Higher Education Policies and Institutional Theological Education Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa

By
CASWELL JOHANNES NTSENO

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Supervisor:
Professor: G E Dames

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DECLARATION OF ORIGINAL WORK

I, Caswell Johannes Ntseno, hereby declare that this thesis with the title: **Higher Education Policies and Institutional Theological Education Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa**, which I hereby submit for the degree of Doctor of Philosophy at the University of South Africa is my work and has not previously been submitted by me for a degree at this or any other institution.

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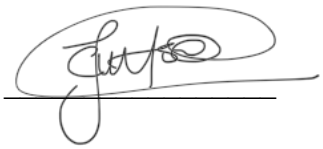
Signature:  Signature: 

DEDICATION

To the faithful men and women who went ahead, carried their crosses, and followed Him without looking back. Those who counted the cost and paid the ultimate price for the sake of the cross. Trailblazers, Pioneers, Creators, Teachers and Preachers of the Word of God, the Great Commission was your life's mission and you lived to see His Kingdom come and Will be done on earth as it is in heaven. I dedicate this work to you and those who will believe because of your testimonies.

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And let the beauty of the Lord our God be upon us and establish the work of our hands for us; Yes, establish the work of our hands. (Psalm 90:17)

What a journey this has been! I did not get here by myself; this was a cooperative effort – It was "our journey". I would like to present my acknowledgements from a prayer position and say:

Let the beauty of the Lord our God be upon us and upon [this] work:

I give thanks and praise to the Lord Jesus Christ, my Saviour from whom every good and perfect gift I receive. Father of lights, with whom there is no variation or shadow of turning. In Him much grace I have received according to the work of the Holy Spirit, for He works all things in my life according to the counsel of His Will.

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...And establish the work of our hands for us,

Great appreciation I give to My supervisor, Prof Gordon E. Dames, thank you for walking with me through this journey – thank you for demanding excellence out of me and contributing to it. I am a better scholar because of your efforts. Thank you for leading that march many years ago to campaign for the release from prison of one of the "AbaThembu" sons; well, you did it again, this time a campaign to get another son, through his Doctoral degree – AbaThembu ba kubulela ka khulu ngo msebenzi omhle. Enkosi My Prof.

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...Yes, establish the work of our hands.

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Finally, a place of my employment, South African Theological Seminary (SATS) – joining SATS was like coming home, yet to a place I have never been before! Particular gratitude is extended to my Principal, Dr Kevin G. Smith for being obedient to the voice of the Lord and for your fearlessness to defend His Name. Here, to you and the rest of the Team at SATS – Thank you for accommodating my study needs, offering the best-tried advice and for motivating me to finish. – Let us continue to *put Christlike men and women in every Church*.

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ABSTRACT[1]

Theological education and training (TET) are core to the mission of the Church. What is critical and central to this thesis is how this noble task is carried out by the Church in light of the Higher Education Act, no 101 of 1997 (the Act) in the current post-apartheid South African context. TET has been substantially transformed by many factors—chief amongst them, accreditation and all the other developments that stream from it.

Through its agency, the Council on Higher Education (CHE), the State aims to bring all higher education and training programs under the same quality standards. The reformations brought about by the Act, to the higher education sector, impacts TET in both private and public theological institutions. This thesis spotlights the recognition and accreditation of qualifications in terms of Church ministry and the spiritual development of the Church minister to further explore the historical and current impact of the CHE on operating Private Theological Institutions (PTIs) since the introduction of the Act.

This Practical Theological study describes the nature of the relationship between the CHE policies and PTIs in South Africa. Employing the interpretivist philosophical paradigm, a multi-site case study research design was incorporated. In this enquiry, 16 participants were interviewed using a semi-structured interview guide to obtain in-depth information. These participants were intentionally selected between both accredited and unaccredited institutions. Their views were recorded, transcribed, processed, and analysed through thematic analysis using the COSTA QDA Technique on webQDA cloud computing qualitative data analysis software.

Finally, the study culminates in three themes: firstly, PTIs' perceptions of CHE Policies regarding accreditation and standardisation are underpinned by fundamental and systematic epistemologies rooted in theological educational constructs; secondly, PTIs' existential proposition is primarily polarised by ontological perspectives inherent in advancing ecclesial purposes, while at the same time premised on distrust pointed towards CHE Policies; and thirdly, PTIs view quality assurance, control, and corroboration as essential and a parallel exercise to prescripts that regulate higher education. An African transformative, critical reflexive praxis for change is recommended based on an effective quality standard TET model.

[1] This abstract will be translated into three languages, namely, IsiXhosa, Setswana, and Sesotho, in line with the details explicated in chapter 5 of this Thesis, "Researcher Reflexive Observation" section.

Key Terms: Accreditation; Council on Higher Education (CHE); Higher Education Policies; Practical Theology; Private Theological Institutions (PTIs); Quality Assurance; Reflective Learning; Spiritual Formation; Social Transformation; Theological Education and Training (TET).

ISISHWANKATHELO (ISIXHOSA)

Imigaqo-nkqubo yeMfundo ePhakamileyo kunye neemfuno zemfundo nge zakwaLizwi: Uphononongo Olungqamene nokusebenza kwamaZiko emfundo nge zakwaLizwi azimele-geqe/ abucala[2]

Imfundo kwakunye noQeqesho ngezaZakwalizwi zisisisekelo somsebenzi we Bandla lika Thixo. Isisekelo sesifundo kwakunye nophando-nzulu kukubhenca-bhenca nokubeka elubala ukuba iNkonzo kaThixo ingayidlala njani na lendima ibaluleke kangaka ngendlela enesidima nesizothozela ezingqamene zibe zingqinelana ngengcaciso equlathwe nguMthetho weMfundo ePhakamileyo wekhulu elinanye (101) woMnyaka weWaka elinamakhulu asithoba namashumi asithoba anesixhenxe (1997). Lomthetho uyinxalenye yemithetho yelizwe loMzantsi Afrika, ochasene nocalucalulo. Imfundo noqeqesho kwezakwaLizwi echatshazelwe yaye inayo nenguquko ngenxa yeemeko zabumini ezithe vetshe — ingakumbi ukuvunywa ngokusemthethweni kweminye imiqathango engqamene noko. Ngokusebenzisa iBhunga leMfundo ePhakamileyo njengeZiko eliququzelela ezeMfundo, uRhulumente unenjongo zokuba zonke iinkqubo zemfundo ephakamileyo noqeqesho zibe mgangatho mnye.

Uhlenga-hlengiso oluvela kuMthetho weMfundo ePhakamileyo weKhulu elinanye (101) woMnyaka weWaka elinamaKhulu asiThoba namaShumi asiThoba anesixhenxe (1997), lunegalelo elinifuthe kumaZiko emfundo, ingakumbi amaziko ezakwaLizwi angoozimele-geqe (abucala), kwakunye nalawo esabenza nqo phantsi kwenkqubo zolawulo luka Rhulumente. Esi sifundo, sibeka elubala ukuvunywa nokuvunywa kwezidanga, ngokweBandla, uphuhliso lwesimmoya kwakunye nokuchubeka koMfundisi Lizwi. Injongo ibe ikuku phanda nzulu indima edlalwe ibe isadlalwa liziko lemfundo ephakamileyo kwizifundo zakwaLizwi.

Olu phononongo lwezeNzululwazi ngezenkolo, lwenza ingcaciso ethe vetshe ngobudlelwane obukhoyo phakathi kweBhunga lweMigaqo-nkqubo yeMfundo ePhakamileyo kunye namaziko oQeqesho azimele bucala kweli lizwe lingu Mzantsi Afrika. Olu phononongo lusebenzisa ubuchwephesha bengqondo obusiseko notoliko lolwazi (*Interpretivist philosophical paradigm*), ukunabisa uphando oluntlandlo nankalo zonke. Koluphando kuye kwenziwa udliwano-ndlebe olunzulu nabathabathi-nxaxheba abalishumi elinesithandathu (16) ngenjongo yokufumana ulwazi oluphangaleleyo. Imfundo yabo eziqu ziliqela, kwakunye namava abo aphangaleleyo, aye asengelwa ethungeni, thunga elo lutyebise esisifundo. Aba

[2] Thesis title translated to IsiXhosa for the benefit of IsiXhosa readers in line with the details explicated in chapter 5 of this Thesis, “Researcher Reflexive Observation” section.

bathathi-nxaxheba bakhethwe ngabom, kuba bengoompondo zihlanjiwe, phakathi kwamaziko avunywe ngokusesikweni kwakunye nazimele geqe.
Izimvo zabo ziye zashicelelwa, zaphononongwa kwaye zahlalutywa kusetyenziswa ubuchwepheshe bolwazi obaziwa njenge -COSTA QDA kuxwebhu lwezengcingo iQDA (webQDA) equlunqelwe uphononongа nokuhlalutya ulwazi.

Oluphononongo lushwankathela ngemixholo emithathu: okokuqala, iimbono zamaziko oQeqesho abucala malunga neMigaqo-nkqubo yeBhunga leMfundo ePhakamileyo (CHE) engqamene nokuvunywa ngokusesikweni nokusemthethweni ukungqanyaniswa kwemigangatho exhaswa lucwangciso lobunzululwazi obusekeliswe kwimfundo yakwaLizwi. Okwesibini, isindululo sobukho bamaziko oQeqesho abucala ubukhulu becala buntlandlombini phakathi kokunqwenela ukuqhubela phambili iNkonzo kaLizwi nokungaqini-mnqwazi okanye ukukrokrela ubuqhopholo ngemigaqo-nkqubo yeBhunga leMfundo ePhakamileyo . Okwesithathu, amaziko oQeqesho abucala agxininise kumgangatho, ulawulo, nokungqinelana njengezinto ezibalulekileyo ngokunokwazo kumgaqo-nkqubo wolawulo lweMfundo ePhakamileyo. Imiphumela yoluphando-nzulu isekubeni lucebisa ukuba kuphononongwe indlela inkqubo yenguqu esekelwe kumgangatho ophakamileyo weZifundo noQeqesho nge zakwaLizwi

Imixholo Ebalulekileyo: Ukuvunywa; IBhunga leMfundo ePhakamileyo (CHE); Imigaqo-nkqubo yeMfundo ePhakamileyo; Imfundo ngezeNkolo Enentsingiselo kwiimeko esiphila kuzo; Amaziko oQeqesho azimeleyo (abucala) (PTIs); Ukuqinisekisa umgangatho; Imfundiso enengqiqo; Imfundiso esekeliswe ngokoMoya; Inguquko kwezentlalo; Imfundo noqeqesho nge zakwaLizwi(TET).

TSHOBOKANYO (SETSWANA)

Ditlhokego tsa Melawana ya Thuto e Kgolwane le Thuta-Modimo: Dipatlisiso tsa tiragatso tse di lebanang le Ditheo-thuto tsa Poraefete mo Aforika Borwa.[3]

Thuta-Modimo le Katiso ke konokono ya tiro ya borongwa jwa Kereke. Lebaka- legolo le ntlha-kgolo ya patlisiso e, ke manontlhotlho a tiro ya Kereke go ya ka molawana wa Thuto e Kgolwane ya 101 ya ngwaga wa 1997 mo nakong ya puso e ntshwa eseng ole wa maloba wa tlhaolele mo Aforika Borwa. Thuta-Modimo le katiso e tsamaile mo diphetogong tse di mmalwa – e e kwa setlhoeng sa diphetogo tse ke ikwadiso le dikatlanegiso tsa teng tse di maleba. Ka go dirisa Lekgotla la Thuto e Kgolwane, puso e ikaelela go lolamisa thuto e kgolwane le katiso ka fa tlase ga maemo a a nang le boleng jo bo nonofileng.

Dintšhafatso tse di tlisitsweng ke Molawana wa Thuto e Kgolwane, 101 ya ngwaga wa 1997, mo lefapheng la thuto e kgolwane, le tlhotlheletsa Thuta-Modimo le katiso mo ditheo-katisong tsa poraefete le tsa puso. Ntlha-kgolo ya patlisiso e, ke go senolela kamogelo le ikwadiso ya borutegi jwa tirelo ya Kereke le tsweletso ya semowa go Moruti wa Phuthego ka maikaelelo a go batlisisa tshusumetso ya Lekgotla la Thuto e Kgolwane mo katlanegisong ya Ditheo-thuto tsa Poraefete go simologa ka nako ya tiriso ya Molawana o.

Thuta-Modimo ya Tiragatso e, e tlhalosa seemo sa kamano ya melawana fa gare ga Lekgotla la Thuto e Kgolwane le ditheo-katiso tsa Poraefete tsa Thuto e Kgolwane mo Aforika Borwa. Ka go dirisa mokgwa wa tharabololo ya bonokopela (*Interpretivist philosophical paradigm*), patlisiso e dirilwe mo mafelong a a farologaneng. Mo patlisisong e, batsaya-karolo ba le some le borataro (16) ba ne ba botsolotswa ka mokgwa wa tlhamalalo go fitlhelela tshedimosetso e e boteng. Batsaya-karolo ba, ba tlhaotswe ka maikaelelo go tswa ditheong tse di kwadisitsweng ka molao le tse di sa kwadisiwang . Dikakanyo tsa bone di ile tsa gatisiwa, tsa kwalwa, tsa sekasekwa mme tsa rarabololwa go ya ka mokgwa wa COSTA QDA mo mafaratlhatlheng a QDA a a swetsang ditharabololo le diphitlhelelo ka setegeniki.

Kwa bokhutlong, thuto e digela ka dintlha-kgolo tse tharo: la ntlha ke dikakanyo tsa Ditheo-katiso tsa Poraefete tsa Thuto e Kgolwane ka ga melawana ya Lekgotla la Thuto e Kgolwane gore ikwadiso le tekantsho di theilwe mo thuto-kgolong e e tsepamisitsweng mo dipilareng tsa thuta-Modimo;

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[3] Thesis title translated in Setswana for the benefit of Setswana readers in line with the details explicated in chapter 5 of this Thesis, “Researcher Reflexive Observation” section.

la bobedi, botshelo jwa Ditheo-katiso tsa Poraefete tsa Thuto e Kgolwane bo angwa thata ke dikakanyo-kgolo tsa go tshikinya maikaelelo a Kereke, esitang le, maikaelelo a a fitlhegileng a go tlhoka boikanyego mo melawaneng ya Lekgotla la Thuto e Kgolwane; la boraro, Ditheo-katiso tsa Poraefete tsa Thuto e Kgolwane di tsaya gore netefatso ya boleng, taolo, le tirisano-mmogo jaaka tiro e e botlhokwa mo go tsamaiseng Thuto e Kgolwane. Go itshekatshekela diphetogo go gatelelwa jaaka mokgwa wa se Aforika go atlenegisa boleng jwa maemo a thuta-Modimo le katiso.

Mafoko a Bohlokwa: Ikwadiso; Lekgotla la Thuto e Kgolwane (CHE); Melawana ya Thuto e Kgolwane; Thuta-Modimo ya Tiragatso, Ditheo-thuto tsa Poraefete tsa Thuta-Modimo (PTIs) ; Netefatso ya Boleng; Thuto ya Itshekatsheko; Ikatiso ya Semowa, Phetogo ya Baagi; Thuta-Modimo le Katiso (TET).

KAKARETSO E HLAKILENG (SESOTHO)

Melawana ya Thuto e Phahameng le Dithloko tsa Thuto-Modimo tse Tobaneng le Ditheho tsa Thuto : Dipatlisiso tsa tshebeletso tse Lebaneng le Ditheo-Thuto tsa Poraefete mo Afrika Borwa.[4]

Thuto-Modimo le thupello di bohlokwa ho morero le tjhebelopele ya Kereke. Ntlha e ka sehlohong diphuputsong tsa sengolwa sena ke hore mosebetsi o kgethehileng ona o phetwa jwang ke Kereke ho akaretswa Molaotheo wa tsa Thuto e Phahameng, wa 101 wa selemo sa 1997 o tlisitsweng ke mmuso o motjha o sa tshwaneng le wa maobeng wa kgethollo mona Afrika Borwa. Kwetliso ya Thuto-Modimo e fetotswe ke dintlha tse ngata—ntlha e ka sehlohong, ke kamohelo etswang Lekgotleng la tsa Thuto e Phahameng, mmoho le diphetoho tsohle tse latetseng molawana ona o motjha wa tshebetso. Lefapha la Thuto e Phahameng e leng le nqosa la mmuso, le rera ho tlisa merero yohle ya dithuto le dikwetliso tsa ditheho tsa thuto e phahameng ka tlasa maemo a tshwanang a boleng.

Diphethoho tse hlahisitsweng ke molaotheo wa Thuto e Phahameng, wa 101 wa selemo sa 1997, di susumetsa Dithuto tse Phahameng le kwetliso ya thuto-Modimo tse rutwang ke dikolo tsa poraefete le dikolo tsa mmuso. Phuputso tsena di hlaisa kananelo ya ditshwanelo mabapi, le tshebetso ya Kereke le ntshetsopele kgolong ya semoya ho Moruti wa phuteho. Morero e le ho ithuta seabo seo Lefapha la Thuto e Phahameng le bileng le sona ho Ditheho tsa Poraefete tsa Thuto-Modimo ho tloha nakong ya tshebediso ya molawana ona.

Thuto-Modimo ya Tshebeletso e, e hlalosa seemo sa kamano pakeng tsa Lefapha la Thuto e Phahameng le Ditheho tsa Poraefete tsa Thuto-Modimo mona Afrika Borwa.

Ho sebedisitswe mokgwa wa ho qhaqholla wa filosofi ya bo – mofetoledi (*Interpretivist philosophical paradigm)* , ebile patlisiso e lekolang ditheo tse fapafapaneng, tulong tse fapaneng. Phuputsong ena, bankakarolo ba le leshome le metso e tsheletseng (16) ba ile ba botswa dipotso ka mokgwa o hlophisitsweng hantle hore ho fumanwe lesedi le tebileng. Bankakarolo ba, ba kgethilwe ka boomo dithehong tse ngodisitsoeng ka molao le tse sa ngodiswang ka molao. Maikutlo le menahano ya bona a ile a hatiswa, le fetolelwa mongolong, a sebetswa le ho hlahlojwa ka tlhaiso-leseding e sebedisang mokgwa wa COSTA QDA o leng marangrang a maqhubu a bitswang QDA a ho qhaqholla dipatuwe ka ho sebedisa setegeniki.

[4] Thesis title translated to Sesotho for the benefit of Sesotho readers in line with the details explicated in chapter 5 of this Thesis, “Researcher Reflexive Observation” section

Ho phethela thuto ena, ho hlahelletse mekgahlelo/dihloho tse tharo, wa pele ke: mehopolo ya Ditheo tsa Poraefete tsa Thuto-Modimo mabapi le melawana ya Lefapha la Thuto e Phahameng tse tadimaneng le ho amohelwa ka semolao le maemo a lekanang a thuto, mehopolo ya bona e tsheheditswe dipilareng tsa Thuto-Modimo; wa bobedi bophelo ba Ditheo tsa Poraefete tsa Thuto-Modimo, bo itsheheditse ditjhebong tse mabapi le bodumedi le ntshetso pele ya Kereke, empa ho sena ho tshepa melawana ya Lekgotla la Thuto e Phahameng; wa ho qetela e leng wa boraro, Ditheo-tsa Thuto-Modimo di lekola netefatso ya boleng, taolo, le ho sebedisana mmoho hole bohlokwa ho laola Thuto e Phahameng. Patlisiso e esisinya phetoho e hlokang boitekolo ba Bo Afrika ditheo le mafapha bakeng sa hore Thuto-Modimo ebe ya boleng le maemo a phahameng.

Mantswe a Bohlokwa: Kamohelo-Kananelo; Lekgotla la Thuto e Phahameng (CHE); Melawana ya Thuto e Phahameng; Thuto-Modimo ya Tshebetso; Ditheho-tsa Poraefete tsa Thuto-Modimo (PTIs); Netefatso ya Boleng ; Thuto ya hoitekola; Boikwetliso ba Semoya; Phetoho ya Baahi; Thuto-Modimo le Kwetliso (TET).

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LIST OF ABBREVIATIONS

ACCJC	Accrediting Commission for Community and Junior Colleges
ACRP	Association of Christian Religious Practitioners
The Act	Higher Education Act, no 101 of 1997
AOG	Assemblies of God
ATI	Accredited Theological Institutions
BBT	Bloemfontein; Botshabelo; Thaba-Nchu
BEA	Bantu Education Act
BTC	Baptist Theological College
CHE	Council on Higher Education
CHEA	Council for Higher Education Accreditation
CAQDAS	Computer-Aided Qualitative Data Analysis Software
COSTAQDA	Costa Qualitative Data Analysis
DHET	Department of Higher Education and Training
EAHEA	European Agency for Higher Education and Accreditation
EAQA	European Association for Quality Assurance
ENQA	European Association for Quality Assurance in Higher education
EQA	External Quality Assurance
EQM	External Quality Monitoring
FET	Further Education and Training
FETA	Further Education Training Act
FGC	Full Gospel Church of God
FGCC	Full Gospel Church College
HEIs	Higher Education Institutions
HEQC	Higher Education Quality Committee
HLC	Higher Learning Commission
IAG	International Assemblies of God
IODSA	Institute of Directors South Africa
IQA	Internal Quality Assurance
LIM	The Latoya Institute of Ministry
LWYS	Lead With Your Strength
MSA-CESS	Middle States Commission on Secondary Schools
MSCHE	Middle States Commission on Higher Education
NAAC	National Assessment and Accreditation Council

NECHE	New England Commission of Higher Education
NPE	National Policy on Education
NQF	National Qualifications Framework
NVAO	Accreditation Organization of the Netherlands and Flanders
NWCCU	Northwest Commission on College and Universities
PoA	Programme of Action
PTIs	Private Theological Institution(s)
QA	Quality Assurance
QAA	Quality Assurance Agency
QAF	Quality Assurance Framework
QCTO	Quality Council for Trade and Occupations
SABS	South African Bureau of Standards
SACSCOC	Southern Association of Colleges and Schools Commission on Colleges
SADC	Southern African Development Community
SAQA	South African Qualifications Authority
SAST	South African School of Theology
SATS	South African Theological Seminary
SCM	Student Christian Movement
SCO	Student Christian Organization
SDA	Skills Development Act
TET	Theological Education and Training
UAICC	Uniting Aboriginal and Islander Christian Congress
UGC	University Grants Commission
UK	United Kingdom
UKSCQA	United Kingdom Standing Committee for Quality Assessment
US	United States of America
USDE	United States Department of Education
webQDA	web-based Qualitative Data Analysis
WSCUC	WASC Senior College and University Commission

CHAPTER 1 : ORIENTATION TO THE STUDY

1.1. Introduction

Theological education and training (TET) are a fundamental part of the Church: present, past, and future and also essential for contributing to human development. The genesis of the Church's life centres on the *Missio Dei*. In describing the doctrine of the *Missio Dei*, Dames (2016, p. 224) states that the doctrine of *Missio Dei* is God the Father sending the Son, and God the Father and Son sending the Spirit, then Father, Son, and Holy Spirit sending the Church; thus, positioning the Church as the sent ones to participate in God's mission. The contribution to human development played by TET is captured well in the *AGENDA 2063: The Africa we want*, Africa's blueprint and master plan for transforming Africa into the global powerhouse of the future. This agenda demands that the Continent prioritizes education and training as one of the strategic pillars for the development of the Continent (Agang, Forster, and Hendricks, 2020).

TET has been differently envisioned, provided in varied ways across the world, and has been differently accomplished. TET today continue to be a multidimensional phenomenon, which faces a variety of challenges and opportunities as efforts are sought to support the mission of the Church (Bain &Hussey 2018, p. vx; Cairney, 2018; Cole, 2020, p.15). Barna (1998, p. 89) discusses what he termed the six pillars upon which the true Church is built; those are worship, evangelism, service, education, and training, building community, and stewardship. It is both significant and clear that education and training remain the Church's core mission and that fulfilment of this task continually communicates subsistence and wholeness. Tidwell (1982, p. 13) confirms this by noting, "to say that the educational ministry of a church is necessary is to imply that the educational ministry belongs to the very nature or essence of a church. Indeed, the education ministry is so necessary that its removal would jeopardize the church itself".[5]

What is critical and central to this thesis, is how this noble task is carried out today by the Church in the light of the Higher Education Act no, 101 of 1997 (the Act)[6] in the post-apartheid South African context. TET today has substantially been transformed by many

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[5] For an extensive treatment of the significance, the necessity, the basic components, the leadership personnel, and the vital processes of the educational ministry of a church, see Tidwell (1982), through his book, *Educational ministry of a church: An introduction to educational administration*.

[6] For the purposes of this thesis "The Higher Education Act, no 101 of 1997" which is central to this investigation will be referred to as "the Act". For further elaboration on this point see section 1.2.1 in this chapter.

factors, chief amongst them, accreditation and all the other developments that proceeded from it. Teixeira and Landoni (2017, p. 21) state that, combined with rapid socio-economic and political changes, the policy changes experienced by the higher education field were inevitable. Cole (2020, p. 15) hypothesizes that the challenge surrounding the state of theological education in Africa today cannot be examined just from the perspective of the Academy to the neglect of the current Church milieu. Inclusive and new perspectives to examine the state of theological education could take a form such as a forum organized by the Association of Evangelicals in Africa. The goal of this forum was to create a platform for theological educators to deliberate on the need for equipping and strengthening the grassroots churches of Africa, particularly the leaders and pastors (Association of Evangelicals in Africa, 2020).

Reid (2016) reports, "scores of church leaders may be getting a rude awakening as their theological qualifications are revealed to be of less worth than the paper they are printed on"[7]. She further reports that the key issue behind the crisis is based on the lack of regulation and verification of some of these PTIs, meaning that accredited and verified institutions[8] are losing out to fly-by-night operations that are primarily focused on turning a profit as opposed to providing education.[9] According to Reid (2016) the minister of education Minister Bonginkosi Emmanuel "Blade" Nzimande[10] has already requested the South African Qualifications Authority (SAQA) to establish a national register that would list the names of the individuals who misrepresented their qualifications and who had invalid qualifications.

Motivated by the observations outlined above, literature evidence consulted, and empirical research findings, this thesis explores the imbalance between cognitive academic learning and concrete practical- academic and active reflective learning in the light of the accreditation policy and the required standards for professional qualifications in South Africa. Furthermore, the specific focus is on the recognition and accreditation of qualifications in terms of Church ministry and the spiritual development of the Church minister.

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[7] Compare an international comparative study discussion on the quality of education (Sharma, 2019).

[8] Tankou epse Nukunah et al. (2019), sought to correct the apparent mistrust associated with Private Higher. Education Institutions in South Africa.

[9] The value of Private Higher Education is discussed in depth in the works of Teixeira Pedro et al. (2017).

[10] Minister Blade Nzimande is the first Minister of Higher Education and Training appointed by President Jacob Zuma in 2009, and again in 2014. In 2019 Minister "Blade" Nzimande was reappointed to the role as the Minister of Higher Education, Science and Technology by the incumbent president Cyril Ramaphosa, this information was accurate until the writing of this thesis. (Department of Higher Education and Training, 2021).

These challenges have implications for Public Institutions, Private Theological Institutions (PTIs), and the regulator – the Council on Higher Education (CHE). Presenting this project, I am mindful of the complex and challenging context between CHE and PTIs, and I recommend that the thesis's outcome be not only about evaluation and exploration, but also about discovering hope, empowerment, and indicators toward meaningful resolution in the ambience of TET in South Africa.

Dockery (2018, p. 116-117) sustains that any attempt to envision a faithful Christian education for days to come that is not firmly tethered to the great confessional tradition of the Church will most likely result in an educational model without a compass. Christian higher education should seek to engage all subject matter and the issues of our day while recognizing that the Trinitarian God, the source of all truth, is central to the study of every discipline.

The transformation in education and specifically, theological education in South Africa has happened, driven in part by the national agenda aiming to rid itself of an outdated, ineffective, and discriminatory educational system (McCoy, 2005). It is imagined that effective and contextual theological education will not be satisfied merely with "banking knowledge", borrowing the term from Freire (2005). Hauerwas (2015, p. 117) notes that "For me, nothing is more important than the fundamental task of theology to be service to the church; it belongs to the church".[11] The necessity facing TET is that of renewal from within and continued reflection on the mission of the Church while fulfilling the national and international benchmarks on good standards of education.

1.2. Background to Research Problem

The background to the research problem is discussed in three sections: First, the aims of the Act, second, the political history of higher education in South Africa, and thirdly, the new higher education policy and theological education.

1.2.1. Aims of the Higher Education Act

The Act is at the centre of this research because it has brought reformations to higher education, which also impacts TET in both private and public theological institutions. Pillay (2017) states that South African Public Universities were also in the process of serious transformation and restructuring. He further argues that the place of theology faculties at

[11] Hauerwas (2015) further stated that, "I am well aware that time and place do and should make a difference for how theology is done. But too often I fear when theology is made subservient to this or that qualifier it has inadequate means with which to resist becoming an ideology".

universities had come under the spotlight resulting in the closure of several theological faculties or the moving of theology to other faculties, mainly humanities or arts.[12] Similarly, PTIs also experienced the impact of these reforms. The Church in South Africa had been free to manage and advance its training and higher education program until recently, in 1997 (Dunsmuir & McCoy, 2015). The post-apartheid South African government, in the process of reforming[13] of the education system in the country, introduced legislation, which saw the formation of the CHE. The CHE is an independent statutory body established by the Act. It serves as the Quality Council on Higher Education, advises the Minister of Higher Education and Training[14] on all higher education issues, and is responsible for quality assurance and promotion through the Higher Education Quality Committee (Council on Higher Education 2013, p. iii). The Act was enacted to guide the new democratic government's effort to rebuild the country's unequal education system. South African Government (1997, p. 2) states that the Act aims:

> To regulate higher education; to provide for the establishment, composition, and functions of a Council on Higher Education; to provide for the establishment, governance, and funding of public higher education institutions; to provide for the appointment and functions of an independent assessor; to provide for the registration of private higher education institutions; to provide for quality assurance and quality promotion in higher education; to provide for transitional arrangements and the repeal of certain laws, and to provide for matters connected therewith.

The State through its agency, the CHE, aims to bring all higher education and training programs under the same quality standards. The Act assigns responsibility for quality assurance in higher education in South Africa to the CHE. This responsibility is discharged through its permanent sub-committee, the Higher Education Quality Committee (HEQC). The mandate of the HEQC includes quality promotion, institutional audit, and program accreditation. As part of the task of building an effective national quality assurance system, the HEQC has also included capacity development and training as a critical component of its program of activities (Council on Higher Education 2004, p. 1).

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[12] This is an international phenomenon, as evidenced by Pillay (2017)'s work with a dissertation by Ahmeddov (2017) *The place of theology in British higher education: An idea of theology education concerning Newman and Kierkegaard*; both their works suggest that this shift is significant and current.

[13] Teixeira and Landoni (2017) elaborate on this matter further, stating that, higher education is experiencing a rapid and unprecedented expansion. This combined with rapid socioeconomics and political changes has necessitated policy changes in the field of higher education.

[14] The Ministry of Higher Education and Training has updated its name to Higher Education, Science, and Innovation (http://www.dhet.gov.za/).

Houston (2013, p. 875), in discussing quality in theological education, states that quality is important to maintain standards and improve standards.[15] He further argues that quality is important for accountability to the stakeholders. The stakeholders include the board, the staff, the students, the churches, the governments, the donors, and society. The CHE as the external quality assurer to all higher education institutions, which includes theological education, plays a critical role in how TET is developing in South Africa. Cheeseman (2006, p. 133) states that these accreditation bodies such as the CHE in our South African context, have no interest or expertise in spiritual development or practical Christian ministry effectiveness. He further sustains that this accreditation policy must therefore be regarded as an inadequate principle by all theological institutions, as it does not meet the other equally important requirements needed for educating and training a Church minister. The education policy should be amended to accommodate the principle of spiritual development and Christian ministry.

1.2.2. Political History of Higher Education in South Africa

In this section, a brief political history of South Africa concerning higher education is presented, to demonstrate the rationale behind the Act in the light of the uniquely South African political setting. Everard (2008, p. 5) addressing the educational change in South Africa, asserts that in the field of Comparative and International Education there is a tradition of interpreting developments in education as a function of national and international developments; meaning what occurred in education was and is closely interconnected with developments in the political storyline of the country. The higher education policy change, which saw the introduction of the Act in this country, is accordingly historical, economic, racial, and politically influenced. TET are both academic and spiritual in shape and form, however, the Act is void of spiritual influence, and that is a concern because the Act's impact on TET is proving to be a disadvantage on the spiritual part.

Political commentator Justice Malala (2015, p. 46-47) offered a historical observation that the then prime minister Verwoerd, the architect of apartheid, was specific when he set out to implement his segregationist policies in the 1950s regarding the educational policy for the non-white South Africans, notoriously termed "Bantu Education"[16]; meaning education for the

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[15] Barr (2004), in addressing quality in private higher education, stated, that because of concerns about the quality of many private institutions, governments have implemented evaluations and accreditation mechanisms.

[16] As referenced in South African History (2018, p. 258).

natives. This policy was designed to turn 'black people' into nothing more than hewers of wood and drawers of water for whites. From the 1950s up to the early 1990s, the education system in South Africa represented the apartheid government's educational policies and political agenda. The Bantu Education Act, no 47 of 1953 (BEA) exacerbated the gaps in educational opportunities for the different racial groups in South Africa (SA History 2018, p. 258). The BEA also emphasized that students of different races were not allowed to study in the same institutions of learning.

At the same time, BEA protected and benefited the privileged white minority. Malala (2015) adds that to this end black schools were starved of resources.[17] Little was spent on a black child, while white schools enjoyed the most fantastic facilities and resources (Malala 2015, p. 47). Black schools had inferior facilities and were often without textbooks and teachers with no or poor professional qualifications. This harsh reality remains visible to this day in many townships around the country (Van der Berg et al. 2011; Coetzee, 2014). Howell (2009, p. 148) in *Building ethical leadership in and through education* affirms that "patterns of inequality" persist to this day, which has historically shaped and continues to shape the social, economic, and political context of South Africa.

The apartheid did not just separate Caucasians and Africans but all who lived in the country according to the government's race classifications. These policies of separation also spoke to the quality of education each race class was to receive. Hence, before 1994, higher education was divided along racial lines. Ten universities were reserved for Caucasian students, eight for African students, one for students of Indian descent, and one for the so-called 'coloured' students (Szanton & Manyika 2002, p. 23). One of the most formidable undertakings the post-apartheid government faced in the early 1990s was addressing the injustices of the past education system. Since 1996, every South African has had the right[18] to basic education, as well as to further their education.

The 1996 Bill of Rights contained in the Constitution of the Republic of South Africa affirms that all have a right to education and that the State is required to make education available and accessible to all South Africans. Educational policies were, therefore, rewritten to ensure both equality and quality of education for all South Africans (Crouch 2004, p. 58).

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[17] See Barr (2004) for further elaboration on the lack of resources in education.

[18] See further discussion in chapter 2 on rights and access to rights by most South Africans (Spreen and Vally, 2005; Case, 2015).

Higher education policy was conceived as part of a larger government vision called the National Qualifications Framework (NQF) (Council on Higher Education 2004, 34). The CHE further sustain that NQF is also an idea to establish a certification framework, regulated by the State, by organizing, arranging, and recognizing educational qualifications from pre-primary to tertiary level into a single system of certification. The NQF functions both in private and public education systems in the country. NQF is also unique because it was designed from the outset to be fully inclusive of all learning areas, namely Further and Higher Education in both institutional and workplace contexts.

Currently, in South Africa, provision is made for accreditation of various education and training programmes. These programmes are governed by legislation comprising various Acts: such as the Skills Development Act (SDA) (Act No, 97 of 1998), the South African Qualifications Authority (SAQA) Act (Act No, 58 of 1995), and the Further Education and Training Act (FETA) (Act No, 98 of 1998) (Department of Social Development 2010, p. 11). While SAQA was established through the SAQA Act, of 1995 to oversee the development and implementation of NQF, the NQF is a means for transforming education and training in South Africa (SAQA 2000, p. 3). One of the main objectives of the NQF is to create an integrated national framework for learning. Rectifying the past prejudices in education, training and employment are other important objectives of the NQF. Oplatka (2019) concurs that educational reforms are a complex phenomenon that combines ideologies, politics, organizational structures, human histories, and culture; on the other hand, Levin (2001, p. 19) indicates that education reform involves programs of educational change that are government-directed and initiated based on overtly political analysis.

1.2.3. The New Higher Education Policy and Theological Education

The efforts taken by the South African Government to reform the nation's educational system and policies have been met with a mixed reception by those who are involved in education and training. Scholars (Anderson, 2001; Cheeseman, 2006; Farisani, 2010) highlight the challenges evident in the processes of accreditation amongst others, which continue to affect private TET.

Theological training does not necessarily prepare students for secular employment; therefore, some of the aims of the NQF do not favour the theological graduate as he/she is mainly prepared for the ministry of the Church. This distinction is among many that continue to separate education for Church ministry and education for secular employment.

Dreyer (2007, p. 2) argues that the relationship between religion and education is a contentious issue in South Africa as much as it is in the rest of the world. This difference in the goal of education and training cannot be ignored as it may be a solution to understanding why so many theological training institutions have closed, some are in the process of closing, while some are fighting to remain open and be accredited (Mashabela 2017, p. 6).

According to the *Register of private higher education institutions* last updated on December 13, 2017,[19] a punitive reality emerged regarding PTIs (Higher Education and Training, 2017). In the above-mentioned publication by Higher Education and Training, there are different categories for different types of registrations and institutions as evidenced in Table 1.1 below.

Table 1. 1 Categories of Registration by the Council on Higher Education

Registration Status of PTIs	Number of Institutions
Registered Institutions	18
Provisionally registered	2
Registration cancelled or lapsed	7
Bogus/illegal	36
TOTAL	63

In the above categories as provided by Higher Education and Training (2017, p. 10-163) there are notably 63 theological institutions on the records of the Department of Higher Education and Training; only 18 were registered or accredited, 2 were provisionally registered, 7 had their registration cancelled or lapsed, and a staggering 36 were listed as bogus and illegal.

Dunsmuir and McCoy (2015, p. 39) contend that the new educational policy has created two worlds, the world of the new legislation and the world of no legislation where the Church was left alone to decide how to train those who will serve in the ministry of the Church. Between those two worlds, we need to find the space to negotiate and make changes so that we can meet the legitimate requirements of our society while being and doing the best we can. This is a new world, in which the Church may have to relearn to live and find creative ways to pursue its mission.

[19] *Register of private higher education institutions* is a periodic publication by the Department of Higher Education and Training. (www.dhet.gov.za/ Documents/Registers).

If there is an inability on the part of theological institutions to comply with the new educational policy standards, the future of those institutions is at stake. Mashabela (2017, p. 6) observes that theological education in South Africa is in a crisis of being forced to transform or being closed because of the higher education policies. If theological training is threatened, then the Church's wellbeing is also threatened, as well as the moral and spiritual integrity of the country, because there will be an impact on the future leadership of the Church, theological education, and the leadership in the country as a result. TET focuses on forming both the mind and heart for the life of faithful discipleship and leadership. Naidoo (2013, p. 755) argues that spiritual formation encompasses a wide range of competencies and traits, which includes conversion of mind and heart, fostering integrative thinking, character formation, promoting authentic discipleship, and personal appropriation of faith and knowledge, and cultivating spirituality of the intellectual life.[20] Given the above determining factors and in line with the work of Dames (2017), the traits of moral formation, critical consciousness, and reflective thinking and action are equally, if not even more, important. The above focus of TET cannot be advanced by the current educational standards and requirements proposed in the accreditation processes by the CHE.

Given the preceding, Mashabela (2017, p. 4) states that theological education in Africa exists to equip the clergy and laity precisely for community development i.e., from a spiritual, socio-economic, and political liberation perspective. He further affirms that there is a strong conviction that in Africa the church, family, and community are relational; consequently, if anything productive or unhealthy is implemented in either of these institutions they all are collectively affected. Therefore, the CHE's efforts directly influence prospective theological students and thereby influence the whole TET and its outcomes in South Africa. These accreditation demands could very well necessitate a deliberate effort on the part of theological institutions to bring about changes in the content, training methods, and social context of theological education (Degbe 2015, p. 189).

Priest and Barine (2017) observe that higher education builds on other forms of leadership (i.e., business, political, academia, etc.,) experiences to improve knowledge and understanding to cultivate relevant skills, generate knowledge through new research and make

[20] See Hussey (2018, p. 252) expounding more on spiritual formation for theological students. Hussey, notes the contribution of traditional formative activities like formal and informal faculty input, chapel, reflections groups and lecture notes amongst others. He further suggests that spiritual formation is a far more complex matter than many have thought. The surprising contribution of researching and authoring essay to spiritual formation should be considered.

use of social experiences toward a much more productive life (Priest & Barine 2017, p. 57). Higher education is therefore essential for both the Church and its mission and the progress of society.

Theological institutions are traditionally part of a church or denomination that cares about the development and growth of that institution and the students they train (Dandala 2015).[21] The Church or denomination is a key stakeholder and an interested party to the function and operation of any PTI; which makes the perspectives of the Church important. These key stakeholders and what characterises their perspectives regarding the impact of CHE policies and activities on their theological institutions, cannot be ignored. Equally, the perspectives of the CHE and its officials and what characterises them regarding the outcomes of their mandate and its execution should receive attention.

It is upon the above-mentioned historical, political, and policy background that the researcher is pursuing this investigation to explore the relationship shared by CHE and PTIs in delivering TET. The amendment in the nation's educational policy development in higher education affects all its citizens and social institutions; in this case, the impact is on TET.

1.3. Research Problem

The dichotomy between training for Church ministry and academic theology is a challenge facing TET, especially in the light of the new higher education policy (Elliston, 1998; Anderson, 2001). A growing number of scholars (Farisani, 2010; Naidoo, 2013; Resane, 2018) are raising questions regarding accreditation and its value for TET. Similarly, Dunsmuir and McCoy (2015, p. 38) ask, "Are we trying to serve two masters?" Is the CHE a friend or a foe of pastoral training and formation? The requirements for accreditation and certification continue to advance in terms of academic achievement and at the same time, move away from effective ministry experience (Anderson 2001, p. 297). Therefore, the quest in this research is to explore what is the nature of the relationship between the Act, and TET?[22]

1.4. Main Objective of the Research

Thus far, an introduction of the aims of the Act and its goal for higher education in South Africa has been offered. The consequential impact that came about since the introduction

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[21] For historical perspectives on theological education, See Bain, and Hussey (2018, p. 47-134).

[22] Chapter 5, section 5.2.2 and 5.2.3 demonstrates my personal reflexive account which underpins the historical awareness of the disparity between the Act and TET underscored here in the objectives. Therefore, describing the empirical and contextual nature of this study.

of this new higher education policy, especially on TET, specifically within the PTIs has also been highlighted. The objective of this study is to explore the relationship between the Act and TET.

1.5. Secondary Objectives

- To explore the outcomes of institutional theology education in terms of the prescribed educational policies.
- To examine the reciprocity between prescribed policy requirements and institutional theology needs.
- To describe the difference in cultures of education and training of both the CHE and PTIs respectively.
- To provide a conceptual model for connecting institutional theology education with prescribed educational policies.

1.6. Main Research Question

What is the nature of the relationship between the South African Higher Education Act, No 101 of 1997 and theological education and training?

1.7. Secondary Sub-Questions

- How do the outcomes of institutional theology education align with the prescribed educational policies?
- In what ways do theological institutions relate to prescribed policy requirements regarding education and training?
- What is the difference between the culture of education and training of both the CHE and PTIs respectively?
- How to develop a conceptual model for connecting institutional theology education with prescribed educational policies?

1.8. Key Concepts of the Study

The following concepts structure the theoretical building blocks of this investigation:

Accreditation: Accreditation refers to recognition status granted to a programme for a stipulated period after an HEQC evaluation indicates that it meets minimum standards of quality (CHE 2004, p. 33).

Active Reflective Learning: Active reflective learning refers to the three levels at which reflective learning operates: technical, practical, and critical. Technical reflection is concerned with effectiveness and efficiency in achieving ends, which are not open to criticism.
In practical reflection, the goals and means are questioned, and it is acknowledged that meaning is not absolute but constructed through language. Critical reflection incorporates aspects of the previous two levels of active reflective learning, but also includes considerations of moral and ethical criteria (Adler, 1991) and locates analyses in the wider socio-historical context (Hatton & Smith, 1995).

The Church: The Church finds its identity as the community of people God has chosen to participate in the creation-wide mission (Sheridan and Hendriks, 2013). In describing the doctrine of the *Missio Dei*, Dames (2016, p. 224) states that the doctrine of *Missio Dei* is God the Father sending the Son, and God the Father and Son sending the Spirit, then Father, Son, and Holy Spirit sending the Church; Thus, positioning the Church as the sent ones to participate in God's mission.

Cognitive Academic Learning: Cognitive academic learning as defined by Cognitivist[23], uses the metaphor of the mind as a computer: information comes in, is processed, and leads to certain outcomes. Mental processes such as thinking, memory, knowing, and problem-solving need to be explored. Knowledge can be seen as a schema or symbolic mental construction. Learning is defined as a change in a learner's schemata (Learning Theories, 2018).

