Exploring Mentoring Strategies in Developing Christian Leadership Within the Pentecostal Assemblies of God (PAG) Church in Turkana Region, Kenya

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ABSTRACT

This study examines the mentoring strategies used to develop Christian leadership within the Pentecostal Assemblies of God (PAG) Church in Turkana Region, Kenya. Mentoring, rooted in biblical principles such as discipleship, plays a vital role in shaping church leaders, particularly in regions like Turkana, which face socio-cultural and geographical challenges. The study identifies key mentoring models, including spiritual guidance, role modeling, and group mentoring, and assesses their effectiveness in leadership development. Challenges such as geographical isolation, limited educational resources, and cultural factors were also explored to understand their impact on mentoring practices. A descriptive survey design was utilized, targeting 143 church leaders within various PAG districts. Using stratified random sampling, a sample of 59 leaders participated in the study. Data collection was conducted through structured questionnaires and interviews, and the data were analyzed both quantitatively, using descriptive statistics, and qualitatively, through thematic analysis. The findings revealed that spiritual guidance and role modeling are highly valued as mentoring strategies. However, peer mentoring and social support were moderately recognized, suggesting underutilization in some leadership contexts. Notably, gaps in formal mentoring structures were identified, along with a limited understanding of more advanced mentoring techniques such as coaching and sponsorship. The study recommended the implementation of more structured and comprehensive mentoring frameworks, along with enhanced mentor training programs to address these gaps. By addressing these challenges, the PAG Church can improve its leadership development strategies, ultimately fostering a more inclusive and effective mentoring environment.

Keywords: Christian leadership, mentoring strategies, development, spiritual guidance, role modeling.

BACKGROUND OF THE STUDY

Mentoring is an essential process in leadership development, fostering growth and equipping individuals with the necessary skills to fulfill their potential. It involves a relationship in which a mentor—typically more experienced—guides and supports a protégé through personal interaction, trust, and shared learning. Within Christian contexts, mentoring holds a particular significance, echoing biblical examples where spiritual leaders, such as Jesus, mentored their followers in faith and leadership (Schulze, 2010). This dynamic, aimed at personal and spiritual development, is deeply rooted in nurturing leadership capacities and is widely recognized across various sectors, including business, education, and church communities (Johnson & Smith, 2016).

Christian mentoring focuses on cultivating both spiritual growth and practical leadership skills, a practice mirrored in many religious teachings and traditions. Globally, mentoring has become a cornerstone of leadership development, with programs designed to nurture emerging leaders in addressing challenges while staying true to their values (Falk et al., 2020). In Africa, mentoring aligns with the cultural tradition of elders guiding younger generations, particularly in leadership within churches and communities (Bobb, 2000). Across Kenya, including within churches, structured mentoring initiatives address leadership gaps by equipping leaders with knowledge,

spiritual grounding, and ethical foundations (Lewis, 2011).

In Turkana County, the Pentecostal Assemblies of God (PAG) Church has embraced mentoring as a vital strategy for developing church leaders. Given the unique socio-cultural and environmental challenges of the region, mentoring programs are tailored to address local needs while staying grounded in biblical principles. This study seeks to explore the role of Christian mentoring in leadership development within the PAG Church in Turkana. It evaluates mentoring strategies, identifies their benefits, and uncovers the challenges that hinder effective mentoring. In doing so, the research highlights how structured, culturally relevant, and spiritually grounded mentoring can shape effective church leaders who positively impact their communities (Falk et al., 2020; Johnson & Smith, 2016)

