vestig en deur hulle te bemagtig om dit te bereik wat hulle graag wil. Sodoende word stabiliteit en volhoubare groei verseker.

Die doel van hierdie navorsing is om die belangrikheid van leierskapontwikkeling en mentorskap in die kerk te verduidelik en ook om die huidige situasie daaromtrent te evalueer. Die Evangelistiese Kerk van Wes Afrika is gebruik as 'n gevallestudie vir hierdie doel.

Afrika is 'n kontinent met 'n verskeidenheid hulpbronne en ontelbare geleenthede. Maar op hierdie oomblik is dit ook die kontinent met die swakste sosio-ekonomiese omstandighede en dit kan 'n bydraende faktor wees tot die tipe leierskap wat ons in Afrika het. Die kerk maak ongelukkig ook geen sigbare verskil om die pas daar te stel vir leierskap in die Afrika kontinent nie. Die Evangelistiese Kerk in Wes Afrika, byvoorbeeld, het meer as 70 distriksleiers, maar baie van hulle het nie hulle drie tot ses jaar termyne goed voltooi nie. Die wat dit wel gedoen het, het dit gedoen sonder om enige nagedagtenis agter te laat wat die toekomstige generasies kan voorberei vir doeltreffende leierskap. Die noodigheid om jongmense te ontwikkel met karakter en integriteit vir leierskap is 'n behoefte van die dag. Daarom moet die kerk investeer in die jeug deur effektiewe mentorskap vir leierskap.

Hierdie navorsing is gelei deur een vraag: Kan deelname in betekenisvolle mentorskap verhoudings en/of die skep van 'n mentorskap kultuur 'n belangrike en sigbare bydrae maak tot leierskapontwikkeling en behoud van die jeug in die kerk? Meer spesifiek – kan dit so doen in die Evangelistiese Kerk van Wes Afrika? Hierdie vraag bied die metodologiese raamwerk waarom die studie gestruktureer is.

Ek hoop om deur middel van hierdie studie die kerk te sensiteer vir die nodigheid van leierskap en mentorskap en vir die nodigheid om daardeur nie net jong leiers te ontwikkel nie, maar jong leiers wat die 2 Timotius 2:1-2 beginsel nastreef. Dit het ook ten doel om die kerk te help om die leierskapspotensiaal van die jeug te verhoog deur middel van mentorskap en leierskapontwikkeling.

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CHAPTER ONE

CLARIFYING THE FIELD OF STUDY

1.1 MOTIVATION FOR THE STUDY

This research study was motivated by my work experience as a teacher, pastor and leader in the Evangelical Church of West Africa (ECWA) Nigeria. The Evangelical Church of West Africa (ECWA) is one of the largest denominations in Nigeria, reaching about nine million people. The ECWA is a partner church of the international Christian Mission Organization: Serving in Mission (SIM). It was founded in 1954 when the SIM-related churches (initially in Nigeria) came together to form an indigenous body. Since that time, mission stations, Bible Schools, academic schools and medical programs have been transferred to ECWA leadership. Throughout Nigeria, especially in the central regions, ECWA churches are growing rapidly. Some churches have experienced as much as 400% growth in the last several years, including those churches in the Northern (traditionally more Islamic) parts of the country. There are currently more than five thousand ECWA congregations with more than nine million attendees and a membership of over six million people.

The ECWA has eight Bible Colleges and fifteen theological training institutes. The ECWA's Medical Department co-ordinates a wide network which includes four hospitals, a Community Health Program with over 110 health clinics, a Central Pharmacy and the School of Nursing and Midwifery. It is also involved in radio, publications for outreach and discipleship, rural development, urban ministries, and cross-cultural missions. There are more than 1600 missionaries from ECWA churches who serve with the Evangelical Missionary Society (EMS) - the missionary arm of the ECWA in Nigeria and other countries. SIM officially handed over the church leadership to the Nigerians in 1954. At present, youth under the age of twenty-five comprise more than half of the population of the church (Choms, 2006:74). I officially joined the membership of the church in 1983, and was employed as pastor in 1991. Since then, I have been involved with the church in different capacities, especially in the area of youth ministry, evangelism and theological education. One of the goals and objectives of the ECWA is to promote local leadership that encourages personal involvement of all its members of all ages (ECWA Constitution, 1989:14).

However, when returning home in 2002 after my studies in Kenya, it disturbed me to realize just how many churches in my denomination (ECWA) were losing a lot of young people to other new generation churches that are scripturally not sound. These losses were mostly due to leadership incompetence of most of our denominational leaders. One of the General Overseers of one of the prominent new generation churches, Bishop Oyeleke of Jesus Power Ministries, states that “a statistic has shown that in our church planting experiences, if we are able to get three young people from the ECWA to be members of a particular assembly, that assembly will never stagnate”. When asked to provide a possible reason for this, he said: “ECWA is rich in both doctrines and ministry, so the young people come in with their potentials and we provide for them the platform for ministry” (Christopher, 2000:12). Danjuma, who was once a church leader in ECWA, presented a paper at the 24th ECWA General Assembly at Jos in which he observed that “many of the young mushroom churches are targeting our young people, and the church is not doing anything about it. Instead of engaging our young people in a meaningful ministry and leadership development, we are putting our young people in a cage of do’s and don’ts (Danjuma, 2003:14). Nel (2000:192-3) rightly noted that “the church is indeed paying the price in terms of lack of leaders that have gained experience in leadership over many years since childhood. No local church can afford to proceed with the exclusion of the youth from leadership control”. Most young people in the ECWA have lost confidence in the leadership abilities of the leaders, both in terms of competency and in terms of their ability to transfer their leadership skills to the upcoming generation. A survey conducted by SIM (Serving in Missions) youth camp ministries nine years ago, reveals that 60% of the young people in the ECWA are not satisfied with the church leadership (Barry, 1999:15). Even though this report was presented nine years ago and many of the church leaders have questioned the reliability of the survey, it is still relevant today and it does reveal to some extent, a diagnosis of the leadership challenge in the ECWA.

Therefore, the purpose of this research is to expose and highlight the importance of leadership development through mentoring for church leaders, especially among the upcoming leaders. This is done through a literature review of both secular and Christian writers, and in Old and New Testament models of leadership that have been tested and proven. An evaluation of the current situation of leadership development, using the ECWA as a case study, is presented, analyzed and evaluated in Chapter four and possible guidelines for developing leaders through mentoring for the church in Africa is done in Chapter five. Concrete recommendations for leadership through mentoring perspectives are proposed to

promote valuable leadership development for the church and the African society at large. It is a proven fact that in any organization where the leadership team is visibly committed to the development of people through a mentoring and coaching program, there are huge benefits in terms of engagement, motivation and morale (Tucker, 2007:V). Mentoring is a tool that the church can use to nurture and grow their youth into leadership.

1.2 PROBLEM STATEMENT

The leadership challenge in Africa, both within and outside the church, cannot be overemphasized.

“It can be argued that in South Africa, in Africa and in the world at large, leadership is in a state of crisis, having, in so many cases, lost the confidence of those they are meant to lead (Meyer, 2004:269).

With 906 million people, Africa is also the richest in natural resources. But Africa has some of the poorest communities in the world. Poor leadership, corruption, civil war, unemployment, greed, selfishness, disease, and mismanagement of resources continually characterize the continent. Social problems such as crime, drugs, immorality, and HIV/AIDS are on the rise in most African cities. Former president Olusegun Obasanjo of Nigeria estimates that “corrupt African leaders have stolen at least \$140 billion from their people in the decades since independence”. (www.iteministries.org/africancrisis)

It is evident from the figures above that Africa’s problem is not a lack of resources but a lack of leaders who are competent in their leadership abilities. Africa has seen many leaders both in the church and in the secular realm who started well but did not finish well. Stanley and Clinton (1992:215) rightly noted that “to finish well does not mean to reach perfection, but, like Paul, to keep pressing on toward it”. Therefore, if the church is to make a difference and make an impact that will be a point of reference to the world, then the church must mentor its young ones into a leadership that will enable them to start well and to finish well.

Unfortunately, the situation in the church is no better. The Evangelical Church of West Africa, for example, has more than 70 district leaders, but many of them do not finish their three- or six-year terms well. Those who managed to finish well do that without leaving any concrete footprints for the future generations to come. Sadly, it is not only the ECWA that is facing the leadership crisis. One of the Nigerian Dailies recently featured the leadership

succession battle in one of the churches:

Adeboye, 66, Shops for a Successor

General Overseer of Redeemed Christian Church of God Nigeria, (RCCG), Pastor Enoch Adejare Adeboye, on Thursday night astounded critics of the church when he publicly announced that the church had begun the ultimate search for his own successor. (www.punchonline.com)

“I already have many children who can succeed me, but as you know there is need for me to test more people and correct them where they go and prepare them for the assignment ahead” (Samson, 2008:9).

If the said leader had imbibed a mentoring culture for leadership development earlier in his life, I am sure it would not have been only at the age of 66 that he would have begun the search for a successor.

Therefore, it follows logically that leadership in the church at all levels is facing a lot of problems and challenges. It is quite absurd that even the secular systems are losing confidence in the leadership of the church. One of the governors in one of the states in Nigeria is reported to have said in one of the dailies that, “The church is no longer the church we know, I am even more confused looking at the leadership crisis in most of the churches to the point that I wonder if they still use the same old bible that I know” (Anthony, 2005:30). Zachary’s (2005:xix) comment is appropriate at this point. He states that the church is neglecting, or rather putting aside the absolutes of leadership successes that are outlined in scriptures. “I believe you will be convinced that the idea of a mentoring culture is a perfect solution to some of the most pressing leadership problems facing modern corporations, institutions, and organizations”. I strongly believe that mentoring will also be an appropriate tool to aid the African church to grow leaders in continuity, after God’s own heart. Thus it is evident that the world today and the church in particular, are facing a leadership crisis. The problem of leadership development of young people with proven character and integrity is a need of the hour. This thesis is of the assumption that only if the church invests in mentoring the youth into leadership, leadership challenges will be minimized to a greater extent and fewer young people will be tempted to leave the church. This migration of young people envisions/foreshadows a paralysis in the future leadership of the church. Mentoring would create an environment of modeling that would encourage accountability among the already

existing leaders to lead diligently, first in recognizing it as a call in equipping God's people for service (that of living sacrifice) (Romans 12:1), hence to God's glory and second to model in the pattern of influence to the young people in a relational environment that would propagate continuity for the next generation. Paul models this as evident in Timothy (2 Timothy 1:2). This enhanced the propagation of the Gospel which is the church's highest (calling) command (Mt. 28:18).

1.3 RESEARCH QUESTION

This research intends to answer following question:

Can participating in meaningful mentoring relationships and/or creating a mentoring culture make an important and observable contribution to leadership development and retention of young people in the church - especially in the Evangelical Church of West Africa?

1.4 GOALS OF THE STUDY

The following are the goals for this research:

1. To explain the importance of leadership and mentoring for church leaders.
2. To sensitize the church for the need of leadership through mentoring that will develop young leaders who will follow the 2 Timothy 2:1-2 principle.
3. To draw principles from both mentoring and leadership that can help the church create a mentoring culture for sustainable leadership development.
4. To help the church maximize the leadership potentials found in the youth through mentoring and leadership development.
5. To draw principles and themes from both leadership and mentoring that will help the church to set the pace for the society in terms of leadership development, mentoring, sustainability and accountability.
6. To draw principles from empirical research that will be implemented in the ECWA for mentoring and leadership development.

1.5 RESEARCH METHODOLOGY/LITERATURE STUDY

Many definitions have been provided for research. Smith (1999:585) defined research as disciplined inquiry which must be conducted and reported so that its argument can be carefully examined. Gliner and Morgan (2000:86) assert that research is a human activity based on intellectual investigation and is aimed at discovering, interpreting, and revising human knowledge on different aspects of the world. According to Altman (2007:156), research is an organized and systematic way of finding answers to questions. He further stresses that it is systematic because there is a definite set of procedures and steps which you will follow. There are certain things in the research process which are always done in order to get the most accurate results. It is also organized in that there is a structure or method in going about doing research. It is a planned procedure, not a spontaneous one. It is focused and limited to a specific scope. Finding answers is the end of all research. Whether it is the answer to a hypothesis or even a simple question, research is successful when we find answers. Sometimes the answer is no, but it is still an answer. Questions are also central to research. If there is no question, then the answer is of no use. Research is focused on relevant, useful, and important questions. Without a question, research has no focus, drive, or purpose (Altman, 2007:157-158).

Research then must be understood as original investigation undertaken in order to gain knowledge and understanding. Research means a systematic investigation, including research development, testing, and evaluation, designed to develop or contribute to generalizable knowledge, and it can be undertaken using various methods.

This research will be conducted using the quantitative research approach. Stott (2007:23) defines qualitative research as a genre which uses a special language, similar to the ways in which scientists talk about how they investigate the natural order in terms of variables, control, and measurement. Furthermore, Trevor (2000:578) articulates that quantitative research involves measurements, usually of number of variables, and usually across a sample. “Quantitative data are in the form of numbers, and measurement is the process by which data are turned into numbers (Punch, 1998:88). Quantitative research just like qualitative research, does not engage in testing its hypothesis in a laboratory, but rather studies social action in its natural context, in order to generate new theory. Quantitative research is the systematic scientific investigation of quantitative properties and phenomena and their relationships. The objective of quantitative research is to develop and employ mathematical models, theories

and/or hypotheses pertaining to natural phenomena. The process of measurement is central to quantitative research because it provides the fundamental connection between empirical observation and mathematical expression of quantitative relationships.

A quantitative approach has been chosen for this study, as the intention is to gain an increased understanding of the ECWA's leadership/mentoring challenge. Selecting a quantitative approach meant that the participants' own perspectives could be described and they could share their world (Patton, 2002:341). Using a quantitative approach produces rich and in-depth information that describes a variety of dimensions of a phenomenon (Polit & Beck, 2004:189). This research will be conducted in the context of the ECWA churches by means of a questionnaire. Quantitative research is used to measure how many people feel, think or act in a particular way. Structured questionnaires will be used incorporating mainly closed questions - questions with set responses; factual questions - the type that seeks not accuracy but just the information; knowledge questions - questions seeking facts; motivational questions - questions that will attempt to get the informant to explain his or previous answers and opinion questions – questions that require much care than factual questions (Turner, 2004:123).

1.5.1 Population

Yan (2006:167) defines a population as a group of individuals or items that share one or more characteristics from which data can be gathered and analyzed. A population, according to Kent (2000:90), is the collection of individuals or regions that are to be investigated in a statistical study. Hence, in the case of this research, the population will be the Evangelical Church of West Africa. A population is the aggregate of all cases that conforms to some designated set of specifications. It is not possible within the scope of this research to study the entire Evangelical church of West Africa. Therefore it is essential to work with a sample.

Charles (2005:175) rightly noted that:

All research involves sampling. This is because no study can include everything; you cannot study everyone, everywhere, doing everything. The key concepts therefore are the population (the total target group who would, in the ideal world, be the subject of the research, and about whom one is trying to say something) and the sample (the actual group who are included in the study, and from the data will be collected).

The logic of quantitative sampling is that the researcher analyses data collected from the sample, but wishes in the end to make statements about the whole target population from which the sample is drawn (Theophelus, 2001:15). However, Gilbert (2003:178) cautioned that the essential requirement of any sampling is that it be as representative as possible of the population from which it is drawn. I have decided to choose a sample because carefully selected samples are an efficient way of producing accurate information.

1.5.2 Sampling

A random sample of the adult and youth population (16-64 years of age; male and female) will be studied in three districts. A sample is said to be random when each member of the total group has exactly the same chance of being chosen for the sample (Gerald, 2004:78). Random sampling refers to the process that gives each case in the population an equal chance of being included in the sample. This means that characteristics of cases are irrelevant to their selection, and that the selection of one case has no bearing whatsoever on the selection of any other case. To give each case in the population an equal chance of being included in the sample, I have chosen three district church councils for this study:

- Bauchi District Church Council in the North
- Ilorin District Church Council in the South
- Aba District Church Council in the East

The advantage of this choice of sampling is that it will help the researcher to cut across costs, reduce man power requirements, gather information more quickly, and to obtain more comprehensive data.

In this study, data will be collected by means of a literature study and a questionnaire in the above districts. Measures will be taken specifically on the participants' levels of: leadership involvement (youth fellowship, men's fellowship, women fellowship, district leadership, local leadership etc), church involvement (regional descriptions and leadership events) and demographic information (gender, ethnicity, age, language, employment).

Considering the age and church commitment of the grouping, ethical consideration had to be put in place and it was therefore an imperative to seek consent from both parents and the church. This was obtained through a standard research format. A flyer and a parental consent

form were distributed with the participating churches' name and location and a provision for signature for both the participants and for parents. The participants were provided with a detailed research project information sheet outlining the purpose of the project and its varying components.

It is obvious that a study of this nature will not cover the whole of Africa. Therefore due to time, space, and financial constraints, this research is limited to Nigeria, and primarily focused on the Evangelical Church of West Africa (ECWA). The ECWA with its over 7 million membership spread across Nigeria and West Africa will be a good population to carry such a research and it is believed that the findings could serve as a model for other African countries.

1.5.3 Pilot Study

A pilot study is considered as one of the ways in which the prospective researcher can orientate himself to the project he has in mind. Mouton (2001:103) asserts that one of the most common errors in doing research is that no piloting or pre-testing is done. The purpose is to determine whether the relevant data can be obtained from the respondents (Royse, 1995:172). With the help of the pilot study, it allows to focus on the particular area intend to be covered in the research. Jane Sick (1994:213) (in Denzin & Lincoln, 1994:213) asserts that the pilot study in qualitative research allows the researcher to focus on specific areas that may have been unclear previously, or to test certain questions. By testing the nature of questions in an interview or focus groups in the pilot study, the researcher is able to make modifications with a view to ask quality questions during the main investigations. Anthony (2006:567) articulates that "the pilot study assists, moreover, in estimating the time and costs that may be involved, as well as in pre-empting the problems that may arise during the actual qualitative interviews or focus group.

Participants for the pilot study were drawn from Stellenbosch Baptist Church, Kayamandi Baptist Church and the Assembly of God Church in Franschhoek. The average age of the participants was between 16 and 64. A number of 20 participants were targeted - male and female church leaders - both in the past and in the present, as well as other laity.

1.6 THE CONTRIBUTION OF THE STUDY TO THE FIELD OF PRACTICAL THEOLOGY

The study of practical theology, according to Hendriks (2004) is “concentrated on understanding what is happening around us” (2004:19). Practical theology is a continuing hermeneutical concern discerning how the Word should be proclaimed in word and deed in the world. Practical theology’s main emphasis is on the action field of the church, and leadership is one of the fundamental action fields of the church. It is obvious that Africa is facing a leadership crisis both in and outside the church. Tragically, “today leadership training is largely neglected; moreover, a close identification with the congregation is often discouraged by the way Sunday morning worship services are arranged, especially in larger congregations” (Strommen and Hardel, 2000:146). Hence, this study will contribute in helping to add to the many other efforts in resolving the current African leadership crisis both in and outside the church, by providing models from mentoring, leadership and biblical principles for the church and by extension, the larger African context. I strongly concur with Hendriks (2004) that “we believe that doing theology is especially relevant in times of transition, when people must cross boundaries and face new problems and predicaments. In such situations, guidelines for commonsense are: work experimentally, create learning points, evaluate failure and learn from it. Understand that change takes time - it is a gradual process. Build bridges between opposing groups and try to be allied with those challenged by the same problems; work together and create islands of hope. Move steadily and be accountable” (2004:34). If the African leadership crisis, especially in the church, is to be resolved, then our theology of God and His leadership principles found in Scriptures must be studied, properly interpreted, and be put into practice. Moreover, practical theology stresses the correlational, hermeneutical, critical and transformative character of doing theology. This is a correlational method because it works by holding two things in reciprocal relationship - the vision and values of our religious traditions (“the world as it should be”) and the state of the actual world in which we live (“the world as it is”). It is a hermeneutical method because it recognizes and highlights the role of interpretation in reading our world and our traditions (Institute for Ministry, Loyola University). Therefore, this research will look into leadership and mentoring from both the correlational and the hermeneutical dimensions of practical theology, since ‘practical’ theology on the other hand, begins not from Christian beliefs but from contemporary living and part of its process is to re-investigate assumed Christian beliefs (Darragh, 2007:12). Practical theology needs a method that can criticize and transform situations (Ploeger, 1999:92).

Dingemans (1996:83) noted that “in recent decades practical theologians worldwide have agreed on starting their investigations in practice itself. Practical theology has become a description of and a reflection on the “self-understanding of a particular religious tradition.” This approach moves from practice to theory, then back to practice.” Darragh’s comment on ‘doing practical theology’ is appropriate at this point: “discerning and articulating a current concern, attending carefully with our heads and heart to the world as it is and to the world as our faith traditions teach us it should be, asking “what must we do?” in the light of that attention, doing it, and then evaluating what we have done” (2007:14).

Thus, this study will contribute to the field of practical theology, not just academically but will provide a working tool for the church to ask pivotal questions regarding leadership, re-read scripture and tradition on leadership and make the appropriate responses and choices regarding leadership and mentoring for youth development of young people as leaders of tomorrow. Moreover, practical theology serves the mission of the church, not only in terms of its internal life of worship and ministry but also in terms of its mission to proclaim and demonstrate the kingdom of God in the lives of the people and practical theology is usually done by persons who themselves belong to Christian communities of faith. These persons are concerned with how people behave and function within the very concrete and complex realities of everyday life (Cartledge, 2004:34). Against this background, this study will contribute to the field of practical theology by restoring the biblical consciousness of leadership in the church. The critical task of practical theology of leadership is to consider more carefully its theological methods - in particular its correlation between scripture and contemporary organizational objectives (Frank, 2006:128). Therefore, any practical theology of leadership in the church must be aligned to the biblical injunctions as well as cultural distinctions to achieve the overall purpose of the church. Browning (1983:9f), as cited in Louw (1998:90) describes the shift in practical theology as follows:

- There is a shift away from the clerical or official paradigm, to a type of phenomenological ecclesiology. Practical theology is no longer about the internal life of the church, but rather about the public image of the church in the world.
- Practical theology is less about faith content. It attains a critical function instead, which tests faith in debate with other religions and secular faith images in a pluralistic society. Practical theology focuses on critical dialogue in an attempt to transform society.

