

Spiritual Mentorship in Church Management: Scale Development

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Abstract:- Spiritual mentorship in church management, this research paper presents a reconceptualization of the spiritual mentorship construct within a religious framework, specifically, the church. It used a multistage development of scale process where a survey was done and 50 participants participated in filling the questionnaire, which cut across ministers, workers, members, others. The results of the exploratory factor analysis and confirmatory factors analysis shows the multi-stage nature of spiritual mentorship within the church management. Four dimensions were identified: competencies identifications, executive development, top management support, and organizational structure. The study provides evidence of validity and reliability of the scale. The scale offers a new approach to measure operational efficiency within the church management and also shows the need to go beyond the traditional approach to efficiency. Theories adopted to aid this research work were discussed in this paper.

manufacturing sector, science and technology sector, academic institution, service sector, psychology, etc.

The church is recognized as a body consisting of various members, visible and invisible, owing to the fact that God is one. The church has been always known to be a place of holiness and worship. Without hesitation, the main characteristic of the church is love as it was described in the bible. It is by which we have the other various characteristics of the church. The characteristics of the church tend to include counseling, worship, spiritual growth, discipline, and leadership development. The church also carries out social responsibility by reaching out to people in the community they find themselves by providing amenities and spreading the word of God.

Since the origin of mentoring theory, the idea of time has been viewed as an imperative part of mentoring relationships. As per [7], albeit formative relations, for example, mentoring may vary in length, and largely continue through four unique stages. The relationship begins in the initiation stage amid which the coach and the protégé begin adapting to each other's personal lifestyle and work propensities. [7] Proposed that this stage keeps going a half-year to one year. On the off chance that the relationship develops into a mentorship, it at that point advances to the development stage. Amid this stage, which may last somewhere in the range of two to five years, the protégé gains from the coach and advances in his or her profession. The tutor advances the protégé through building up the protégé's execution, potential, and perceivability inside the association [7].

This study will extend the existing knowledge already posited by the proponents of the temporal theories of mentoring in the sense that it will add some other vital information that will be derived during the course of this research. It will also extend the knowledge of mentorship to the church, because in recent times, little or nothing has been said about how mentorship is practiced to improve the spiritual life of members of the church.

This study will contribute to the theory in the sense that, it will seek to validate the assumptions of the theory and how it can this theory can also be applied in the church as to foster mentorship relationships especially spiritual mentoring.

Keywords:- Spiritual Mentorship, Mentors, Protégés, Church.

I. INTRODUCTION

Mentorship is likewise viewed as another type of relationship. It is known to be a connection between the coach and the protégé. Mentorship is sketched out as a coordinated relationship inside which a talented individual deliberately offers time to show, support, and energize another. The term coach originated from Greek folklore from the name of an elderly person who Odysseus left responsible for his home and his child, Telemachus, while he went on a ten-year venture. Coach helped the kid turn into a young fellow and now and again spared his life. The concept of tutoring identifies with enthusiastic help and directing ordinarily given by a develop individual to a more youthful individual known as a mentee [13]

An outstanding lacuna exists in our understanding of spiritual mentorship in church management. There is limited emphasis on mentorship relating to church management. Most of the secondary data available talked about mentorship in various sectors, and only a few scholars talked about mentorship in church management. There were more relevance to mentorship in other sectors such as financial sector, human resource, performance management,

An overview of the theoretical foundations of mentorship are discussed and is provided in the next section, after which previous research works carried out on spiritual mentorship will also be reviewed. The processes are affiliated with the recent quantitative and qualitative studies are presented including establishing the scales psychometric properties. The final section of this papers gives a general review of the main conclusions and offers some light for further research in this field.

II. CONCEPTUAL DEVELOPMENT

A. Temporal Theories of Mentoring

Since the origination of mentoring theory, the notion of time has been thought-about to be a vital part of mentoring relationships. According to [5], although evolutionary relationships such as mentoring differ in length, they typically go through four known phases. The process kicks off in the initiation phase within which the mentor and the mentee start acquiring each other's personal lifestyle and work habits through learning[7].

