

implications of Christian discipleship on human capital development: A comparative analysis of selected congregations in the USA and Nigeria

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Abstract

This study examined the implications of Christian discipleship for human capital development through a comparative analysis of selected congregations of the International Assemblies of God Church in Arlington District, Texas, USA, and New Haven District, Enugu, Nigeria. Christian discipleship is understood as a lifelong process of spiritual formation through which believers are mentored, equipped, and prepared for responsible service and leadership. Beyond spiritual growth, discipleship has the potential to promote knowledge acquisition, skill development, personal transformation, and community advancement. Human capital development remains a critical driver of economic growth, social transformation, and community development. Using a theological perspective and a survey research design, this study examined the influence of spiritual mentoring on knowledge and skills acquisition, as well as the relationship between evangelism and personal development among church members. Data were collected through a structured questionnaire administered to the respondents. The population comprised 9,038 congregants drawn from selected International Assemblies of God congregations in the Arlington and New Haven districts. A sample of 563 respondents was determined using Cochran's formula for finite populations. Of the 563 questionnaires distributed, 509 were returned and found suitable for analysis, representing a response rate of 90.4 per cent. The respondents comprised 227 congregants from New Haven District, Enugu, Nigeria, and 282 from Arlington District, Texas, USA. Hypotheses were tested using simple linear regression for the first objective and Pearson's product-moment correlation coefficient for the second objective. The findings revealed that spiritual mentoring had a significant positive effect on knowledge and skills acquisition among congregants in both the USA and Nigeria ($r = 0.761$, $p < 0.005$). The study also found a significant positive relationship between evangelism and personal development among congregants in the two countries ($r = 0.763$, $p < 0.005$). The study concludes that Christian discipleship serves as an important mechanism for fostering holistic human capital development that benefits individuals, churches, and society. It therefore recommends that churches intentionally strengthen discipleship ministries as strategic platforms for promoting both spiritual formation and socio-economic development.

Keywords: Christian Discipleship; Human Capital Development; Spiritual Mentoring; Evangelism; Knowledge and Skills Acquisition; Personal Development.

1. Introduction

Modern economies increasingly depend on human capital as a major determinant of innovation, productivity and social progress. The quality of human capital attainable in any society serves as the fulcrum for transforming and sustaining that society from an underdeveloped or developing nation to a developed one. Onah, Aduma and Obi (2021) stated that for man to stay alive and thrive in his environment, he engages with others in building socio-economic activities and relations, resulting in the creation of institutions and capacity that drives development from the dawn of civilisation to the modern era. In man's quest to develop himself and his environment, he encounters ubiquitous challenges that must

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be conquered for the attainment, advancement and sustenance of his goals. Making inclusive decisions in solving socio-economic and religious challenges entails the participation of both business and religious institutions.

Taylor (2016) states that developments at both the levels of individuals and society, when properly combined and maintained consistently, lead to sustainable development. Sustainable development cares for the well-being of both the present and unborn future generations while providing and sustaining "a productive economy, ecological friendliness, faith-based morality and a balanced social system", being the four pillars of the sustainable development goals. Human capital development refers to the process of enhancing the knowledge, skills, competencies, values and productive capacities of individuals (Jamal and Saif, 2011). Human capital development practices encompass a comprehensive range of strategies and processes aimed at optimising the value of an organisation's workforce (Anusuya and Soundarapandian, 2024).

Walls and Ross (2008) declare that one of the primary contributions of Christian discipleship is educational enhancement. Churches provide Bible studies, seminars, leadership training programmes, youth development initiatives and literacy activities. These programmes cultivate critical thinking, communication skills and lifelong learning habits. Discipleship encourages individuals to pursue wisdom, knowledge and personal growth (Keum, 2013). As Matthew 28:19-20 is stated in Longman III (2013): "Therefore, go and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." In Enugu State, Nigeria and New Jersey, United States of America, where educational achievement is highly valued, discipleship ministries can reinforce obedience to instructions and academic excellence by providing mentorship, tutoring, scholarship support and educational guidance for students and young adults.

