

Spiritual Formation at the Baptist Convention College of South Africa: A Quantitative Study¹

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Spiritual formation is a significant component of the educational work of a theological institution that prepares students for church leadership. Theological institutions have a responsibility to engage students in reflecting on spiritual life, to provide opportunities for students to deepen their spiritual journeys and to develop in students a spiritual maturity that is required of future Christian leaders. This article reports on the findings of a descriptive study carried out on spiritual formation in theological education to find out whether spiritual formation is intentionally pursued and to develop an instrument to measure the emphasis on spiritual formation at theological institutions. Special emphasis is made in reporting on the findings at one particular research site, the Baptist Convention College. This exploratory study offers evidence to support the assumption that the Baptist Convention College is fulfilling its stated goals of shaping student spirituality.

1. Introduction

Many theology institutions are again envisioning theological education as a formational activity, an activity based on the assumption that the student's personal appropriation of theology is most central to theological education Percy (2010:131). Within Protestant theological education, the expression of the three major dimensions of formation may be summarized as a cognitive or intellectual apprenticeship, a practical apprenticeship of skill and an apprenticeship of character or spiritual formation Harkness (2001). This last aspect of ministerial formation is the focus of this research. Spiritual formation encompasses a wide range of competencies and traits. It includes "conversion of mind and heart, fostering integrative thinking, character formation, promoting authentic discipleship, personal appropriation of faith and knowledge, and cultivating a spirituality of the intellectual life" Lamoureux (1999). It must be noted that people are constantly in a process of formation, in families, in congregations, in faith traditions and through society at large, but the focus here is limited to a theological formation, the "spiritual shaping" of students during their training at a theological institution.

1.1 The Research Project

This research was based on the hypothesis that Christian spiritual formation is central to the educational work of the theological institution. Effective integration of the above three aspects of ministerial formation has seldom been achieved in the Protestant theological institution Farley (1983), Wood (1985), Kelsey (1993). Instead what one finds in theological institutions is that the educational programme favours academic instruction with some practical exposure and compartmentalizes the spiritual, with spiritual formation happening implicitly, infor-

mally and on a personal basis Wood (1985), Kelsey (1993:23). It is important for Christian spiritual formation to be intentional; that is, it needs to be carefully thought out and understood, and deliberate strategies need to be developed to promote it Foster, Dahill, Golemon & Tolentino (2006:101), Marshall (2009:65).

While there is little disagreement about the significance of the elements Finke & Dougherty (2002) involved in preparing church leaders, there is no corresponding unanimity regarding how spiritual formation formally fits into a theological institution's culture. It was important to establish whether spiritual formation is primarily about personal spirituality and only secondarily related to academic study and pastoral training, and whether students perceive theological institutions to have a positive influence on their spirituality. This kind of discussion is hard to come by in South Africa Naidoo (2008) together with the fact that reports are obscure and limited to denominational church minutes and documents, hence the reason for this research.

The aim of this research project was to conduct an exploratory investigation into spiritual formation programmes at selected Protestant theological institutions in South Africa (1) to find out whether spiritual formation is being intentionally pursued, (2) to examine the academic and non-academic methods in which spiritual formation is being fostered in theological institutions, and (3) to develop a valid and reliable instrument to measure the emphasis on spiritual formation at theological institutions. In this article only aims (1) and (3) will be reported due to space limitations. Findings are based on the complete comparison of all data collected; however, special emphasis is made in reporting on the findings at one particular research site, the Baptist Convention College.² In the following article in this volume, aim (2) will be reported on.

1.2 Theoretical Framework

For this research³ the concept of ministerial and spiritual formation is embedded in the *habitus* model in which the theological institution, as a distinctive and historical community, fosters values through shared discipleship, forming a "disposition of the heart" of students Ballard & Pritchard (1996:69). In the *habitus* model we see an ecclesiological understanding of formation concerning more than the object of study: it is a model of learning in which faith, study and tradition inform one another, and thereby foster the development of the person. This formational notion of theological education is what Farley (1983) labels as *theologia*, the unity and goal of which is the saving knowledge of God.

