



MENTORING AND RELATIONAL GROWTH OF THE PENTECOSTAL CHURCHES IN NIGERIA

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Abstract: Every organisation desire to grow. When the relationship existing in an organisation is not cordial, it obstructs the organisational growth. Hence, the study observes mentoring and relational growth of the Pentecostal churches. Confrontive, and relationship mentoring was related to nurturing, proclaiming and witnessing in the Pentecostal churches in Nigeria. The study adopts a cross-sectional survey design. The population comprises the 4502 workers of the 150 churches registered with PFN and the sample size of 354 was determined with Krejcie and Morgans' (1970) table. The sample subjects were got through Simple Random Sampling technique. Data were got through a self-administered questionnaire and the Spearman's Rank Order Correlation Coefficient was used to analyze the hypothetical statements. The findings revealed positive and significant relationships between mentoring and all the measures of relational (nurturing, proclaiming, and witnessing) growth. The study concludes that mentoring significantly relates to the relational growth of churches and recommends enhancement of relationship and confrontive mentoring for relational growth of the church.

Keywords. Mentoring, Confrontive Mentoring, Relationship mentoring, Relational Growth.

INTRODUCTION

Growth in the church is exploring the nature, role, and well-being of the Christian assembly by the actual execution of God's commission to carryout evangelism and make the disciples (McGavran,1990). Achieving this involves relationship with people by carrying out the great commission of multiplication by winning soul. Relational growth promotes sound community health by empowering people, building consistent and resilient societies, and making institutions reachable (World Bank, 2019). Mentoring (relationship and confrontive mentoring) enhance nurturing, proclaiming, witnessing in the church of God.

Christians should have a sound relationship with God and one another, but daily, every moment distract and pull people far from God. It is essential for the church to re-prioritize its calling as presenters of God's presence. Achieving this required relationship mentoring to cultivate

habits, excellent communication and church service that create the space and environment for that presence to be felt and known. Relationship has become digital and reducing physicality of the church of Christ. The gospel unites people, class, culture, gender, and race, and breaks down walls of hostility that can certainly divide the church. When such diversity is encouraged, how can relationship be built, and souls won? Hence it is important to build relationship and not support individualism, to encourage the people to connect and be committed hence the need to examine mentoring and relational growth of the Pentecostal churches. However, this study seeks to answer the following research questions:

- a) What is the relationship between relationship mentoring and relational growth of Pentecostal churches in Nigeria?

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b) What is the relationship between confrontive mentoring and relational growth of Pentecostal churches in Nigeria?

REVIEW OF RELATED LITERATURE

Mentoring and relational growth and their dimensions are scrutinized from literature in this section and are laid as figure 1.

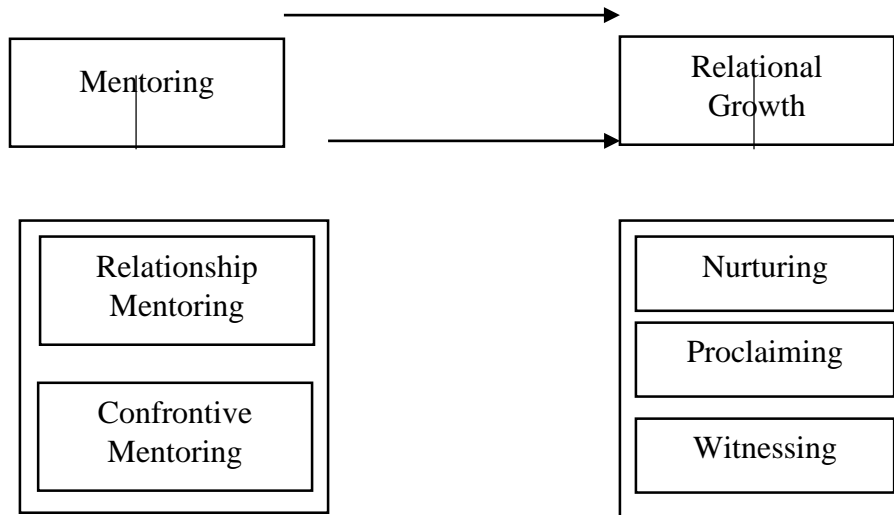


Fig1: Conceptual Framework of Mentoring and Relational Growth.

Source: Researchers (2021).