Succession management phenomena arouse the commitment instincts of congregants, who often develop disciplined habits of obedience to instructions, ability to learn, goal-setting abilities and intellectual curiosity that extend beyond religious contexts. The concepts of discipleship and human capital development are related to the idea of succession management, which Kurakto and Hodgets (2007), cited in Ukairo, Igwesi and Ijeh (2021), state involves the transition of managerial decision-making of a firm to the next generation when the owner is no longer part of the business, either by retirement or by death. The biblical assertion of this is expressed in 2 Timothy 2:2 and Numbers 27:18-23, where God appoints Joshua as Moses' successor and says, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him." This demonstrates intentional succession planning with public affirmation and transfer of responsibility.

Garhart and Feg (2021) state that people are endowed with inborn abilities, traits and individual drives that constitute human capital deployed at work. Discipleship practices shape individuals and communities and examine their relevance to contemporary economic and social developments. Alongside formal educational institutions, religious organisations have historically contributed to human development through moral instruction, leadership training, social services and community engagement (Bartz, Thompson and Rice, 2017). Texas, one of the most densely populated and economically significant states in the United States, continues to invest heavily in education, workforce development and community advancement. The state has experienced sustained population and employment growth, highlighting the importance of developing a skilled and adaptable workforce.

1.1. Statement of the Problem

In the contemporary business world, discussions on management thought processes have focused mainly on socio-political and economic standpoints, thereby ignoring one of the vital areas of our endeavours, which is faith-based discipleship. Discipleship, which is the process of following and learning from Jesus Christ by growing in faith, obedience, character and service to others, is synonymous with business succession planning, as both are aimed at ensuring continuity of programmes through mentoring, tutoring, growth and development. Many programmes fail due to a lack of succession planning for continuity. This work is therefore aimed at assessing how these attributes could be applied in both religious and business settings.

Objectives of the Study

The main objective of this study is to assess the implications of Christian discipleship on human capital development in the USA and Nigeria. However, the specific objectives are as follows:

- To examine how spiritual mentoring affects knowledge and skills acquisition of selected congregants in the USA and Nigeria.
- To determine the extent of the relationship between evangelism and personal development of selected congregants in the USA and Nigeria.

1.2. Research Questions

- How does spiritual mentoring affect knowledge and skills acquisition of selected congregants in the USA and Nigeria?
- To what extent do evangelism and witnessing activities relate to personal development of selected congregants in the USA and Nigeria?

1.3. Hypotheses

H01: Spiritual mentoring does not affect knowledge and skills acquisition of selected congregants in the USA and Nigeria.

H02: Evangelism and witnessing do not have any relationship with knowledge and skills acquisition of selected congregants in the USA and Nigeria.

2. Methodology

This study adopted the survey research method, making use of a structured questionnaire for data collection. Data were collected from primary and secondary sources. The population was 9,038 congregants drawn from selected International Assemblies of God congregations in the Arlington and New Haven districts. A sample of 563 respondents was determined using Cochran's formula for finite population. Of the 563 questionnaires distributed, 509 were returned and found suitable for analysis, representing a response rate of 90.4 per cent. The respondents comprised 227 congregants from the New Haven district, Enugu, Nigeria and 282 from the Arlington District, Texas, USA. Hypotheses were tested using simple linear regression for the first objective and Pearson's Product-Moment Correlation Coefficient for the second objective.

3. Theoretical Review

The theories adopted for this study are the human capital theory and transformational leadership theory. These theories emphasise the importance of community relationship and understanding for social capital and human development, as discussed below.

3.1. Human Capital Theory

Human Capital Theory, developed by economists such as Theodore Schultz and Gary Becker, argues that investments in education and training improve individual productivity and societal prosperity. Christian discipleship can be viewed as an informal educational process that enhances personal capacities and social competencies.

3.2. Transformational Leadership Theory

Transformational leadership focuses on inspiring followers towards personal growth and collective goals. Christian discipleship frequently nurtures leadership qualities such as integrity, vision, service and accountability, which are valuable in organisational and community settings.

4. Literature Review

4.1. Human Capital Development

Human capital development encompasses investments that improve people's productive abilities through education, training, health, leadership formation and skill acquisition. Human capital theory suggests that investments in people generate economic and social returns through enhanced productivity, innovation and civic engagement. Witasari and Gustomo (2020) state that human capital development practices affect engagement and psychological capital, supporting employee performance. The core dimensions of human capital include:

- Knowledge acquisition
- Skill development
- Leadership competence
- Ethical behaviour
- Civic responsibility

Human capital development practices involve talent acquisition and recruitment strategies to attract top talent, orientation programmes to integrate new hires effectively, training and development initiatives to continuously enhance employee skills and knowledge, succession planning to identify and develop future leaders, performance management systems, and compensation and benefits structures to motivate and retain employees (Anusuya and Soundarapandian, 2024). Christian churches, in particular, have emphasised discipleship as a means of spiritual growth, human development and transformation. Beyond spiritual formation, discipleship often influences personal behaviour, educational aspirations, work ethics, leadership capabilities and social relationships. Psychological capital complements the relationship between human capital development practices, employee engagement, employee empowerment and job performance.