Figure 1: Conceptual framework of mentoring strategies
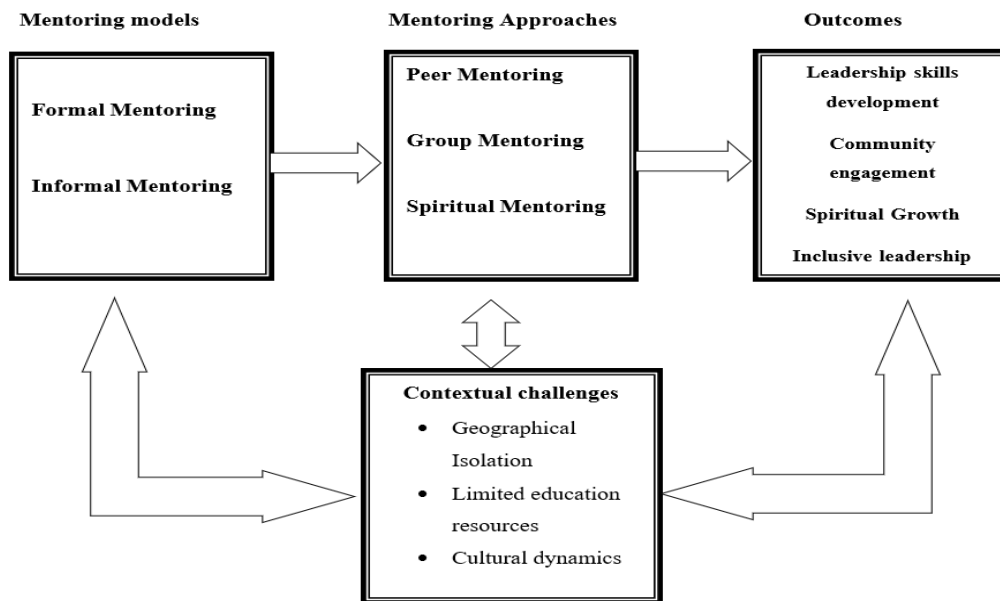
Source: Author, 2024

Problem Statement

The problem addressed in this study is the lack of understanding regarding the mentoring strategies used within the Pentecostal Assemblies of God (PAG) Church in Turkana, Kenya. Despite the critical role of mentoring in leadership development, especially within Christian communities, the unique socio-cultural and environmental challenges in Turkana require tailored approaches. The effectiveness of these strategies, along with issues like geographical isolation, resource limitations, and cultural factors, has not been fully explored. Additionally, the absence of formal mentoring structures and the limited use of advanced mentoring methods, such as coaching and sponsorship, further highlight gaps in leadership development. This study aims to fill these gaps by evaluating the mentoring strategies used in the PAG Church and identifying challenges to improve leadership mentoring practices.

Objective

The specific objective of this study is to explore the different strategies of mentoring in Christian leadership development within the PAG Church in Turkana Region.

EXISTING LITERATURE REVIEW

Mentoring approaches are critical in shaping Christian leadership, especially within religious organizations such as the Pentecostal Assemblies of God (PAG) Church. Effective mentoring involves the thoughtful application of various models, each suited to addressing leadership needs while advancing the church's mission. Literature on mentoring highlights several strategies, including formal and informal mentoring, peer and group mentoring,

and the integration of spiritual mentorship into leadership training.

Structured and Unstructured Mentoring Approaches

A key approach in Christian leadership development is the use of both structured (formal) and unstructured (informal) mentoring. Formal mentoring involves clearly defined programs where mentors are paired with mentees based on leadership development goals, often aligned with leadership succession. In a church setting, this could involve leadership training or discipleship courses aimed at preparing emerging leaders for specific roles (Lancer et al., 2016). The structured nature of formal mentoring ensures accountability and measurable progress, making it a practical choice for long-term leadership growth (Kram, 1985).

Conversely, informal mentoring occurs organically through relationships built within the church community. This form of mentorship is often based on shared experiences and mutual respect, with experienced leaders guiding others in a more flexible, natural manner. Informal mentoring is particularly powerful in fostering personal connections and spiritual growth, as exemplified in the biblical relationship between Paul and Timothy (Freeks, 2014; 2 Timothy 1:5-6). Such mentorship can also be an important tool in resource-limited settings where formal programs may not be feasible due to logistical or financial constraints (Higgins & Kram, 2001).

Collaborative Mentoring: Peer and Group Models

Peer and group mentoring are essential approaches in Christian leadership, particularly in resource-limited environments like the Turkana Region. Peer mentoring involves individuals at similar levels in their leadership journey supporting each other's growth, creating a collaborative atmosphere. This approach is highly beneficial in church settings where community involvement and shared decision-making are critical (Raposa et al., 2019). Studies have shown that peer mentoring fosters mutual learning and helps leaders develop resilience, particularly in challenging environments (Ragins & Kram, 2007).

Group mentoring, where a single mentor works with several mentees simultaneously, is also an effective approach. In the PAG Church, group mentoring could be applied in workshops or leadership training sessions, where emerging leaders learn from both the mentor and their peers. Group mentoring fosters a sense of unity and encourages the exchange of diverse ideas, which is particularly valuable in regions like Turkana where leadership challenges are varied and complex (McWhirr, 2016; Clutterbuck, 2007). The collaborative nature of group mentoring is also cost-effective, making it a practical solution in resource-constrained settings (Scandura, 1992).