Several concepts were selected from the literature that would make for an emphasis on spiritual formation at an education institution. Firstly, it would involve *intentionality towards spiritual development* evidenced in the life of the community and within a curriculum that is holistic and integrative Steele (1990:58). An institution that makes a corporate decision to do so should apply resources to

the goal. A critical influence in formation is the *involvement of the staff* as they model integrity to the students Mercer (2003), Daloz (1999). Spiritual formation within the academic setting is most effective when the classroom is both affirmed and complemented. Hence both *formal and informal learning of spirituality* is embedded in the context of shared lives. Research also supports the value of relationship as a learning tool Astin (1993), Lamoureux (1999) and *community life* can multiply learning opportunities Poling & Miller (1985), Mills (2003). Other *services* like counselling, progressive assessments and mentorships, which specifically focus on spiritual development, should be made available to students. Theological institutions should be a worshipping community Jones (2002:62) evidenced by various *devotional activities*. These concepts were seen as essential requirements that go into a spiritual formation programme, although within denominational theological institutions there could be other theological distinctives, practices and rituals that influence spiritual formation.

1.3 Method

This was a descriptive study conducted from 2008 to 2010 involving a mixed-methods approach using concurrent triangulation, where both methods are given equal emphasis and combined in the interpretation phase, which promotes the triangulation of data Cresswell, Clark, Gutmann & Hanson (2008). The study used a cross-sectional research design where observations were made at one point in time on seven different Christian campuses. Data collection was through a student questionnaire for the quantitative data and semi-structured interviews, observational data and institutional documentation for the qualitative data. All field work and data collection at each site were conducted by a single trained field worker who, in most cases, was a lecturer or spiritual caregiver involved in student formation at the theological institution. This added many perspectives, backgrounds and social characteristics and yielded a more complete picture of spiritual formation at theological institutions.

Data were collected from students at theological institutions to test their perceptions of the emphasis on spiritual formation at their institution. To do this, a student questionnaire was designed which also contained a Spiritual Formation Index (SFI) or scale. This attends to the first and third aim of the project. A two-stage stratified sample was used for data collection. The second data analysis produced the final form of the SFI. Descriptive and inferential statistics were used for the final reporting on students' perceptions on the formational emphasis at theological institutions.

1.4 Sample

The sample with which an instrument is tested needs to be narrow enough for participants to share a similar understanding of spiritual formation, yet broad enough so that the data collection will not be biased by a single denomination's particular emphasis in doctrine or lifestyle. For this reason, a representative sample was selected made up of different church traditions, cultures and language groups of

Protestantism in South Africa. The sample included seven theological institutions: Baptist Convention College, Seth Mokitimi Methodist Seminary, College of Transfiguration (Anglican), University of Orange Free State (Reformed), Cape Theological Seminary (Pentecostal), Hatfield Training Centre (Charismatic) and University of Pretoria (Presbyterian). The selection criteria were based on the availability of an on-site field worker, education and training for church leadership, an accredited theological programme with the Department of Education, and teaching and learning that involved contact teaching sessions. Inter-denominational and distance education theological institutions were considered unsuitable for the sample because of the unsuitability of the dynamics of ecumenical formation Lindner (1997) and, in the case of distance education, because of a lack of real-time interaction, modelling of faculty and the absence of community life.

These selected theological institutions have approximately 300 students as total registration per year. Since theological institutions have different student registration figures, stratified sampling of students was used so as to be able to legitimately generalize information from a few people. An average of 40 full-time students from different years of study were surveyed from each institution. Study participants consisted of a stratified sample of 280 students ($n=280$) enrolled full time for the graduate-level courses in a denominational theological institution with a response rate of 93%. The sample was made up of students from Methodist 39 (14%), Anglican 46 (17%), Baptist 25 (9%), Reformed 52 (19%), Pentecostal 40 (15%), Presbyterian 22 (8%) and Charismatic 45 (17%). Students were enrolled in different years of study: 89 (32%) were first-year students, 100 (36%) were second-year students and 88 (30%) were final-year students.