Louw (1998:91) further stresses that practical theology no longer prescribes technical aspects but designs praxis theories and strategies for action as part of social and personal transformation. This shift is away from saying (word) in the direction of doing (action). It is hoped that this study will provide a model of leadership development through mentoring that will be useful to both the theory and practice of the church.

1.7 DEFINITION OF KEY CONCEPTS

The concepts described below are used especially within the context of the ECWA to show the different levels of leadership within the church. These concepts will be further discussed in Chapter two.

ECWA: Evangelical Church of West Africa

GCC: General Church Council

DCC: District Church Council

LCC: Local Church Council

LCB: Local Church Board

Leadership:

Leadership is an ageless subject. It has been described, discussed, dissected and analyzed by many different fields of study. Bennis (2003) rightfully articulates that “to an extent, leadership is like beauty. It is hard to define, but you know it when you see it” (2003:32). Leadership is a very broad field covering a wide variety of themes. The Dictionary of Pastoral Care and Counseling defines leadership as “the process of influencing the actions and behavior of persons and/or organizations through complex interaction toward goal achievement (Hunter, 1990:634). The New Dictionary of Biblical theology sees leadership in the bible as framed within the overarching context of divine sovereignty (636). Kouzes and Posner (2007: 24, 27) describe leadership as a relationship between those who aspire to lead and those who choose to follow. They further stress that leadership is in the eyes of other people, it is they who proclaim you as a leader. Thomas Lenz (1993:154-156) sees leadership as involving diagnosing situations, determining what needs to be done and marshalling collective effort sufficient to achieve a desired future or avert significant problems. It entails

the use of power and persuasion to define and determine the changing . . . problems and opportunities . . . of an organization, and . . . the solutions produced and actions taken by individuals and groups both inside and outside an organization to cope with such issues. The purpose of exercising influence in organizational decision-making processes is to foster learning . . . and facilitate change. The last point in Lenz's definition is the key to our understanding of leadership. Leaders are those who by word and/or personal example markedly influence the behaviors, thoughts, and/or feelings of a significant number of their fellow human beings (Gardner, 2007:114). Jo Brosnahan (1999:256) describes leadership as that mix of gifts that include integrity, vision, and the ability to inspire others, a deep awareness of self, courage to innovate and instant and impeccable sense of judgment. Leadership is the ability to inspire confidence and support among the people who are needed to achieve organizational goals (Dubrin, 2007:2-3). Adair and Nelson (2004:4) asserts that leadership comes from an old North European word meaning path, road, way or course of a ship at sea. It is a journey word. A leader is someone who shows the way, characteristically by leading from in front, and taking people with them. In a looser sense it is used to describe those who step out in front of others in order to speak on their behalf, such as the foreman of a jury. "Leadership is influence, the ability of one person to influence others." (Sanders, 1994:34) "Leadership is the capacity and will to rally men and women to a common purpose and the character which inspires confidence" (Montgomery, 2003:112).

Most modern definitions of leadership emphasizes that leadership is a relationship between the leader and the people being led.

Mentoring:

Mentoring is one of the oldest forms of influence. Mentoring, derived from the Greek word meaning "enduring", is defined as "a sustained relationship between a youth and adult" (Lowney, 2003:74).

"Mentoring refers to the process where a person with a serving and inspirational attitude (the mentor) firstly sees development and leadership potential in a still-to-be-developed person (protégé). Then the mentor supports, advices and guides, eventually significantly influencing the protégé in the realization of potential. Mentoring is thus viewed as a dynamic, shared personal relationship in which a more experienced person acts as an adviser, guide and role model for a less experienced person (the protégé)" (Steinman, 2006:14). Mentors are not

power figures; rather they are “learning coaches – sensitive, trusted advisors” (Bell, 2003:133). Mentoring is a process which supports learning and development and thus performance improvements, either for an individual, team, or business (Honey, 2006:155). The purpose of mentoring is to support and encourage people to manage their own learning in order for them to maximize their potential, develop their skills, improve their performance and become the person they want to be (Parsloe, 2000:35). Tucker, quoting a self-help guide (www.workinfo.com) to mentoring, gives the following definition: “mentoring is a supportive, learning relationship between an individual – the mentor – who shares his or her knowledge, experience and insights with another less experienced person – the learning associate – who is willing and ready to benefit from this exchange (Tucker, 2007:vi). Zachary (2005) on the other hand sees mentoring as a reciprocal and collaborative learning relationship between two (or more) individuals who share mutual responsibility and accountability for helping a mentee work toward achievement of clear and mutually defined learning goals (2005:3).

“A mentor is someone who has advanced experience and knowledge and who is committed to assisting, guiding, and providing support in your career, personal and professional development” (Fowler, 2002:209).

Hyatt Associates (2003:8) defines mentoring as a partnership in which a protégé is assisted in making significant advances in knowledge, perspective and vision in order to develop his or her full potential. Learning as seen from the above definitions is the fundamental process, purpose, and product of mentoring.

Youth:

The South African Youth Workers Association Handbook defines youth as young people between the ages of 14 and 28 (SAYWA, 2007:1). The United Nations classify youth and as any persons between the ages of 14 and 35. The constitution of the Evangelical Church of Africa defines youth as any persons between the ages of 14 and 36, and added a clause, “any person who is single who may not fall under the above mentioned age category.” Defining the class that can constitute as youth becomes more complex in Africa because marital, educational and job status also has an influence in determining the concept of youth. For instance, an unmarried student in his thirties can be classified as a youth while a twenty-five-year old married person may not. John Njuguna (2004:68) says, “A youth, very simply is a

person who is neither a child nor an adult. The age gap is said to be between sixteen and twenty five years, though at times pushed up to the early thirties”.

Broxton and Charles (2004:15) sees the process of defining youth as a progression of definition, redefinition, and a conciliation created between young people, their families, their peers and institutions of the larger society. The term “youth;” as seen from the definitions stated above varies depending on the country and the context; however it is usually linked with the term “adolescence”, which can technically be defined as the period between puberty and the legal age of maturity (SAYWA, 7). It is the time of life when one is young; especially the period between childhood and maturity.

Church:

General dictionaries define church as “assembly”. New Testament lexicons further distinguish between the church as i) the whole body and ii) the local congregation or house church. The emphasis differs according to denomination, although sometimes the basic unity is perceived (Gerhard, 1995:397). The term is used in the New Testament both in a universal sense (all such believers) and in a restricted sense (a particular group of believers gathered in one place). It is a group of believers in one locality who are organized into a worshipping and ministering fellowship. In this study the word “church” is used to denote first ECWA as a denomination and “church” as the body of Christ.

1.8 OVERVIEW OF CHAPTERS

Chapter two will focus on leadership and a discussion on the general principles of leadership. Most of the literature reviewed is in agreement on general issues that are important in terms of leadership:

- having a vision about what can be accomplished;
- making a commitment to the mission and to the people you lead;
- taking responsibility for the accomplishment of the mission and the welfare of those you lead;
- assuming risk of loss and failure;
- accepting recognition for success and

- development of other leaders.

However, the biblical foundations of leadership must start with a call and with recognition that leadership in the church is a deputizing responsibility; the leader is an ambassador on God's behalf. Both the general and biblical perspective on leadership attest to the importance of leadership in every organization, and next to that of equal importance is that leaders must be grown. The biblical perspective of leadership stresses that leaders are chosen by God to lead the people. Therefore, they are servants of God, and servants of their followers; they are accountable to God and to the people; they have to share their power by delegation and raising other leaders. According to this researcher's conviction, the biblical perspective of leadership is of considerable value to the ECWA.

Chapter three focuses on mentoring. Following a similar pattern as in Chapter two, the general perspectives on mentoring, theological biblical dimensions of mentoring and mentoring from Old and New Testaments are considered in this chapter. From a social science perspective many of the literature reviewed are aware of the great potential that lies within the mentoring relationship. They articulate that mentoring acts as an incentive to attract skilled and qualified workers to the field and to retain those already in the field. Mentoring links different professions and institutions within the field, offers support and accessible professional development for those working in rural and remote areas and it offers support during periods of change. From a biblical theological perspective, mentoring was mainly used in developing successors, nurturing, discipleship, and leadership development.

Chapter four presents the data collected from the empirical study. A total of 100 questionnaires were distributed and a total of 90 were collected. Most of the respondents were male, and their ages ranged between 25 and 60. It can be argued that leadership and mentoring will be more appropriate in the ECWA's context due to the age disparity. The majority of the respondents were from urban areas.

Chapter five provides guidelines from both a leadership and mentoring perspective for developing young leaders for the church in Africa with a particular focus on the Evangelical Church of West Africa.

Chapter six provides a summary, recommendations as well as suggestions for further research.

CHAPTER TWO

UNDERSTANDING LEADERSHIP

2.1 INTRODUCTION

As stated in the first chapter, one of the goals of the study is to stress the importance of leadership as well as to look at its significant role in the church. This chapter will look at some key aspects of leadership. It is true that leadership is the single most important factor in the success of any organization. It is the deciding factor between success and failure, and mediocrity and excellence. Organizations wishing to survive and thrive would be foolish to ignore leadership or give it a low priority (Higgins, 2001:35).

In a fiercely competitive and rapidly changing world, leadership is the watershed of progress. Only those organizations that put leadership at the top of their agenda are likely to thrive. The absence of leadership is equally dramatic in its effects. Without effective leadership, organizations move too slowly, stagnate, and fail. Leadership is crucial in implementing successful decisions in every organization, country and even the world at large (Gilbert-Smith, 2003:78). It is the recognition of the importance of leadership that makes us vote for our political leaders, community leaders, and even church leaders. We realize that it matters who is in office, so we participate in a contest, or an election, to choose the best candidate. Therefore, leadership is needed at all levels in every aspect of our society.

The church is no exception to this need of leadership. Barna (1997:20) speaks of the importance of leadership in the American church and noted that the central conclusion is that the American church is dying due to a lack of strong leadership. In the same time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is that it lacks competent leadership. He concluded that nothing is more important than leadership. Kwesi (2003:57), writing from an African perspective concurs strongly with Barna when he asserts that there is nothing more crucial that the church in Africa needs, but leadership. Hence the importance of godly leadership in the church, especially in the African church, cannot be overemphasized. As indicated in Chapter one,

despite all the blessing that God has bestowed on the continent, Africa is still behind due to incompetent leadership.

The importance of leadership is evident throughout scripture. It is of such great importance that it is included in the list of spiritual gifts in I Corinthians 12. The Bible provided so many incredible principles of leadership (Exd. 16:22; Num. 1:16; 4:34; Josh 9:19 etc). The stories of Abraham, Moses, Joshua, Gideon, Deborah, David and Nehemiah are classical examples of God using leaders to accomplish His purposes on earth. If leaders were not required for the church to progress, God would not have selected individuals to advance the course of His kingdom as leaders. Therefore nothing is more important for the future of the African church than its leadership. This chapter will look at the general concept of leadership, the biblical theological concept of leadership, and leadership in the Old and New Testaments, current trends in leadership, and the ECWA leadership structure with the goal of synthesizing the various concepts and describing how leadership can be best practiced and developed within the Evangelical Church of West Africa (ECWA) and the African Church at large.

2.2 GENERAL LOOK AT LEADERSHIP

2.2.1 What is leadership

Leadership remains a notion that lacks precise definition. Efforts to define leadership reflect the varying philosophies and vast differences of opinion regarding the subject. Northouse (1997:3) noted that leadership involves influence; it is concerned with how the leader affects followers. Influence plays a vital role in leadership. Leadership is seen by many as a process of influence which involves an ongoing transaction between the leaders and the followers. In responding to the question “What is leadership?”, Solomon (2001:15) stated that the answer lies in one word - “influence”. While many leadership techniques and skills have to be learned, influence is something everyone is born with. Everyone has the potential to influence someone else. Leadership is getting people to do what you want them to do. As a leader you must have the ability to motivate others with their consent, without the use of authority on your part. The third definition is more detailed than the first two. A leader is a person who has influence with people, which causes them to listen and agree on common goals, to follow his/her advice, and to take action toward these goals.

From the above definitions it is apparent that both leaders and followers are involved together in the leadership process. Leaders need followers and followers need leaders. Therefore,

leadership must be seen as the function of a group or team in which skills are utilized in a given situation. Northouse (1997) further noted that leadership occurs in groups. Groups are the context in which leadership takes place. Leadership involves influencing a group of individuals who have a common purpose.

Leaders are specific persons. Groups and organizations usually have leaders who are selected to fill certain positions. These persons are sometimes referred to as formal leaders (Chartier, 1985:14). Leadership is a quality an individual may possess. One can categorize the exercise of leadership as either actual or potential. Actual entails giving guidance or direction, for example: a teacher being a leader to a student, as in the phrase "the emperor has provided satisfactory leadership" while potential points to the capacity or ability to lead, as in the phrase "she could have exercised effective leadership"; or in the concept "born to lead".

Leadership can have a formal aspect (as in most political or business leadership) or an informal one (as in most friendships). Speaking of "leadership" (the abstract term) rather than of "leading" (the action) usually implies that the entities doing the leading have some "leadership skills" or competencies (Candice, 2006:465).

Leadership, according to Thomas Lenz (1999:154-156):

involves diagnosing situations, determining what needs to be done and marshalling collective effort sufficient to achieve a desired future or avert significant problems...It entails the use of power and persuasion to define and determine the changing...problems and opportunities...of an organization, and...the solutions produced and actions taken by individuals and groups both inside and outside an organization to cope with such issues.

From a biblical and a theological perspective however, leadership is about guiding and service. The Greek word for leader, *hedgos*, connotes the concept of a leader being a guide (Donahue, 1989:13) (Acts 1:16). This indicates that the one who is not willing to serve is not fit to lead. Jesus set the standard when he said, "For even the son of man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45). From the biblical theological perspective, leaders are shepherds who guide and serve the flock, caring and developing those around them. Leaders are supposed to pick up the servant's towel (John 13:1-17) and model the life of leadership of Christ. Christ categorically declared that, "I am the good shepherd; I know my sheep and my sheep know me" (John 10:14). He further

stressed this in Matthew 23:10-12 when He said, “And do not be called leaders: for One is your Leader, that is, Christ. But the greatest among you shall be called your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted. Again in Mark 10:42-45, Jesus pointed to another important theological and biblical perspective on leadership when He said, “You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all”. Jesus uses two very important words in this passage, namely servant and slave. Lenski (1961:190) summarizes the meaning of the passage succinctly:

A [servant] is one who is intent on the service he is rendering to others. Greatness in the kingdom is measured by the readiness among blessed ministrations rendered to Christ’s people. Whether they reward and exalt us for this service or not makes no difference. The idea is carried to its climax. One may have the holy will to be “first” above even those who are “great” in the kingdom. The way to attain this height is to be your slave ... the humblest and lowest of all servants who actually slaves for others for Christ’s sake, and who despite all his slaving is ready to be left without reward of honour.

Jesus was willing to lay down his life for the sake of the cause, for the love of the community. It is the same attitude that is expected today of Christian leaders.

As seen above, there is recognition in the Bible that leadership is a gift which derives from God, and is not to boast about. In the Old Testament time, as explained later in the chapter, kings, prophets and priests were anointed before God to perform their task of leadership (amongst others, Exd. 28:41; 1 Sam. 15:1; 1 Kgs. 1:34). Likewise, in the New Testament, leadership is portrayed as a gift (Rom. 12:8). God has given each member of the body of Christ a gift that will enable him or her to contribute towards the growth of the church. The two common metaphors of leadership and leaders, used in both the Old Testament and New Testament, is that of a servant or slave (Lk. 22:26). One sees Jesus confronting the competitive spirit of his disciples, contrasting the secular meaning of greatness with the kingdom perspective of greatness. Gentiles use power to dominate others and to acquire a reputation for themselves. The kingdom community, however, should not be characterized by a quest for power or greatness, for true greatness consists in serving. Jesus uses His position not to demand service but to give service and aid to others. The second metaphor is that of a

shepherd (Gen. 37:2; 1 Sam. 16:11; Jn. 10:1-18; Heb. 13:20). Jesus uses this extensively in John 10:1-18. Why? Because to the Jewish mind, a “shepherd” was any kind of leader - spiritual or political. Consequently, the biblical terms *overseer*, *elder*, and *pastor* are generally used interchangeably in the New Testament and refer to the spiritual leaders primarily responsible for preaching-teaching, shepherding, and presiding over God’s flock.

Murren (2003:45) purports that leadership comes from an old North European word meaning a *path, road, way* or *course of ship at sea*. It is a journey word. A leader is someone who shows the way, characteristically by leading in front, and taking people with them - *hegoumenoi* as mentioned two times in the book of Hebrews.

Leadership as noted above is often described, rather than defined. However, the working definition for this thesis will be that a leader is one who mobilizes; one whose focus is on influencing people; a person who is goal driven, someone who has an orientation similar to those who rely upon him for leadership; someone who has people willing to follow him and some with character, calling, competence and someone with moral ethical qualifications that are required of a leader.

It must be noted upfront that some basic differences exist between general leadership and church leadership. (Barna, 1997:25) pointed out that: A Christian leader is someone who is called by God to lead; leads with and through Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place. Church leadership is all about investing in people so that they understand and maximize the ways God has called, gifted and seeks to refine them to accomplish His purpose on earth. Church leadership is servant leadership - leaders are called to be servants (Mk. 10:45). The primary direction of this servant relationship is towards God, but the relationship is expressed also in terms of the leader serving those who are led (Desmond et al., 2004:640). Means (1990) added that leadership in the church has a twofold function, both elements equal in importance. One element focuses on tasks, fulfilling purposes, getting jobs done, and accomplishing goals. The other element focuses on relationships, maintaining fellowship with God and relationships with those the leader is called to lead (Means, 1990:13). In church leadership, leaders set the pace, following Christ’s example (John 13:1).

2.2.2 Importance of leadership

The importance of leadership has long been recognized. Blackaby (2001:5) argued that it would seem that effective leadership has become a panacea for the everyday challenges that society face. Whether it is in politics, religion, business, education or law, the universally expressed need for leaders who will rise to meet the challenges that seem to overwhelm many of today's organizations is evident. Most bookstores have also capitalized on the fraught thirst for leadership. They stash shelves and shelves with books on leadership. The heap of such books testifies to the large number of people enthusiastically scouring the pages hoping to find the secret to their own effectiveness as leaders in their respective fields. Miller (1997:9) articulates that tons of books and magazine articles on the importance of leadership have rolled off religious and business presses in recent years. Popular interest has grown rapidly in the past 20 years. Research by the council for excellence in management and leadership, set up by the British government in April 2000, revealed a need to 'increase the commitment of organizations of all sizes, in both the private and public sector, to develop better leaders and managers (Cleaver, 2001). The council acknowledges the 'direct link between leadership capability and sustained high performance' (CEML, 2001:15). Its research findings included the following:

1. There are still shortages in the quality and quantity of people with leadership skills. Yet the need for those with leadership skills is increasing all the time. There need to be some 400,000 new entrants to management and leadership positions each year.
2. Larger organizations prefer customized leadership development programs.
3. Few professional associations require any management learning prior to membership and continuing professional development (CPD) requirements, despite recognition by professionals of the importance of leadership development.
4. There is lack of data on leadership development for benchmarking purposes.

Even though these research findings are eight years old, it is still relevant today, in light of the various challenges in leadership and leadership development. Not many organizations and groups today aim to identify, grow, foster and promote what they see as leadership potential or ability - especially among younger members of society.

Like every other wedge of the society, the church has not escaped the leadership dearth. A survey asked regional leaders in several denominations in Nigeria what their congregations needed most from their pastors. One word that surfaced many times is “leadership” (Frank, 2006:67). Consequently, the church is in need of better leaders as well. Many churches are suffering the consequences of poor leadership. This is evident in the various leadership tussles occurring in many churches. Theologically, leadership is needed in the church to guide the church to spiritual vitality and effective ministry of multiplication. The crisis of leadership deficiency may well be one of the most pervasive pernicious problems facing contemporary church today. Jesus warned his disciples against the leadership style of the gentiles (Matt. 20:25-27). Jesus was talking to the disciples about a form of leadership that is very different from the familial model at that time. He emphasized that a leader must be a servant (Richard, 2000:156).

2.2.3 Types of leadership

The importance of leadership cannot be overemphasized; however of equal importance is the understanding of the many different styles of leadership. Leadership style refers to “the relatively consistent pattern of behavior that characterizes a leader” (DuBrin, 1999:377). A careful study of both scriptures and contemporary literature will reveal that there are several biblical models of leadership styles, ranging from prophetic, patriarchic to shared (collective) leadership. Furthermore, there is now a clear consensus among modern management theorists (Avolio, 2001; Bennis, 1998; Hammer & Champy, 1999; Rinzler & Ray, 2000; Senge, 2004) that various leadership styles are found in different individuals depending on one’s temperament and the organization as well. An important point of this introduction to leadership styles is that effective leaders can be true to their own nature and not have to assume radically different personae when in a leadership position. The importance of leadership style is equally important to the church, especially in the ECWA where transfer is a normal process of leadership. Congregations are prone to experience different leadership styles from different people after every three or four years. An understanding of the different styles of leadership will help both the leaders and the led to set realistic expectations and to know that each leader has a different way of leading. The behavior of the leader is the key factor in determining the response of a group. Leadership style has a ripple effect. Each style, though, fits some situations particularly well and is especially usable in those situations. Therefore, each leader needs to develop his own leadership style, based upon his own set of

beliefs and personality traits, as well as what he learns from studying leadership. Therefore, it is important for the church to know that no single leadership style is universally appropriate because of the differences in leaders, members and situations (Hayford, 2000:150). However, leaders must seek to adjust their style to meet the contextual needs of the people they are leading.