4.2. Christian Discipleship

Stuart (2006) states that Christian discipleship refers to the process through which believers learn, follow and imitate Jesus Christ. It involves spiritual growth, biblical education, mentoring relationships, character formation, service and mission. Contemporary scholarship emphasises that discipleship is not merely cognitive learning but encompasses behavioural, relational and transformational dimensions. Discipleship communities often foster teaching, mentoring and modelling as essential components of spiritual and personal development (Grand et al., 2017).

4.3. Mentorship

Mentors are knowledgeable senior employees who can motivate and support protégés in their career development (Kao, Rogers, Spitzmueller, Lin and Lin, 2014; Pan, Sun and Chow, 2011). A good mentor can be a role model for protégés, and protégés with high-quality relationships with their mentors show high levels of organisational commitment and performance compared with their peers (Kao et al., 2014). Mentors have several roles when it comes to guiding their protégés. According to Kram (1985), these roles can be divided into two main categories: career mentoring and psychosocial mentoring.

4.4. Spiritual Mentoring

Weinberg and Locander (2014) note that spiritual mentoring "entails contributing to a protégé's personal growth and development by providing a context that nourishes the protégé's individual spirit through the recognition of his or her inner life and by providing or suggesting meaningful work appealing to the protégé's own sense of calling." This promotes an experience of transcendence through the work process. Spiritual mentoring helps protégés find their work meaningful by connecting their work to a noble purpose and by focusing on their spirituality and inner life.

4.5. Evangelism and Witnessing

According to Keum (ed. 2013), evangelism and witnessing is a prophetic calling that involves speaking truth to those in power with hope and love. It is the act of spreading the good news or gospel to bring people to the knowledge of Christ (Bosch 2011:419, 421; Moreau 2000:341). This includes "sharing the story of Jesus Christ's life as recorded in the gospels, which tells of God's love for creation, reconciliation and forgiveness" (Walls and Ross 2008:24). Evangelism is a natural result of true faith and each generation of the church must renew its commitment to evangelism as a vital way to share God's love with the world.

Evangelism is the "kerygmatic dimension of mission which emphasises proclamation or public preaching about Jesus Christ, his life, works, death and resurrection. It includes but is not limited to preaching, witnessing and providing literature" (Krintzinger, Meiring and Saayman 2004:37). According to the WCC (2005:7-9), evangelism is crucial for witnessing in mission and involves humbly proclaiming God's grace and joining in the daily struggles of the poor. Its ultimate goal is the salvation of the world and the glory of the Triune God. Evangelism is a mission activity that clearly and unambiguously emphasises the importance of the incarnation, suffering and resurrection of Jesus Christ, without limiting the saving grace of God (World Council of Churches [WCC] 2013:68-69). It aims to share this good news with those who have not yet heard it, inviting them to experience life in Christ and become disciples.

4.6. Training and Development

Polina and Ananchenkova (2023) posit the importance of investing in training and development programmes for organisational human capital for effective human resource strategies and sustainability. They emphasise that training is a significant investment in employees to enhance their skills and abilities to overcome workplace challenges. Training and development of human capital is essential for sustainable development. Xiao, Alejandro and Daniela (2021) examined the role of firm-provided training in explaining wage growth differences between workers in richer and

poorer countries. They found that firm-provided training accounts for 43 per cent of cross-country wage growth differences.

Some researchers have posited three stages of development, which are described as cognitive, associative and autonomous, as in Fitts and Posner's Skill Acquisition Theory (1967); or declarative, procedural and automatic, as in Anderson (e.g. Anderson 2007). These three stages are characterised by large differences in the nature of knowledge and its use, as reflected in various ways through introspection, verbalisation and, most importantly, various aspects of behaviour, especially under demanding conditions.