Mentoring

Mentorship is an association in which a knowledgeable person (mentor) transfer knowledge and support relevant to work, career, or professional development. It is the act of promoting individual development and professional skills by an experienced person known as the mentor to a mentee. It is a long-term concentrated association that supports mentee’s development, growth, and helps manage and improves individual career and skills. Mentoring is an apprenticeship programme between a senior and a junior employee. This mentorship relationship requires an informal communication between the mentor and mentee (Bozeman & Feeney, 2007).

Mentoring process in a church scenario requires the mentor, leader of the church to provide on-the-job training by the ministration of the Word of God and imparting

credibility, respect, personality, and confidence in the younger leader. The mentors give adequate and timely advice, career motivation, modelling ideal leadership behaviours and functions to build the mentee to the targeted expectations level. A mentor is a teacher of wisdom and knowledge who supports and offers strategic high-level guidance for long-term development (Reh, 2019), someone who assists another, known as the mentee, in developing specific skills and knowledge that will enhance the less-experienced person’s career and individual growth (Management Mentors (2019). A mentor therefore is someone that nurture followers to become a prospective future leader, by building trust, modelling positive behaviours, transferring knowledge, wisdom and inculcating individual and professional skills,



on proper management procedures, that can successfully enhance corporate productivity.

A mentee is the follower that is being developed. The mentee ought to share information on their circumstances clearly, concisely, and honestly ask questions for good comprehension, provide own experiences to aid the discussion, advice and accept differing perspectives. Mentorship is intensive, it enables a less knowledgeable, and skilled individual to build relationship and achieve independence and competence. For this study, relationship and confrontive mentoring are the dimensions of mentoring.

Relational Mentoring: This is the empathic, empowering, and interdependent methods of creating personal growth, advancement, and enhancement amongst mentors and apprentices (Ragins, 2005). It explains relationship and its ability in improving individual. Many viewpoints depict relationships can improve individual knowledge, psychological growth, identities and learning (Dutton & Heaphy, 2003; Fletcher, 1998; Miller & Stiver, 1997, Ragins & Verbos, 2007). Ragins (2012) defined relational mentoring as proactive progressive affiliation that encourages common growth, learning and development within the career framework. Mentoring relationships provide different functions which are incessantly changing. Not only are there differences between relationships quality, but relationships also transform over time to reflect quality state (Ragins & Verbos, 2007).

In Christendom, relational mentoring is winning people to God, making the followers learn to trust Jesus in every area, honour God with their total being, attitudes and actions, and develop others by mentoring them. Relational mentoring helps in executing the Great Commission of witnessing to the lost souls and achieving the vision of God for the church. In Matthew 28:19-20, Jesus charges the apostles and all Christians to evangelise the entire world and teach them the word and all His commandment, making them a disciple and baptising those who believe in Him. Promising to be with the church always and to the close of age. Therefore, a prospective leader should

undertake relational mentoring to handle the mantle of leadership.

Confrontive Mentoring: Confrontive mentoring is an aggressive method for interrogating the follower's act, inspire them on alternatives to executing duties and think independently (Heron, 2012). It challenges the mentee by probing carefully, willingly accepting anxieties and reproach, recognising verbal inconsistencies, identifying successful change strategies, providing limited constructive criticism, and concentrating on potential for growth. In administering confrontive mentoring, the mentor should respect choices, careers, and actions of the mentee.

Cohen (1999) posits that for effective use of constructive confrontation, the mentor ought to recognise an unproductive behaviour or strategy that gives a false impression of acceptance to the mentee, perform intellectual dialogue that triggers defensive responses from the mentee, question the mentee's experience and judgement by highlighting insufficient facts, misconstrued information, imperfect knowledge, or inaccurate perception, know the existing point of actual challenge and stabilisation, engage in sensitivity and non-judgmental attitude and refer the mentee to professionals if the exact problem is outside mentoring relationship. The church of God is known for absolute uprightness, truth, discipline and dedication to the Word. Preventing wrong concepts of the Word requires confrontive mentoring in relational growth.

Relational Growth

Churches should build valued and trusted relationship, connect with others, receive help, warmth, and kindness (Gallet, 2016). The measures of relational growth are nurturing, proclaiming and witnessing. The greater your skills, experiences, and capabilities, the better your value and results in executing the work of God. Anyone who desires increase should be skilled, as the value placed on us depends on our skills.