2.2.3a Three classical leadership styles

As indicated above, there are many different styles of leadership, however the simple and most easy to understand has been described by Gill (2006:40-46). The first one is what he calls the laissez faire leadership style. This style is largely a "hands off" view that tends to minimize the amount of direction and face-time required. It works well if you have highly trained and highly motivated people who directly report to you. The second style is what he described as the autocratic leadership style. This is a dictatorial type of leadership where a single person makes the entire decisions. Expectations are always clear. This sort of leadership is the type that causes the most discontent in establishments. It is rarely used but it can be used for the completion of routine or unskilled tasks. The style has its advocates, but it is falling out of favor in many countries. Some people have argued that the style is popular with today's CEO's, who have much in common with feudal lords in Medieval Europe. One can also relate this style to some African monarchies, like the Ashante kingdom of Ghana or the Obi kingdom in Nigeria, to mention a few. The third style is the participatory leadership style. This is a democratic leadership style that is participatory in nature and it is the most effective form of leadership according to Gill. Employees and team members will feel in control of whatever they do and when they are involved in the decision making process it leads to a greater sense of satisfaction and a better feeling of being appreciated. However, the leader will have the final say in everything. This style contends that whenever there is grassroots participation in leadership, the work of the leader is made much easier because followers feel a sense of ownership. It is hard to order and demand someone to be creative, perform as a team, solve complex problems, improve quality, and provide outstanding service. This style presents a happy medium between over-controlling (micro-managing) and not being engaged and tends to be seen in organizations that must innovate to prosper.

By understanding the different leadership styles, one will be better able to understand the framework within which most leaders operate. The understanding will also help to improve

leader-follower relationships to a greater extent; hence it will create a proper atmosphere for leadership development.

Therefore, if the leaders and those who lead understand the fact that not only does leadership differ but also the leader, it will help in accomplishing the goals and the purpose of the organization.

Dale (1984:50), arguing from the theological perspective on leadership style, concludes that there are three types of leadership found in the scriptures, and each is founded on the individual's belief; the directive leaders, the participative leaders and the permissive leaders.

Figure 1 below best explains his concept:

Figure 1: Theological perspective on leadership styles

	Directive Leaders	Participative Leaders	Permissive Leaders
Estimates of Human Nature		Pessimistic, emphasizes sin	Optimistic Emphasizes Salvation
Biblical Leaders	Prophets	Kings Apostles , Pastors and Deacons	Sages Priests
Denominational Models and Traditions	Crusaders	Revivalists Statesmen	Loyalists

Source (Dale, 1984:50)

In the Old Testament, the elders and priests shared responsibilities for leading the nation of Israel. The elders apparently governed Israel as senior statesmen, as implied in Exodus 3:16 and Exodus 4:29-31. The priests provided spiritual guidance and administered the sacrifices. The prophets and kings were more of directive leaders. The New Testament church leadership differs from the Old Testament leadership team. The New Testament teaching on the role and responsibilities of both the Old Testament elder and priest were combined. In the New Testament, an elder, a bishop or a pastor is the same person. Titus 1:5 and 7 provide a connection between the Greek *presbuteros* (elder) and *episkopos* (overseer) (Martins, 1978:204). A full discussion will follow later in this chapter. From the foregoing, it is evident therefore that different leadership styles exist both within the secular and the biblical sense.

However, regardless of the style of leadership used in the church, it must be informed by a biblical and theological understanding of leadership for effective functioning within the body of Christ. In church leadership, as seen from scriptures, authority comes from the faithful carrying out of one's call, utilizing gifts which were given by God and confirmed by the community of faith. As such, leadership exists for the sake of the community rather than the glorification of the leader (Hunter, 2005:636).

2.3 OLD TESTAMENT AND NEW TESTAMENT BIBLICAL LEADERSHIP MODELS

2.3.1 Leadership in the Old Testament

The Bible is full of role models when it comes to leadership. Throughout the biblical record, God consistently searched for leaders after His own heart (1 Sam. 13:14). The most common Hebrew word for leadership in the Old Testament is *nahal*. It occurs around 30 times in the Old Testament and is translated to "lead" or "guide" - to guide in a way especially by going forward, to direct on a course or in a direction, predicted for both human beings and God. In the context where God is the agent of leading or guidance, emphasis is placed on his role as the leader, guiding his people (Exd. 13:17). *Nahag* is another Hebrew word for leadership and in context means to "lead" or "drive". The word refers to God leading and guiding his people (Ps. 48:14; Isa. 49:10) (Renn, 2005:282).

It will be a difficult task to summarize the Old Testament perspective on leadership in a few lines. It is not within the scope of this writing to exhaustively cover the Old Testament perspective on leadership. However a brief study of Old Testament leadership models pinpoints to a variety of leadership approaches. A few cases will be selected for the sake of clarity and insight.

In the Old Testament, a rich range of leaders emerge. The first category is that of prophets and prophetesses. These are highly visible leaders in the Old Testament. These are reformers overlapped into both religious and political issues. Prophetic leadership is seen at its best in the life of Ezekiel. Ezekiel was a prophet who witnessed the spiritual and moral decline of Judah. Inevitable destruction placed the people in exile for seventy years. Ezekiel describes the condition of the exiles as being like "a valley of dry bones" (Dozier, 1991:34). Ezekiel's assignment was to make sense out of this destruction in terms of the ultimate purpose of God. This was not easy in terms of leadership; especially when from the perspective of the exiles, a

future of recovery was hopeless. Ezekiel's leadership bears witness to the fact that God is not defeated by the wretchedness of human beings and can even use that wretchedness to work out glorious purposes. Ezekiel's courageous leadership and preaching teaches us that hope is the very dynamic of history. Hope is the energy of transformation. Hope is the engine of change and the door from one reality to another. Ezekiel was an agent of hope, empowering people to imagine change, new possibilities, and opportunities to return to the dream of God (Collins, 2003:56).

(Morris, 2001:78) articulates that Ezekiel teaches us that leaders who serve God's purpose must be prepared to provide leadership which seems nonsensical, illogical and unreasonable but nonetheless is possible, reasonable and understandable as the will of God. The prophets were sent to remind the people of their covenant relationship with God, and to plead with them to be obedient to that covenant so that they might know the blessing of their God. The themes in the oracles of the written prophets are similar. The religious message predominates, often taking the form of a criticism of current religious practices and condemning the people, the nation, the king, or generally all of them.

The second category of Old Testament leaders was the priests. These were mainly worship leaders who specialized primarily in religious ceremonies. And for the most part, they led in a quiet manner (Dale, 1984:41). The priests provided spiritual guidance and administered the sacrifices. Rene (1999:12) said that God established His priesthood and defined its function and purpose primarily in Exodus, Leviticus, and Numbers. Its function and responsibilities were exclusively religious, as indicated in Leviticus. Apart from being spiritual leaders in Israel, they were also the obvious ones to interpret the cultic law and determine of ritual pollution (Hag 2:10-13). Furthermore, some texts show that priests were to take their place as judges on various matters (Deut. 17; 2 Chron 19:8-11) (Grabbe, 1995:52). Besides the priests' cultic function, Numbers mentions some other duties. For example, Joshua was told to go to Eleazar, the high priest, who would seek God's instructions via the Urim, by whose decision they were to go out and come in (Num 27:18-21). Again when Moses wrote down the law, it was given into the charge of the priest, who placed it beside the ark and read it to the people every seventh year (Lev 31:9-13). The priests were also involved in teaching the law (Lev. 33:10). They also performed a vital leadership role of addressing the troops before they went out for war, to encourage them that the hand of the lord is with them (Lev. 20:1-4).

The next category of Old Testament leaders are kings. These were the leaders on a national scale. They were seen as God's representatives. The kings were to guide the nation towards its destiny under God. Saul, the first king of Israel was a tragic figure whose leadership collapsed in failure because of jealousy and insecurity. Saul's leadership emerged in a transitional period between the end of an old order of tribal leadership through the Judges and the birth of a new order of leadership - Israel under the monarchy of kings. David represents the best of monarchical leadership in the history of Israel. David's leadership is fixed in Hebrew memory as the engine for Israel's imagination and public history (Brueggeman, 1997:14). Under David's leadership, Israel achieved rest from her military enemies. David was a figure of heroic attributes. He was a military genius, administrator, musician, poet, and a shaper of the life of the people.

Kings form an important part of the Old Testament leadership. Many of the kings were cult founders; and some were temple builders and sponsors of great cultic celebrations in Israel. Therefore, the kings provided an important aspect of leadership that was needed at their time.

The next category of leaders in the Old Testament was the judges. These were temporary leaders who helped deliver the local clans from destructive cycles of sin and idolatrous behavior (Judges 1:9, 15, 31; 4:4, etc.). However, it must be pointed out that several of the judges' leadership situations were unique to them. Most of them were military heroes. Moreover, they were local and tribal leaders who served temporarily.

The last category of leadership found in the Old Testament is that of the sages or the wise. These were a group of important, invisible leaders. They served as the king's teachers. Marshall (1986:234) comments that most scholars agree that the sages produced a body of biblical literature including the Proverbs, Job, Ecclesiastes, and selected Psalms (15, 111, and 112). The sages filled three different functions namely; advising kings, teaching, and writing. Their writings emphasized two themes: the fear of God coupled with reflection on human experience (Adler, 2006:256).

Although the above mentioned offices can be discussed separately as ideal types, in actual society they were not clearly distinct and were certainly not mutually exclusive.

It is worth mentioning that the biblical paradigms of leadership as seen in the Old Testament suggest that religious leadership is a response to a divine call to be in the service of God's

love and justice. This biblical paradigm reveals a theology of leadership which focuses on a pattern of God calling leaders to a mission - the mission of restoration and hope.

2.3.2 New Testament models of leadership

The common Greek word for leadership in the New Testament is *hodegos* which means to lead the way or to guide. The adjective *hegeomai* means to lead and is rendered in Hebrew 13:7 as “rule over” or more literally “them that were your leaders or guides”. It connotes the concept of providing leadership or guidance (Vines, 1997:514).

The New Testament provides additional interactive leadership models. Jesus Christ set forth the model of leadership in both word and deed. He taught his disciples what sort of leaders they should aspire to become. The leadership of Jesus is seen by Christian theologians as the incarnation of the reign of God (Ferdinand, 2000:44). In Jesus’ inaugural sermon, he reminds his community of the kind of leadership God called him to embrace: “The Spirit of the Lord is upon me, for he has anointed me to preach good news to the poor, to heal the broken hearted, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those that are oppressed, to proclaim the acceptable year of the Lord” (Luke 4:18-19 KJV).

Jesus functioned as a preacher, theologian and teacher. With his teaching came unusual authority on the true meaning of community, love, and the righteousness of God. The model of Jesus’ leadership was that of a pastoral theologian committed to the realization of divine justice for God’s entire creation. For Jesus, justice is love in action. His commitment was to the weak and marginal. Jesus proclaimed the Sermon on the Mount as the ethical and spiritual foundation for life committed to God’s kingdom. Jesus imbued the disciples with the vision of God’s reign, a vision which brought him into conflict with the kingdoms of the world. Jesus’ leadership was liberating, redemptive, prophetic, transforming and salvific (Kuhn, 2001:67).

Jesus teaches us many things about authentic spiritual leadership. Kingdom priorities must come first in the life of a leader. Servant leadership brings hope and transformation to life. Suffering has merit when done to fulfill God’s purpose. Leaders must teach and theologize with integrity by being true to the context of the community they serve. (Harris, 2004:12). Servant leadership was Jesus’ basic approach. Religious leadership must affirm the humanity of all people under the grace of God (Zuck, 1999:90). Jesus also modeled unambitious

leadership (cf 3 Jn. 9). In Jesus we also see un-authoritarian leadership. His style was to love and not to dominate. Leaders must be un-bias in serving God's love and justice toward the transformation of all injustice and oppression of life (Finzel, 2002:78).

Furthermore, The New Testament provides clear evidence of several other leadership models as found in these passages (Acts 14:23; 20:17, 28; Phil 1:1; Titus 1:5 etc). According to the New Testament, local church leadership consists of elders, deacons, pastors and overseers. However, a careful study of the Greek words will reveal that elder, overseer (bishop), and pastor (shepherd) are the same person in scripture (1 Peter 5:1-2; Acts 20:28). These three terms are used interchangeably in the New Testament. Conversely, several qualifications were laid down for people who are leaders in the categories mentioned above because God is looking for spiritually qualified leaders to feed His flock (1 Timothy 3; Titus 1; 1 Timothy 3:1-3). These passages clearly indicate that church leaders face heavy demands in both preparation and performance. The main responsibility of these church leaders in the body of Christ is first and foremost one of servitude. They are shepherds. Their priority is to shepherd and lead the people of God. They are to feed and lead the flock of God (Acts 20:28). The flock is that of God, and He purchased it with the blood of Jesus, His only Son. God has given the leadership, care and feeding of His flock to the church leaders. It must be noted that this is a stewardship (2 Timothy 2:14-26) that demands dedication to study; and personal holiness for the purpose of perfecting the saints, who then glorify Christ (John 21:15-17; Colossians 1:28). The second priority for these church leaders is to find someone who can eventually replace them, just as Jesus trained His disciples to be his ministers after he left. The church leaders need someone into whom they pour out their lives (2 Timothy 2:1-2).

2.4 MAIN THEMES OF LEADERSHIP

Considering the general aspect of leadership, the main theme that stands out when it comes to leadership is influence. (Palmer, 2000:546) observes that leadership is all about creating the conditions of influence to govern people. The general concept of leadership also alludes to the fact that in leadership, both the followers and the leaders are important. The goals and the purpose of the organizations must be taken into account for the leadership to succeed. Leadership from the general perspective also takes into cognizance various styles of leadership.

However, from the biblical theological perspective, the main theme is the fact that leaders are God's representatives. This theme runs through both the Old and the New Testaments. Our primary role as leaders is to serve others. Spiritual leaders are always servant-leaders. Three key passages emphasize this theological dimension of leadership (1 Peter 5:2-3; Matthew 20:25-28 and John 13:13-15). Biblical leadership in the church is distinctly deferent from the kind of leadership found among non-believers. Greatness in leadership means greatness in service, not greatness in being served. Means (1990:98) rightly said that a biblical leader can be characterized not as a commander served by subordinates, but as a mother or father caring and dealing with his or her children (1 Thessalonians 2:7, 11). Jesus calls His under-shepherds (leaders) to shepherd His flock by teaching them, caring for them, and overseeing the church (John 21:15-17; 1 Timothy 5:17).

Secondly, biblical leadership is a response to a divine call. Moses, Samuel, Paul and all the key leaders in the Bible had to respond to God's call to lead personally. (Blackaby, 2001:xi) notes that only when we understand leadership in light of God's calling in our lives will we be equipped to lead effectively. In the church, people are looking for leaders to lead them into God's purposes. They need leaders who truly believe God will do what He says. People will follow spiritual leaders who understand God's agenda and who know how to move them towards it.

Thirdly, leaders must meet the spiritual qualifications for leadership as outlined in 1 Timothy 3:2-7 and Titus 1:6-9 respectively. The lists of leadership qualifications are designed to help the church determine the quality of a potential leader's heart. The health and life of the church rests on the spiritual examples the leaders set, which is why these qualifications are crucial.

Therefore, leadership is the process of influencing the actions and behaviors of persons and/or organizations through complex interactions toward goal achievement. Biblically leadership involves stewardship and servanthood and does not reside in the person of the leader alone.

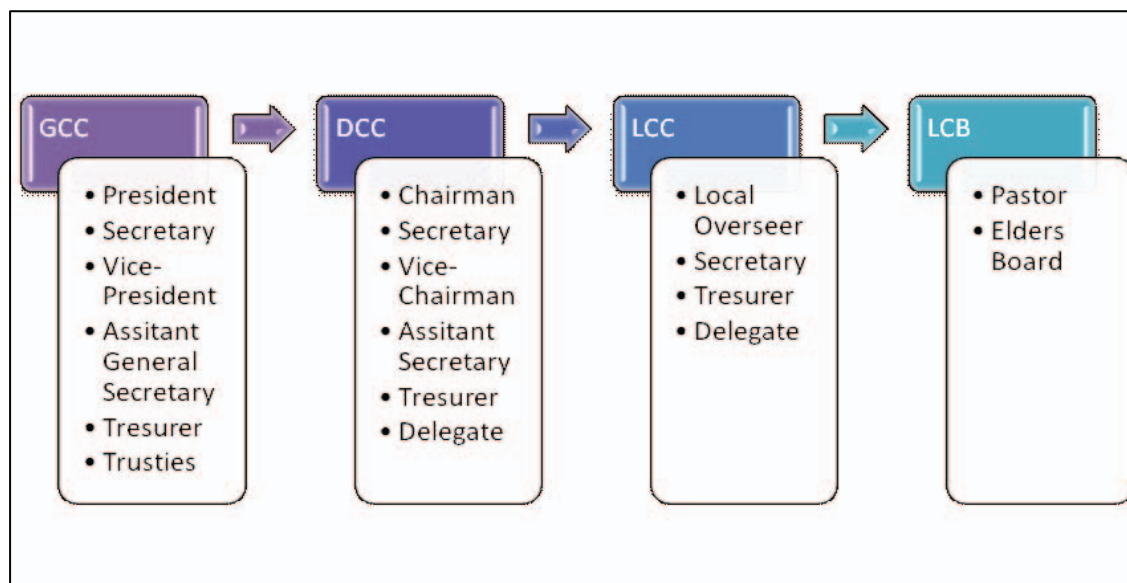
2.5 CURRENT LEADERSHIP STATE OF THE ECWA

Since the ECWA is a church, she is therefore not exempted from the biblical theological standards of leadership. The current leadership practice in the ECWA is a mixture of congregational and Presbyterian style of church government. This can be attributed to the

church founders who came from different churches. It is important to look at the leadership state of the ECWA because it will lay the basis for evaluation in Chapter four. Furthermore, the leadership state will provide an insight into the current leadership stand within the church.

The highest governing body in the ECWA is the General Church Council (GCC). This body is responsible for managing the affairs of the ECWA at the highest level. The second governing body is the District Church Council which comprises 7 or more Local Church Councils (LCC). It deals with the church affairs at the district level and reports directly to the GCC matters that are above its jurisdiction. The third governing body is the Local Church Council which comprises 7 or more Local Church Boards (LCB). It is responsible for handling the affairs of the church at the local level and it reports matters above its jurisdiction to the District Church Council (DCC). The last leadership arm of the ECWA is the Local Church Board. This comprises at least 7 baptized members and it is answerable to the Local Church Council via the pastor. All of the above mentioned positions at the various levels are occupied through election. One is elected for the first tenure for three years and then for another three years as second tenure after which one must step down. This is better explained in the Figure 2 below.

Figure 2: Governing bodies of the ECWA



In as much as the above mentioned hierarchy is commendable, I strongly want to believe that a theological and biblical foundation is lacking somewhere in the process. There seems to be less of an emphasis on the development and formation of Christian character and spirituality, although these are recognized as fundamental requirements of a Christian leader. This fact is

based on the principles of election laid down in the ECWA. Much of our theology must be practiced in leadership, and once the biblical and theological foundation is lacking, then the whole process might be shaky.

2.6 CONCLUSION

This chapter has considered leadership from a general perspective. It looked at leadership from both Old and New Testaments. The chapter looked briefly at the various styles of leadership that are most popular today in most organizations in both secular and religious settings. Leadership is central in every organization. A few examples from the Bible were cited to depict some models of leadership for the church today. This chapter also briefly looked at the current leadership model found in the Evangelical Church of West Africa (ECWA). It is evident that leadership is crucial to the survival of any organization, especially the ECWA. Biblically and theology, what can be said about the ECWA can also be said about the vision of its religious leadership. Historically, biblical models of leadership inform the leadership vision and efforts of the founding fathers of the ECWA. The prophets, priests, kings, sages and Jesus are biblical models of leadership from which the ECWA can draw her inspiration and commitment to her God given mission and purpose.

From a theological perspective, leadership is ordained by God. He is the leader of His people and therefore any leadership of His people must come from Him. Leaders in the church must be servants, and must be accountable.

The next chapter will focus on mentoring. It is aimed at looking at the various forms of mentoring from the general perspective, and from the biblical theological perspective.



CHAPTER THREE

MENTORING

3.1 INTRODUCTION

The central focus of this research is to address mentoring as a means of developing young leaders for the African church, especially within the Evangelical Church of West Africa (ECWA). As stated earlier in Chapters one and two, mentoring is always used in the context of leadership. Within this context, leaders are expected to raise other leaders in order to leave a legacy of leadership to the next generation. This will add value to their lives and credibility to the preceding leaders. Chapter two focused on the concept of leadership both from the general and the biblical theological perspective. The goal of this chapter is to look at the concept of mentoring and see how it can be applicable to leadership development of young people within the context of the ECWA. Anderson (2006:56) recommends that mentoring should occur within a relationship where the mentor takes responsibility for creating a safe place for reflection and growth. An effective mentor has a mature faith, models effective ministry, and possesses the necessary skills to help individuals discern their call in ministry as they seek to serve God within the context of the community of faith.

This chapter is divided into four sections. The first section focuses on a general discussion on mentoring, including definitions, importance, and types of mentoring. The second section provides an insight on mentoring from both the Old and New Testament. The third section describes the main themes of mentoring both from general and biblical theological perspectives. The last section examines the current mentoring state of the Evangelical Church of West Africa (ECWA) and a conclusion to the chapter.

3.2 GENERAL DISCUSSION ON MENTORING

3.2.1 Definitions

The word “mentor” originally derived from Greek mythology. Modern mentoring, however, has its origins in the concept of apprenticeship to the master craftsman who passes down his knowledge of how the task was done and how to operate in the commercial world

(Clutterbuck, 2001:1). Mentoring could also be defined as a significant, long-term, beneficial effect on a person's life or style, generally as a result of personal, one-on-one contact. A mentor is one who offers knowledge, insight, perspective, or wisdom that is especially useful to the other person (Shea, 2002:8). Mentoring is a process whereby mentor and mentee work together to discover and develop the mentee's latent abilities and to encourage the mentee to acquire knowledge and skills as opportunities and needs arise. The mentor serves as an effective tutor, counselor, friend, and foil who enables the mentee to sharpen skills and hone her/his thinking (Ibid).

Qualitative research by Fowler (2002:135-209) found mentoring to be a process that enhances an individual's personal and professional development. The definition that was generated by the protégés and mentors who participated in Fowler's research depicted the mentoring relationship as follows: "A mentor is someone who has advanced experience and knowledge and who is committed to assisting, guiding, and providing support in your career, and personal and professional development" (Fowler, 2002:209). Hyatt Associates (2003:8) defines mentoring as a partnership in which a protégé is assisted in making significant advances in knowledge, perspective and vision in order to develop his or her full potential. The mentor's wisdom is utilized by the protégé to facilitate learning and insight. In the process mentors can also have new insights and can learn from their protégés. Mentoring is therefore beneficial not only to the protégé but also to the mentor.