4.7. Personal Development

Personal development, which involves self-discipline, integrity, emotional intelligence and character formation, is a holistic and lifelong journey that centres on cultivating skills, behaviours and attitudes that enhance an individual's personal and professional life. It encompasses a wide range of activities, such as improving self-awareness, developing talents and fostering an overall sense of well-being (Covey, 1989). This paper examines the significance of personal development and how it contributes to greater self-awareness, mental well-being, career advancement and life satisfaction. By exploring key elements like emotional intelligence, goal setting and continuous learning, this study highlights personal development's transformative power.

4.8. Emotional Intelligence in Personal Development

Emotional intelligence (EI) plays a crucial role in personal development, as it involves the ability to understand, manage and effectively use emotions in both personal and professional contexts (Goleman, 1995). High levels of emotional intelligence are associated with better interpersonal relationships, increased self-awareness and improved stress management, all of which are fundamental to personal growth.

Caruso and Salovey (2004) declare that individuals with strong emotional intelligence are more successful in both personal and professional spheres, as they can navigate social complexities, lead teams and build positive relationships. Personal development strategies that focus on enhancing emotional intelligence can significantly impact mental well-being and career outcomes (Salovey and Mayer, 1990).

4.9. Knowledge and Skills Acquisition

Skill acquisition is the process of learning, developing and mastering the knowledge, abilities and practical competencies needed to perform a specific task or occupation effectively through education, training, practice or experience. DeKeyser and Suzuki (2025) posit that knowledge and skills acquisition accounts for how people progress in learning a variety of skills, from initial learning to advanced proficiency. The acquisition of declarative knowledge of a kind that can be proceduralised requires the judicious use of rules and examples. Research on skill acquisition, whether carried out with behavioural data or through neuroimaging or computer modelling, is tremendously explicit in its procedures and claims. Knowledge and skills acquisition entails participation in training, seminars and skill-development programmes (Fischer and Bullock, 1984).

5. Analysis of Data

Table 1 Responses on how spiritual mentorship affects knowledge and skills acquisition

S/No	Options	SA	A	UD	D	SD	Total
1	Spiritual mentorship has contributed to my spiritual and leadership growth	330 (58.94%)	164 (32.22%)	3 (0.59%)	7 (1.38%)	5 (0.98%)	509
2	Spiritual mentorship has helped to improve on my skills development	95 (18.66%)	403 (79.17%)	5 (0.98%)	2 (0.9%)	4 (0.79%)	509
3	Accountability and guidance has helped me to work effectively with others	104 (20.43%)	397 (77.10%)	2 (0.39%)	1 (0.28%)	5 (0.98%)	509
4	Critical thinking abilities enhanced my decision making skills	385 (75.64%)	114 (22.40%)	1 (0.20%)	6 (0.18%)	3 (0.59%)	509

Source: Field Survey 2026

Item 1 in Table 1 indicates that 330 (58.94%) strongly agreed, 164 (32.22%) agreed, 3 (0.59%) were undecided, 7 (1.38%) disagreed, and 5 (0.98%) strongly disagreed that spiritual mentorship has contributed to their spiritual and leadership growth. **Item 2** of Table 1 shows that 95 (18.66%) strongly agreed, 403 (79.17%) agreed, 5 (0.98%) were undecided, 2 (0.39%) disagreed, and 4 (0.79%) strongly disagreed that spiritual mentorship has helped to improve their skills development.

In **Item 3** of Table 1, it is noted that 104 (20.43%) strongly agreed, 397 (77.10%) agreed, 2 (0.39%) were undecided, 1 (0.28%) disagreed, and 5 (0.98%) strongly disagreed that accountability and guidance have helped them to work effectively with others. **Item 4** of Table 1 shows that 385 (75.64%) strongly agreed, 114 (22.40%) agreed, 1 (0.20%) was undecided, 6 (0.18%) disagreed, and 3 (0.59%) strongly disagreed that critical thinking abilities have enhanced their decision-making skills.

5.1. Hypothesis One

- **H₀**: Spiritual mentorship does not affect the knowledge and skills acquisition of the selected congregants in the USA and Nigeria.
- **H₁**: Spiritual mentorship has a significant positive effect on the knowledge and skills acquisition of the selected congregants in the USA and Nigeria.

