The Influence of Mentorship on Succession Planning in the Evangelical Movement.

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Abstract- Leadership development and succession planning within the Church movements is critical to its survival in the long run. Not Christianity as a religion, but the institutions mandated to propagate it. Despite this importance, the pattern of leadership development and succession observed globally in most Evangelical churches has been characterized as dynastic succession. This study sought to evaluate the leadership development strategies, with an emphasis on Coaching and Mentoring, and their effect on succession in Evangelical churches. The study focused on a case of evangelical churches in Kenya.

This research applied the mixed methods approach to collect both quantitative and qualitative data. The study was descriptive in design with a target population of 40 registered mainstream Evangelical churches that have a combined total of over 300 branches distributed countrywide. Using a multistage sampling procedure, a total of 10 mainstream Evangelical Churches that had a combined total of over 150 branches all over Kenya were selected. The study confirmed that the leadership development strategy formulated by the Evangelical churches' management specifies the actions that must be taken to retain, develop or acquire the leaders for succession. To a moderate extent, the evangelical churches identify mentorship opportunities for its leaders and encourages mentees to succeed their mentors.

Index Terms- Mentoring, Succession planning, Leadership development

I. INTRODUCTION

Mentoring is viewed as a well-defined concept that features two major elements, namely the mentor passing on information and skills to the mentee, which can be referred to as the secrets of leadership that the mentee requires to thrive in their profession. It also can be appreciated to be sponsoring the mentee by finding places within a business environment or company where the mentee can apply the skills learned. Through this process, the mentor undergoes tutelage under the experienced hands of the mentor and is then let to go on his way and later becomes a mentor to another person. It is the contention of this study that a model such as this can be applied within a church setting to bring about not only multiplication of leaders but also ensure that those who are mentored mentor others while building a strong and vibrant leadership pipeline. Given that the work ethos within a church setting is devoid of competition, this can be healthy for a mentoring process of grooming possible successors for different roles.

Laiho and Brandt (2012) indicate that entering the job market for a first timer can be a daunting task. Being part of a new church plant can even be more daunting as one leads an organization and deals with people's issues. Mentoring has, however, been used by many organizations to train and model younger employees as they enter the job market, giving them a softer landing (Laiho & Brandt, 2012). The authors observe that mentoring is primarily used to transfer knowledge from those near retirement, or are more senior, to younger colleagues (Laiho & Brandt, 2012). This fosters their personnel development and creates well-being at work. Laiho and Brandt (2012) also observe that within organizations, career advancement and work performance may not be an important subject to young employees as that of growing new leaders for succession. Among the potential deliverables of mentoring that Laiho and Brandt (2012) foresee are strengthening competence management, creating well-being and enhancing an organization's image.

In carrying out a review of Leadership Development, Samani and Thomas (2016) point out that from their training experience, an overhaul in leadership development is not only possible, but also necessary for an organization to stay competitive. Samani and Thomas (2016) also note that the most forward-thinking companies prepare for leaders' succession amid pursuing critical business objectives. This way, they keep Leadership Development relevant unlike if they engaged far-flung educational programmes. Pursuing Leadership Development training within the same environment that the leaders are in could enable them to become a better fit within their teams after the training.

Within evangelical churches, such a model would work well by pairing the lead pastor with a possible successor as the church is planted and begins to take root. The mentee would then observe all the strategic decisions that the leader is making. Such an arrangement would also enable the leader to learn the strengths and areas of weakness of the successor mentee and be able to help correct the issues before they take over. Although there are many positive things that can be derived from mentoring, especially as a tool for training leaders for succession, it is important to note that there could be situations where mentoring becomes dysfunctional.