Similarly, Parsoloe and Wray (2001:82) purport that mentoring is a process that supports learning and development, and thus performance improvements, for either/or an individual, a team or a business". Mentoring is best described as a reciprocal and collaborative learning relationship between two (or more) individuals who share mutual responsibility and accountability for helping a mentee work toward achievement of clear and mutually defined goals.

Consequently, Zachary (2005:3) sees mentoring in the context of relationships. He stated that mentoring, at its fullest, is a self-directed learning relationship that is driven by the learning needs of the mentee. It is more process-oriented than service-driven and may focus on broader goals. Mentoring is a process rather than a program. Mentoring is a process that engages the ongoing movement of life. It is needs-driven rather than program-driven. The mentoring process calls for involvement and commitment. It implies an unfolding awareness

or discovery process which cannot be forced since it is a relationship. However, it can be facilitated.

From the foregoing therefore, mentoring is first a process that is need-oriented. It involves participation and commitment. Both the mentor and mentee stands to benefit from the relationship. It is a relationship or partnership with a common goal of acquiring knowledge, skills and vision. It also entails personal and professional development. Consequently, mentoring is wisdom that accompanies the lifestyle through exchange and insights.

However, from a theological biblical perspective, mentoring is considered the linchpin that will connect the current generation of Christian leadership to the next one. Scripture provides strong evidence for the “imitative” character of Christian faith. The transmission of wisdom from one generation to the next with the intention of life change is clearly demonstrated in Deuteronomy 6:6-9 and Psalm 78:1-8 where men of God urge God’s people to intentionally hand down God’s commandments to the next generation through an adequate way of living. Words like “example” (John 13:15; 1 Cor 3:11; Phil 3:17; 1 Tim 4:12; Titus 2:7-8; 2 Thess 3:7; 1 Pet 2:21; 1 Pet 5:3), “imitate” (Eph 5:1; 1 Cor 4:16; 1 Thess 1:6; Heb 6:12; 13:7; 3 John 11), “model” (1 Thess 1:7; 2 Thess 3:9; 1 John 2:5-6) and “train” or “teach” (Mark 3:14; Luke 6:40b; 2 Tim 2:2; Acts 8:30-31; Phil 4:9; Col 3:16; 2 Tim 3:10) describe the concept represented by the modern term “mentoring.” Verses like Proverbs 27:17 and Ecclesiastes 4:9-10 stress the value of mutual investment in one another’s life to promote personal growth. In order to picture how this concept of mentoring was actually “fleshed out” in biblical times, some of the more prominent mentoring relationships of the Bible will be discussed fully later in the chapter.

Biblically and theologically, mentoring can protect Christian leaders from stumbling or help them back onto their feet if they do fall, said Kopp (2003:137). Consequently, Lynn (1999:322) defines a mentor from the Christian perspective as a Christian person who has walked a long time in the same direction and who pulls alongside a newer or younger Christian to personally show him or her how to live and walk and grow in Christ. Similarly, Butler (2006:178) affirms that in the Christian fold the word mentoring can be used to describe the biblical concepts of discipleship, nurturing, teaching, training and equipping. Paul’s classic exhortation in 2 Timothy 2:2 places mentoring at the heart of healthy spiritual life and leadership: “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others”. Therefore, mentoring

from a theological biblical perspective is a multi-faceted process that is based on a relationship that opens up our lives as mentors to the person that we are mentoring. “This relationship draws them into our world where we intentionally teach and equip them to in turn make disciples” (Aven, 2003:5). Furthermore, biblically and theologically, mentoring has a spiritual dimension. It is one of the most influential ways to help us grow into intimacy with God, accept our identity as the beloved of God and discover our unique voices for kingdom responsibility. It is used to awaken the mentee to his or her uniqueness as a love child of God, created in the image of God for intimacy of relationship that empowers the individual for authentic acts of ministry. Anderson and Reese (1995:13) take these dynamics and apply them in a more concrete way to the context of spiritual formation. (Spiritual) mentoring is here defined as a triadic relationship between mentor, protégé and the Holy Spirit, where a spiritually more mature and experienced person passes along his knowledge, skills, and character.

A modified definition offered by Stanley and Clinton (1998) satisfactorily reflects the main aspects of mentoring described in the preceding review, and was thus taken as the operational definition of mentoring for this study: Mentoring is a relational process between a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentee, at an appropriate time and manner, so that it facilitates development, empowerment, Christian character and spiritual formation (1998:40).

In addition, the current study adopts Phillips-Jones’ definition of “mentoring program” as “a structured set of activities designed to enable formal mentoring relationships to occur within or across organizations” (2000:8).

3.2.2 Types of mentoring

Mentoring can be done in many different settings. Pegg (2003:8-12) outlines several dimensions of, as he calls it, classic mentoring. He describes it as the heart of mentoring because of its ability to help people tackle issues in a creative, problem oriented manner. He summarizes it using five Cs. The mentor helps the person to focus on their challenges; choices; consequences; creative solutions and conclusions.

Battin (1997: 10-12) on the other hand, categorizes mentoring into natural and planned mentoring. He argues that natural (unstructured) mentoring takes place through friendship,

collegiality, teaching, coaching and counseling, while on the other hand, the planned (structured) mentoring takes place through structured programs in which mentors and mentees are selected and matched through a formal process.

Zachary (2005:198-201), following Batin's argument articulates that mentoring can be classified into two broad categories, one-to-one mentoring types and group mentoring types. Each type is subdivided into three or more sub categories.

Table 1: Types of mentoring

ONE-TO-ONE MENTORING TYPES		
Mentoring Relationship Model	Description	Strategies for Supporting Success
Reverse Mentoring	Employee with specific technological knowledge shares that know-how with a senior executive to facilitate the speed with which the individual gains technological knowledge or skill. Relationship bridges the hierarchical structure	Put safety net in place to protect senior executive from looking and feeling stupid. Prepare "younger" people so they have confidence and feel ready to engage in this type of relationship
Peer Mentoring	Peers at the same level of experience, expertise, organizational status, age cohort, etc., form a mentoring relationship; this is appropriate for achievement of some goals and not for others.	If formal, be explicit about the outcomes. Be alert to the fact that this type of mentoring works better when peers have differing kinds and levels of experience or expertise. For example, someone who is brand new to the organization should not be mentoring someone about the organizational culture.
Supervisory Mentoring	Formal or informal mentoring job and performance-related relationships between a supervisor and a direct report.	Provide mentoring training for supervisors to prevent role confusion.

Source: Zachary, 2005:198.

Table 1 highlights the fact that even though mentoring could be classified into two types, it could still be subdivided into four major parts to help meet the organizational needs of both mentors and mentees.

Under group mentoring types, Zachary (2005:201) distinguishes between facilitated group mentoring where individuals learn together, peer mentoring, where a small group of individuals who have similar job functions, experiences, interests, or needs form a self-directed group to learn from each other, and team mentoring, where several mentors team up to offer feedback and guidance to a group.

Similarly, research conducted by the Association of Professional Engineers, Geologists and Geophysicists of Alberta (APEGGA, 2001:3-7) proposes five types of mentoring. The first is what they call casual mentoring, where individuals see someone as a role model or example without the person being aware of it. They posit that everyone engages in this type of mentoring, but it has no formal structure or set objectives. The second type of mentoring according to this research is the informal mentoring, where relationships grow out of a chance connection between two people. The third type of mentoring is what they call the non-facilitated mentoring, referring to those mentoring relationships with structure, but without coordinated assignment of mentor-protégé pairs. Citing Murray (2001:6), APEGGA described the fourth type of mentoring as facilitated mentoring. This type of mentoring is a structured type of mentoring with series of processes designed to create effective mentoring relationships, guide the desired behavior change of those involved, and evaluate the results for the apprentices, the mentors, and the organization. The last type of mentoring according to this research is the group mentoring, which occurs when a number of mentors serve together as a resource for a defined group of protégés with similar expectations.

In conjunction to this, Shea (2002) adds the aspect of mentoring relationships. Shea (2002:9) came up with four mentoring relationships. The first he described as the highly structured, short-term type of mentoring relationship. The relationship is formally established for an introductory or short period, often to meet specific organizations' objectives. The second type of relationship is what he calls highly structured but long-term. It is often used for succession planning and this relationship involves grooming someone to take over a departing person's job or function or to master a craft. The third type is what he called the informal short-term mentoring relationship. This type of off-the-cuff mentoring ranges from one shot or spontaneous help to occasional or as-needed counseling. There may be no ongoing

relationship. This type of intervention is often thought through and heavily change-oriented. The last type of mentoring relationship according to Shea is the informal, long-term mentoring relationship. He describes it as a friendship mentoring, based on the availability of the mentor to discuss problems, to listen, or to share special knowledge. As seen from all the above types, mentoring has different dimensions and it involves different relationships.

It is important to note that an understanding of the types of mentoring and mentoring relationships is essential to mentoring - especially given the context of the ECWA. This understanding will help to clarify roles in mentoring and at the same time helps to suspend the leadership cult that is common within the ECWA; whereby people just take pleasure in having people around them aimlessly, and then call it mentoring.

Accordingly, speaking from a Christian perspective, Clinton (1998) identifies nine types of mentoring, and he later classifies the nine types of mentoring into three major sub-divisions.

The first type is what he calls a disciple. This is where a more experienced follower imparts to a new believer the knowledge, skills and basics to grow in Christ. Disciples affect the new believer's character and behavior. The second type of mentoring is the spiritual guide. It is similar to that of a disciple, but in this case the mature follower shares knowledge and skills related to greater spirituality. The next type is what he describes as the coach. This mentor knows how to do something well and how to communicate the skill. The first three types are clustered under the sub-division which he calls **intensive mentoring**.

The fourth type of mentor is the counselor. He/she provides counseling and advice at crucial times, such as decision-making and transition. The next type is the teacher who provides knowledge and the ability to communicate that knowledge. Clinton (1998) sees them as offering perspective and enhancement to ministry. A sponsor is another type of mentor identified by Clinton. The sponsor has credibility, positional, or spiritual authority within an organization, which enables a mentee to develop and advance within that organization. These types of mentors often provide influence and protection.

The contemporary model mentor is an exemplary person who indirectly imparts skills, lessons for life, ministry and values. The historical model mentor is a person from the past who serves as a model through books, biographies, and autobiographies. The last type of mentoring is what he describes as the divine contact. This is a mentor whom God brings into

contact with a person at a critical, unplanned moment in order to bring new insight or discernment.

Clinton subdivides the next three types of mentoring under what he calls **mentoring constellation**. The first one he described as upward mentoring: This is a mentoring relationship where someone else is investing in your life. The second type is described as downward mentoring. This is a mentoring relationship where you are serving as a mentor and the third one as the literal peer mentoring. This is a mentoring relationship where you have someone of similar maturity and experience. The life changing, unidirectional accountability of upward mentoring is grounded on respect for the spiritual authority of the mentor. Literal peer mentoring is a form of bi-directional mentoring with peers. Internal literal mentoring is marked by confidentiality and the development of trust, as exposure could potentially damage one's future with the organization. Every growing leader needs a relational network that embraces mentors, peers, and emerging leaders in order to ensure development and a healthy perspective on his or her life and ministry.

With the several types of mentoring processes and models revealed above, it is obvious that there can be several mentors who can fulfill individual mentoring needs. Furthermore, the different types of mentoring programs offer a variety of mentoring opportunities for different people and organizations, especially within the context of leadership development. That is why Pue (2005:10-23) offers a matrix of **five phases of mentoring**. He argues that this is a pattern and flow of developing leaders in a transformational manner.

The first phase is the awareness phase. He articulates that self-awareness is at the very core of one's development as a leader. The second phase is the freeing-up phase: he argued that because of our increased awareness of the self, we usually become aware of some things that have held us back. The third phase is what he calls the visioneering phase. This is where one's vision is sharpened and made more focused. The fourth phase is the implementing phase. This is the stage where one walks alongside leaders and helps them to strategically begin to step out in leadership toward the now-focused vision. The last phase is the sustaining phase, where the focus is on assisting the leader to know how to lead and continue to sustain the vision.

The mentor types and phases presented above will serve as the framework from which particular mentor types will be drawn in order to create a network of mentors particularly

suited to address the needs of the current mentoring program. This is expected to enhance the effectiveness of the protégé's learning experience.

With mentoring and related terms defined, I now turn to considerations about program design and development. The key question here is how to put in place the culture, necessary resources and structure, especially within the context of the ECWA, for two or more people to develop an effective relationship which will positively effect the development of at least one person. Wunsch (1994:127) points out the need for a mentoring program to fit into the organizational culture, to meet the needs of both participants and sponsors, to become integrated into the life and key processes of the institution, and to validate and highlight both the organization's and the individual's worth and achievements. Conway (1998:27) suggests a "tight-loose" approach for the successful implementation of mentoring by providing the best possible foundations and tools for the program, while allowing people to manage these relationships in a relaxed and natural way. Lindenberger and Zachary (1999:12-14) believe that an organization's acceptance (in the fullest sense of the word) of mentoring is an evolving, organic process, which requires the ability to build capacity and to continuously integrate learning to the existing knowledge base. The understanding of the different dimensions of mentoring will therefore provide a valuable resource for the ECWA context in mentoring the next generation of leaders, considering the ECWA's the multi-cultural and different levels of leadership (LCB, LCC, DCC, GCC). It will provide the church with such flexibility for various leaders to see what best can fit their context. With the availability of the various phases, different levels of leadership in the ECWA will be provided with an ample opportunity to engage in mentoring for leadership development.

Many other definitions could be provided, as the literature is cluttered with different ways of defining mentoring. Lewis (2000:22-23) organizes these many definitions by focusing on the context in which mentoring occurs. In the business setting, which is concerned with the career development (i.e. organizational advancement) of the protégé, mentoring is essentially defined as the process by which someone in a power position provides career guidance and facilitates access to key resources and networks. In the field of higher education, the definitions of mentoring consider the psychosocial dynamics of the mentor/protégé relationships, as well as skills development and knowledge acquisition. In the health industry, the emphasis is on skills development, professional socialization, and retention. In the local

church context, mentoring is marked by an effort to facilitate spiritual growth. In the interest of clarity, it will be of great help to look at the differences between mentoring and coaching.

3.2.3 Mentoring and Coaching

Even though the focus of this study is on mentoring, there is a need to briefly look at the relationship between mentoring and coaching as these two terms are used interchangeably and often people find them confusing. Mentoring often involves skillful coaching. Although two terms, mentoring and coaching are often used interchangeably and it is therefore important to understand the difference. They are two distinct practices, but in process very much kindred spirits. Ideally, they work together to support organizational learning. Peterson and Hicks (1996:14) view coaching as the process of equipping people with the tools, knowledge and opportunities to develop themselves more effectively. “Mentors focus on strategy, while coaches focus on skills....mentors focus on strategic coaching, while coaches concentrate on skills coaching” (Pegg, 2003:146). Coaching tend to focus on achieving specific objectives within a stipulated time frame, while mentoring seem to be more open ended and covers a range of issues.

Meyer and Fourie (2004) summarized the differences between mentoring and coaching more succinctly, as outlined in Table 2:

Table 2: Differences between mentoring and coaching

COACHING	MENTORING
Provides day-to-day skills to be used on the job	Provides medium-to long-term skills development
Two parties are involved, i.e. the manager (coach) and employee	Three parties are involved, i.e. the manager, employee and mentor (third party)
The coach is usually the immediate manager	The mentor is an independent third party
Maintained by performance appraisals	Maintained by development agreements
Driven by individual coaches	Driven by a steering committee
Usually no policy framework for coaching	Guided by policy framework
Coaches are appointed	Mentors are nominated or are volunteers
Occurs on-the-job	Occurs off the job
It is training focused	It is development focus
Relationships are formed due to supervisory role	Relationships are formed via matching
Goals, objectives and tasks are normally not documented (informal)	Goals, objectives and tasks are documented (formal)
Job outputs are measured	Development outputs and the overall mentoring process can be measured
Used to promote individual competence	Used for a variety of reasons, e.g. career management, fast-tracking, equity etc.
The relationship continues as long as there is a supervisory-employee relationship	Once goals are achieved, the formal relationship is terminated.

Source: Meyer and Fourie (2004:6)

Table 2 clearly shows the differences between mentoring and coaching. Hence it can be argued that mentoring not only involves coaching, but that mentoring also entails most other human resource development strategies.

It is worth mentioning here too that there is a major difference between secular mentoring and biblical theological mentoring. It is important to know that biblical theological mentoring begins with a call. The mentor must be sure he or she has been “called” by God to be a mentor. This is clearly demonstrated in the following examples: Ananias & Paul – Acts 9:1-22; Moses – Exodus 3:7-12; Elisha – 1 Kings 19:16, 19-21; the first disciples – Matt. 4:18-22. The mentoring ministry of the church is that of spiritual formation and therefore must be entered into with a desire to point people to God and not to self. It must be God-centered not man-centered. Biblical mentoring results in 'chains' with several generations of mentors whose apprentices mentor others, and so on.

3.2.4 Mentoring models in the Old Testament

Mentoring was a way of life for the people of the Bible. It was the primary means of passing on skills and wisdom from one generation to the next. Some Old Testament models of mentoring are that of Jethro and Moses (Exod 18). Jethro taught his son-in-law the invaluable lesson of delegation. Moses (Deut 31:1-8; 34:9) prepared Joshua to lead Israel into Canaan. Actually, God himself brought Joshua alongside Moses on numerous occasions, including the Mount Sinai experiences (Exod. 24:13) and as one of the spies on the Promised Land investigation (Num. 13:8; 14:6). When the time came, in preparation for his own death, Moses introduced Joshua to the people of Israel as their new leader (Deut. 31:1-8). The leadership transition was so smooth because of the mentoring relationship that transpired between them. Unfortunately, Joshua did not mentor a leader to replace himself and Judg. 2:7 convey the outcome.

It appears that Moses also groomed Caleb for leadership (Num 13; 14:6-9; 34:16-19; Josh 14:6-15), and inspired in him an unswerving faith in the Lord's promises. Samuel (1 Sam 9-15) not only tapped Saul to become Israel's king, but tried to shape his character as well. Even when Saul rebelled against the Lord, Samuel kept challenging him to repent and return to God. Samuel (1 Sam 16; 19:18-24) also anointed David as king and gave him refuge from Saul's murderous plots. An outstanding example of peer mentoring is that of Jonathan and David (1 Sam 18:1-4; 19:1-7; 20:1-42). Jonathan and David remained loyal to each other

during the troubled days of Saul's declining reign. The prophet Elijah recruited his successor Elisha and apparently tutored him in the ways of the Lord, while Elisha ministered to Elijah's needs (1 Kgs 19:16-21; 2 Kgs 2:1-16; 3:11). The priest Jehoiada helped Joash who came to the throne of Judah when he was only seven years old (2 Chr 24:1-25). He learned how to rule according to godly principles. Unfortunately, Joash turned away from the Lord after his mentor died. It is obvious therefore that mentoring has been normative in the life of the faith community from its beginning. This is clearly demonstrated in the above models considered in the Old Testament.

3.2.5 Mentoring models in the New Testament

Jesus and the disciples (the Gospels): Jesus called the disciples to follow and imitate him. He exposed himself and shared his life and ministry with them during his three years of active ministry. His intention was for them to adopt his character, imitate his faith and carry on his mission.

Barnabas and Saul/Paul (Acts 4:36-37; 9:26-30; 11:22-30): Barnabas opened the way for Saul to associate with the church after his dramatic Damascus Road conversion (Hendricks and Hendricks, 1995:180-181).

Barnabas and John Mark (Ac 15:36-39; 2Ti 4:11): Barnabas was willing to part company with Paul in order to work with John Mark. Later, Paul understood Barnabas's point of view, describing John Mark as "useful to me for ministry". John Mark is believed to have been the primary author of the gospel of Mark.

Priscilla and Aquila and Apollos (Ac 18:1-3, 24-28): Tentmakers Priscilla and Aquila served as spiritual tutors to Apollos at Ephesus. As a result, Apollos became one of the early church's most powerful spokesmen for the gospel.

Paul and Timothy (Ac 16:1-3; Phil 2:19-23; 1Ti and 2Ti): Paul invited Timothy to join him during one of Paul's missionary journeys. Timothy eventually became pastor of the dynamic church at Ephesus.

Paul and Titus (2Cor 7:6, 13-15; 8:17; Tit): Paul, along with Barnabas, apparently won this Greek-speaking gentile to the faith and recruited him as a travelling companion and co-

worker. Titus became pastor and, according to tradition, the first bishop of the island of Crete.

The biblical concept of mentoring is an avenue where life change runs deeper and ministry reaches wider and influence lasts longer as a result of a valued relationship that is established first with God and then with one another. Successful mentoring from a biblical and theological perspective is not about what we can do, but it points to God's power (I Cor. 2:5). If it doesn't point to God's power, then the faith of the people we are mentoring doesn't rest in God, but rather on human wisdom, which is a shaky foundation (I Cor. 3:11). Therefore, the directional focus is toward God and His power and teaching on the foundation of Christ (3:11-15). Mentoring models in the New Testament as indicated above is a vital tool in the church for spiritual formation, character development and leadership development.

3.2.6 Main themes of mentoring

From the literature review, certain aspects stand out as major themes in mentoring. The first major theme is the relational aspect. Mentoring is a relationship entered into willingly by the participants and sometimes supported by the organization. Secondly, that mentoring has a role which requires a sense of purpose and a desired goal. Thirdly, mentoring is a skill and as a skill, it is structured just like counseling and coaching, with an intention of development of both skills and character. Fourthly, from the general perspective; mentoring is all about influence to better the organization. However, a mentor in the biblical theological sense establishes a close relationship with a protégé and on that basis through fellowship, modeling, advice, encouragement, correction, practical assistance and prayer, influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God. Therefore, to use mentoring as a sustainable means of leadership development, it demands a considerable investment in preparation, resourcing and continuous support of all the parties involved. The benefits and rewards of mentoring are however worth the investment in the process.

3.2.7 Current mentoring state in the ECWA

Although much has been written on mentoring in recent years, there is an absence of a complete systematic study of the extent to which mentoring is practiced in the ECWA. This makes it difficult to establish the level to which the ECWA as an organization is committed

to, or have knowledge of the process. There is no clearly stated purpose or goal as far as mentoring is concerned.