Spiritual Mentorship and Discipleship

An integral strategy in Christian leadership development is spiritual mentorship, which focuses on nurturing the spiritual and ethical dimensions of leadership. This approach not only helps mentees develop leadership skills but also strengthens their relationship with God. According to Pue (2005), spiritual mentoring is essential in forming the moral and ethical foundations of Christian leadership. This type of mentorship aligns with biblical teachings, where Jesus mentored His disciples in both faith and leadership, offering a model for modern church leadership development (Schulze, 2010).

In the PAG Church, spiritual mentoring often takes the form of discipleship, where mentors lead by example, helping mentees grow both as individuals and as spiritual leaders. Discipleship is critical in ensuring that future leaders remain grounded in Christian principles while addressing the unique challenges of the Turkana Region (Shaimerdenova, 2020). Additionally, mentoring rooted in spiritual values fosters ethical leadership, which is vital in maintaining the integrity of church leadership (Johnson & Smith, 2016).

Culturally Adapted Mentoring in Turkana

In the Turkana Region, mentoring strategies need to address specific challenges such as geographical isolation, limited educational resources, and cultural factors. Remote mentoring, facilitated by mobile technology and social media, is one way to overcome these barriers and connect mentees with mentors outside the region (Freeks, 2014). Additionally, mentoring approaches in Turkana must be culturally sensitive, considering

traditional leadership structures and gender roles. By respecting local customs while promoting inclusive leadership, mentors can foster effective and transformative leadership in this context (McWhirr, 2016).

Given the patriarchal structures prevalent in Turkana, gender-sensitive mentoring programs are essential to ensure that women are not excluded from leadership development. Research has shown that women often face additional barriers to leadership, such as cultural expectations and limited access to education, which can be mitigated through targeted mentoring programs (Eagly & Carli, 2007). Sponsorship and advocacy by senior leaders can also play a pivotal role in promoting female leadership in such contexts (Ragins & Cotton, 1999).

METHODOLOGY

Study Area

The study was conducted in Turkana County, Kenya, an area characterized by a semi-arid climate and unique socio-cultural dynamics. Turkana County is known for its diverse ethnic communities and significant geographical challenges, including geographical isolation and limited access to educational resources. The Pentecostal Assemblies of God (PAG) Church serves a vital role in the community, providing spiritual guidance and support to its members. The church is composed of several districts, each with its own unique characteristics, which are relevant for understanding the mentoring strategies employed by church leaders.

Study Design and Participants

The study utilized a descriptive survey design, integrating both qualitative and quantitative methods to gather comprehensive data on the mentoring strategies within the PAG Church in Turkana Region. This approach was chosen to effectively answer critical questions about the characteristics, prevalence, and effectiveness of various mentoring strategies, as well as to explore the experiences of mentors and mentees in depth.

The target population for this study comprised church leaders within the PAG Church at both District and Assembly levels, as structured by the PAG Kenya constitution. This included District Overseers, District Executive Committees, Assembly Pastors, and Assembly Executive Committees, totaling 143 individuals. To ensure a representative sample, a stratified random sampling method was employed, allowing the selection of 59 church leaders from various sub-groups within the leadership structure. This technique was particularly suited for the study, as it minimized bias in sample selection and ensured inclusion from different layers of leadership across Turkana County.

Data collection

Data were collected using structured questionnaires and interviews with church leaders. The questionnaires included both open-ended and closed-ended questions, designed to assess the prevalence and effectiveness of various mentoring strategies. Open-ended questions facilitated detailed responses, while closed-ended questions streamlined the data-gathering process. In addition, interviews provided deeper insights into the personal experiences of mentors and mentees, enriching the quantitative data with qualitative perspectives.

To ensure the validity and reliability of the data collection instruments, careful attention was given to the questionnaire design. Validity was enhanced through objective questions that accurately reflected the study's focus on mentoring strategies, while reliability was addressed by pre-testing the questionnaires to ascertain consistency in responses.

Data Management and Analysis

Data management involved the careful organization and storage of collected information. Quantitative data were analyzed using descriptive statistics to summarize the characteristics of the respondents and the prevalence of various mentoring strategies. This included frequency counts and percentages for demographic variables and responses to closed-ended questionnaire items.