Concrete-Practical Academic: Concrete-practical academic is better understood in practice to avoid such situations in which theologians return to their churches full of knowledge and information but lacking a connection to the Church community they serve or feeling unable to help people in their life problems. Theological education needs to be closely connected to the Church, and its goal should be to equip people for a practical life of service (Budiselić, 2013). Deliberate and sustained reflection and action are required to improve self-directed student learning activities – it should not be based on silo teaching practices (Dames, 2012).

[23]According to Hallberg (2010) in his article, *Socioculture and cognitivist perspectives on language and communication barriers in learning* , defined cognitivist as those who propose approaches from a cognitive perspective often emphasizing 'skill', 'style', 'tool', and 'development'

Ecclesiology: Ecclesiology refers to the dynamic critical purposeful engagement with the human-divine interactive life of the ecclesial praxis to ground, integrate, align, and improve its essence and expression dimensions as the revelational incarnational sign of God and His purposes in and for the world and directed toward His eschatological Kingdom goal (Smith 2016, p. 2). Ecclesiology is concerned both about the future of the Church and about the Church of the future (Van der Ven, 1996, p. x; Hendriks, 2004).

Missiology: Missiology[24] refers to a cross-cultural discipline that investigates the theories and methods employed by churches as they seek to fulfil their mandate to participate in the mission of God (Koeshall 2018, p. 266).[25] Dames (2008) states we should not make a distinction between **practical theology and missiology/missional**. This view is grounded in Bosch's (2005, p. 492-496) theory that a "theology of mission" is in essence "missionary theology". Newbigin (1986) argued that the Church is the mission. The theory and praxis of Practical Theology are in its nature and purpose instruments of God's mission; missional practices for the edifying and equipping of the Church to be missional communities called, equipped, and sent into this world to bring reconciliation, peace, and healing. Also, see Practical Theology.

Missional-Practical Theology Paradigm: Missional-practical theological paradigm is both functional and contextual, specifically with a missional focus. This paradigm challenges local churches to refocus and redesign their basic assumptions, views, and practices in doing and being Church (Hendriks, 2004; Dames, 2008). Also, see Missiology and Practical Theology.

Missiological Research: Missiological research is a respected means of exploring how the Church works in the cross-cultural context (Gilbert, Johnson &, Lewis, 2018, p. xvii). A missiological study by its nature is integrative in its methodological approach; therefore, the qualitative methodology can be employed as one of the many options (Wan, 2003).

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[24] Denteh (2014, p. 24) also defined missiology as an academic discipline involving the study of the "Mission of God" and it is conducted on the premise of God's desire to redeem His creation through His Son Jesus Christ.

[25] See Winter and Hawthorne (2009) in their book, *Perspectives on the world Christian movement,* for their reflections from different disciplines, where they are emphasizing how missiology forms a significant part of the church in fulfilling the mission of God; they do this through outlining the biblical, historical, cultural, and strategic dimensions of Missions.

Practical Theology[26]: Practical Theology[27] is a critical theological reflection on the practices of the Church as they interact with the practices of the world, intending to ensure and enable faithful participation in God's redemptive practices, too, and, for the world (Swinton & Mowat, 2016, p. 7).[28] Also, see Missiology.

Private Theology Education[29]: Private theological education is a professional academic education organized by churches and Church people to prepare men, and more recently women, for Church leadership (Hartshorne, 1946).

Theological Education and Training[30]: These two terms are used mutually in this thesis. Theological education is education that one receives in the discipline of theology. Here, "theology" does not merely refer to Systematic Theology or Dogmatic Theology; it is that avenue or field of study that has as its objective a clear understanding of the Christian faith. It may be defined as the discipline that aims at an appropriate understanding, interpretation, defence, and application of the Christian faith in the world. Thus, it is the Christian faith that lies at the heart of theological education (Marbanlang, 2016).

Training in Theological Education refers to expertise, skills, and gifts aimed at the development of the Church minister, and the minister referred to here, includes both Clergy and Laity (Eph. 4:11-13; 1 Peter 2: 9-10).[31] A trained minister, thus, is understood to have received some requisite level of theological education that includes both academic understanding and practical ministerial training. An untrained minister is untrained and

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[26] See Roberts (2020) in his article, *Keeping contact: Traditions and trajectories of British and Irish practical theology as evidenced in the history of BIAPT's journal*, where he explores the origins and significant moments in the journal's developments, focusing on the evolving nature and identity of practical theology by looking at traditions and trajectories of the discipline.

[27] Ward (2017, p. 5) states, "I define practical theology as any way of thinking that takes both practice and theology seriously. This is not really a definition; rather, it is a decision to include within the accepted academic work in practical theology a whole range of material that might not normally be seen as belonging to the discipline".

[28] For a further nuanced discussion of Practical Theology, refer to chapter 3 of this thesis.

[29] Alikin (2021) offers a discussion on the current developments and challenges to theological education in Russia and explores the difference between theological education provided by private theological institution and state university in his country.

[30] Hartshorne (1946) argued that obviously, one cannot find out what theological education is by looking in the dictionary. He contended that it is what it has become in institutions organized by churches and church people to prepare men, and more recently women, for church leadership.

[31] Mashabela (2017, p. 4) makes an emphasis that TET in Africa is inclusive of both Clergy and Laity.

unskilled in the interpretation of Scriptures as well as has not been tested and proven in the area of practical ministry (Marbanlang, 2016). Theological education and training, therefore, refers to education that one receives in the discipline of theology that includes both academic understanding and practical ministerial training. [32]

Theology Faculty: Theology faculty[33] is a part of tertiary education in a public university. The Faculty of Theology at the University of Pretoria, for example, celebrated its centenary in 2017: for 100 years the Faculty of Theology has been hosted at a state-funded university (Beyers, 2016).[34]

1.9. Positioning the Study: Potential Significance of Research

The researcher's theological education is a combined product of public and private theological institutions. He is currently an employee of a PTI where he serves as a Quality Assurance Manager heading the Institutional Research portfolio. Part of his work is to engage with the CHE on behalf of the institution to ensure compliance with the regulations and a current understanding of the new Quality Assurance Framework (QAF) (Council on Higher Education, 2021). Faculty research is also one of his key functions to promote quality by ensuring that his institution contributes to the latest research and is aware of new research. This project is one such example of researching a critical area of one's expertise.

In his article titled, *Impact of the new policy developments in higher education on theological education*, Farisani (2010, p. 7) states, "It is important to note that this article is not an exhaustive but preliminary study of the implications of the new education policies for theological education in South Africa today". He further argues there is a need to go deeper in flagging these and other relevant issues not discussed in this article. He placed forward a challenge to theologians to reflect critically on the impact of these new policies on theological education, to enable theologians in general not only to impact a better understanding of the

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[32] For further discussion on theological education in respect of clergy and laity, see Ven (2019) in his article, *Theological education as a tool for reformation of church and society*.

[33] To read further on the faculty of theology, see Buitendag (2019) in his article, *What is so theological about a faculty of theology at a public university? Athens-Berlin-Pretoria*.

[34] To read more on the achievements in this centenary see: Wepener, C.J., Dreyer, Y., and Meylahn, J.A. 2017. 'The tradition of Practical Theology at the University of Pretoria', in *Theology at the University of Pretoria - 100 years: (1917-2017) Past, present and future.*

policies but also to position themselves with other academics from other fields of study in providing informed teaching and learning on theology curriculum.

The outcomes of this study will be beneficial to the Church in dealing with new higher education policy expectations and with the challenges that the Church has with its education and training policies and programmes. This study accepts the challenge put forward by Farisani (2010) to dig deeper in flagging more challenges and the implications of the new education policies for theological education in South Africa. This study will also be beneficial to the CHE in resolving any unawareness about how the Church through its PTIs prepares its candidates, and how it purposes to conduct training and education for ministers in an effective way for Church ministry and society at large, particularly in terms of the current pervasiveness of moral vacuum in society. In an attempt to fulfil the objectives of this enquiry, this study employs Dakin (1996) as a preferred Practical Theology model.[35]

Dakin (1996) focuses on three levels of Practical Theology: experiential, reflective, and orientational, to help address the pursuit of practical Christian knowledge. These three levels, undergirded by the case study research are utilized in sourcing the necessary data, exploring patterns, discovering new methods and methodologies, and helping in forming an action plan towards a desirable destination of effective TET. Dakin's (1996) triad approach regarding the formation of operational practical Christian knowledge proposes a flexible and practical solution with a pragmatic view to creating a nexus between PTIs' theological educational needs, and CHE higher educational policies.[36]

1.10. Structure of the Thesis

Chapter 1: Orientation to the study. This chapter introduces the research topic, highlighting the background to the problem, which brings the aims of the Act, the political history of higher education in South Africa and the theological education provided by the PTIs into the conversation. Next, this chapter presents research objectives, questions, and finally a conceptual structure of this thesis. A considerable discussion is engaged on TET and, the Act. Out of that discussion, the Act emerged as an important component of this research, observing all the reformations that have been brought to the higher education sector since its introduction and implementation.

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[35] See chapter 3, section 3.3 for an outline of the different Practical Theology models; and section 3.4 for a thorough justification of the use of Dakin (1996) as a preferred model of research in this thesis.

[36] See chapter 3 of this thesis, *Theoretical Framework of Practical Theology* for a comprehensive comparison on practical theological models for research.

Chapter 2: Theoretical Framework. In this chapter, the focus is on the review of literature, within the context of higher education concerning PTIs in South Africa. The chapter is divided into three distinct sections, with the first section, introducing concepts from a global, continental, regional, and local perspective. The second section covers theoretical aspects of the research concepts, provides a global perspective of quality assurance frameworks, and stipulates a theoretical framework. The third section concludes the chapter by discussing key theories in the conceptual approach.

Chapter 3: Theoretical Framework of Practical Theology. This chapter engages in critical analysis and synthesis through an examination of current literature on the subject being investigated. Through this empirical review of literature, gaps are identified and presented as a subject for investigation. The final section presents different models of research in Practical Theology and a justification of a preferred model used in this research as an analytical tool.

Chapter 4: Research Methodology. This chapter is concerned with procedures, activities, techniques, and approaches followed to investigate the subject matter and rationalize conclusions. Aspects such as philosophical assumptions and orientations, logical reasoning approaches, research design, sampling, sampling techniques, data collection, data analysis, quality criteria for rigour, and ethical considerations are discussed in detail.

Chapter 5: Presentation of Findings. In this chapter the author expounds on his reflexive statement in a detailed account integrating his background, belief systems and biases narrated in the context of this investigation, using the Boyd model (1983) for self-reflection. This is an account of how the learning process during this investigation impacted his life at a meta-cognitive level and practical level. The findings of the study are presented graphically, using charts and tables to enhance reader comprehension and provide visualizations.

Chapter 6: Discussion of the Findings. This chapter finally provides a discussion of the research findings and provides a synthesis, using data presented in the literature review chapter. The chapter further discusses research findings with a proclivity to evaluation approaches concerning "what is known" and "what could be". Finally, the chapter provides a rationale for the researcher's conclusions and position concerning what the study found.

Chapter 7: Conclusion, Limitations and Recommendations. This chapter delivers a final account of the entire investigation and culminates in the discussion of conclusions, study limitations, and practice recommendations, in the form of a change model developed to respond to the challenges raised by the primary data. This African transformative, critical reflexive praxis for change is recommended based on an effective quality standard TET model. The author finally recommends further research and delivers concluding remarks by outlining the

need for contextualization, and collaboration in response to the proposed model for change to foster a good relationship between the PTIs, CHE, and the community at large.

1.11. Conclusion

This section provided an in-depth orientation of the entire research investigation. A preliminary discussion on the background of the research problem was presented in three sections: first, the aims of the Act, second, the political history of higher education in South Africa, and thirdly, the new higher education policy and theological education in conversation. The problem statement was presented, with its focus on the dichotomy between training for Church ministry and academic theology which is depicted as the challenge facing theological education and training, especially in the new world of accreditation. The research objectives were also discussed with the main research question: what is the nature of the relationship between the Act, and TET?

A conceptual structure of this research was presented, and focal concepts of this report were discussed. Preceding this conclusion was a brief discussion, positioning the study with its conceivable significance. This section also introduced Dakin (1996) with his triad approach to Practical Theology, which purposes the formation of an operational practical Christian knowledge. This triad approach will in chapter 3, be rationalised as the analytical tool chosen as suitable for this thesis, amongst others in Practical Theology models. The next chapter focuses on the review of the literature and is titled: Theoretical Framework.

CHAPTER 2 : THEORETICAL FRAMEWORK

2.1. Introduction

This chapter focuses on the critical analysis and synthesis through examination of current literature on the subject being investigated, within the context of higher education concerning PTIs in South Africa. Through this review of literature, gaps were identified and presented as a subject for further investigation. The chapter is divided into three distinct sections, the first section, introduces concepts from global, continental, regional, and local perspectives. The second section covers theoretical aspects of the research concepts and provides a theoretical and conceptual framework. The third section discusses the key theories in the conceptual approach of Practical Theology.

2.2. Contextual Mapping of Concepts

2.2.1. Higher Education Policies

Before 1994, some South African higher education institutions (HEIs)[37] did not seem to value the social inclusion of various groups in higher education, particularly people from disadvantaged backgrounds and religious institutions. As a result, post-1994 HEIs include students from low-income and under-represented social backgrounds, access and expanding participation are seen as problematic and difficult to maintain (Mzangwa & Dede, 2019). From a social justice standpoint, limiting access implies inequality based on apartheid-era segregation policies. Higher education transformation is regarded as a barometer of social change. It refers to a process that involves a complete redesign of social thought and leads to significant social change.[38]

In 2001 (Government Gazette, 2001) the National Plan on Education was used to make a significant policy decision on the improvement of South Africa's higher education system. Attempts to change the higher education agenda have not resulted in tangible gains for most previously marginalized black people in South Africa in terms of higher education access, equity, and participation.

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[37] Teixeira and Landoni (2017) provided a comparison between private HEIs and Public HEIs regarding diversity and access.

[38] Chakraborty et al (2018) explores the framework of education as an instrument of social change and how it enhances the teaching-learning process with the help of technological development.

Case (2015) bemoaned the democratic settlement in South Africa as having done very little to change the structural setup that was inherited and advaced by the apartheid system and was previously established by colonial rule. He further denied the democratic understanding that suggested all should enjoy access to rights spelt out under the constitution as being far from reality for the majority in the country. Spreen and Vally (2005) also lamented the same fact, that the language of rights masks privation and obscures this reality by presenting rights as if they are common to all even though they are unattainable for the majority. They further stated that the examination of their analysis extends beyond 'rights to education and argued as well for 'rights in education.

How can South Africa move beyond some of the constraints imposed by a negotiated settlement to accelerate educational transformation? Case (2015) argued that an educational response to these structural realities may require reference to the sociologist of education, Basil Bernstein's notion of pedagogic rights, laid out in Basil's (2000, p. xx-xxi) work, pedagogy, symbolic control, and identity. These rights are as follows:

- The right to individual enhancement – "Enhancement is not simply the right to be more personal, more intellectually, more socially, more materially, it is the right to the means of critical understanding and new possibilities"
- The right to be included – "socially, intellectually, culturally, and personally, not necessarily to be absorbed, but also the right to separate."
- The right to participate – "in procedures whereby order is constructed, maintained and changed".

This research review provides an overview of the conditions that have developed because of the higher education policy changes. Regulation in higher education is also necessitated by the requirements of the development agenda, such as the National Development Agenda 2030 (NDP)[39]. However, it seems that most governments regulate institutions more than they do other industries, clearly beyond the rationale of imperfect information. The reasons for that tendency to over-regulating are usually not economic, but rather they are political and historical (Barr, 2004).

[39] The National Development Agenda 2030 (NDP) (p. 294). https://www.gov.za/sites/default/files/gcis_document/201409/ndp-2030-our-future-make-it-workr.pdf. (Accessed September 28, 2021)

2.2.2. Mapping South African Higher Education from a Global Perspective

A study by Mzangwa and Dede (2019) conducted an in-depth analysis of the evolution of educational policies and perspectives across several countries such as Ghana, Tanzania, the UK, and the USA in comparison to the theoretical approach adopted by South Africa; they found that conceptual origination and advancement of higher education hinged upon influences from notable theologians. The post-1994 reality in South Africa saw a shift in praxis regarding the role played by theologians and theological training institutions. This shift was also characterised by disparities in higher education access between institutions believed to have been pivotal in shaping educational systems from the private perspective and those that were supported by the governmental prescripts, commonly known as public higher institutions. The disparities are manifest in the manner that post-democratic policies for higher education are biased against theological education's traditional praxis.

According to Weber (2002) policies and statutory frameworks are developed and adopted primarily for the good of society, to redress inequality and avoid more oppression in the disadvantaged community. This is especially true when it comes to policies that promote fundamental human and civil rights in society. The laws regulating social and public institutions such as educational institutions are required to be equal in democratic states such as the United States, Ghana, Tanzania, South Africa, and other democratic countries. Non-discrimination policies are thought to help the poorest peoples' needs, such as housing and social environments. The primary means of solving these problems is through policy development and implementation.

In terms of its definition, policy analysis is a theoretical and procedural landscape aimed at offering analytical and technological assistance for the collection of related data (Secchi, 2016). Policy research, which is mostly normative or multidisciplinary, is used in applied sciences and human sciences to prescribe alternatives to social or economic problems. Two types of policy analysis are rationalist policy analysis and deliberative or argumentative policy analysis. Traditional policy analysis, which is based on economic principles, uses cost-effective and cost-benefit analysis methods that are embedded in the positivist paradigm, also known as rationalist policy analysis (Secchi, 2016). Deliberative or argumentative policy analysis entails a collection of mechanisms and methods for proposing and defending a policy that seeks to fix and solve social issues through popular engagement and deliberation (Fischer, 2007; Fischer & Gottweis, 2012).

According to researchers like Fischer and Gottweis (2012) and Secchi (2016), no methodology or technique is completely free of other factors. "Argumentative policy analysis,"

according to Secchi, "borrows contextual approaches from social sciences, ethnography, and linguistics to construct and articulate contrasting narratives, and involve political players in deliberation" (2016, p. 98). Furthermore, in argumentative policy research, the collective expertise of many experts in a particular area can be used to propose a policy with the caveat that facts other than legitimate arguments be provided (Secchi, 2016). The author finds the aforegoing approaches inadequate for this study because of the unique philosophy that South Africa and most African nations subscribe to, Ubuntu[40]. This review used a narrative analysis methodology that explains and identifies policy in terms of how it is implemented concerning the prevalent ideological polarisation between government and PTIs.

Roe (1994, p. 12) opined that narrative policy analysis takes seriously the need of analysts, policymakers, and the concerned public to act upon- not just reflect about, rhetorize, or disparage, but to do something about - what they already recognize to be the scenarios and arguments driving issues of high controversy. While Waghid (2020) in *Towards an Ubuntu Philosophy of Higher education in Africa Ubuntu* argued that African philosophy of higher education and its concomitant link to teaching and learning on the continent is a concept that remains contestable, as much about African thought and practice is presumed to exist in a narrative form. The key practical insight of narrative policy analysis is stories used in describing and analysing policy issues. Roe (1994, p. 8) argued that narrative analysis takes the story as the object of the investigation itself. Storytelling, to put the argument simply, is what we do with our research materials and what informants do with us.

The purpose of the following analysis is first to provide a basis to determine the depth and breadth of the problem and then further give a platform for methodological and gap analysis. A total of 34 studies were critically appraised to extricate trends, events, views, and general practice to point out thematic expressions concerning private theological training and HE policies in the higher education system in South Africa.

2.2.3. Thematic Analysis of Challenges in Theological Education (2010 – 2021)

The complexities and challenges faced by PTIs have been a subject of literary discourse within the theological paradigms and higher educational research environments in general. A carefully selected thematic analysis of scholars' postulations regarding these challenges in the

[40] Further discussion on Ubuntu in South African Education, see Mzondi (2010) in *"Two souls" leadership: dynamic interplay of Ubuntu, western and New Testament leadership values;* and Baken (2015) in *Ubuntu in South African education.*

last decade (2010 – 2021) is hereby presented in Table 2.1 below, as foundational dimensions to first understand the perceptive magnitude of the problem being investigated and secondly to extricate gaps in methodological and praxis perspectives. In table 2.1 below, the sequence of the years begins with the latest (2021) to the earlier (2010).

Table 2. 1 Selected Thematic Analysis on Theological Education and Challenges in the Last Decade (2021-2010)

#	Title	Author	Method	Country/ Institution	Summary
1.	Understanding accreditation in theological education	Association for Christian Theological Education in Africa. 2021	Qualitative	Zambia (ACTEA)	This paper discusses, the why of academic recognition, and accreditation. Further highlights the functions of accreditation, limitations of accreditation, and the benefits of accreditation.
2.	The relevance and necessity of contextualising theological education and ministerial formation in South Africa	Womack, J. M., Duncan, G., and Pillay J. 2020	Theoretical	South Africa (UP)	This paper analysed some of the key challenges' ministerial formation in contemporary South Africa faces. Through this focus, the disciplines of history of Christianity, church polity, missiology, and systematic theology are implicitly referred to. The article concluded by highlighting how both change and continuation need to be taken into consideration.
3.	Recurriculation: a pedagogical necessity for theological education at a post-apartheid public university	Resane, K T. 2019	Theoretical	South Africa (UFS)	Theological education at institutions of higher learning has taken on a new form. Some institutions have discontinued the theological and religious pedagogies and curricula, while others have re-aligned themselves to conform to the new South Africa. Doing postcolonial theology entails both critique and reconstruction. There is a need for an alternative way of doing theology as well as an alternative vision of reality.
4.	Globalization in higher education (South Africa)	Chirinda, B. & Makonye, J. P. 2019.	Theoretical	South Africa (UNISA)	Higher education drives and is driven by globalisation. Higher education trains highly skilled workers and contributes to the research base and capacity for innovation that determines competitiveness in the knowledge-based global economy.
5.	The triangle of effective education is implemented for theology.	Oliver, E. 2019	Qualitative	South Africa (UNISA)	Higher education in general, and more specifically in the South African environment, is under pressure to transform. Although learning is often seen as the main focal point, the education process consists of three equally important pillars that form the triangle of effective education that fits within the intersection of the spheres of the community of inquiry framework. The basic pillars expand to student-centred teaching, blended learning, and transformative assessment. This study is a short explanation of how these three pillars form a basic framework for effective theological training.

6.	The centenary of Assemblies of God in South Africa: Historical reflections on theological education and ministry formation	Resane, K.T. 2018	Theoretical	South Africa (University of Free State)	The article aims to show the historical development of theological education and ministerial training and formation in this denomination. The article concludes with historical reflections on what was taught and identifies the gaps by suggesting that the Pentecostal curriculum should be relevant to the context of Africa by embracing inclusivity.
7.	Quality assurance in higher education-national assessment and accreditation	Meher, V. W., and Baral, R. 2018	Theoretical	India (Gangadhar Meher University)	Higher education is the centre of society. This paper presents the core values of the National Academic Accreditation Council (India) with regards to higher education in India. Concept of Quality, Quality dimensions, Quality assessment.
8.	Integrating disciplines: exploration of methodology	Koeshall, A. L. 2018	Theoretical	USA	Missiology is a cross-cultural discipline that investigates the theories and methods employed by churches as they seek to fulfil their mandate to participate in the mission of God. Such investigation incorporates multiple disciplines such as anthropology, education, historiography, linguistics, philosophy, epistemology, psychology, and sociology.
9.	Theological Education and Professional Practice	Stuart-Buttle, R. 2018.	Theoretical	United Kingdom	This study outlines the challenge of defining theological education and enquires about the interrelationship that exists between adult theological education and professional practice.
10.	Higher education, development, and inequality in Brazil and South Africa	Barbosa, M. L., Pires, A., and Dwyer, T. 2018	Mixed methods	Brazil (Federal University of Rio de Janeiro/ Pontifical Catholic University of Campinas)	This article has the premise that South Africa and Brazil share contextual and geographical characteristics with a history of great inequalities, racial and gender discrimination, and these and other related factors serve as barriers constraining education. With the remarkable expansion of higher education systems in both countries in the last 25 years and its uneven effects, some questions are raised as a challenge in this article.
11.	Barriers and challenges private higher education institutions face in the management of quality assurance in South Africa	Stander, E., and Herman C. 2017	Qualitative	South Africa (CHE, UP)	This study reflects on globalisation and the rise of the knowledge economy, noting the worldwide increase in demand for higher education (HE) which has resulted in the proliferation of private higher education institutions (PHEIs). Subsequently, quality assurance (QA) and the management of the QA processes of these institutions have become increasingly important. QA of PHEIs in South Africa is a contested area. On the one hand, it aims at protecting the public from unscrupulous providers, on the other, the complexity of the QA legislative framework has become a major concern to private providers. This qualitative study focused on the experiences of PHEIs in South Africa in the

					management of QA, while at the same time complying with QA and accreditation processes.
12.	Africanisation as an agent of theological education in Africa.	Mashabela, J. K. 2017	Theoretical	South Africa: (UNISA)	In this 21st century, Africanisation is at the centre of the African discourse and focuses on the realities of our African context.
13.	Historical theology at public universities matter	Pillay, J. 2017	Theoretical	South Africa (University of Pretoria)	This article looks at the issue of theology at Public Universities, its focus is to explore the future study of church history in the context of universities and a Faculty of Theology.
14.	Ready or not! Race, Education, and Emancipation: A five-year longitudinal, qualitative study of agency and impasses to success amongst higher education students in a sample of South African universities.	Swartz, S., Mahali, A., Arogundade, E., Khalema, E. S., Rule, C., Cooper, A. Molefi, and Naidoo, P. 2017.	Theoretical	South Africa (University of KwaZulu- Natal)	What structural and social factors do 'historically disadvantaged' students identify as helping and/or hindering success? What role does intersect identities (race, class, gender, and language) play in students' perceptions and experiences of, and access to success? How do students use an agency to create opportunities and attain success?
15.	Practical theology from the core: serving crisis or serving transformation	Dames, G. E. 2016	Qualitative	South Africa (UNISA)	The hermeneutical value of the Good Samaritan and the Marikana Massacre is viewed in the light of love as a normative theological precursor for service (diaconia)
16.	Access to, and success in, higher education in post-apartheid South Africa: social justice analysis	Sehoole, C., and Adeyemo, K. S. 2016.	Qualitative	South Africa (University of Pretoria)	This study analyses the progress made in the implementation of equity policies (White Paper 3 of 1997) by posing the following question: 'What progress has been made in the pursuit of a policy of equity of access and success since 1997?' The findings revealed a slight improvement in the participation rates of blacks after the implementation of transformation policies. However, the dropout rate is still alarming.
17.	Theology and higher education: the place of faculty of theology at a South African university	Beyers, J. 2016	Theoretical	South Africa (University of Pretoria)	The question addressed in this article is how a Faculty of Theology will (in this case at the University of Pretoria) remain relevant to such an extent that it is continued to be viewed as desirable to have such a faculty present at a university, participating in the academic process and simultaneously continues to contribute to the well-being of the South African society. The author suggests the following guidelines for consideration. To remain relevant for the next couple of hundred

					years the Faculty of Theology should engage contextually with society, practice interdisciplinary Theology, engage in interreligious dialogue while remaining connected to faith communities. A paradigm of post-foundationalism enables Theology to exercise Theology in a relevant and meaningful manner.
18.	Educational reforms and curriculum transformation in post-apartheid South Africa	Gumede, V., and Biyase M. 2016	Panel data framework.	South Africa (Thabo Mbeki African Leadership Institute, UNISA)	Educational reforms and curriculum transformation have been a priority in South Africa since the establishment of the Government of National Unity in 1994. Education is critical in redressing the injustices of apartheid colonialism which created an inequitable and fragmented education system. Factors such as school access, governance, curriculum, teacher deployment, and financial resources have also gone through the education policy mill.
19.	Globalization of higher education in South Africa	Ariail, D. L. 2016	Theoretical/ Overview	USA (Kennesaw State University)	Despite being the smallest of the BRICS in population and having a relatively small number of public institutions of higher education (HE), South Africa (SA) has several world-class universities and is the HE leader on the African continent. This paper presents an overview of various demographic aspects of HE in SA including types of institutions, popular fields of study, faculty demographics, government expenditures on HE, and the availability of financial aid. However, the focus of the paper is on globalization factors such as distance education, the presence of foreign university branch campuses, SA as a destination for international students (especially for students from southern Africa), and the regional and global rankings of SA universities.
20.	Christian leadership as a trans-disciplinary field of study.	Kessler, V., and Kretzschmar, L. 2015	Theoretical	South Africa and Germany	Christian leadership is understood as a trans-disciplinary field of study that draws on both theological and other disciplines (such as Management Sciences, Psychology, and Sociology). Christian leadership can be pursued as a distinct discipline or a trans-disciplinary field of study, but it cannot be pursued in isolation.
21.	Challenges in higher education in South Africa (Chapter in a Book: Telling Stories Differently)	Chetty, R., and Pether, S. 2015	Qualitative	South Africa (Stellenbosch University)	This chapter reviews the context of the higher education system in South Africa post 1994, with a special focus on access based on equalities in terms of schooling, race, class, and financial and other resources. The Study further, provides a deeper insight into the context in which higher education operates in post-apartheid South Africa, and how new technologies, digital storytelling (DST) in particular, can be employed to improve students' knowledge, skills, and performance, and to provide a platform from which they can progress on an equal footing, locally and internationally

22.	Challenges to accessing higher theological education in Ghana: Choosing between accreditation and mission	Degbe, S. K. 2015.	Theoretical	Ghana (Maranatha University College)	Higher theological education, affiliation and accreditation, the nature of theological studies, theological and ministry formations, intellectual ability, and capacity.
23.	Reimagining the curriculum in a postcolonial space: engaging the public good purposes of higher education in South Africa	Case, J. M. 2015.	Qualitative	South Africa (University of Cape Town)	This paper offered this recommendation amongst others, for those involved in higher education. That there is a need to have a depth of intellectual leadership in higher education that will allow for building institutions that are truly public spaces and build emergent citizenship and belonging for all students.
24.	Accreditation and ministerial formation: serving two masters?	Dunsmuir, C., and McCoy M. 2015	Theoretical	South Africa (Stellenbosch University)	Should the church surrender to the secular third party?
25.	Active and reflective learning to engage all students	McCoy B. 2013	Qualitative. Case Study	United States of America (Louisiana Tech University)	In this paper, a classroom case study is presented to demonstrate how active and reflective teaching and learning strategies work as tools for managing classroom learning. This case study can be used with pre-service and in-service teachers in a variety of teacher education and professional development contexts. The case study demonstrates the complex task of facilitating integrated, thematic collaborative learning (National Middle School Association, 2010). The case is based on a middle-level classroom, but the concepts can be naturalistically generalized by readers to elementary or secondary settings.
26.	The Changing role of higher education in Africa: a historical reflection	Woldegiogis, E T., and Doevenspeck. M. 2013	Theoretical/Historical	Germany (Bayreuth International Graduate School of African Studies)	Higher education, colonization, Africa, reform, policy.
27.	An apology of theological education: the nature, the role, the purpose, the past, and the future of theological education	Budiselic, E. 2013	Theoretical	Croatia (Bible Institute)	Theological education, praxis, church, Bible, the relationship between the academy and the ecclesia.
28.	Towards relevant theological education in Africa: comparing the international discourse with contextual challenges	Wahl, W. P. 2013	Qualitative	South Africa (UFS)	This article aims to give an overview of the challenges theological education in Africa is currently facing, and then to provide a macro vision of the major moments in the development of the international discourse on theological education over the past five decades

29.	Knowing, believing, living in Africa: a practical theology perspective of the past, present, and future.	Dames, G. E. 2013	Theoretical	South Africa (UNISA)	In South Africa, practical theology is called upon to redress the dichotomies and defaults of Western and African cultures, respectively
30.	Persistent issues impacting the training of ministers in the South African context	Naidoo, M. 2013	Theoretical	South Africa (UNISA)	Theological education; contextual education; theological institutions
31.	Context of educational policy change in Botswana and South Africa	Chisholm, L and Bagele, C. 2012	Qualitative	South Africa (UNISA/UNESCO)	This article examines how different histories and contexts of political and educational change in Botswana and South Africa have shaped the more regular classroom practice observed in Botswana. It does this through an interpretive synthesis and comparison of four key moments of educational change in Botswana and South Africa during the twentieth century, followed by an examination of more recent curriculum and assessment, teacher education, supervision, and evaluation policy in each country.
32.	Current trends in evangelical theological education in India	Gnanaraj, D. 2012	Theoretical	India	This article is an attempt to highlight in broad strokes the challenges and opportunities for evangelical theological education in India today.
33.	Practical theology: a current international perspective.	Osmer, R.R. 2011.	Theoretical	USA (Princeton Theological Seminary) South Africa (University of Pretoria	The first level is reflective practice, where pastors and academics carry out the descriptive-empirical, interpretive, normative, and pragmatic tasks of practical theological reflection on contexts. The second level is metatheoretical, where practical theologians make decisions about how they view the theory– praxis relationship, interdisciplinary work, the relative weight of Scripture, tradition, reason, and experience, and the theological rationale that justifies their approach
34.	Impact of the new policy developments in higher education on theological education.	Farisani, E. 2010	Theoretical	South Africa (UNISA)	Theological education, higher education, new higher education policy

Table 2.1 above provides a summative of the scholarly articles and books featured in this analytical review which comprises thirty-four selected studies. The aim is to provide a vista over the research topics that caught the investigative attention of scholars in the last decade (2010 – 2021) interpreting the impact of changes in the higher education sector, in particular as these changes impact TET.

This panoramic review seeks to establish an understanding of what investigations were explored during this period, inspired by the new environment in higher education specifically, the relationship between higher education policies and formal theological education. The above-mentioned literature review revealed the following seven major topics:

1) Accreditation and Higher education Policy Change: starting with Farisani (2010) who explored theological education and new higher education policy, just over a decade since the introduction of the Act. Chisholm and Bagele (2012) provided a regional comparison study on the context of educational policy change involving just two of the SADC[41] countries, Botswana, and South Africa respectively. Woldegiogis and Doevenspeck (2013) shared a continental historical reflection on the changing role of higher education in Africa. Dunsmuir and McCoy (2015) focused on critical and practical issues such as accreditation and ministerial formation, and they queried: "are we serving two masters"? This question has a dual goal first, about accreditation demands for academic pursuit, and second, about a spiritual formation that has a missional pursuit – both are essential goals of theological education and training. In the same focus, Degbe (2015) reviewed the challenges between accreditation and the mission of the Church.

Meher and Baral (2018) examined the international perspective on quality assurance in higher education, focusing on national assessment and accreditation in India. This international perspective from India will in the next section contribute to mapping the global comparison of higher educational frameworks for quality assurance. The most recent study on this theme, accreditation, and higher education policy change, was considered by the Association for Christian Theological Education in Africa (2021). The association presented reflections evaluating accreditation, and the why of academic recognition, and they further probed the functions of accreditation, limitations, and benefits thereof.

2) Post-Colonial Issues: Case (2015) argued for a reimagination of the curriculum in a post-colonial space, by engaging the public good purpose of higher education in South Africa. Followed by Gumede and Biyase (2016) who contended for education reforms and curriculum transformation in post-apartheid South Africa. They argued that education is critical in redressing the injustices of apartheid and colonialism which created an inequitable and fragmented education system. It was Swartz et al. (2017) presented a five-year longitudinal,

[41] SADC: Southern African Development Community is a regional grouping consisting of 14 countries in the Southern African region (SAQA, 2003)

qualitative study of agency and impasses to success amongst higher education students in a sample of South African universities.

Another issue studied by scholars, under a post-colonial focus was Africanization. Mashabela (2017) focused his attention on Africanisation as an agent of theological education in Africa. Earlier on, Dames (2013) had proposed that practical theology is called upon to redress the dichotomies and defaults of Western and African cultures. Other scholars such as Naidoo (2013) investigated persistent issues impacting the training of ministers in the South African context. Wahl (2013) compared the international discourse with contextual challenges with an aim toward relevant theological education in Africa. It was Resane (2019) who proposed that doing postcolonial theology entails both critique and reconstruction. He further opined that there is a need for an alternative way of doing theology as well as an alternative vision of reality. The latest study on this theme was conducted by Womack, Duncan, and Pillay (2020) the trio focused on the relevance and necessity of contextualising theological education and ministerial formation in South Africa.

3) Globalization: Arial (2016) in Globalization of higher education in South Africa, opined that, despite South Africa being the smallest of the BRICS countries in population and having a relatively small number of public institutions of higher education, South Africa has several world-class universities and is the leader on the African continent. On the other side of that magnificent opinion, Stander, and Herman (2017) reflected on the barriers and challenges private higher education institutions face in the management of quality assurance in South Africa. This study reflected on globalisation and the rise of the knowledge economy, noting the worldwide increase in demand for higher education which has resulted in the proliferation of private higher education institutions.

4) Different Christian Traditions and Denominations: This theme formed part of the considerations when selecting the participants in this study as reflected in chapter 3, under research locale and population. Consideration was made for this study to be as inclusive as possible in seeking representation within the Christian traditions, i.e., Evangelicals and Pentecostals and also along the denominational lines. Further discussion on this will be presented in the presentation of results section in Chapter 4 of this thesis.

The literature review which included the study by Gnanaraj (2012) offered an international perspective on current trends in evangelical[42] theological education from India. Resane (2018) in the centenary of Assemblies of God[43] in South Africa, discussed the historical reflections on theological education and ministry formation. He reflected on what history taught and identified the gaps by suggesting that Pentecostals' theological curriculum should be relevant to the context of Africa by embracing inclusivity.

5) Practical Theological-Missiological, Multidisciplinary Research: This theme forms part of the conceptual structure of this thesis as demonstrated earlier in chapter 1 as one of the key concepts that form the building blocks of this investigation. Osmer (2011) shared a current international perspective on Practical Theology, with his famed four-dimensional approach to Practical Theology. Budiselic (2013) investigated theological education, praxis, Bible, and the relationship between the academy and the Ecclesia. While McCoy (2013) investigated active and reflective learning to engage all students. Kessler and Kretzschmar (2015) argue that Christian leadership is understood as a trans-disciplinary field of study that draws on both theological and other disciplines (such as Management Sciences, Psychology, and Sociology). Christian leadership can be pursued as a distinct discipline or a trans-disciplinary field of study, but it cannot be pursued in isolation.

Dames (2016) investigated Practical Theology from the core, as serving crisis or serving transformation? This argument was earlier articulated by Dames (2013) therein who opined that "Practical Theology has since developed into an interdisciplinary approach". He further opined that this newfound reciprocity in social science led to constructive change in Church and society. The same contention was made for Missiology by Koeshall (2018) in integrating disciplines: an exploration of methodology, who postulated that missiological investigations incorporate multiple disciplines such as anthropology, education, histography, linguistics, philosophy, epistemology, psychology, and sociology. Ergo, Practical Theology and Missiology/missional are treated without distinction in this thesis.

6) Higher Education and Inequalities: This theme delves into one of the social ills facing Africa and the rest of the developing world. Chetty and Pether (2015) reviewed the context of the higher education system in South Africa post-1994, with a special focus on

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[42] The term evangelical has become difficult to define, see the discussion from University of Pretoria, https://repository.up.ac.za/bitstream/handle/2263/23707/03chapter4.pdf?sequence=4&isAllowed=y.(Accessed August 24, 2021)

[43] Assemblies of God is one of the Pentecostal denominations in South Africa, see Resane (2018).

access based on equalities in terms of schooling, race, class, financial, and other resources. For Sehoole and Adeyemo (2016) a social justice analysis on, access to, and success in higher education in post-apartheid South Africa was necessary to uncover the impact of the state of education in South Africa in line with the aims of the Act and equity goals.

A consonance, by comparison, was investigated by Barbosa et al. (2018) who opined that their research has the premise that South Africa and Brazil share contextual and geographical characteristics with a history of great inequalities, racial and gender discrimination, and these and other related factors serve as barriers constraining education. This thesis gave a summary background in chapter 1, into the inequalities that continue to exist even in post-apartheid South Africa[44].

7) Theology at Public University: This thesis did not delve much into the investigation of this theme, because the objectives of this research concentrated on PTIs. However, an acknowledgement was made in chapter 1 regarding the impact experienced by theological education at Public Universities owed to the introduction of the Act. Scholars such as Beyers (2016) opined that to remain relevant for the next couple of hundred years the faculty of theology should engage contextually with society, practice interdisciplinary theology, and also engage in interreligious dialogue while remaining connected to faith communities.

The author would like to add that other important and more current issues facing Higher education in South Africa and Africa are, the Africanisation of education[45] and the promotion of indigenous knowledge systems[46]. It was Pillay (2017) who asserted that theology at the public university is affected by the realities of the new environment in higher education. The consequences evidenced in how the Act impacts theological education as a whole brings Resane's (2018) deliberation of the Setswana proverb "Moseka phofu ya gaabo ga a tshabe go swa lentswe (One must fight impatiently for what rightly belongs to him or her)" into a conversation. The proverb is used to express the African thought of transparent discourse that can be applied in theological reflexions, leading to sound theological conclusions sufficient to address the theological education challenges which play out in the policy-political landscape.

These seven major topics namely, 1) Accreditation/Policy Change; 2) Post-colonial Issues; 3) Globalisation; 4) Different Christian Traditions/Denominations; 5) Practical

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[44] South Africa is amongst the most unequal societies in the world as stated in stats-SA; see, www.statssa.gov.za/.

[45] For further discussion on the debate on the Africanisation of higher education see, Letsekha (2013)

[46] For further discussion on indigenous African Knowledge Systems and Innovation in higher education in South Africa see, Higgs et.al (2002)

Theological-Missiological, Multidisciplinary Research; 6) Higher Education and Inequalities; 7) Theology at Public University have been a subject of literary discourse within the theological paradigms and higher educational research environments in general. The thematic analysis of scholars' postulations regarding these challenges in the last decade (2010 – 2021) discussed and presented above in Table 2.1, serve as foundational dimensions to understanding the perceptive magnitude of the challenges in the theological higher education spectrum.

2.2.4. A Gap in Knowledge

A gap in knowledge regarding the impediments and challenges of PTIs exists concerning the cause, while the effect is known. What deepens this gap is the fact that some of the PTIs have been accredited, while a plethora of these institutions remains unaccredited. It is for this reason that this study was conducted as a primary research inquiry, to collect data from participants to understand why did this occur?[47] One of the questions directed to participants who participated in this study was: "in your opinion why did the accreditation processes impact the PTIs in the manner that they did?[48] The responses to this question helped to focus the author's attention on the lived experiences of those involved in the private higher theological education sector.

Another clear gap in the literature was discovered as methodological. Most studies analysed did not conduct primary research; while a few did so, they, nevertheless, focused more on theoretical enquiry, a few on qualitative reflections and fewer even on quantitative data. While secondary data is important that is used to conduct the theoretical study, the review that does not analyse data contained from primary research creates problems with conclusions in terms of obtaining a general and even triangulated understanding of the phenomena. In the recommendation for further research section – chapter 7 of this thesis, more regarding the gaps will be discussed.

The succeeding section which focuses on the theoretical and conceptual framework is a consolidation of ideological perspectives of scholars in Practical Theology about this thesis, and how the author used these theories to understand associated data. Mensah et.al (2020) confirmed,

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[47] The empirical evidence of this question is discussed in detail in chapter 6, Discussion of the Findings.

[48] This question is part of the interview questions, which followed Dakin's (1996) triad approach to Practical Theology. See Appendix C.

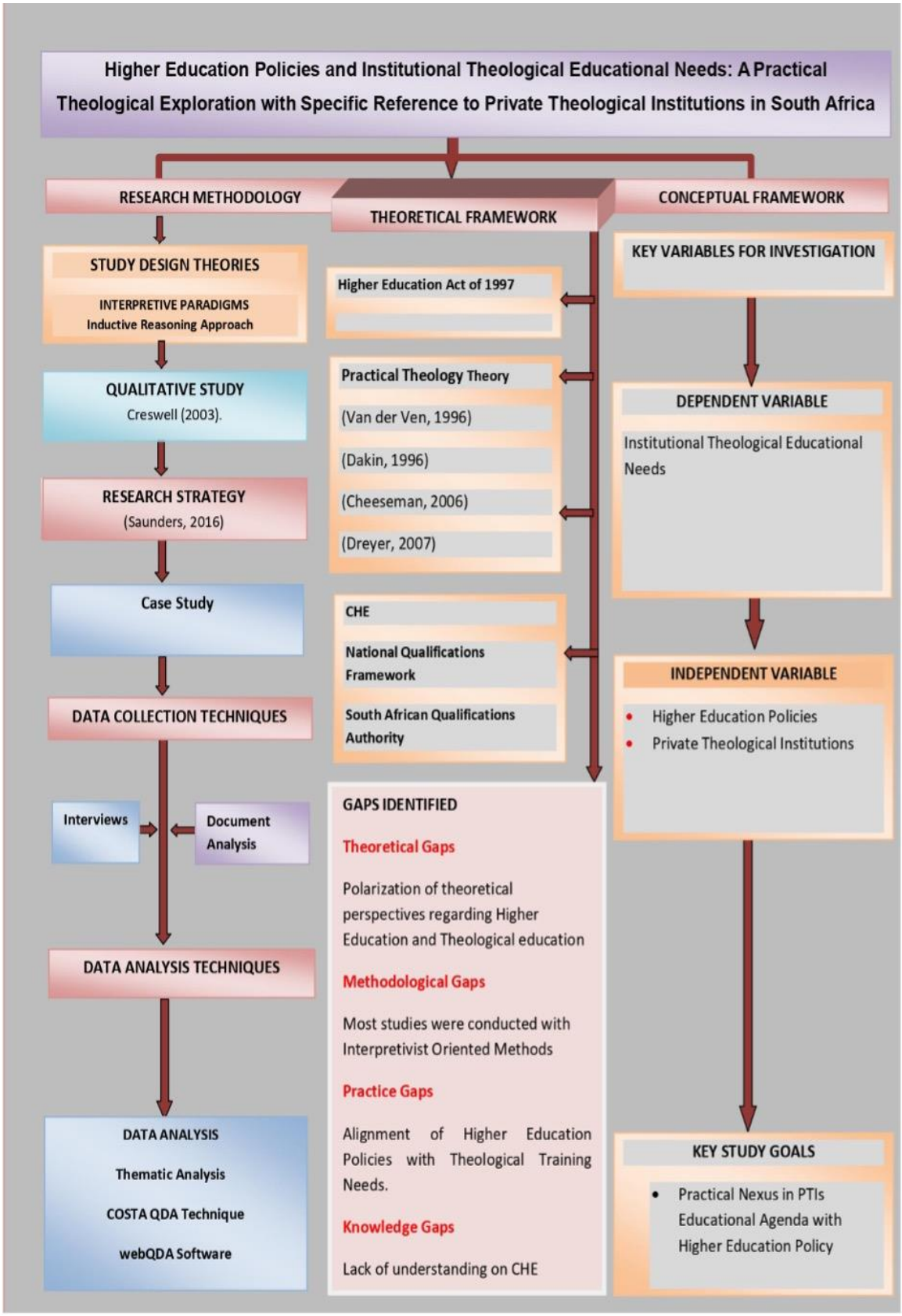
> We can reason that, the theoretical framework comprises what leaders in your field of research say about your research, about the problem you plan to investigate, and might even include suggestions on how to solve that problem, including how to interpret the findings in your data

Mensah et.al (2020) further opined that "conceptual framework is a diagrammatic representation of how the concepts underpinning the study relate to one another". Mouton and Marais (1996, 136) affirmed that "the nature of the conceptual framework is determined by the regulative function that the framework has to fulfil".