A total of 146 (52%) were African, 101 (36%) participants were white, 27 (9%) were coloured and 2 (1%) were Indian. Included in the sample were 109 (40%) females and 166 (60%) males. The majority of 192 students (72%) were training for the ordained ministry, while 75 (28%) were training for the lay ministry. The highest educational qualification of students showed that 177 (64%) had completed secondary schooling, while 98 (35%) had a previous qualification before entering theological training. The majority of students (55%) were between 18 and 28 years old, with the average age of respondents being 29 years.

1.5 Sample of Baptists

This questionnaire was administered in 2009 and the Baptist sample was made up of 25 respondents which made up 9% of the total sample: 15 first-year students, 9 second-year students and 1 final-year student. All students were African; 12 were male students and 13 were female students. The highest educational qualification of students showed that 19 had completed secondary schooling, while 6 had a previous qualification before entering theological training. The average age of respondents was 37 years.

1.6 Student Questionnaire

Because the main focus was on spiritual formation of theological students, a questionnaire was designed from the literature and from ATS (Profiles of Ministry) inventories for use with seminary students and young ministers Aleshire (1990). From the first data collection it was evident that there was a general apathy from students in completing the questionnaire. A reason for this could be the lengthy questionnaire and that many of the questions seemed similar and repetitive to students. To get a quality response for the second data collection, questions were generally rephrased, added or simplified and the questionnaire was reduced from 30 to 21 questions. The structure of the questionnaire involved 12 questions (quantitative control variables) covering biographical data which included questions on the profile of students: gender, age, race, denomination, registration information, etc. Seven questions (mostly layered scale questions) were on students' personal spirituality and spirituality within the institution. One question involved the spiritual formation index (made up of 34 items on a five-point Likert scale interval) that looked specifically at different aspects of the formation process within the institution.

1.7 Design and Development of the Spiritual Formation Index (SFI)

Many measures for spirituality exist Hill & Hood (1999) but no established instrument appears to be suitable for measuring the perceived formational emphasis within a theological institution; hence a new instrument was developed. The SFI⁴ was designed to test students' perceptions of the emphasis on spiritual formation at their theological institution. It measures involvement in formational activities offered by the theological institution. It does not purport to assign a level of achievement or maturity to the student's involvement. Measurement instruments are collections of items combined into a composite score. This is an unweighted factor-based scale De Vaus (1991:266) where respondents' raw scores on each item are added to obtain an average (mean) which is the scale score. Total possible scores range from 1 to 5 (five-point Likert scale 1= SA to 5= SD) with lower scores reflecting a stronger sense of spiritual formation.

Items were generated from the review of the literature and existing scales and qualitative studies Naidoo (2005) on spiritual formation. Initially a complex student index was designed with seven theoretical concepts and an initial pool of 28 items on a five-point Likert scale interval. The first data collection was administered to 200 second- and third-year students who were exposed to formational activities. A pilot data analysis was conducted to test the reliability and validity of the index. The goal was also to reduce the number of items in the index and to test the data for consistency in terms of the theoretical dimensions. To assist in determining which items to place in each scale dimension, factor analysis using the principal components method with varimax rotation was used. Varimax rotation is the mostly widely used method used for "rotating" variables for factor analysis De Vaus (1991:260). Six factors were found that were developed into six theoretical dimensions after initially having seven theoretical dimensions. The in-

dex was adjusted from 28 items to 34 items, with six dimensions with an average of five questions in each dimension. The second data collection was conducted among 280 first-, second- and third-year students after a year of exposure to formational activities at the various institutions. The data were analysed using the SAS JMP statistical package using frequencies, cross-tabulations, factor analysis, and reliability and correlation routines. In its final form, the index was reduced to 31 questions eliminating three items (see Appendix for the list of items in each dimension).