Nurturing: In building relational growth, the church educates its people. Proverbs 4:18 says "the path of the



righteous is as the shining light that shineth increasingly unto the perfect day.” God expects his people to advance in capacity and be creative to experience relational growth. The church should educate its followers to be a shining light, by studying, gaining skills, wisdom and understanding. As Christ grew in wisdom, and in strength, so should the church grow in wisdom and strength, updating success level, in other not to be obsolete, stagnant, bitter, and isolated. Creativity can be stirred up by linking up with the holy spirit, having inventive thoughts, becoming innovative, engaging in periodic quiet meditation, being inquisitive, associating with great thinkers and innovators, having relevant information’s, being prayerful, a tithing payer and avoiding creativity killer (Ibiyeomie, 2017b).

Proclaiming: Affirming publicly the gospel of Our Lord Jesus Christ. John 3:16 reveals God’s love for humanity. This great love made Him give his only begotten son to die for human sin. Christ died on the cross of Calvary for our sin. He woke up on the third day to redeem us from sin. All we should do is to accept him as the lord and saviour and be cleansed from sin. The word of God in Mark 16: 15-16 direct us to proclaim the gospel of the lord Jesus Christ to the whole creation, saving and baptising those who believe. His purpose of sending His son into the world is not to condemn the world, but that the world through Him will be saved. Jesus was light. Through Him, the light shines worldwide to save people from darkness. This significant word should be thought to the world to redeem them from sin.

Witnessing: This involves sharing the goodness of God’s love, forgiveness, deliverance, and fruitful life that one has found in Jesus to others to save them from perishing. The greatest assignment given to men is witnessing. Men have been chosen to complete the unfinished work of Jesus Christ. In Act 1:8, the baton of witnessing was given to Christians before Jesus ascended to the throne. We are children of God today because someone witnessed about the saving grace of Jesus Christ, hence the need to serve the Lord by using our talent, skill, resources, time, and

strength to tell people about the saving grace of the Lord Jesus Christ. In Matthew 28:19-20.

Mentoring and church Growth

Mentoring tasks include advising and guidance, information, help and parenting (Zeb-Obipi, 2016). Johnson and Ridley (2004) listed the mentored protégé benefits as enhanced promotion rates, higher salaries, speed up career mobility, improved professional identity and competence, increased career satisfaction, greater understanding, recognition and acceptance within the organisation, reduced job anxiety and coaching other people. He outlines the mentor’s benefits to include internal satisfaction and fulfilment, enhanced creativity and professional synergy, career and personal rejuvenation, loyalty, and developing talent and pleasure associated with shaping future generations.

A mentor teaches, coaches, facilitates, and challenges mentee to grow (Management Mentors, 2019). A mentor possesses listening aptitudes, elicits facts and questions, offers advice and support, gives adequate information, and expands the knowledge of the mentee. Abbajay (2019) in her contribution to success elements, identifies some mentors’ qualities as nature and yearning to develop other people, share experiences, both success and failures, craves to develop and help others sincerely, with no endorsed reward. Good mentors honestly look forward to their followers and employee’s success, obliges time and energy to the mentoring relationship, possesses up-to-date and related industrial expertise, sharing failures and personal experiences for valuable learning, developed open mindset, and learning attitude and possess adequate skill in developing others, have active listening skills, self-reflection, ask powerful open-ended questions and providing feedback.

According to Ibiyeomie (2017a), outstanding indispensable values enhances growth; these values are godly legacies, becoming a man of impact, excellence, good character, obedient to rules, courageous, being principled, managerial competence, faithful and visionary to realise a worthwhile goal. Bravery and embracing



change enhance growth. Thriving depends on God's backing in all church activities; therefore, the church should be courageous in applying strategic changes to experience growth. Mentoring increases productivity, commitment and enhance accelerated development of in-house talent. Proficiency in mentoring should be engaged in the church to improve the followers' and the church's growth. From the foregoing discussion, the following relationships are hypothesized in their null forms:

- Ho₁: There is no significant relationship between relationship mentoring and nurturing in the Pentecostal churches in Nigeria.
- Ho₂: There is no significant relationship between relationship mentoring and proclaiming in the Pentecostal churches in Nigeria.
- Ho₃: There is no significant relationship between relationship mentoring and witnessing in the Pentecostal churches in Nigeria automation of Pentecostal churches in Nigeria.
- Ho₄: There is no significant relationship between confronting mentoring and nurturing in the Pentecostal churches in Nigeria.
- Ho₅: There is no significant relationship between confrontive mentoring and proclaiming in the Pentecostal churches in Nigeria.
- Ho₆: There is no significant relationship between confrontive mentoring and witnessing in the Pentecostal churches in Nigeria automation of Pentecostal churches in Nigeria.