Proposed that this phase is meant to exist within a period of half year to one year. If the connection grows into a relationship of mentorship, afterwards it advances to the stage of cultivation. Throughout this phase, it may last a period of 2 to 5 years; the mentee acquires knowledge from the mentor and moves forward in their profession. The mentees visibility, potential, and performance within the institution is enhanced as a result of learning from the mentor [3]. The mentee acquires standard and quality knowledge while the mentor obtains support and loyalty of the mentee accompanied with a feeling of accomplishment as a result of the transfer of their knowledge to the next generation [9]. This is regarded to be the phase of mentorship during which most of the benefits inherent in the relationship will be benefitted by the mentor and the mentee (Scandura & Hamilton, 2002;) [1]. As indicated by Scandura (1998), researches conducted in mentoring have majorly focused on cultivation phase and the issues arising from it.

As the mentee exceeds the connection among them and turns out to be less reliant on the coach and turns out to be increasingly free, the kind of relationship starts to modify. This outcomes to the separation stage, which incorporates a mental or basic separation of the mentee from the tutor and may last inside a time allotment of a half year to two years. As a general rule, one of the real purposes behind separation between the mentor and the protégé is geographical location [7].

The mentee may progress unto a further position either through occupation advancement or pivot which starts to confine open doors for proceeded with connection [11]. Termination or transfers from the establishments as the method of reasoning for separation. The period of separation

might be distressing emotionally or mentally as it is possible that one or the two individuals may take it with insubordination or tension [3] After the partition organize, the tutoring relationship is never again required and thusly stops to exist. In the last stage, which is redefinition, another relationship jumps up where it might either end or form into a companion like fellowship recognized by casual contact and common help, [3]

B. Spiritual Mentorship

The term spirituality does not often appear in literatures pertaining to mentorship. This is because articles that have been published in mentorship do have little or nothing to do with spirituality and has little or no relationship to the church as an organization. They are mostly published to foster academic relationships, workplace relationships and so on. It is rare to find such mentorship articles being published to foster spiritual growths of members and workers in the church. This is harmful to the development of the theory that best describes the spiritual aspect of mentorship.

The definition of spiritual mentoring was also coined during a mentoring class by Dr. Dave Sanders at Judson University with which posits that: "A deliberate relationship, spiritually concentrated, [in which] one individual is empowered toward the motives of God through the life experiences and investment of another as they move together".

Spiritual mentorship is a relationship between mentor, mentee and the Holy Spirit. Through this relationship, the protégé urges to find what God is already doing in his or her life, and thereby grow in relationship and connection with God, create an identity in God, and be aware of God's call [2]. Spiritual mentoring is the process of giving help by one person of faith to another. Mentors help individuals who are striving to grow in personal awareness, communication, and intimacy with God so they can live out that relationship in the world [15]

Spiritual mentorship entails the identification and promotion Gods work and Holy Spirit in the lives of other individuals, empowering them to have indefinite access God's resources for rapid growth and strength in terms of spirituality, ministry, service to humanity, and utilizing unique relationships for empowerment [9]

Spiritual mentorship is the assistance of one's spiritual arrangement through a covenanted association with another, formalized in normal gatherings for request, discussion, and reflection around one's personal experience. Spiritual mentorship is an association with a shrewd and grounded individual with whom to talk about and implore about what's going on in your life in God.

While all the above definitions provide some understanding to the concept of spiritual mentorship, it

additionally emphasizes on the development of the spiritual person and existence of a person. In other words spiritual mentorship in this manner is seen as the assistance given by one Christian to another which empowers that individual to focus on God's own correspondence to the person in question, to react to this specifically, communicating with God one to one, to develop closeness with God, and to experience the results of the relationship.

Accordingly, the temporal theories of mentorship therefore provides a useful framework for understanding the concept of spiritual mentorship, enabling us to define spiritual mentorship as a relationship that exist in stages for the spiritual and physical growth of the protégé. Each stage, the protégé acquires new knowledge on how to go about his/her spiritual life until the redefinition stage, where they tend to see themselves as peers.

C. *Spiritual Mentorship Measures*

A survey of the spiritual mentorship build uncovered conflicting dimensionality and operationalization. For instance [8] suggested a number of dimensions (quality support, intentional relationships, spiritual focus, empowerment towards the purposes of God, investment, life experiences, life together, group: trinity, unity and synergy, multi-generational, variety of life experience.).