Different aspects of mentoring

The type of mentoring offered is dependent on the cultural context of the country. Renton (2009) refers to Geert Hofstede, who devised a framework that helps study the interaction of national and organizational cultures. In this work, Hofstede describes certain countries like Australia, Israel, Denmark and New Zealand as low power distance where people expect power relations to be more equal, consultative and democratic regardless of their formal positions. Subordinates also expect and demand the right to question those in authority. About high power distance cultures, such as Malaysia, people in subordinate positions defer to those in power who are more autocratic and paternalistic in approach. Hofstede indicates that they acknowledge and accept the power of others based on where they reside in the hierarchy.

The reality of power distance cannot be ignored in the context of evangelical churches of Kenya. Again, several questions can be asked in this regard: for example, what does power distance in a church setting look like? What are the parameters that determine the distance? Could it be that it is levels of education, tribe or seniority? It is common to assume that all mentoring programmes end well and that the mentees obviously benefit from such programmes. Along this line of thought, Hicks (2011) notes that the obvious goal for developing a leader through mentoring is that there are positives results. When this does not happen, then the process is seen to be dysfunctional. It could also be that the leader becomes underdeveloped despite the mentoring efforts, or at best as the process stops. According to Hicks (2011), other outcomes, which may not be noticed immediately, could be low self-esteem, stress and anxiety, lack of enthusiasm at the place of work and the likelihood that the person will leave employment.

Negative mentoring experiences are more likely to arise when the organization does not or cannot align the cost of implementation with the downstream benefits or outcomes (Short, 2014). Although the subject of negative mentoring is rarely raised, it is important to understand the downward trends of mentoring. Are there instances where mentoring can fail? Renton (2009) cites a report by the Youth Mentoring Centre for Policy Studies titled Youth Mentoring in 2008. The author of the report, Richard Meier, indicates that there is little evidence to suggest that mentoring works especially if the mentee comes from a disadvantaged background. Even though this report was based on projects in the UK, the issues raised by Meier are pertinent. Renton (2009), for example, questions the rationale of placing an adult with minimal training with a vulnerable young person or claim that mentoring is panacea.

The vulnerability of a mentee is a subject that must be debated to provide a moral and ethical framework that protects them. Within the context of Evangelical Churches in Kenya, which has a huge undertaking of mentoring new leaders, the mentees must never be made to feel like they are being taken advantage of. As such, proper guidelines that set out the expectations, timelines, as well as clear objectives of the sessions must be spelt out as part of the curriculum developed. Here, it is imperative to find out whether there is a body within Kenya or East Africa that has set the standards for mentoring with which to measure/compare what is happening.

Renton (2009) outlines areas that mentoring may be perceived to have had a negative impact. From an organizational point of view, the lack of support, the potential for a climate of dependency, co-ordination difficulties, costs and resources as well as administrative workload are issues that the author alludes to as challenges with regard to mentoring. As such, any organization that does not set aside funding for training is merely paying lip-service to the entire Leadership Development process. Part of the much-needed organizational support is funding, and if it lacks, then all other initiatives will most likely not take off or bear fruit. Further, Short (2014) indicates that the mentee may also have their own shortcomings that may affect the impact of mentoring. These include neglect of their core job, negative experiences that they may have gone through in the process of being mentored, unrealistic expectations which, if not checked, would lead to great disappointment, as well as being over-dependent on the mentor. It is important for the mentee to adhere to a code of conduct that defines the relationship between the mentor and mentee. This would enable the mentoring experience for both mentor and mentee to be governed by clearly defined processes.

Whereas the organization and the mentee play a critical role in ensuring that the mentee succeeds, the mentor may also contribute to the collapse of the entire project. Short (2014) notes that if the mentor does not dedicate time for the mentee and set unrealistic expectations for them, the goals for which the training has been set would likely not be achieved. This makes the code of conduct very important especially if the mentoring is conducted across gender. If any unrealistic expectations are placed on the mentee, for example, there must be a recourse that is well stipulated within the code of conduct.