2.3. Theoretical and Conceptual Framework

The theoretical and conceptual framework in this study examine chosen hypotheses and assumptions that clarify and warn about transition as a social science phenomenon, as per Figure 2.1 below. While it is an established view from scholars that the role of theory in scientific investigations is to provide a rational basis for explication of phenomena on the one side, it is believed further that theory is useful for framing logical inquiry, including analysis of the other; thus, maintaining order and a sound methodological approach to inquiry (Zikmund, 2003; Cooper & Schindler, 2001).

Figure 2.1 Theoretical and Conceptual Framework



Given the above, which demonstrates significant and structured parameters for an orderly approach, it is reasonable to conclude that theories provide a basis for key research elements such as hypothesis testing, data interpretation, predictions, and conclusions, thereby demonstrating how concepts and causalities are linked (Cooper & Schindler, 2001). The key phenomenon investigated in this study is concerned with the relationship between higher education policies and the theological needs of PTIs in South Africa.

2.3.1. Higher Educational Frameworks for Quality Assurance

Billing (2004) explored international comparisons of external quality assurance (EQA) purposes in higher education, together with the extent to which the main EQA frameworks show commonality or differences. Similarly, Sywelem and Witte (2009) compared the frameworks for EQA from different countries and concluded that there are three modal forms: the US model of decentralized quality assurance combining limited state control with markets competition; the European model of central control of quality assurance by state educational ministries; and the UK model in which the state essentially ceded responsibility for quality assurance to self-accrediting universities.

When comparing systems from different countries and regions, it is important to indicate areas of similarity between and among them as well as to highlight areas of difference (Scott, 2019). The US, including Canada and Mexico as a region have differences in models of governance of higher education. Scott (2019) noted that a significant difference in that region is that Canada and Mexico have Ministries of Education that have more extensive authority over education than the Department of Education in the US, of a decentralized system combining limited state control with markets competition that includes more flexibility and choice of association by the different affiliates.

This research has however only concerned itself with the US model from that region. The tripartite system that is used in the US encompasses an external governing board, the faculty of the institution, and the university president. It is under this governance system that the quality assurance system is carried out by the higher education enterprise through the Council for Higher Education Accreditation (CHEA) a private body, and by the government, the United States Department of Education (USDE).

European System, represented by the Dutch higher education has a binary system, which means that a distinction is made between research-oriented education and higher professional education (Van Galen, 2019). The biggest change in the higher education system in recent years was in 2002 when accreditation was introduced simultaneously to assure the

quality of the new degree programmes. Since 2003 the accreditation body, the Accreditation Organization of the Netherlands and Flanders (NVAO) has been responsible for the validation of all degrees in the Netherlands and Flemish-speaking Belgium and a similar evolution of governance systems took place at the same time in Europe in general (Van Galen, 2019; De Boer, 2018). In 2011, the Netherlands introduced a new system, called institutional audit as part of the new two-tier accreditation system (Jongbloed et al., 2018). This new system is of interest to this study as South Africa has recently introduced a new system with a similar name "Institutional Audits" after changing from what was known as the 'accreditation and 're-accreditation system (CHE, 2021).

In comparing the higher educational frameworks for quality assurance globally, this study only focused on the United Kingdom (UK), United States (US), India, and Europe. These selected countries will serve as a representative sample encompassing the three modal forms: the US model of decentralized quality assurance combining limited state control with markets competition, the European model of central control of quality assurance by state educational ministries, and the UK model in which the state essentially ceded responsibility for quality assurance to self-accrediting universities.

2.3.2. A Global Perspective

2.3.2.1.United Kingdom (UK)

The UK's external quality assurance model on which rests the responsibility for quality assurance to self-accrediting universities (Sywelem & Witte, 2009) has a Quality code for higher education (the Code), which is developed by the Quality Assurance Agency (QAA) on behalf of the UK Standing Committee for Quality Assessment (UKSCQA) in consultation with the higher education sector. The role of this code is to fulfil its role as the cornerstone for quality in UK higher education, protecting the public and students' interests, and championing UK higher education's world-leading reputation for quality (QAA, 2018).

The QAA is the independent body entrusted with monitoring and advising on standards and quality in UK higher education, dedicated to checking those students working towards a UK qualification, to get the higher education experiences they are entitled to expect.
Working across all four nations of the UK, to build international partnerships, and enhance and promote the reputation of UK higher education worldwide (QAA, 2018).

The UK code structure is based on four elements that together provide a reference point for effective quality assurance. QAA (2018, p. 2) states, the following elements: Expectations, Practices, Advice, and guidance. The element of expectations represents clear and succinct

outcomes providers of higher education should achieve in setting and maintaining the standards of their awards and managing the quality of their provision.

QAA (2018) further, stated that the element of practices represents effective ways of working that underpin the delivery of the expectations, and delivery of positive outcomes for students. These practices comprise two components, first, core practices must be demonstrated by all UK higher education providers as part of assuring their standards and quality. Second, common practices will be applied by providers in line with their missions, their regulatory context, and the needs of their students.

Finally, the QAA (2018) stated, that the structure's final element, advice, and guidance, represent help to both established and new providers alike, to develop and maintain effective quality assurance practices. National funders and regulators, in collaboration with the QAA, will use the Code as a basis for assessing the quality of higher education provisions in line with their statutory responsibilities.

2.3.2.2. India

India has one of the largest and most diverse education systems in the world. Privatization, widespread expansion, increased autonomy, and the introduction of programmes in new and emerging areas have improved access to higher education (NAAC, 2021; Maher & Baral 2018). Consequently, concern for the quality and relevance of higher education is boosted. To address these concerns, the National Policy on Education (NPE, 1986) and the Programme of Action (PoA, 1992) spelt out strategic plans for policies and advocated the establishment of an independent national accreditation agency. Subsequently, the National Assessment and Accreditation Council (NAAC) was established in 1994 as an autonomous institution of the University Grants Commission (UGC).

The mandate of the NAAC as reflected in its vision statement is in making quality assurance an integral part of the functioning of Higher Education institutions (HEIs). The NAAC was formed to manage quality assurance in higher education after India's higher education program was expanded during its national independence. New challenges facing the education system in this country could not be met without the complete completion of the institution of management of higher education institutions (NAAC, 2021; Meher & Baral, 2018).

According to Meher and Baral (2018) the Indian higher education program is constantly changing and moving due to growing needs to maximize access to higher education, these include, the impact of technology in providing education, increasing the role of the private

sector, and the impact of co-operation of the country. Taking these developments and the role of higher education in the community, NAAC has developed the following five core values:

1. Contributing to national development
2. Fostering global competencies among students
3. Inculcating a value system in students
4. Promoting the use of technology
5. Quest for excellence

The NAAC has been set up to facilitate the volunteering institutions to assess their performance and to set parameters through introspection and a process that provides space for participation of the institution (NAAC, 2021). As postulated by Meher and Baral (2018) quality assurance is the responsibility of everyone in an educational institution, the top management's responsibility is to set the policies and priorities. Therefore, quality assurance becomes a continuous process. However, accreditation as External Quality Monitoring (EQM) can be found in all types of higher education systems. The NAAC (2021) employs a four-stage process of external quality monitoring/assessment:

- Identifying pre-determined criteria for assessment.
- Preparation and submission of the self-study report by the unit of assessment.
- On-site visit of the peer team for validation of the report and recommendation of the assessment outcome to NAAC.
- The final decision by the Executive Committee of NAAC

When it comes to quality assessment the NAAC has a fourfold approach, which includes self-evaluation/ self-study; Best practices benchmarking; External quality monitoring; and a Market-driven approach. Maher and Baral (2018) concluded by stating that, to survive in this globalized competitive world, all higher education institutions should pay special attention to quality in higher education. They further encouraged that continuous improvement should be the mantra of quality assurance which makes all the stakeholders satisfied in their organizations

2.3.2.3. United States of America (USA)

According to Sywelem and Witte (2009), the US employs a model of decentralized quality assurance combining limited state control with market competition. Accreditation in the US is defined as both Quality Assurance: assuring threshold quality in higher education; and Quality Improvement: assuring that institutions and programs have processes to try to do what they do better (CHEA 2016). Recognition in the USA is about scrutiny of the quality and

effectiveness of accrediting organizations, this is carried out by the higher education enterprise through Council for Higher Education Accreditation (CHEA), which is a private body, and by the government, United States Department of Education (USDE). The goals of the two recognition processes are different: CHEA, assures that accrediting organizations contribute to maintaining and improving academic quality; USDE, assures that accrediting organizations contribute to maintaining the soundness of institutions and programs that receive federal funds. (CHEA, 2016)

There are four types of accrediting organizations in the US, Regional Accreditors; National Faith-Related Accrediting Organizations; National Career-Related Accrediting Organizations; and Programmatic Accrediting Organizations (CHEA, 2021). In addition, the US educational system has regional accrediting commissions, which are divided into six accreditation regions: New England, Middle States, North Central, Southern, Western, and Northwest. Seven accrediting commissions operate in these regions, to review entire institutions, as opposed to programs or schools within institutions (CHEA, 2021).

Below is a presentation of the US accrediting organizations and the recognized scope of accreditation of each organization and an indication of whether that organization is recognized by CHEA and USDE.

- Accrediting Commission for Community and Junior Colleges, Western Association of Schools and Colleges (ACCJC), recognized by both CHEA and USDE with scope to grant associate degrees and with authorization to approve career or technically oriented baccalaureate degrees, in colleges in California, Hawaii, the Territories of Guam and American Samoa, the Commonwealth of the Northern Mariana Islands, the Republic of Palau, the Federated States of Micronesia and the Republic of the Marshall Island (CHEA, 2019)
- Higher Learning Commission (HLC), recognized by both the CHEA and USDE, with a scope to grant degrees in Arizona, Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, Ohio, Oklahoma, South Dakota, West Virginia, Wisconsin, Wyoming or federally authorized sovereign nations that are authorized by the same state or nation to award higher degrees both research and professional (CHEA, 2012).
- Middle States Commission on Higher Education (MSCHE), recognized by both CHEA and USDE with a scope to grant degrees to institutions that offer one or more post-secondary educational programs, including those offered via distance education, of at

least one academic year in length at the associate's or higher level in Delaware, the District of Columbia, Maryland, New Jersey, New York, Pennsylvania, Puerto Rico, the Virgin Island, and any other geographic areas in which the commission elects to conduct accrediting activities within and outside of the United States (CHEA, 2021).

- New England Commission of Higher Education (NECHE), recognized by both the CHEA and USDE with scope to accreditation of institutions that award bachelor's, masters, and doctoral degrees, and associate's degree-granting institutions that include in their offerings at least one program in liberal studies or another area of study widely available at the baccalaureate level of regionally accredited colleges and universities in Connecticut, Maine, Massachusetts, New Hampshire, Rhodes Island, Vermont, and Internationally (CHEA, 2021)
- Northwest Commission on College and Universities (NWCCU), recognized by both CHEA and USDE with a scope that includes, the accreditation and preaccreditation ("Candidacy status") of postsecondary degree-granting educational institutions in Alaska, Idaho, Montana, Nevada, Oregon, Utah, Washington, and internationally, and the accreditation of programs offered via distance education within these institutions. (CHEA, 2021)
- Southern Association of Colleges and Schools Commission on Colleges (SACSCOC), is recognized by both CHEA and USDE as a regional accrediting body for degree-granting institutions of higher education in Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, Latin America, and other Commission approved international sites, including the accreditation of programs offered via distance and correspondence education within these institutions (CHEA, 2021).
- WASC Senior College and University Commission (WSCUC), is recognized by both CHEA and USDE as an institution of higher education in the US and Internationally that offer a baccalaureate degree or above (CHEA, 2021).

2.3.2.4. Europe

The European model of quality assurance is mostly guided by the state through national legislation, there is, however, an amount of difference on the institutional level. Countries within Europe differ in the homogeneity of quality assurance approaches and practices within their territory (Sywelem & Witte, 2009; van Damme, 2000). European Agency for Higher Education and Accreditation (EAHEA) is an independent and international quality assurance

rating and accreditation agency. EAHEA grants accreditation to educational institutes, vocational institutions, distance learning centres, online courses, corporations, professionals, qualified individuals, instructors and students, and oversees accreditation standards (EAHEA, 2021).

EAHEA can provide institutional accreditation for organizations whose primary function is for educational purposes and also for organizations offering education as an identified institutional objective within the operational entity, such as in-service corporate training. EAHEA accreditation can include educational institutions that offer programs at locations other than the main headquarters under specified conditions and controls. EAHEA accredits all education and training organizations and programs worldwide.

As postulated by Jongbloed et al. (2018) and Van Galen (2019) Europe, in general, has adopted and introduced a system of institutional audit as their new accreditation system. Institutional audits aim to determine whether or not the executive board of an institution, based on its vision regarding the quality of the education it provides, has in place an effective system of quality assurance that can guarantee the quality of the programmes. Van Galen (2019) sustains that this revision of the accreditation system should also have increased academic ownership of quality assurance systems within higher education institutions and have introduced a 'light touch approach' based on 'high trust' earned during the 25 years of external quality procedures introduced years earlier.

In Europe today there is a consensus about quality assurance systems with the European Association for Quality Assurance in Higher education (ENQA) (Van Galen, 2019, ENQA, 2015). Quality assurance frameworks are used differently in various contexts as the section above has shown. Quality of higher education and the need for effective quality assurance mechanisms beyond those of institutions themselves are becoming priority themes in national strategies for higher education.

In South Africa like the rest of the continent, structured Quality Assurance processes in higher education at the national level are a very recent phenomenon. (Materu 2007, p. xv). There is however a convergence in methodology across different higher educational frameworks. At the national level, three different types of quality assurance practices can be observed: Institutional Audits, Institutional Accreditation, and Program Accreditation. Furthermore, different countries make use of different legal frameworks to govern their higher education system. For example, the UK align itself with the self-accrediting system, the US operate from a decentralised system and other countries like Europe are State guided through national legislation. South Africa seems to have adopted a mixed approach as evidenced in the

current migration from an accreditation system to an institutional audit that is aimed toward, self-accreditation (CHE, 2021).[49]

In the next section, different theories will be presented to demonstrate how Quality Assurances frameworks can enhance communication between Practical Theology and higher education, towards fulfilling the primary objectives of this investigation in the South African context.

2.4. Key Theories in Conceptual Approach (Practical Theology)

The Council on Higher Education (2009) stated, "Of the 103 private higher education institutions that are registered or have provisional registration, 34 offer courses in business studies including aspects of management and administration; Theology is well represented with 20 dedicated theological colleges" (43). The need for TET is clear even in the numbers represented above. Churches have made a concerted effort to train and educate students because of the current and ever-growing need to equip future church leaders and missional congregations (Du Preez, Hendricks & Carl 2014, p. 1).

Most theological institutions in Africa have adopted an ecclesial trend where their origins can be traced back to a particular denomination (Dandala 2015, p. 116). Fehnel (2004, p. 227) cited Mabizela who stated that, amongst other denominations, both the Anglican and Dutch Reformed Churches started colleges in several South African locations during the 19th century. Cape Town, Grahamstown, Stellenbosch, and Burgersdorp were sites of private church-supported colleges, all of which evolved into public institutions in the 20th century. Dandala (2015) affirmed Weber (2008, p. 65) who sustained that this very pattern is also a reality in the United States. He argued that there is no parallel in other forms of graduate professional education. The court's legislatures or law firms did not establish law schools; medical schools were seldom founded by hospitals. Theological schools thus have a unique relationship with the communities that established them (Dandala 2015, p. 116). In direct contrast, the theological schools mentioned above by Mabizela, in the study by Fehnel, (2004) did find law and medical schools amongst voluminous other schools in the associated Public Universities.[50]

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[49] In chapter 7, this discussion of quality assurance framework is brought into a recommendation for practice.

[50]. This reality confirms the growing tendency amongst some of the churches to re-align themselves in the light of higher education, see Kgatla (2019) referencing the Northern Theological Seminary of URCSA in aligning themselves with the University of Stellenbosch. This trend is followed by many other denominations as this research shows.

Dandala (2015, p. 115) further postulated,

> The type of relationship which exists between the Church and theological institutions as training centres for ministers, will in one way or the other portray the quality of ministerial leadership that results both in the kind of congregations that emerge as well as the service that the Church renders to its communities.

This argument plays an important role in dealing with both the purpose of TET and leadership challenges that face the Church and the state on this matter of theological education accreditation. The PTIs' contribution has been huge in educating and training ministers for many centuries and therefore their role in the future cannot be undermined nor ignored.

Education for Church ministry is tied to the exploration of vocation leading to ordination; this immediately distinguishes theological education from other professional education (Naidoo 2015, p. 3). The process for qualifying as a Pastor differs from denomination to denomination. This process involves three to four years of theological training. A student is then left to the discretion of the Church to which he or she belongs to. The Church will then set a probation period, which can be between one to four years or more depending on those making the decision and the unique circumstances of an individual before them (The Constitution of FGC 2017; The Constitution of Assemblies of God, 2007).

For example, the Full Gospel Church of God in South Africa (FGC) requires that: firstly, an application must be completed on the prescribed form available at their head office. Secondly, a candidate must have completed a full ministerial course at the Full Gospel Church College, or any other acceptable equivalent as approved by the Examining Board. Thirdly, a decision is subject to a formal evaluation by the Board of Christian Education. Lastly, only those applicants having reached level two (2), which is a diploma-level qualification, may apply for status as "Candidate Minister." They can do so on the understanding that they will complete the remaining level (3) which is a bachelor's degree, before being able to reach the status of "Probationary Minister" (The Constitution of FGC 2017, p. 2).

Currently, many PTIs, which for many years offered theological training, are no longer in operation due to accreditation requirements. This means their prospective Pastors cannot seek ordination unless he/she finds an accredited institution that will be accepted by the denomination/church they serve (Higher Education and Training 2017, p. 10-163). Scholars, on the other hand, are questioning the focus of training being offered today by theological institutions (Elliston 1998; Du Preez et al. 2014). The type of theology and theological curriculum being used is also an important variable.

For example, Elias (2009) affirmed Farley (1983, p. 153) who traced the origins of the fragmentation of theological education; he argued that theology graduates learn the fourfold partition of the theological disciplines (systematic theology, practical theology, Scripture, and Church history) and yet never learn if there is a communal thread that unites them. Farley (1983) argued that the aim of all theological education should be the development of *theologia* or theological understanding. Each discipline should be drawn into an interchange with the Christian tradition and critical inquiry (Farley 1983, p. 164).

Cheesman (2006) stated that theology throughout history was shaped by a complex, interlocking structure of biblical studies, Church history, and more recently, Practical Theology without a contextual application to ministry. He further added that "In general, the methodology in theological education has been to work primarily with books, lectures, and arguments rather than people" (129). In other words, academic theology is taught with a certain detachment from practical ministry (people) and innate conservatism focused on the academic. Because of this methodology, the link between formal learning and practical ministry is not always transparent, and, once in Church ministry, much of the formal theological learning is not seen as relevant.

Naidoo (2015, p. 180) argued that the intention of spiritual formation might be obscured by accreditation demands, the marginalisation of spirituality in the life of the university, the lack of community, and the compartmentalisation of theological disciplines. She added that the theological notion of formation reveals that educational methodologies in higher education fall short of a desirable model of learning for ministry in the Church.

The combination of process and outcome control is one of the key characteristics of accreditation programs. The dual emphasis on process and outcomes may be explained by what Van Damme (2002, p. 11) characterized as a balance between internal and external functions. He stated that quality assurance systems, particularly as used by the public sector, must balance improvement with accountability. In the case of private theological training and education, these concepts are yet to be explored in detail. According to Degbe (2015) in the conclusion of his paper titled, *Challenges to accessing higher theological education in Ghana: Choosing between accreditation and mission*, the Accreditation Board must take another look at the philosophy, mission, and vision of theological schools to engage them on their terms. The same can be said about the democratic government in South Africa if it is serious about moral and ethical leadership (Dames, 2009).

It is consequently necessary to establish the connexion between formal learning and practical ministry to ensure that the trained minister is not lacking the aptitudes required to

fulfil the demands of the Church ministry. The training of a minister is thus not complete if it only focuses on the academic component that is backed by accreditation, when the other component, spiritual and moral formation is not included in the training as an equally important component. Spiritual formation cannot be accredited by employing a policy framework, but it is rather a matter of practical devotion by the individual and, within a community of faith (Dames, 2009; Naidoo, 2015; Degbe, 2015).

This Practical Theology study explores the potential praxes that respond to these policy challenges. Cheeseman (2006, p. 123) added that "Ultimately, for those training others for Christian service, there is a fundamental inadequacy in any such accreditation alone. We need to ensure that the churches also have a vital say in theological education". It is not a matter of either-or, but of which comes first, then which follows. The mission of the Church is the reason why PTIs conduct and offer theological training and education. Accreditation is a consequence of formal education training; the Church can, therefore, position itself to focus on its mission while ensuring its education program is accredited by the education authorities at whatever NQF level they desire. In the subsequent sections two theories are presented, namely, social theory and stakeholder theory and to aid framing in facilitating understanding of education policies and their impact on society.

2.4.1. Social Theory

Education is a key denominator in social construction. Education quality assurance is founded on development and social change theories that allow us to "improve and enhance the thinking of everyone involved in development processes, as individuals, communities, and organizations" (Reeler, 2007, p. 6). According to Greenfield (2009), social change and human development are inextricably linked, with a regular and predictable developmental trajectory that begins in a certain sociodemographic context and leads to cultural changes and learning, with human growth as the result. Eguren (2011, p. 4) claims that change is everything but simple, linear, or uncomplicated. Social transformation factors, according to Leat (2005) may be classified into three categories: economic, political, and cultural.

This thesis focuses on political change in which the government plays a significant role in social life, as well as change in the government's efforts to shift the South African society away from the apartheid regime's entrenched inequalities and toward a democratic society where fairness is a key principle. While bringing about such social transformation, there will undoubtedly be "disagreement, contestation, discussion, negotiation, and change over time"

(Owen, 1999). Legislation, policy documents, and regulations are used to convey political intent, which is then included in the national budget and implemented.
Monitoring progress to verify that the targeted goals are accomplished, as well as reviewing the 'project' for accountability and effect, is an important element of the process. Campbell (2011, p. 6) refers to this as "planned social change".

According to Campbell (2011) and Leat (2005) this theory of planned social change is a rational model that assumes: 1) Interventions themselves introduce the changing stimulus, set in place important processes, and are the mechanisms that can deliver development; (2) Problems or needs are identifiable or obvious to the policymaker who makes certain assumptions, arising from the policymaker's assumptions; and (3) Involvement of all stakeholders during the planning phase can lead to ownership and long-term sustainability; (4) Unpredictable factors, whether endogenous or exogenous, are simply inconveniences to be dealt with as they arise; and (5) Desired outcomes or results can be detailed in action plans and budgets. To put it in context, quality assurance has grown into a significant government project, with a set of solutions and objectives or results, as well as a sequence of interrelated actions, for meeting the requirements and accomplishing the desired revolutionary change through its educational policy.

Institutions, on the other hand, are not static, neatly packaged homogenous entities that can all be conformed to the same predetermined paradigm. According to Reeler (2007) institutions are always "growing, altering, or challenging power relations in new ways". Endogenous changes, such as new legislation or policies imposed from the outside, aid institutions in their growth, expansion, and differentiation (Mahoney & Thelen, 2010). Exogenous (often dramatic) events, such as new legislation or policies enforced from without, also aid institutions in their growth, expansion, and differentiation. In other cases, exogenous events thwart growth but may lead to total shut down of operations as this study has already proven. A private provider, for example, may start a training company and run it informally for a while until endogenous changes help it expand. It then finds itself in a situation where change is necessary, and external circumstances force it to follow the quality assurance system of the regulators.

2.4.2. Stakeholder Theory

According to the King III Report on Corporate Governance (IODSA, 2009), a business's board of directors should guarantee the development of a company code of ethics, which specifies ethical ideals or standards as well as more precise guidelines directing the

firm's internal and external stakeholders. All private providers should comply with this criterion since they are required by the Department of Education to be formed under either the Companies Act, 2008, or the Close Corporations Act, 1984. This would also apply to state-owned corporations (SOCs), which are formed under the Companies Act of 2008.

The Executive Members' Ethics Act, No. 28 of 1998 (Public Service Commission, 1998) and the Code of Conduct for Public Servants in National and Provincial Departments (Chapter 2 of Public Service Regulations, 2001, as amended) provide further nuance (Department of Public Service and Administration, 2001). Employees in state departments or SOCs must use a customer-service approach to interacting with the public to provide the best service possible in a fair and unbiased way, according to this Code. However, it appears that the Act is not being implemented in the public sector. Many demands for good governance continue to be made in state agencies, possibly as a response to the long-running corruption epidemic in government (Ferreira et al., 2010). Compliance with the Code of Conduct is investigated in the survey performed as part of this research. In the framework of this argument, it is undeniably a major stakeholder concern.

Stakeholder theory, on the other hand, is more than a demand for organizational ethics. In an increasingly complex environment characterized by a diversity of organizations and persons engaging in the organizational milieu, according to Freeman (1984), paying attention to stakeholders is critical to good strategic management. Stakeholder analysis recognizes and evaluates the significance of significant individuals, groups, or organizations (Varvaskovszky & Brugha, 2000). Stakeholder analysis, according to Gross and Godwin (2005), provides a framework for identifying, evaluating, and incorporating diverse stakeholders' interests into organizational decision-making processes, which they believe is critical to organizational success.

According to Jita (2006, p. 924), stakeholder engagement in the higher education quality assurance system has proven to be problematic, with authorities adopting a more authoritarian approach rather than a real conversation that ends in mutual satisfaction or compromise. It is worth pointing out that this applies to all levels of education, not just higher education. Although the concept of stakeholder involvement has received a lot of attention in the corporate world, it has yet to be completely realized in the field of education (Meyer & Bushney, 2008). In an ideal world, educational institutions would pay more attention to the end-user of their goods. A law school, for example, would consider the final consumer of legal services, such as defendants or crime victims, in addition to the law firm itself, and a medical

school would include patients in addition to the clinics and hospitals where the physicians would work (Gross & Godwin, 2005).

2.5. Conclusion

This section concludes the review of the literature regarding the subject matter. Different methods of analysis were presented in this review, capturing the international trends, and linking them with local practice. Thematic analysis of literature with a focus on subjects of literary discourse within the theological and higher education spectrum revealed that accreditation, higher education and inequalities, higher educational policy, different Christian traditions/Denominations, and Practical Theological-Missiological research are part of the conversation by scholars in the last decade.

This theoretical framework section provided the conceptual approach for this investigation. Methodological and knowledge gaps were also presented. While this study is underpinned on the knowledge gap[51], the methodological gap[52] will be considered in chapter 7 of this thesis. The next chapter illustrates the structure of Practical Theology by locating it within theoretical frameworks and providing a justification for the selected framework as a tool for investigation and analysis.

[51] Coker (2020) states Knowledge gap could be defined as differences in the investigation of phenomena or factual information being stored in an existing body of knowledge that has not been explored and needs to be explored.

[52] Methodological gap has to do with the type of gap that occurred whenever a particular procedure of research investigation has been overused in prior studies and also impact the result. This type of gap offers a new line of inquiry or method to conclude issues or topics that have been over-researched (Miles, 2017; Muller-Bloch, and Kranz, 2014, Coker, 2020)

CHAPTER 3 : THEORETICAL FRAMEWORK OF PRACTICAL THEOLOGY

3.1. Introduction

This chapter presents prominent Practical Theology models and their potential deployment to conduct research and an evaluation of whether any of them is compatible with this study. Each of the Practical Theology models begins with a detailed study of the present practice of the situation and then moves toward theory. The final section discusses the Practical Theological analytical tool used to frame the structure of this investigation, from the interview questions to the analysis stage. The analysis of data will be comprehensively discussed and presented in chapter 4 which follows this chapter.

3.2. Contextualisation of Practical Theology

To begin to contextualize Practical Theology in this study, the first consideration of an important question is, what is Practical Theology? There is a common oversight that Practical Theology means applied theology (Schweitzer, 2013). Schweitzer (2013) argued that in the past, this oversight appropriation of Practical Theology, even implied that there is no such thing as research in Practical Theology because the application was understood as carrying, conveying, or applying research results produced by other theological disciplines. He further added that another misunderstanding is that of viewing Practical Theology as being opposed to the theoretical or abstract nature of other parts of theology.

Smith (2013, p. 70) defined Practical Theology as the branch of theology which studies Christian praxis (critical reflection and development of actions and practices), intending to formulate theories of action to improve the mediation of the Christian faith. Smith's (2013) definition of Practical Theology locates it, as a branch of theology, that is not opposed to theoretical or abstract formulations, but as a discipline to formulate theories of action, that can be critically evaluated or tested as all academic work is (Schweitzer, 2013).

Fleischer (1993, p. 265) cited the Association of Graduate Programs in Ministry (1991), as having developed a working statement in support of Practical Theology and defined it as thus: “a mutually interpretive and critical conversation between the Christian tradition and contemporary experience. It takes place in a community of faith, implies a spirituality that is both personal and liturgical, and is directed towards individual and social transformation in Christ”.

While for Groome (1967, p. 66) Practical Theology is the “new praxis paradigm” for doing theology, opining that the traditional theory-to-practice model of theological education

is " in the twilight days of its rule". In the same work, the editors hypothesized that Practical Theology embraces the whole field of human and world transformation in and through the gospel and is centrally concerned with "active Christian presence in every dimension of human existence"(Groome, 1967). Practical Theology, therefore, asks the question, what is God's word and will in this particular place, time, and situation?

Miller-McLemore (2011) observed that in the last quarter-century Practical Theology has been disruptive to the space occupied by academic theology, even as it has sought academic recognition. Practical Theology has been about taking theology out to where people live and practice their faith and about using what it has learned from going out to assess the appropriateness of biblical, historical, and doctrinal positions and traditions. Meylahn (2015) advanced that the task of theology, at least if Practical Theology is treated as public or contextual theology is to interpret what is happening in the context in the light of Scripture. The context referred to, is not just interpreted in the light of Scripture, but a consideration of the experiences, actions, practices, and politics of the contexts are embraced to allow the truth of Scripture to respond contextually. Whether theological education takes place in seminaries or other venues, in part the goal is to train leaders for ministry to pursue the goals expressed above.

The most important developments in theological education over the past decades have been the emergence of an expansive understanding of Practical Theology, which reflects a broad consensus among theological educators and scholars that theology is inherently practical (Steyn & Masango, 2011; Graham, 2017; Dames, 2017). Theology is a practice of the Church rooted in a particular context and influenced by the interests and perspectives (Martin, 2004; Scharen, 2008). Practical Theology is a response to the call of God in which we come to realize that our purpose for being in the world is to respond to the "purposes of God" (Veling, 2005, 12).[53]

Having defined Practical Theology in the light of Christian ministry and academy research brings more questions to light. What kind of praxis is Practical Theology about? Whose praxis should it be? And what are the implications of the answers to these questions for research? Practical Theology should meet the praxis of pastoral care for the people it seeks to serve as it interprets human needs.

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[53] This understanding is confirmed by the Psalmist, when he noted that "The earth is the Lord's, and everything in it, the world, and all who live in it; for he founded it on the seas and established it on the waters" (Psalm 24:1-2). Hazle (2009) further discusses this understanding in *Practical Theology today and the implications for mission.*

This understanding and interpretation of human needs point to a theological and hermeneutical analysis of the practical-pastoral problem (Steyn & Masango, 2011). Unless the praxis of theology is motivated from within that researched theological self, it would need to find its motivation for being practical from another source. To avoid fragmentation, Practical theology builds upon actual theology to be able to motivate theologically that which it is asking its practitioners to do. If this is not done, then Practical Theology will simply be the outcome of someone's convictions and observations without a sound theological basis. Therefore, Practical Theology ought to engage in theology itself (Steyn & Masango, 2011).

Park (2010) provides significant characteristics of Practical Theology, which are, transformational, contextual and situationally related, experiential, integrative, interdisciplinary approach, analytical and constructive, and dialectical and disciplined. This is echoed by Dames (2017) in *Practical theology as the embodiment of Christopraxis-servant leadership in Africa*, positioning Practical Theology as an interdisciplinary helping science. He further sustained that practical theologians could define their work within their specific and local context, especially as a crisis science.

3.3. Practical Theological Models

Practical theological research must include at least three different approaches – historical, systematic, analytical and empirical research, and each of them requires a different methodology (Schweitzer, 2013; Smith, 2013). This practical theological research has employed the historical, empirical and analytical approaches, as an integrative tool in responding to the objectives of this inquiry. In this section, a comparison of five models of Practical Theology for conducting research is presented, critiqued, and motivation for an appropriate model for this study is finally offered and employed. A suitable model needs to offer a framework to respond to the research question and secondary research questions of this study.

3.3.1. The Zerfass Model

The Zerfass model is designed to analyse a concrete Church action or situation. It starts from a present praxis, a real-life situation that is a cause for concern and requires a Christian response. Jansen (2012) draws on Zerfass (1974, p.164-177) accentuating the connection between theory and praxis in a study of the faith development of the teenager during the Sunday evening worship service. Jansen (2012) further states that praxis and theory may not be divided and separately discussed in this article.

He also affirmed that Zerfass' model will enrich his article when the theological theory and existing praxis are granted room to influence each other. He concluded that theory and praxis are juxtaposed.

In exploring, the objectives of this thesis, the author evaluated Zerfass as per the summary below. According to Smith (2013, p. 73), the Zerfass model presents the following framework when used to conduct a study in Practical Theology; Step 1: Theological Tradition; Step 2: Situation Analysis; Step 3: Critical Correlation; Step 4: Theory Construction.

Step 1, would not help to address the policy issue that is central to the quest of this research, because this step focuses on the theological tradition which is not the focus of this research. Step 2, could be employed in analyzing the situation that this research is concerned with. Step 3, deals with the critical correlation of the research findings with the normative traditions of the faith community. This step takes the form of an interpretive discourse in which salient aspects are explored, this too could be employed. Step 4, deals with the construction of a theory based on all the data, theological and empirical; the researcher then offers a theory of action to revise the present praxis. This step could also be employed.

Zerfass' model was designed to study practical problems, such as the one in Jansen (2012), which exist in a particular faith community and tradition, relying heavily on empirical data to provide an understanding of the situation and to guide an informed revision of praxis. This study however involves different faith traditions and the research problems of this study are not only in the Church but also in academia, and further encompasses the intersection between government and Church via policy. Therefore, Zerfass' model could not be employed as a model of inquiry in this research.

3.3.2. The Browning Model.

Browning (1993), in his book, *A fundamental Practical Theology* is searching for a holistic approach to theological reflections. Smith (2013, p. 76) concurs that theology according to Browning is a single discipline that is fundamentally practical in its approach. Browning grounds his approach in theology as habitus, that is theological reflection as a habit of reasoning through everyday issues and experiences. Klaasen (2014), in *Practical theology: A critically engaged practical reason approach of practice, theory, practice, and theory* state that Browning's approach is an attempt to relate theory and practice to the interaction of Practical Theology with the Church and society by using practical reason. The connection of theory and practice refers to the emergence of the importance of theory and practice and is presented as an interrelated relationship between practice, theory, and practice.

In exploring if Browning's Model could be employed for this study, the author evaluated Browning's model as per the summary below. Browning's approach follows the four sub-movements, Step 1: Descriptive Theology; Step 2: Historical Theology; Step 3: Systematic Theology; Step 4: Strategic Practical Theology (Smith, 2013, p. 82).

Step 1, provides a thick description of the situation or practice we are studying. This descriptive phrase can be employed in describing the situation and practice that is under study in this inquiry. This study investigated the phenomenon that manifested itself in the closures of many PTIs across the country. Step 2, deals with historical theology, where Browning positions the traditional disciplines of Church history, historical theology, and biblical theology. This phase helps place the history of Practical Theology in the light of historical lenses and to help reflect how this affects the practice and understanding of Practical Theology today in light of this study.

Step 3, deals with systematic theology described as the fusion of horizons between the vision implicit in contemporary practices and the vision implied in the practices of normative Christian texts. This step works outside the framework of this study, thus, it cannot be employed in this research. In step 4, Strategic Practical Theology, Browning offers guidelines for moving from theory to practice. He further deals with theological formulation to practical application, and this can be applied to this study as it is a necessary aspect of doing Practical Theology.

Browning's model is an instrumental model to deal with Practical Theology concerns which are Biblical theology, Church history, and systematic theology. Therefore, some aspects of the Browning model could be employed in this study.

3.3.3. The Heitink Model.

Tucker (2011) in *Practical theology: Can it help the local congregation?* prefers the practical theological theory proposed by Heitink (1999) as opposed to that developed by Osmer (2008). Tucker (2011) states that the systematic way Heitink uses the three-action perspective is vital for strategic planning. Heitink (1999, p. 6) defined Practical Theology, as a theory of action that is the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society.

He further asserted that this theory of action provides an epistemological rationale for the integration of the theological and empirical perspectives in Practical Theology. Heitink's model resembles the approaches of the other models of Practical theology models that are compatible with this study and are discussed above. Heitink (1999, p. 102) asserted that in

responding to any practical theological question one faces a hermeneutical, empirical, and strategic perspective; therefore, it would seem to be a logical deduction that mediating between PTIs and CHE one should consider the application of all three perspectives.

3.3.4. The LIM Model and Osmer's Model

The Loyola Institute of Ministry (LIM) developed a simple, user-friendly framework for doing Practical Theology. Cowan (2000) states that the goal of theological reflection and research is to contribute to the world's becoming what God intends that it should be. The LIM Model is similar to Osmer's (2011) four-step model for theological reflection and research, which are: Identify a real-life problem; Interpret the world as it is; Interpret the world as it should be; and Interpret our contemporary obligations. Hence the two models are treated in juxtaposition under this category. According to Osmer (2011, p. 2), Practical Theology attends to four tasks along the lines of a hermeneutical circle or spiral: descriptive-empirical; interpretive; normative, and pragmatic.[54]

While Osmer (2011) proposes a four-step model of theological reflection built around four tasks, each with a key question, The descriptive-empirical task: what is going on?; The interpretive task: Why is it going on?; The normative task: What ought to be going on?; and The pragmatic task: How might we respond? (Cowan, 2000; Osmer, 2011; Smith, 2013; Penner, 2018). Table 2.2 below is a comparison summary and a description of the LIM model alongside Osmer's model.

Table 3. 1 Comparing the Lim Model and Osmer's

The LIM Model	Osmer's Model
Correlational: Identifying real-life problem/issues	**The descriptive- empirical task:** What is going on?
Hermeneutical: Interpreting the world as it is- What? How? Why? asking what is the real situation?	**The interpretive task**: Why is it going on?
Critical: Interpreting the world as it should be	**The normative task**: What ought to be going on?
Transformative: Interpreting our contemporary obligations.	**The pragmatic task:** How might we respond?

[54] Osmer's four-step model was a development from his earlier approach involving three aspects of engaging Practical Theology (Osmer 1990, p. 162); in this approach, he argued that Practical Theology is made up of three aspects, which involve practical moral reasoning; the interpretation of particular situations; and the enactment of concrete responses. This places Practical Theology within the context of developing a renewed model of Christian education.

In evaluating if the LIM model is compatible with this study, the author reflected using the following summary, the LIM model typically requires three steps. Step 1: Present Situation; Step 2: Preferred Scenario; Step 3: Practical Solution (Smith 2013, p. 94). Cowan (2000) in the application of this model added the fourth approach – the transformative approach. This model is compatible with this study and can be used as it is. Similarly, when the author evaluated if Osmer's model could be used to conduct this study, he followed the following outline: Step 1: Descriptive task; Step 2: Interpretive task; Step 3: Normative task; Step 4: Pragmatic task (Osmer, 2011; Penner, 2018). This model is also compatible with this study and can be used as it is. However, there are other considerations that the author considered when choosing a model suitable to be an analytical tool for this study.

3.3.5. The Dakin Model

Dakin (1996, p. 203) stated that there are three levels of Practical Theology which are **experiential, reflective, and orientational**. These three levels are designed to help address the pursuit of practical Christian knowledge. Each level contributes to the formation of operational practical Christian knowledge as a form of evaluating, ordering, localizing, and organizing.

3.3.5.1 Experiential or Situational Level

Experiential level deals with the concrete 'where' and 'when' of human experience. The 'why' of this particular 'when' and 'where' is the response of all theology and proclamation, but Practical Theology takes this challenge as an opportunity to work with the practices and experiences of the Church life to offer an apologetic for Christian action and reflection (Dakin, 1996).

3.3.5.2. Reflective Level

Practical Theology also includes the questions of 'who' and 'how'. The first dimension of the reflective level is mediation, i.e., the question of the human sphere and the agent of practice, the 'who'? Thus, Practical Theology, at its broadest, is a reflection on all human practice from a Christian perspective. Within the reflective level of Practical Theology, a particular emphasis on the sphere of the Church and a special focus on ministry are included. The 'how' of reflection and the relationship and structure of such reflection in connection with the Christian tradition of theology is important (Dakin, 1996).

3.3.5.3. Orientational Level

The orientational level of Practical Theology deals with the question of the relationship between reflection and practice and the wider cultural context of the 'what?' Reflection on this

dimension would provide a place and a position from which the entire process of reflection could happen. Dakin (1996, p. 208) affirmed that in Practical Theology the question is "which is the most adequate kind of orientational knowledge to meet the needs of the experiential level and the reflective level"?

3.4. Justification for the Chosen Model

The evaluation of the six models above offered alternatives for employability in this study (Smith, 2013); however, Dakin's (1996)'s model when compared to the other models already presented (in 3.3 above) was found to be the preferred model as an analytical tool, more suitable to help pursue the objectives and to respond to the research questions of this study. In support of this prefered model, Freire (2005) will help to elucidate Dakin's triad approach to Practical Theology.

In analysing a higher education policy to respond to institutional theological educational needs, it is imperative to employ the best analytical tool that will communicate both the policy and the institutional needs. Walker and Fisher (2013) stated policy analysis from this argumentative perspective is better defined as a "craft" than as a science. He further asserted that the task of the policy analysis depends more on "knowing how" than "knowing that". The role of the deliberative expert is that of an interpretive mediator operating between the available analytical frameworks of social science and competing local perspectives, including the local situational knowledge of the relevant citizens. The exchanges among policy experts, citizens, and policy-makers are structured as a discussion with multiple voices.

Beaudoin (2005) summarized the works of Thomas Groome as majorly constituting five fundamental elements: 1) the knowing subject in religions education as existential, 2) liberational, 3) pedagogical, 4) theological, and 5) critical pedagogy. Thomas Groome, influenced by these fundamentals developed his Shared Praxis Approach to Christian education. In addition, liberation education within the Church has been described as a critical reflection on Christian praxis in the light of the Word (Marangos 1996, p. 190).

Educators emphasising liberation such as Freire (2005) have focused on Christian education promoting social transformation. Freire and Shor (1987, p. 109) warn against individualistic approaches to educational transformation. Education is therefore seen as a political act, either serving the status quo by conforming to prevailing ideologies, or liberating and empowering individuals to seek personal, social, and political freedom through critical conscientization (Freire, 2005; Freire & Shor, 1987). Therefore, building on the foregoing,

Dakin's (1996) three levels of Practical Theology – **experiential, reflective and orientational** will be employed in this study as an analytical tool to help respond to the research questions.