Given the context in which the ECWA operates, and looking at the various definitions and types of mentoring, it can arguably be stated that the ECWA has no official document on mentoring. The research findings presented in Chapter four will support this fact. Therefore, the potential of mentoring as a tool for leadership development in the ECWA cannot be overstated. Mentoring can provide the needed platform to help implement mentoring for leadership development in the various levels of the ECWA leadership structure. Mentors allow us to watch them at work, like the Jesus model, and therefore, provide us with concrete models of leadership in our context. As iron sharpens iron, so one man sharpens another (Prov. 27:17). Christian leaders throughout church history have seen the value of mentors. As Aelred (1998: 21) articulates, Augustine, a great leader in the fourth-century church, emphasized that “no one can walk without a guide”. Martin Luther (sixteenth century reformer) made it a habit to exercise a ministry of spiritual guidance by personal presence and by letter. In an early letter to a fellow student, Luther urged his friend to reveal “the condition of thy soul”. Teresa of Avila (sixteenth century) said, “It is a great advantage for us to be able to consult someone who knows us, so that we may learn to know ourselves.” (Kram (1983:608-625)

3.3 CONCLUSION

This chapter has given a general overview of the concept of mentoring and some of the various types of mentoring. It has also established the fact that mentoring, though not stated as a word in scriptures, can be found throughout out the Old and New Testament. From the theological point of view, mentoring is an act of nurturing; it has also a spiritual dimension. This chapter also highlighted some major themes that can be found in the mentoring process. Lastly, it identified the current state of mentoring in the Evangelical Church of West Africa. The next chapter will present and analyze the data that was collected from the empirical research.

CHAPTER FOUR

EMPIRICAL RESEARCH ON THE ECWA

4.1 INTRODUCTION

For mentoring to be successful in any given organization, there should be guidelines to which the mentoring environment can be assessed and evaluated, if the program is to be effective. The choice of this research study has been motivated by my work experience as a teacher, pastor and leader in the Evangelical Church of West Africa (ECWA), Nigeria. The Evangelical Church of West Africa (ECWA) is one of the largest denominations in Nigeria, reaching about nine million people.

However, returning home in 2002 after my studies in Kenya, it disturbed me to realize just how many churches in my denomination (ECWA) were losing a lot of young people to other new generation churches that are not scripturally sound, due to leadership incompetence of most of our denominational leaders. Therefore, the purpose of this research has been to expose and highlight the importance of leadership development through mentoring for church leaders, especially among the upcoming leaders. This research focused on the following question: Can participation in meaningful mentoring relationships and/or the creation of a mentoring culture make an important and observable contribution to leadership development and retention of young people in the church - more especially in the Evangelical Church of West Africa?

The following were the goals for undertaking this research:

1. to explain the importance of leadership and mentoring for church leaders;
2. to sensitize the church on the need of leadership and mentoring and for the need of not just to develop young leaders through mentoring, but to develop young leaders who will follow the 2 Timothy 2:1-2 principle;
3. to draw principles from both mentoring and leadership that can help the church create a mentoring culture for sustainable leadership development;

4. to help the church maximize the leadership potentials found in the youth through mentoring and leadership development;
5. to draw principles and themes from both leadership and mentoring that will help the church to set the pace for the society in terms of leadership development, mentoring, sustainability and accountability.

These objectives were formulated to achieve the goal of the study, which is to provide guidelines for the development of young leaders for the church in Africa, with a particular interest in the Evangelical Church of West Africa (ECWA). The content and outcomes of the empirical research will be discussed in this chapter, which will assist in providing some guidelines for the development of mentoring youth into church leadership.

This section will present the findings of the empirical research that was undertaken. The focus will be on the research method, describing the process, sampling of respondents and the data collected during the study. The help of social research experts was sought for in the process of data analysis.

Many definitions have been provided on research as indicated in Chapter one. Smith (1999:585) defined research as a disciplined inquiry which must be conducted and reported so that its argument can be carefully examined. Similarly, research is an organized and systematic way of finding answers to questions (Altman, 2007:156). It is systematic because there is a definite set of procedures and steps which you will follow. There are certain things in the research process which are always done in order to get the most accurate results. It is also organized so that there is a structure or method in going about doing research. It is a planned procedure, not a spontaneous one. It is focused and limited to a specific scope. Finding answers is the end of all research. Whether it is the answer to a hypothesis or even a simple question, research is successful when we find answers. Sometimes the answer is no, but it is still an answer. Questions are also central to research. If there is no question, then the answer is of no use. Research then must be understood as original investigation undertaken in order to gain knowledge and understanding.

This research has been conducted using the quantitative research approach. Stott (2007:23) defines quantitative research as a genre which uses a special language (similar) to the ways which scientists talk about how they investigate the natural order variables, control, and

measurement experiment. “Quantitative data are in the form of numbers, and measurement is the process by which data are turned into numbers (Punch, 1998:88).

A quantitative approach has been chosen for this study, because the intention is to gain an increased understanding of the ECWA’s leadership/mentoring challenge. Selecting a quantitative approach meant that the participants’ own perspectives could be described and they could share their world (Patton, 2002: 341). This research was conducted in the context of ECWA churches by means of a questionnaire.

4.1.1 Population

Yan (2006:167) defines population as a group of individuals or items that share one or more characteristics from which data can be gathered and analyzed. According to Kent (2000:90), a population is the collection of individuals or regions that are to be investigated in a statistical study. Hence, in the case of this research, the population has been identified as the Evangelical Church of West Africa. However, it is not possible within the scope of this research to study the entire Evangelical church of West Africa. Therefore it was essential to work with a sample.

Charles (2005:175) rightly noted that:

All research involves sampling. This is because no study can include everything; you cannot study everyone everywhere doing everything. The key concepts therefore are the population (the total target group who would, in the ideal world, be the subject of the research, and about whom one is trying to say something) and the sample (the actual group who are included in the study, and from the data will be collected).

The logic of quantitative sampling is that the researcher analyses data collected from the sample, but wishes in the end to make statements about the whole target population from which the sample is drawn (Theophelus, 2001:15). However, Gilbert (2003:178) cautioned that the essential requirement of any sample is that it be as representative as possible of the population from which it is drawn.

4.1.2 Sampling

A random sample of the adult and youth population (16-64 years of age, male and female) was studied in three districts. A sample is said to be random when each member of the total

group has exactly the same chance of being chosen for the sample (Gerald, 2004:78). Random sampling refers to the process that gives each case in the population an equal chance of being included in the sample. This means that characteristics of cases are irrelevant to their selection, and that the selection of one case has not bearing whatsoever on the selection of any other case. To give each case in the population an equal chance of being included in the sample, the research was conducted in three district church councils, namely Bauchi District church Council in the Northern part of Nigeria; Ilorin District Church Council in the Southern part of Nigeria; and Aba District Church Council in the Eastern part of Nigeria.

The advantage of this choice of sampling is that it helped the researcher to cut across costs, reduce manpower requirements, gather information more quickly, and to obtain more comprehensive data. In this study, data was also collected by means of a literature study and questionnaire in the above districts. Measures were taken specifically of the participants' levels of leadership involvement (youth fellowship, men's fellowship, women fellowship, district leadership, local leadership etc), church involvement (regional descriptions and leadership events) and demographic information (gender, ethnicity, age, language, employment).

Considering the age and church commitment of the grouping, ethical considerations was put in place and both parental and church consent was obtained through a standard research format. A flyer and a parental consent form were distributed with the participating churches' names and locations and a provision for signature for both the participants individually and for parents. The participants were provided with a detailed research project information sheet outlining the purpose of the project and its varying components.

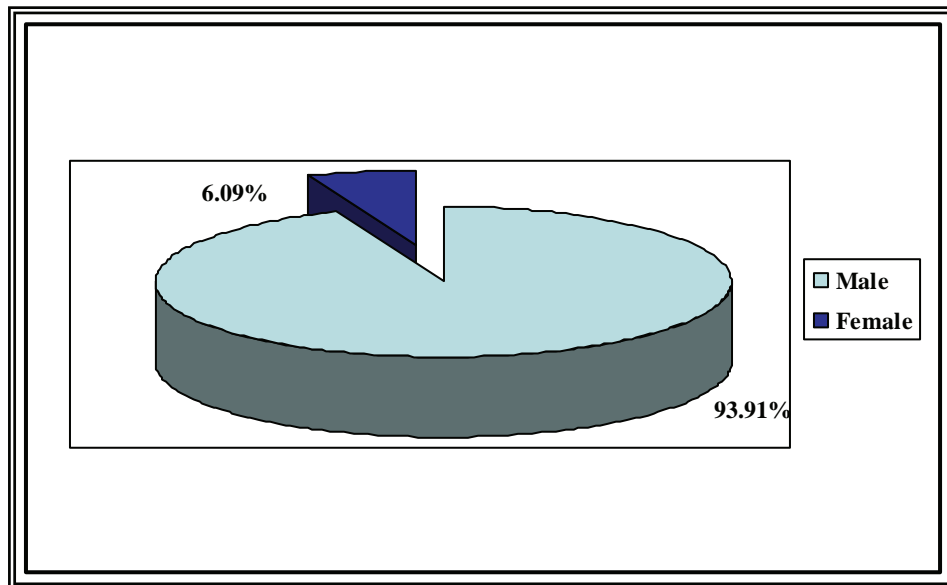
4.2 RESEARCH METHOD AND PROCESS

This study was limited to the Evangelical Church of West Africa. The reason for this is based on the researcher's involvement in the church as well as time and financial constraints. The nature of the information in this study was quantitative.

4.2.1 Gender of the respondents

The gender of the respondents is an important indicator of those in leadership positions in the ECWA. Figure 3 indicates that 93.91% of the respondents were male and only 6.09% were women. This is a clear indication that leadership in the ECWA is highly masculine in nature.

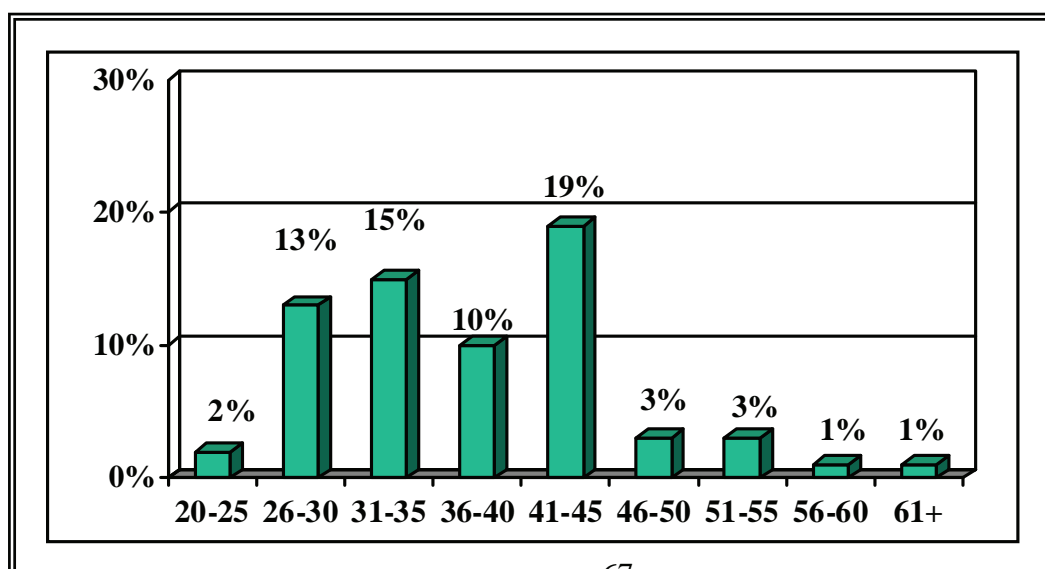
Figure 3: Gender of the respondents



4.2.2 Age of the respondents

Even though age is not the only determining factor in leadership, it can be used for convenience, according to Bender (2000:39). Figure 4 indicates the frequency of various age groups of leaders found in the ECWA. The majority of respondents were between the ages of 41 and 45 (19%). This proves the fact that the ECWA is a fertile ground for leadership development through mentoring. Interestingly enough, the least represented was ages 60+ with only 1.63%. This can be due to the fact that at the age of sixty, leadership in ECWA fades out.

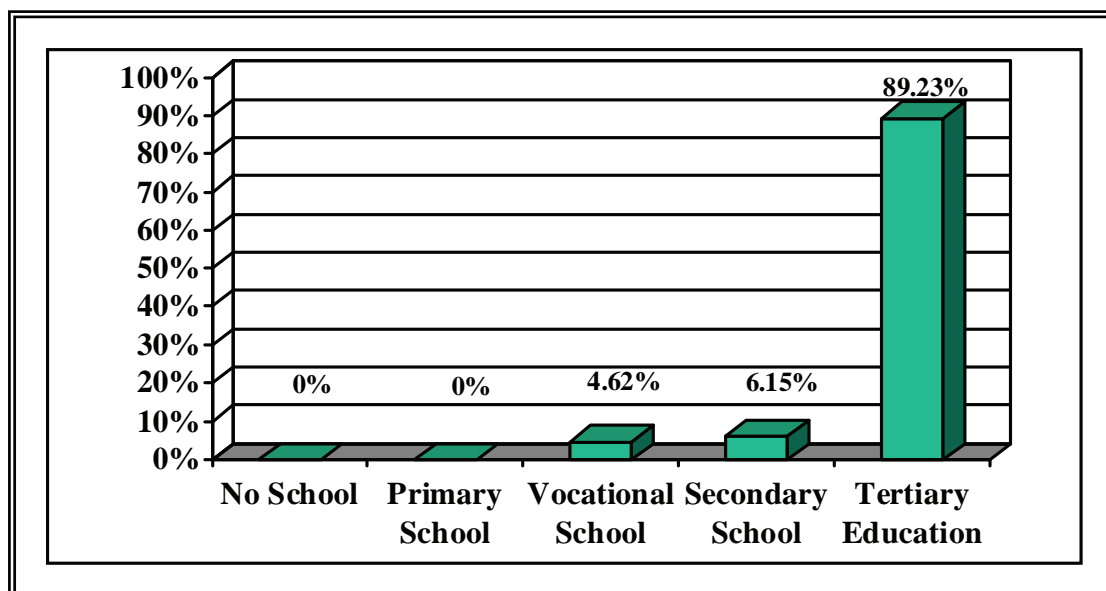
Figure 4: Age of respondents



4.2.3 Highest educational qualifications of the respondents

In this section, the respondents were asked to indicate their highest educational qualification. As indicated in Figure 5 below, most of the respondents have tertiary qualification. This data reveals that most of the respondents who are ECWA leaders are educated and have attended tertiary institutions. The figure also indicates that all ECWA leaders have gone through some level of learning as no one indicated that they did not go to school. Those that have secondary school qualifications are 6.15%; tertiary institution had the highest (89.23%) and those who went to vocational school were 4.62%. This data points out that education is not the only qualification to good leadership. Leadership involves much more than level of education. This will be discussed further in Chapter five.

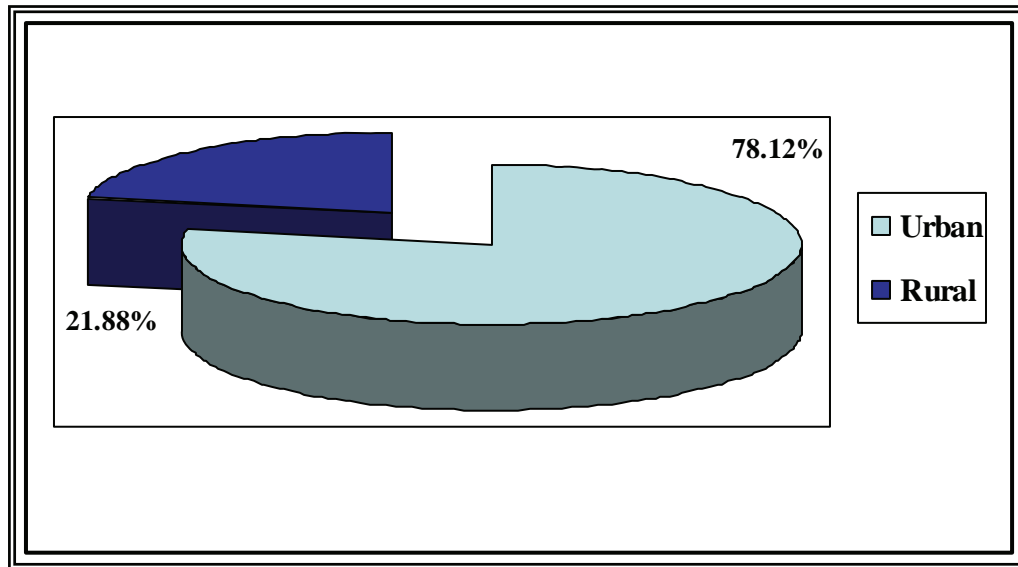
Figure 5: Highest educational qualification



4.2.4 Area of residence

In this section, the respondents were asked to indicate the area in which they live. According to Glanz (1994) the community plays a vital role in one's leadership. The data presented in Figure 6 shows that 78.12% of the respondents reside in the urban areas and 21.88% resides in the rural area. It is clear that the majority of the respondents are urban dwellers.

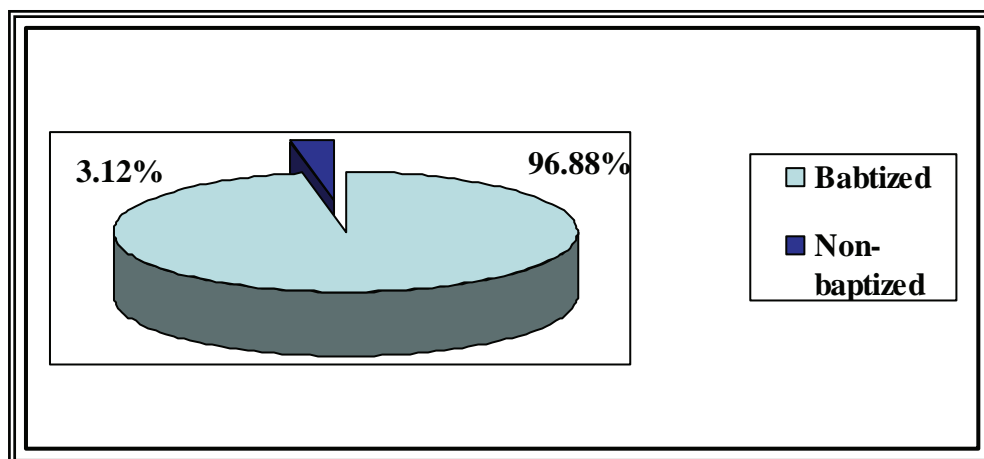
Figure 6: Area of residence



4.2.5 Church membership

In this section, the respondents were asked the status of their church membership. Figure 7 shows that 96.88% of the respondents are baptized members of ECWA and 3.12% were non-baptized members. This indicates that for one to be in ECWA leadership, baptism and membership are some of the determining factors.

Figure 7: Church membership

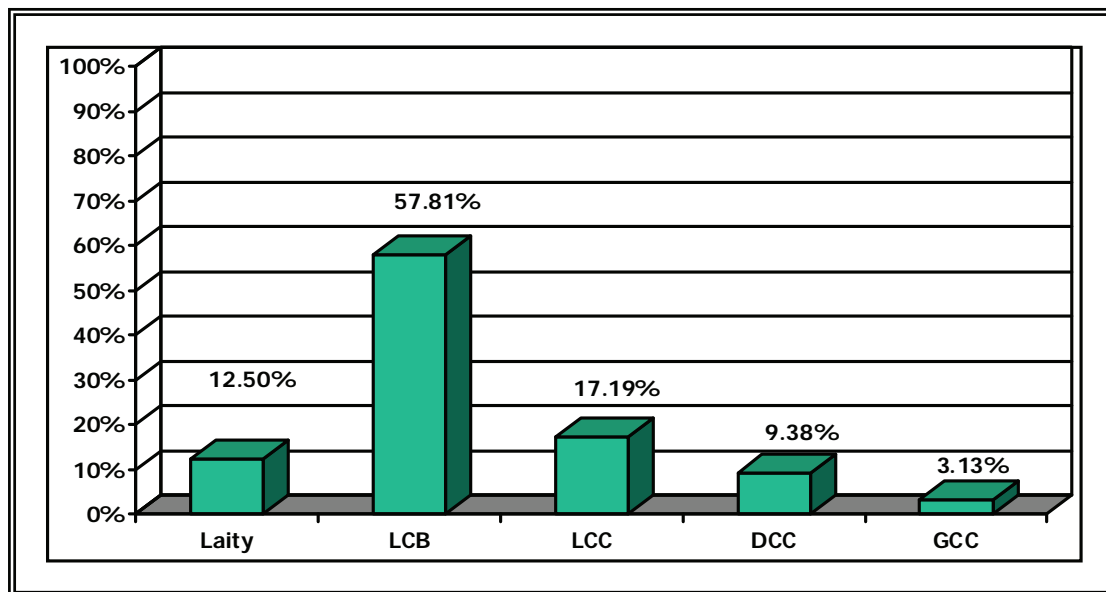


4.2.6 Church involvement

In this section, the respondents were asked about their church involvement in the various leadership categories of the ECWA. The data (see Figure 8) indicates that 12.5% of the

respondents are laity; the majority (57.81%) is Local Church Board Leaders (LCB); 17.19% are Local Church Council Leaders (LCC); 9.38% are District Church Council Leaders and 3.13% are General Church Council Leaders. So the data represents ECWA leadership at all levels.