Konopaske, Ivancevich and Matteson (2018) capture the impact that mentoring process has on employees. It promotes identification of unnoticed talent in the organization which in turn boosts employee morale. This study is alive to the reality and pace of organizations, which at times can be too fast, leaving behind those who are not choleric in nature. A mentoring process would then ensure that those who are talented but less extroverted are also spotted and given an equal opportunity to lead.

It is important in formal work-based programmes to differentiate between the more effective and less effective mentoring strategies, and in particular, the behaviour of mentors and mentees that contribute to both positive and negative mentoring experiences. In their study on behavioural indicators of effective and ineffective mentoring within a major UK public sector organization, Hamlin and Sage (2018) sought to identify the behavioural criteria of mentoring effectiveness from both the mentor and mentee perspectives. Concrete examples of effective and ineffective mentor and mentee behaviour as observed by mentees and external mentors respectively, were collected using the Critical Incident Technique.

Hamlin and Sage (2018) analysed, reduced and classified the data using content and thematic analytic methods. Hamlin and Sage (2018) study was also an inquiry into organizational-based formal mentoring relationships in which the mentors were drawn from other organizations. Given such a scenario, it is critical that as Evangelical Churches develop a mentoring programme with a focus on succession, there is need to be alive to the reality that not all mentees may end up being successors for the lead pastors. It follows then that the mentoring programme would need to have a wide scope to allow for failure, but also devise methods of dealing with those who fail to be appointed as successors to the lead pastors. This could be indicative of the fact that a mentoring

process may not always produce the leader an organization is looking for, in which case, the onus is on the organization to encourage the mentee and find a place that best fits them within the organization, even if it is not in leadership.

Hodges (2017) alludes to the fact that mentoring utilizes a more directive approach than coaching in that the mentor passes on his expert knowledge to the mentee and fosters a supportive relationship. The holistic nature of the mentoring role distinguishes it from other learning or supporting roles, such as coaching. As it were, the mentor provides a very different kind of support that is based on reflective learning and something akin to pastoral care (Hodges, 2017). A mentor is also seen as a guide who can help the mentee find the right direction and assist in developing solutions to career issues (Hodges, 2017). In holding a mentee's hand and directing them on the why and how, the mentor should not seek to produce a clone of himself, but rather seek to better the career progression of the mentee (Hodges, 2017).

Import of Mentoring

Mentoring is a powerful personal development and empowerment tool as described by Clutterbuck (2014) and Chun, Sosik and Yun (2012). Chun, Sosik and Yun also describe mentoring as a professional relationship in which an experienced person, referred to as the mentor, assists another person, mostly called the mentee, in developing specific skills and knowledge that will enhance the mentee's professional and personal growth. The authors point out that this is an effective way of helping people to progress in their chosen career and is a helpful relationship based upon trust and respect. Regarding the approach, the authors indicate that mentoring utilizes a more directive approach than coaching, in that the mentor passes on his or her expert knowledge to the mentee and fosters a supportive relationship. Mentoring provides a very different kind of support, which is based on reflective learning and something close to pastoral care. Given the experience of the present study's researcher obtained in a church setting, this description is important in understanding the depth of mentoring that is offered by a mentor.

Chun, Sosik and Yun (2012) further allude to the importance of mentoring in stating that a mentor is a guide who can help the mentee to find the right direction and assist in developing solutions to career issues. Here, listening skills become very important for the mentors as they may enable them to identify experiences that the mentees may grapple with. Mentors are also able to empathize and help the mentee to navigate their unchartered waters. Additionally, mentoring provides more general support to build confidence and the capability to meet current and future development needs. For this reason, mentoring is usually a long-term relationship compared to coaching and can last between six and eighteen months, sometimes even longer.