3.4.1. Experiential

Freire (2005) postulates that human existence cannot be silent, nor can it be nourished by false words, but only by true words, with which men and women transform the world. He further postulates that no one can say a true word alone, nor say it on behalf of another, therefore dialogue is thus an existential necessity. Below is a framework to respond to the questions that are dealt with under the experiential level (Dakin, 1996):

1) What: The phenomenon under study in this research manifests itself in the closures of many PTIs across the country (Higher Education and Training, 2017).
2) When did this phenomenon occur? It is notable that after the introduction of the Act many PTIs began closing (Council on Higher Education, 1997).
3) Where did it occur: the location of this phenomenon is within the higher education field with a special focus on PTIs (Higher Education and Training, 2017).
4) Why did this occur: The empirical practical theological response to this phenomenon is the task of this study.

3.4.2. Reflective

Freire (2005, p. 109) affirmed that "reflection upon situationality is a reflection about the very condition of existence: critical thinking by means which people discover each other to be in the situation". When critical reflection calls for action, that action will constitute an authentic praxis which will form a reciprocal action-reflection approach (Freire 2005, p. 26). The following is a framework to respond to questions, who and how under the reflective level.

1) Who is involved in this phenomenon? As stated in the background of this study, the agencies that are involved are the PTIs and the CHE.
2) How is this happening? Through observation, it is notable that when PTIs go through a process of accreditation and alignment with the higher education standards this phenomenon occurs (Higher Education and Training, 2017).
3) How does this affect the Christian ministry? This study seeks to explore the 'how' in the results of the empirical part (interviews).

3.4.3. Orientational:

Freire (2005, p. 66) asserted that reflection and action become imperative when one does not erroneously attempt to dichotomize the content of humanity from its historical forms, this moves from action to activism. The engagement of theology with culture means that Practical Theology is always apologetic and missiological, i.e., it includes the perspectives of reason and faith respectively (Dakin, 1996). The cultures of learning as promoted by the PTIs and the CHE are not the same (Cheeseman, 2006; Naidoo, 2013). Thus, another task of this empirical study is to consider the relevant practical theological reflections and practices and to offer a practical theological response to this phenomenon.

3.5. Conclusion

According to Smith (2013, p. 114), Theology is fundamentally practical. We begin with questions that arise from practical concerns. Our goal is to understand the will of God in the complexities of contemporary life so that the people of God might respond in ways that are faithful to Him. A practical theological study is therefore crucial to explore and respond to the challenges facing TET with clarity and scholarly discipline. Practical Theology engages in reflective, critical, communicative, interpretive, hermeneutical, and correlational dialogue to achieve its purpose of bringing new meanings and horizons to specific contexts (Park, 2010). The author intends to offer a reflective and critical Practical Theological defence. Having employed the best communication and interpretive skills and tools to engage with the different respondents from the different PTIs. A hermeneutical and correlational dialogue between data and observation was applied to achieve the purpose of bringing new meaning to TET within the PTIs.

This study was influenced by the goal of Practical Theology, to move from theory to praxis and to further engage in a reflective process to respond to higher education challenges raised by this study. A comparative study of different practical theological models for research was presented in a quest to find a more appropriate model. A fitting model for this study is a model that embraces the historical, empirical and analytical approaches, as an integrative tool in responding to the objectives that were outlined in this inquiry.

Dakin (1996) with his triad approach to Practical Theology: experiential, reflective and orientational, provided this study with the analytical and investigative tools. If answers are what researchers are looking for, relevant questions are what they need to evaluate the present situations of their research; conceive the preferred scenario in their contexts; and consider a practical solution (Smith, 2013).

The author employed Dakin's (1996) model which enable him to evaluate experientially the phenomenon that was studied in this thesis and was able to conceive reflectively on the possible outcomes and was also able to consider a practical orientational solution to the challenges discussed in this investigation.

CHAPTER 4 : RESEARCH METHODOLOGY

4.1. Introduction

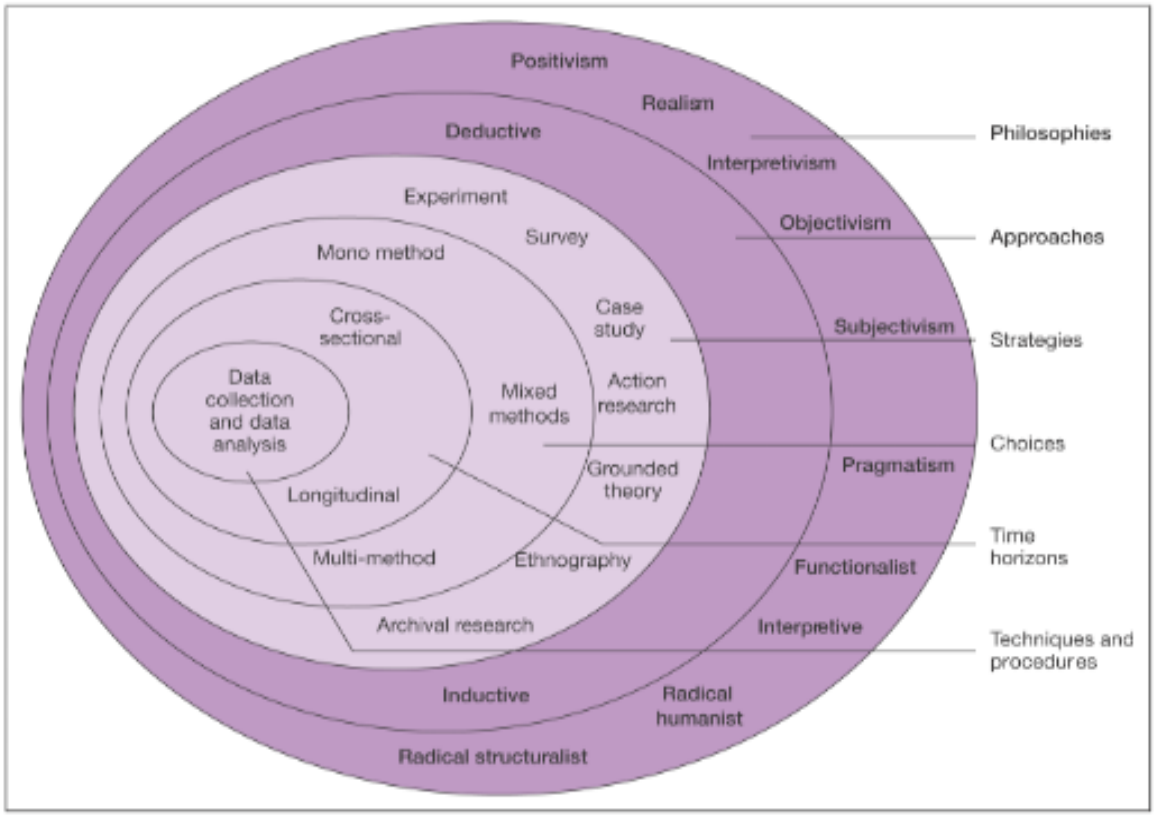
Research methodology refers to specific procedures or techniques used to identify, select, process, and analyse information about a topic. Extensive literature is available on different research databases explaining the importance and structure of research methodology in academic investigations. This was recently expressed in the COSTA Postgraduate Research Model, a pedagogy developed to provide students with a structure for research projects (Costa, 2020). Polit and Beck (2012) presented research methodology as steps, approaches and strategies taken to investigate the issue being studied and to analyse the collected data. The research methodology includes the population, sample and sampling, data collection and analysis, and testing validity and reliability. Creswell (2009) defined research methodology as a systematic way including all activities the researcher intends to follow in pursuit of solving the research problem.

The theoretical approach to this chapter is hinged upon the work of Saunders, Lewis, and Thornhil (2016). In this chapter, the methods, procedures, and techniques that were used to answer the research question will be thoroughly explicated. The research question will be purposely justified, and methods of inquiry rationalised and linked to the following research objectives:

- To explore the outcomes of institutional theology education in terms of the prescribed educational policies.
- To examine the reciprocity between prescribed policy requirements and institutional theology needs.
- To describe the difference in cultures of education and training of both the CHE and PTIs respectively.
- To provide a conceptual model for connecting institutional theology education with prescribed educational policies

These objectives, as mentioned above, provide a solid foundation for an effective explanation for the philosophical approach that will be used to address the research question. The importance of explaining a study trajectory is expressed by Noble and Smith (2015) right at the start of the technique portion. The study's analysis methodology, processes, policy, and sampling strategies will all contribute to this (Noble & Smith, 2015). Figure 4.1 below, depicts how the investigation process will be organized. The parts that follow will go through each layer of the analysis onion as it relates to this report.

Figure 4. 1 Saunders Research Onion (Saunders, 2012)



4.2. Research Paradigm

Kuhn (1962), in his discussion about a metaphysical way of thinking and rationalizing the world, first used the word paradigm, as a concept. The etiological foundations of the word in Greek are used to describe a pattern. In educational research, the word paradigm refers to the researcher's views about the phenomenon being investigated (Mackenzie &Knipe, 2006). Whereas the field of educational research postulates three main research paradigms positivist, interpretivist and critical, as suggested by Kivunja and Kuyini (2017). Business researchers have proposed the replacement of the critical paradigm with the pragmatism school of thought as postulated by Morgan (2007) and Brierley (2017). In both educational and business research practices, positivism informs quantitative research methods, while interpretivism informs qualitative research, and pragmatism is regarded as suitable for mixed methods research.

Therefore, whereas paradigms are scientific metaphysical abstractions, research methods are expressions of philosophical views. As a concept, Kuhn (1962) first used the term paradigm as a meta-physical way of thought and rationalizing the universe (Kekeya, 2019). A pattern is defined using the etiological foundations of the term in Greek. The term "paradigm"

in educational research refers to the beliefs of the researcher about the phenomena being studied (Mackenzie & Knipe, 2006). Therefore, while paradigms are meta-physical abstractions of science, methods of study are manifestations of metaphysical opinions.

4.2.1. Positivist Ontological Position

Howell (2013) argued that positivism is rooted in a paradigm that asserts that information can be produced or developed only by the application of quantifiable and observable scientific processes, procedures, and observation. It discards the notion that it is possible to analyse, observe, measure, and describe the metaphysical or abstract. The feelings and thoughts of participants in a sample should not be detected, according to the positivist school of thought, and should therefore be dismissed (Howell, 2013).

Positivism is closely related to empiricism, which regards scientific experience as derived from empirical evidence and reasoning (McNamee, 2005), and considers objective facts to be the only relevant details that the researcher must accept.[55] The positivist model puts a strong emphasis on the researcher's objectivity and calls for isolation or minimal contact between the researcher and the study for participants' objectivity to occur. Human behaviour is considered the same as that of objects in an experiment in a positivist study; human behaviour is dictated by external stimuli that trigger unique responses, and there are immutable rules that help predict future events which can be observed and understood (Howell, 2013).

4.2.2. Interpretivist Ontological Position

According to Hay (2011), Interpretivism as a theory has numerous descriptive viewpoints bordering on constructivism and hermeneutics. Whereas hermeneutics applies to the interpretation of questions resulting from the interpretation of human behaviour (Stanford Encyclopaedia of Philosophy, 2016).

McLeod (2019) affirmed that through their lived experiences, human beings create their awareness and sense of truth. This implies that the lens through which people see and relate to the world around them has a deep influence on how they create meanings that form the basis of their perceptions of those meanings or perspectives. The social world or reality's multi-perspective view is defined as interpretivism (Creswell, 2013). Interpretivism is a central

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[55] Klopfenstein (1992, p. 47) in his paper: *Historical epistemology and moral progress*, discusses how Kuhn distinguishes two components of the paradigm, which are: a formal-theoretical component and a pragmatical-empirical one. The dialectic is not only between theory and praxis but also between the two paradigms – the old traditional one and the newly constructed one; because "there is always some overlap between rival paradigms – the overlap of observations, concepts, standards and problems".

epistemological philosophy in terms of research philosophy, based on the work of Saunders, et al., (2012), which describes the derivation of knowledge. Qualitative research studies are located within the interpretivist epistemology.

4.2.3. Pragmatist/ Constructivist Ontological Position

Pragmatism originates from the works of scholars such as Pierce (1905), James (1907), and Dewey (1920), as a notion and lens for approaching scientific discourse. The pragmatist framework is better suited to this analysis, as it moves away from relying on metaphysical constructs (interpretivism and positivism) and focuses largely on "what works" to provide answers to the research study (Johnson & Onwuegbuzie, 2004), as opposed to choosing between positivism/post-positivism or constructivism.

While mono-methods use distinctly established logical paths within conventional paradigms to link data to theory, such as deduction in the positivist and post-positivist paradigms and inference in the constructivist/ interpretivist paradigm, an abductive approach is used by the pragmatist paradigms to link data to theory. An abductive approach implies that at one specific point in the study, the researcher would use deductive reasoning, considering it necessary to refrain from engaging with participants in the study and then use induction at another point to communicate with participants in the study to construct their realities (Teddlie & Tashakkori, 2003). As a result, the focus of pragmatism is put on articulating mutual values and meanings from various paradigms and common understandings and practices (Morgan, 2007). This paradigmatic approach simplifies research using mixed techniques.

4.2.4. Justification for Chosen Research Paradigm

Both Stake (1995) and Yin (2003) base their approach to the case study on a constructivist paradigm. Constructivists claim that truth is relative and that it is dependent on one's perspective. This paradigm "recognizes the importance of the subjective human creation of meaning but doesn't outrightly reject some notion of objectivity. Pluralism, not relativism, is stressed with focus on the circular dynamic tension of subject and object" (Miller and Crabtree, 1999, p. 10).

Constructivism is built upon the premise of the social construction of reality (Searle, 1995). One of the advantages of this approach is the close collaboration between the researcher and the participant while enabling participants to tell their stories (Crabtree and Miller, 1999). Through these stories, the participants can describe their views of reality, and this enables the

researcher to better understand the participants' actions (Lather, 1992; Robottom and Hart, 1993).

Research methodologies do not exist in an investigative vacuum; they exist only to generate the data needed to answer or resolve research questions (Gilbert 2018, p. 47). To conduct this empirical research, the link between research questions and research methods is important as a point of departure, to assist in articulating and supporting a correlational theoretical framework. Dreyer (1998) in *The researcher and the researched: methodological challenges for practical theology,* argues that the relationship between the researcher and the researched is one of the fundamental methodological issues, which distinguish different approaches to empirical enquiry. Methodological debates on this issue usually contrast a detached observer (Outsider; subject-to-object) perspective with an engaged participant (Insider; subject-to-subject) perspective (Dreyer 1998, p. 14).

The researcher is convinced by Dreyer's suggestion that practical theological research must embody the dialectics between belonging (the insider perspective) and the distanciation (the outsider perspective) in every research endeavour, especially the kind of research proposed here.

4.3. Research Approach

According to the Research onion (Saunders et al., 2015), as pictured in Figure 4.1 above, the second layer of a rigorous study design is concerned with the approach to argumentation, also known as the reasoning approach. Inferential approaches to reasoning may be used to investigate and defend the relationship between data collection, interpretation, theory, and conclusions (deduction, induction, abduction). The approach to science analysis relates to logical proposition or argumentation in support of how conclusions have been established in any scientific investigation. As previously stated, evaluating the application and usefulness of inference methods such as deductive, inductive, and abductive provides a framework focused on scientific investigations' methodological ontology (Trochim, 2006). The following sections provide a high-level explanation of each method (deductive, inductive, and abductive), as well as a justification for the style chosen.

4.3.1. Deductive Reasoning and Argumentation

The deductive method, also known as a top-down approach, is concerned with drawing inferences from theoretical hypotheses (Gabriel, 2013). Its investigative strategy is based on generalizations that have been observed because of a particular incident or occurrence. It is

based on universal generalizations, also known as proposals, which begin with a simple declaration or prediction that suggests a fundamental principle (Malhotra et al., 2017). It is important to note the traditional dominant influence of hypothetico-deductive (H-D) approaches in business and organizational science, with their focus on validity, as discussed in Locke (2007). As a result, it is important to remember that the deductive function is better suited to testing theory than growing theory (Mantere & Ketokivi, 2013). The method is grounded and generally accepted as a way of reaching conclusions within the positivist epistemological school of thought. This method was not suitable for this study due to its detached nature for making conclusions using mathematical conventions and statistics.

4.3.2. Inductive Reasoning and Argumentation

Inductive reasoning recognizes that views can differ, and as a result, all analysis stems from observers' assumed observations about their empirical universe (Malhotra et al., 2017). This method is known as the bottom-up approach, and it falls under the interpretivist and constructivist research paradigms (Saunders et al., 2012). Unlike its main rival, the deductive, conclusions are taken directly from the inductive reasoning system's proposed premises, with no preconditions (Dowden, 2019). According to Lincoln and Guba (1985), the inductive method provides high degrees of validity, substantiation, and foundations for determining rigour, who are experts on trustworthiness and consistency standards for establishing research credibility within interpretivist epistemology. Because of its subjective nature, it was considered suitable for this research.

4.3.3. Abductive Reasoning and Argumentation

A pragmatic approach that uses abductive epistemology as a logic for reasoning can connect hypothesis generation and theory testing (Behfar & Okhuysen, 2018). The abductive reasoning method, as defined by Psillos (2011), is a type of reasoning chosen because of causal effects. The difference between this approach and deductive reasoning is that while the latter reasoning method reaches conclusions by analysing results from causes, the abductive approach often integrates inductive reasoning concepts (Rapanta, 2018). This approach (abductive reasoning) was not chosen for this study, although there is a recommendation in Chapter 6 for a pragmatic orientated approach to investigating this phenomenon.

4.3.4. Justification for the Chosen Approach

As mentioned above, the inductive reasoning approach is essential for studies that seek to understand deeper insights about a phenomenon from behavioural perspectives. Inductive reasoning allows researchers to demonstrate skills and abilities to capture direct views and opinions of participants in an integrated method that includes both etic and emic perspectives.[56] According to Zhu (2013), the emic approach mainly relies on findings from ethnographic immersion and observation and focuses on the richness of detailed descriptions. In contrast, the etic approach follows a functionalistic logic and tends to employ surveys to compare contexts or subjects.

Morris et al. (1999) contest the dichotomic understanding of emic-etic, and in its place recommends that we should look at the emic and etic as points on a continuum. An integration method of the two approaches overcomes their intrinsic weaknesses: the emic approach can be biased as it relies exclusively on the researcher's interpretations, while the etic may miss out on the nuances and richness of researched contexts. Since qualitative research is subjective, emic, and etic perspectives are important in this type of exploratory research to allow the researcher to immerse themselves in the data (Olive, 2015).

4.4. Research Method

Quantitative Methods, Qualitative Methods, and Mixed-Method Designs are three common social science analysis methods that are by generally agreed scientific concepts, as clearly captured in Saunders Research Onion (Saunders et al., 2012), as illustrated in Figure 4.1. The possible advantages and drawbacks of research methods are tightly knitted together in the accompanying philosophical conclusions.

4.4.1. Quantitative Research Method

Cohen, Manion, and Morrison (2000), well-known experts in research methods, described quantitative methods as a category of suitable scientific abstractions to provide analytical consideration, using computational and mathematical tools in their taxonomy of explanations and depictions of social truth.

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[56] The term "emic" and "etic" in anthropology were originally introduced by a linguist, Kenneth Pike, who coined them using the suffixes of the terms phonemic and phonetic, familiar categories in linguistic analysis (Morey 1984). The term emic has since come to denote a general orientation in research centred on the native, that is the insider's or, as anthropologist call it, the "informant's" view of reality: While etic designates the orientation of outside researchers, who have their own category by which the subject's world is organized (Morey 1984; Zhu 2013).

Quantitative analysis may thus be described as a consistent and systematic method of inquiry that uses mathematical and numerical evidence to draw conclusions and generalize a particular phenomenon being investigated within positivist epistemological perspectives (Neethling, 2016). Quantitative research is characterized by its dependence on objective data, comparative evidence, and generalizability.

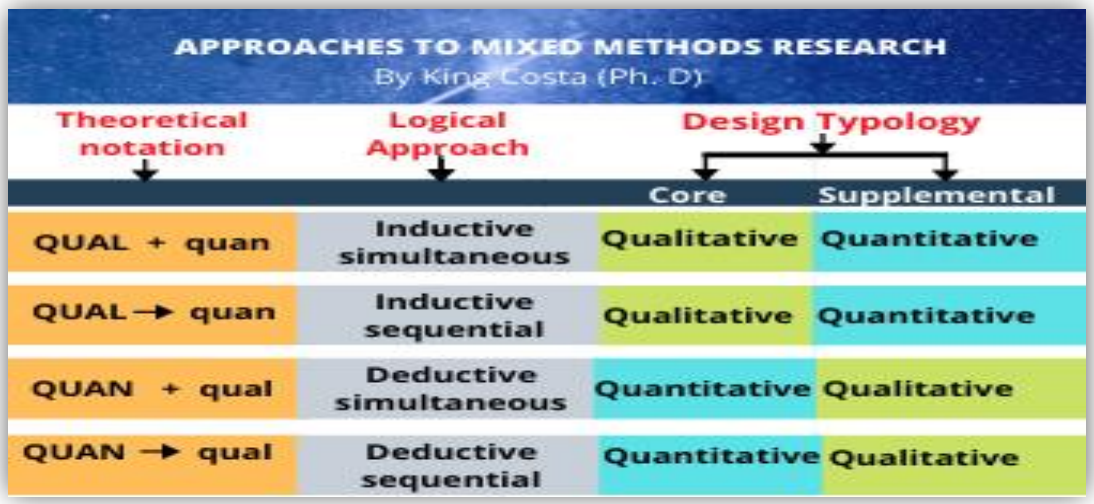
4.4.2. Qualitative Research Method

The emphasis of qualitative research is on compiling participants' information relating to their views, while quantitative research is concerned with numbers and statistics. The qualitative theory is founded on the belief that there is no single reality, that perceptions differ from person to person and over time, and that what is known has significance only within a certain context (Burns & Grove, 2003). The researcher would use qualitative analysis methods in the investigation procedures since the ontological role of this thesis is based on interpretivist epistemology.

4.4.3. Mixed Method Research

According to Schoonenboom and Johnson (2017), this approach is a form of inquiry that combines both quantitative and qualitative aspects with the primary aim of strengthening scientific integrity, credibility, and trustworthiness. Figure 4.2 below shows a graphical typology of mixed approaches to the procedure.

Figure 4. 2 Mixed Methods Typology (Costa, 2020)



As discussed in Costa and Tumagole (2020), based on the work of Clark and Creswell (2008) and Greene and Caracelli (1997), there are five kinds of mixed methods within this scheme. Such firms may be:

- QUAL + Quan denotes the central portion of the qualitative dimension and the supplemental quantitative dimension. Moreover, it refers to a rational approach that follows a parallel inductive approach to investigation. This implies that at the same time, both the quantitative and qualitative elements exist.
- QUAL – Quan as the central part, denotes the qualitative dimension and the quantitative as additional. In addition, it denotes a logical approach that assumes an inductive sequential inquiry approach. This implies that the qualitative aspect occurs first, followed by a quantitative component.
- QUAN + qual denotes the quantitative dimension as the central aspect and the additional approach to the enquiry as qualitative. This implies that both the quantitative and qualitative elements take place simultaneously.
- QUAN – quality denotes the quantitative dimension as the central aspect and the additional approach to the enquiry as qualitative. This implies that the quantitative aspect occurs first and then the qualitative component follows.

There may be a situation whereby the researcher proposes a mixed-method enquiry approach of equal status whereby the theoretical notation may be QUAL + QUAN, suggesting an abductive simultaneous approach whereby both the qualitative and quantitative dimensions are essential. Under the very same equal status approach, a further situation could arise whereby the theoretical notation is QUAL – QUAN, suggesting a logical abductive approach whereby the timing is sequential.

Another opportunity is provided with simultaneous timing in mixed approaches, even within the equal status strategy, with QUAN + QUAL, while sequential timing with abductive, argumentative style in both incidences may be another opportunity (De Lisle, 2011).

4.4.4. Justification for the Chosen Method

The qualitative research methodology[57] is descriptive to investigate the research problem, to make "reality known" borrowing the phrase from Vyhmeister and Robertson (2008, 126). Qualitative research describes, interprets, verifies, evaluates, deconstructs, or changes processes, systems, policies, practices, theories, or prevalent understandings (Suri 2014, p. 9).

[57] This research employed a qualitative approach, as it characterises historical analysis, stressing meanings in context, propositions, assumptions, and limitations of the study (Anderson and Poole, 2009 24-28).

This investigation employed the best practices and tools of qualitative research and approach to making "reality known" between higher education policies and PTI's theological educational needs. The author employed tools such as metaphors, symbols, and descriptions of processes. Therefore, qualitative research includes all the required resources that can produce a memory that helps solve problems (Berg and Howard, 2012; Abuhamda et al, 2021). Therefore, to gather data from participants in their natural environments, qualitative data methods such as evaluation, open-ended questions, in-depth interviews (audio or video), and field notes were used.

4.5. Research Strategy

A case study approach is an ideal method for this study because a greater understanding is sought of how the Act affected the PTIs in South Africa. Case study research allows for the exploration and understanding of complex issues, such as the one this study proposes to investigate. A case study can be considered a vigorous research method particularly when an all-inclusive, in-depth investigation is required. Given that the case study is recognized as a tool in many social science studies, the role of this research method becomes more prominent when issues concern education (Gulsecen & Kubat, 2006), sociology (Grassel & Schirmer, 2006) and community-based problems (Cassell, Symon, Buehring & Johnson, 2006), such as poverty, unemployment, drug addiction, illiteracy, etc. This research project raises key questions concerning education, education policy, and the relationship between government and the Church. Therefore, this study meets the requirements of the case study method. Through case study methods, a researcher can go beyond the quantitative statistical results to understand the behavioural conditions from the subject's perspective. By including both quantitative and qualitative data, a case study helps the researcher to explain both the process and outcome of a phenomenon through complete observation, reconstruction, and analysis of the cases under investigation (Tellis, 1997).

According to Yin (2003), a case study design should be considered when: (a) the focus of the study is to answer "how" and "why" questions; (b) the researcher cannot manipulate the behaviour of those involved in the study; (c) the researcher wants to cover contextual conditions because they are relevant to the phenomenon under study, or (d) the boundaries are not clear between the phenomenon and context. This study meets all four requirements as stated by Yin (2003).

There are two types of possible study programs within a case study, a multi-site design or a single-site design (Sharp et al., 2012). This study will apply a multi-site design, or simply put, multiple case study method, which will enable the author to explore differences within and between cases from different PTIs to be studied. The goal is to replicate findings across cases. Therefore, comparisons will be drawn, and the researcher has carefully chosen each PTI to enable him to predict similar results across cases or predict contrasting results (Yin, 2003).

4.6. Research Locale and Population

Population in research is important as it displays the characteristics that meet the requirements set by the researcher in terms of the information that is being searched (Majid, 2018). The population of this study was made up of students, academics, and management of selected PTIs in Gauteng and Northwest Provinces of South Africa. Two of these institutions are accredited according to the Council on Higher Education while two of these institutions were not accredited. When selecting these institutions, the researcher was careful to consider inclusion to accommodate different Christian traditions such as Evangelicals and Pentecostals.

The context is different for each of the cases above. Given this fact, a multiple or collective case study allowed the researcher to analyse within each setting and across settings. Yin (2003, p. 47) describes how multiple case studies can be used to either, "(a) predict similar results (a literal replication) or (b) predict contrasting results but for predictable reasons (a theoretical replication)". The results from each PTI might be contrasting but the reasons are predictable (a theoretical replication).

4.7. Sampling and Sampling Procedures

Salkind (2014) described the research population as a group of possible participants that meet the research requirements, while Blumberg, Cooper, and Schindler (2014) further argued, on the other hand, that a population is the complete set of elements we want to draw any conclusions about. The targeted case for investigation in this study was a multiple case study as postulated by Yin (2003). According to Salkind (2014), a sample is a subset of the population that is either statistically or purposively selected for the study. Due to the nature of this study's ontological and epistemological position, the sampling strategy followed non-probability methods. Purposive sampling (sometimes called selective or judgemental sampling) was used for drawing the study sample.

Snowball sampling was also used (Payne & Payne, 2004) to identify individuals related to the institutions for inclusion in the study. Snowball sampling begins with a few respondents

who refer the researcher to other individuals whom they know have experiences relevant to the phenomenon of interest (Lupton & Tulloch, 2002).

Snowballing ends when there are no more people to add or extra people add no useful information, or when the researcher reaches the point of information saturation, as elaborated by Denscombe (2010, p. 113) and Weller et al., (2018). From an outsider's perspective, this sampling procedure of a referral chain is a practical way to gain access to respondents.

Contact with the following PTIs was made, Baptist Theological College (BTC), South African Theological Seminary (SATS), South African School of Theology (SAST) and The Full Gospel Church of God College (FGCC) (DHET 2017, p. 1-163). The sample was formally constituted of 32 individuals from each respective PTI identified and mentioned above, which may also be defined as cases. The units of analysis were composed of the principal, the academic dean, the representative of the education board, three lecturers and two students. Some PTIs were not able to provide all the requested participants owing to various reasons, such as unavailability and lack of interest in participating in an empirical study.

According to Self (2018) integrity in research demands consideration of all relevant sources, and awareness of irrelevant ones. During the actual interviews with participants, only 20 participants were available for face-to-face interviews, and 8 participants were willing to participate via written responses. Some of the face-to-face interviews and the written responses were rejected because they failed to meet the criteria, such as, answering the question in full, providing knowledge that is credible and sharing true experiences not imaginative. After a process of evaluation, vetting and reaching a saturation point only 16 participants formed part of the data in the data analysis stage (Qu & Dumay, 2011). A full report about the characteristics of participants is presented in the following chapter 5, section 5.3.

4.8. Data Collection

A hallmark of case study research is the use of multiple data sources, a strategy that also enhances data credibility (Patton, 1990; Yin, 2003). The primary sources from which data was collected were documentation, archival records, interviews, physical artefacts, direct observations, and participant observation. In each case included in this study, data from these multiple sources were converged in the analysis process rather than handled individually. Each data source is one piece of the "puzzle," with each piece contributing to the greater understanding of the whole phenomenon.

This convergence adds strength to the findings, as the various strands of data were threaded together to promote a greater understanding of this case. Most of the data were

collected from the interviewees from each PTI. The researcher familiarized himself with the constitution documents of these institutions and studied all the written records concerning advances and regresses of their efforts to advance theological training and education. He has also requested and received written documents about the institutions containing information relevant to this research as postulated by Patton (1990) and Yin (2003).

4.9. Data Analysis

4.9.1. Thematic Analysis Techniques

Thematic content analysis was used in this research to interpret the data collected, based on the COSTA QDA (Costa, 2020) technique using webQDA software (Costa, Breda, Pinho, Bakas & Durão, 2015). The researcher further analysed data by triangulating these findings with theory-given questions and conclusions raised in such a review. It is a practice for thematic analysts to identify themes, concepts, and meanings and is a way of classifying content (Krippendorff, 2018). This method of content analysis allows existing theoretical frameworks to be validated (Hsieh & Shannon, 2005). The six phases of thematic analysis as described in Braun and Clarke (2006) in figure 4.3 below, offers a rationale employed from collected data to producing of the report.

Figure 4. 3 Phases of Thematic Analysis (Braun & Clarke, 2006)

	PHASES	DESCRIPTION OF ANALYSIS PROCESS
1	Familiarising myself with data	i) Narrative preparation, i.e. transcribing data ii) (Re-)reading the data and noting down initial ideas
2	Generating initial codes	i) Coding interesting features of the data in a systematic fashion across entire data set ii) Collating data relevant to each code
3	Searching for themes	i) Collating codes into potential themes ii) Gathering all data relevant to each potential theme
4	Reviewing themes	i) Checking if themes work in relation to the coded extracts ii) Checking if themes work in relation to the entire data set iii) Reviewing data to search for additional themes iv) Generating a thematic "map" of the analysis
5	Defining and naming themes	i) On-going analysis to refine the specifics of each theme and the overall story the analysis tells ii) Generating clear definitions and names for each theme
6	Producing the report	i) Selection of vivid, compelling extract examples ii) Final analysis of selected extracts iii) Relating the analysis back to the research question, objectives and previous literature reviewed

McLeod (2019) postulates that events can be understood adequately only if they are seen in context. Therefore, a qualitative researcher immerses her/himself in the field, in natural surroundings. The contexts of inquiry are not contrived; they are natural. Nothing is predefined or taken for granted. Braun and Clarke (2006) and Mc Leod (2019) affirmed that the qualitative researcher is an integral part of the data, without the active participation of the researcher, no data exists.

4.9.2. Ensuring Trustworthiness

A variety of methods were used to ensure credible data handling using the quality standards for trustworthiness as stated above, leading to sound conclusions using the TACU verification approach as suggested by Costa (2020). The four principles of trustworthiness are mapped to practical measures during the testing process, such as data collection by analysis in terms of this methodology (Elo et al, 2014).

The measures of trustworthiness are applied to provide rigour, these principles are truth value, applicability, consistency, and neutrality-

Truth value: this is a basic concept for promoting the trustworthiness principle of reputation. Applicable methods and those that were included in the sense of this research were those that address the question, "can we be confident that the study is trustworthy and that the conclusions are sound and credible?" The methods for addressing the TACU query were implicit in the recognition that the researcher is a medium for answering the question (Bahrami et al., 2016). In addition to this tactic, the expertise of the researcher in social sciences, with a particular focus on theology could raise the consistency of the study's reputation. After the analytical phase, the researcher consulted with his supervisor to further validate the data. This is called checking of evidence or Peer Debriefing (Forero et al., 2018).

Applicability value: this component of the TACU system responds to the notion of inter-generalizability within the transferability theory (Smith, 2018; Loh, 2013; Onwuegbuzie & Leech, 2010). The main question asked here according to Costa (2020) was, can the findings of the study apply to other contexts or groups? Although this theory is commonly understood to refer to generalizability in terms of quantitative science, it is also well used indirectly in qualitative research to achieve convincing outcomes (Guba & Lincoln, 1985). Within the TACU, a straightforward description of the inclusion and exclusion of participants and sample demarcation helps to establish the basics of this value. A particular study selected within religious institutions with a Norwegian perspective on churches (Ratan, Anand & Ratan, 2019) would be central to widening the findings of these outcomes (Polit & Beck, 2012; Goodman,

2008). This theory allows researchers to be mindful of the notions of information power and saturation in their inquiry when choosing the sample (Malterud, Siersma & Guassora, 2016).

Consistency: this component refers to being able to follow the research methodology of original research and come to similar conclusions. To be able to do this a dense description must be given of the research methodology utilised. There must be a step-by-step replication of the research methodology. Evidence should be available for code-recoding of the data analysis. A dependability audit can be done (Myburgh & Poggenpoel, 2007; Noble & Smith, 2015).

Neutrality: This component refers to the research being free from researcher bias. Confirmability is the strategy implemented. There should be a chain of evidence in the whole research process when a confirmability audit is carried out (Myburgh & Poggenpoel, 2007; Noble & Smith, 2015).

4.10. Ethical Considerations

The study or data collection methods followed an anonymous and unlinked method that was structured in the following four steps:

4.10.1. Informed Consent

Informed consent means the person and the study are fully informed about the purpose of the study and their role in it. Informed consent is significant in research studies and particularly in this study; it provides the means for the participants to make an informed choice or decision about whether they will participate or not.

4.10.2. Confidentiality

Confidentiality in the study means that the researcher uses codes as a method of protecting the identity of participants. This was explained to participants to ensure their free will participation in this study.

4.10.3. Voluntary Participation

Voluntary participation refers to a process where interviewees are informed that their participation in this study is voluntary and free from any form of duress/coercion. In this study, the researcher informed the participants that they can withdraw from the study at any time without any prospect of harming current or future relations with any Organizations or formations where the researcher is involved.

4.10.4. Harm Avoidance

In this study the researcher ensured that no harm occurs to participants in any or more of the following forms:

- Intentionally or unintentionally,
- Physically (contraction of COVID-19), psychologically,
- Socially, and Financially.

4.11. The Role of the Researcher

Research, in general, is conducted mostly for the academy; it expands the body of knowledge by either generating a new theory or evaluating an existing theory. Missiological research, on the other hand, is conducted for both the academy and the Church (Gilbert, Johnson &, Lewis 2018, p. xviii). One can safely say that the learning and education culture of the Church, and that of the state intersect with the education and training of ministers for the Church and public officials or leaders in society.

There are several considerations that the researcher discussed with the participants right from the beginning. Time was the most important consideration; these considerations included time spent in the actual interview but also the extra time that should cover unexpected factors such as the in-depth nature of the answers provided by the participants.

The research participants were therefore made aware that the researcher was featured as an involved participant (insider; subject-to-subject) with his reflective experience in lecturing at a theological institution, and that he acted as a detached observer (outsider; subject-to-object) as he was engaged with different Christian traditions. Hence, he embraces the Missional-Practical Theology paradigm, which pursues a missional and practical ecclesiology. The use of this paradigm enabled the researcher to develop a methodological strategy on how to be a contextually relevant Church. A missional-practical paradigm utilizes a correlational-hermeneutical approach to Practical Theology in which it observes different perspectives and initiates a dialogue between them (Swart et al., 2010, p. 277).

4.12. Conclusion

This chapter discussed the following research methodology components: research paradigm; research approach; research method; research strategy; research locale and population; sampling and sampling procedures; data collection; data analysis; and ethical considerations. This chapter aimed to describe the research methodology that was followed in this study.

The research methodology followed in this study enabled the researcher to answer the main research question of the study which is: What is the nature of the relationship between the Act and the educational needs of PTIs? The chapter concluded by reflecting on the role of the researcher in this study and how that impacted the processes of the study. The next chapter focuses on the presentation of the findings.

CHAPTER 5 : PRESENTATION OF FINDINGS

5.1. Introduction

This chapter firstly presents a personal reflexive observation, detailing my reflective learning during the process of completing this thesis. It is important to note that in this study, I sought to answer the following research question, what is the nature of the relationship between the Act and TET? Moreover, to fulfil the following research objectives:

- To explore the outcomes of institutional theology education in terms of the prescribed educational policies.
- To examine the reciprocity between prescribed policy requirements and institutional theology needs.
- To describe the difference in cultures of education and training of both the CHE and PTIs respectively.
- To provide a conceptual model for connecting institutional theology education with prescribed educational policies.

Secondly, this chapter presents the characteristics of participants in this study, followed by the analytical procedures. Lastly, this chapter will structure the presentation of findings and the procedures and activities employed to deduce the outcomes of this study. A conclusion, thus, will provide a summative view of the entire chapter 5 and introduce chapter 6 which provides a discussion of the findings.

5.2. Researcher's Reflexive Observation

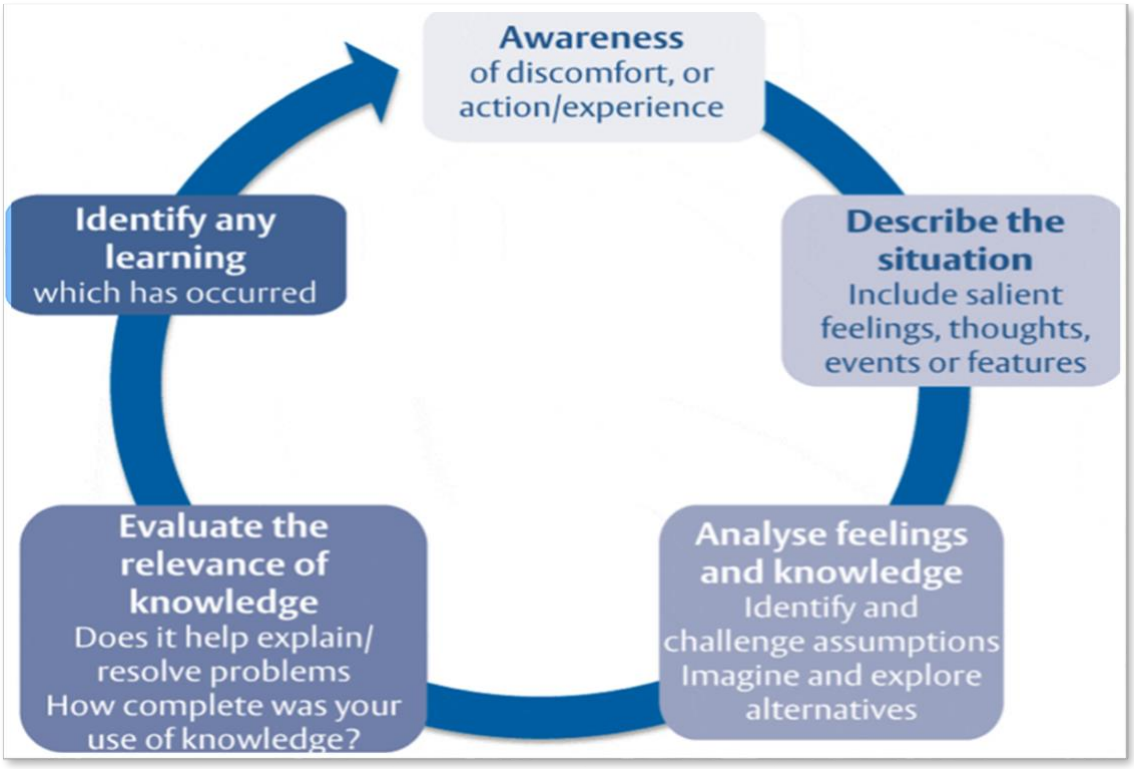
Reflection is the practice of looking back at what happened and extracting lessons from the past. Reflective learning, according to Boyd and Fales (1983), is a method of analysing and exploring a problem that arose from experience, resulting in self-clarity and a shift in perception. Figure 5.1 below represents a reflection paradigm emphasizing the significance of understanding the emotional and objective facets of a learning experience. In this report, I provide an account of how the learning process during this investigation impacted my life at the meta-cognitive level and practical levels.

5.2.1. Transformative Model

One of the fundamental aims of this research project was to explore the imbalance around cognitive academic learning, concrete-academic, and reflective learning considering the accreditation policy and the required standards for professional qualifications in South Africa. In this section, I offer my reflective learning during the process of completing this

thesis. Boyd and Fales (1983) described reflective learning as a process of examining and exploring an issue that came about through experience, creating clarity in self, and resulting in a change of perspective. Figure 5.1 illustrates a model of reflection relating to what goes on within the researcher, in terms of feelings, observations, knowledge, and other related points of growth as experienced during the process of research, which can simply be described as, the process of growth. I will firstly begin by offering my background, which will help to orientate my reflections within the context of both my ministry and professional practice.

Figure 5. 1 Reflexive Cycle (Boyd &Fales, 1983)



5.2.2. Personal Background/ Orientation

I was born and raised in the Free State province of South Africa, in the area fondly called the "BBT" area, which includes, Bloemfontein, Botshabelo, and Thaba-Nchu. This location exposed me to three indigenous languages spoken by the Africans in South Africa, South Sotho, Setswana, and IsiXhosa[58], added to these languages are English and Afrikaans. Growing up in a multi-lingual environment allowed me to embrace multi-cultural and multi-ethnic orientations and perspectives. I grew up in a Christian home that embraced more than

[58] IsiXhosa, Setswana, and Sesotho are languages that form part of my upbringing, it is, for this reason, the Abstract of this thesis is translated into these three languages to pay respect and offer those from my home province an opportunity to read this work in their heart language, a token of appreciation to the "BBT" area.

one Christian denomination. I was baptised as a baby in a Roman Catholic church and attended Mass until my early teenage years. During this time, I also attended Sunday school at a Methodist Church and frequently went with my grandmother to the Nederduitse Gereformeerde Kerk (Dutch Reformed Church); this was an-every Sunday journey. The Roman Catholic Mass would start at 8 am until 9 am; The Methodist Sunday school started at 9:30 am- to 10:30 am; then at 11:00 am I would attend the Dutch Reformed Church to accompany my grandmother. It was only in my mid-teen years that I made a conscious decision to give my life to the Lord.

During these school years, I was also an active member of the Student Christian Movement (SCM) and Student Christian Organization (SCO), I served in different roles, including being a chairperson of the SCO in my final year of high school. In post-high school, I pursued theological education and training, I completed a Diploma in theology at a PTI, then proceeded to complete a Bachelor of Theology at a Public University. I further pursued postgraduate studies and completed a Masters' degree at another PTI. Ten years later I started a journey toward a PhD program at another Public University.

I have been in full-time ministry since completing my first degree and have thus far planted and pastored churches both in Gauteng and Kwa-Zulu Natal provinces respectively. I also served as a Lecturer in one of the PTI I graduated from. One of my current responsibilities includes being a Senior Pastor of a group of house churches represented in different provinces of South Africa. The other responsibility, which is related to this research, will be discussed in the next section. Thus, this background enabled me to pursue this study from an ecumenical perspective, as the higher education policies impact all theological traditions concerning TET.

5.2.3. Describe the Situation

This research is a result of my experience, as a theological student in both private and public institutions, a Lecturer at a PTI, and a Pastor of a church. My TET and ministry experiences are related. I began this research project with a burden to seek to understand the complexity of what was going on in front of my eyes concerning higher education policies and institutional theological needs. I observed that the PTIs where I obtained my TET, were faced with the following constraints:

- The one closed completely,
- The other is currently struggling to survive and remain accredited.

This reality left me concerned as to where would upcoming ministers and theologians obtain their education and training. I was also moved on a personal level that one day I will not be able to point to any place where I received my TET.