Qualitative data from the semi-structured interviews were analyzed using thematic analysis. This process

involved coding the interview transcripts to identify recurring themes and patterns related to mentoring experiences, challenges, and perceptions within the PAG Church. The integration of quantitative and qualitative findings was conducted to provide a comprehensive understanding of the mentoring landscape in the church.

Ethical Considerations

Ethical considerations were paramount in conducting this research. Approval was obtained from the Ethics Review Committee of Northwestern Christian University prior to the commencement of the study. Informed consent was obtained from all participants, ensuring they were fully aware of the purpose of the research, their rights to confidentiality, and the voluntary nature of their participation.

Participants were assured that their responses would remain anonymous and that data would be used solely for research purposes. Additionally, measures were taken to protect the privacy of participants during data collection and analysis. This included securely storing all data and limiting access to authorized personnel only. The study adhered to ethical guidelines outlined by the American Psychological Association, promoting integrity and respect for the participants throughout the research process.

RESULTS/FINDINGS

Table 1: Demographic Characteristics of Respondents

Characteristic	Category	Frequency	Percentage
Response Rate	Responded	59	100%
	Non-responded	0	0%
Gender	Male	39	66.1%
	Female	20	33.9%
Age	18-23	34	58%
	35-39	4	7%
	40-45	21	36%
	24-34	0	0%
Duration of Membership in PAG Church	More than 10 years	36	61%
	8-10 years	12	20.34%
	5-7 years	6	10.16%
	Less than 4 years	5	8.5%
Education Level	Tertiary	43	72%
	Secondary	6	10%
	Primary	5	8%
	Vocational	4	7%
	No Formal Education	2	3%

District of PAG Where Respondents Work	Turkana Central District	30	51%
	Turkana South District	15	25%
	Turkana North District	14	24%
Offices Held in Church Leadership	Assembly Pastors	38	64.4%
	District Executive Committee Members	11	18.6%
	Assembly Executive Committee Members	9	15.2%
	District Overseer	1	1.7%

The findings presented in Table 1 encapsulate a range of demographic characteristics of the respondents, providing valuable insights into the leadership landscape within the PAG Church in the Turkana region. The analysis below discusses each characteristic in detail:

Response Rate

The study achieved a remarkable 100% response rate, indicating that all 59 sampled church leaders participated actively. This level of engagement suggests a strong interest and commitment among the respondents to contribute to the research, thereby enhancing the reliability and validity of the data collected.

Gender Distribution

The gender analysis revealed a significant male predominance in church leadership, with 66.1% of respondents identifying as male compared to 33.9% female. This disparity highlighted potential gender imbalances in leadership roles within the PAG Church, which may reflect broader societal norms and cultural barriers that women face in leadership positions. Understanding this gender dynamic is crucial for developing inclusive mentoring strategies that encourage female leadership participation.

Age of Respondents

The age distribution showed a predominantly youthful leadership, with 58% of respondents aged between 18 and 23 years. A smaller percentage (36%) falls within the 40-45 age range, while there are no respondents in the 24-34 age bracket. This youthful demographic may lead to a more dynamic and innovative approach to leadership, but it could also suggest a lack of experience compared to older leaders. The absence of mid-aged leaders (24-34) could limit the diversity of perspectives in mentoring relationships.

Duration of Membership

The analysis of membership duration indicated that 61% of respondents have been active members for over ten years, reflecting a strong commitment to the PAG Church and likely providing them with deep insights into its operations and culture. This long-standing affiliation suggested that respondents are well-positioned to engage in mentoring, as they possessed substantial institutional knowledge. Conversely, only 8.5% reported membership of less than four years, indicating a relatively stable leadership base with experienced members.

Education Level

The education level findings revealed that a substantial majority (72%) of respondents held tertiary education, while 10% have secondary education, and a smaller percentage had primary or vocational qualifications. The high educational attainment among church leaders suggested they are well-equipped to engage in complex

leadership roles and mentoring processes. This educational background may enhance their capacity to contribute to effective leadership development initiatives, but the 3% without formal education indicated that there might still be barriers for some individuals within the church.

Geographic Distribution

The geographic distribution of respondents across the three districts of Turkana provided a balanced representation, with 51% from Turkana Central, 25% from Turkana South, and 24% from Turkana North. This spread allowed for a comprehensive understanding of the regional dynamics influencing mentoring strategies, as each district may have face unique challenges and opportunities. The varied experiences of church leaders from different districts can contribute to the development of tailored mentoring approaches that address local needs.