From an organizational perspective, mentoring is either arranged by the organization or initiated spontaneously by mentors and mentees with mutual benefits (Clutterbuck 2014; Chun, Sosik & Yun 2012). It is also the case that mentoring is increasingly being practiced in organizations (Clutterbuck 2014; Chun, Sosik & Yun 2012) with at least 75% of 470 organizations surveyed by the Chartered Institute for Personnel and Development being reported to use mentoring techniques (CIPD, 2015). Another 30% claimed that mentoring was an effective technique that was valued by employees while 13% intended to institute mentoring (CIPD,

2015). There is, therefore, a need to carry out research locally, particularly within the evangelical church movement, to find out whether mentoring is utilized as a Leadership Development tool. An important output of mentoring in Leadership Development is retention of employees (Elnaga & Imran, 2013). In this regard, Elnaga and Imran (2013) point out that certain characteristics of the millennial generation suggest that mentoring could positively contribute to long-term retention. This generation specifically values mentorship and views it as a commitment on the part of the organization to them. The church movement should, therefore, be a big player on the mentoring space given its large population of young people. Since the church already has a good product that teaches values, it can best be delivered across the generations through inter-generational mentoring.

From a traditional perspective, Kram (1983) refers to mentoring as a relationship between a mentor and a mentee to transfer skills and expertise. Even from this seminal writing, mentoring seems to have been defined in a very similar manner. The definitions of mentoring seem to have stayed the same, though the environment has continued to change over time with the different generations, demands and needs of the workplace.

This consistency in the definition may have enabled the development of different modules of mentoring that are in use. Mentoring may be informal or formal, but typically, the primary functions associated with mentoring are role modelling, vocational and psychosocial support (Wang & Yang, 2014). In addition, Wang and Yang (2014) observe that the successful mentor helps the mentee to build new skills and deliver in challenging project assignments while maintain a psychological balance through friendship. It is also the case that when the protégé identifies with the mentor, they may try to imitate his/her (the mentor's) attitude, values and behaviour.

According to Ghosh (2012), mentoring has long been presented in the management literature as a human resource development programme. Here, Ghosh finds that it is difficult to distinguish mentoring from similar terms such as advising, counselling and teaching. This is because, besides the developmental relationship between a more experienced mentor and a less experienced protégé, mentoring is uniquely characterised by the opportunity to discuss the protégé's thoughts regarding future development (Ghosh, 2012). With an emerging young work force both in the corporate and religious sectors, it is probable that mentoring will continue to be a need in order to allow for the sharing of knowledge and experiences.

Mentoring and Succession planning nexus

The nexus between mentoring and succession planning is important in ensuring that the leaders are groomed well and are ready to take over new roles. Here, Neupane (2015) finds that mentoring and coaching ease the interactions between experienced individuals and newbies to overcome obstacles faced in organizations. Mentoring has also been reinforced as a key managerial behaviour that organizations must encourage for the purpose of employees' development and higher levels of performance achievement (Neupane, 2015). In the same vein, Mathur (2011) states that mentoring and coaching potential talents in succession management makes it possible for those chosen to have the necessary skills and knowledge. Similarly, Nkomo and Thwala (2016) observe that employees who receive proper

mentoring and coaching are more likely to stay in the organization. As such, many employees feel cared for when the mentoring and coaching process is ongoing.

Kottke and Pelletier (2013) point out that supervisors and managers who serve as mentors have a greater influence on their direct employees given that their interactions are more pronounced than with upper management. This happens because an immediate supervisor spends considerable amounts of time with the staff member, time that can be utilized for mentoring. If the employee has potential for leadership, then the supervisor would be well placed to mentor them into a higher role. Here again, Kottke and Pelletier (2013) assert that because a supervisor or a manager has more experience in the organization which increases their institutional knowledge, their direct contact with subordinates could be seen as a key link to the transferring of knowledge to the employee.