This situation caused me to reflect and embark on a mission to find an explication for this phenomenon. Freire (2005, p. 109) states that every thematic investigation which deepens historical awareness is consequently really educational, while all authentic education investigates thinking. Following Dakin (1996)'s triad approach regarding the formation of operational practical Christian knowledge (experiential, reflective, and orientational), I sought to investigate and deepen my awareness of this phenomenon.

As I reflected on the above, I undertook this research journey as a detached observer (outside; Subject-to object) perspective with an engaged participant (insider; Subject-to-subject) perspective, as articulated by Dreyer (1998, p. 14). The engaged participant perspective allowed me to view this enquiry subjectively as an insider, while the observer perspective allowed me to view this enquiry objectively as an outsider.

As indicated above (Personal Background), I am a Pastor of a church, and my other responsibility includes being a Senior Academic at a PTI. Being an Academic at a PTI represents a privilege while at the same time a depiction of disparities within the private theological education space. From a privileged perspective, my employment provides an opportunity to serve the Church in a direct manner where education and training are in respect of the shared Christian confessional tradition. However, from a disparity-depiction point of view, this employment with all it brings has exposed the bleak picture of the many PTIs in South Africa who are not accredited, and as such are forced out of operation, struggling to survive, or seriously facing impediments towards accreditation.

My current employment at an accredited institution places me in a category of privileged theological and education practitioners, yet, I could not ignore how the private theological landscape has become an elite space, of "the survival of the fittest". I felt a little like Nehemiah of the Bible (Nehemiah 2:3) when he explained the situation of his city, the place of his father's tombs, a city that lies in waste, destroyed by fire.[59] My explanation of the situation, referring to institutions where I trained, would sound much the same; many PTIs lie in waste, destroyed by the 'fire of accreditation' and alignment to higher education policies.

[59] To read more on Nehemiah in context, see Obiorah (2017) in *Beyond rebuilding the walls-Nehemiah5:1-13 and the quest for sustainable development*.

The above picture caused me to consult with a few of the trusted voices in my life, chief amongst them was my former supervisor from my Masters' program and fellow ministers. The picture became clear that this study was necessary not just for my sense of history, but also for the sake of TET offered by the PTIs in South Africa. My feelings soon changed from that of sadness and worry, to that of determination and mission, focussing on finding solutions for the PTIs in this predicament. Thus, the aims of fulfilling the objectives of this research, introduced in chapter 1, demand that the empirical and contextual realities underpinning this study were to be analysed fully towards highlighting the needs of PTIs and informing the CHE's mandate.

5.2.4. Analyse Feelings and Knowledge

My professional employment at a PTI involves serving as a Senior Academic and a Quality Assurance Manager. My responsibilities in these professional functions place the essence of this study as part of my core functions, which include, institutional accreditation, institutional research output, programme accreditation, review of the curriculum, and quality assurance amongst others.

During the data collection period of this research, I interviewed Principals, Representatives of boards of Christian educational institutions, Academic Deans, Lecturers, and Students. I had the privilege to interview most of the participants before the Covid-19 Pandemic, which meant I interviewed them in their natural settings. Few of the participants who could not make it for face-to-face interviews, elected to participate via written responses, and one participant's interview was conducted via the Zoom conference platform.

My experience of interacting with the participants impacted me greatly, the more I spoke to some, the more I wanted to know from others. Professionals from different Christian traditions who each share a deep passion for TET, aired their views, perceptions, feelings, and knowledge as they each responded to questions relating to this investigation. The process of enquiry, which was benchmarked and aligned to research objectives, sought to determine the nature of the relationship between the higher education policy and institutional theological needs. The polarization between the two has left me hopeful instead of being concerned – hope for TET in South Africa. The hope is toward the possible future relationship between PTIs and CHE, as established by emergent data in this research. PTIs are in the educational and training landscape to represent the Church's mission, while the CHE represents the Government. I learned that both agencies can find a middle ground from which to work, to achieve a transformed educational system that congruently integrates the government intended educational framework for higher education and the PTI's intention for TET in South Africa.

5.2.5. Evaluate the Relevance of Knowledge

One of the eye-opening experiences in data collection is the art of selecting the participants. Suitable participants' contributions are strengths or weaknesses of the primary data. In a study such as this one where participants were primarily selected because of the functions they do in their respective PTIs, the challenge was interviewing a participant with a key position but without the relevant information that goes with the position.

In most cases, I interviewed experienced professionals who knew both the historical and current trends of accreditation processes. Through these interviews, one of the profound and valuable pieces of information I learned was that PTIs were warned about the new higher education policy and the function of SAQA (before CHE)[60]. The warning related to the new Education Act and the policies that would follow and how those would impact the higher education sector. On the contrary, some of the participants claimed that the government, through CHE embarked on a rampage to close PTIs – simply because they were PTIs. The dichotomy between these perspectives which contributed to the primary data is interesting and propelled me to learn rigorous methods of analysis to get to the real situation. Part of the learning I obtained was an application of an objective approach while pursuing a subjectively orientated study.

5.2.6. Identify any Learning

The dichotomy between academic training and vocational/ministry training is the key point of departure to the contention experienced in higher education, specifically, TET in the last 24 years (1997-2021). The goals and mission pursued by the CHE are very well welcomed and should not be a distraction to the goals and mission pursued by the PTIs. TET should be first understood for its purpose and goal. TET can be focused to serve academia and serving the ever-present-urgent need to capacitate pastors for mission and ministry.

Hauerwas (2015, p. 171) in his book, *The work of theology*, observes that nothing is more important than the fundamental task of theology to be of service to the Church; it belongs to the Church. Interaction with other sciences, should not be entertained to a point that we render theology as just an ideology. This has been a concern expressed by those who did not see value in working together with the government in matters of education; thus, theological

[60] To read further on the relationship development between SAQA and CHE, see *The South African Qualifications Authority's System of Collaboration* (2013).

education is seen as part of the national body of education, as evidenced in the primary data collected in this study.[61]

Some representatives from PTIs claimed to have found an alternative route to continue to function and offer training that is aligned with the NQF other than CHE. For instance, the Association of Christian Religious Practitioners (ACRP), is seen as an answer to those institutions that found the CHE demands cumbersome. ACRP was established in 2014 by representatives of a wide group of leaders from churches, ecumenical networks, and Christian ministries as well as the ministry training and counselling professions (ACRP, 2020). ACRP is accredited by the Quality Council for Trades and Occupations (QCTO); QCTO is a quality council established in 2010, in terms of the Skills Development Act, 97 of 1998, as amended in 2008. The QCTO also offers guidance to skills development providers (Private and Public), and assessment centres, who must be accredited by the QCTO to implement occupational qualifications (QCTO 2021).

ACRP's main purpose was to serve as a coordination platform among ministry training institutions; to pursue new opportunities that were created in the South African qualifications environment for the formal accreditation of training pastors and ministers, who did not have the opportunity for formally recognised training in the past; and to create new opportunities for the large numbers of training institutions in the country and over the continent, to be formally recognised and registered within the South African National Qualification Framework (NQF) (ACRP, 2020).

This alternative professional body is yet to gain national presence and acceptance from other Church leaders who are struggling and may find this as an option to achieve some level of accreditation. In advocating for other formations such as ACRP that support sound Christian training, Dockery (2018) warns that any attempt to envision a faithful Christian higher education for days ahead that are not tightly tethered to the confessional tradition of the Church will most likely result in an educational model without a compass. He further affirmed that the only way to counter the secular assumptions, that shape so many sectors of higher education today is with the confession that the exalted Christ, who spoke this world into being by his powerful Word, is the providential keeper of all life.

The challenge explored in this investigation can best be resolved when the Church, on its part, seeks to engage all subject matter and the issues around accreditation with a conviction

[61] To read more on this concern see, Theme 2 presented in Chapter 6, section 6.5.2, Connecting thematic expressions with participants' perspectives and theory.

that the source of all truth is Christ, and He is central to the study of every discipline.[62] Theology is for the whole Church, and TET should keep both approaches, which are formal and non-formal, with a focus on contextually nuanced methods of learning and teaching.

5.2.7. Awareness

The process of collecting data through interviews is not for the faint-hearted. It is a process of unknown variables. One incident that stands out was when I interviewed a person whom everyone in that institution credited as being instrumental in ensuring that their institution became accredited and kept its accreditation. This was an important interviewee, the fact that I was made aware, and I felt privileged knowing this information. I set up and did all the basic preparations to begin to interview this important voice within this institution. I began by introducing myself and my research, 5 min into the interview my phone rang, this happened to be the very instrument I was using to record the interviews. I rejected the call, and switched the phone to flight mode, to ensure that no calls can come through until the interview was done. I then continued with the interview, at the end of an hour, an unpleasant discovery emerged, and that was the phone did not record the entire interview, except the initial 5 min before the call. This was a big blow; the only record of this important interview was only captured in the notes I took and later the interviewee agreed to give a written response to the very questions he responded to during the face-to-face interview.

5.3. Characteristics of Participants

This section covers the demographics of sixteen (16) participants[63] included in this study, as reflected in Table 5.1 below. The participants consisted of males and females, managerial and non-managerial employees, with service experience ranging from one to five to over twenty years and age group of 30 to over 60. This sample shows the high level of educational qualifications throughout the different positional levels within the sector, together with other variables such as age distribution, race, and gender.

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[62] This understanding of Christ as the centre of theological education is supported by Hermans and Schoeman (2015) in *The utility of Practical theology: mapping the domain, goals, strategies, and criteria of Practical Theological research*.

[63] The proposal of this study aimed at minimum of 32 participants, 8 from each PTI (the principal, the academic dean, the representative of the education board, three lecturers and two students), the process of Sampling and Sampling Procedure in Chapter 4, Section 4.7 explains the steps followed to end up with only 16 participants.

Table 5. 1 Participants Demographic Profiles

Participant	Gender	Age Group	Years of Experience	Position of Employment	Highest Educational Qualification	Race
1	Male	41-50	16-20	Principal	PhD	Caucasian
2	Male	60-70	11-15	Academic Dean	PhD	Caucasian
3	Male	51-60	16-20	Board Representative	Masters' degree	Caucasian
4	Male	51-60	16-20	Lecturer	PhD	African
5	Male	61-70	21-25	Lecturer	Masters' degree	Caucasian
6	Male	41-50	11-15	Lecturer	BTH	African
7	Male	61-70	16-20	Lecturer	PhD	Caucasian
8	Male	41-50	01-05	Academic Dean	PhD	Indian
9	Male	35-40	06-10	Board Representative	PhD	Caucasian
10	Male	35-40	06-10	Lecturer	PhD	African
11	Female	41-50	06-10	Lecturer	Masters' Degree	Caucasian
12	Male	60-70	01-05	Principal	PhD	Indian
13	Male	70-80	16-20	Academic Dean	PhD	Caucasian
14	Male	60-65	21-25	Principal	PhD	Caucasian
15	Male	65-70	31-50	Principal	Masters' degree	African
16	Male	51-60	16-20	Lecturer	Masters' degree	Caucasian

Deeper insights into the distributions of different variables in this table are presented in the corresponding chart (Figure 5.2) below and further illustrated in (Figures 5.3-5.5) succeeding.

Figure 5. 2 Gender Distribution

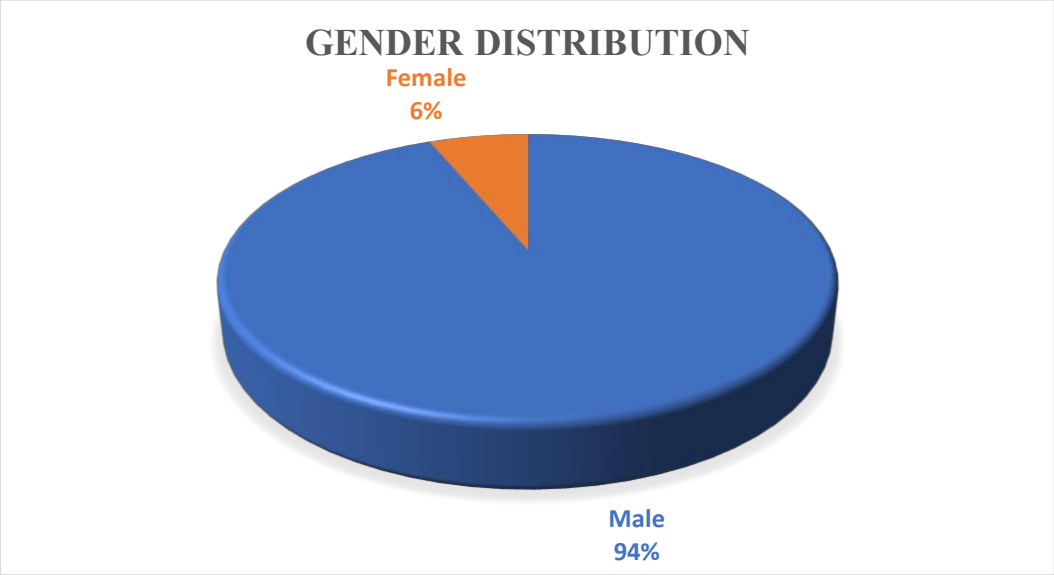
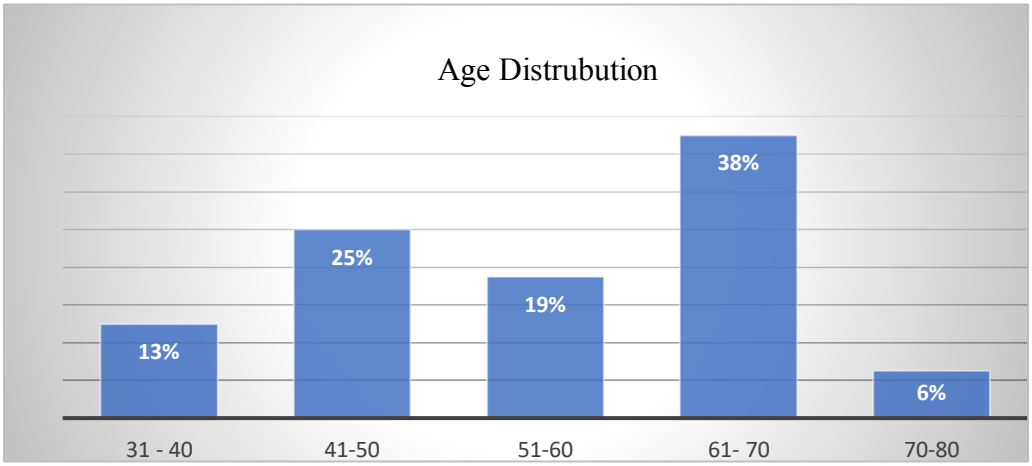


Figure 5.2 indicates that PTIs have not done much to bridge the divide in terms of gender equity.[64] This is another indication of challenges they face, which is not in line with the national transformation agenda in South Africa, generally and within the higher education sector.

Figure 5. 3 Age Distribution



[64] Many reasons perpetuate this gender divide and discrepancy in the operations of PTIs, ranging from doctrinal positions to pragmatic realities; although this paper does not necessarily treat these reasons, it does point the reader to some of the sources that have extensively discussed the reasons behind this gender divide and discrepancies. These sources include Kostenberger, A and., Schreiner (2016) Andreas (2015); Kung (2005); Morphew (2009); Pohlmann (2007); Stackhouse (2015); and Swartley (1983).

The majority of participants, representing those in senior and professional positions, belong to the 61 to 70 age group as indicated in Figure 5.3, with a 38% share. This indicates a struggle for transformation and delays in skills transfer to the much younger population. Figure 5.4 below also reveals an interesting aspect regarding the years of service.

Figure 5. 4 Years in Service

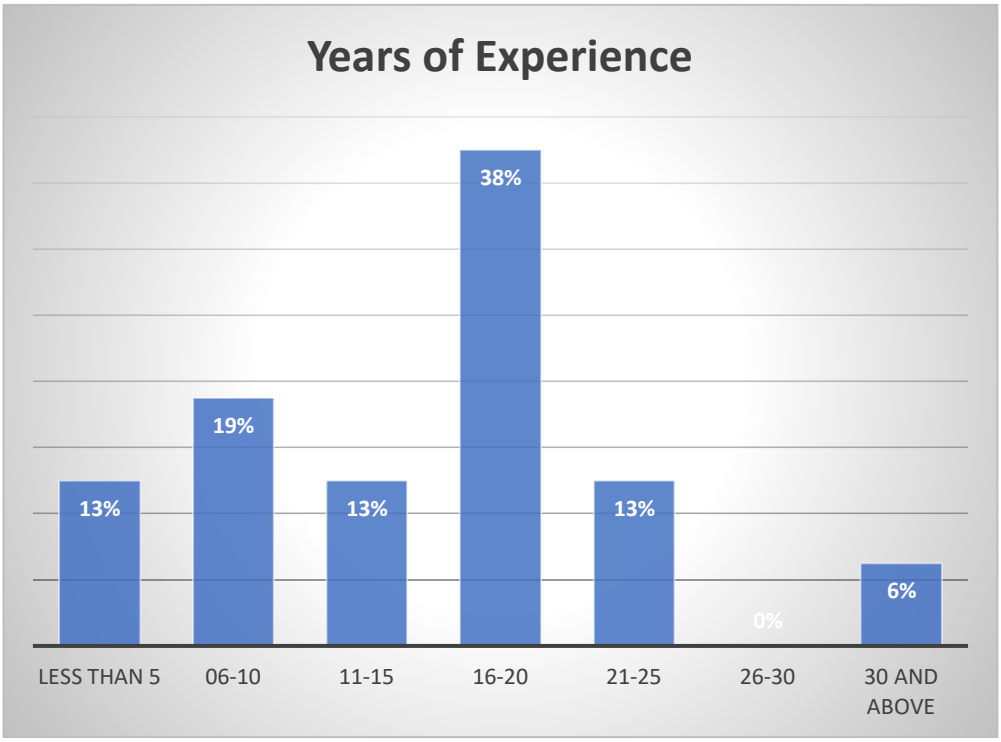
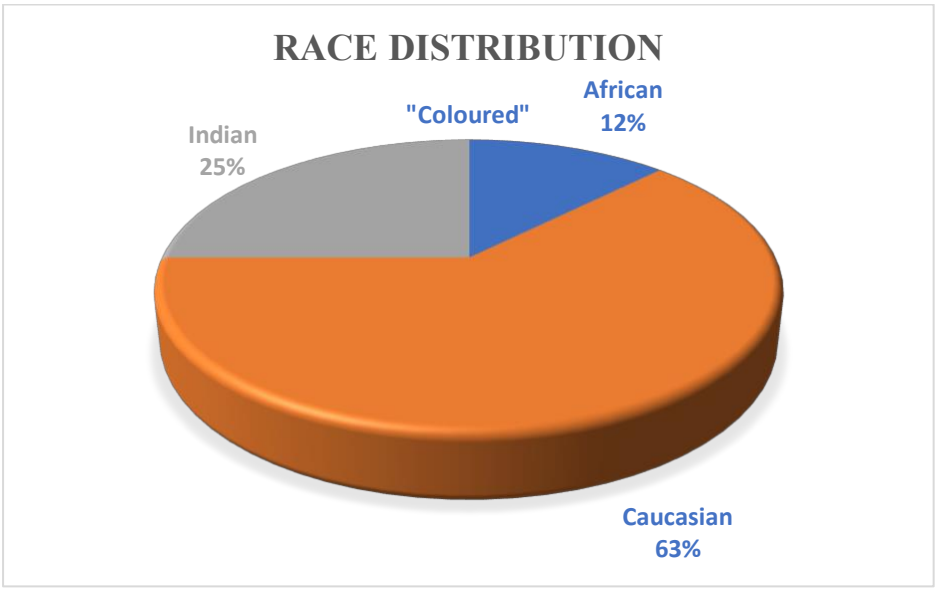


Figure 5. 5 Race Distribution



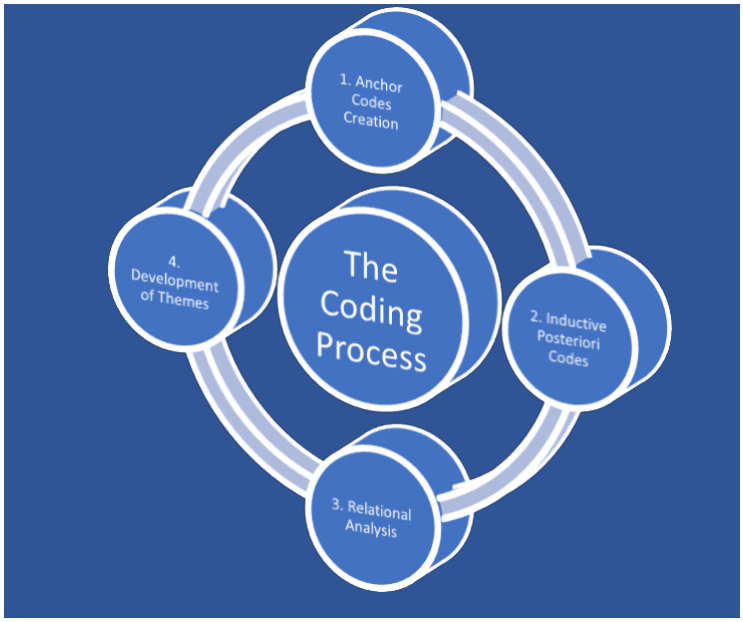
An interesting comparison may be seen in terms of years in service and who occupies decision-making positions in the PTIs. In terms of the previous Figure 5.4, positions shared between board-level and top-level administration are held by Caucasians with a 38% representation. Most of them have been in service between 16-20 years, almost the same period as the existence of CHE policies for Higher Education. In terms of Figure 5.5 above, Professionals and those in key leadership positions at PTIs are led and dominated by Caucasians with 63%, followed by Indians with 25%, then Africans with 12%.

5.4. Analytical Procedures

5.4.1. Coding Process

Coding, according to Sekaran and Bougie (2016), is an empirical method in which data is reduced, rearranged, and assembled to shape theory. Saldaña (2015) suggested a systematic and comprehensive reducing method using different coding techniques. In providing an overview of the data obtained, I selected certain methods that were appropriate and important from the various methods mentioned. Costa (2018) suggested that the coding process should be based on the ontological role of the research inquiry as a function of the study's title's essence. The ontological essence of the study explores the participants' perceptions, existential experiences, and expectations of leadership style concerning organizational success. From a list of 32 coding methods proposed by Saldaña (2015), I chose a descriptive coding approach (Onwuegbuzie et al., 2018). As seen in Figure 5.6 below, the descriptive coding mechanism is related to the anchor coding (deductive or a-priori) technique in a four-stage sequential process.

Figure 5. 6 The Coding Process



The first move was for the study issue to be assigned deductive codes and anchor codes as a priority way to analyse results (Mvelase, 2019). According to Adu (2019), anchor codes are generated deductively from the topic or research question to align the data with key study variables. Costa (2020) further opined that anchor codes could simply be taken out of key concepts in the topic of a research question. In this study, key anchor codes were instrumental in the establishment of categories.

After the creation of anchor codes (also known as a-priori or deductive codes), the process moves to an iterative process that established inductive codes (or posteriori codes) as suggested by Costa (2020).[65] These are statements that are determined by data analysts through reading data documents line by line, word by word, repeatedly (Charmaz, 2006). This process also ensures the principles of reduction in qualitative data analysis, as significant data are selected (Miles & Huberman, 1994), as explicated in Section 5.4.2 below.

Furthermore, Appendix E until Appendix Q reflects all inductive codes and their total numbers, still evidenced in their distinct raw forms. The author wishes to alert the reader that other accompanying figures with primary data are located in the Appendices section, these figures are identified as Appendix E to Appendix W. The exceptions are the following figures: Figure 5.7, Inductive Codes Visualization; Figure 5.8, Code Category 1 – Grievances and Challenges of PTIs; Figure 5.9, Code Category 2 – Differences Between PTIs and CHE Policies; and Figure 5.10, Code Category 3 – Quality Assurance, Control, and Corroboration by PTIs observing CHE Policies, these figures are cited in-text and are part of the discussion within this thesis.

The inductive coding stage is followed by sorting or categorising, sometimes known as the axial coding stage (Adu, 2019; Costa, 2020 a). The purpose of this stage in data analysis is to specify the properties, components, and dimensions of categories. Corbin and Strauss (1998)

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[65] Maqoma (2015, p. 155) in making an argument for drawing evidence for the existence of God reflects on both these anchor codes of *a-priori* and *posteriori* as two sources of evidence. In reflecting on these two sources of evidence: *a priori* and *a posteriori,* and referencing a few other sources to argue his case, he notes *that* Arguments for the existence of God are commonly divided into a *posteriori* arguments and a *priori* arguments (Rowe 2001, p. 16). These two clustered arguments make it probable to demonstrate beyond reasonable doubt the existence of a supreme being or God. The Arguments a *priori* are attempts to determine knowledge of God solely using intellectual insight, independently of the senses. *Posteriori* arguments are based on observations about the world that lead to a claim that God is the logical result of reasoning about these facts (Stewart 2007, p. 119). In a simpler, narrow sense one may differentiate these two as one belonging to reason – this is *a priori* – the other belonging to 'experience' – this is *a posteriori*. Hence, Taliaferro (2003, p. 250-51) comments that some philosophers think that we can know some truths without relying upon any experience at all. This is sometimes said to be *a priori* (from the Latin term for "from the preceding"). The a *priori* contrasts with what we may know as a *posteriori* (from the Latin for "from the later"). A *posteriori* knowledge involves recourse to experience.

equated this exercise to building and connecting related concepts around the key and distinct categorical axis. The categorical axis naturally manifests in overarching key themes determined by the relationship of these concepts as they develop, manifesting in data. Creswell (1998) further postulated that axial coding is pivotal for managing large chunks of data, organising them into clear and visible patterns that derive meaning from their overarching identities. In this study, Figure, 5.6 reflected the categories and how the components relate as determined by anchor codes.

5.4.2. Coding and Code Extractions

According to Smith and Davies (2010), coding is not the total of data analysis per se, but rather a strategy for organizing data extracted carefully from interview transcriptions, also known as data documents, so that the researcher or the analytic coder may better understand the information in the very data being analysed. Charmaz (2006, 46) propounded that collecting data and then presenting its significance are interconnected with the process and science of data coding. A code is a descriptive structure developed by the researcher to specifically represent the core content or elements of the data. A coding activity is interpretative, which means that different coders could assign two distinct codes to the same data. These scenarios (examples) denote that during the process of data coding, the labels, contextually referred to as codes that a researcher assigns to the data depend on a variety of different factors like the setting in which the study is done, the type of the research, and the researcher's ontological perspectives. Codes that are used repeatedly during the coding process might indicate developing trends.

Codes in different domains that have several similarities might lead to new classifications. Labelling is simply one part of coding; connecting is essential as well. The procedure goes in a circle. Generating deeper meanings, categories, themes, and concepts from the data is enabled by introducing additional cycles in the coding process as posited by (Saldaña, 2015)

5.4.3. Theoretical and Practical Elements of Coding

The suggestions offered by Saldaña (2015) provide a useful instrument that aids the process of coding. Researchers need to determine if they want to offer an exact transcription of their interviews or provide a general transcription of the interviews for their study. Scholars have indicated that data coding is not only applicable to situations where interviews were conducted but may be applicable in the synthesis of literature and related materials (Smith &

Davies, 2010). The researcher can pre-code while reading through the data by circling, highlighting, or underlining key phrases or sentences. However, the author advises researchers to begin coding as soon as possible. Researchers should maintain their study questions and goals in mind when conducting their investigations. Smith and Davies (2010) suggested that providing answers to the following questions will aid in coding decisions:

a) How are people getting on?
b) Why are they attempting this?
c) They're doing it exactly how?
d) What do they plan to do?
e) What topics do they address, describe, and comprehend?
f) To what conclusions do they commit?
g) Why is this happening?
h) What does my research teach me?

5.4.4. Theoretical Coding in Theological Studies

A suitable model for studies in Practical Theology was proposed by scholars such as Theron (2015) and Pieterse (2020). These methods are hinged upon the data analysis coding strategies proffered by Saldaña (2015). In this study, the propositions for coding data in Practical Theology were applied in a three-dimensional approach as follows:

a) Data treatment

Decisions for the recording of facts allowed for a dual descriptive approach, whereby manifest data is labelled as codes, together with significant invivo statements. Coding was on activities, aims, events, strategies, and tactics, as well as current circumstances, meanings, involvement, connections, and interactions.

b) Member checking

Member checking is one of the critical strategies required to establish study trustworthiness. The researchers strive to maintain the reliability of qualitative empirical research. That is to say, the researchers aim to establish that what the participants expressed throughout the interviews is correctly portrayed. Credibility may be increased by employing member verification. Following the coding process, researchers might invite participants to examine their unique data and findings to ensure the accuracy of the material as well as the coding method. The researchers need to focus on participants' concerns revealed by the test(s).

c) Interpretation of results

In this study, each category was studied with attention to its unique content, structure, and underlying nuances. To analyse the data and extract meaning from these categories, the researcher employed skills of comparison, observation, grouping, metaphor, and finding examples of negation. While the researcher's attempt to understand the patterns seen in their findings draws on ideas in the literature, there was proclivity to Osmer (2008), who articulated data behaviour patterns concerning data analysis in Practical Theology.

5.5. Data Results

5.5.1. First Cycle Coding

Relevant significant statements in data documentation were used to construct codes (transcribed interview documents). Significant statements, also known as posteriori codes or inductive codes, are words, phrases, sentences, or even paragraphs that the author notices when immersed in data and which pique his or her interest (Saldaña, 2015). Padilla-Daz (2015) defined significant statements as terms or phrases that piqued the analyst's interest, existed in the literature, or were echoed in the analysed text. The important statements were then added to anchor codes as described above in the text corpus of the study. These were created in an iterative process by reading data documentation line by line (Hsieh and Shannon, 2005; Braun and Clarke, 2006).

5.5.2. Significate Statements – Participants' Reflections

Dennis (2014) has articulated the importance of adequate input and involvement of participants in the validity of their studies. Korth (2002) has already taken up this view on postulating an absence of studies into the importance of relationships between participants and researchers, co-creators of qualitative research results. Dennis (2014) also stated significantly that often the location of the participants will be taken for granted by researchers. Whereas the author safeguarded the participants' anonymity, the following statements align with the research objectives (Dennis, 2014) to illustrate participants' experiences and views regarding the relationship between higher education policies and institutional theological needs.

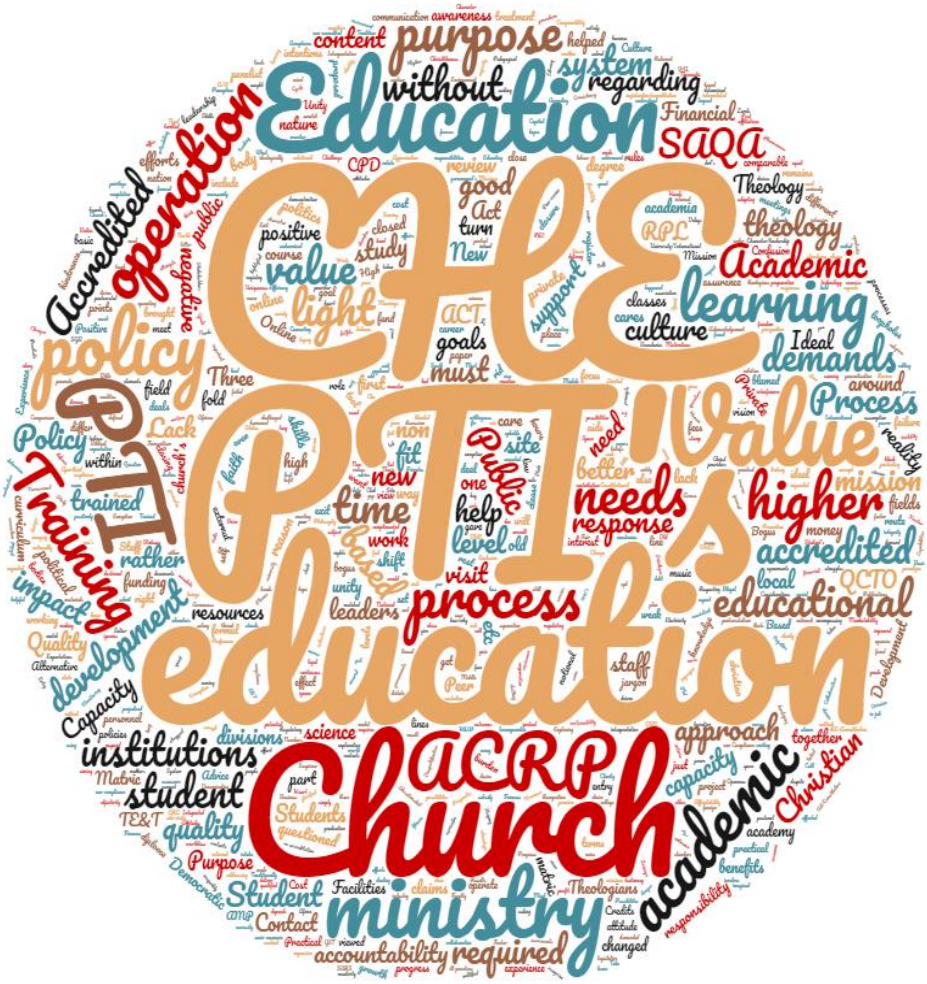
Codes created from significant statements in data records (interview documents transcribed) were transposed and enumerated. Significant statements may be described as reiterated and emphasized more in interviews, as significant, as heard more often by the researcher and as stated in the literature review. The data interpretation method is based on the categorizing of main statements and units of significance verbalized by the participants

(Padilla-Díaz, 2015). The significant statements were then connected in the document to anchor codes. Processes for both inductive and deductive codes are subjected to an iterative way (Hsieh and Shannon, 2005) and by reading data papers line by line (Clark & Braun, 2006). The findings of the open code phase are presented as follows:

a) Significant declarations from the data records have been transposed and counted, later known as codes.
b) 661 codes were available, all of which were connected to five codes.
c) All codes were sorted and categorized according to their anchor codes in the next level (see Figure 5.7).
d) Coding frequency was calculated by tallying significant statements with identical meanings to those collected by the representative community of codes were grouped along with the number of frequencies reported.

The word landscape for coding in Figure 5.7 is presented for visualization. A word landscape is a new representation of key text details through web-based software to show the word frequency of the initial testing codes (WordClouds.com). This was created by the storage of all the codes on Internet software which allows the researcher to present data codes with many options.

Figure 5.7 Inductive Codes Visualisation



5.5.3. Axial Coding Stage – Sorting and Categorising

Axial coding, as a concept in data analysis, was first introduced by Corbin and Strauss, (2008), as a second phase of arranging codes extracted from data documents in a constant comparative analysis method. This was a very useful central feature in theory development within the grounded theory method. Axial coding is suitable to be used in other methods within the qualitative research paradigm, whereby the purpose is not theory development (Scott & Medaugh, 2017).

Axial coding provides a template or framework to use to synthesize and organize data, allowing analysts and researchers to see more complexity and dimension in emerging concepts and the relationships they have to other components of the framework. To gather generic characteristics and dimensional variation, the analytic phase should engage in identifying and understanding connections between subcategories and working categories. The process of

creating digital content is not linear. It's dynamic, fluid, iterative, and nonlinear (Costa, 2020. a). Considering this constant evolution, a researcher's evolving conceptual framework must be modified and reshaped as new facts are studied. To obtain the best possible models of action, essential conceptual features and details of contingencies that describe the occurrences of things are important. The microstructural and macrostructural, socio-political features of the setting, actions, and interactional methods employed to control the phenomena, and resultant repercussions of interactions and actions, are covered within the axial coding system (Scott & Medaugh, 2017).

In discussing the anchor codes above, it was stated that anchor codes would be transformed into categories that will guide the trajectory of the data analysis in this study. This section will present code categories first in word cloud visualisations and then enlist them in box figures to enable verification and how these data categories were made up. These are represented in frequencies.

First, it should be noted that the argument made by Costa (2020) regarding code frequencies and their importance in qualitative research was pivotal in shaping the analysis and rigour determination in this study. His argument was based on the importance of replication in a scientific study, which appeared to be ignored by most postgraduate research scholars, particularly in interpretivist orientation approaches. These views are validated by Braun and Clarke (2006) and supported by several leading qualitative researchers who see value in enumerating data to produce frequencies that are crucial for the precision of accounts in qualitative research, and understanding (Maxwell, 2010; Onwuegbuzie & Daniel, 2003; Malterud, 2001).

Secondly, the argument by Costa (2020) postulates a requirement for qualitative research to demonstrate rigour and believability through replicable means and the ability to accurately reflect the depth and intensity of the phenomenon through occurrences depicted by data representation. These views further find support in the works of Nowell, Noris, White, and Moules (2017). Failure to demonstrate this in quality criteria keeps views of positivists confirming that qualitative research fails to be regarded as science as it is mainly reliant on subjective ideologies that are not easily demonstrable and replicable (Erickson &Gutierrez, 2002). Extremists further find it less trusted for major decisions for social sciences and as such relegate it to a superstitious academic exercise (Hammersley, 2008)

In following the "logic" advanced in the previous paragraph, the author hereby justifies the use of numbers in this study through code frequency, and indeed asserted that these are not for statistical conclusions but understanding.

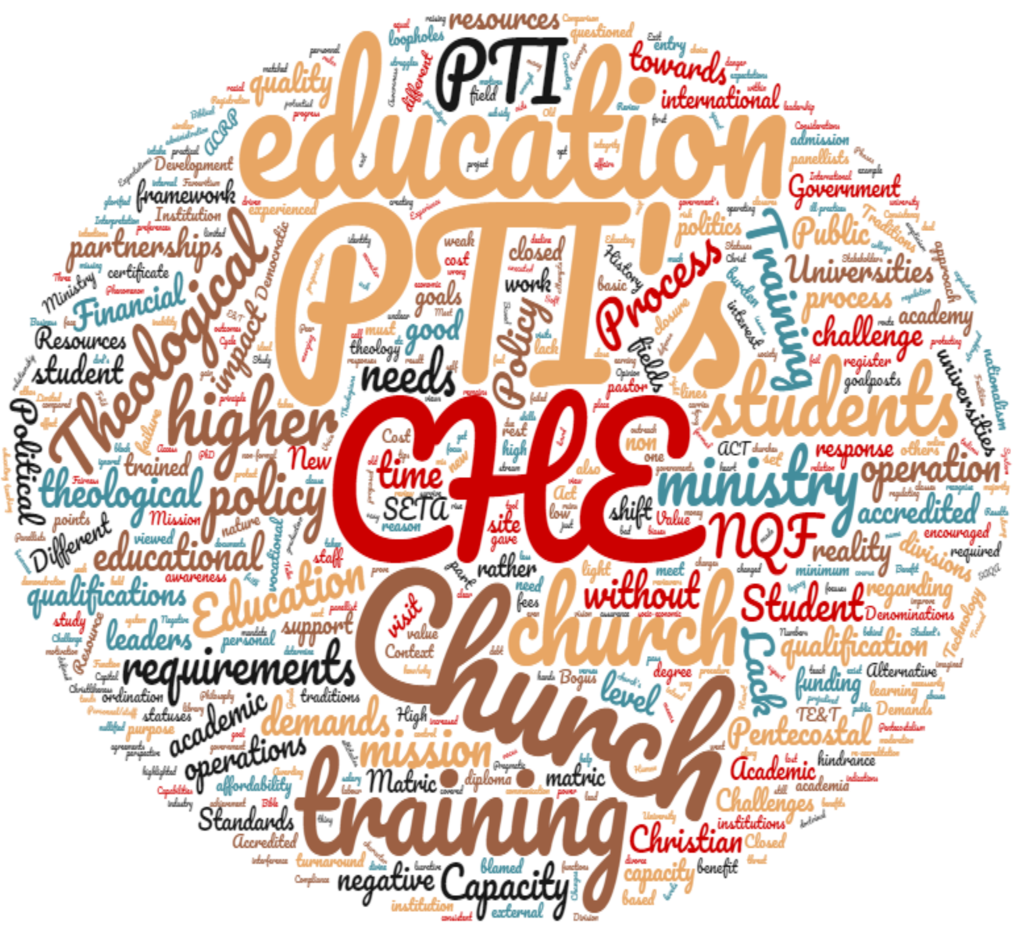
The study arrived at three data categories during the axial coding stage, which are synthesized as follows:

- PTIs Challenges and Grievances towards CHE Policies.
- Polarization between PTIs Policies and CHE Policies.
- Quality assurance, control, and corroboration in the private theological education sector.

5.5.3.1. PTIs Challenges and Grievances towards CHE Policies

Participants expressed a plethora of challenges and grievances related to their perception of the CHE policies. Most of them indicated that they believed that the CHE does not consider nor cater for the spiritual aspect of theological training and education. These views are triangulated by empirical evidence in the literature, where scholars opined on the negative impact the CHE policies impose on the PTIs in South Africa (Mzangwa & Dede, 2019; Resane, 2018)

Figure 5. 8 Code Category 1- Grievances and Challenges of PTIs



A closer look at Appendices N-Q in the Appendices section presents a picture that indicates a problematic perspective of the PTIs concerning the CHE. A problem can be difficult to identify as either an advantage or a risk, as different players can look at problems from different viewpoints; for instance, the NQF, PTIs, and CHE are seen differently in Dunsmuir and McCoy (2015). This scenario constantly repeats itself in the representation of codes, as reflected in figures 5.7 and Appendices E-M. In addition, in some cases, certain issues can be seen as risks when viewed at face value, but the meaning attached to them has a different consequence (Braun &Clarke, 2006).

Consequently, a problem can be seen as an advantage or a threat. This can be overlooked if all the actors of a national undertaking can take the position to provide and promote better education for our students in South Africa. In a serious effort to add meaning in a fluid sense, the higher education Act is striving for a harmonious treatment of the requirements for this. Unfortunately, at this crucial moment in our nation's history, others seem to oppose and resent efforts to create a just education system. This is not in keeping with a position where Christian Theology wants to continue in the academy and to be viewed as a special case (Duncan, 2018). The challenges may be associated with several issues as raised in Womack, Duncan, and Pillay (2020), these challenges may include costs of accreditation, loss of ecumenism, disgruntlement, relevance, commodification, and technological advances.

5.5.3.2. Differences Between PTIs and CHE Policies

Differences in application and perspective were also notable in data analysis. These are manifest where the disconnect reflects between the interpretation of spiritual training needs with standardised education as per CHE policies, as discussed in the theoretical conceptual framework section (chapter 2, section 2.3).

Figure 5. 9 Code Category 2- Differences between PTIs and CHE Policies

The differences may be defined within the confines of transformation, which was the essential intent of Higher Education Policies. The word "transformation" refers to developments in higher education in South Africa since 1994, however, there is a gross exclusion of developments for Practical Theology in general and Private Theological Training needs, as suggested by Pillay (2017).[66] The key issue is the philosophy of apartheid and its omnipresent manifestations in all sectors of society and universities. The task is to remove and create substantive justice for the enormous unjust processes and structures. There have been many theological developments that led to faculties being closed, some offices were reconfigured, accessing, and appointing excluded, or marginalized individuals occurred, and curricula were reconsidered.

In her review of theological training in South Africa, Landman (2013) argued that theological training, gender equality, and racial transformation, in the last 30 years, concerning liberational, ecumenical and inclusivity have significantly grown in South Africa. However, this growth could not be confirmed in terms of the demographic profiles of this current study. Considering the period of 30 years, the scenario presented by this study could mean that the growth referred to by Landman (2013) and developments suggested by Pillay (2017) are in nature very slow, sluggish, and haphazard. That is one of the major differences as the CHE policies hold transformation as fundamental.

Hence, the question may be asked how well theologians have properly theorized the transition imperative concerning TET needs of Private Higher Institutions and Public Institutions? Increasing and obscured traces of imperialist, modernist, and racialized dynamics frequently avoid inspection, especially in terms of epistemic curriculum and research agendas and paradigms; particularly concerning the pragmatic approach of emerging institutional practices, as dictated by continually changing political, environmental, and social needs. In the remaining four faculties of theology at the Public Universities (Bloemfontein, Potchefstroom, Pretoria, and Stellenbosch), the dominant role of some academic traditions, especially the Reformed, is still an enormous remnant of the past.[67]

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[66] Dames (2019) in *A dangerous pedagogy of discomfort: redressing racism in theology education* laments the lack of transformation in theology education. Dames (2021) further postulates transformative possibilities for South African higher education and argues for the active role of Christian religious education in realising an alternative educative praxis.

[67] For a thorough discussion on race and education, see the works of Jennings (2014; 2017, and 2020)

The #FeesMustFall 2015 campaign has given the discussion on the pace and depth of change a fresh sense of urgency, indicating the changes and developments required in the Higher Education sector. These changes are necessary within the theological curriculum, as they also impact theological education as many other educational disciplines. Thus, this task of the transition imperative demands that we treat the fundamental aspect of a theology of social reconstruction in Africa, as theology and religion remain a significant discipline to engage in the Continent of Africa if we are to make an impact in addressing African social realities.

Bongmba (2018, p. i) remarked that religion has played a major role in both the division and unification of peoples and countries within Africa; religions' capacity to cause and heal, societal rifts has been well documented. In his earlier book, Bongmba (2006, p. viii) discussed the African socio-political crises and argues that humanistic avenues for transforming Africa lie in the recovery of religious and theological critiques of power, and the recovery and deployment of rationality. The implications of a theology of reconstruction have the potential of a societal force to create a new trajectory of African Christian education, thereby African Realities.