Offices Held in Leadership

Among the respondents, assembly pastors represented the majority (64.4%), followed by District Executive Committee members (18.6%) and Assembly Executive Committee members (15.2%). The presence of a single District Overseer (1.7%) highlighted a concentrated leadership structure primarily focused on pastoral duties. This predominance of assembly pastors suggested that mentoring efforts may be heavily oriented toward pastoral care and church growth, which could shape the types of mentoring relationships established.

In summary, the demographic characteristics of the respondents revealed critical insights into the leadership framework of the PAG Church in the Turkana region. The high response rate and educational attainment signified a committed and capable leadership body. However, the gender imbalance and youthful age distribution may present challenges and opportunities for enhancing inclusivity and experience in leadership roles. The extensive duration of membership pointed to a wealth of experience, which is essential for effective mentoring initiatives. Finally, the geographic diversity among respondents underscored the need for region-specific mentoring strategies that cater to the unique contexts of each district. Understanding these demographic factors is crucial for developing effective mentoring programs that can foster leadership growth and development within the PAG Church.

Table 2: Mentoring Services Available for Leaders of PAG Church in Turkana

Type of Mentoring	% Agree	% Not Agree	% Not Sure
Spiritual Guidance	99.2	0	0.8
Teaching	99	0	1
Advisory Services	96.2	0	3.8
Counseling	96.1	0	3.9
Role Modeling	95	0	5
Discipleship	88.3	0	11.7
Social Support	76	3	21
Peer Groups	61	17	22
Coaching	36	14	49
Sponsorship	34	49	17
Other, Specified	3	9	88

Overview of Mentoring Strategies

Table 2 above: The findings from the study on mentoring strategies within the Pentecostal Assemblies of God (PAG) Church in Turkana offer significant insights into the various methods employed and their perceived effectiveness among church leaders. A closer examination revealed several key themes that emerged from the data.

High Value on Spiritual Guidance and Teaching

The study highlighted a variety of mentoring strategies commonly utilized within the PAG Church, with particular emphasis on spiritual guidance, teaching, advisory services, counseling, and role modeling. Spiritual guidance and teaching received exceptional agreement rates of 99% and 99.2%, respectively, indicating that church leaders strongly valued these methods as foundational for nurturing effective leadership. This commitment to spiritual development and educational components reinforces the church's mission, ensuring leaders are rooted in Christian values and well-versed in doctrinal knowledge.

Effectiveness of Role Modeling and Discipleship

Furthermore, the data suggested that these mentoring strategies, particularly those focused on spiritual guidance and teaching, are especially effective in developing leaders who embody Christian values and are capable of providing meaningful guidance to their congregations. Role modeling, in particular, served as a crucial component of mentorship by allowing potential leaders to observe and learn from experienced individuals. This approach fostered a culture of excellence and accountability within the church, as it enables aspiring leaders to see effective leadership in action.

The study also revealed strong support for the concept of discipleship, which garnered an agreement level of 88.3%. This finding underscores the importance of nurturing leaders within the context of their faith journeys and highlights the church's emphasis on spiritual growth and community support. By fostering a supportive environment for leaders, the PAG Church can cultivate strong mentoring relationships that enhance both individual and communal development.

Moderate Support for Social and Peer Support

However, the findings indicated moderate support for social and peer support strategies. Social support received a 76% agreement rate, reflecting some acknowledgment of the value of emotional and social connections among leaders. While this demonstrates an understanding of the importance of building supportive relationships, it also suggested that there is room for strengthening these networks. Similarly, peer groups garnered 61% agreement, indicating that while their value is recognized, they may not be fully leveraged as an effective mentoring approach. This presents an opportunity for the church to promote peer support mechanisms that facilitate networking and shared learning among leaders.

Challenges in Mentoring Practices

Despite the positive impacts of mentoring, several challenges were identified within the study. A notable issue was the lack of formal mentoring structures, which led to inconsistencies in mentoring practices and limit the development of effective relationships. Additionally, limited resources for training mentors hindered their ability to provide adequate guidance to mentees, undermining the overall mentoring process. Cultural barriers also posed challenges, as they could inhibit open communication and trust between mentors and mentees, limiting the effectiveness of mentoring relationships.