METHODOLOGY

The survey study population comprises the churches registered with the Pentecostal Fellowship of Nigeria. Churches in Nigeria that are included in the study are those with branches in Rivers State. These churches in the 2021 updated list are one hundred and fifty churches. The study population size comprises 4502 employees of 150 churches registered with PFN. Using Krejcie and Morgan's (1970) table, the sample size for the study's population of 4502 is 354 employees. A simple random sampling method was used to select the sample elements. A correlational study was carried out, and a questionnaire was used to generate the primary data. The survey adopts a 4-point Likert-scale. Spearman Rank Order Correlation Coefficient was used to test the research hypotheses at the 0.05 level of significance.

DATA ANALYSIS AND RESULTS

The study set out with six hypotheses, in two categories of three hypotheses each. The results are reported in two categories as answers to the two research questions.

A: Relationship Mentoring and Relational Growth

Table 1 shows the results of the association between relationship mentoring and the measures of relational growth (nurturing, proclaiming, and witnessing). The table relates to the first three hypotheses: Ho₁, Ho₂ and Ho₃.



Table 2: Correlations between Relationship Mentoring and Relational Growth

		Relationship Mentoring	Nurturing	Proclaiming	Witnessing	
Spearman's rho	Relationship Mentoring	Correlation Coefficient	1.000	.621**	.549**	.623**
		Sig. (2-tailed)	.	.000	.000	.000
		N	354	354	354	354
	Nurturing	Correlation Coefficient	.621**	1.000	.516**	.524**
		Sig. (2-tailed)	.000	.	.000	.000
		N	354	354	354	354
	Proclaiming	Correlation Coefficient	.549**	.516**	1.000	.487**
		Sig. (2-tailed)	.000	.000	.	.000
		N	354	354	354	354
	Witnessing	Correlation Coefficient	.623**	.524**	.487**	1.000
		Sig. (2-tailed)	.000	.000	.000	.
		N	354	354	354	354

Source: SPSS Output, 2021.

Relationship Mentoring and Nurturing: It was hypothesized that there was no significant relationship between relationship mentoring and nurturing (H_{01}). The result of the analysis shows that at a significant level of $P=0.000$, $\rho = 0.621$, a relationship that is strong and positive exist. The null hypothesis, H_{01} , is therefore rejected, and the alternate accepted, and this means that there is a strong positive significant association between relationship mentoring and nurturing.

Relationship Mentoring and Proclaiming: The null hypotheses here assumed that there was no significant relationship between mentoring and proclaiming (H_{02}). The result reveals that the relationship is positive and significant at $P=0.000 < 0.05$. The correlation coefficient of 0.549 shows a strong significant relationship between the variables. The null hypothesis, H_{02} , is therefore rejected, and the alternate accepted, implying a moderate

positive significant relationship exist between mentoring and proclaiming.

Relationship Mentoring and Witnessing: The null hypotheses here assumed that there was no significant relationship between relationship mentoring and witnessing. It was hypothesized that there was no significant relationship between relationship mentoring and witnessing (H_{03}). The result reveals that the relationship is positive and significant at $P=0.000 < 0.05$. The correlation coefficient of 0.623 shows a strong significant relationship between the variables. The null hypothesis, H_{03} , is therefore rejected, and the alternate accepted, implying a strong positive significant relationship between relationship mentoring and witnessing.

B. Relationship between Confrontive Mentoring and Relational Growth



Table 2 shows the result on the relationship between confrontive mentoring and the measures of relational growth (nurturing, proclaiming, and witnessing). The

second set of three hypotheses is the focus in this table (Ho₄, Ho₅ and Ho₆).