Therefore, a revision of a theological curriculum engenders a thorough process of decolonisation of the colonial theological curriculum. Considering that global rationalization in education systems has ideological foundations, Carney, Rappleye, and Silova (2012, p. 379) argued that there is an awareness of the role of colonial ideology and force in later world culture writing. Moreover, they note that many world culture scholars have been involved in identifying and advocating for diffusional education models based on Western ideals as a way of legitimising dominant epistemological paradigms which comprise the possibilities of understanding actual processes of global convergence in education (Carney, Rappleye, & Silova 2012, p. 380-384).

Mhango (2018, p. xiii) through reflecting on this colonial and toxic episteme, further comments that since the inception of Western colonised and hegemonic education, as espoused by the current dominant Western grand-narrative, almost all fields of education have been hugely held and dominated by Western intellectualism which ignores other cultures by relegating them to peripheries. Mignolo and Walsh (2018, p. 194) remark that Eurocentrism is an epistemic phenomenon. This suppression of African indigenous traditions, values, and knowledge has led to the commission of epistemicides of knowledge systems within the African Continent; and this has led to a crisis of identity.

Thus, "Once a people have been subjected to genocides, epistemicides, and linguicide they develop a confused sense of self, a crisis of consciousness, and a crisis of identity" (Msila 2017, p. xii). This has had implications on the many crises embedded in African Realities; Reed (2018) engages different African Scholars who outline and treat some of these African contextual realities.

So, the first place to begin the socio-political reconstruction is in the intellectual realm, as it is through transforming the knowledge systems, that we can start making an impact on lived realities. Msila (2017, p. xiv) affirms that it must be clear to all academics that the knowledge that took us to the current phase of crisis can never be the same knowledge that pulls us out of this crisis and take us into the future. Practically, this means that we have to vigorously shift not only the 'geo' knowledge but also the 'bio' of knowledge. The biography of knowledge speaks to the identity of the producer of knowledge. Higher education institutions provide forums where these paradigm shifts can take place, as higher education institutions, such as seminaries and universities are spaces shaped by hegemonic coloniality and epistemology; as these are the spaces that entrench White Privilege (Bhopal, 2018).

Therefore, the attempt to revise the theological curriculum, should contest the totalizing claims and epistemic violence of modernity (Mignolo & Walsh 2018, p. 1), and adopt the decolonising colonial education as advocated by scholars such as Mhango (2018, p. xv), who advised that we need to sieve the inputs of the current dominant grand narrative to pick good things as we discard the evil ones. In solving the problem of colonial and toxic education, we must avoid being fooled by the good things it has done in the interim. Here the aim is to negotiate our future together so that we can live equitably and peacefully as a human family. This convergence between the Western and the African educational systems is essential for theological education and education because the mission of the theology this paper espouses upholds a common identity for all humanity (Sherlock, 1996).

For transformation in the higher education institutions in Africa, particularly within the theological institutions, there should be a paradigm shift within the epistemological framework.[68] Theological institutions are seen as essential in helping to rationalise issues that affect the people of South Africa, this is across all disciplines in general, including the socio-political and economic disciplines, and as such have a role to play (Kgatle, 2018). However, if the needs of these institutions are not included in Higher Education Policies for standardised

[68] To read more on the Decolonisation movement see: Amin (2009); de Sousa (2015); Jennings (2020); Mignolo, (2007) Msila, (2007; 2017) and Ndlovu-Gatsheni, (2018).

education in South Africa, the outcome is detrimental to the expected role as propounded by scholars such as Kgatle (2018); Jansen, Pretorius, and van Niekerk (2009).

This shift in higher education practices and vice versa policies is best illustrated by Taylor (2016), in the context of New Zealand and Australia. Taylor (2016), who is regarded as a creative and insightful academic, who also serves as a Pastor, has developed in partnership with his colleagues' essential building blocks for Christian leaders and organisations in a time such as ours. His motto, learning in change is based on a project, Walking on the Country, an indigenous immersion experience that began in 2013 and is compulsory for ministerial candidates in the Uniting Church Synod of South Australia (Taylor 2016, p. 56).

This project is a four-day learning experience of indigenous culture, history, politics, and contemporary life. Taking seriously the need to refuse "a distorted version of history", it is held in local South Australia places of significance to indigenous people. Walking on Country invites participants to:

- Learn about the cultural, historical, and contemporary life of an Indigenous community through preaching ministries of faith communities;
- Explore "decolonisation" of their colonised thinking and relationships through teaching ministries of faith communities;
- Develop conceptual, emotional, and spiritual foundations for covenanting and friendships with Indigenous communities and the Uniting Aboriginal and Islander Christian Congress (UAICC) through the Church's public worship and pastoral care ministries; and
- Commit to a journey of reconciliation with Indigenous Australians and the vision for Covenanting in the Uniting Church through *diaconia* or service of faith communities.
- This project has resulted in impacting and enhancing the relationship between academia, Church, personal faith, leadership, and Christian learning practices; thus, new relationships with indigenous people and indigenous language could be integrated into academia (Taylor 2016, p. 56-57)

Furthermore, his book, *Built for change* (Taylor 2016), focuses on a Practical Theology of innovation and collaboration in leadership and organisations. The underlining theory is that leaders and organisations should be built for change consistently. Particularly, during situations or episodes of transition characterised by uncertainty. An education innovation that is so urgently required in South Africa. A capacitated team approach for resilience and innovation is essential.

This model by Taylor (2016, p. 14) is built on three aspects:

1. A collaborative dimension in which leaders are capacitated to engage in change processes by sharing life values with all the team members;
2. An intentional re-/ordering of the structures of an organisation in and through cultural transformation. The culture of the team is shaped simultaneously; and
3. Change processes are based on innovation by transforming the systematic dynamics of the group.

Taylor (2016, p. 5) initiated his model with a vision of innovation and collaboration, undergirded by the culture of group members rather than certain individuals. This model is grounded on a Christological understanding of innovation and a Trinitarian understanding of collaboration (Taylor 2016, p. 19). Connection theology as espoused by Paul Fiddes (in Taylor p. 116-118) is a call to explore modern insights of leadership about the Biblical tradition. In essence, leadership can be defined as leading outward and simultaneously leading inward. Leadership and innovation are life-long participation in collaboration with the work of God (Taylor 2016, p. 10). Connectional theology is built on 1 Corinthians 3 and 4 which depict Jesus as an innovator combined with metaphors of Paulinian concepts such as servant, gardener, builder, resource manager, fool, and parent.

Taylor's model of connectional theology is further based on contemporary leadership insights, such as illuminated by the Lead With Your Strengths (LWYS) model of leadership. LWYS is based on empirical data from a national Church life survey from the context that shaped its principles (Taylor 2016, p. 118-119). The research sought to grasp the kind of leadership that makes a positive difference today in growing stronger communities and organisations. Twelve Leadership Strengths were identified that can make an important difference in our understanding and practice of leadership, particularly in terms of higher education systems. This leadership model can be applied or contextualised by using Paul's six images in 1 Corinthians 3 and 4 and the twelve leadership strengths in Africa.

It, therefore, comes as no surprise that the Second National Higher Education Summit on Transformation[69] highlighted the unfinished challenge ahead again, concerning the transformation of human capital, learning and teaching, and strategic positioning. This problem is becoming increasingly evident on an overall and progressive level: it covers not only entry,

[69] DHET, (2016) Report on the Second National Higher Education Transformation: see https://www.dhet.gov.za/summit/Docs/2nd%20HE%20Summit%20Report_Final.pdf

staffing, leadership, and financing but also institutional ethos, pedagogical approaches, symbols, vocabulary, and information. Final impacts may be listed as individual development concerning information dissemination and reception at institutions. In data analysis, it was clear that information received by the sampled population concerning PTIs was not inherently in tandem with the central thesis of the Higher Educational Policies and Institutional Theological Educational Needs; notwithstanding notable misnomers, as theoretically discussed in the works of Naude (2004); Venter and Tolmie (2012); Venter (2015).

The epistemological transition became a suitable short-hand term for referring to such contours (Venter, 2015). This refers to issues such as whose information is passed on, by whom, and to whom knowledge is generated? The essence of science, its relationship with society, and its inherent ethical nature are highlighted in this debate. In a certain way, this transformational epistemological component is the lens that refracts reflection in the different discourses, including those described in this thesis. Anything that we talk about can hardly shake the truth of power and awareness.

About Taylor's (2016) model, this study aims at adopting the three processes of collaborative dimension, intentional re-ordering of structures, and change processes of transformation, towards a pragmatic approach to bridge the divide between the high intellectual or abstract cognitive educational framework and a contextually lived-epistemology praxis. The collaboration aspects will be characterised by harnessing Africanisation and decoloniality in higher education, with Spiritual formation and community development; and both of these are central to achieving the objectives of the transformational agenda of higher education.

The second aspect of the intentional re-ordering of structures of an organisation in and through cultural transformation is essential if the CHE and the PTIs are to achieve the transformational agenda espoused in the collaboration aspect of this model. Considering that the prevailing higher education structures still embed a colonial approach and a Western epistemology, which was created to serve the interests of the West, whilst disparaging African knowledge systems. So, there must be an intentional reordering of structures to achieve development goals for the higher education offerings; and this reordering of structures will involve an appropriation of African knowledge systems, and financial and human resources, for both private and public HEIs.

Thus, the third aspect of the model, which aims the change the processes utilized towards transformation in higher education, which includes TET will necessitate that we bring both the CHE officers and the PTIs managers around the same table to think of innovative ways

to bridge the divide between abstract paradigms and empirical experiences of this unique group of theological students.

As alluded to earlier in this study (in chapter 1, section 1.2.3) regarding the aims of the NQF, the objectives of the NQF do not favour the theological student in terms of both financial support and jobs prospects, it is imperative to seek a bridge to cater for the needs of all higher education students equally. Therefore, Taylor's (2016) model, as appropriate in this study, will assist in the process of implementing cultural transformation and connecting biblical principles with contemporary theological education in breaking the divide between HE policy and PTI needs.

5.5.3.3. Quality-Related Codes Supportive of CHE Policies

This section presents codes that focused on quality assurance, control, and corroboration in the private theological education sector observing the CHE policies. The bulk of these codes indicates that the PTIs do need a mechanism for integration into the Higher Education system of South Africa. Dames (1998) in his thesis corroborates the importance of the relationship between the Church, society, and the academy. He noted that, a comprehensive faith formation approach is required, that expands current theories and practice beyond that which is currently understood and practised in religious education in the Church. Faith formation should be more than just a function of the Church ministry; it should be a transformative force that changes and renews both the Church and the broader community. The Church not only needs a programme that is directed inward, but also one that is directed outward to where people live.

Figure 5. 10 Code Category 3- Quality Assurance, Control, and Corroboration by PTIs

Literature indicates that the concept of quality in Higher Education has been perceived as ambiguous and sometimes treated with bewilderment by PTIs in South Africa (Singh, 2010; Vettori, 2012). The multi-perspectival view of quality is better explained by Stander (2017), wherein who observed that quality has five dimensions. These dimensions were proposed as

- Quality for transformation
- Quality for excellence
- Quality for consistency and perfection
- Quality for value and efficiency
- Quality for purpose

These are the ideas that were captured in codes as reflected in Figure 5.10 above, creating a particular affinity with each other, and culminating in a distinct pattern or category. These further reflect a positive perspective as the total number in the category makes up 43% of the three main categories of 285 codes. The fact that the difference between grievances and observance for quality is 1% creates a balance and a positive foundation for prospective integration of PTI policies with CHE policies.

5.6. Conclusion

This chapter allowed me to present reflective learning during the process of completing this study. I achieved this process of reflection by utilizing the reflexive cycle as advocated by Boyd and Fales (1983). This process allowed me to share my background to position myself within the study and to further reflect on my feelings, observations, knowledge, and the growth that I experienced as I developed with the study.

This chapter was also a presentation of the findings that covered the characteristics of participants who were key to producing the data that was discussed. Analysis of the characteristics of the participants presented an attention-grabbing picture that speaks to issues of gender, age, years of experience, the position of employment, levels of educational qualifications, and race/race profiling. It was thought-provoking to contrast how far fewer transformation goals that are envisioned in the Act are realised in the private theological sector. More than 90% of staff remains males, majority of those in senior positions is represented by those in 61-70 age group. Those with the highest work experience and occupied decision-making positions are held by white males. Most of them have been in service between 16-20 years, almost the same period as the existence of the CHE.

The data was a result of responses given by participants in line with theoretical foundations to cast a perspective of what they were saying concerning, *Higher Education Policies and Institutional Theological Educational Needs*. Analytic procedures hinged upon thematic analysis which is customary in qualitative research traditions were detailed from raw data transcription to final data transformation. Visualizations, graphs, and tables were used to depict data behaviours in terms of conceptual analysis, relational analysis, and development of patterns and categories. The axial coding stage produced three data categories, which are:

- PTIs Challenges and Grievances towards CHE Policies
- Polarization between PTIs Policies and CHE Policies
- Quality assurance, control, and corroboration in the private theological education sector.

The following chapter 6 is dedicated to the discussion of the findings which were only presented her in chapter 5.

CHAPTER 6 : DISCUSSION OF THE FINDINGS

6.1. Introduction

The presentation of findings is one side of a two-sided coin; the other is the discussion of the findings. In this chapter, the meaning of the findings is presented to respond to the research questions of this study. The analytical tool chosen for this study presented three levels of Practical Theology, that is experiential, reflective and orientational as postulated by Dakin (1996). Three questions out of each level stood out to be responded to by the empirical evidence pursued by this study.

Under the first level, **experiential** – the task of this study was to provide the empirical practical theological response to the question: Why did the phenomenon being studied here occur? Under the second level, **reflective** – this study explored how does the phenomenon affect the Christian ministry? Under the third level, **orientational** – the task of this empirical study was to consider the relevant practical theological reflections and practices and offer a practical theological response to this phenomenon. The responses to the above are provided in this chapter.

This chapter begins by introducing the concept of themes and then presenting the final three themes. The research findings are then assessed, followed by connecting thematic expressions with participants' perspectives and theories. The outline of the discussion of the findings explicates the interaction between reason and faith, particularly when research and literature intersect.

6.2. Introducing the Concept of Themes

Themes can be defined as data subjective amalgamation of significant patterns observed during a tertiary level of data analysis, as a final product before the development of the theory (Saldaña, 2015; Charmaz, 2006). Codes with universal references and a high degree of transferability, which can unite ideas during the whole phenomenon of the thesis can be turned into a theme. In other words, a theme is a connective thread with underlying values, in which related data can be linked and where the analyst can address the "why?"[70] (Erlingsson & Brysiewicz, 2013). Although a theme can be used to look more implacably at the nature of data, the explicit and surface dimension of the data analysis is linked to other analytical items

[70] See the representation as illustrated through the analytical tool employed in this study by, Dakin (1996) in chapter 3, section 3.4.1 in dealing with the experiential level "Why did this occur" The empirical practical theology response to this phenomenon is the task of this study.

like categories (Vaismoradi, Turunen, Bondas, 2013). Theme production can also be complicated and time-intensive in contrast with category design (Connelly & Peltzer, 2016). It requires higher cognitive skills and analytic detail that keep the researcher in both the abstract and concrete dimensions of the manifest data. The following passages introduce thematic expressions that emanated from the rigorous data analysis presented in chapter 5 above.

6.3. Final Themes

This study culminated in three key themes as the last stage of the data analysis process described in chapter 5, section 5.5.3. These themes are structured as follows:

a) **PTIs perceptions of accreditation conflicted by theological epistemology**

CHE Policies regarding accreditation and standardisation are underpinned by fundamental and systematic epistemologies rooted in theological educational constructs. In terms of this theme, the problem that emanated from the study in terms of the central thesis is that theological institutions have perceptions that inhibit their development. This is revealed in data where epistemological interpretive approaches, inherently based on phenomenological hermeneutics suggest that the Word of God may not be reduced to a particular government standard. This has been a problem in this context, as earlier discussed by Dunsmuir and McCoy (2015).

b) **PTIs existential proposition is polarised by ontological perspectives and distrust**

This theme was developed on the premise of treated data, suggesting that PTIs' existential proposition is primarily polarised by ontological perspectives inherent in advancing the ecclesial purposes, while at the same time premised on the distrust pointed towards CHE Policies. The very fact that the reality in PTIs is premised on the "*Rhema*" and "*logo*s" Word of God for instruction and teaching (Morris, 2012). These Greek concepts relate to the Word of God as inspirational access beyond mental accent (Rhema) while logos refers to access to the Word of God through written scripture (Hendricks, 2014). This premise provides a basis and fundamental justification for the existence of these institutions and advances polarisation between CHE Policies and PTIs.

c) **PTIs Support CHE Policies, beyond epistemological restrictions**

PTIs view quality assurance, control, and corroboration as essential and a parallel exercise to prescripts that regulate Higher Education. Those PTIs which had secured accreditation understood the importance of aligning their training, curriculum, teaching, and learning to the CHE policies in terms of maintaining the national quality

standard of education. The PTIs which struggle with securing accreditation appreciate the CHE's mission and wish it was aligned with their mission without the cost it demands on their part.

6.4. Research Findings Assessment

This section contains a thorough summary of the research results. The aim is to summarize and assess the research findings and synthesis with the basis for further consideration. Finally, to include practical suggestions while at the same time proposing more research recommendations. The objective ontology of positivist epistemology was the focus of the thesis and the philosophy of the scholar, and thus mathematical rigour and analysis constraints have also been examined.

The discussions will be aligned to match findings, in line with the research objectives as a reference framework. The objectives of this study were:

- To explore the outcomes of institutional theology education in terms of the prescribed educational policies.
- To examine the reciprocity between prescribed policy requirements and institutional theology needs.
- To describe the difference in cultures of education and training of both the CHE and PTIs respectively.
- To provide a conceptual model for connecting institutional theology education with prescribed educational policies

6.5. Research Summary

The research summary is based on the discussion of the manifest study themes emanating from a rigorous data analysis presented. The final themes are depicted in Table 6.1 below.

6.5.1. Identifying key themes from Participants

Table 6.1 Final Themes of this Study

#	The identification	Total underlying codes:
1	PTIs perceptions on CHE Policies regarding accreditation and standardisation are underpinned by fundamental and systematic epistemologies rooted in theological educational constructs	290
2	PTIs existential proposition is primarily polarised by ontological perspectives inherent in advancing the ecclesial purposes, while at the same time premised on the distrust pointed towards CHE Policies	86
3	PTIs view quality assurance, control, and corroboration as essential and a parallel exercise to prescripts that regulate Higher Education	285

6.5.2. Connecting Thematic Expressions with Participants' Perspectives and Theory

These final themes are hereby mapped to invivo statements directly from participants. The importance of linking and reflecting participants' perspectives has been briefly presented earlier in chapter 5, section 5.5.3. In this section, a scientific requirement is presented and further tallied to the value and authenticity this brings to research. According to Dennis (2014), the perspectives of the study subjects in quantitative research are very few and analytical in presentation, while qualitative researchers frequently see themselves as forging vital ties with their participants. It appears like the individual interactions of study subjects may be generally taken for granted. The tables below provide a few select statements reflecting participants' assertions regarding the relationship between the CHE Policies and PTIs. These statements are grouped according to themes present in Table 6.1 above.

Table 6.2 Theme 1 Linkage to Invivo Statements

Theme One	Significant Invivo Statements
PTIs perceptions of CHE Policies regarding accreditation and standardisation are underpinned by fundamental and systematic epistemologies rooted in theological educational constructs	The needs of TET differ from the prescribed policy requirements in terms of goals and objectives. The goals of the policy requirement are to ensure fairness by treating everyone the same. The goals of theological education are to recognize and enhance specific gifts and callings.
	The goals of spiritual formation, which are part of every Christian Bible school or seminary, are foreign to the policies as written, and sometimes in direct conflict.
	By trying to force every school to adhere to the same structure and policies, the accreditation process began to undermine the ability of Christian institutions to be Christian first and academic second.
	A unique aspect of church education is its connection to spiritual discipleship and Christian practice. It is not simply intellectual knowledge. It is applied knowledge with a fire of passion based on a personal relationship with the Lord.
	It is students that CHE professes to represent. However, in theological education, students' unique situations and needs are not being served by CHE policies.
	I am ambivalent in this regard. My experience is that CHE accommodates the Church if the Church presents no unique expectations or needs. If the Church conforms fully to all requirements such that

	it ceases to be recognized as a special societal dimension, then CHE is content. However, there is other evidence that might conflict with this opinion, such as the recognition of theological and ministry qualifications.
	CHE should have appointed liaison personnel/departments staffed by theologically trained educators so that CHE can be better informed to accommodate the unique needs and opportunities associated with theological education

Table 6.2 above relates to statements that reflect the challenges and frustrations of the PTIs concerning CHE Policies. The issue of existence and intent of theological education is treated with distrust by CHE, resulting in policies that make it hard for these institutions to exist. It appears in the texts that PTIs would require a consultative approach with CHE to harmonise current divergent intents and visions. Currently, the CHE Policies deprive theological institutions to function according to the fundamental principles of the Christian faith. Part of that fundamental rationale is embedded in the fact that theological institutions are not merely focused on intellectual and academic development only, but they are primarily concerned with spiritual development as prescribed by the Scriptures.

Another interesting view is the fact that participants from PTIs feel that theological students are not fully represented in CHE policies. The disconnect between the principles of CHE and epistemological foundations of the Christian faith as advanced through theological institutions presents a massive area for concern. These issues were raised in the work of Naidoo (2013), depicting a plethora of challenges that remained as the main attribute for polarisation currently observed between CHE Policies and PTIs. As a result, many of the PTIs that have provided theological instruction for many years now no longer function because of conditions for accreditation.

The literature further identified that prequalified ministers were then rendered non-compliant in the CHE system. According to Higher Education and Training, this ensures that ministers may no longer and cannot pursue ordainment until they locate an accredited institution that is recognized (Higher Education and Training 2017, p. 10-163). On the other

side, students challenge what the religious universities are offering today as inadequate and lacking spiritual elements (Elliston, 1998; Du Preez et al., 2014).

The issue of costs for theological training in PTIs was raised as another impediment imposed by CHE Policies. Just to be accredited requires large amounts of costs, which on its own might not necessarily be an indicator of quality. Compared to the financial abilities of Churches in South Africa, the rising cost of residential schooling was due to serious pressure on theological education. Mainline churches have found budgets and programs that they are incredibly unable to fund, as the number of clergies and ministerial candidates is declining. Ministerial candidates could not enrol anymore in these institutions because of the CHE Policies.

The surge in economic reforms has led to instability among the PTIs and has just brought many of these institutions to closure (Naidoo, 2013). This is compounded by the crisis in the identity of PTIs in terms of context, purpose and objective, programming and fiscal stability, and the like, resulting in profound effects within the entire theological training discipline of the PTIs. Some institutions opted for a partnership with Public Universities while others opted for programme validation of the PTIs that managed to comply with CHE Policies. While some of these have been seen as positive, the risk of lowering standards was also observed (Maluleke, 1996).

Table 6.3 Theme 2 Linkage to Invivo Statements

Theme Two	**Significant Invivo Statements**
PTIs existential proposition is primarily polarised by ontological perspectives inherent in advancing the ecclesial purposes, while at the same time premised on the distrust pointed towards CHE Policies	This does not mean there should be an effort to create different quality standards for theology education, but there should be an effort to identify with the unique challenges and opportunities of things like church-based education and all its permutations.
	…and until CHE understands us, it is always going to be difficult, but we need to meet somewhere. We need to. First, on our side, we need to be aware that CHE is trying, for example, you find someone with a dilapidated building in the corner of somewhere claiming to have a bible college,

	a student pays, and then after paying, expecting certificate at completion, next time you go there, house to let, where do you go?
	Traditionally, our Bible College was seen as the Church's Bible College. Ok, so um, once we started with this accreditation process the first time, CHE did not want to have anything to do with the Church, they wanted the Academic staff only.
	I suppose there is a bit of give and take involved and uh, somehow, these two can meet, and you don't have to necessarily just accept one, there is a way of uh, let's call it to value-based or being, you know not giving up your principles, or thinking forward, you know so. Because the negative part of holding onto principles only is that you don't want to see any development.
	In addition, CHE prescribes objectively measurable outcomes (cognitive domain) for degree programs. While this works well for statistical metrics and serves most academic disciplines, it fails to fully serve theological education. Many valid outcomes for theological education are in the affective domain.
	By failing to note that seminaries are not universities in the sense usually thought of by administrators, a lack of provision was made for the possibility of the structure of seminaries to reflect the goals of seminaries.
	This makes it very difficult, sometimes impossible, for theological schools to

	comply. Smaller, special-purpose schools just don't have the massive size or public funding to support the bureaucratic infrastructure as envisioned at a public university.

Table 6.3 highlights the polarisation between the CHE Policies and PTIs' educational needs. There has been extensive literature on this subject, which corroborates the primary data as summed up in this second theme (Balcomb, 2015). Polarisation in theological education is characterized by several issues, mostly rooted in diverse multi-perspectival ontological grounds.

Participants were clear that seminaries and other theological training institutions were not to be regarded as universities, because they are not. The premise is that CHE Policies are targeted toward universities, and that seems to have excluded the core fundamentals of Christian training. The difference between universities and theological institutions has been presented by Pillay (2017). Universities are an academic global network of institutions that have grown in the importance of cognitive and practical development of citizens over the last century. They now play a key role in global civilization, training the majority of those in positions of influence and power, and they are at the heart of the digital economy, technological environment, and information era. They interact with the vast majority of contemporary discourses, disciplines, technology, markets, occupations, organisations, and spheres of life in our world. Their focus has shifted from interpreting reality to a state of transformational reality (Duncan, 2000). They are not concerned with the theological or spiritual formation of the citizens of a country.

On the other hand, theological institutions are created specifically to provide training and education on theological matters to those entrusted with the practical execution of the very essences of scripture (Du Preez, Hendricks, and Carl, 2014, 1; Peel, 2002). Whereas CHE policies propagate standards for quality education for skills and competence (foundational, practical, and reflexive); theological training propagates spiritual growth measured in character development and epistemic reasoning of scriptural dictates concerning ontological dictates (Naude, 2015).

According to Farley (1983), the aim of all theological instruction should be the creation of theologia or theological comprehension. This further manifests in emergent data postulating

the participant's views, which further indicated that the main challenge creating polarisation between CHE Policies and PTIs training and educational needs is the operationalisation of the four main theological educational taxonomies into the curriculum that may meet national standards while meeting spiritual standards. These fundamental constructs, which provide a basis for theological training are listed hereunder:

- TET is constructed on the principle of a mystical God, aligned to the theological traditions of Augustine and Eastern Orthodox epistemologies
- TET has premised on rationalism ontological perspectives and rooted in articles of faith in God as an epistemic foundational stance, constructed on the works of Aquinas and Roman Catholic Scholarship
- Theological education based on the knowledge of God in a scriptural revelatory perspective, propagated in the works of Martin Luther and John Calvin, premised on the tradition of Protestantism
- Theological education premised on the experiential relationship with God as a foundation for sound epistemology, based on pentecostal theological scholarship

To move the debate of Farley (1983) forward, Lombaard (2016) provides an extended account of these perspectives, starting from the fact that God is viewed differently within the Church's theological paradigm. He broadly described the taxonomy that captures five distinct epistemological foundations, as follows:

- Catholic church epistemology – characterized by a "God-in-church" perspective
- Charismatic and Pentecostal churches – "God-in-ecstasy" perspective
- Genitive theologies (liberation, feminist, and ecological theologies) - "God-in-world" perspective
- Orthodox churches – "God-in-liturgy" perspective
- Reformation traditions – "God-in-Bible" perspective
- Spiritual/mystic inclination – "God-in-intimacy" perspective

Lombard's work presents a classification of a problematic stance for standardizing Christian theological training. While the scholar provides a great foundation for understanding the depth and breadth of the problem, he has opened space for more opinions in terms of nexus creation for a holistic view toward standardizing theological training.

These polarised views provide difficulties for operationalization in terms of requirements of the CHE Policies. While traditionally theological training institutions were viewed as extensions of the local church, CHE Policies on the other hand indicated antagonistic

views towards the church and its ability to provide quality education. It is not surprising why the CHE Policies would not want to work with the church on this one, since the CHE itself is set up in terms of statutory prescripts which originated from the Constitution, Act No, 108 of 1996. This view was corroborated by Dockey (2018) when he asserted that an attempt for envisioning Christian higher education needs to be aligned to a sound confessional tradition of the Church. One of the major problems that characterize and deepen polarisation is an interplay between cultural and religious pluralism, and perspectives on which culture is best suited to run the church and church theological training.

On the other hand, the race issue plays a major role in how theological training is conducted. Most of the participants who provided information in this study were white at over 60% while the balance was shared between the people of colour. In discussing, forming people who form communion, Jennings (2020) opined, Theological education has always been about formation: first of people, then of communities, then of the world. If we continue to promote whiteness and its related ideas of masculinity and individualism in our educational work, it will remain diseased and thwart our efforts to heal the church and the world. But if theological education aims to form people who can gather others together through border-crossing pluralism and God-drenched communion, we can begin to cultivate the radical belonging that is at the heart of God's transformative work.

Table 6.4 Theme 3 Linkage to Invivo Statements

Theme Three	Significant Invivo Statements
PTIs view quality assurance, control, and corroboration as essential and a parallel exercise to prescripts that regulate Higher Education	First, a strong educational value system needs to be nurtured. This would include clearly articulated and widely embraced values regarding theological and leadership education, including accredited education, along with a well-stated rationale for these values.
	The value of accreditation for TET is largely one of continual self-assessment and self-improvement.
	Being accountable to accreditation standards is extremely beneficial to theological education because it promotes, even ensures,

	quality, effective experiences for students. Theology students are protected from exploitation by the Church. Sadly, the Church is one of the most prominent practitioners of fraudulent educational practices. A large majority of PTIs are formed by theologians, not educators. Accreditation brings professional, informed educational standards to bear on theological education, supplementing a common deficiency among PTIs.
	The value is such that we can provide a benchmark education with other providers in South Africa that meet international standards that gives students both value for money as well as a very good education in the various forms of disciplines that we offer at the seminary.
	Additionally, accreditation provides that stamp of quality assurance that people in the wider community are looking for to know that their leaders have participated in the appropriate process that has allowed them to earn recognized degrees.
	I am also aware that many academically illegitimate PTIs operated in SA, as well as throughout the African continent. It is still a very strong trend for large churches to operate a school, including higher and advanced education degree programs. Most of these are not academically legitimate but operate to make money for the church and to create an artificial status for participants.

	Many of these PTIs closed and this is good for the Church and higher education. I can confirm this because many of these PTIs contacted our school over the years trying to acquire our accreditation covering for their programs.
	Education is labour intensive and expensive. So, the process of continual assessment and improvement with the motivator of external reviewers helps to reduce shortcuts in terms of quality delivery and outcomes.

Table 6.4 presents a view that indicates positive support of the CHE Policies within the theological institutions. Most of these views are shared by institutions that have managed to obtain accreditation in terms of the requirements of CHE. Views shared by participants are indicating that theological training institutions can and should deliver standardised educational programmes while at the same time improving the quality of vocation. Recognition is hereby made that, while theological training focuses on spiritual development, the understanding practice of the beneficiaries of such training may be seamlessly aligned to CHE's applicable level descriptors. Participants' contextual approach to operationalization may be theoretically linked to the work of Dakin (1996), as depicted in the literature review chapter, where a three-dimensional model is presented. The model presents quality proclivity to theological training as hinged upon three levels (1) experiential (2) reflective and (3) orientational. Each level contributes to the formation of operational practical Christian knowledge as a form of evaluating, ordering, localizing, and organizing.

Regarding the Experiential level in Dakin (1996), it is understood that the focus is on the concrete: 'when? and 'where?' of human experience. This research has established that the phenomenon that is under study is manifesting itself in the closures of many PTIs across the country as confirmed in Higher Education and Training report (2017). The 'when' is notable, to occur after the introduction of the Act when many PTIs began closing, this was also confirmed in a report by the Council of Higher Education (1997). The 'where' relates to the higher education sector and with a special focus on the PTIs as confirmed in Higher Education and Training (2017).

The second level, Reflective in Dakin (1996) deals with the question of '?' and 'how?'. The 'who' refers to the PTIs and CHE as stated in the orientation chapter. The 'how' refers to two questions, the first, how is this happening? Observation of the practical and literature review confirmed that when PTIs go through a process of accreditation and alignment with the higher education demands, this phenomenon occurs (Higher Education and Training, 2017). The second, 'how' asks, how does this affect the Christian ministry? The response to this question has been discussed in this chapter 5, the presentation of findings.

The third level, Orientational in Dakin (1996) deals with the question of the relationship between reflection and practice and the wider cultural context of the 'what'? Reflection on this dimension proved a place and a position from which the process of reflection happens. The engagement with culture means Practical Theology is always apologetic and missiological, i.e., it includes the perspectives of reason and faith respectively. Therefore, the outline of the results/findings in this chapter explicated the interaction between reason and faith, particularly when research results and literature intersect.

6.6. Conclusion

This section provides a conclusion of the discussion of data and its analysis. The data was a result of responses given by participants in line with theoretical foundations to cast a perspective of what they were saying concerning, Higher Education Policies and Institutional Theological Educational Needs. The discussion was further aligned with thematic expressions that were introduced at the beginning of this Chapter. The final themes were presented in Table 6.1 after a rigorous data analysis process. Selected direct statements were presented in Tables 6.2; 6.3, and 6.4, connecting thematic expressions with participants' perspectives which created part of the substance for each discussion point.

A scientific account of the theoretical connection of findings to secondary data is already presented in chapter 2 of this report. Next is the final chapter of the entire investigation presenting a conclusion, limitations, and conceptual model for problem-solving together with recommendations.

CHAPTER 7 : CONCLUSION, LIMITATIONS, AND RECOMMENDATIONS

7.1. Introduction

This chapter completes the thesis and starts with a summary of the structure of the study to offer the reader a summative view of the whole thesis. This concluding chapter further emphasizes the significance of this study in terms of the author's findings and philosophical prism. The segment ends with recommendations for further research and an explanation of the study's limitations. The specifics of this study covered the practices and methods used to address the key research issue, which was titled *Higher Education Policies and Institutional Theological Educational Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa.*

The study trajectory was guided by the following research objectives:

- To explore the outcomes of institutional theology education in terms of the prescribed educational policies.
- To examine the reciprocity between prescribed policy requirements and institutional theology needs.
- To describe the difference in cultures of education and training of both the CHE and PTIs respectively.
- To provide a conceptual model for connecting institutional theology education with prescribed educational policies

The study's purpose was to describe the nature of the relationship between the CHE policies and the PTIs in South Africa. The inquiry was bounded within the interpretivist philosophical paradigm, following a multi-case study research design. Participants of the study were selected purposively between both accredited and unaccredited institutions.

Their views were recorded, transcribed, and transformed into chunks of data, analysed through thematic analysis using the COSTA QDA Technique (Costa, 2020) on webQDA (Costa & Amando, 2018) cloud computing qualitative data analysis software. The final product of this study after rigorous analysis, culminated in three themes as follows:

1) PTIs' perceptions of CHE Policies regarding accreditation and standardisation are underpinned by fundamental and systematic epistemologies rooted in theological educational constructs.
2) PTIs existential proposition is primarily polarised by ontological perspectives inherent in advancing the ecclesial purposes, while at the same time premised on the distrust pointed towards CHE Policies.

3) PTIs view quality assurance, control, and corroboration as essential and a parallel exercise to prescripts that regulate Higher Education.

7.1.1. Summary Structure of the Study.

This section provides a demarcation of the constitution of chapters as presented in this study.

Chapter 1: Provided an orientation to the study, that introduced the research topic, highlighted the background to the problem, and stated the aims of the Higher Education Act, the political history of higher education in South Africa, and the Theological education provided by the PTIs. The research objectives, and questions, were also presented and a considerable discussion was engaged on TET and, the Act. Out of that discussion the Act, emerged as an important component of this research, observing all the reformations that have been brought to the higher education sector since its introduction and implementation.

Chapter 2: The goal of chapter 2, was a focus on the review of literature, within the context of higher education concerning private theological institutions in South Africa. The chapter was divided into three distinct sections, with the first section, introducing concepts from a global, continental, regional, and local perspective. The second section covered theoretical aspects of the research concepts and provides a theoretical and conceptual framework. The subject being investigated. Through this empirical review of literature, gaps were identified and presented as a subject for investigation. The third section concluded the chapter by discussing key theories in the conceptual approach.

Chapter 3: The objective of this chapter was to outline the theoretical frameworks of Practical Theology, engaging a critical analysis and synthesis thorough examination of the literature on the subject being investigated. Through the empirical review of literature, gaps were identified and presented as a subject for investigation. The final section presented different models of research in Practical Theology and a justification of a preferred model used in this research as an analytical tool.

Chapter 4: Research Methodology chapter, served this investigation with a clear map of procedures, activities, techniques, and approaches which were followed to investigate the subject matter and to rationalize conclusions.

Aspects such as philosophical assumptions and orientations, logical/reasoning approaches, research design, sampling, sampling techniques, data collection, data analysis, quality criteria for rigour, and ethical considerations were also discussed in detail.

Chapter 5: The purpose of this chapter was to present the findings. The author began by providing a reflexive statement that was a detailed account integrating his background, belief systems and biases narrated in the context of this investigation, using Boyd's (1983) model for self-reflection. This was an account of how the learning process during this investigation impacted his life at a meta-cognitive level and practical level. The findings of the study were presented and displayed graphically, using charts and tables to enhance reader comprehension and provide visualizations.

Chapter 6: This chapter was focused on the discussion of the findings offering an interpretation of each of the findings, through an in-depth and rigorous data analysis. The discussion of findings and synthesis was presented in collaboration with the data presented in chapter 2 – a literature review. The findings were further discussed with a proclivity to evaluation approaches concerning "what is known" and "what could be". Finally, the chapter provided a rationale for the researcher's conclusions and position concerning what the study found.

Chapter 7: This concluding chapter further provided a final account of the entire investigation which culminated in the discussion of conclusions, study limitations, and practice recommendations. In the process, the author developed the RIVER Model of Change (Ntseno, 2021) to respond to the challenges raised by the primary data.

Reflections on the contextualization of theology were discussed as part of the avenues PTIs can adopt in developing a relevant curriculum, which would advance some of the objectives of CHE; thus, enhancing the relationship between the PTIs, CHE, and the community at large. An African transformative, critical reflexive praxis for change is therefore recommended, based on an effective quality standard TET model. In conclusion, the author finally recommends further research and compliments that with concluding remarks.

7.2. Study Limitations.

Limitations to this study may be attributed to the fact that methodological triangulation is missing since the study was only qualitative. Other restrictions could emanate from the fact that the study has no balance in race and gender within the sector where the investigation was conducted. Most of the participants were largely from the white male population, while the balance was between non-white races without female participants. Furthermore, guided by the objectives of this research, this study Higher Education Policies and Institutional Theological Educational Needs, did not explore other equally important features facing higher education. The features not covered in this study and therefore arise as limitations include the impact of

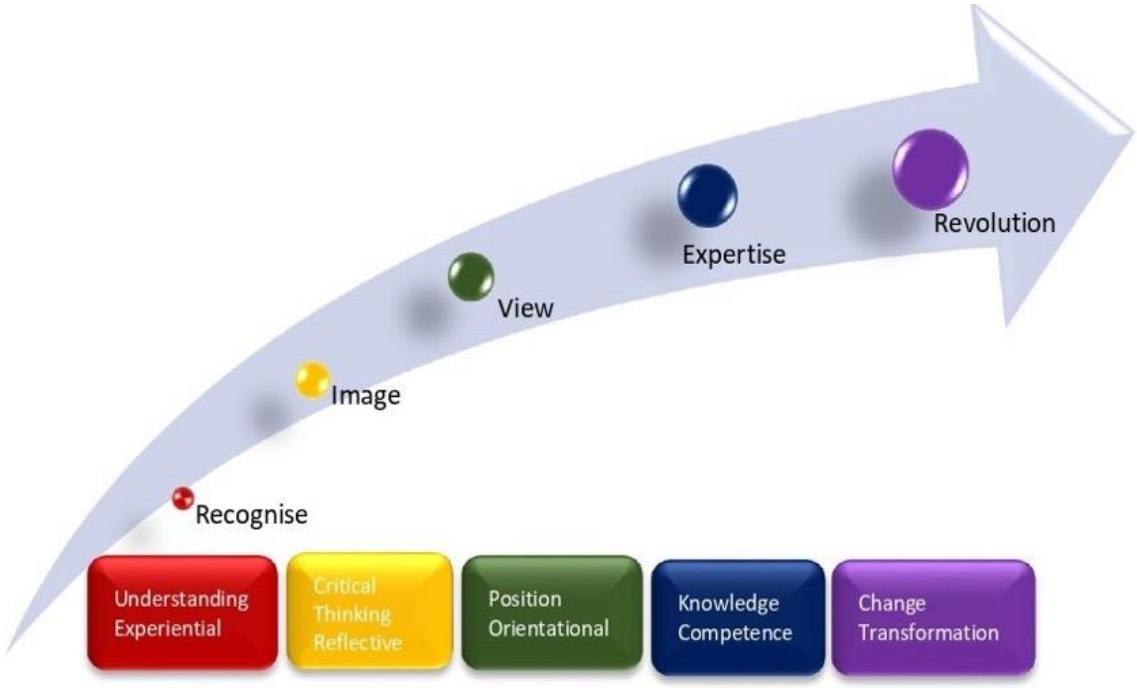
global warming on communities and institutions of higher learning; the challenges of immigration in our societies and on the young population; the impact of the Covid-19 Pandemic on learning and teaching culture; the new dawning reality of Online teaching, learning and blended learning; and issues of poverty exacerbated by the above challenges.

7.3. Recommendations for Practice

This section will recommend a practical solution that could add an African transformative perspective to the challenges currently widening divisions between CHE policies and PTI's educational needs. Following a rigorous analysis of primary data and a high-level review of literature, the author formulated a conceptual step-by-step model as a solution entitled, the River Model. The foundational constructs of this model are made up of five sequential steps, founded on the principles postulated by Dakin (1996) and the author further expanded the rest of the following steps for relevance.

These steps recommend that those who are tasked with policymaking and implementation should consider synergies that exist between the available data about time horizons, and the strategic intents. It is further recommended that approaches such as Shared Praxis Approach (Groome, 1980) be employed to solve educational policy-related problems which require reflective critical thinking and ontological perspective. The expansion that the author brought to Dakin's views incrementally postulates the pivotal role that is played by competence for knowledge development, demonstratable comprehension, and results-based application. The final stage that the author has added to embellish this proposition, culminated in the desired change with transformational benefits promoting social transformation (Freire, 2005). The following passages provide a brief explication of how each step can be treated as a valid recommendation for practice to provide an African transformative, critical reflexive model.

Figure 7. 1 River Model of Change (Ntseno, 2021)



7.3.1. Ability to Recognize and Understand: Recognize (R)

This step focuses on the ability to recognise and understand human experience as fundamental to problem-solving.[71] PTIs challenges presented through data analysis could not be separated from human experience. Dakin (1996) postulated that when dealing with human experience it is critical to understand the 'where' and 'when' of such experiences. The author has further added the reflective question that deals with the metacognitive question that deals with the procedural aspect of the 'how'.

The author believes that this connects well with the rationale in the Dakin model that responds to the question 'why the experience occurred'. Both the LIM model (2000) and Osmer (2011) as contrasted in Table 3.1, engage this question when dealing with the hermeneutical question, asking what the real situation is. As PTIs apply principles of Practical Theology, an opportunity arises through this first cardinal step, to work with the practices and experiences of the Church life to offer an apologetic for Christian action and reflection through education.

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[71] The comprehensive nature of human experience is illustrated by different patterns of experience, and these experiences could be categorized under different patterns; these being: the biological pattern, the aesthetic pattern, the intellectual pattern, and the dramatic pattern. For a thorough discussion of these patterns of human experience see Walmsley (2008) in his work on *Lonergan on philosophic pluralism: The polymorphism of consciousness as the key to philosophy*, and Lonergan (1992) who explores the importance of human experience to both epistemology and understanding.

7.3.2. Critical and Reflective Thinking Reflective: Image (I)

This step requires critical thinking which will integrate both basic and complex thinking skills as postulated by Bloom, Mesia, and Krathwohl (1964). Critical may be described as an art that engages evaluatory procedures through analysis with an aim of situational improvement (Paul & Elder 2009). This description integrates the ability for one to think deeply about this situation and in this context, it is related to CHE policies and PTIs' educational needs. One of the key features of these steps is the recognition that Practical Theology is a reflection of all human practice from a Christian perspective, thus integrating Christian education in line with acceptable educational standards (Dakin, 1996).

7.3.3. Positional and Orientational Capability: View (V)

Orientation refers to a way of thinking, a paradigm, a worldview, and a particular cultural perspective. This may be further described as an interplay between ontological and epistemological positions. While ontology and orientation focus on reality as experienced, the epistemological stance focuses on how that reality gets to be known and the validity of that knowledge (Mackenzie &Knipe, 2006). Reflection on this dimension would provide a place and a position from which the whole process of reflection could happen. The engagement of theology with culture means that Practical Theology is always apologetic and missiological, i.e., it includes the perspectives of reason and faith respectively (Dakin 1996). Thus, theological education is based purely on these positions in terms of reality and knowledge.