Gaps in Coaching and Sponsorship

Interestingly, the study revealed lower support for coaching and sponsorship. Coaching received only 36% agreement, suggesting that this method may not be widely understood or utilized within the church context. This indicates a potential gap in mentoring practices that could be addressed through targeted training and additional resources. Sponsorship fared even worse, with only 34% agreement, which may imply that leaders either do not

see its relevance or lack a clear understanding of the concept within the church's mentoring framework.

Minimal Recognition of Alternative Mentoring Types

Finally, the data indicated minimal recognition of other mentoring types, as only 3% of respondents expressed agreement with unspecified methods, and a significant 88% indicated uncertainty about alternative strategies. This lack of familiarity suggested that further education and awareness campaigns may be necessary to broaden the scope of mentoring practices within the church.

Overall, the findings illustrated that the PAG Church in Turkana employed a variety of effective mentoring strategies, with a strong emphasis on spiritual guidance, teaching, advisory services, and role modeling. These approaches not only support individual leader development but also contributed to the church's mission and enhanced community well-being. However, the identified challenges, particularly the lack of formal structures and resources, highlighted significant areas for improvement.

By addressing these challenges and enhancing the mentoring framework, the PAG Church can better equip its leaders, ultimately benefiting the entire congregation and reinforcing the church's impact within the community. Expanding the understanding and application of coaching and sponsorship, while also promoting peer support, could further strengthen leadership development and ensure that all leaders are adequately prepared to fulfill their roles effectively within the church.

DISCUSSION OF RESULTS/FINDINGS

Demographic Characteristics of Respondents

The demographic trends observed in the study, such as a predominantly male leadership (66.1%) and youthful demographic (58% aged 18-23), reflect gender imbalances and the need for more seasoned mentorship. This finding is consistent with the literature. Freeks (2014) emphasized that mentoring in Christian leadership should be inclusive, addressing societal norms that hinder female participation. Moreover, Johnson & Smith (2016) support the idea that young, dynamic leaders benefit greatly from structured mentorship, which provides the necessary guidance to develop their leadership potential.

Spiritual Guidance and Teaching

The strong emphasis on spiritual guidance (99.2%) and teaching (99%) in the findings aligned with the literature that underscores the importance of spiritual mentoring in Christian leadership. Freeks (2014) and Pue (2005) discuss the role of biblical mentoring, where spiritual guidance forms the core of leadership development in Christian settings. As identified in the study, these approaches ensured that leaders are grounded in doctrinal knowledge and spiritual values, fostering a sense of accountability and moral responsibility, a key component in church leadership as argued by Schulze (2010).

Role Modeling and Discipleship

Role modeling, with 95% agreement, is highly valued by respondents, highlighting its effectiveness in leadership development. This finding is supported by Pue (2005) and Freeks (2014), who describe role modeling as a cornerstone of Christian mentoring. The process allows mentees to observe and emulate successful leaders, reinforcing the practical application of leadership principles. Discipleship, with 88.3% agreement, further underscores the biblical tradition of mentorship, where Jesus' relationship with His disciples serves as a model for modern Christian leadership (Shaimerdenova, 2020).

Social and Peer Support

Social support (76%) and peer mentoring (61%) are recognized, though underutilized. This reflects the literature, which highlights the benefits of peer mentoring in collaborative learning environments (Raposa et al., 2019). McWhirr (2016) stresses that peer support is particularly valuable in regions with limited resources, like Turkana, where shared learning can compensate for resource constraints. The moderate recognition of these

methods suggests that the PAG Church can expand its mentoring framework to include more structured peer support systems, as recommended by Lancer et al. (2016).

Challenges in Mentoring

Formal Structures and Cultural Barriers The study identified the lack of formal mentoring structures and cultural barriers as significant challenges, echoing the findings of Freeks (2014) and McWhirr (2016), who noted that formalized mentoring programs are often lacking in resource-limited church environments. Cultural dynamics, particularly in rural areas like Turkana, often impede open communication and trust between mentors and mentees. This highlights the need for culturally sensitive mentoring frameworks that address these barriers, as discussed by Freeks (2014) and McWhirr (2016).

Coaching and Sponsorship

Coaching (36%) and sponsorship (34%) were underutilized, suggesting a gap in the mentoring framework. The literature supports the expansion of these strategies. Raposa et al. (2019) found that coaching, when integrated into mentoring programs, enhances leadership development by offering more targeted support. Similarly, sponsorship, though less commonly used in church settings, provides valuable opportunities for mentees to gain access to leadership positions (Johnson & Smith, 2016). The study's call for broader training on these methods aligns with these findings, indicating the need for a more diverse mentoring toolkit.