Table 2 Model Summary^b

Model	R	R Square	Adjusted R Square	St. Error of the Estimate	Durbin-Watson
1	0.748	0.560	0.559	0.71233	0.134

Source: Field Survey, 2026; Predictors: (Constant), Spiritual Mentorship; Dependent variable: knowledge and skills acquisition

Table 3 ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	327.598	1	327.598	645.61	0.000 ^b
2 Residual	257.262	507	0.507	5	
Total	584.861	508			

Source: Field Survey, 2026; **Dependent Variable:** Knowledge and skills acquisition; **Predictors:** (Constant) Spiritual mentoring

Table 4 Coefficients of spiritual mentoring and knowledge and skills acquisition

Model	Unstandardised Coefficient		Standardised Coefficient	T	Sig.
	B	Std. Error	Beta		
(Constant)	0.612	0.065		9.379	0.000
Spiritual mentoring	0.983	0.039	0.748	25.409	0.000

Source: Field survey, 2026; a. Dependent Variable: Knowledge and skills acquisition; b. Predictors: Spiritual mentoring

In item 1 of Table 5, 390 (76.63%) strongly agreed, 100 (19.65%) agreed, 3 (0.59%) were undecided, 9 (1.77%) disagreed, and 7 (1.38%) strongly disagreed that participation in evangelistic outreaches has improved their communication skills. Item 2 of Table 5 showed that 111 (21.81%) strongly agreed, 389 (76.42%) agreed, 2 (0.40%) were undecided, 4 (0.79%) disagreed, and 3 (0.59%) strongly disagreed that training received in evangelism has enhanced their leadership skills.

Table 5 Responses on relationship between Evangelism and Personal Development

S/No	Options	SA	A	UD	D	SD	Total
1	Participation in evangelistic outreaches has improved my communication skills	390 (76.63%)	100 (19.65%)	3 (0.59%)	9 (1.77%)	7 (1.38%)	509
2	Training received in evangelism has enhanced my leadership skills	111 (21.81%)	389 (76.42%)	2 (0.40%)	4 (0.79%)	3 (0.59%)	509
3	Evangelistic outreaches has helped me build public speaking abilities	410 (80.55%)	91 (17.88%)	3 (0.59%)	4 (0.79%)	1 (0.20%)	509
4	Training received in evangelism has enhanced my problem solving decision making skills	380 (74.66%)	124 (24.36%)	2 (0.39%)	1 (0.20%)	2 (0.39%)	509

Source: Field Survey 2026

Item 3 of Table 5 indicated that 410 (80.55%) strongly agreed, 91 (17.88%) agreed, 3 (0.59%) were undecided, 4 (0.79%) disagreed, and 1 (0.20%) strongly disagreed that evangelistic outreaches have helped them build public speaking abilities. In item 4 of Table 5, it is shown that 380 (74.66%) strongly agreed, 124 (24.36%) agreed, 2 (0.39%) were undecided, 1 (0.20%) disagreed, and 2 (0.39%) strongly disagreed that training received in evangelism has enhanced their problem-solving and decision-making skills.

5.2. Hypothesis Two

- H_0 : Evangelism and witnessing do not have any relationship with knowledge and skills acquisition of the selected congregants in the USA and Nigeria.
- H_1 : Evangelism and witnessing have a positive and significant relationship with knowledge and skills acquisition of the selected congregants in the USA and Nigeria.

Table 6 Descriptive statistics

	Mean	Std. Deviation	N
Evangelism and witnessing	1.3045	0.66077	509
Knowledge and skills acquisition	1.7250	1.03068	509

Source: field Survey, 2026

Table 7 Correlations

	Evangelism witnessing	and	Knowledge acquisition	and	skills
Evangelism and Witnessing Pearson Correlation	1		0.763**		
Sig. (2 tailed)			0.000		
N	509		509		
Knowledge and skills Acquisition Pearson Correlation	0.763**		1		
Sig. (2 tailed)	000				
N	509		509		

** Correlation is significant at 0,01 level (2 tailed); Source: Field survey, 2026

Table 6 presents the descriptive statistics regarding the extent of the relationship between evangelism and witnessing, and knowledge and skills acquisition. For evangelism, the mean response was 1.3045 with a standard deviation of

0.66077; for knowledge and skills acquisition, the mean response was 2.1356 with a standard deviation of 1.03068 (number of respondents, $N = 509$).