Figure 8: Church involvement



4.2.7 Leadership styles

In this section, the respondents were asked to rank their leadership style in order of priority:

Figure 9: Leadership styles

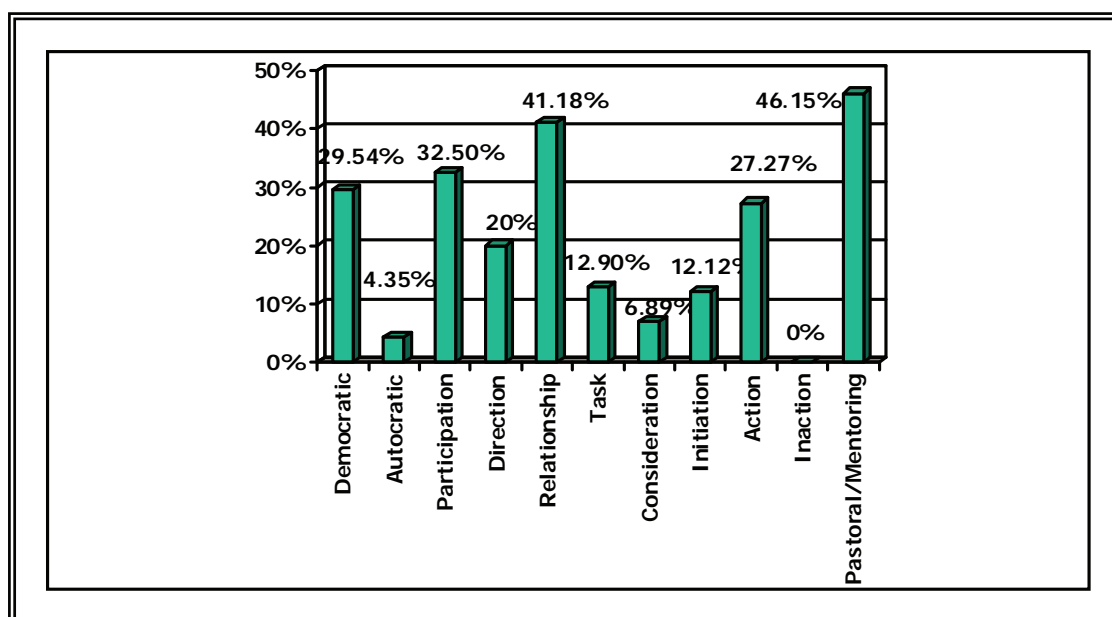


Figure 9 represents the ranking of leadership styles in order of importance. The respondents ranked pastoral/mentoring to be the most important with 46.15%; followed by relationship – 41.18%; then participation with 32.5%; democratic – 29.54%; action - 27.27%; teaching/empowering – 25.53%; direction - 20%; task - 12.90%; initiation - 12.12%; consideration – 6.89%; autocratic – 4.35%; and the last with no representation was inaction. The results suggest that leadership in the church begins with pastoral mentoring coupled with relationship and the rest follows as in the order above.

4.2.8 Respondents' view of leadership

The respondents were asked to give their view of leadership based on their philosophy of leadership. Their responses have been clustered into five major categories

Leadership as teaching and mentoring: more than 20% of the respondents are of the opinion that leadership has to involve teaching and mentoring. Few of the respondents categorically noted that *“Leadership is an avenue of knowledge transfer”*; *“Leadership is mentoring/influence, therefore it should be participatory and it must be done through mentoring and teaching”*. It can be concluded that from the above responses, leadership should be that of mentoring, teaching, empowering and democracy.

The second category of responses is of those who say that leadership is all about leading people from one point to the other. 15% of the respondents share this opinion. *“Leadership is guiding people into a destination that most of the time the people don’t seem to understand and like but find the destination reliable in the long run”*; *“Leadership is going ahead of the people”*; *“Leadership is taking people to particular point not governing. It has to do with carrying people along to achieve a set goal”* *Leadership is guiding*. These responses show that leadership is all about leading people towards a specific goal, direction, which requires motivation and courage.

The third category is those who see leadership as service. 40% of the respondents are of the opinion that leadership must be that of service. Any true leadership according to these respondents must be that of servanthood. *“Leadership is demonstrating servant hood attitude”*; *“Leadership is the acquired skill to serve humanity”*; *“Leadership is the privilege to serve your generation”*; *“Leadership is serving people”*. These respondents equate leadership, especially in the church, to service. Leadership must be prompted by the desire to serve and not to be served.

The fourth category is those who see leadership as being an example. 5% of the respondents see leadership as being an example. They insist that leaders must not just point the way, but they must leave footprints for their followers to follow. *“A leader should have vision and lead towards that vision and motivate his followers towards that vision; leading with practical example.”*; *“Leadership is living an exemplary life worthy of emulation by another”*; *“A life that speaks to others positively by the glory of God.”* Therefore, a good leader must be able to carry people along, and the people must be able to follow his example.

The last category is those who say leadership is all about integrity. 20% of the respondents are of the opinion that leadership is all about integrity. *“A leader must maintain integrity at all cost”*; *“A leader must be honest and flexible”*. These respondents say that everything rests on the leader’s integrity. It is one thing to lead; it is another to lead with integrity.

4.2.9 What are respondents doing to raise other leaders?

The respondents were asked what they are doing to raise other leaders. Their responses are clustered below:

Discipleship: many of the respondents said they use discipleship as an avenue of raising other leaders. *“I am making disciples in small group situation”*; *“I involve my small groups into various tasks to be able to see their leadership abilities.”*

Mentoring: There are those who said that they are involved in mentoring as a means of raising other leaders. *“I teach and mentor other leaders”*; *“Getting them involved as much as possible in leadership situation and then give them feedback”*; *“Develop a mentoring relationship with them.”*

Empowering: others said they use empowerment as a means of raising other leaders. *“I do empower leaders both spiritually, academically and emotionally to prepare them for leadership”*; *“I give them responsibility, develop them and teach them by example.”*

Praying: a number of the respondents said that they are involved in prayers as a means of raising other leaders. They are of the opinion that true leadership must come from God, therefore it must begin with serious prayers.

4.2.10 Suggested methods for raising leaders

The respondents were asked to kindly suggest methods that they think could be appropriate in raising other leaders, and these were the major themes that emerged:

Teaching

Examples of responses: Teaching and empowering methods; Teaching by example; Mentoring; Show the way for them to follow no matter the mistakes they make.

Small groups

Examples of responses: Begin with small group Bible study helping people to be established in the basics as the foundation of Christian spiritual disciplines.

Theological education

Examples of responses: Discipleship, theological training; Prayer, Follow the biblical methods; Being a Christ like leader by serving others.

Seminars and workshops

Examples of responses: Organizing youth programs; Discussions

4.2.11 Knowledge of mentoring

In this section the respondents were asked to rate their knowledge of mentoring.

Figure 10: Rate of knowledge of mentoring

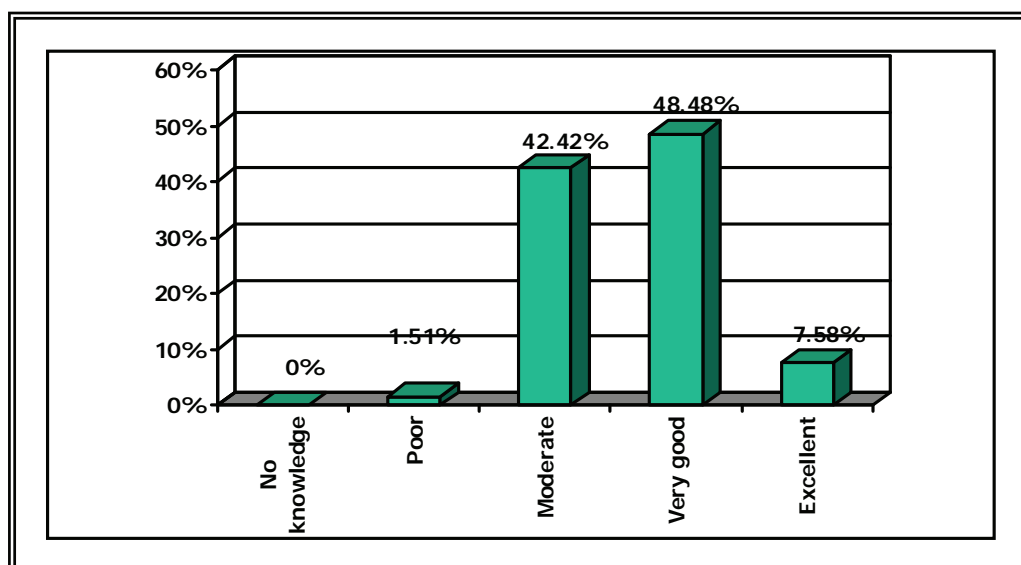


Figure 10 indicates that the majority of the respondents (48.48%) have a very good knowledge of mentoring; 42.42% have moderate knowledge of mentoring; 7.58% have excellent knowledge of mentoring; 1.51% indicated that they have poor knowledge in mentoring, while none indicated to have no knowledge of mentoring. This data reveals that the leaders in the ECWA have knowledge of mentoring. The question, however, is how this mentoring is put into practice as will be discussed later. And what is the validity of that knowledge as it relates to biblical theological concept of mentoring.

4.2.12 Source of respondent's knowledge on mentoring

Figure 11: Sources of information for mentoring

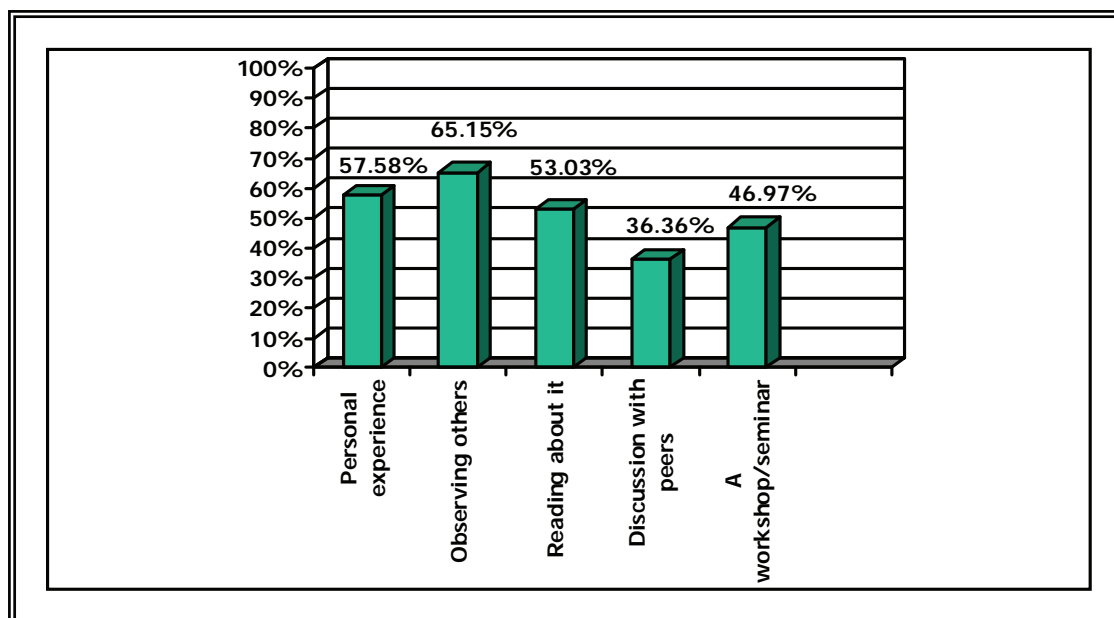


Figure 11 indicates that 57.58% of the respondents got their information for mentoring from personal experience; 65.15% got information by observing others; 53.03% from reading about it and 46.97% got it from workshop and seminar; and the least with 36.36% got their information from discussing with the peers. Thus the majority of the respondents got their knowledge by observing others. This clearly indicates that the respondents still require a formal and intentional knowledge seminars, symposiums, short course of mentoring. However, their knowledge cannot be described as 100% objective knowledge since it is mainly by observing others. This will be discussed in the next chapter.

4.2.13 Involvement in mentoring

The respondents were asked to share how involved they were in mentoring based on their response to question 4.3.10. These were the major themes that emerged from their responses:

Highly involved: (10% of responses)

Examples of responses: Highly involved with counseling; Pastoral mentoring; I am involved in upward, downward and peer mentoring.

Not formally involved: (30% of responses)

Examples of responses: The level of my mentoring is very little compared to how it should be; I am slightly involved/partially involved; Through personal contact, I have secret mentors because I observe what they do and try to follow their examples; Mentored whoever came my way to maturity through, I am involved averagely; Only through giving advice.

Not involved: (25% of responses)

4.2.14 Benefit(s)/importance of mentoring

The respondents were asked to state what they perceive to be the benefit(s)/importance of mentoring if there is any. These were the major themes that emerged:

Mentoring leads to visionary leaders: (29% of responses)

Examples of responses: Mentorship give birth to visionary leaders; Sustains positive vision; Ability to be able to teach the bible as they have been taught and are transformed to Christ pattern of life; Transform the church from spectators into effective ministry workers; Enables you room to passionately invest in some else's life.

Mentoring leads to increment in leadership: (40% of responses)

Examples of responses: Helps develop leadership; Enhances security for future leadership; In fact a leader with this vision will always think of whom will lead successfully after him so that in the long run will accomplish his task; Facilitates and builds a good relationship between leaders and followers.

Mentoring enhances spiritual growth: (15% of responses)

Examples of responses: Helps one to live his life today with tomorrow in mind; Help mentees to live a life of obedience to God and their family responsibilities.

Mentoring enhances self improvement: (15% of responses)

Examples of responses: Helps mentees to discover themselves in a positive way; Help mentees to become persons of integrity; Can help result to the production of faithful trustworthy and reliable leaders; Good for character formation.

The respondents were asked if they were mentored or mentored someone within the last 1 -5 years. Only 10% of the respondents answered in the affirmative, though many of them said they have been involved but not formally.

4.2.15 Experiences of respondents regarding mentoring

The respondents were asked to briefly share their experiences of mentoring. Some major themes can be highlighted:

Mentoring is time consuming

Examples of responses: Mentoring is time consuming due to due to various backgrounds of origin of people; Mentoring takes time and effort.

Mentoring built my personal ability

Examples of responses: I got to have confidence in myself more than before; Mentoring made me give my life to Christ. One is pushed to leave one`s comfort zone, the passion for prayer and the word from my pastor has helped me each time to stand strong in anything.

Mentoring has been a satisfying experience

Examples of responses: It helped me to live an accountable lifestyle. I experienced that it is a life that enables one to open up and made me to be transparent, become a person of integrity; Created form an opportunity of learning and equipping myself toward excellence in God`s vineyard and society at large; It opened my eyes to growth; I received more from the mentoring relationships that was established with my lecturers than in the class lectures.

Mentoring is challenging

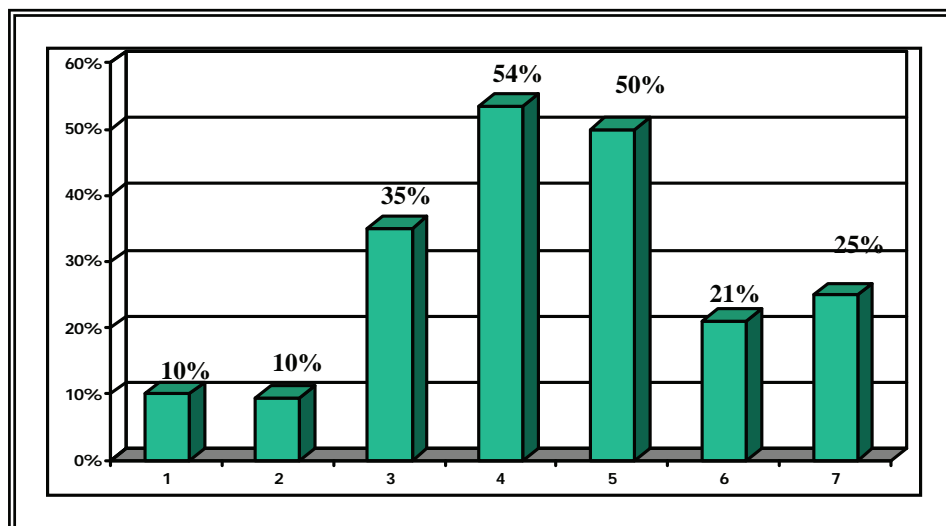
Examples of responses: Mentoring requires patience and endurance; It is financially demanding, It involves not just the spiritual but also the physical needs.

4.2.16 Mentoring needs

The respondents were asked to describe their mentoring need:

The data below suggests that even though many of the respondents have the basic knowledge of mentoring, there is a need for a formal program that will facilitate the mentoring process in the ECWA.

Figure 12: Description of mentoring need



(1) Never heard of it, wants to know more; (2) Heard of it never involved wants to be involved; (3) Need seminars/workshops on mentoring; (4) Being involved with mentoring, but not structured, I need more help; (5) Being involved, wants to do more, need more avenues; (6) Wants to be mentored need a mentor; (7) Want to mentor needs mentees/protégés

The horizontal axis 1, 2, 3 represents the description of mentoring needs as indicated in the table above, while the vertical axis represents the frequencies of respondents in percentages. This indicates that the respondents need more knowledge on structured mentoring.

4.2.17 Suggestions by respondents on further studies

The respondents were asked to give any suggestions that they felt the researcher have left out. These were the major themes that emerged and pose possibilities for further studies:

- Who to mentor and who should mentor

- There is a great need of mentoring in the ECWA
- The concept of the mentoring process
- How to organise seminars and workshops
- Confidentiality in mentoring

4.3 INSIGHT DRAWN FROM THE RESEARCH

The research findings contained in this chapter reflected the experiences and perceptions of leaders on both leadership and mentoring. Positive outcomes from leaders have been noted in the findings. It became clear in the findings that mentoring plays a very important role in leadership development of young people. Moreover, the findings indicate that many have the desire to be a mentor and to be mentored, given the avenue. The experiences of the respondents in this study are based on their experiences of leadership. The respondents gave their view of what leadership and mentoring is and the role mentoring plays in leadership development. Even though the respondents readily accepted mentoring as a teaching/learning methodology, the church culture at large has theoretically, but not yet practically, adopted mentoring as its key training and equipping methodology for leadership development. The respondents categorically pointed out that there is a need for mentors in the ECWA. Many of the respondents added that there is a need for mentors who will follow the example of Jesus. Some of the respondents added that mentoring must be African in shape, form and phases. Furthermore, the greatest area of need according to the respondents is in the rural areas. Therefore, the consistency and continuity of intentional and structured mentoring efforts will be a critical factor in institutionalizing mentoring as a methodology for leadership development.

4.4 CONCLUSION

This chapter presented and analyzed the data collected from the respondents and displayed the leadership and mentoring conditions as found in the ECWA. This chapter has given insight into the problem statement of this study and the data contained in these findings will be valuable for both leaders who have been involved in mentoring and for those who desire to be a mentor. The information will assist other organizations that might want to consider mentoring as a sustainable means of developing young leadership for the church. The

findings will also be a valuable tool for organizations willing to set up mentoring programs. The next chapter will focus on guidelines for developing leadership in the ECWA.

CHAPTER FIVE

GUIDELINES FOR DEVELOPING YOUNG LEADERS FOR THE AFRICAN CHURCH THROUGH MENTORING

5.1 INTRODUCTION

In line with the research findings, it is very clear that the development of young people is a need of the hour if leadership in the ECWA is to flourish. I am of the opinion that for the church to be a healing community and for her to set the leadership pace for the world in terms of raising leaders with character, competence and integrity, there must be a greater investment in leadership development through mentoring from a biblical theological perspective. Burke, (2007:18) captures this idea very well when he asserts that leadership development is simply one of the pillars of human development; firstly at the individual level, then at the community level, thereafter at national level, and even at the international level. Therefore, the essence of leadership development is the identification and cultivation of young leaders with the inherent skills or qualities of leadership and the development of those qualities through mentoring. From the empirical research data presented in Chapter four, it is clear that there is an evident lack of formal mentoring as a tool for leadership in the ECWA. The respondents asked for more seminars, and said they do not have any formal mentoring skills on how to go about mentoring. Moreover, most of them indicated that they had difficulties in choosing mentees.

Most urban pastors/leaders complained about the workload/ministry demands that left them with no opportunity for mentoring. Some indicated that the resources were limited for them to carry out any effective mentoring. In almost all cases, the respondents agreed strongly to the fact that they needed mentoring, especially among the young people who migrate to other churches (built on impoverished biblical foundations) where they are given the opportunity to realize who they are in Christ. Hence, this confirms Danjuma's (2003) statement that, "many of the young mushroom churches are targeting our young people, and the church is not doing anything about it. Instead of engaging our young people in a meaningful ministry and

leadership development, we are putting our young people in a cage of do's and don'ts. Therefore, there is a need to formulate a practical mentoring guideline that will improve the leadership and mentoring ministry in the ECWA.

In relation to the responses from the empirical data and the literature review in Chapters two and three, this chapter is devoted to propose guidelines that will help to create a practical mentoring guideline that will in turn facilitate leadership development of young people in the ECWA and for the church in Africa through mentoring. The empirical data clearly reveals that the ECWA is a fertile ground for mentoring. This is projected clearly from the age of the respondents.

5.2 GUIDELINES FOR DEVELOPING LEADERSHIP

In the last twenty years the world has witnessed a proliferation of leadership development programs in organizations (Hernez-Broome and Huges, 2004:24). In the church of God, leadership is always a key in the purposes and plans of God. In both biblical history as well as church history, leadership and mentoring has always been a key element in the condition of God's people; as clearly discussed in Chapters two and three. Furthermore, Augustine was a fourth-century African monastic theologian whose vulnerable authenticity provided hope to others seeking reflections of grace for their own journey. Aelred of Rievaulx was a twelfth-century exemplar of spiritual friendship whose articulation of the mentoring relationship went well beyond the scope of those before and after him. (Scott, 1992:167-177)

Evidently, the empirical research findings indicate that there is a need for comprehensive guidelines towards leadership development through mentoring in the ECWA. The empirical data indicated that 60% of the respondents are aware of the importance of leadership and the kind of leaders they want, but lack the basic knowledge of identifying and raising such leaders. Even those who have the knowledge, indicated their need for a blueprint that will help them in raising leaders for the church.

There are many methods to develop leadership; however an approach must depend on the desired areas and direction that is needed for the particular organization. In the case of the ECWA, most of the respondents were of the opinion that the leadership needed (in the ECWA) must be grown, cultivated, mentored and nurtured. They preferred a transfer of certain knowledge and skills. Youth leadership development, as conceived by the majority of youth development practitioners, concurs with that of the respondents. Therefore, I will

provide an outline that is holistic in its approach and considered to be suitable to leadership development of young people in the Evangelical church of West Africa. The outline may not be exhaustive and room will be given for further research.