Any training program should be covered by the quality assurance framework, including unit standards, full certifications, and short courses. If short courses are excluded from the quality assurance system, training would cease to be a crucial element of industrial skills demands. A system where employees may collect credits towards a national certification by attending short courses is needed by most businesses, that cannot register their staff in long-term learning programmes. A credit system is needed for short courses, regardless of their format. It is here that regulated professions might be able to have some impact through their continuous professional development(CPD) programs.

7.3.4. Knowledge, Comprehension and Application: Expertise (E)

Each of the three steps above (R, I, V) contributes to the formation of Expertise (E), that is operational practical Christian Knowledge as evaluating, ordering, localising, and organising (Dakin 1996).

In this context, expertise will be realised when knowledge of accreditation and standardisation related to CHE requirements, comprehension of why such requirements need compliance, and execution are fulfilled. A closer examination of this step links well with the notion that Practical Theology provides a convergence with educational and social sciences. These have been previously corroborated by the works of Dakin (1996) and Dames (2013), wherein it was conjectured that Practical Theology has developed from a monodisciplinary into an interdisciplinary approach in reciprocity with the social sciences, searching for constructive change in church and society.

7.3.5. Desired Change and Transformation: Revolution (R)

Dames (2013) discussing the transformation of Practical Theology, opined that communication is a transformational action that transforms old habits, perspectives, experiences, and situations meaningfully towards new possibilities. The first three steps in this model, Recognize, Image, and View, each contribute to the formation of Expertise, that is operational practical Christian knowledge. When these four processes are completed, a transformative strategy is born, that will bring about a Revolution (R+I+V+E=R).

According to Mzangwa and Dede (2019) transformation within the context of higher education indicates a barometer for measuring social progress. In this manner, the author proposes aspects such as social thinking in congruency with efforts that seek to provide meaningful transformative reality. Through this approach to social phenomena, the author further proposes a workable nexus between aspirant assertions of Dames (2013) and Mzangwa and Dede (2019) in presenting the RIVER Model as a panacea for solving educational problems within the context of Practical Theology.

The bridge provided by Practical Theology in solving the contention between the PTIs and CHE is articulated well by Dames (2013) when he states that Practical Theology should retain its theological missional normativity in its dialogue with the social sciences. The intention and values of the praxis of God should mediate meaningful life within the higher education policies and institutional theological educational needs.

7.3.6. Quality Assurance Framework and RIVER Model for Change Integration

There was broad agreement that quality assurance was necessary, but not universal agreement on the procedures required. In addition, various quality assurance bodies utilize a variety of criteria and processes, and they see quality assurance in a manner other than to promote and defend the interests of learners, i.e., as a political and power-seeking device.

For providers, especially in the survivalist category, this type of intricacy is a tremendous load. Because of the time and money, they spend on compliance, they become diverted from their actual mission, which should be on teaching and learning of the highest calibre. A large majority of participants said that certification and quality assurance had little to no impact on pass rate. Further study is needed to determine if all these regulating systems have improved teaching and learning.

In this section, the author presents an integration between the new Quality Assurance Framework (QAF) and the RIVER Model for change, which was developed during the process of this study as a prescription for the problems identified. The aim is to provide a collaborative strategy to bridge the gap between the higher education policies and institutional theological needs. The author integrates the principles that underpin the QAF with the RIVER Model to show congruence and highlight the adaptability of this model in higher education.

The relationship between CHE and Higher Education Institutions (HEIs), specifically PTIs has been a developmental and progressive one, in terms of the CHE's fulfilment efforts of its duties and mandate as elaborated in the Act. The future trajectory of the agency and its plans to discharge its duties now features the use of self-evaluation and peer review which are congruent with international practice (CHE, 2021; Sywelem & Witte, 2009). This QAF was first introduced to HEIs officially in July 2020 in a draft for consultation document (CHE 2020). It will impact how the CHE relates to all HEIs and how institutional audits are carried out.

The institutional audits purposed in the new QAF are to ensure that institutions have developed effective Internal Quality Assurance (IQA)[72] systems, which provide an enabling framework for the provision of high-quality programmes, effective student support, flexible learning modes, and innovative pedagogies to improve access, retention, and success (CHE 2021). The following principles underpin the QAF:

i. Institutional Responsibility and Accountability for IQA
ii. Integration
iii. Fitness for Purpose and Fitness of Purpose

[72] In CHE (2020) IQA refers to the integrated institutional system, policies and processes used by an institution to manage the quality of its core and associated functions of learning and teaching, research, and community engagement, determined by the outcomes of that institution. While External Quality Assurance (EQA) is how an external agency ensures that institutions have IQA systems in place to manage the quality of their activities and educational provision. It also ensures that the qualifications and programmes that they offer have been peer-reviewed to ensure that the provisioning meets the quality standards and criteria of the CHE.

iv. Differentiation
v. Simplification
vi. Collaboration
vii. Innovation

CHE (2021) affirms that the new round of institutional audits takes account of the experiences gained from the first cycle of institutional audits, and a more focused, differentiated[73], and simplified approach is followed.

The RIVER Model of change with its five steps embraces the seven QAF principles. In this Model, the first and second principles of QAF, (institutional responsibility and accountability, and Integration) are supported by the first step in the Model which is designated as, Recognise. Institutions will be expected to reach a state of understanding that will recognize their abilities, and responsibilities are able and develop a sense of accountability for quality assurance. That institution that follows the steps of this model will then be able to find a strategy to integrate, which means that all aspects of quality assurance activities, both EQA by the CHE and IQA by the Institution are interconnected in leading institutions to the formulation of recognizable identity, thus alignment to the Recognize step of the RIVER Model.

The second step of the Model: Image, deals with reflective and critical thinking to imagine and establish an institutional vision and mission of a successful higher education institution that connects both horizontally and vertically with the IQA system. The Image step achieves this connection through the establishment of the IQA system by an institution with lateral association to the EQA system of the CHE. This ensures that there is fitness for purpose to fulfil both the mandate of the CHE and PTIs.

The third step of the Model: View, refers to a changed paradigm, a new way of thinking that has a clear understanding of higher educational policies, and associated quality assurance systems both IQA and EQA. This step demonstrates institutional maturity in understanding and application of higher education policies. Competence at this level is demonstrated by an effective IQA system within the institution, which flows from the institution's mission and vision.

[73] In CHE (2021) Differentiation refers to functional differences among institutions, and differences in identity, mission, and quality management maturity; in the Framework, for Institutional Audits the focus on differentiation recognizes and works with these functional differences, whereas in the QAF the focus shifts to the maturity of quality management within institutions.

Institutions that display mastery at this level, will be able to employ integrated institutional quality assurance dashboards, to track the institution record. This third step integrates with both the differentiation and simplification principles of the QAF.

The fourth step of this Model: Expertise, links seamlessly with the sixth principle of collaboration in the QAF. At this stage, it is envisaged that PTIs have achieved accreditation status with the CHE or successful institutional audit report.[74] Successful accreditation process and compliance with higher education requirements necessitate that all relevant institutional systems be integrated to achieve an all-round approval. Institutions must exhibit relevant higher educational knowledge, and skills to collaborate with all the internal and external systems of proficiency needed to satisfy the demands of the relevant regulatory bodies. Integration between the QAF Collaboration principle and the Expertise Step of the Model will complete the process of accreditation which will benefit both the PTIs and CHE's goals.

The fifth, and final step of this model, Revolution, is hinged upon the last principle of Innovation in the new QAF. This step is achieved after a successful accreditation process. Institutions in this step are experiencing institutional change and transformation. At the core of the RIVER Model, within this last step is a total and holistic bricoleur change that transforms both human experience and academic development as postulated by Dakin (1996). At this step, competence is demonstrated in the shift from doing to being. It is at this stage that institutions' perspectives are about the culture of quality, not just quality systems. This is congruent with the definition of quality as stated in ISO 9000 [75] (2015), as "the degree to which a set of inherent characteristics of an object fulfils requirements". With a focus on the word "inherent", which means already existing, therefore, neither price nor delivery is a quality characteristic of a product but can be a characteristic of a service – 'inherent' as opposed to 'assigned'. The preceding definition places quality within the institution and its systems not without, as though quality comes only through alignment with CHE as the external quality assurer.

The transformation experienced at this level catapults institutions' development agenda to that of a culture of quality, characterised by conduciveness to innovation. Innovation to move

[74] The term *Accreditation* as it is currently used, will no longer bear the same meaning when the Institutional Audit System is in effect- a new appropriate term to complement the new system is expected.

[75] ISO 9000 is a quality management system recognized internationally and locally adopted as South African National Standards (SANS) 9000, under the Standards Act no. 24 of 1945, and exists as a public entity under the Standards Act no.8 of 2008. (www.gov.za/ & www.sabs.co.za/)

theological education beyond the set benchmarks, toward revolutionary systems and practices in higher education becomes the key driver of activities within the PTI.

This level of competence invites further development in contextual education, such as the African philosophy of education. The Promise of African philosophy of education then has in part to do with contexts, such as sociocultural experiences of Africans that shape African philosophical theory and practice, and also yield conceptual tools that are likely to enrich the philosophy of education in the African continent (Horsthemke, 2017).

7.4. Recommendations for Future Research

As discussed in chapter 2: the theoretical framework, the author made several observations that he recommends as subjects for further research. Firstly, there is a notable methodological gap in terms of research on the impact of higher education policies on TET in South Africa. Most scholarly articles on this subject have been developed through an interpretivist secondary data method, using different forms of reviews. It is recommended that primary research, particularly within quantitative methods, be conducted to provide a ground for the generalisation of the problem. Second, in the section covering post-Colonial issues, the author noted that Africanization did not receive much attention in this research, but it is evident that it is an important discussion that can only benefit theological education and should receive attention in the future explorations. Equally theology at public universities did not feature prominently in this thesis, because the focus of this research was on PTIs. It is therefore recommended that future research should attend to exploring further Africanization in theology and theology at Public Universities in the light of the Act.

Thirdly, the influence of accreditation and quality assurance on teaching and learning is another area for further research. The system in place is a waste of time if such changes are not made soon, comparison studies might be facilitated by concurrent research to identify best practice benchmarks for education. Various regional protocols might be compared, to evaluate how successful they have been in promoting quality assurance in educational settings.

Lastly, the author recommends that further research could be studied to establish what works and what doesn't, a comparative study of the quality assurance regimes for PTIs in South Africa and other African nations, extended to comparison with countries such as the UK, USA, Australia, and New Zealand and other relevant African, Asian and Latin-American contexts. This information might be used to inform South Africa’s quality assurance policies and procedures.

7.5. Concluding Remarks

This final chapter serves as the culmination of the thesis which presents a conclusion, limitations, recommendations for practice and recommendations for future research. Practical Theology as a crisis science needs to redress the dwindling authority of scripture, Church, leadership, and local cultures, as well as the discontinuity between Church and society (Dames 2013). The author of this thesis adds that redress must also deal with PTIs and CHE, Church, and Government. Theological education is central to the Christian mission as stated in the introduction of this thesis, where the PTI leads, the Church follows. Porter et al. (2019, p. 6) recall that "accreditation standards of the Association of Theological Schools (ATS) define a theological school as "a community of faith and learning that cultivates habits of theological reflection, nurtures wise and skilled ministerial practice, and contributes to the formation of spiritual awareness and moral sensitivity". Porter et al. (2019, p. 7), in alluding to the complex role of religious leaders, remark that it will be unlikely for the leaders to be effective in ministry without adequate spiritual, characterological, and moral maturity. The authors argue that theological schools and seminaries have a unique opportunity to facilitate the formation of their students over manifold years.

Bain and Hussey (2018) quote Ferenczi (2006, p. 178-205) suggesting that the theological education received by today's students and tomorrow's leaders determines the future direction of the Church. Ergo, the education offered by PTIs is directly reflected in the life of the local Church. It may be said that the success of a PTI in transmitting doctrinal and spiritual truth to students is directly proportional to the success of those students in conveying those truths to the communities they reach. Starling (2018) emphasised that the Church, not the Seminary (PTI), is the home within which theological wisdom makes its home. Consequently, it will be a miscalculation to think that the PTIs in which formal theological education takes place, can "or should" take care of the whole process of forming men and women for ministry.[76]

Spiritual formation is a community effort that includes the cooperation of all stakeholders: the Church together with the PTIs, accompanied by the communities; and by large that includes the government led by the CHE, they together form part of the environment conducive for effective theological education and training.

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[76] Starling (2018) highlighted the three New Testament images-the discipled scribe, the faithful steward, and the inhabiting word- to inform how we seek to shape the curriculum for theological education in our time and the institutions within which we teach it.

Moreover, enhancing the relationship between the PTIs and the CHE will contribute to assisting the PTIs in providing theological training that is relevant and contextual to the needs of the country – and the continent-at-large. Contextualization in theology is an indispensable aspect of theological training for sustainable development. The contextualization of theology is essential for the Church's success in its mission.[77]

Padilla (2010), In his article, entitled: *A new kind of learning: Contextualized theological education models*, noted that "There are many challenges facing theological schools in the 21st century and the challenge of dealing well with the different histories, worldviews, languages, dialects, and cultures are the most significant and most overwhelming". Recognizing that the racial, ethnic, and cultural composition in our theological institutions continues to become more diverse, perhaps, we need to ask: what bearing, and challenges does this present to our current understanding and approach to theological education systems and models? Moreover, we need to ask how effectively are we preparing ministers to be effective in the various contexts in which they find themselves? Hence, our interest in the contextualization of theological education.[78] This is necessary because this establishes a type of theology we should build our curriculum on. We must be context-sensitive when we develop our theological curriculum. Contextualization is adapting our communication of the gospel without changing its essential character. We have to remember that there is no 'non-contextualized' Christianity.

Jesus did not come to earth as a generalized being – by becoming human he had to become a particular human. He was male, Jewish, and working-class. If he was to be human he had to become a socially and culturally situated person. So, the minute we begin to theologize we must 'incarnate', even as Jesus did (John 1:14). Thus, it is plausible to suggest here that theology is about interpretation. Cone (1975, p. 39) warns us that the dialectic of theology and its sources pushes us to examine more closely the social context of theological

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[77] An agenda of contextual theology catalyses strengthening the relationship between the Church, PTIs, and CHE. In reflecting on the agenda of contextual theology and the advent of the South African democracy, Speckman and Kaufman (2001) comment that Contextual Theology can mutate and appear in a different form in each new context it finds itself. Hence, it is often referred to as a dynamic theology. It would therefore be a grave mistake to let it disappear with the disappearance of apartheid. Instead, there is a great need for contextual theologians to "regroup" and work out an agenda for a Contextual Theology of a democratic South Africa. Thus, there is a great need for Contextual Theology to reposition itself. It no longer can afford to be parochial.

[78] To solidify the significance of the contextualization of theology one may draw an example from the biblical text, and reflect on Paul's missionary journeys as instructive in understanding contextualization in theological training (see: Acts 13 – 21).

language because Christian theology is a *human* speech about God, it is always related to historical situations, and thus all of the assertions are culturally limited.

Thus, theologians do not reveal the true source of their theological reflections. They often tell us about the books that are similar and not so similar to their perspectives, but seldom do they tell us about the non-intellectual factors that are decisive for the arguments advanced on a particular issue.

Nadar (2007, p. 237) in analysing the need for theological education in Africa regarding the phenomenon of globalization, advances an argument that there should be a shift in the discipline of Contextual Theology; a shift from the "cognizance of context" to the "commitment to context". Further on, he notes that the shift requires that we acknowledge that part of our role is not just to comment on or to analyse our societies but to transform them. As Latin American, Asian, and African scholars have been arguing for this shift in the way in which we theologize, but change has been slow even in two-third world institutions, which have sometimes too easily bought into the dichotomy that the Global North sets up between what is "real theology" and what is not. This is reflected in the curricula of our theological institutions even institutions in Africa - which sometimes pay lip service to the concept of contextual theology, while in reality relegating it to the margins of their institutions (Nadar, 2007, p. 238).

In the African continent and the other regions of the Global South, it is evident that the numerical epicentre of Christianity has shifted to this part of the hemisphere. A century ago, Europe and North America comprised 82% of the world's Christian population. Today, Europe and North America comprise less than 40% of the world's Christian population. It is estimated that by 2050, 71% of the world's Christians will be from Africa, Asia, and South America (Jenkins 2002). Bediako (2004, p. 3) added that many Christians have become accustomed to the phenomenon referred to as the modern shift of the centre of gravity of Christianity. The idea is that in our time, the heartlands of the Christian faith are no longer found in the Western World, but in the non-Western world; not in the northern continents, but the southern continents of Latin America, Asia and particularly Africa.[79]

Philip Jenkins (2002) confirms this in his work, *The next Christendom*, "By the Year 2050 only one Christian in five will be non-Latino and white, and the centre of gravity of the

[79] See also Parratt (1995) who alluded to this phenomenon about a decade before Jenkins and Bediako, in his book *Reinventing Christianity: African theology today*, where he also outlines some of the implications of this shift.

Christian world will have shifted firmly to the Southern Hemisphere". In outlining some of his findings he continued to note that in 2002 Africa had 360 million professing Christians, and there were 313 million Asians who professed Christianity.

North America claimed about 260 million believers. If these figures were extrapolated to 2025 and assuming no great gains or losses through conversion, then there would be around 2.6 billion Christians, of whom 633 million would live in Africa, 640 million in Latin America, and 460 million in Asia. Europe, with 555 million, would have slipped to third place. Africa and Latin America would compete for the title of the most Christian continent.

It is assumed that by 2025 Africa and Latin America will together account for half the Christians on the planet. So, it is important to realize that these groups of people come from contexts with particular religious systems, others with pagan roots. Thus, PTIs must be in the process of developing a Biblical Theology that will address these realities.[80]Therefore, Parratt (1987, p. 7) shares insight about the place of culture in theology, by noting that the cultural approach to theology has a different emphasis. Its main concern is the relationship between the Christian faith and African culture and tradition. This approach begins from the conviction that all cultures are God-given and are part of the natural revelation of God to humankind.

As was the case in South Africa; Resane (2020, p. 42) is scathing in his critique of the apartheid theological imperialism, when he notes that from the mid-nineteenth century, the Bible became a 'white' book. It was used to justify White supremacist ideals. Bibliology was warped in enhancing an emerging 'White tribe of Africa'[81] concerned with preserving its identity and authenticity in socio-religious strata of society. Resane (2020, p. 42) further remarks that the year 1652 is remembered as a catalyst that gave South Africa a new epistemological landscape. As the new Dutch settlers in the Cape were Calvinists and belonged to the Dutch Reformed Church (DRC), which was ecclesiastically under the Amsterdam presbytery.

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[80] Hence, there had to be a different approach to engage any position that assumed an "imperial" theological position; this approach came to be known as Contextual Theology. Gerald West (2014) in support of this approach, noted that Contextual Bible Study is a form of liberation hermeneutics that emerged in South Africa in the 1980s. In it, socially engaged biblical scholars and ordinary readers of the Bible collaborated in the interpretive process, each bringing different sets of critical resources to the interpretive process. The interpretive process follows the contours of the See-Judge-Act method, moving from social analysis to biblical reflection to social action. The social analysis and the social action are primarily in the hands of the community of ordinary readers using Contextual Bible Study.

[81] To read further on this topic, see Harrison (1981) in *The white tribe of Africa: South Africa in perspective*.

Thus, Smith (2013, p. 23) confirms that the goal of theology is to discern the will of God in our context so that we might live and act in ways that are faithful to Him. He further postulates that the task of theology is to interpret God's Word in our world in such a way that the timeless truths of God's word can speak afresh to the timebound people of God (i.e., our generation of Christians). Our task is to systematise and contextualise God's Word.

Our outcome is a restatement of the teachings of God for the people of God in our context. Theology, therefore, is inherently contextual (Smith, 2013). TET are both an academic and spiritual practice. Fulfilling the academic part of this noble task requires all the suggested steps mentioned in the RIVER Model, to facilitate the development of a shared mission adventure to align better with the CHE policy requirements without losing the missional goals of the Church. Fulfilling the spiritual task requires a different approach, for theology must be caught as well as taught if it is to be characterized by the love and faithfulness that its subjects require (Starling, 2018). It is the nature of Church ministry that determines the nature of spiritual formation that is required for a Church minister. Kreminski and Frost (2018) in *Theological education for missional leadership: In theological education*, postulated that those scholars[82] who have promoted a missional paradigm, for Church have argued that such a paradigm requires a new kind of a leader.

> There are distinguishing contours of distinctly missional approach to leadership, including the need for such shifts as moving from internal to external focus; from program delivery to people development; from a spirituality of retreat to spirituality of engagement; and from traditional church-based leadership to apostolic leadership[83]

When these shifts are properly understood they have significant implications for the kind of theological education needed for developing missional leaders. Spiritual formation for such leaders will take forms that will accommodate these shifts. By missional education then, we mean pedagogy that has a specific purpose, method, and structure and which can even offer

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[82] As stated in chapter 1 of this thesis, under the Key Concepts of the Study section, a distinction is not made between *Practical Theology and Missiology/Missional* as postulated by Van der Ven (1996); Dames (2008); Koeshall (2018).

[83] Briggs and Hyatt (2015) define apostolic leadership this way: To model humanity that is broken yet redeemed and given incredible value (Imago Dei) while reflecting the sending/sent heartbeat of a mission God in the world (*Missio Dei*). They see themselves not as preservers of tradition, but instead as shepherds of God's people, image-bearers aligned with God's mission and cultivators within His Kingdom. The call of [missional leaders] in a local church is to faithfully lead God's people by imaging the character of a missioning God.

corrective to and critique of some other forms of Christian education. Missional education can be defined as:

> Christian education specifically privileges the goal of helping Christians discover and live into their identity as God's cooperative partners in the *Missio Dei*. Missional education is generally required as a corrective to truncated approaches to Christian education that have omitted the missional dimension, emphasizing only a personal relationship with God and/or spiritual formation in Christlike character (James, 2013).

Empirical research findings from the different PTIs who formed part of this report raised another important development of theological education and ministry outside denominational lines as discussed by Nancy (2000) in *New life for denominationalism*. This is a reality brought by the post-denomination era, where a Methodist student will not necessarily opt to study at a Methodist seminary, and the same goes for Lutherans, Baptists, and Pentecostals.

Mouw (2019) postulated that given the dramatic changes that have already taken place in theological education to date and continue to take place, a passive posture may mean losing what we still have. The need to think of new thoughts, and build new relationships is urgent. The author would like to add, to *recognize* the new opportunities; *imagine* new strategies; *visualize* new systems; encourage new demand for new *expertise*, to lead a *revolution* in the education and training of Church ministers and in how the Church participates in academia and research[84]. Dockery (2018, p. 30-31) hypothesises that a commitment to rigorous and quality academics is best demonstrated by God-called evangelical faculty. An evangelical institution, in common with other institutions of higher learning, must surely subordinate all other endeavours to the improvement of the mind in pursuit of truth. However, focusing on the mind and mastery of content is not enough, character and faith development are essential to advance a faithful community of learning. The River Model advocates for this kind of faithful and responsible scholarship, that will incorporate higher education quality demands, coupled with PTI's own IQA standards to provide an African transformative, critical reflexive model of change.

Mouw (2019) further stated that the kind of scholarship and teaching that is thinking with the Church and feeling with the Church too is required to respond to today's challenges.

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[84] All the italicized words in this sentence are added for emphasis on the "RIVER Model of Change" presented in this chapter.

This empathetic theologizing can help in bridging the gap that sometimes exists between the academy and Church life. Martin (2018) concluded,

> Theological education should lay a theological foundation upon which more specialized theological levels can be built. Thus, theological education is more like training in medicine than arts. A medical student cannot specialize without basic knowledge of the entire human body. The same goes for theological education. One cannot study the speciality of the Church planting without knowing firstly what the Church is and how to derive this from Scripture.

The investigation that was pursued herein, *Higher Education Policies and Institutional Theological Educational Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa* was, therefore, a quest to discover hope and inspire innovation by exposing comparisons between the education goals pursued by the PTIs and CHE respectively. If the relationship between PTIs and CHE is understood as a journey – which involves rapid and sometimes disconcerting twists and turns – then the explorations conducted here in this thesis and conclusions should be seen as lamppost along the way illuminating the possibilities.

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APPENDICES

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APPENDIX A: LETTER SEEKING PERMISSION TO THE PRINCIPALS (INFORMATION SHEET AND CONSENT FORM)

INFORMATION SHEET

November 28, 2018

Title: Higher Education Policies And Institutional Theological Educational Needs: A Practical Theological Exploration With Specific Reference To Private Theological Institutions In South Africa

Dear Principal

My name is Caswell Ntseno (64130592- Student Number) and I am doing research with Prof: Gordon Dames, a professor, in the Department of Philosophy, Practical and Systematic Theology towards PhD in Theology at the University of South Africa. We are inviting you to participate in a study entitled Higher Education Policies and Institutional Educational Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa

PURPOSE OF THE STUDY

It is proposed that a Practical Theological study on Higher Educational Policies and Institutional Theological Educational needs be conducted amongst some Private Theological Institutions in South Africa. This research project aims at exploring the imbalance between cognitive academic learning and concrete practical-academic and active reflective learning in the light of the accreditation policy and the required standards for professional qualifications in South Africa. In particular, this research focuses on the recognition and accreditation of qualifications in terms of church ministry and the spiritual development of the church minister.

YOU ARE INVITED TO PARTICIPATE BECAUSE…

You were selected as a possible participant in this study based on your experience and understanding of Higher Education Policies and Theological Education and Training. You are thus ideally suited to present your opinion in this Practical Theological exploration with specific reference to Private Theological Institutions (PTIs) in South Africa. Your responses to the questions in the interview will be applied to study Higher Education Policies and Institutional Theological Needs A Practical Theological Exploration with specific reference to Private Theological Institutions in South Africa.

Through my knowledge of the private theological institutions and research in this area, I was able to find your details from the register of private higher education institutions last

updated on December 13, 2017, by the Department of Higher Education and Training (2017, 1-115).

This study will require a minimum of eight (8) participants from your institution namely: the Principal, Academic Dean, Chairperson of the Education Board, Three (3) Lecturers and Two (2) Student representatives.

NATURE OF YOUR PARTICIPATION IN THIS STUDY

Should you accept our invitation to participate in this study, we would ask you to do the following:

- Complete the **informed consent form** attached to this letter.
- **PLEASE PROVIDE US WITH A LETTER OF PERMISSION**.
- Attend a pre-scheduled, once-off, 90–100-minute individual session as and when agreed between you and the researcher.
- State your opinion on the higher education policies and TET during a semi-structured interview. The researcher will lead the interview and you will not be required to prepare for the interview. Please note that the interview will not test your theoretical knowledge on the subject at hand, but will explore your own story, perceptions, experiences, and perspectives.
- Take note of the fact that you will not incur any physical pain or discomfort due to your participation in the interview, that your participation will be anonymous, and that confidentiality will be maintained at all times.
- Permit that the conversation may be recorded on a digital-audio device for reliable data processing. Recordings will be kept in a safe place and will be destroyed immediately upon completion of the research.
- Take note of the fact that, if you wish to, you can withdraw from the research process at any stage and that there will be no negative consequences for you due to your participation in the research. You may also refuse to answer any questions you don't want to answer and remain in the study.

POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY

Those who will participate in the interviews from your institutions will have an opportunity to reflect on the impact the Council of Higher Education (CHE) had or still has on operating Private Theological Institutions (PTIs) since the introduction of the Higher Education Act, no 101 of 1997. This reflection is expected to benefit the Church and the PTIs in dealing with the expectations placed upon them by the CHE through its higher education policies.

Similarly, the benefit will extend to the CHE in resolving any unawareness about how the Church through its PTIs prepares its candidates, and also how the Church purposes to conduct training and education for ministers in an effective way for church ministry.

This reflection will offer an opportunity for those involved in TET to voice their opinion and contribute directly to the understanding or resolution of the research questions.

Please note that participants will have access to the results of the study and, where applicable, use the recommendations to help the Church and PTIs in South Africa to develop adaptive effective strategies in their pursuit to continue to educate and train those who will lead the church and her mission in the world.

Also, note that the results will be used in a thesis and an article in an accredited scientific journal. A brief research report will be made available to the participants. Results will also be disseminated through a paper presented at a conference of the Society of Practical Theology in South Africa.

INTERVIEW SCHEDULE

The research interviews will be conducted during the course of your normal weekly programme. Appointments will be made with you to suit your programme and thereby prevent any discomfort or disruption of your programme. The interview questionnaires will be provided to you ahead of time and made available to all participants from your institution.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by coding your interview and transcriptions. The researcher will follow a fixed ethical code in the analysis and transcribing of the interviews. It will not be possible to identify any findings/ opinions and responses from specific respondents.

Documents will be kept safekeeping in a locked steel cabinet for the duration of the research. Only the researcher has access to this cabinet. All data/ documentation will be destroyed upon completion of the thesis. All electronic data will be kept on a file with a protected password only known by the researcher.

PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY

Your participation in this research is voluntary and you will not receive remuneration of any kind for your involvement in this study.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about this research, please feel free to contact Prof Gordon Dames, the study supervisor (+2712 429 2830; damesg@unisa.ac.za) or Caswell Ntseno, the researcher (+2778 078 2880; 64130592@mylife.unisa.ac.za).
Thank you for taking the time to read this information sheet and for participating in this study.

Regards:
Caswell Ntseno (Researcher)
……

CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits, and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the digital voice recording

I have received a signed copy of the informed consent agreement.

Participant Name & Surname…… (Please Print)

Participant Signature……..Date……

Researcher's Name & Surname: Caswell J. Ntseno

Researcher's signature……..Date……

APPENDIX B: RESEARCH TIMELINE

STEPS IN THE RESEARCH PLAN	**DEADLINE FOR COMPLETION**
Registration for Research Proposal Module	February 2018
Selection of Participants (Permission Letters)	November 2018
Submission of the Research Proposal	January 2019
Gain Ethical Clearance	January 2019
Gaining Access and Permission to Carry out Research	January 2019
Literature Review	On-going Process
Data Collection	February 2019
Data Analysis	January 2020
Thesis Writing Phase	January 2021
Thesis and Presentation of Final Research Product	September 2021

APPENDIX C: INTERVIEW QUESTIONS

Higher Education Policies and Institutional Theological Educational Needs: A Practical Theological Exploration with specific reference to Private Theological Institutions in South Africa

Please Note:

- PTI and Church are used synonymously in this questionnaire
- Remember, I am an email away should you need any clarification on any of the questions below.

Question 1(Q1)

Phenomenon: Experiential

a) The phenomenon under study in this research is manifesting itself in the closures of many PTIs across the country. (HE&T 2017).
b) It is notable that after the introduction of the Higher Education Act, 101 of 1997, many PTIs began closing down (CHE 1997).

Why did this occur?

In your opinion why did the accreditation processes impact the PTIs in this manner?

.....

.....

Question 2 (Q2 a +b)

Reflective

It is notable that when PTIs go through a process of self-study and attempt to secure accreditation and alignment with higher education standards, some close while some change registration status with CHE. (HE&T 2017).

How does this affect Christian ministry?

a) In your experience how has this accreditation process benefited Christian ministry? (e.g., Theological Education and Training; Prospective Students, etc.)

.....

.....

b) How has the accreditation process negatively impacted Christian ministry? (e.g., Theological Education and Training; Prospective Students, etc.)

.....

.....

Question 3 (Q3 a1+b1-7)

Orientation

a) To explore the reciprocity between prescribed policy requirements and institutional theology needs.

1. How do the needs of TET differ from the prescribed policy requirements?

.....

.....

b) To explore the difference in cultures of education and training of both the CHE and PTIs respectively.

1. Based on your understanding of the philosophy, mission, and vision of this theological institution, how would you recommend the CHE engage [you], to ensure better cooperation and alignment with the new higher education policy?

.....

.....

2. What would characterize an ideal relationship between CHE and PTIs regarding Theological Education and Training?

.....

.....

3. How would you describe an ideal education and training culture of the Church?

.....

.....

4. Do you believe that the CHE cares about the education and training culture of the Church? (Please tell me why you answered that way?)

.....

.....

5. What is the value of accreditation for Theological Education and Training?

.....

.....

6. How might Church leaders respond to actions by the CHE to ensure a brighter future for TET in South Africa?

.....

.....

7. Is there anything else that you can think of that can help me to understand the relationship between the CHE and this PTI?

.....

.....

Demographic Data

Name of Institution:

□Principal □AD □Chair □Lecturer1 □L2 □L3 □ Student1 □S2

Age group:

Years of service at the institution:

Role in the institution:

NB: Please provide any document that may:

- Collaborate with some of the interview opinions.
- Help to understand the progress of this PTI since accreditation.
- And any other information you deem important to add to this study.

Thank you very much for your service and contribution.

APPENDIX D: INFORMATION SHEET AND CONSENT FORM TO THE PARTICIPANTS (ACADEMIC DEANS, REGISTRARS/ REPRESENTATIVES OF THE BOARDS, LECTURERS AND STUDENTS)

INFORMATION SHEET

DATE:

Title: Higher Education Policies And Institutional Theological Educational Needs: A Practical Theological Exploration With Specific Reference To Private Theological Institutions In South Africa

Dear:

My name is Caswell Ntseno (64130592- Student Number) and I am doing research with Prof: Gordon Dames, a professor, in the Department of Philosophy, Practical and Systematic Theology towards PhD in Theology at the University of South Africa. We are inviting you to participate in a study entitled Higher Education Policies and Institutional Educational Needs: A Practical Theological Exploration with Specific Reference to Private Theological Institutions in South Africa

PURPOSE OF THE STUDY

It is proposed that a Practical Theological study on Higher Education Policies and Institutional Theological Educational needs be conducted amongst some Private Theological Institutions in South Africa. This research project aims at exploring the imbalance between cognitive academic learning and concrete practical-academic and active reflective learning in the light of the accreditation policy and the required standards for professional qualifications in South Africa. In particular, this research focuses on the recognition and accreditation of qualifications in terms of church ministry and the spiritual development of the church minister.

YOU ARE INVITED TO PARTICIPATE BECAUSE…

You were selected as a possible participant in this study based on your experience and understanding of Higher Education Policies and Theological Education and Training. You are thus ideally suited to present your opinion in this Practical Theological exploration with specific reference to Private Theological Institutions (PTIs) in South Africa. Your responses to the questions in the interview will be applied to study Higher Education Policies and Institutional Theological Needs A Practical Theological Exploration with specific reference to Private Theological Institutions in South Africa.

This study will require persons with experience in PTIs such as Academic Dean, Chairperson/Representative of the Education Board/Registrar, Lecturers and Students.

NATURE OF YOUR PARTICIPATION IN THIS STUDY

Should you accept our invitation to participate in this study, we would ask you to do the following:

- Complete the **informed consent form** attached to this letter.
- Attend a pre-scheduled, once-off, 60-minute individual session as and when agreed between you and the researcher or **give a written response to the interview questionnaire**.
- State your opinion on the higher education policies and TET during a semi-structured interview. The researcher will lead the interview and you will not be required to prepare for the interview. Please note that the interview will not test your theoretical knowledge on the subject at hand, but will explore your own story, perceptions, experiences, and perspectives.
- Take note of the fact that you will not incur any physical pain or discomfort due to your participation in the interview, that your participation will be anonymous, and that confidentiality will be maintained at all times.
- Permit that the conversation may be recorded on the digital-audio device for reliable data processing. Recordings will be kept in a safe place and will be destroyed immediately upon completion of the research.
- Take note of the fact that, if you wish to, you can withdraw from the research process at any stage and that there will be no negative consequences for you due to your participation in the research. You may also refuse to answer any questions you don't want to answer and remain in the study.

POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY

Those who will participate in the interviews from your institutions will have an opportunity to reflect on the impact the Council of Higher Education (CHE) had or still has on operating Private Theological Institutions (PTIs) since the introduction of the Higher Education Act, no 101 of 1997. This reflection is expected to benefit the Church and the PTIs in dealing with the expectations placed upon them by the CHE through its higher education policies. Similarly, the benefit will extend to the CHE in resolving any unawareness about how the Church through its PTIs prepares its candidates, and also how the Church purposes to conduct training and education for ministers in an effective way for church ministry.

This reflection will offer an opportunity for those involved in TET to voice their opinion and contribute directly to the understanding or resolution of the research questions.

Please note that participants will have access to the results of the study and, where applicable, use the recommendations to help the Church and PTIs in South Africa to develop adaptive effective strategies in their pursuit to continue to educate and train those who will lead the church and her mission in the world.

Also, note that results will be used in a thesis and an article in an accredited scientific journal. A brief research report will be made available to the participants. Results will also be disseminated through a paper presented at a conference of the Society of Practical Theology in South Africa.

INTERVIEW SCHEDULE

The research interviews will be conducted during the course of your normal weekly programme. Appointments will be made with you to suit your programme and thereby prevent any discomfort or disruption of your programme. The interview questionnaires will be provided to you ahead of time and made available to all participants from your institution.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by coding your interview and transcriptions. The researcher will follow a fixed ethical code in the analysis and transcribing of the interviews. It will not be possible to identify any findings/ opinions and responses from specific respondents.

Documents will be kept safekeeping in a locked steel cabinet for the duration of the research. Only the researcher has access to this cabinet. All data/ documentation will be destroyed upon completion of the thesis. All electronic data will be kept on a file with a protected password only known by the researcher.

PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY

Your participation in this research is voluntary and you will not receive remuneration of any kind for your involvement in this study.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about this research, please feel free to contact Prof Gordon Dames, the study supervisor (+2712 429 2830; damesg@unisa.ac.za) or Caswell Ntseno, the researcher (+2778 078 2880; 64130592@mylife.unisa.ac.za).

Thank you for taking the time to read this information sheet and for participating in this study. Thank you.

Caswell Ntseno (Researcher)

…….

CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits, and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study. I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

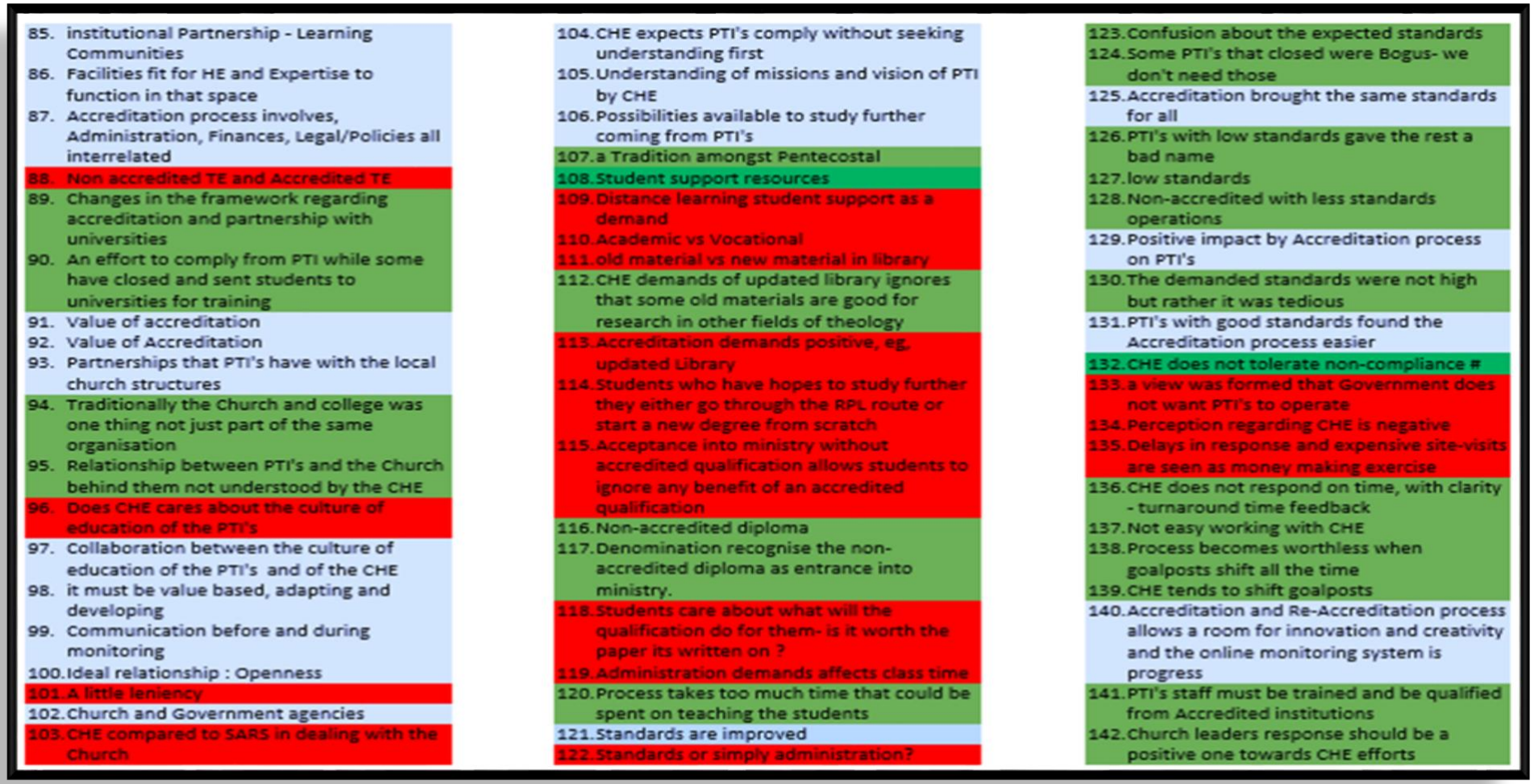
I agree to the digital voice recording/ Give my written response to the interview questionnaire. I have received a signed copy of the informed consent agreement.

Participant Name & Surname…… (Please Print)
Participant Signature……..Date……
Researcher's Name & Surname: Caswell J. Ntseno
Researcher's signature……..