Table 7 shows the Pearson correlation coefficient for evangelism and skills acquisition among the respondents. The correlation coefficient is 0.763. This value indicates that the correlation is significant at the 0.06 level (two-tailed) and implies a significant positive relationship between evangelism and knowledge and skills acquisition ($r = 0.763$). The computed correlation coefficient exceeds the tabulated value of $r = 0.195$ with 507 degrees of freedom ($df = N - 2$) at the alpha level for a two-tailed test ($r = 0.763, p < 0.05$). Since the computed r -value (0.763) is greater than the tabulated value (0.195), we reject the null hypothesis and accept the alternative hypothesis that there is a significant positive relationship between evangelism and witnessing, and knowledge and skills acquisition among the members ($r = 0.763, p < 0.05$).

6. Summary of Findings

The findings revealed that spiritual mentoring had a significant positive effect on knowledge and skills acquisition in the USA and Nigeria ($r = 0.761, p < 0.005$). There was also a significant positive relationship between evangelism and the personal development of congregants in the USA and Nigeria ($r = 0.763, p < 0.005$).

7. Conclusions

This study concludes that Christian discipleship, particularly through spiritual mentorship and evangelism-oriented witness, constitutes a vital mechanism for nurturing holistic human capital development. The findings demonstrate that intentional spiritual guidance not only fosters theological and moral formation but also cultivates practical competencies, such as critical thinking, decision-making, interpersonal collaboration, and skills acquisition, which are transferable to both ecclesiastical and secular contexts.

Furthermore, the significant positive correlations observed between spiritual mentorship, evangelism, and personal development underscore the interconnectedness of spiritual growth and socio-economic capability. In both the USA and Nigeria, congregants who actively engaged in mentoring relationships reported measurable improvements in their leadership abilities, professional effectiveness, and communal engagement. This suggests that discipleship is not confined to private piety but extends meaningfully into public life, equipping individuals to contribute productively to their families, workplaces, and wider communities.

The study also affirms that evangelism, when understood as relational witness rather than mere proclamation, serves as a catalyst for personal transformation. It encourages self-reflection, adaptive communication, and empathetic engagement, qualities that are indispensable for effective citizenship and social cohesion. Consequently, the research posits that churches, far from being peripheral institutions, occupy a strategic position in addressing contemporary developmental challenges by shaping the character, competence, and conscience of their members.

In sum, the evidence robustly supports the view that spiritual mentorship and discipleship are not optional extras but foundational pillars for sustainable human development. Their impact transcends denominational and national boundaries, offering a replicable model for fostering resilient, skilled, and ethically grounded individuals who are equipped to navigate an increasingly complex world.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are offered for consideration by church leaders, policy-makers, and faith-based organisations.

- For local churches and denominations, it is recommended that they deliberately strengthen and institutionalise their discipleship ministries by designing structured, age-appropriate mentoring programmes that pair seasoned believers with younger or newer members. These programmes should incorporate not only biblical instruction but also practical life-skills training, leadership development modules, and career guidance, thereby addressing the holistic needs of congregants.
- Theological seminaries, Bible colleges, and pastoral training centres should integrate human capital development perspectives into their curricula. Future clergy and lay leaders ought to be equipped with foundational knowledge in counselling, organisational management, and community development, so that they may effectively mentor others in both spiritual and practical domains.

- Collaborative efforts among denominations should be encouraged to share best practices, resources, and evaluation frameworks for discipleship initiatives. Joint conferences, workshops, and exchange programmes could facilitate cross-learning and enhance the overall quality and reach of mentoring ministries, particularly in transnational contexts such as the USA and Nigeria.
- Given the demonstrated contribution of faith-based mentoring to skills acquisition and social capital, governments at local, state, and national levels are encouraged to recognise and partner with churches as complementary agents of socio-economic development. This could take the form of co-funded community projects, recognition of church-based training certifications, or the inclusion of faith leaders in community development planning committees.
- Further empirical studies are recommended to explore the long-term impact of spiritual mentorship on career outcomes, civic participation, and mental health. Comparative research across different denominations, cultural contexts, and age groups would also enrich the understanding of how discipleship variables interact with socio-economic indicators. Additionally, qualitative investigations, such as in-depth interviews and case studies, are suggested to capture the lived experiences of mentees and mentors, thereby complementing the quantitative findings of the present study.
- Finally, congregants are urged to proactively seek out mentoring relationships and to embrace discipleship as a lifelong journey rather than a short-term programme. By doing so, they not only advance their own spiritual and professional growth but also become catalysts for the transformation of their communities, embodying the principles of servant leadership and communal responsibility that lie at the heart of the Christian faith.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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