1.8 Reliability and Validity of the SFI

To test for reliability, item analyses were conducted to produce Cronbach alpha values on each dimension of the index. A Cronbach alpha value is a test of reliability (a reliable scale being one on which individuals would obtain much the same score on two different occasions): the higher the value the more clearly the item belongs to the scale. As a rule of thumb, if it is less than 0.3 the item is dropped from the scale. The Cronbach alpha values found were generally high with the coefficient alpha for (1) institutional commitment being .8382, for (2) services offered being .8241, for (3) formal/informal learning being .8558, for (4) community life being .8026, for (5) staff/faculty involvement being .8911, and for (6) spiritual activities on campus being .7626 (see Appendix).

To test for validity, a factor analysis was performed to determine if the individual questions contributed to the dimensions as in the scale. The KMO Bartlett value⁵ was 0.936 with a significant value, showing that this set of variables in a correlation matrix was suitable for factor analysis. Exploratory factor analysis was done and six factors were found with Eigen values of more than 1, the cumulative percentage explained by the factors were more than 60% with a significant decline in scree plot. In factor analysis, restricting the number of factors to the number of dimensions and comparing the obtained factors with the proposed factors is a method used to test the scales empirically. When varimax rotations of factor analysis were used, a six-factor solution was carried out with the items of the spiritual formation index's final form, and all of the obtained groupings of variables corresponded to the proposed factors. The six factors that go together are (1) institutional commitment towards spiritual formation, (2) specialized services offered by the institution, (3) formal/informal learning of spirituality, (4) community life, (5) staff/faculty involvement in spiritual formation, and (6) spiritual activities on campus. These factors tie in with the theoretical concepts found in the literature that make for spiritual formation.

2. Results

2.1 Overall Profiling According to the SFI

Table 1 shows the difference between theological institutions in terms of how they subscribed to the different dimensions of the SFI. To calculate this, the aver-

age student response for each factor for each institution was calculated to show the following scores.

Table 1: Institutional profiling according to factors

Theological Institution	Institutional commitment: Factor 1	Services offered: Factor 2	F/Informal learning: Factor 3	Community life: Factor 4	Staff involve: Factor 5	Spiritual activities: Factor 6
Anglican	1.90	2.43	1.88	1.90	2.01	2.08
Baptist	1.76	2.69	2.02	1.81	1.78	2.13
Charismatic	1.29	1.92	1.58	1.68	1.42	1.97
Methodist	2.05	3.11	2.34	2.41	2.52	2.88
Pentecostal	1.61	2.33	1.75	1.77	1.79	2.07
Presbyterian	2.33	2.66	2.40	2.56	2.37	2.77
Reformed	2.39	2.37	2.49	2.47	2.26	2.88

To calculate the overall mean score for each institution, the average of all factors was calculated. The overall mean score for the spiritual formation index was 2.16, with n = 269, with mean score for the Baptist tradition being 2.03 highlighting strong agreement to the SFI as shown in Table 2. These mean scores measured the extent to which institutions subscribe to the overall spiritual formation index with a lower mean score indicating more agreement with spiritual formation (1=SA... 5=SD).

Table 2: Non-parametric comparisons for each pair using the Wilcoxon method⁶

Level	Mean ⁷
Methodist A	2.5304843
Presbyterian A	2.5165584
Reformed A	2.4792659
Anglican B	2.0355159
Baptist B	2.0333492
Pentecostal B C	1.8862897
Charismatic C	1.6458642

Levels not connected by same letter are significantly different.

In Table 2 significant differences can be seen in the means between the different institutions. For example, there are slight or not significant differences between the groups Methodist, Reformed and Presbyterian, but as a group they have significant differences from the groups Anglican, Baptist and Pentecostal. The Pentecostal could also fall into the Charismatic group and this group is significantly different from the other two groups.

2.2 Institutions' Priority Towards Spiritual Development

Students were asked to rate their institutions in terms of its priorities as they ex-

perienced them (with 1= lowest priority, and 5= highest priority). These priorities include pastoral ministry skills development, knowledge of the denomination/tradition, theological knowledge and competencies, growth in spiritual depth and moral integrity, and understanding of the social/cultural context. Table 3 shows the means⁸ for each priority, which also shows that all students rated their institution higher in terms of the focus on spiritual development with the lowest mean from the Methodist (3.34) institution. The Baptist tradition found spirituality (4.08) to be of the lowest priority in relation to other priorities within the institution; however in relation to other institutions they have rated spirituality as an important focus.