III. METHODOLOGY

This segment manages the point by point and successive systems utilized in gathering the vital information in the investigation. The philosophy procedure incorporates: research design, study population, determination of sample size, sampling technique, method of data collection, research instruments, the validity and reliability of research instruments, technique for analyzing data, as well as ethical consideration. This segment additionally clarified why a particular method was utilized.

The procedure pursues [4] regular methodology for building up multiple item construct and is reliable with the methodology taken by different scientists who have created supply and demand Scales.

A. *Item Generation and Content Validity*

➤ *Study1*

Mentorship literature, the first stage of the scale development process involved item generation and an assessment of content validity. An interview with 17 individuals in the church, which includes 5 pastors, 5 workers, 7 ordinary members who are thought to be knowledgeable about spiritual mentorship in the church was used to generate the item pool for my questionnaire.

Questionnaire administration is an excellent way to obtain insights into a phenomenon of interest, as it provides detailed opinions of the various people in the church. Each respondent was able to fill the questionnaire under the space of 5 minutes as the questions were all closed ended which allows respondents to tick their choices. There was also no room for probing respondents as closed-ended questionnaire was used; respondents only have options to pick from.

Quantitative content analysis was used to analyze the questionnaire data, as this is a trustworthy technique which represents a systematic and objective means of describing and quantifying phenomena (Schreier, 2012). All questions were precise and easy to read by the respondents, which amounted to two (2) pages and a total of 22 questions. Coding was done using the Statistical Package for Social Science (SPSS) 23 software package, which is a widely accepted analysis tool for quantitative research that allows a detailed analysis of questionnaire transcripts, it also limits the biasness of respondents and it is unassuming in nature [6]. Each theme of the questionnaire was coded and the findings and results were thoroughly analyzed.

Respondents were open to the nature of the questions that were asked in the questionnaire, this is as a result of the mentorship foundation in which the church is grounded. Respondents also agreed that spiritual mentorship was not only viewed as important to ministers and workers, but also viewed as important to ordinary members. The closed-ended nature of the questions made it easy for respondents to tick from the available options, as valid to them.

So as to choose the most proper things and confirm their suitability, the second stage included an item refinement through a board of 2 Professors, 2 doctoral student and 1 master student. The professors were approached to survey and assess the significance of each inquiry as for the class to which they were assigned to on a five-point Likert-type scale which ranged from "strongly disagree" to "strongly agree". Moreover, Professors, doctoral and masters students in charge of the refinement were inquired as to whether they felt any of the inquiries reflected in more than one category, and if the inquiries were clear, compact or repetitive. They eliminated the irrelevant questions, leaving a sum of 22 questions, which were utilized for this research.

The 22 retained questions were randomized and respondents were asked to rate their spiritual mentorship levels on a five-point Likert-type scale that ranged from "strongly disagree" (1), to "strongly agree" (5). The questionnaire contained two main parts which are part A and part B and all together the set of questionnaires consists of twenty eight. Part A includes all demographic profile questions with 6-item, questioned about the respondents' background (e.g. gender, age, marital status, education qualification, position in the church and length of stay in the

church). Part B has seven (4) sections included dependent and independent variables of the research. Section B1, consists of 5-items for competencies identifiers. Followed by section B2 consists of 7-item for executive development, section B3 consists of 5-item for top management support, section B4 consists of 5-item for organization structure.

The following phase of the scale development process included purification of the items dependent on measurement properties, as it is illustrated in the following section.

B. Item Purification

➤ *Study 2*

Since the interested population was the church, and aim was to determine spiritual mentorship, members of a church were surveyed. A paper-based questionnaire survey was deemed to be the most suitable and reliable data collection tool, as paper-based questionnaires saves time and cost less (Ward, 2004).

The researcher circulated the questionnaire with a brief introduction about spiritual mentorship in church management.