Table 2: Correlations between Confrontive Mentoring and Relational Growth

		Confrontive Mentoring	Nurturing	Proclaiming	Witnessing	
Spearman's rho	Confrontive Mentoring	Correlation Coefficient	1.000	.600**	.525**	.505**
		Sig. (2-tailed)	.	.000	.000	.000
		N	354	354	354	354
	Nurturing	Correlation Coefficient	.600**	1.000	.576**	.516**
		Sig. (2-tailed)	.000	.	.000	.000
		N	354	354	354	354
	Proclaiming	Correlation Coefficient	.525**	.576**	1.000	.502**
		Sig. (2-tailed)	.000	.000	.	.000
		N	354	354	354	354
	Witnessing	Correlation Coefficient	.505**	.516**	.502**	1.000
		Sig. (2-tailed)	.000	.000	.000	.
		N	354	354	354	354

Source: SPSS Output, 2021.

Confrontive Mentoring and Relational Growth: It was hypothesized that there was no significant relationship between confrontive mentoring and nurturing (Ho₄) The result reveals that the relationship is positive and significant at P= 0.000 < 0.05. The correlation coefficient of 0. 600 shows a high positive significant relationship between the variables. The null hypothesis, Ho₄, is rejected, and the alternate accepted and showing a high positive significant relationship between confrontive mentoring and nurturing.

Confrontive Mentoring and Proclaiming: The null hypotheses here assumed that there was no significant relationship between confrontive mentoring and

proclaiming (Ho₅). The result reveals that the relationship is positive and significant at P= 0.000 < 0.05. The correlation coefficient of 0. 525 shows a high positive significant relationship between the variables. The null hypothesis, Ho₅, is therefore rejected, and the alternate accepted, implying a moderately positive significant relationship between change-awareness enhancement and media worship services.

Confrontive Mentoring and Witnessing: The null hypotheses here assumed that there was no significant relationship between confrontive mentoring and witnessing (Ho₆). The result reveals that the relationship is positive and significant at P= 0.000 < 0.05. The correlation



coefficient of 0.505 shows a moderately positive significant relationship between the variables. The null hypothesis, H_{06} , is therefore rejected, and the alternate accepted, implying a moderate positive significant relationship between confrontive mentoring and witnessing.

These findings provide the answer to the second research question that sought to determine the relationship between confrontive mentoring and witnessing at the Pentecostal churches in Nigeria. The applicable three hypotheses indicate that there is a positive relationship between confrontive mentoring and witnessing of Pentecostal churches in Nigeria.

DISCUSSION OF FINDINGS

The relationship between relationship mentoring and relational growth was examined with the first three hypotheses. The findings revealed a positive significant relationship between relationship mentoring and relational growth of the Pentecostal churches in Nigeria. The study also confirms the thought of Ibiyeomie (2021) that relationship mentoring relates to relational growth as continuous relationship give opportunity to help one another, reflecting on past learning and solving others' problems. The study agrees with Ragins (2012) in Cameron and Spreitzer (Eds.) (2012) that extraordinary-valuable mentoring relationships are not only built on relational skills but generate the relational skills needed to build other high-quality relationships as relational mentoring outcomes can transform other relationships in the individual's developmental network.

The study also examined the relationship between confrontive mentoring and relational growth, with hypotheses four to six. The study findings revealed a positive significant relationship between confrontive mentoring and relational growth of the Pentecostal churches in Nigeria. The findings agree with those of Ragins (2008) that relational incorporates and acknowledges work and non-work interactions and recognizes high quality relationships (Ragins & Dutton, 2007). It agrees with the thought of Galbraith and James,

which suggest that confrontive mentoring help mentees to understand unproductive strategies and behaviours and need for change.

CONCLUSION AND RECOMMENDATIONS

The study scrutinized mentoring and relational growth of Pentecostal churches in Nigeria. The findings revealed that mentoring is essential in relational growth through relationship and confrontive mentoring. Relational growth of Pentecostal churches in Nigeria is apparent in nurturing, proclaiming, and witnessing in the Pentecostal churches. The level at which relational growth is achieved is contingent on the mentoring approach adopted by these churches. Thus, the study concludes that mentoring relates to the relational growth of Pentecostal churches in Nigeria. Based on the findings and conclusion, the following recommendations are appropriate:

1. The Pentecostal churches should mentor their workers for effective nurturing, proclaiming, and witnessing of the word of God.
2. They should promote relationship mentoring to enhance the need and capacity to change in their relationships with others
3. Confrontive mentoring should help mentees understand unproductive strategies and behaviours.

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