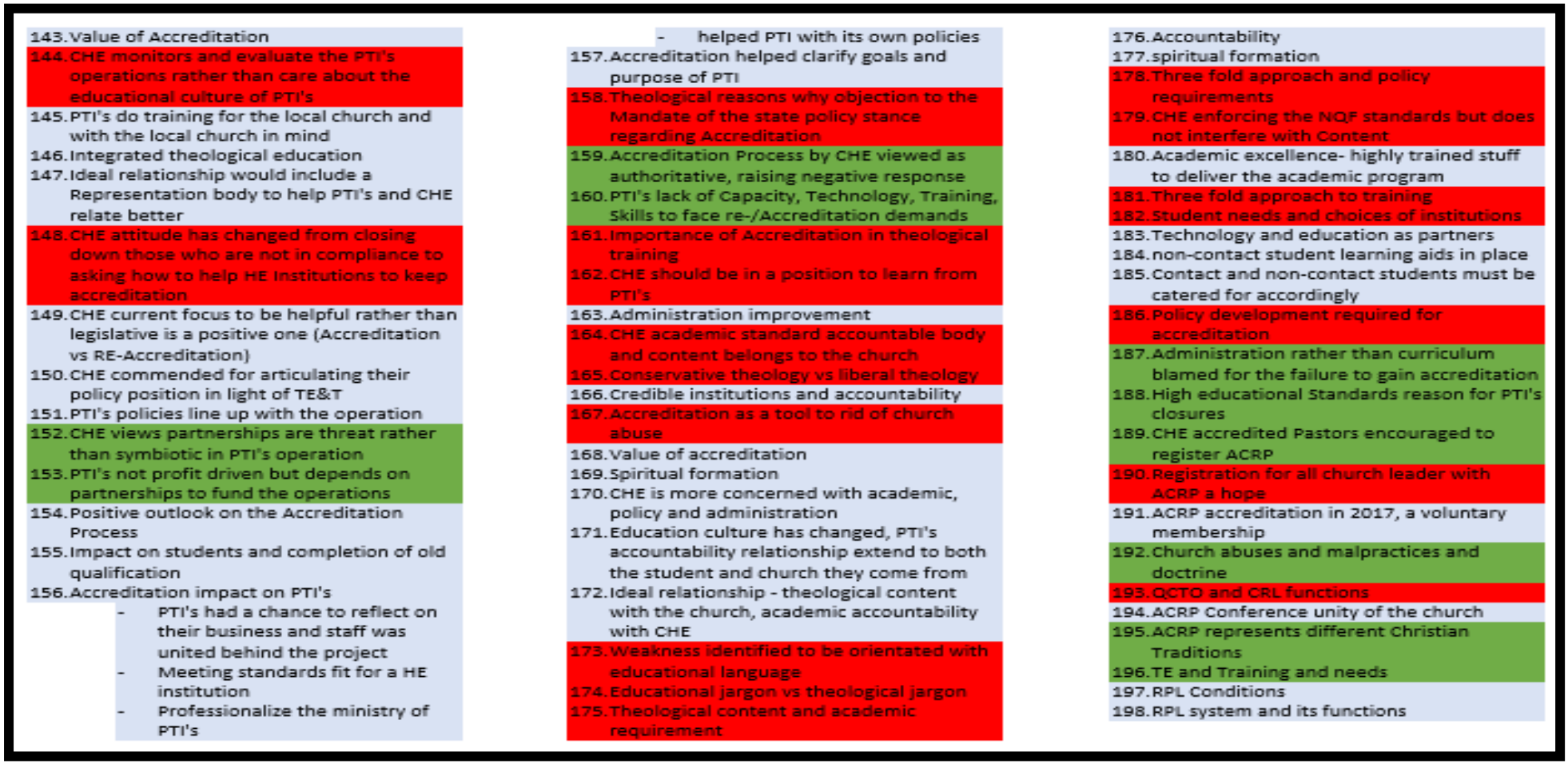
APPENDIX E: INDUCTIVE CODES: 1-84

1. Exit points are pre-determined that's negative
2. Church's responsibility
3. CHE deals with Academic Church deals with Spiritual matters
4. Value of OBE
5. value in Peer review process
6. Value in standards
7. Value for money
8. value for efforts
9. Demands are labour intensive
10. danger when people have no choice
11. Engagement
12. Take CHE seriously
13. Accreditation critical to the PTI operation
14. CHE and its powers
15. High risk: power to close the operation down
16. Cost of education is on the rise
17. work together with CHE
18. Requirements differ with ministry context
19. peer review objectivity questioned
20. Independent assessors
21. Relevant standards for relevant operation
22. Online institution vs Contact learning
23. CHE commended
24. History considerations
25. Value of accreditation
26. Value of Education
27. CHE cares about the culture of education of the church ?
28. Decoloniality
29. Lack of socio-economic addressing
30. Education a right vs a privilege
31. ACRP
32. global standards vs local standards
33. Accreditation bodies and affiliations
34. Attitudes : Theocratic vs Democratic response
35. Challenges are not Homogeneous but heterogeneous
36. Honour/ recognition need
37. ACRP approach
38. Ministry needs not covered in the ACT
39. vocational training and academic training
40. The Act neglects those without Matric
41. Context of inequality is important
42. Standards in light of the reality of the level of education
43. Average pastor has no matric
44. History of theological training between races
45. PTI to PTI partnerships
46. Each institution must be independent in application of accreditation
47. partnerships with public institutions
48. Race factor in TE& T
49. NQF has levelled the field for all institutions
50. Church based, non- accredited training
51. ministry vs academia
52. ministry training for church growth not academy
53. Vocational training
54. SETA approach to pastoral training
55. NQF classification
56. Financial Sustainability
57. Academy vs Church
58. PTI's affected by the Act
59. PTI's Closed
60. Education via correspondence /Distance learning
61. PTI' Validated
62. Financial challenges
63. Accreditation demands
64. Church as pioneer of most public universities
65. Ecumenical conversation regarding TE&T
66. Church should admit where it is weak and ask for help
67. Value of accreditation
68. the divorce between the church and academy
69. Culture of the church- Heart, Mind and Hands (Three Fold Approach)
70. Representation body to advance the course of both the CHE and PTI's
71. A go between person / Representative to help both the Church and CHE
72. Church divisions are also along racial lines and therefore economic lines
73. Church has higher standards set out in the Bible
74. Church goal
75. Church is her own hindrance
76. Church could prove to have even higher standards than those imagined in the NQF
77. Division within the church a stumbling block to her progress
78. Ministry as a profession
79. RPL system for those above 45
80. HE entry requirements as negative effect
81. Post-colonial reality necessity
82. Accreditation benefit
83. Denominationalism as a hindrance to opportunities in HE
84. Undergraduate and postgraduate preference learning mode

APPENDIX F: INDUCTIVE CODES: 85-142



APPENDIX G: INDUCTIVE CODES: 143-198



APPENDIX H: INDUCTIVE CODES: 199-275

199. CHE designation categories, Accredited, bogus, etc
200. Umalusi, CHE, QCTO
201. ACRP alternative for those who can't uphold CHE standards
202. Comply with the new ACT 101
203. CHE, DHE,SAQA
204. CHE timeline 2000, 2004, 2008,2011, 2015
205. NQF level 1-10
206. NQF exit Qualifications e.g BA, etc
207. Curriculum registration to NQF- Theology divisions
208. NQF Standards to be comparable with international standards
209. All curriculums with standards
210. Church based operation
211. Practical knowledge first and add some academic
212. in-job training
213. Credits, notional hours- integrated learning
214. required Knowledge skills for ministry
215. Theological education used to venture into other job opportunities not for ministry
216. ACRP categories in line with NQF Levels
217. 4 categories within ACRP
218. CPD for those who trained vocationally
219. Examples of CPD program by Institutions
220. CPD program attached
221. Professional boards for ministry functions
222. Christian vocational board
223. SETAS to QCTO
224. NQF 2 and NQF 5
225. Experience rewarded despite academic qualification
226. QCTO bridge into CHE accredited institutions
227. Bridge between V/A training
228. Accrediting Bodies - A/V
229. 80-20 of Vocational and Academic Training
230. Purpose of ACRP
231. Function of ACRP
232. Theological students are not better served in the ACT as it stands
233. Call for unity
234. Need for Educators in TE not just Theologians
235. Value of Accreditation
236. CHE contend with PTI as long as it complies with no questions or suggestions
237. Education fit for purpose
238. Church plan to fund education
239. Values in Education
240. Liaison office to help CHE deal with PTI's
241. To help explore other options to satisfy TE needs
242. CHE needs to have a better capacitated staff knowledgeable in Theological education /needs
243. Diplomatic challenge
244. Political goals were more important than all other needs
245. Practical verses theoretical
246. Policy is failing these students
247. Theological student seek education motivated by a divine calling
248. Theological education is intercultural by nature
249. Political influence is also negative to the very challenge that is sought to be solved
250. Alternative, affordable quality education is lost in the closure of GST
251. Process has brought awareness to the Church leaders of the cost of education
252. Accreditation process is a good for the church
253. Illegitimate operations in SA and Africa exist- that is a reality
254. SA nationalism blamed for closure of a PTI nothing to do with Academic standards
255. Pentecostal academic writing missing
256. Challenges regarding future of trained students
257. Paradigm shift required for the church to deal with HE
258. Church needs to improve in order to operate at HE level
259. Confusion regarding SAQA and CHE and Accreditation
260. Value of Accreditation
261. CHE and PTI's
262. Education and career example
263. education linked to a career
264. Government gave PTI's a platform to work together but they rejected
265. Earlier negotiations with the SGB
266. Trying to get rid of the bogus Institutions
267. Cooperation and understanding is required for a better relationship
268. CHE encouraged to know PTI's
269. North West University attempted this unity solution
270. Pentecostal call
271. Unity suggestion
272. Pentecostal and charismatic numbers
273. comparison with other Christian traditions
274. Unity amongst Christians is encouraged
275. Private and foreign accreditation bodies

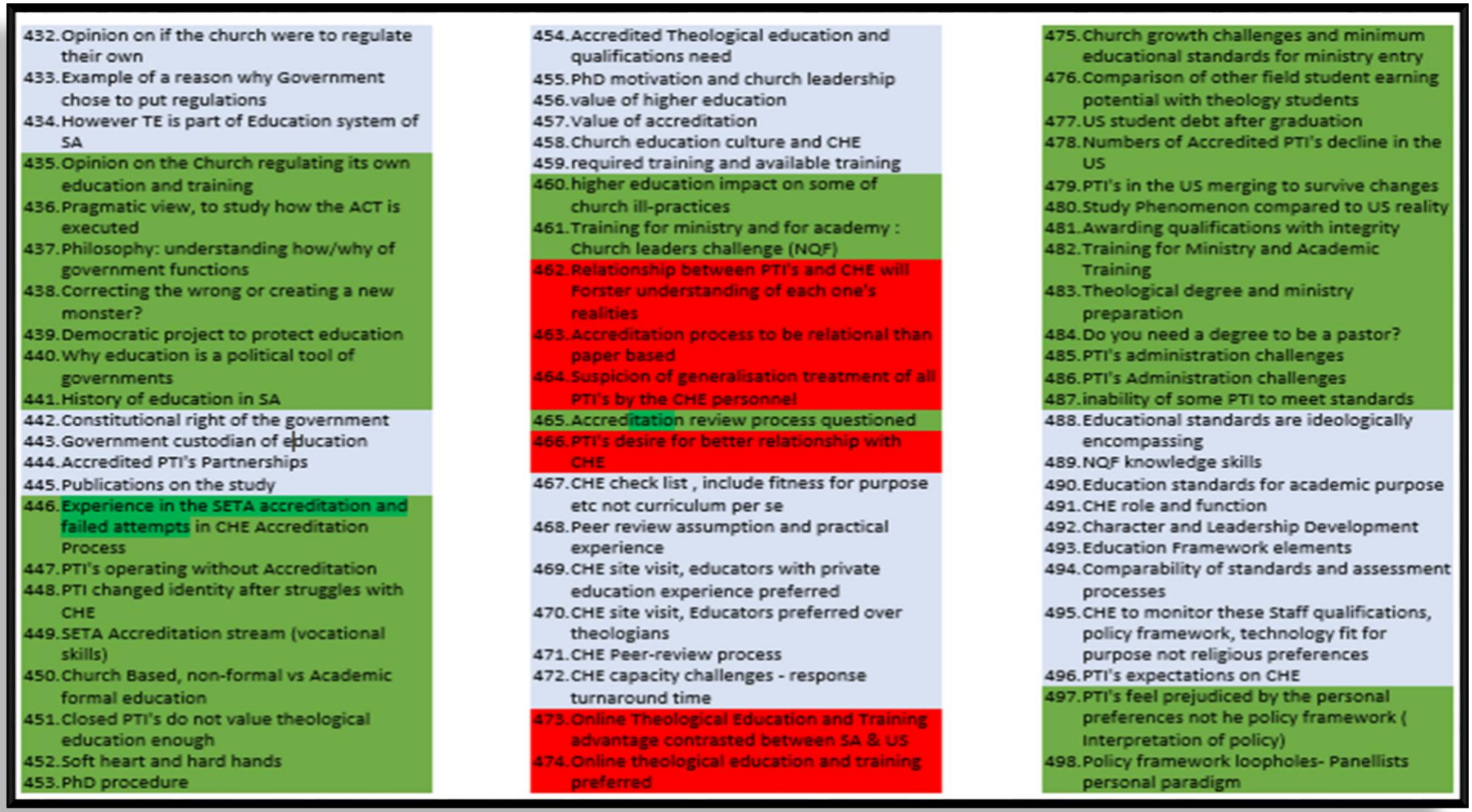
APPENDIX I: INDUCTIVE CODES: 276-351

276. ACRP. SAQA registers curriculum does not give accreditation
277. SA Education contrasted with the US system
278. Christian traditions
279. Different Christian Traditions and their ethos
280. Focus was more on training for ministry
281. Administration challenges faced by PTI's
282. The cost of being at the same standards with Universities
283. All HE institutions must be using and aiming for the same standards
284. notional hours
285. Quality assurance benefit for PTI's
286. PTI's lack organisation / administration
287. AMP is designed for those who want training and does not care about further education
288. Alternate Ministry program (AMP) is the end of the road for those without grade 11
289. exit level certificate for those without matric
290. Alternate ministry training program for those without Matric
291. Credits and comparable with other PTI's
292. Denominations still subsidise students
293. Student fees and affordability
294. Students were negatively impacted when fees were increased to match with the rest
295. NQF made the competition field level for all higher education equal
296. Why do students opt for other fields when they have a matric certificate???
297. NQF levels and basic requirements
298. Matric pass is a minimum requirement for admission to higher education
299. Admission requirements impact the students intake
300. Accreditation application process is costly
301. Funding and resources availability
302. Same standards for all higher learning institutions
303. CHE does not understand PTI's
304. Disability to meet the standards because of the strong held theological perception about education
305. Education vs the Spirit
306. Most who trained at PTI's went without the academic benefit
307. some PTI's were training for ministry not educating for academia
308. Qualification as part of basic requirements
309. Minimum qualification
310. Basic requirements to have a higher education institution
311. PTI's weak points towards accreditation
312. staff ought to be a qualification higher than students to teach
313. ordination and qualifications
314. Denominations valued ordination above any educational qualification in regard to training
315. Staff qualification requirement for accreditation
316. Accreditation benefit
317. Technology aids similar to Universities
318. Student support resources, such as online classes, dvd's etc
319. PTI's student makeup
320. Student support essential
321. Reason for accreditation application failure
322. Contact learning and non-contact learning
323. student support for Distance learning students
324. improvement of standards good for TE
325. Facilities such as library
326. 8 CHE criteria
327. training vs education
328. Entry level qualification
329. Before the Act, there was no accountability
330. New system of conducting TE
331. SAQA validates the registered programs
332. SAQA registers the curriculum
333. reason why some PTI's closed down
334. Theological education divisions
335. Theological education divisions (6)
336. CHE organised informative meetings
337. Curriculum and unit standards were reviewed and introduced
338. No accountability
339. There was no standards before NQF
340. Church work vs Education
341. Accountability
342. Accreditation helped PTI's
343. Accreditation commended
344. Christian University proposed
345. Advice to the Church
346. Advice to the church
347. Acknowledgement of church's contribution. church's cooperation and willingness to
348. Church fulfils an important role in the nation
349. Communication is key
350. Value and purpose of PTI's
351. You need us

APPENDIX J: INDUCTIVE CODES: 352-431

352. Value of accreditation
353. Change of attitude towards privates
354. Partnership with Privates for the befit of the nation
355. Thesis advice
356. value of PTI's explored
357. constrains and possibilities (CHE and PTI's)
358. overall training
359. Academic and vocation. Educational and spiritual. balance and responsibilities
360. SETA- ACRP closing the vocational gap
361. the Why of regulation and accreditation
362. Ideal, not to close down the church based operation - but there must be a separation of terms - qualifications
363. CHE upholds the standards
364. Qualifications, blended learning
365. CHE meetings/ efforts complimented, with one exception capacity
366. DHE, CHE and SAQA
367. Government not biased
368. CHE not to assume that all privates are the same
369. Efficiency- turn around time response- self regulate
370. Cooperation between CHE and PTI's
371. Standards for faith compared to music
372. Framework for music as a subject
373. arts and science
374. Question of spiritual formation Contact classes vs online classes
375. what regulations covers
376. Theological traditions and spiritual development
377. Academic requirements and spiritual development
378. Training fit for purpose
379. CHE Capacity bemoaned
380. Serving the church
381. New methods, affordability, sustainability
382. New world and new possibilities
383. Partnerships and why they fail
384. Accreditation is greatest asset of this PTI
385. Compliance and affordability
386. Leadership required to pave a way forward for PTI's
387. Value of Accreditation
388. Exploring and chatting a way forward
389. Resources in the way of Missions?
390. Leadership challenges in light of accreditation
391. Respecting SA rules -
392. Example of an operation for development not academia
393. Alternative operation route - non accreditation- meeting the needs
394. SAQA, SETA, H&W : NQF levels 4, 5- fir for purpose?
395. history of Accreditation from the Middle of 1990's
396. Privileges and rights in light of HE
397. exploration of function and compliance
398. Exclusive Club
399. Incomparable standards and difference in purpose of operation
400. Purpose for operation and difference in terms
401. Purpose and goal of some PTI's in light of HE
402. nature of some PTI's in light of new Act
403. Theology compared and challenged in light of science
404. Scientific claims and discussion
405. Scientific claims
406. Scientific claims
407. Theology in the science lab
408. Theology in light of the sciences
409. Political Space, rules vs faith, values and beliefs in light of TE and public institution
410. Church and State Marriage and TE and Training
411. TE as science?
412. Fair treatment of the Government
413. Appreciation for the Act/Constitution
414. Who carries the financial burden and why?
415. National agenda and private education providers
416. Funding policy expanded
417. Funding Models contrasted and compared with service delivery such as Electricity
418. Government consistent in funding principle for all fields of study
419. Educating is doing government's work, why not get funding?
420. Government subsidy proposed
421. Financial clause questioned
422. Meet the set standards
423. Financial burden to register an Institution
424. Accountability
425. How: South African Institution and be registered as a training provider
426. legal entity
427. Exemption clause for Private Institutions
428. Exception to the rule
429. Democratic processes in education
430. The ideal has happened
431. Boundaries of operation between Government and the Church

APPENDIX K: INDUCTIVE CODES: 432- 498.



432. Opinion on if the church were to regulate their own
433. Example of a reason why Government chose to put regulations
434. However TE is part of Education system of SA
435. Opinion on the Church regulating its own education and training
436. Pragmatic view, to study how the ACT is executed
437. Philosophy: understanding how/why of government functions
438. Correcting the wrong or creating a new monster?
439. Democratic project to protect education
440. Why education is a political tool of governments
441. History of education in SA
442. Constitutional right of the government
443. Government custodian of education
444. Accredited PTI's Partnerships
445. Publications on the study
446. Experience in the SETA accreditation and failed attempts in CHE Accreditation Process
447. PTI's operating without Accreditation
448. PTI changed identity after struggles with CHE
449. SETA Accreditation stream (vocational skills)
450. Church Based, non-formal vs Academic formal education
451. Closed PTI's do not value theological education enough
452. Soft heart and hard hands
453. PhD procedure
454. Accredited Theological education and qualifications need
455. PhD motivation and church leadership
456. value of higher education
457. Value of accreditation
458. Church education culture and CHE
459. required training and available training
460. higher education impact on some of church ill-practices
461. Training for ministry and for academy : Church leaders challenge (NQF)
462. Relationship between PTI's and CHE will Forster understanding of each one's realities
463. Accreditation process to be relational than paper based
464. Suspicion of generalisation treatment of all PTI's by the CHE personnel
465. Accreditation review process questioned
466. PTI's desire for better relationship with CHE
467. CHE check list , include fitness for purpose etc not curriculum per se
468. Peer review assumption and practical experience
469. CHE site visit, educators with private education experience preferred
470. CHE site visit, Educators preferred over theologians
471. CHE Peer-review process
472. CHE capacity challenges - response turnaround time
473. Online Theological Education and Training advantage contrasted between SA & US
474. Online theological education and training preferred
475. Church growth challenges and minimum educational standards for ministry entry
476. Comparison of other field student earning potential with theology students
477. US student debt after graduation
478. Numbers of Accredited PTI's decline in the US
479. PTI's in the US merging to survive changes
480. Study Phenomenon compared to US reality
481. Awarding qualifications with integrity
482. Training for Ministry and Academic Training
483. Theological degree and ministry preparation
484. Do you need a degree to be a pastor?
485. PTI's administration challenges
486. PTI's Administration challenges
487. inability of some PTI to meet standards
488. Educational standards are ideologically encompassing
489. NQF knowledge skills
490. Education standards for academic purpose
491. CHE role and function
492. Character and Leadership Development
493. Education Framework elements
494. Comparability of standards and assessment processes
495. CHE to monitor these Staff qualifications, policy framework, technology fit for purpose not religious preferences
496. PTI's expectations on CHE
497. PTI's feel prejudiced by the personal preferences not he policy framework (Interpretation of policy)
498. Policy framework loopholes- Panellists personal paradigm

APPENDIX L: INDUCTIVE CODES: 499- 573

499. CHE site visit, Context awareness a challenge to Public Institution personnel /panellists
500. CHE site visit challenges with panellists biases
501. Theologians from Public Universities as panellist on CHE visits
502. Qualifications of the panellist Educationalist vs Theologians
503. Character/leadership Development remains the church's responsibility not CHE
504. Education and Mission interest of the Church
505. Mission focus and international outreach nature of the church
506. Accreditation process and communication challenges
507. CHE Challenges to model the standard they promote
508. CHE site visit challenges
509. Peer Review System challenges
510. Lack of capacity ruins good intentions
511. practical example of Capacity challenges at CHE
512. Standards- Demands- Expectations vs Capacity
513. Capacity challenges at CHE, turnaround time for responses
514. Compliance with both the letter and spirit of the NQF
515. Quality standards for positive testimony
516. Accountability Factor
517. CHE promotes education standards within PTI's
518. Accreditation: internal and external moderation system
519. Accreditation (benefits) Cycle - self assessments
520. Accreditation focuses on educational standards not doctrinal issues
521. Curriculum and course content freedom
522. Accreditation gives recognition even internationally (benefits)
523. Accreditation benefits
524. Public awareness of accreditation
525. data research: cause and effect
526. PTI mission motivation goals
527. Different registration/accreditation statuses
528. Resources challenge to standards achievement
529. non-Compliance due to lack of resources
530. PTI's Resource strapped industry
531. Marketability and Affordability of theological education
532. Theological qualifications does not necessarily lead to high salary
533. Difference between theology and other qualifications
534. Business aspect of education
535. PTI's not lucrative operations
536. Accreditation brings respect both nationally and internationally
537. Progress at CHE
538. CHE capacity challenges
539. Accredited PTI perceive CHE positively
540. higher expectation experienced
541. SAQA then CHE Process
542. Accreditation Phases
543. DHET registry
544. Church Based Education
545. Illegal Status
546. Partnership with Public Universities
547. Church based training
548. Regulatory framework for private higher education
549. NQF requires compliance
550. policy requirements differ to theological education
551. Training Environment limited
552. Recognition, qualification framework
553. protection of qualification framework
554. Educational Preference limited
555. admission Fairness defined by Public universities standard
556. spiritual formation undermined by policy
557. first Christian, then academic
558. PTI's goals of operation
559. Value of Trained church leaders ignored
560. Apartheid legacy
561. protection of students
562. protection of students from improper operators
563. international politics
564. Promotion of nationalism
565. Policy loopholes
566. Old partnership agreements nullified
567. Public University partnerships
568. mis matched capacity between PTI's Public Universities
569. public university mandate for Private Institutions
570. Motivations for policy interpretations
571. Quality indications are not above political interest
572. politics vs educational quality
573. stamp of quality assurance

APPENDIX M: INDUCTIVE CODES: 574-661

574. Cost of Education value of external reviewers
575. value of accreditation
576. Pentecostalism viewed with scepticism
577. Favouritism of different faith traditions over others by CHE
578. Benefit of Church based education
579. Uniqueness of Theological education
580. Culture of education- continuous development
581. flexibility to policy interpretation
582. Quality education vs political demands
583. PTI's control over their own affairs
584. Political interference in theological training
585. international partnership is encouraged excerpt in theology
586. PTI's needs and mission
587. Political motives above others
588. Church international mission
589. Church should determine the outcomes of TE&T
590. intend of Theological Education
591. Accreditation and church mission and purpose
592. University/International partnerships
593. Limited Access to education
594. accreditation benefit on Christian ministry
595. Disqualification by association
596. proven quality
597. Policy interpretations - money
598. International politics and church needs
599. Political Considerations
600. Voice of the majority
601. defence for Pentecostal churches
602. Stakeholders at PTI's
603. Value of Education to society
604. demonstration that learning has taken place
605. Student relation to Accreditation
606. policy protecting students
607. Compliance
608. Value of Accreditation
609. Compliance encouraged
610. CHE intentions towards the Church
611. CHE cares about Church education
612. Partnership and collaboration with Accredited Institutions
613. Education and Training for ministry development
614. Understanding of Higher Education standards
615. clear communication of expectations
616. Negative impact as result of unclear goals
617. Results of a non accredited qualifications
618. regulation good for quality education
619. Bogus Institutions
620. Christ glorified in the process
621. Benefit to Students
622. Monitoring of PTI, Curriculum and of Faculty
623. high standards of education
624. working together CHE and PTI's
625. function of CHE
626. quality training
627. Church leaders perception towards CHE
628. value of Accreditation
629. Biblical perspective on purpose for PTI
630. Goals of Theological E&T
631. leadership and character development
632. Development and Christlikeness education approach
633. CHE contacts
634. Pedagogical methods
635. Theological Education UG, PG
636. Three fold educational approach
637. Turnaround time and feedback
638. ideal relationship tips
639. understanding of mission and vision
640. Consistency of policy in re-accreditation encouraged
641. Too many requirements vs mission of PTI
642. Awareness required from CHE about PTI's
643. CHE demands and PTI's Function
644. CHE demands
645. Keeping Promises
646. Difference in Needs
647. Curriculum remains PTI's responsibility
648. CHE does not dictate on course content
649. Clarity of Purpose
650. Capital Resources and Human Resource
651. What Accreditation means
652. New Policy impact on University partnerships
653. Student's attitudes towards accredited PTI's
654. Accreditation Registration Statuses
655. PTI's Capabilities highlighted
656. Different accreditation statuses
657. Challenge of policy documents
658. Lack of Facilities
659. Lack of Personnel/staff
660. Lack of funding
661. Challenges experienced towards accreditation

APPENDIX N: CLUSTER CODES FOR CODE CATEGORY 1- GRIEVANCES AND CHALLENGES OF PTIs

1. Exit points are pre-determined that's negative
2. Church's responsibility
3. Demands are labour intensive
4. danger when people have no choice
5. Take CHE seriously
6. High risk: power to close the operation down
7. Cost of education is on the rise
8. Decoloniality
9. Lack of socio-economic addressing
10. Education a right vs a privilege
11. Accreditation bodies and affiliations
12. Attitudes : Theocratic vs Democratic response
13. Challenges are not Homogeneous but heterogeneous
14. Ministry needs not covered in the ACT
15. vocational training and academic training
16. The Act neglects those without Matric
17. Context of inequality is important
18. Standards in light of the reality of the level of education
19. Average pastor has no matric
20. History of theological training between races
21. PTI to PTI partnerships
22. Each institution must be independent in application of accreditation
23. Church based, non- accredited training
24. ministry training for church growth not academy
25. Vocational training
26. SETA approach to pastoral training
27. NQF classification
28. Financial Sustainability
29. PTI's affected by the Act
30. PTI's Closed
31. Financial challenges
32. Accreditation demands
33. Ecumenical conversation regarding TE&T
34. Church should admit where it is weak and ask for help
35. the divorce between the church and academy
36. Culture of the church- Heart, Mind and Hands (Three Fold Approach)
37. Representation body to advance the course of both the CHE and PTI's
38. Church divisions are also along racial lines and therefore economic lines
39. Church has higher standards set out in the Bible
40. Church goal
41. Church is her own hindrance
42. Church could prove to have even higher standards than those imagined in the NQF
43. Division within the church a stumbling block to her progress
44. HE entry requirements as negative effect
45. Post-colonial reality necessity
46. Denominationalism as a hindrance to opportunities in HE
47. Changes in the framework regarding accreditation and partnership with universities
48. An effort to comply from PTI while some have closed and sent students to universities for training
49. Traditionally the Church and college was one thing not just part of the same organisation
50. Relationship between PTI's and the Church behind them not understood by the CHE
51. a Tradition amongst Pentecostal
52. Student support resources
53. CHE demands of updated library ignores that some old materials are good for research in other fields of theology
54. Non-accredited diploma
55. Denomination recognise the non-accredited diploma as entrance into ministry.
56. Process takes too much time that could be spent on teaching the students
57. Confusion about the expected standards
58. Some PTI's that closed were Bogus- we don't need those
59. PTI's with low standards gave the rest a bad name
60. low standards
61. Non-accredited with less standards operations
62. The demanded standards were not high but rather it was tedious
63. CHE does not tolerate non-compliance
64. CHE does not respond on time, with clarity - turnaround time feedback
65. Not easy working with CHE
66. Process becomes worthless when goalposts shift all the time
67. CHE tends to shift goalposts
68. PTI's staff must be trained and be qualified from Accredited institutions
69. Church leaders response should be a positive one towards CHE efforts
70. CHE views partnerships are threat rather than symbiotic in PTI's operation

APPENDIX O: CLUSTER CODES FOR CODE CATEGORY 1- GRIEVANCES AND CHALLENGES OF PTIs

71. PTI's not profit driven but depends on partnerships to fund the operations
72. Accreditation Process by CHE viewed as authoritative, raising negative response
73. PTI's lack of Capacity, Technology, Training, Skills to face re-/Accreditation demands
74. Administration rather than curriculum blamed for the failure to gain accreditation
75. High educational Standards reason for PTI's closures
76. CHE accredited Pastors encouraged to register ACRP
77. Church abuses and malpractices and doctrine
78. ACRP represents different Christian Traditions
79. TE and Training and needs
80. Practical verses theoretical
81. Policy is failing these students
82. Theological student seek education motivated by a divine calling
83. Theological education is intercultural by nature
84. Political influence is also negative to the very challenge that is sought to be solved
85. Alternative, affordable quality education is lost in the closure of GST
86. Process has brought awareness to the Church leaders of the cost of education
87. Accreditation process is a good for the church
88. Illegitimate operations in SA and Africa exist- that is a reality
89. SA nationalism blamed for closure of a PTI nothing to do with Academic standards
90. Pentecostal academic writing missing
91. Challenges regarding future of trained students
92. Paradigm shift required for the church to deal with HE
93. Church needs to improve in order to operate at HE level
94. Government gave PTI's a platform to work together but they rejected
95. Pentecostal call
96. Christian traditions
97. Different Christian Traditions and their ethos
98. Focus was more on training for ministry
99. Administration challenges faced by PTI's
100. The cost of being at the same standards with Universities
101. exit level certificate for those without matric
102. Alternate ministry training program for those without Matric
103. Credits and comparable with other PTI's
104. Denominations still subsidise students
105. Student fees and affordability
106. Students were negatively impacted when fees were increased to match with the rest
107. NQF made the competition field level for all higher education equal
108. Why do students opt for other fields when they have a matric certificate???
109. NQF levels and basic requirements
110. Matric pass is a minimum requirement for admission to higher education
111. Admission requirements impact the students intake
112. Accreditation application process is costly
113. Funding and resources availability
114. Same standards for all higher learning institutions
115. CHE does not understand PTI's
116. Disability to meet the standards because of the strong held theological perception about education
117. Most who trained at PTI's went without the academic benefit
118. some PTI's were training for ministry not educating for academia
119. Qualification as part of basic requirements
120. Minimum qualification
121. Basic requirements to have a higher education institution
122. PTI's weak points towards accreditation
123. staff ought to be a qualification higher than students to teach
124. ordination and qualifications
125. Denominations valued ordination above any educational qualification in regard to training
126. Staff qualification requirement for accreditation
127. Accreditation benefit
128. Technology aids similar to Universities
129. Student support resources, such as online classes, dvd's etc
130. PTI's student makeup
131. Student support essential
132. Reason for accreditation application failure
133. reason why some PTI's closed down
134. Theological education divisions
135. Theological education divisions (6)
136. CHE organised informative meetings
137. Curriculum and unit standards were reviewed and introduced

APPENDIX P: CLUSTER CODES FOR CODE CATEGORY 1- GRIEVANCES AND CHALLENGES OF PTIs

138.No accountability
139.There was no standards before NQF
140.Church work vs Education
141.Accountability
142.CHE Capacity bemoaned
143.Serving the church
144.New methods, affordability, sustainability
145.New world and new possibilities
146.Partnerships and why they fail
147.Resources in the way of Missions?
148.Leadership challenges in light of accreditation
149.Respecting SA rules -
150.Example of an operation for development not academia
151.Alternative operation route - non accreditation- meeting the needs
152.Who carries the financial burden and why?
153.Government consistent in funding principle for all fields of study
154.Educating is doing government's work, why not get funding?
155.Government subsidy proposed
156.Financial clause questioned
157.Meet the set standards
158.Financial burden to register an Institution
159.Opinion on the Church regulating its own education and training
160.Pragmatic view, to study how the ACT is executed
161.Philosophy: understanding how/why of government functions
162.Correcting the wrong or creating a new monster?
163.Democratic project to protect education
164.Why education is a political tool of governments
165.History of education in SA
166.Experience in the SETA accreditation and failed attempts in CHE Accreditation Process
167.PTI's operating without Accreditation
168.PTI changed identity after struggles with CHE
169.SETA Accreditation stream (vocational skills)
170.Church Based, non-formal vs Academic formal education
171.Closed PTI's do not value theological education enough
172.Soft heart and hard hands
173.PhD procedure
174.higher education impact on some of church ill-practices
175.Training for ministry and for academy : Church leaders challenge (NQF)
176.Accreditation review process questioned
177.Church growth challenges and minimum educational standards for ministry entry
178.Comparison of other field student earning potential with theology students
179.US student debt after graduation
180.Numbers of Accredited PTI's decline in the US
181.PTI's in the US merging to survive changes
182.Study Phenomenon compared to US reality
183.Awarding qualifications with integrity
184.Training for Ministry and Academic Training
185.Theological degree and ministry preparation
186.Do you need a degree to be a pastor?
187.PTI's administration challenges
188.PTI's Administration challenges
189.inability of some PTI to meet standards
190.PTI's feel prejudiced by the personal preferences not he policy framework (Interpretation of policy)
191.Policy framework loopholes- Panellists personal paradigm
192.CHE site visit, Context awareness a challenge to Public Institution personnel /panellists
193.CHE site visit challenges with panellists biases
194.Theologians from Public Universities as panellist on CHE visits
195.Character/leadership Development remains the church's responsibility not CHE
196.Education and Mission interest of the Church
197.Mission focus and international outreach nature of the church
198.CHE site visit challenges
199.Peer Review System challenges
200.Lack of capacity ruins good intentions
201.practical example of Capacity challenges at CHE
202.Standards- Demands- Expectations vs Capacity
203.Capacity challenges at CHE, turnaround time for responses
204.Accreditation: internal and external moderation system
205.Accreditation (benefits) Cycle - self assessments

APPENDIX Q: CLUSTER CODES FOR CODE CATEGORY 1- GRIEVANCES AND CHALLENGES OF PTIs

206. Accreditation focuses on educational standards not doctrinal issues
207. PTI mission motivation goals
208. Different registration/accreditation statuses
209. Resources challenge to standards achievement
210. non-Compliance due to lack of resources
211. PTI's Resource strapped industry
212. Marketability and Affordability of theological education
213. Theological qualifications does not necessarily lead to high salary
214. Business aspect of education
215. PTI's not lucrative operations
216. CHE capacity challenges
217. higher expectation experienced
218. SAQA then CHE Process
219. Accreditation Phases
220. DHET registry
221. Training Environment limited
222. admission Fairness defined by Public universities standard
223. spiritual formation undermined by policy
224. first Christian, then academic
225. PTI's goals of operation
226. Value of Trained church leaders ignored
227. Apartheid legacy
228. international politics
229. Promotion of nationalism
230. Policy loopholes
231. Old partnership agreements nullified
232. mis matched capacity between PTI's Public Universities
233. public university mandate for Private Institutions
234. Motivations for policy interpretations
235. Quality indications are not above political interest
236. politics vs educational quality
237. stamp of quality assurance
238. Cost of Education value of external reviewers
239. Pentecostalism viewed with scepticism
240. Favouritism of different faith traditions over others by CHE
241. Benefit of Church based education
242. PTI's control over their own affairs
243. Political interference in theological training
244. PTI's needs and mission
245. Political motives above others
246. Church international mission
247. Church should determine the outcomes of TE&T
248. intend of Theological Education
249. Accreditation and church mission and purpose
250. Limited Access to education
251. Policy interpretations - money
252. International politics and church needs
253. Political Considerations
254. Voice of the majority
255. defence for Pentecostal churches
256. Stakeholders at PTI's
257. Value of Education to society
258. demonstration that learning has taken place
259. Student relation to Accreditation
260. policy protecting students
261. Compliance
262. clear communication of expectations
263. Negative impact as result of unclear goals
264. Results of a non accredited qualifications
265. regulation good for quality education
266. Bogus Institutions
267. Christ glorified in the process
268. Biblical perspective on purpose for PTI
269. Goals of Theological E&T
270. leadership and character development
271. Development and Christlikeness education approach
272. ideal relationship tips
273. understanding of mission and vision
274. Consistency of policy in re-accreditation encouraged
275. Too many requirements vs mission of PTI
276. Awareness required from CHE about PTI's
277. CHE demands and PTI's Function
278. CHE demands
279. Capital Resources and Human Resource
280. What Accreditation means
281. New Policy impact on University partnerships
282. Student's attitudes towards accredited PTI's
283. Accreditation Registration Statuses
284. PTI's Capabilities highlighted
285. Different accreditation statuses
286. Challenge of policy documents
287. Lack of Facilities
288. Lack of Personnel/staff
289. Lack of funding
290. Challenges experienced towards accreditation

APPENDIX R: CLUSTERED CODES FOR CODE CATEGORY 2- DIFFERENCES BETWEEN PTIs AND CHE POLICIES

1. CHE deals with Academic Church deals with Spiritual matters
2. Engagement
3. Accreditation critical to the PTI operation
4. CHE and its powers
5. Requirements differ with ministry context
6. peer review objectivity questioned
7. ministry vs academia
8. Academy vs Church
9. Non accredited TE and Accredited TE
10. Does CHE cares about the culture of education of the PTI's
11. A little leniency
12. CHE compared to SARS in dealing with the Church
13. Distance learning student support as a demand
14. Academic vs Vocational
15. old material vs new material in library
16. Accreditation demands positive, e.g., updated Library
17. Students who have hopes to study further they either go through the RPL route or start a new degree from scratch
18. Acceptance into ministry without accredited qualification allows students to ignore any benefit of an accredited qualification
19. Students care about what will the qualification do for them- is it worth the paper it's written on ?
20. Administration demands affects class time
21. Standards or simply administration?
22. a view was formed that Government does not want PTI's to operate
23. Perception regarding CHE is negative
24. Delays in response and expensive site-visits are seen as money making exercise
25. CHE monitors and evaluate the PTI's operations rather than care about the educational culture of PTI's
26. CHE attitude has changed from closing down those who are not in compliance to asking how to help HE Institutions to keep accreditation
27. Theological reasons why objection to the Mandate of the state policy stance regarding Accreditation
28. Importance of Accreditation in theological training
29. CHE should be in a position to learn from PTI's
30. CHE academic standard accountable body and content belongs to the church
31. Conservative theology vs liberal theology
32. Accreditation as a tool to rid of church abuse

APPENDIX S: CLUSTERED CODES FOR CODE CATEGORY 2- DIFFERENCES BETWEEN PTIs AND CHE POLICIES

33. Weakness identified to be orientated with educational language
34. Educational jargon vs theological jargon
35. Theological content and academic requirement
36. Three fold approach and policy requirements
37. CHE enforcing the NQF standards but does not interfere with Content
38. Three fold approach to training
39. Student needs and choices of institutions
40. Policy development required for accreditation
41. Registration for all church leader with ACRP a hope
42. QCTO and CRL functions
43. Bridge between V/A training
44. Political goals were more important than all other needs
45. ACRP. SAQA registers curriculum does not give accreditation
46. Confusion regarding SAQA and CHE and Accreditation
47. SA Education contrasted with the US system
48. All HE institutions must be using and aiming for the same standards.
49. Education vs the Spirit
50. Contact learning and non-contact learning
51. Question of spiritual formation Contact classes vs online classes
52. what regulations covers
53. Theological traditions and spiritual development
54. Academic requirements and spiritual development
55. Training fit for purpose
56. Exclusive Club
57. Incomparable standards and difference in purpose of operation
58. Purpose for operation and difference in terms
59. Purpose and goal of some PTI's in light of HE
60. nature of some PTI's in light of new Act
61. Theology compared and challenged in light of science
62. Scientific claims and discussion
63. Scientific claims
64. Scientific claims
65. Theology in the science lab
66. Theology in light of the sciences
67. Political Space, rules vs faith, values and beliefs in light of TE and public institution
68. Church and State Marriage and TE and Training
69. TE as science?

APPENDIX T: CLUSTERED CODES FOR CODE CATEGORY 2- DIFFERENCES BETWEEN PTIs AND CHE POLICIES

70. Fair treatment of the Government
71. Appreciation for the Act/Constitution
72. National agenda and private education providers
73. Funding policy expanded
74. Funding Models contrasted and compared with service delivery such as Electricity
75. Relationship between PTI's and CHE will Forster understanding of each one's realities
76. Accreditation process to be relational than paper based
77. Suspicion of generalisation treatment of all PTI's by the CHE personnel
78. PTI's desire for better relationship with CHE
79. Online Theological Education and Training advantage contrasted between SA & US
80. Online theological education and training preferred
81. Qualifications of the panellist Educationalist vs Theologians
82. Difference between theology and other qualifications
83. policy requirements differ to theological education
84. Quality education vs political demands
85. Difference in Needs
86. Clarity of Purpose

APPENDIX U: CLUSTERED CODES FOR CATEGORY 3- QUALITY SUPPORTING CODES FOR CHE POLICIES

1. Value of OBE
2. value in Peer review process
3. Value in standards
4. Value for money
5. value for efforts
6. work together with CHE
7. Independent assessors
8. Relevant standards for relevant operation
9. Online institution vs Contact learning
10. CHE commended
11. History considerations
12. Value of accreditation
13. Value of Education
14. CHE cares about the culture of education of the church ?
15. ACRP
16. Honour/ recognition need
17. Global standards vs local standards
18. ACRP approach
19. partnerships with public institutions
20. Race factor in TE& T
21. NQF has levelled the field for all institutions
22. Education via correspondence /Distance learning
23. PTI's Validated
24. Church as pioneer of most public universities
25. Value of accreditation
26. A go between person / Representative to help both the Church and CHE
27. RPL system for those above 45
28. Ministry as a profession
29. Accreditation benefit
30. Undergraduate and postgraduate preference learning mode
31. institutional Partnership - Learning Communities
32. Facilities fit for HE and Expertise to function in that space
33. Accreditation process involves, Administration, Finances, Legal/Policies all interrelated
34. Value of accreditation
35. Value of Accreditation
36. Partnerships that PTI's have with the local church structures
37. Collaboration between the culture of education of the PTI's and of the CHE
38. it must be value based, adapting and developing
39. Communication before and during monitoring
40. Ideal relationship : Openness
41. Church and Government agencies
42. CHE expects PTI's comply without seeking understanding first
43. Understanding of missions and vision of PTI by CHE
44. Possibilities available to study further coming from PTI's
45. Standards are improved for all
46. Accreditation brought the same standards
47. Positive impact by Accreditation process on PTI's
48. PTI's with good standards found the Accreditation process easier
49. Accreditation and Re-Accreditation process allows a room for innovation and creativity and the online monitoring system is progress
50. Value of Accreditation
51. PTI's do training for the local church and with the local church in mind
52. Integrated theological education

APPENDIX V: CLUSTERED CODES FOR CATEGORY 3- QUALITY SUPPORTING CODES FOR CHE POLICIES

53. Ideal relationship would include a Representation body to help PTI's and CHE relate better
54. CHE current focus to be helpful rather than legislative is a positive one
55. Accreditation vs RE-Accreditation
56. CHE commended for articulating their policy position in light of TE&T
57. PTI's policies line up with the operation
58. Positive outlook on the Accreditation Process
59. Impact on students and completion of old qualification
60. Accreditation impact on PTI's
    - PTI's had a chance to reflect on their business and staff was united behind the project
    - Meeting standards fit for a HE institution
    - Professionalize the ministry of PTI's
    - helped PTI with its own policies
61. Accreditation helped clarify goals and purpose of PTI
62. Administration improvement
63. Credible institutions and accountability
64. Value of accreditation
65. Spiritual formation
66. CHE is more concerned with academic, policy and administration
67. Education culture has changed, PTI's accountability relationship extend to both the student and church they come from
68. Ideal relationship - theological content with the church, academic accountability with CHE
69. Accountability
70. spiritual formation
71. Acdemic excellence- highly trained staff deliver the academic program
72. Technology and education as partners
73. non-contact student learning aids in place
74. Contact and non-contact students must be catered for accordingly
75. ACRP accreditation in 2017, a voluntary membership
76. ACRP Conference unity of the church
77. RPL Conditions
78. RPL system and its functions
79. CHE designation categories, Accredited, bogus, etc
80. Umalusi, CHE, QCTO
81. ACRP alternative for those who can't uphold CHE standards
82. Comply with the new ACT 101
83. CHE, DHE,SAQA
84. CHE timeline 2000, 2004, 2008,2011, 2015
85. NQF level 1-10
86. NQF exit Qualifications e.g BA, etc
87. Curriculum registration to NQF- Theology divisions
88. NQF Standards to be comparable with international standards
89. All curriculums with standards
90. Church based operation
91. Practical knowledge first and add some academic
92. in-job training
93. Credits, notional hours- integrated learning
94. required Knowledge skills for ministry

APPENDIX W: CLUSTERED CODES FOR CATEGORY 3- QUALITY SUPPORTING CODES FOR CHE POLICIES

95. Theological education used to venture into other job opportunities not for ministry
96. ACRP categories in line with NQF Levels
97. 4 categories within ACRP
98. CPD for those who trained vocationally
99. Examples of CPD program by Institutions
100. CPD program attached
101. Professional boards for ministry functions
102. Christian vocational board
103. SETAS to QCTO
104. NQF 2 and NQF 5
105. Experience rewarded despite academic qualification
106. QCTO bridge into CHE accredited institutions
107. Accrediting Bodies - A/V
108. 80-20 of Vocational and Academic Training
109. Purpose of ACRP
110. Function of ACRP
111. Theological students are not better served in the ACT as it stands
112. Call for unity
113. Need for Educators in TE not just Theologians
114. Value of Accreditation
115. CHE contend with PTI as long as it complies with no questions or suggestions
116. Education fit for purpose
117. Church plan to fund education
118. Values in Education
119. Liaison office to help CHE deal with PTI's
120. To help explore other options to satisfy TE needs
121. CHE needs to have a better capacitated staff knowledgeable in Theological education /needs
122. Diplomatic challenge
123. Value of Accreditation
124. CHE and PTI's
125. Education and career example
126. education linked to a career
127. Earlier negotiations with the SGB
128. Trying to get rid of the bogus Institutions
129. Cooperation and understanding is required for a better relationship
130. CHE encouraged to know PTI's
131. North West University attempted this unity solution
132. Unity suggestion
133. Pentecostal and charismatic numbers
134. comparison with other Christian traditions
135. Unity amongst Christians is encouraged
136. Private and foreign accreditation bodies
137. notional hours
138. Quality assurance benefit for PTI's
139. PTI's lack organisation / administration
140. AMP is designed for those who want training and does not care about further education
141. Alternate Ministry program (AMP) is the end of the road for those without grade 11
142. student support for Distance learning students
143. improvement of standards good for TE
144. Facilities such as library
145. 8 CHE criteria
146. training vs education