A sample size of 50 was used for this study, with the average age range of respondents been between 16-56years and above. The total 24 males, which represented 48% and 26 females representing 52%, took part in the study. For all indicators, the male category generated a total mean of 4.53 which comprises of competencies identifiers (C.I) of 4.55, executive development (E.D) 4.57, the third indicator which is top management support (T.M) 4.50, the fourth indicator generated 4.62 which is organizational structure (O.S). The female category generated a total mean of 4.24 for the mean of indicators 34% of respondent had BSc as their highest level of education which also generated a total mean of 4.48 for all the indicators, and 66% of respondents had master’s degree qualification which is a combination of MSc and MBA in which the indicators generated a total mean of 4.5. In the marital status segment, 72% respondents were single constituting a total mean of 4.51, 28% respondents were married generating 4.57 as the total mean for the indicators. In the church position category, 8% respondents were ministers constituting a total mean of 4.53 on all the indicators, 20% were workers in the church generating a total mean of 4.53, 64% were members which had a total mean of 4.49 on indicators and 8% were others which gave a total mean of 4.66 on the indicators as well.

Indicators	Gender		Age			Marital Status	
	Male (N= 24)	Female (N=26)	16-25 years (N=20)	26-35 years (N=26)	36-45 years (N=4)	Single (N=36)	Married (N=14)
C.I	4.55	4.37	4.40	4.51	4.45	4.43	4.52
E.D	4.57	3.60	4.50	4.62	4.82	4.56	4.65
T.M	4.50	4.48	4.47	4.50	4.55	4.48	4.51
O.S	4.62	4.53	4.68	4.48	4.65	4.56	4.60
TOTAL- $\sum f/No.$ of indicators	4.56	4.24	4.51	4.53	4.62	4.51	4.57

Table 1

Indicators	Educational Qualification		Position in the Church			
	BSc (N=17)	MSc/MBA (N=33)	Minister (N=4)	Worker (N=10)	Member (N=32)	Others (N=4)
C.I	4.44	4.47	4.55	4.48	4.41	4.70
E.D	4.61	4.58	4.67	4.74	4.53	4.60
T.M	4.58	4.44	4.45	4.48	4.45	4.90
O.S	4.69	4.51	4.45	4.70	4.56	4.45
TOTAL- $\sum f/No.$ of indicators	4.58	4.5	4.53	4.53	4.49	4.66

Table 2:-Means for Spiritual Mentorship by Demography
SOURCE; FIELD SURVEY 2018

Spiritual mentorship dimensions	Examples of questionnaires drawn from it
Competencies Identificators	My mentors easily identify my spiritual gift(s). My mentors help identify which of my spiritual gift(s) I am more competent in. My spiritual mentors help identify the weakness in my spiritual gift. I choose my mentor because we have the same spiritual gift.
Executive Development	There are regular leader/meetings in the church. I have the opportunity of asking questions from my immediate leader, if I am in doubt of anything. Prayer and fasting are organized for rapid spiritual development. I am given spiritual responsibilities, so as to grow my spiritual gifts.
Top Management Support	I can attain a top management status through growing my spiritual gifts. The management supports us with some free items needed for the mentoring process. They hold seminars and workshops on spiritual mentorship.
Organizational Structure	Mentorship policies are precise and easy to abide to. I am assigned to a department(s) based on my spiritual gift(s). My church structure makes the process of spiritual growth easy.

Table 3:- Dimensions of Spiritual mentorship
SOURCE; FIELD SURVEY 2018.

IV. DATA ANALYSIS

➤ *Item Reduction and Exploratory Factor Analysis*

In order to approve the profound mentorship scale and its structures, a scope of exploratory and corroborative factor investigation were completed. Tukey and John (1977). Before this, information has been verified to recognize anomalies and furthermore to test for infringement of the suppositions of multivariate investigation. In doing this, the initial step was to utilize the Statistical Package for the Social Sciences (SPSS adaptation 23). Additionally SPSS was utilized to attempt the fundamental investigation and the underlying exploratory factor examination (EFA), and was likewise used to test the different corroborative factor investigation (CFA) methodology. Exploratory factor examination was performed on the investigation utilizing principal component analysis as there is no earlier proof to demonstrate that the factors were not related. The KMO examining adequacy was 0.506, suggesting the accuracy of factor analysis. An iterative procedure was done so as to climate items with low and high cross loadings.