Table 3: Students rating on different priorities within institutions

Institution	Skills	Tradition	Knowledge	Spirituality	Context
Methodist	3.32	3.15	3.37	3.34	3.68
Anglican	3.42	3.42	3.73	3.5	3.42
Baptist	4.92	4.72	4.24	4.08	4.08
Reformed	3.08	3.19	3.75	3.48	3.48
Pentecostal	4.08	3.95	4	4.08	4.13
Presbyterian	3.09	3.36	3.68	3.45	3.09
Charismatic	4.27	4.22	4.2	3.93	3.66

To focus on the priority regarding spiritual development ("growth in spiritual depth and moral integrity"), chi-square tests⁹ were used to test if there was a significant association between spirituality and institutions. Table 4 shows that the proportion who chose the highest priority for spiritual development were the Baptist (20/25 = 80%), Charismatic (36/45 = 80%) and Pentecostal (30/40 = 75%). The other institutions showed spiritual development as a high priority with the following percentages: Methodist (18/38 = 47%), Anglican (23/44 = 52%), Reformed (26/52 = 50%) and Presbyterian (12/22 = 55%). The probability value (p-value) is 0.0091, which is smaller than 0.05, which seems to indicate that a significant association exists between perceptions of priority of spiritual growth and theological institutions made at a 99% level of confidence.

Table 4: Chi-Square test for Spirituality as Institutional Priority

	Methodist	Anglican	Baptist	Reformed	Pentecostal	Presbyterian	Charismatic	Total
Lowest Priority	7	6	0	6	2	5	3	29
Neutral	13	15	5	20	8	5	6	72
Highest Priority	18	23	20	26	30	12	36	165
Total	38	44	25	52	40	22	45	266

2.3 Students' Satisfaction with Spiritual Development

Students were asked to rate their satisfaction with their institution in terms of opportunities for spiritual growth, with 1= Very satisfied and 4= Not satisfied at all. A chi-square test was used to test if there is a significant association between satisfaction with spiritual development and institutions. The proportion of Charismatic (42/45 =95%) who chose "Satisfied", together with Baptist (21/25= 84%) and Methodist (26/10=72%) institutions, is high, while the Reformed (28/24=53%) and Anglican (23/21=52%) proportion is low. In the Presbyterian institution the majority response was "Not satisfied" (14/22= 64%) with the institution's focus on spiritual development. The p-value is 0.0001 which is smaller than 0.05, which seems to indicate that a significant association exists between perceptions of priority of spiritual growth and theological institutions made at a 99% level of confidence.

2.4 Students' Perceptions on the Integration of Spirituality in Academic Courses

Students were asked to indicate the extent (from 1= Never, to 5= Always) to which what went on in class strengthened their spiritual life outside the classroom. A chi-square test was used to test for any significant association between integration and institution. The proportion of Charismatic (42/45 =93%), Pentecostal (29/40=73%) and Baptist (23/25=90%) institutions who chose "Often/Always" is higher than Reformed (23/52 = 44%), Anglican (21/45=47%) and Presbyterian (11/22=50%). The probability value (p-value) is 0.0001 which is smaller than 0.05, which seems to indicate that a significant association exists between perceptions of priority of spiritual growth and theological institutions made at a 99% level of confidence.

2.5 Students' Personal Spirituality

When students were asked how often they engaged in different spiritual activities (1= daily, to 5= not at all), the mean varied ($\mu = 1.45$ to $\mu = 2.06$). Sixty-five per cent (182) of students felt that the workload at the theological institutions was adequate to sustain their personal spirituality, while 87 (34%) did not agree with the statement. The main sources of stress during students' training were financial concerns (score of 3.42), issues with the institution (score of 3.27), integrating their learning with faith (score of 2.72), future job prospects (score of 2.66) and personal/family relationships (2.64).