5.2.1 Guideline 1: Leadership in the ECWA must begin with a call

It is clearly indicated in Chapter two that the theological and biblical nature of church leadership demands that leadership in the church must begin with a call from God. It is pivotal that religious leaders remember that we represent God; we serve God's redemptive mission in the world (Tucker, 2007:345) and not our own mission. God demonstrated this in the various leaders He used in scriptures. In the Old Testament, Abraham had to first respond to the call of God (Gen. 12). Leadership response to faith is not an intellectual assent to a proposition, it is risking that the purpose to which God calls us is worthy of trust and service (Baker, 2003:34). Moses had a significant religious experience on Mount Horeb that sanctified him as a leader of God's people (Exd. 3). God called Moses to leadership as a liberator with prophetic and redemptive hope for the children of Israel (Meeks, 2001:7). The prophets in most instances will first identify their call (Isa. 6; Jer. 1; Ezek. 1, 2). This indicates clearly that for one to lead the people of God he must hear the call of God. In the New Testament as indicated in Chapter two, Jesus is seen as calling his future leaders (Mark 1:17, cf. Matt 4:19 and Luke 5:1-11). He called them to himself to "be with him". Therefore, the foundation to leadership development in the ECWA and in other churches is the aspect of call. Both current and young leaders at all levels (DCC, GCC, LCC, and LCB) of the ECWA leadership must ensure that they are called and that they hear the call to lead God's people. Samuel was called by God to lead His people. This calling was progressive; God called him three times and the third time, He was sure that it was God who was speaking and not Eli (Man) (1Samuel 3:1ff). The calling must be clear and sure. Leaders must seek to hear and not just hearing but hearing clearly what God is calling them to do. With this clarity in carrying out the leadership, the attitude is reflected upward to God first and then projected to the rudiments of leadership and leadership development. It must be noted upfront that leadership in the church does not start with one's academic qualification but with a call. People must be helped to identify their call through teaching on spiritual gifts and mentoring. The calling must be displayed in two dimensions, namely the horizontal calling or the upward calling where a leader clearly identifies God's voice as calling him to lead, and secondly there must be the vertical calling or the downward calling. When the leader claims he is called by God,

the leader must be able to identify what God has called him to do. God's calling into leadership is that of service. 50% of the respondents indicated that leadership should not be authoritarian, but it must be participatory and service oriented. In Romans 12: 1-8, leadership is represented as a gift that comes from God. As a gift it is to be recognized as a sign of worship (living sacrifice) which is a response to God's grace through Christ. Thus, it must be carried out in diligence in recognition of the giver. The giver (God) grants it as He desires for the purpose of building and equipping saints for every good work, and for the common good for the glory of God. What many of the respondents want to see in ECWA leadership is leaders who are called by God, who are able to mobilize to achieve a common goal through team work for holistic growth, and above all servanthood which Christ Himself exemplified in his ministry.

5.2.2 Guideline 2: Identifying and selecting leaders

The presence of young people in the church is a clear indication that most of our leadership successors are already among us - still children or students perhaps, but already forming up. And much of the shape of the future that they take over from us already exists (Webber, 1998:304). One of the great failures in the ECWA today, in the respondents' view, is the inability of the leaders to identify potential leaders and to help develop them through mentoring. As indicated by the empirical findings of the study, 60% of the leaders in the ECWA are between the ages of 25 and 45. This implies that the ECWA has a lot of potential young leaders that need to be identified, selected and nurtured. In Exodus 18:19-21, Jethro gave Moses some strategic advice on leadership. In verse 21 we read, "Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Jethro then suggested a thorough plan of leadership development through shared leadership, which began with training everyone for leadership by teaching them the basic principles of righteous living (v. 20). This was critical not only for the obvious reasons of improving their quality of life and minimizing the kind of problems Moses were adjudicating, but it was also the beginning of new leadership preparation. Then the first generation of leaders was selected according to characteristics of integrity (v. 21). Finally, the people were divided into small groups with leaders over each division (vv. 22-23), so that needs could be met in a more timely and attentive fashion through shared leadership. A system of appeals

and accountability made the organization stronger and more efficient (vv. 24-25). In these verses, we see that Moses was to identify the leaders and then choose.

Paul also identified Timothy, Titus, Demas and then developed them to be leaders. By identifying Timothy, Paul recognized his potential as that of sincere faith, which he desired to kindle afresh (rekindle), meaning that there was a potential in Timothy that God had deposited (gift) which needed to be developed. Paul did not identify these potentials in one day but he developed them in an environment of relationship-building - that of Son and Father, "...my beloved son..." (1 Tim. 1:1). Of course Timothy was not a biological son to Paul but a spiritual son. It is in this relationship that Paul is able to instruct and exhort Timothy (guidelines) on his adventure as a successor in propagation of the gospel (2Timothy 1-4). In regard to this, Ammann and Renelt's (2007:343) statement is appropriate - that leadership development is a strategy for identifying, selecting, supporting, growing potentials of real leaders in order not to create a leadership gap. The tragic biblical example of Joshua attests to the fact there is a great danger of not raising successors in leadership (cf Judges 2:7-12). David in Psalm recognizes the importance of raising leaders when he declares, "Even when I am old and gray, do not forsake me, O God, till I declare your power to the **next generation**, your might to all who are to come" (Ps. 71:18). It has been said that the final test of a leader is that he leaves behind others who have the conviction and they will to carry on (Barna, 1997:127). Mentoring is a process that would enhance such a dream. Similarly, leadership development most commonly occurs within an organizational context (Ammann and Renelt, 2007:377). Leaders don't emerge in isolation. They emerge from a peer group or from support at school, work or home. To make any real progress on the matter it will take having a group of leaders in the right place at the right time (Carayol, 2007:37).

It is true then that a relationship is a vital aid in selection and identification of leaders. The ECWA has a lot of potential leaders, as indicated in Chapter one, but those leaders must be identified and selected - selected not just to lead, but also to be equipped, as explained later.

5.2.3 Guideline 3: Empowering leaders

It is not enough to identify the young leaders. The identification must move to the level of empowerment and equipping. The young people must be empowered as they are prepared for leadership. Bill Hull (1998:46) divides Jesus' ministry to the disciples into four training

periods: (1) “Come and see”, (2) “Come and follow me”, (3) “Come and be with me”, and (4) the final night.

Jesus did not call the disciples and made them leaders immediately, but he took them through a process of empowering and equipping. Most of the respondents allude to the fact that for people to be leaders, they must be equipped. 60% of the respondents indicated that leadership is all about teaching and empowering. Therefore, if we are to develop leaders that will meet the aims of this research, the leaders must be empowered and equipped.

Going back to Jethro’s advice as discussed fully in Chapter two, one notices that Moses was to teach two things by example. He was to teach potential leaders how to develop a godly character by his own example. Secondly, he was to show people how to do the work of the Lord rather than just telling them. If we are in a position of leadership, we need to look around us and identify each person around us who meets the four qualifications given in Exodus 18:21. Then we need to help each of those persons develop a godly character and the qualities required for them to become effective functioning parts of the body of Christ. Ephesians 4:11-13 clearly outlined that our job is not to do all of the work. Instead our job as leaders is to equip the saints to do the work of the ministry. We do this by taking them with us and showing them how to minister as we minister.

Schuitema (2004:71), arguing from a social science perspective, believes that empowerment means to give the young people the means and the ability to do what is required of them, which can be very appropriate in the context of the ECWA at various levels. By means he stressed that:

1. They are to be given the resources to do what is required of them. In the context of the ECWA, the resources required for young leaders must include small groups, youth leadership forums, Studying Congregations in Africa by Hendriks, a good study Bible and above all a context of ministry formation. Forums to attend seminars on leadership, short time courses on leadership, and a partnership between the seminaries and churches must be established in order to allow exchange of ideas on leadership development.
2. They are also to be given the tools to do what is required of them. I will recommend that the young leaders in the ECWA be introduced to the training manuals of Church resources ministries (CRM), the Africa Center for Mentorship (ACM) and the

International Training and Equipping Ministries (ITEM) as good tools that will empower them with the cognitive ability of leading.

3. They are also to be given the necessary information, a scoreboard that tells them how well they are doing – each emerging leader must be given the ECWA constitution, mission and vision of the ECWA and at the same time be provided with a forum for evaluation.
4. They are to be given the authority to do what is required of them and the church must provide them with the necessary support they need that will enhance their leadership development skill and
5. The church must provide them with the necessary standards to do what is required of them. They can start from simple to complex leadership situations. The church can also provide a forum for internship where the young leaders will be linked up with other older leaders for a period of time for the purposes of learning and practice.

One of the contributing factors of young people leaving the ECWA as indicated earlier, is the fact that many talented young people have what it takes to be leaders, but they lack the means to put that into practice. As such they run to other denominations that will provide them with the platform to actualize their God-given leadership potentials. The church must take risk of trusting young people with leadership positions. Young people must be identified especially at the local church level where more than 60% of leadership is being prepared and empowered.

The second phase of empowerment appropriate for the ECWA context and for the church is ability. Ability refers to the act of teaching somebody how a thing should be done and, why it should be done. Of these two, ‘the why’ is clearly the most important one. The process of internship or short term leadership programs in the ECWA will enhance the ability factor. The empirical data reveals that 60% of the respondents are eager to develop other leaders. As a young leader works with another leader or as the older leaders identify potential leaders, they should be trained on ‘the how’ to go about to be the kind of leadership God wants for His church, and at the same time they must understand why God wants that type of that leadership for His church. It is in the “why” that the potential leaders will find the significance of the leadership in terms of contribution that it will bring to the organization (ECWA). This understanding of purpose forms the basis for engaging the “will”. As young people are identified and are given the means, they must know and understand the biblical

principles of leadership, the goal and purpose of the church, a study of key leaders in the Bible that will in turn help sharpen both their vision and focus to be leaders in the church.

It is through empowering and equipping those potential leaders that the competence and character that is required in leaders can be gained.

5.2.4 Guideline 4: Equipping leaders

The process of the equipping goes hand in hand with empowering. As the identified potential leaders are being mentored, they must develop certain skills through the knowledge of certain facts. For the equipping process to be holistic, it must run through the three domains of learning, namely the affective domain, the cognitive domain, and the dispositional domain.

Affective domain: emotions and attitudes. Emotions and attitudes take time to develop or mature; they are more often caught than taught. The concentration here will be to help the young leaders develop in their character formation. 40% of the respondents allude to the fact that the kind of leaders God require to lead must be people of integrity and character. The focus at this level then will be to help the young leaders have a heart for God, through prayer, pursuing personal holiness and obedience, relying on God instead of on the self. It is also at this level that the calling as discussed above will be handled. The young leaders should be assisted to make ascertain their calling, to make sure they have a clear call from God to serve Him and his people, they also must be helped to define their vision and what God wants them to accomplish, and must be helped to develop a clear and integrated philosophy of life and of ministry.

Cognitive domain: knowledge and intellectual skills. To develop leaders that will in turn develop other leaders, and for the ECWA to help retain the youth in the church, the selected leaders need to acquire some skills at the cognitive level as well. This level is usually broken down into three sub-levels. The first is concerned with the awareness sub-level. The young leaders must be helped to acquire information or become aware of certain concepts and the various dimensions and definitions of leadership as discussed in Chapter two. At the second sub-level, the young leaders need understanding, perception, meaning, and the significance of the concepts in leadership. At the wisdom sub-level young leaders need to be assisted to use the concepts in an appropriate manner.

The concentration at this domain is to help the leaders articulate and demonstrate a Christ-centered leadership philosophy, to help them have a servant attitude towards others, to help them understand the importance of team leadership, to help them to understand the concept of raising up other leaders, to help them understand the concept of empowering others just as they are being empowered, to guide them to develop strategies for ministry and to help them communicate their vision and purpose effectively.

The **dispositional domain** deals with values and tendencies to act. The selected young leaders must be equipped to stand firm on the knowledge they have acquired in the cognitive domain. One of the greatest challenges as noted in Chapter one is the fact that our leaders in Africa knows the right thing to do, but they lack the moral will to stand for what they know is right in the midst of pressure. Therefore, the young leaders must be made to understand that our tendencies to act in a certain way are grounded in our desires, wishes, commitments, and values. However, they must recognize that not all these are acceptable in society and/or to God. There is a need to disciple our will to act according to what we know to be right. This is a much deeper level of learning than the behavioral or affective levels. They must be equipped at this level with the ability to engage in theological reflection and application. Qualifications of leadership in the early church included a proper handling of God's Word (1 Tim 3:2). Most great leaders in Christian history were also scholars (e.g. Luther, Calvin, Wesley, Edwards, etc.). It makes sense that people are attracted to those who know what they are talking about because of their deep study of the Word. The dangers of leaders who lacks understanding of God's Word is that they will tend to implement things out of a pragmatic perspective (this plan or program will work better and be more successful) rather than the theological implications and Biblical perspective of the plan (Allen, 2004:37). They must also be equipped and empowered with the ability to construct a foundation of spirituality to undergrid ministry. They must also at this level be grounded in the ability to carry out the mission and ministry with integrity. They must also be equipped with the ability to engage in effective pastoral care and support and the ability to manage themselves and work load in a competent way.

This model of character formation provides leaders with an agenda of equipping future leaders with both the skills, character, calling and the wisdom that is required for them to represent God as leaders in His church. The overall purpose will be to help the church to be a healing community where people who are hurting can find the real meaning of God through

this leaders. The bulk of this equipping and empowering as mentioned earlier must be at the LCB level, which serves as the breeding house for leaders at all other levels.

Pue (2005:16) noted that the aim of empowering/equipping is to see young Christian leaders develop powerful, long-term ministries as they develop personal character, spirituality, and professional leadership skills. It is not enough to do the right thing; it is vital that ministry leaders are the right people - reflecting the very heart of Jesus Christ. The above mentioned principles must be manifested in the different levels of ECWA leadership with more emphasis on the LCB level if we are to develop leaders after God's own heart, i.e. leaders that will appropriately care for individuals and groups, leaders that will provide environments that stimulate personal growth in recipients of pastoral care, and above all, leaders that will provide proper pastoral support and counseling for those in need. God calls us as kingdom leaders to be led more by Jesus, knowing Him and understanding His will, to lead more like Jesus, enabling His people to be a reconciling community, to lead more to Jesus serving His redemptive purposes in our generation (Ford, 1997:126-7) - Leaders that will help in the retention and grooming of other young leaders in the ECWA.

Therefore the pertinent question still remains: How do we get to develop leaders in order to have the above mentioned qualities? 70% of the respondents identified mentoring as a means of developing leaders. The next section will therefore focus on mentoring.

5.3 GUIDELINES FOR MENTORING

As noted in Chapter three, society, businesses and schools are esteemed as the primary places for mentoring relationships. An institution at the heart of combating social problems and improving the quality of life is the faith community (Matt. 5:13-16). The theological foundation of faith groups centre on mentoring relationships. A key question for religious leaders is who will follow them in their footsteps? This question illustrates the need for training which involves practical skills in leadership, but also needs the experience of a mentor to foster relational skills and positive leadership habits. Moses, as seen in Chapter two, laid a solid foundation of succession through mentoring. In this section, I will examine briefly the mentoring relationship, and a program that is a primarily theological mentoring program that will foster leadership development in the ECWA. It will be based on the literature review and the empirical data presented in this study. 50% of the respondents said they have a very good knowledge of mentoring, while 40% of the respondents said they have

a moderate knowledge of mentoring. When asked what their source of knowledge about mentoring is, 65% of the respondents said it is through observing others and when asked about how involved they are in mentoring, 70% of the respondents admitted that they are involved but not as much as they want to. When asked what they may consider as their mentoring need, 55% of the respondents said they have been involved, but they need more help and they need guidelines as how to go about mentoring. Therefore, the greatest need in the ECWA is a guideline that will help them be more involved in mentoring; they require a structure that will help them be more effective in mentoring young leaders at the various levels of leadership. As they identify young leaders, as they equip and empower them, the relationship that is needed to make the whole process in the ECWA more effective is mentoring. However, setting the right pace in mentoring is the most foundational aspect of mentoring. Mentoring relates primarily to the identification and nurturing of potential whole persons (Meggison and Clutterbuck, 2005:4). Based on the empirical data and the literature review, I am of the opinion that mentoring in the ECWA must seek to accomplish the goals that were outlined in Chapter one and in addition accomplish the following:

1. Assist in the development of young leaders for the church who will start well and finish well;
2. Provide a professional and personal support for both existing leaders and for future leaders;
3. Assist in the rapid integration and development of youth in leadership;
4. Motivate and encourage new leaders and provide them with a platform for accountability;
5. Contribute to a supportive culture of mentoring within the denomination;
6. And above all to develop leaders that will demonstrate the seven competencies as outlined below:
 - a. The ability to engage in theological reflection and application
 - b. The ability to construct a foundation of spirituality to undergrid ministry
 - c. The ability to carry out mission and ministry with integrity

- d. The ability to communicate in public and private settings
- e. The ability to lead others
- f. The ability to engage in effective pastoral care and support
- g. The ability to manage self and work load in a competent way

The success of mentoring depends on the quality of the working relationship developed by the mentor and the mentee. Thus to create and sustain mentoring in the face of the many forces that may pull us back in the ECWA, a powerfully motivating structure is necessary.

Describing their mentoring needs, 55% of the respondents identified a structure for mentoring that will guide them. The different phases of mentoring can serve as a starting point of any mentoring model in the ECWA. It is important to remember that there are phases of mentoring, as discussed in Chapter three. However, the different phases must be geared to accomplish the theological biblical models of mentoring and leadership, as discussed in Chapters three and four. From the literature review, four phases of mentoring stands out (although, not all mentoring relationships proceed in a linear fashion) and based of the empirical data, I am of the opinion that following mentoring phases will be appropriate to provide an appropriate structure for the ECWA context.

5.3.1 Initiation

At this phase, potential mentoring pairs get to know each other; each recognizes the potential of the other; the protégé comes to respect the mentor and the mentor recognizes the protégé, shows promise, explore motivation, assess mentoring skills, clarify expectations and roles, determine the viability of the specific relationship (Lacey, 2001:78). If possible, it is necessary at all levels of ECWA leadership that a unified form be provided that will help to keep record of the situation. This phase is more of a formation of relationship settling-in period (e.g., mentor & protégé learn about each others' style / working habits, the mentor orientates the protégé on the field, the mentor gets to know the protégé's career goals and objectives). This is where the mentor and protégé meet and start to establish a relationship and rapport; passions and purpose are discussed and uncovered which leads to goal-setting; action steps are then developed on how the goals will be completed (Brown, 2005:12). The interaction which occurs at this stage will lay the foundation for a strong relationship. During

this phase, the mentor and mentee must hold a personal development discussion which must cover the following areas:

- the mentee's strengths and development interests;
- the specific skills that the mentee will work to develop in the future, especially in the area of leadership;
- the development plan; and
- the roles and responsibilities of both parties (Meyer and Fourie, 2006:69)

In the context of the ECWA, this can be used in two dimensions. Firstly it can be used to inform the target audience (potential mentors, potential protégés, others who will support and promote the program) and secondly it can be used to motivate the target audience to participate in the program. Consequently, this phase can be used to emphasize the cognitive aspect of leadership as discussed above.

5.3.2 Cultivation

The bulk of the mentoring work is done at this phase. It seems to be the lengthiest phase. At this phase, each learns about the other's abilities; the protégé learns and the mentor advises, promotes, and protects. They agree on goals, content and process of relationship; determine details of meetings, responsibilities, criteria for success, accountability and conclusion of relationship. The mentor and protégé learn about each others' capabilities and as their relationship develops, the protégé broadens and develops skills and knowledge. The protégé broadens his/her network of contacts in the field. The mentor teaches, promotes and protects the protégé as the relationship continues. At this stage, the mentor should be giving their protégé tasks, or homework to complete that will aid them on their way. The cultivation phase is the time for the two to meet and discuss how things have been going - it's a "checkpoint" on progress (Arnold, 2002:15). Both sides should be evaluating how they are doing - are they both committed to the process? Are goals set high enough? Are the action steps being completed? Are they both being honest about any struggles or barriers? Is communication clear and often enough? This phase is typically the most rewarding time for both mentor and protégé, although at this phase, the mentee requires more guidance,

instruction, feedback, and encouragement (Meyer and Fourie, 2006:70). The affective and the dispositional domain of equipping must be a focus at this phase.

In the context of the ECWA, this phase can be used to identify potential leaders from the LCB that can serve as leaders in LCC, and it can also be used to identify leaders from LCC who will serve as leaders in DCC and eventually the GCC. However, at the GCC level this phase can be used to identify potential mentors who will in turn mentor others from the other levels of leadership in the ECWA. The period evaluation can be done individually and it will also be wise if older leaders from different levels will help facilitate this process to see if the goals and objectives are being accomplished.

5.3.3 Separation

This phase is the most dynamic and least expected. Tension may be the most notable characteristic at this level because mentoring functions decrease and the protégé acts more independently. Tension and stress are however normal and neither should necessarily spell doom (Geldard, 2001: 75). “You have to make it through the hard times to experience the exceptional rewards” (Jonhson, 2003:4). At this stage, learning is implemented, growth is nurtured and feedback is offered. The protégé begins to become independent of the mentor relationship. This phase is another “checkpoint” as the mentor and protégé evaluate how things are progressing. Does the protégé feel that they are making progress and can they see the end result - the goal being completed; does the protégé feel they have the appropriate resources to help them?; does the mentor feel they can expect more of their protégé. This is also a time for the pair to set an end-date for goal completion and what is needed to get the protégé up to speed to get them to the target date. The fundamental questions that need to be asked at this phase are: to what extent have the goals been reached described above achieved? How competent is the person being mentored from the cognitive level, affective level and the dispositional level as discussed in the process of equipping and empowering? What have the mentors and mentees learnt? What unexpected outcomes have occurred? How has the program affected the organization so far in terms of raising other leaders and retaining the youth? What were the stumbling blocks? What needs to be done differently?

5.3.4 Redefinition

At this state there is a need to evaluate, acknowledge and celebrate achievements; conclude the relationship term and talk about transitions that will occur; contact becomes more

informal and characterized by mutual support; the protégé continues to utilize lessons learned during this stage; the protégé feels confident in their work without the mentor, and challenge the mentee to mentor someone else. It is a time to evaluate what worked, what didn't, what could have been done better, what resources could have helped, what did each partner feel they brought to the process and what did they hold back on. The pair may decide they want to continue the mentoring relationship, which can be done formally, where the two decide to continue as they have been doing, or informally, with the mentor offering to help if needed in the future. Not only does this ensure an effective closure of the mentoring relationship, but also serves as a source of motivation for other people who must still be mentored.