The first indicator in the factor analysis below talks about how mentors identify spiritual gifts which generated a factor loading of 0.661 and how they identify the competency of the protégé in each spiritual gifts which generate a factor

loading of 0.752. It further seeks to know how pastors identify the weakness in spiritual gifts and how mentors are choosed based on similarity in spiritual gifts, which generated a factor loading of 0.687 and 0.658 respectively. The second indicator in the factor analysis shows executive development in spiritual mentorship which explains how regular church hold leadership meetings generating a factor loading of 0.697 and also protégé asks questions when they are in doubt about anything which also resulted a factor loading of 0.631. It also examines how prayers and fasting are organized for rapid spiritual development leading to a factor loading of 0.701. The third indicator talks about top management support in church which looks at how the church gifts free items needed for spiritual mentorship generating a factor loading of 0.684 and how they how they hold seminars and workshops on spiritual mentorship resulting in a factor loading of 0.680. The fourth indicator is about organizational structure and it examines the policies in place to support spiritual mentorship, which generated a factor loading of 0.432 and how communication structure in the church aid spiritual mentorship relationship also generating a factor loading of 0.445.

Cronbach alphas for the four indicators were 0.834, 0.770, 0.782, 0.729 respectively which is above the endorsed lower limit 0.70 (Hair et al., 2006) signifying that all four dimensions are consistent.

SPIRITUAL MENTORSHIP VARIABLES	CRONBACH
COMPETENCY IDENTIFICATORS	.834
EXECUTIVE DEVELOPMENT	.770
TOP MANAGEMENT SUPPORT	.782
ORGANIZATION STRUCTURE	.729

Table 4
SOURCE; FIELD SURVEY 2018.

The result above shows that three of the scales had a high internal consistency and reliability with the Cronbach alpha values being greater than the minimum acceptable parameter of 0.7. While the remaining three parameters were slightly below the acceptable parameter.

➤ *Exploratory Factor Analysis for Spiritual Mentorship*

Scale items Factor loadings

Competencies identifiers (CI)

Item 1 My mentors easily identify my spiritual gift(s), (CI). 0.661

Item 2 My mentors help identify which of my spiritual gift(s) i am more competent in (CI). 0.752

Item 3 My spiritual mentors help identify the weakness in my spiritual gift (CI). 0.687

Item 4 I choose my mentor because we have the same spiritual gift (CI). 0.658

Item 5 My mentors know the potentials of my spiritual gifts (CI). 0.642

Executive development (ED)

Item 6 There are regular leader/meetings in the church (E.D). 0.697

Item 7 I have the opportunity of asking questions from my immediate leader, if I am in doubt of anything (E.D). 0.631

Item 8 Prayer and fasting are organized for rapid spiritual development (E.D). 0.701

Item 9 I am given spiritual responsibilities, so as to grow my spiritual gifts (E.D). 0.543

Item 10 There is a bible school where we are taught how to nurture our spiritual gifts (E.D). 0.511

Item 11 I can achieve the full potential of my spiritual gifts within a short period of time (E.D). 0.753

Item 12 The growth of my spiritual gift will help achieve the church mission (E.D). 0.685

Top management support (TM)

Item 13 The management supports us with some free items needed for the mentoring process (TM). 0.684

Item 14	They hold seminars and workshops on spiritual mentorship (TM).	0.680
Item 15	They make decisions that supports and facilitates the mentorship relationship (TM).	0.786
Item 16	I have had the privilege to seek for directions concerning my spiritual gift (TM).	0.665
Item 17	I can attain a top management status through growing my spiritual gift (TM).	0.499
Organization structure (OS)		
Item 18	Mentorship policies are precise and easy to abide to (OS).	0.432
Item 19	I communicate easily with my mentor (OS).	0.445
Item 20	I am assigned to a department(s) based on my spiritual gift(s), (OS).	0.607
Item 21	My church structure makes the process of spiritual growth easy (OS).	0.412
Item 22	I am assigned to a mentor to help me grow my spiritual gift. (OS).	0.519

Note: Initial classification of items: CI = Competency identifiers; ED = Executive development; TM = Top management support; OS = Organizational structure.