3. Discussion

The goal of this study was to determine whether there was intentionality towards spiritual formation in theological institutions. The study results revealed that students perceived that institutions were intentional towards formational practices. Student perceptions in all six factors of the SFI (Table 1) showed that all institutions had low scores (showing higher agreement with spiritual formation). The most important dimension was "institutional commitment towards spiritual formation" which deals with questions about the intentionality and strategic align-

ment of spiritual formation. The other five factors of the index are agents or methods that allow for formation to happen within the institution.

What is evident from the subscription to the SFI (Table 1) is that even though students perceive the formation emphasis in their theological institution, this agreement is represented across a spectrum of agreement. Institutional commitment was most evident in the Charismatic and Pentecostal traditions, and this finding could be explained by the denominational emphasis on spiritual training Hollenweger (1997:79). This finding was also supported by low scores in other factors like community life, staff involvement and formal and informal learning which highlights an overall integrated learning environment. On the other end of the spectrum, the institutions with the highest scores (showing lower agreement with the spiritual formation) for all five factors were the Presbyterian and Reformed. Both denominations train in a university faculty and this formational mandate may clash with the focus of critical scholarship offered at universities. This finding highlights that a university setting presents more challenges to implementing a spiritual formational mandate. The intention of spiritual formation may also be obscured by university accreditation demands, the compartmentalization of theological disciplines and the marginalization of spirituality in the life of the university. Previous studies show similar results Macaskill (2000), Ma (2003), Wilton (2007). A plausible explanation for the spectrum in responses is related to differences in the ethos and educational models used in each denominational institution.¹⁰ The way theological education is conducted represents different educational approaches to theology. Institutions involved in both academic and ministerial education may be operating with a variety of understandings about what theology is and how it is learnt Overend (2007).

Three pertinent questions for this study focused on students' perceptions of the institutions' priority regarding growth in spiritual depth and moral integrity, their satisfaction with their institution in terms of opportunities for spiritual growth, and whether what went on in class strengthened their spiritual life outside the classroom. With each of these questions significant differences between the proportions in student responses were evident. Charismatic, Baptist and Pentecostal institutions showed greater emphasis on spirituality as a priority and showed satisfaction with opportunities for spiritual growth that were spiritually strengthened by classroom activity.

However the results from the SFI also showed that all institutions had high scores for the second factor "services", which showed a general lack of services offered that focused on supporting students in their spiritual growth. This was very much the case for the Baptist tradition. Greater priority should be given to services that assist students in psychological or emotional pain or experiencing life crises (eg divorce, death or loss of a loved one). Counselling services may be an essential component that needs to be evaluated and improved.

What is also evident from this study is that even though there was agreement about the intentionality of spiritual formation in the SFI, when students were asked other correlating questions, some students did not agree about the formational emphasis. There could be many reasons for this inconsistency in student perceptions. A common one is that students chose to respond in a socially desirable way; questionnaires about attitudes and behaviours ask students to report typical behaviour and feelings as distinct from what they might perceive to be expected or desired. Being able to distinguish between religiosity and spirituality is a major consideration.

The second aim discussed in this article was the development of a valid and reliable instrument to measure the emphasis on spiritual formation at theological institutions. The value of the SFI is that it provides a way of evaluating formational efforts in a theological institution. It can serve as an assessment tool to provide an early warning about how students perform within the six dimensions of spiritual formation. In addition theological institutions and students may find it helpful to reflect on the items/dimensions; thus individual items in addition to subscale scores may have a heuristic value for students and institutions in the institutional setting. Although the SFI was found to be valid and reliable it is seen as a rudimentary instrument and further research is needed to confirm the stability of results in other multiple samples which may provide critical information about validity, especially as it relates to the influence of social desirability on self-report responses.

4. Conclusion

This exploratory study shows that identifying accurately the specific dimensions of spiritual formation and the expectations of students' spirituality carries vital insights towards the development of more integrated educational and nurturing environments for students' spirituality in theological education. This study offers evidence to support the assumption that theological institutions, and for the purpose of this article, the Baptist Convention College of South Africa, is promoting a formative approach to learning by fulfilling their stated goals in terms of shaping student spirituality.