Direct immediate supervisor can influence an employee in their ethics, performance and leadership capabilities and that the relationship of a supervisor and direct subordinate is an example of informal mentorship (Kottke & Pelletier, 2013). Arguably, the proximity of supervisor and employee is beneficial in the nexus between succession and mentoring. As it were, clear opportunities for mentoring are availed to the supervisor, who only needs to structure and define its goals (Kottke & Pelletier, 2013). Within a church context, the opportunity for informal mentoring exists where pastors can play the role of mentors. Given the relational nature of work in the church, the environment for an informal mentoring process is conducive. With structured departments, the role could be taken up by the heads of departments, who could identify mentees and mentor them even as they engage in work related assignments.

Research Paradigm and Design

This study followed the pragmatist paradigm as the main philosophy guiding the research process. The choice of pragmatism was informed by the fact that this paradigm allows for a mixed-methods approach in contrast to positivism which only allows for quantitative research, and constructivism or interpretivism which allows for qualitative research. A pragmatism approach, as postulated by Willis and Lake, (2020), is conducive for research in that it incorporates the parallels and related arguments from an intellectual standpoint. It also connects to the nascent efforts to develop practice-oriented approaches to the conduct of research.

Research design is an important part of the research because it brings together the different components studied. In the words of Kombo and Tromp (2014), research design is that connector that brings all aspects of the research project together in harmony. In the same context, Muna (2012) confirms that the link between a research problem and empirical research can also be understood in terms of research design. This generally means, according to Kothari and Garg (2016), that research design allows the collection and analysis of data to achieve relevance to the research objective.

This study used a descriptive research design. According to Mitchell (2013), descriptive studies are defined by their attempt to determine, describe or identify what is. On the other hand, analytical research tries to establish why this is so or how it happened. This is why Kombo and Tromp (2014) note that a descriptive design is used to describe a situation as it is and report on the results of the said study. Such a descriptive process, therefore, allowed this study to collect current data from potential respondents because the problem under study was not only current but also ongoing.

Target Population

Target population is defined as the units for which the outcomes of the survey are meant to generalize (Obwatho, 2014). Kombo and Tromp (2014) allude to four qualities of an effective population to be studied. They indicate that diversity, representation, accessibility and knowledge are important elements in ensuring that the population meets the criteria required for a population sample.

Within the context of this research study, the population was primarily the Registered Evangelical churches in Kenya. According to the Evangelical alliance of Kenya, (2017), there are 40 registered mainstream evangelical churches in Kenya, most of which have different branches across Kenya. These Evangelical Churches have a cumulative total of over 300 branches with over 300 lead pastors across the country at the time of data collection.

Sampling method

In view of these, the study used a multistage sampling technique. The first sampling technique was the purposive sampling method. This granted the study the privileged to focus on aspects of the population that are of interest, and that assisted in answering the research questions. It also provided clarity in the choice of locality and proximity to the possible respondents, a view that is held by Acharya, Prakash, and Saxena (2013). According to Kothari and Garg (2016), a sample should be representative of the population as well as be able to provide the required information and data for the study. It was, therefore, critical to select a sample of evangelical churches that have multiple branches and were likely to be faced by leadership development and succession issues. Similarly, the study selected the branches of the selected churches that were within the selected Counties of Nairobi (and its environs), Mombasa and Kisumu. These branches were purposively selected due to time and resources constraints.

Types of data

The study collected both the qualitative and quantitative data. The qualitative data referred to non-numerical data and sought to interpret the meaning of this data that helped understand social life through the study of targeted populations or places as Crossman (2018) notes. The qualitative approach was used to understand the underlying reasons and motivations behind leadership development strategies on succession planning, and to uncover prevailing trends in thought and opinion within the evangelical churches. The quantitative data was used to quantify and generalize findings to measure the impact of various views and opinions in a selected sample. The statistical data is presented in the form of tables and the results are conclusive and descriptive in nature.

Reliability

To test reliability, a pilot study was conducted. Piloting is the term for the initial testing of a small sample size (Crossman, 2018).