➤ *Result of Validity and Reliability*

		Loading	Indicator Reliability	Error Variance	Composite Reliability	Average	No. of Indicators
Variables		> 0.7		< 0.5	> 0.8	< 0.5	
						0.4639	
Competencies identifiers	Gift identity	0.661	0.4369	0.5631	0.4369		1
	Identify gift competency	0.752	0.5655	0.4345	0.5655		1
	Identify gift weakness	0.687	0.4720	0.5280	0.4720		1
	Same spiritual gift	0.658	0.4330	0.5670	0.4330		1
	Spiritual gifts potential	0.642	0.4122	0.5878	0.4122		1
						0.4823	
Executive development	Meetings	0.697	0.4858	0.5142	0.4858		1
	Asking questions	0.631	0.3982	0.6018	0.3982		1
	Prayer and fasting	0.701	0.4914	0.5086	0.4914		1
	Achieve full potential	0.753	0.5670	0.4330	0.5670		1
	Spiritual gift growth	0.685	0.4692	0.5308	0.4692		1
						0.4976	
Top management support	Management support	0.684	0.4679	0.5321	0.4679		1
	Seminars and workshop	0.680	0.4624	0.5379	0.4624		1
	Supportive decisions	0.786	0.6178	0.3822	0.6178		1
	Directions privilege	0.665	0.4422	0.5578	0.4422		1
						0.3681	
Organizationalstructure	Assigned to department	0.607	0.3684	0.6316	0.3684		1

All loading are significant at $p < 0.0001$

V. DISCUSSION AND CONCLUSIONS

The study makes some important contributions to concept and practice of spiritual mentorship in church management. It studied its effects on the spiritual growth and development of various individuals occupying various positions and offices in the church and also discharging various duties through the use of a unified multi-method technique, and a detailed and attentive scale development procedures to proof a psychometric growth capability scale empirically, in a spiritual service condition.

The study also brought to limelight the temporal theories of mentoring which posits that every mentoring relationship must pass through four phases which starts at the initiation stage, through the cultivation and separation phase respectively and finally the redefinition phase. The initiation stage is all about the meeting of the mentor and the protégé, getting to make acquaintance which usually takes a period of six months to one year as suggested by the theory, then to the cultivation phase where the protégé starts learning the personal and work lifestyle of the mentor which usually takes a period of two to five years as posited by the theory, then over to the next phase which is the separation phase whereby both the mentor and the protégé starts to separate emotionally and physically from each other once the required knowledge have been acquired, and finally the redefinition phase, the mentorship relationship evolves into a peer like friendship whereby they support themselves mutually and genuinely. This theory has been validated to be true to an extent as the researcher observed it during the course of this study.

The study provides a more comprehensive and contextually intuitive conceptualization of spiritual mentorship than what has been made available previously as it contributes to the limited knowledge-based literatures of spiritual mentorship in various vital ways. The competencies identification dimension talks about how the mentorship relationship helps to discover the spiritual gifts inherent in the protégé and the particular gift such protégé in competent in and has more potential to become great. The executive development dimension talks about how the mentorship relationship help builds the protégé abilities in praying, fasting, in order to facilitate spiritual growth and development. The top management support dimension talks about how the top management of the church supports the mentoring relationship by holding seminars, giving out free mentorship materials needed and how the full utilization of spiritual gifts can help protégés attain top level in church management. The organization structure dimension focuses on the mentorship policies enacted in the church to support and facilitate the mentorship relationship and how the communication structure put in place has also fostered the mentorship process.

VI. LIMITATIONS AND FUTURE RESEARCH

This findings of this research study was open to open to a number of limitations. One of the major limitations is that the sample size used for the research was small due to the resources available to the researcher. Again, the sample size of the study was drawn from Living Faith Church (Winners Chapel) Ota, Ogun State, Nigeria, which is one out of the numerous churches in existence worldwide. So it is difficult to generalize to an extent that the spiritual mentorship process applicable to the study location is applicable to other churches worldwide. The perceptions of the respondents to other churches serves also as a limitation in generalizing the results of this research.

Although with the limitations acknowledged above, the importance of the research findings is not diminished, but has laid a vital foundation and pathway for further advanced research on the issue of spiritual mentorship. The further identifications of more dimensions in spiritual mentorship will enhance our understanding in the role of spiritual mentorship in church management as the paper above has already provided a rich insight as to what spiritual mentorship is all about. It will also pave way for the discovery of new theories that will be pivotal to the further explanation and understanding on spiritual mentorship and how its benefits are harnessed into the management of the church.

Finally, given the little research carried on out on spiritual mentorship in church management contexts, future researches across a number of various churches would help determine if the spiritual mentorship relationship and how it is being carried out is generalizable or it is unique to various churches respectively. Future research is therefore encouraged in this potentially fruitful area.

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