5. Notes

1. This research was supported by grants from the National Research Foundation, which are gratefully acknowledged.
2. The publication of findings of this research site has been permitted by the Baptist Convention College of South Africa.
3. See article Naidoo (2011) for greater detail on the conceptualization of the project and overall findings of the project.
4. A measure of a formational programme fits the characteristics of an index – the services offered, alignment of the programme and the use of resources.

Although these items do not share a common cause, they all share an effect – an educational programme. The items are not a result of any one thing but they determine the same outcome.

5. The statistic called KMO ranges from 0 to 1: if a statistic yields higher values than 0.7 then the correlations are sufficient; values below 0.5 mean that factor analysis would be inappropriate.
6. The overall SFI is not normally distributed; therefore the Krauskal-Wallis sign rank test is used to test for differences between the ranks among the seven institutions. This technique tells us whether the differences between the observed sample ranks are likely to exist in the population from which the sample was drawn. The analysis revealed a significant difference between the ranks among the seven institutions ($\chi^2 \approx 78.85$; $p < 0.001$). The p-value is smaller than .01 which shows a significant difference between the ranks of the institutions at a 99% level of confidence.
7. The means is for interpretation purposes; the non-parametric comparisons for each pair using the Wilcoxon method were used for analysis and groupings.
8. The means of the different scale questions was calculated for interpretation purposes and not for analysis.
9. Chi-square is a nonparametric inferential statistical procedure designed to determine whether collected data are significantly different from what was expected.
10. David Guthrie has identified four varieties of institutional ethos that characterize approaches to Christian education and formation: rationalist, credentialist, maturationist and moralist (quoted from Poe 2004:45).

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7. Internet Sources

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8. Appendix

Spiritual Formation Index

In your theological institution spiritual formation is evident in the following ways: mark one for each item (1= Strongly Agree ... 5= Strongly Disagree).

1. Institutional commitment towards spiritual formation (Reliability: alpha= 83)

- a. You are aware of a formal spiritual formation programme that exists and that is part of your learning .
- b. There are staff member(s) assigned to spiritual formation responsibilities.
- c. Confidentiality is maintained by those involved in spiritual formation .
- d. You are exposed to different ways of being spiritual.
- e. You are encouraged to live a balanced life in all areas: study, ministry, community life, recreation and spirituality.
- f. Your understanding of God is strengthened by classroom and campus experiences.

2. Services offered by the institution (Reliability: alpha= 82)

- a. Counselling is available to you as you go through various transitions and crises in your student life.
- b. The availability of mentors, spiritual directors and guides for students.
- c. Student interviews to monitor progress of your spiritual development.
- d. Annual goal setting and evaluation for each student.
- e. Psychometric and psychological testing is available for students.

3. Formal/Informal learning (Reliability: alpha= 85)

- a. There are courses on spirituality, devotional theology, spiritual disciplines.
- b. Spirituality is integrated into the content of academic courses.
- c. Teaching methods that use different formal and informal learning experiences.
- d. Ongoing supervised in-service training/ministry in the local church.

- e. Field work opportunities as a team into different ministry contexts.
- f. Availability of self-awareness activities, eg workshops on personality, identity development.
- g. Appropriate bibliographical resources in the library and bookstore on spirituality.

4. Community life (Reliability: alpha= 80)

- a. A sense of community is nurtured at the institution and campus.
- b. Chapel and worship services for students and staff.
- c. Recreational/Fun activities available as a community, eg sports, picnics.
- d. The ability of the whole community to pray and work together.
- e. The community exists within supportive campus relationships.

5. Staff involvement in spiritual formation (Reliability: alpha= 89)

- a. Caring, nurturing attitude of the staff towards students.
- b. Teaching staff are available for discussion or feedback on your work.
- c. Teaching staff practise and model principles of spiritual integrity.
- d. Teaching staff take interest in your personal welfare.
- e. Teaching staff assist you in your career decisions or issues of calling.

6. Spiritual activities on campus (Reliability: alpha= 76)

- a. Availability of retreats/prayer days for students.
- b. Reading of Scripture devotionally and spiritually.
- c. Service opportunities in the residential community dealing with social justice issues, eg poverty.