Alternative Mentoring Approaches

The low recognition of alternative mentoring strategies (3%) suggested a lack of familiarity with diverse mentoring methods. As indicated by Lancer et al. (2016), broadening the scope of mentoring practices to include approaches like coaching, peer mentoring, and sponsorship can enrich the leadership development process. The literature calls for awareness and education campaigns to introduce these strategies effectively in church environments, particularly in resource-limited areas like Turkana (McWhirr, 2016).

The findings of this study on mentoring strategies in the PAG Church aligned with the broader literature on Christian leadership development. While spiritual guidance, role modeling, and discipleship are effectively used, there are gaps in formal mentoring structures, peer support, and advanced mentoring methods such as coaching and sponsorship. Addressing these challenges, as recommended by Freeks (2014) and McWhirr (2016), through structured frameworks and culturally adapted mentoring approaches, can significantly improve leadership development within the PAG Church in Turkana.

CONCLUSION

The study on mentoring strategies within the Pentecostal Assemblies of God (PAG) Church in Turkana highlighted critical gaps in leadership development, particularly due to the gender imbalances and the predominance of a youthful and inexperienced leadership body. The leadership composition, with 66.1% of leaders being male and 58% aged between 18 and 23, suggests a need for more experienced and gender-inclusive mentorship to bridge the leadership gaps. Despite the presence of a well-educated leadership (72% holding tertiary education) and long-term commitment to the church (61% with over ten years of membership), the lack of structured mentoring approaches limits the potential for sustainable leadership growth.

Spiritual guidance, role modeling, teaching, and discipleship are recognized as vital mentoring strategies, yet the informal and inconsistent nature of these efforts pointed to the need for more formalized mentoring frameworks. Social and peer support mechanisms, while acknowledged, remain underutilized, potentially restricting collaborative leadership growth and learning. Additionally, contextual challenges such as cultural barriers, limited resources, and geographic isolation hindered effective mentoring practices, making it crucial for the church to adopt culturally sensitive and resource-efficient mentoring models.

Addressing these challenges through structured mentoring programs, targeted mentor training, and the integration of more diverse mentoring approaches such as coaching and peer support, will enhance leadership

development and improve the overall capacity of the PAG Church to positively influence its community.

RECOMMENDATIONS

Implement a Formalized Mentoring Framework: The PAG Church should establish a structured mentoring framework with clear objectives, processes, and evaluation mechanisms. This formalization will ensure consistency and accountability in leadership development and provide mentors and mentees with clearly defined roles and expectations.

Develop Comprehensive Mentor Training Programs: There is a need to invest in the training of mentors, particularly in advanced techniques such as coaching, sponsorship, and peer mentoring. These training programs will equip mentors with the necessary skills to support leadership succession and develop a broader range of leadership capabilities within the church.

Strengthen Peer and Group Mentoring Systems: Peer and group mentoring have proven effective in collaborative learning environments. The PAG Church should encourage more structured peer and group mentoring initiatives to foster shared learning, support networks, and leadership collaboration, particularly in resource-limited environments like Turkana.

Enhance Social and Emotional Support Systems: Building stronger social support networks within the church will help create an environment of mutual assistance, fostering both professional and emotional growth among leaders. These networks should be incorporated into the overall mentoring strategy to ensure leaders are adequately supported in their roles.

Address Cultural and Contextual Challenges: Mentoring strategies must be adapted to the unique socio-cultural dynamics of Turkana, considering traditional leadership structures and gender roles. Culturally sensitive mentoring programs should be designed to foster inclusivity and open communication between mentors and mentees.

Expand Leadership Development Opportunities for Women: The gender disparity in leadership roles suggests that the PAG Church should actively promote women's participation in leadership through targeted mentoring programs that address cultural and institutional barriers. This will help create a more inclusive leadership structure.

Conduct Further Research and Comparative Studies: Future research should explore the effectiveness of mentoring strategies across different regions to identify best practices and improve the adaptability of these strategies in diverse contexts. Comparative studies will provide deeper insights into how the challenges specific to regions like Turkana can be overcome through tailored mentoring approaches.

By addressing these key areas, the PAG Church can build a robust and inclusive leadership development model that not only equips its leaders with the necessary skills but also fosters community-wide growth and engagement.

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