Therefore, the phases of mentoring can be used within the context of the ECWA to raise leaders for the future. The various levels of leadership structure make it easy to incorporate the four phases of mentoring in the ECWA because of the existing structure. It is clear from the phases and the literature review in Chapter two, that the following will be helpful to the ECWA in terms of implementation of a formal mentoring program individually and denominationally:

- there must be clear purpose and objectives of the mentoring program;
- there should be consistency with ministry culture and policies, to allow room for change and adaptation;
- there is a need for integration with existing structures;
- a careful selection and matching of mentors and protégés must be put in place at all levels;
- leadership development and ongoing support for the mentoring program is needed;
- flexibility and sensitivity is crucial for the survival of the mentoring program; and there must be an ongoing evaluation.

As discussed in Chapter three, successful mentoring means sharing responsibility for learning (the mentor and the protégé) regardless of the phases, the subject matter, the timing, and all other variables and this must be emphasized in the ECWA. Jesus spent considerable time with the disciples, turning almost every activity into an instruction on life - the Passover meal of John 13 provides a clear example. Seeing potential, pointing out possibilities, and

exercising patience are essential to leadership multiplication, but they are not the only necessities. The ability to spot potential cannot be overemphasized in the development of new leaders. However, of equal importance are the characteristics that young leaders should look for in a mentor, or the characteristics that the potential mentor need to cultivate.

5.4 GUIDELINES FOR MENTORS AND MENTEES (PROTÉGÉS)

The need for this section was prompted by the respondents who want to be mentored and those who desire to mentor others. These guidelines will help serve as a standard for both.

5.4.1 Characteristics of a mentor

60% of the respondents indicated their interest to mentor others or that they want to be mentored. In line with that, it will be beneficial to look at some characteristics of mentors as this will help both those who want to be mentored and those who need to mentor others, to evaluate their mentoring ability and develop other needed skills that are required in the mentoring process. It will also help those who want to be mentors to measure up with the required standards, and help those who are seeking for mentors to see what they might need in a mentor.

It is worth thinking about the personal qualities and professional skills which make effective mentors so that the required objectives set for the ECWA and the kingdom of God will be accomplished.

Personal qualities: the mentor must have good interpersonal and communication skills. He must be approachable, empathetic, must possess good listening skills, have a genuine desire to help others, must have an open mind and flexible attitude, must be supportive without being controlling, can give guidance to a mentee without making their decisions, will always give honest answers, doesn't apportion blame but looks to find solutions, he must actively question the mentee, must have the ability to probe and challenge, must be willing to debate and discuss, has realistic expectations of themselves and others, possesses good organisational skills. The mentor also needs further skills at the professional level (Jones, 2001:65).

Professional skills: the mentor must be an excellent teacher/practitioner, must have knowledge and experience of the mentee's new area of work, knows organisational routines, procedures and policies, must be enthusiastic about teaching, can offer a range of perspectives and teaching and learning techniques, can make suggestions informed by their

own expertise and experience, can empower the mentee with the knowledge gained from their experience, can help the mentee to identify practice which meets professional requirements, must be someone who listens well; someone who creates an encouraging climate. Someone who will be slow to judge, someone who will encourage mentees to do better, someone who will have the toughness of an honest friend, someone who will treat the mentee with respect, someone who has the wisdom of a spiritual friend, someone who will be able to help the mentee grow spiritually. In many instances the mentor would be someone a little older. It is someone with the maturity that would challenge you. Based on the leadership involvement of the ECWA, I would suggest that the mentor should be of the same sex.

5.4.2 How to be an effective mentor

In addition to the above mentioned qualities, this guideline is intended for individuals considering taking on the role of a mentor. The guideline highlights key strategies for mentors to develop an effective relationship with their protégé's considering the fact that a good number of the respondents indicated their interest to be mentors but don't have the formal ability.

a. A mentor must assess his/her suitability

Before deciding to be a mentor, it is worthwhile considering the skills, knowledge, experience and time commitment you can bring to the role, and your compatibility with the protégé. It is also worthwhile for the intended mentor to evaluate his/her suitability using the qualities of mentors mentioned above. Checking the suitability of your match with a potential protégé is helpful in two ways:

1. It speaks to the needs of the potential protégé,
2. It reflects on your resources (skills, abilities, knowledge) and what you are willing to contribute to the relationship (time, attention) as a mentor.

b. A mentor must seek support

The popular saying “no man is an island” is also appropriate in mentoring. The provision of support to a protégé is a key role of a mentor. However, it is also important that mentors have access to, and actively seek out, mentor support. For example, mentors could attend professional development activities for mentors, or consider networking with other mentors.

Organizations like Africa Centre for Mentorship (ACM), Church Resources Ministry (CRM), International Training and Equipping Ministries (ITEM) will offer those intended mentors in the ECWA the needed support because of their partnership with the ECWA.

c. The mentor must prepare for the protégé

Preparation is an integral part of being a mentor. The mentoring relationship will progress more smoothly if the mentor undertakes some basic preparation before progressing with the mentoring relationship: He/she needs to organise when and where they will meet with the protégé (consider comfort, privacy, accessibility), must obtain the protégé's background information using the unified mentee information form that will be provided by the ECWA education department.

Understanding how to be an effective mentor and the qualities of a mentor will be appropriate in the selection of mentors and is also crucial to the success of every mentoring program. As indicated in the empirical research, mentoring will be an appropriate tool that the ECWA can use to nurture and grow its leaders. It can be an informal practice or a formal program, as indicated in Chapter three. Protégés observe, question, and explore, while mentors demonstrate, explain and model. A word of caution, however, is that not all mentoring relationships always succeed. Some of the frequent problems with mentoring relationships include mismatch between mentor and protégés, unrealistic expectations and breaches of confidentiality. Mentoring relationships are about developing people, capacity building and empowerment.

5.5 CONCLUSION

Mentoring has become an important tool in leadership development. This chapter explored the principles and concepts of leadership and mentoring with their application for the development of youth into leadership roles in the Evangelical church of West Africa. Various leadership training models were provided to support the quest for a true church leadership. The phases of mentoring programs were also presented, and the qualities of mentors were also considered.

Mentoring is a workforce development approach which focuses on the provision of professional support, guidance and development. It most commonly involves the interaction of a more experienced mentor and one or more less experienced protégés. Mentoring is a

good workforce development strategy for the ECWA given that leaders in the ECWA experience complex and challenging issues on a day-to-day basis but often lack adequate access to supervision and support.

Whether through a structured program or informal support, mentoring can enhance the capacity of leadership in the ECWA by offering a buffer against stress and burnout, guidance and support during the development of new skills, and valuable accountability, competence development, character development and above all leadership development of young people. Having a mentoring program and leaders who are supportive of mentoring is likely to impact positively on the retention of young people in the ECWA, and provide them with opportunities for leadership. The next chapter will conclude this study and provide some practical recommendations.



CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter briefly reviews the research question in light of the findings drawn both formally and informally throughout the project. Although the themes have to a certain extent been joined together in the different chapters, the general themes and how they can be incorporated into the study as a whole still need to be abridged and the results of the research shown.

6.2 WHAT WAS THE PROBLEM?

The research question asked whether engaging in consequential mentoring relationships can produce young leaders and at the same time retain them for service within the context of the ECWA. Can the presence of mentors positively affect leadership development in the ECWA and would it be feasible. The study was concerned about the exodus of youth from the ECWA which could be attributed to some kind failure on the side of the leadership of the church. These questions were addressed by means of a literature review and an empirical study. The study was descriptive and explorative in nature.

6.3 WHAT ARE THE MAIN CONCLUSIONS?

The literature study and the empirical data drawn from this research all point out clearly that leadership plays an important factor in every organization. Everything rises and falls on leadership. More importantly, this study has revealed the fact that the kind of leaders in every organization determines the success or the failure of that organization. In the context of the church, this study has proven that God calls leaders and in every era to accomplish His purpose for His people.

The data drawn from the literature study and the empirical research have also indicated that there is a need for bridging the leadership gap between generations so that continuity can take place. The success of any leadership must be judged by its ability to raise other leaders. This was clearly indicated in, for example, the lives of Moses, Elijah, and Jesus. Failure to bridge the leadership gap has a lasting consequence in any organization. This was clearly indicated

in the book of Judges. Therefore, a greater investment must be made in leadership development.

This study has also proven that mentoring is a vital means through which any organization can bridge the leadership gap and at the same develop other leaders. Klasen and Clutterbuck (2002:33) rightly noted that mentors can be instrumental in supporting, enabling, and even triggering major changes in mentees. This is typically achieved through applying various mentoring techniques. Mentoring is also an important means for the church to retain its young ones, develop their character, competence and calling. When churches invest in mentoring many leaders will be identified and empowered to facilitate growth in the church. This growth is both qualitative and quantitative. The young leaders are equipped personally to be leaders after God's heart, and at the same there is an increment in the leadership quota. Mentoring transforms philosophy and theology of ministry. The data reviewed in Chapter four clearly supports the notion that mentoring can enhance leadership development in the ECWA and if taken from the biblical theological dimensions, can help raise leaders after God's heart who are called by God to serve with character and competence. A strong emphasis is laid from Scripture for a mentoring model in church ministry, from the schools of the prophets to Paul's work with Timothy and Titus. If a leadership is to continue beyond the active life of its originator, new members need to be brought in to learn at the feet of seasoned veterans (II Timothy 2:2); which can only happens where mentoring is a rudiment. Mentoring has been identified through the literature review and the empirical data in this study to be a great instrument for strategic succession planning.

Another contribution of this study lies in what has been uncovered regarding leadership in the church. Leadership must be focused on God and his calling and not on human motivations. Because then the motivation is that of sacrifice and God, a logical response to God's unmerited favor which will prompt service. The leader must constantly remind himself of the calling to lead. A personal calling statement is a leader's best understanding of what God has called them to be and to do. It represents what Ephesians 2:10 would look like lived out.

This study also reveals that the church is not trying to change the world by using secular or worldly styles of leadership. The church is called to be the salt and light in a dark, sinful world (Matt. 5:13-16; Phil. 2:14-15). Therefore, the leadership model found in the church must be different than that of the world. The leadership model of the church should be that of service.

This study has uncovered that leadership in the church must create a forum for continuity. There must be transmission of knowledge from one generation to the other through mentoring. There must also be a process to better equip mentors who do not yet have sufficient mentoring competence. In particular, full participation in the mentoring skills workshop must be made mandatory.

It is my conviction that the program framework elaborated on in the literature review is a good and solid framework for mentoring in the ECWA. Nonetheless, its implementation without proper regard for the conditions dictated by the local context can diminish program ownership and therefore hinder the long-term success of the program. The complexity of a mentoring program must be adapted to the reality of the church context. In any case, every first attempt to implement mentoring in a local church context will have to contend with initial difficulties. But the longer the concept of mentoring is practiced in the church, the more the church will assume ownership of mentoring and that practice will become a part of the church's own culture.

This study contributed that the church is a healing community, and therefore there is a need for strong biblical leadership that foresee the achievement of this virtue through all generations. The theme of the Bible revealed throughout can be summed up with the following: God calling out and assembling special people on earth to be His possession that He dwells among, who will live under His rule, through which He demonstrates Himself in the earth (Robbins, 2007:72). The Evangelical Church of Africa is no exception to this great opportunity to demonstrate God's glory on earth, however in order to accomplish that, effective leadership is important because it is good leadership that will help God's people towards fulfilling God's plan. The church must mentor leaders that will help accomplish the mission of God in this generation. The Bible is full of mentoring relationships: Abraham for Lot; Jethro to Moses; Moses to Joshua; Elijah for Elisha; Jesus to His disciples; Barnabas for Paul and John Mark; Paul for Silas and Timothy. Therefore it is evident that a leader who leaves his post without identifying and training his replacement has not done his job well.

It has come out strongly from both the empirical data and the literature review that leadership forms the backbone of the church. It is seen in both Old and New Testaments that the use of leaders to carry out ministry tasks was a biblical practice, both in missionary enterprises and in local congregations. In the Bible there was a leader in each biblical era; the leader was recognized as called and gifted for the task that God has entrusted into his her hands.

This research reveals that the ECWA is a fertile ground for mentoring, therefore optimum attention must be given to it in order to raise leaders who will be strong in character, calling, and competence to help to achieve the ECWA's biblical mandate on earth. In the same vein, this research has uncovered that young people play a vital role in any given organization. In the ECWA, the youth constitute the majority; hence the need to retain them and at the same time mentor them to be the leaders that God wants them to be in the ECWA. The current leaders must constantly work to influence the youth to get in line with God and His plan for their lives.

This research has revealed that the overall goal of leadership in the church must be to build up people. Good leaders must be able to encourage and this means to instill courage in others. Leaders help restore confidence and zeal in people who are fighting discouragement. They do so by reminding them of their value, God's love, and the promise of His Word. They keep encouraging people to get up and fight again for the cause of Christ. Therefore, the kind of leadership that God intends for his church must be cultivated through mentoring, as seen in both Chapters two and four.

Consequently, this research pointed out that those leaders must be committed to serving and caring for others, because that forms the basis of their call as discussed in Chapter five. Developing and empowering followers, multiplication of other leaders (youth) must form the core of the leaders' ministry.

As discussed in both Chapters two and three, Jesus called His followers into a community in order to develop them as leaders. I am of the conviction that the church must follow the footsteps of Jesus to raise leaders that will be after God's heart (1 Sam. 13:14; 16:7; Leviticus 11:44-45).

The study has hopefully shed some light on a topic that has received much attention in recent years. Although dealing with vast topics like mentoring and leadership is hard and is prone to raise more questions than answers, working through the process is a worthwhile experience. I strongly believe that a new dimension has been opened up in the area of youth, mentoring and leadership, especially within the context of the ECWA.

It is my hope that the results of this research will not only find abstract application, but that it will also contribute to the enhancement of developing and retaining the youth in the ECWA.

6.4 RECOMMENDATIONS

I would like to suggest the following recommendations to the Evangelical Church of West Africa based on the literature study and the empirical data.

- ❖ Foundational to electing any leader in the church, his calling must be ascertained through a recommendation from a mentor; he or she must also meet the qualifications for leadership as described in scripture, rather than putting emphasis on educational qualification.
- ❖ A committee must be set at various levels of ECWA leadership (GCC, DCC, LCC, LCB) with the responsibility of implementing the findings and the guidelines discussed in this study. Similarly, the committee must be charged with the responsibility of assessing and indentifying young leaders, and matching them with the possible mentors who will in turn empower and equipped them with the principles discussed in Chapter five.
- ❖ It is also recommended that the education department of the ECWA should be given the mandate to develop further a comprehensive mentoring manual that can be used in all the ECWA institutions and the various levels of leadership structure. The manual must make use of the standard discussed in Chapter five and other valuable resources from Africa Center for Mentorship (ACM) International Training and Equipping Ministries (ITEM) and Church Resources Ministries (CRM). The manual must address the cognitive need of the future leaders, must address the affective needs of the future leaders, and it must also address the dispositional need of the future leaders as discussed in Chapter five.
- ❖ A specific budget allocation should be made for the purpose of mentoring and leadership development. This budget must cater for the provision of materials and networks that might be required by the intending mentors. The budget must also cover the needed resources that will be used in the mentoring process. Most of the respondents noted that mentoring is a costly venture, therefore, whatever the church can do to help in this regards will surely foster the acceptance of mentoring in the ECWA.

- ❖ Mentoring should be made an integral part of pastoral ministry from calling to ordination; the induction course which prepares pastors for ordination in the ECWA must put the principles of mentoring into its curriculum and the guidelines provided in Chapter five.
- ❖ It is also recommended that for mentoring to be part of the ECWA's culture, the following must be put in place:
 - Ongoing selection of potential mentors at all levels of leadership. This can be done through asking people at the various leadership structures in the organization to nominate mentors and asking volunteers to nominate others. There will be a need to compile a large pool of mentors so that they can be matched according to the right profiles;
 - Ongoing training of mentors and mentees as training is an integral part of a successful mentoring program. By taking the time to train mentors and mentees, it will help in clarifying their roles and expectations as discussed in Chapter three. The materials for the mentoring training should be provided by the education department as suggested earlier;
 - ECWA must create a room for evaluation and must ensure that a credible means of feedback is created at the various levels as this will sustain the mentoring program.
 - Annual conferences of the various levels of leadership must slot a time of feedback from their mentoring programs;
 - The mentoring program must be flexible as too much bureaucracy can kill the mentoring program.
 - ECWA must also create a forum where one-on-one mentoring meetings happen regularly as this is where the greatest benefit occurs;
 - The mentoring program must be tailored into the entire church. There is no one-size-fits-all approach in structuring a mentoring program. Therefore, the ECWA needs to understand how mentoring can best fit with its goals and objective as a church and as an organization.

- ❖ More importantly, in the words of Strommen and Hardel, (2002:286), for a church to move from vision to action, the leaders must stand before God and listen to God's word for direction. It is suggested that the current leadership in the ECWA must seek the face of God regarding leadership development and at the same time trust Him for the sustainability of the mentoring program.

6.5 FURTHER RESEARCH

It is recommended that further studies be undertaken in the following areas:

- ✓ Ways of involving the family structure into youth leadership development in the church.
- ✓ The role seminary faculties at the various ECWA institutions can play in developing/implementing the mentoring programme.
- ✓ A comparative study of other churches in both Nigeria and other African countries in the area of mentoring for the development of young leaders for the African church.
- ✓ A comparative study of mentoring in the church and in secular organizations.
- ✓ The differences between mentoring and discipleship.



APPENDICES

Appendix 1

Questionnaire

My name is Pastor Nathan H. Chiroma a lecturer at the ECWA Theological Seminary Jos. I am a registered student with the University of Stellenbosch, South Africa in the Faculty of Theology. I am studying for a Master of Theology in Practical Theology (Youth Ministry).

As part of my studies I am working on a research project that seeks to know if mentoring can enhance the development of youth towards leadership in the Evangelical Church of West Africa (ECWA) and also the retention of youth in ECWA. In other words: can participating in meaningful mentoring relationships/creating mentoring culture make important an observable contribution to leadership development and retention of young people in the church? This applies especially to the Evangelical Church of West Africa. This research will help the researcher and other researchers on similar topics to discover possible ways of developing and maximizing the leadership potentials found in our youth, more so to help them be the kind of leaders God desires for His church. I therefore ask you to please be honest and comfortable as you answer the questions. I also assure you that information provided by you remains confidential and will be reported in summary format only and no names will be mentioned in whatever circumstance.

Kindly return the completed questionnaire to me or to the office of the Provost ECWA Theological seminary Jos on or before the **20 July 2008**.

PLEASE ANSWER THE FOLLOWING QUESTIONS BY CROSS (X) IN THE RELEVANT BLOCK OR WRITING IN THE SPACE PROVIDED

Section A- Background Information

This section of the questionnaire refers to background or biographical information. Although I am aware of the sensitivity of the questions in this section, the information will allow me to compare groups of respondents. Once again, I assure you that your response will remain anonymous. Your co-operation is appreciated.

1 Gender

Male	1
Female	2

2 Age (in complete years)

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3 Your highest educational qualification? (Note: this is just for analysis purposes)

No School	1
Primary	2
Secondary	3
Tertiary	4
Vocational	5

4 How would you describe the area in which you are residing?

Urban	1
Rural	2

5 Church Membership (ECWA)

Baptized member	1
Member	2
Church goer	3

6 Church Involvement (Local church board: LCB; Local Church Council: LCC; District Church Council: DCC; General Church Council: GCC)

Laity	1
Leader (Lcb level)	2
Leader (Lcc level)	3
Leader (Dcc level)	4
Leader (Gcc level)	5

Section B: This section of the questionnaire explores the importance of church leadership in the church

7. Please rank, in order of importance, your style of leadership. Allocate a rank of 1 to the most important, and a rank of 2 to the second most important, etc. Allocate a rank of 6 to the least important.

Democratic	
Autocratic	
Participation	
Direction	
Relationship	
Task	
Consideration	
Initiation	
Action	
In action	
Pastoral/Mentoring	
Teaching/Empowering	

Based on your philosophy of leadership, kindly give your view of leadership

What are you doing to raise other leaders?

Kindly suggest methods that you think could be appropriate in raising other leaders.

C: This section explores mentoring

Mentoring is a process whereby mentor and mentee work together to discover and develop the mentee's latent abilities and to encourage the mentee to acquire knowledge and skills as opportunities and needs arise. The mentor serves as an effective tutor, counselor, friend, and foil who enables the mentee to sharpen skills and hone her or his thinking (Shea, 2002:8).

Category 1. Knowledge of Mentoring**8 How would you rate your knowledge of mentoring?**

Excellent	
Very Good	
Moderate	
Poor	
No knowledge	

**9. My knowledge of mentoring is based upon the following sources of information:
(Please check all that apply).**

Personal Experience	
Observing others	
Reading about it	
Discussion with peers	
A workshop/seminar	
Other: Please explain	

Based on your response above, kindly share how involved are you in mentoring

What do you perceive to be the benefit(s)/ importance of mentoring if at all there is any

Have you been mentored or mentored someone with the last 1 to 5 years?

If yes, briefly share your experience

Category 3. The Need for Mentoring at ECWA

10. How would you describe your mentoring need?

Never heard of it, wants to know more	
Heard of it, never involved, wants to be involved	
Need seminars/workshops on mentoring	
Being involved with mentoring, but not structured, I need more help	
Being involved, wants to do more, need more avenues	
Want to be mentored need a mentor	
Want to mentor need mentees	

Please enter any other perception regarding any other beneficial concept regarding mentoring and leadership that you think I have left out

Thank you for your co-operation in completing this questionnaire. Kindly return the questionnaire as specified in the cover letter or to the person that administer the questionnaire to you.

Consent Form

I freely and voluntarily consent to be a participant in this research conducted through questionnaire. I understand I will be one of the few people that will be participating in this research. I have been made to understand the importance of this research.

I understand that the purpose of this research is to examine ECWA's mentoring and leadership development. To this, aim, I will fill out one questionnaire.

I understand that all my responses will be confidential and that only Nathan will have access to these data. I further understand that information from all the participants will be grouped together to provide a general information about mentoring as a means of developing young leaders for the African church.

I have been told that I am free to ask questions concerning the procedure. I understand that if I would like more information about this research, I can contact Nathan, O.J Dickson, or the provost's office at ECWA Theological seminary Jos.

I have read and I understand the above. I have been offered a copy of this informed consent form.

Participant's signature _____

Participant's printed name _____

Date: _____

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