By making changes based on the findings of the pilot study, it aims to increase the dependability of the data collection instrument. As indicated by Mugenda & Mugenda, a representative sample of 10 respondents—or 10% of the sample size—was used for the pilot study (2011). The pilot was conducted in Nairobi with Evangelical Churches that were not included in the study but had traits in common with the target demographic. Before the data was actually collected, the questions were revised to remove any errors and ambiguities through the pilot study.

The use of Cronbach Alpha was also adopted in the study for the reliability of the data collection tool. This was an indicator in measuring the consistency outcome of all clustered variables. This included succession planning variables, leadership development, mentoring and coaching. A reliability index of 0.80 and above was obtained for all the cluster. This further made the data collection tool ideal for any study. It also confirmed how straight the outcomes were and its ability to measure, vast thematic variables. Oluwatayo, (2012) has also indicated that reliability index of 0.80 and above is ideal for any study.

Table 3.3: Cronbach Alpha Reliability test

No.	Variables	Number of variables	Alpha
1	Leadership Development Strategies	13	0.826
2	Mentorship	12	0.857
3	Coaching	12	0.809
4	Succession planning	19	0.846

Table 3.3 presents findings of the Cronbach alpha in regard to their usage in this study. It was reported that leadership development strategies had 13 variables with an alpha coefficient of 0.826, mentorship captured 12 variables with a Cronbach alpha of 0.857, coaching incorporated 12 variables with a coefficient of 0.809 and, lastly, succession planning covered 19 variables with an alpha coefficient of 0.846. The alpha coefficient in this study implies that the data collection tool was reliable to be used for the study.

Results and findings

of the study was to evaluate the influence of mentorship as a leadership development strategy for succession strategy in Evangelical churches in Kenya.

The church pastors were first asked whether they were aware of any mentorship opportunities and programmes at their respective churches. Findings are presented in Table 4.14.

Table 4.1: *Respondents' Awareness of Mentorship programmes at Evangelical Churches*

Awareness	Frequency	Percentage
Yes	67	83.70
No	13	16.30
Total	80	100.00

A majority of the respondents, 83.70%, indicated that they were aware of them while only 16.3% were not aware.

The pastors who were aware of the mentorship programmes at their respective churches, also responded to the question as to whether they had been part of any mentorship programmes offered. Findings are presented in Table 4.15 below.

Table 4.2: *Respondents' participation in the Mentorship Programmes*

Response	Frequency	Percentage
Yes	50	75
No	17	25
Total	67	100.00

In their response, 75% had taken part in such programmes while 25% of the respondents had not. This finding means that the Evangelical churches have been keen in promoting mentorship programmes to their pastors and encouraging participation. With regards to the role that they (the respondents that had been part of any mentorship programme), 61.36% had played the role of both a mentor and mentee, 22.73% had been mentees only, while the remaining 15.91% had been mentors only.

Table 4.3: *Effectiveness of Mentorship Programme to Succession*

Effectiveness	Frequency	Percentage	Mean	SD
Not Effective	12	15		
Moderately Effective	50	62.6	2.13	0.735
Highly Effective	13	16		
Extremely Effective	5	6.25		
Total	80	100.00		

The study sought to understand the pastors' perceived the effectiveness of the mentorship programme in succession planning. Nearly two thirds of the respondents, 61.97%, indicated it was moderately effective, 16.90% indicated highly effective 15.49% indicated not effective and 5.63% indicated extremely effective as shown in Table 4.18. The mean response is 2.13 (moderately effective) with a standard deviation of 0.735.

The study sought to further understand the mentorship programmes as applied at Evangelical Churches regarding succession planning. The respondents were required to respond using a Likert scale provided as: 1- not at all, 2 - to a less extent, 3 - to a moderate extent, 4 - to a large extent, 5 - to a very large extent. The findings are shown in Table 4.19. The leaders and pastors were first asked whether their respective churches seek to constantly identify mentorship opportunities for their pastors. In their response, 38% indicated to a less extent, 35.2% to a moderate extent, 19.7% to a large extent, 5.6% not at all and 1.14% to a very large extent. The average response was 2.7 (to a moderate extent) with a standard deviation of 0.894. The P value indicates that this finding is significant. The finding implies that Evangelical churches have put moderate effort in constantly seeking to identify mentorship opportunities for their pastors.

The respondents were also asked whether their respective churches encouraged the transfer of leadership information and skill from senior level pastors to lower-level pastors (mentor/mentee). The response indicated 43.7% to a less extent, 40.8% to a moderate extent, 12.7% to a large extent and 2.8% not at all. The average response is 2.6 (to a low moderate extent) with a standard deviation of 0.741 and P value of 0.0358. This indicated

that there are no outliers in the distribution of the response and that the finding is significant. The findings implies that to a low moderate extent, Evangelical Churches in Kenya encourage the transfer of leadership information and skill from senior level pastors to lower-level pastors.

With regard to whether Evangelical Churches encourage the application of skills acquired through the mentorship programmes by the mentees, 40.8% responded to a less extent, 29.6% to a moderate extent, 15.5% to a large extent, 8.5% not at all, and 5.6% to a very large extent. The average response was 2.7 (low moderate extent) with a standard deviation of 1.022 and p value of 0.07. This indicated that there are no outliers in the distribution of the response, but the p value indicates the finding is not significant. The findings imply that to a low moderate extent, the Evangelical Churches encourage the application of skills acquired through the mentorship programmes by the mentees.

When asked whether their respective churches sought assistance from highly skilled members of the congregation to mentor the church leaders, 53.5% indicated to a less extent, 21.1% to a moderate extent, 18.3% to a large extent, (4.2%) not at all, and (2.8%) to a very large extent. The average response is 2.6 (low moderate extent) with a standard deviation of 0.931 and p value of 0.005. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also mean that to a low moderate extent, Evangelical Churches in Kenya seek assistance from highly skilled members of the congregation to mentor the church leaders.

Table 4.4: Mentorship Programmes at the Evangelical Churches in Kenya

Characteristics	1	2	3	4	5	Mean	SD	P Value
Seeks mentorship opportunities for pastors	(5.6%)	(38%)	(35.2%)	(19.7%)	(1.4%)	2.7	0.894	0.0147
Has a mentorship programme for pastors	(2.8%)	(43.7%)	(40.8%)	(12.7%)	0	2.6	0.741	0.0358

Encourages mentees to apply skills acquired	(8.5%)	(40.8%)	(29.6%)	(15.5%)	(5.6%)	2.7	1.022	0.0786
Engages skilled congregants to mentor pastors	(4.2%)	(53.5%)	(21.1%)	(18.3%)	(2.8%)	2.6	0.931	0.005
There is an Individual and Organizational Assessments for the mentorship programmes	(2.8%)	(38%)	(43.7%)	(15.5%)	0	2.7	0.759	<0.001
Encourages Mentees to be successors	0	(33.8%)	(49.3%)	(14.1%)	(2.8%)	2.9	0.761	<0.001

About whether there was Individual and Organizational Assessments on leadership gaps that could be filled through mentorship programmes, 43.7% responded to a moderate extent, 38% to a less extent, 15.5% to a large extent and (2.8%) not at all. The average response was 2.7 (a low moderate extent) with a standard deviation of 0.759 and p value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that to a low moderate extent, there is Individual and Organizational Assessments on leadership gaps that can be filled through mentorship programmes.

Finally, when asked whether their respective churches encouraged mentees to take up leadership positions from their mentors when they move or retire, 49.3% responded to a moderate extent, (33.8%) to a less extent, (14.1%) to a large extent and 2.8% to a very large extent. The average response was 2.9 (a moderate extent) with a standard deviation of 0.761 and p value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that to a moderate extent Evangelical Churches encourage mentees to take up leadership positions from their mentors when they move or retire.

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