

**RE-ENVISIONING MANAGEMENT TRAINING OF PASTORS IN THE
COLLEGES OF THE INTERNATIONAL ASSEMBLIES OF GOD
CHURCH (IAG) OF SOUTH AFRICA**

by

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submitted in accordance with the requirements for the degree of

DOCTOR OF EDUCATION

in the subject

EDUCATION MANAGEMENT

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROFESSOR JJ BOOYSE

FEBRUARY 2014

DECLARATION

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I, MALESELA JAN MASENYA, declare that **RE-ENVISIONING MANAGEMENT TRAINING OF PASTORS IN THE COLLEGES OF THE INTERNATIONAL ASSEMBLIES OF GOD CHURCH (IAG) OF SOUTH AFRICA** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

.....
MR MJ MASENYA

.....
DATE

DEDICATION

This work is dedicated to my late son, Tumisho Kala Masenya, whose example of hard work and respect I will always cherish and to the late Pastor Thos Mabushe Maphori who encouraged all and sundry to pursue knowledge.

ACKNOWLEDGEMENTS

To God be the glory - the Creator of the universe, Father of Jesus Christ, my LORD, who is the giver of life, opportunity and strength!

The support and assistance of the following people and instances made the completion of this study a possibility:

- My promoter, Professor JJ Boooyse, who was patient with me from the conception of this study and during adverse periods we both traversed. I appreciate your insistence on high quality work and excellence.
- My wife and friend, Madipoane Masenya (Ngwan'a Mphahlele), who stood by me always. Thank you for reminding me that one should not end studies at the Master's level and in a way being the supervisor of my activities.
- My children Tumisho Kala (late), Magae Tšhegofatšo, Manape Lerato, Matloboko Thabo and grandchildren Kamogelo, Kamotumi and Relebogile; who showed interest in my work and kept on asking about the next graduation.
- My mother, Sekwaila Masenya (Ngwan'a Masekwameng), for teaching us the foundation of life and perseverance. My late father, Matloboko Masenya, who was there for us.
- My siblings, in-laws, friends and the communities where I live and have lived, for directly and indirectly supporting me.
- The University of South Africa for financial assistance in all the years of this study.
- The library staff of the University of South Africa for their professionalism and willingness to help.
- Ms Betty Lehlomela and Ms Lerato Masenya for recording and transcribing the interviews.
- My typist, Ms LF van Vuuren, and editor, Prof E Lemmer, for their splendid work.
- Staff members in the College of Education for volunteering information when asked to do so.
- Last but not least, the National Executive Committee of the International Assemblies of God of South Africa and the office staff, the Limpopo District Executive Committee of the IAG, the National Director and the Directors of the three campuses of the Global School of Theology, the Director of the Extension Bible School, pastors and members of the IAG, who all volunteered invaluable information towards the completion of this study.

ABSTRACT

This study sought to investigate and redefine the initial training of pastors, including the management training of student pastors at the colleges of the International Assemblies of God Church (IAG) of South Africa. Unlike in the past when pastors could lead churches without proper formal training based on their spirituality as viewed by the IAG and then professing to be called as ministers, today in this church tradition the need for the formal educational formation of pastors is taken for granted. This stance raises questions about the quality of graduates as well as matters of curriculum development, as the world is continually in a state of flux with far-reaching consequences for training institutions.

It is generally accepted that churches play an important role in the lives of citizens in a predominantly Christian country like South Africa. On the other hand there is a continuing contestation and debate regarding the role pastors play in their churches in management and administrative issues. This also relates to the preparedness or unpreparedness of graduate pastors for their job. The day to day performance of duties by serving pastors in their organisations is generally viewed as below expectation compared to their counterparts in other occupations.

A qualitative research approach was followed to elicit the necessary information to answer the research questions. Participants who were regarded as information rich cases on the training of pastors of the IAG were selected to shed more light on this particular aspect. Two focus group interviews and seven individual interviews were conducted. The interviews included members of the national and provincial executive committees, serving pastors, directors of the training colleges, pastor trainees in their final year of study and a newly graduated student.

The current curriculum of initial training programmes was reviewed. Within a transformational management framework and utilising a purposeful intervention strategy, the study posits the Community Needs Responsive Management Training Model (CNRMTM) to enhance the initial training programmes of pastors and to use aspects of this model in the development and presentation of life-long learning programmes arranged for serving pastors.

Recommendations and suggestions for future research were made.

KEY WORDS: Management training, model, development programmes, in-service training, pastors, Pentecostal Religious Movement, International Assemblies of God, curriculum development, leadership, conflict resolution.

LIST OF ABBREVIATIONS AND ACRONYMS

DoHET: Department of Higher Education and Training

HIV & AIDS: Human Immunodeficiency Virus and Acquired Immunodeficiency Syndrome

GST: Global School of Theology

GU: Global University

IAG: International Assemblies of God Church

SAQA: South African Qualifications Authority

USA: United States of America

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CHAPTER 1

INTRODUCTION AND ORIENTATION

Most seminaries train pastors for leading and caring roles, but few offer courses on how to get along with the governing board, the secretary, or the mimeograph machine (Jackson 1989:10).

1.1 BACKGROUND TO THE STUDY

The assertion by Jackson provided above is applicable in the Pentecostal Religious Movement today, as when it was made more than a decade ago. The International Assemblies of God Church (IAG) is an example of an organisation belonging to the Pentecostal Religious Movement. This study focuses on how the IAG implements the initial training of pastors at its colleges to prepare them for their future management and administrative tasks. As an example, Bedard (2008:11) holds the strong view that “inadequate formal training” of employees is a dilemma of great proportions facing different sectors of society in different countries. He says the following regarding the religious sector:

With heads filled with biblical and theological knowledge, many graduates are found empty-handed in such practical areas such as volunteer recruitment and retention, competent handlings of church finances, strategic planning, time management, church marketing, staff relations, and policies and procedures for chairing sound parliamentary church business meetings (op. cit.:12).

The above statement indicates continuing contestation and debate in as far as the role pastors play in management and administration in their churches. The general stance held by many regarding the management and administrative abilities of pastors is that most pastors feel capable of providing spiritual leadership and not many feel adequately prepared to manage an organisation (Rush 1983:9). According to this author, the question of proper management by pastors concerns many. He states:

The need for well-trained, highly qualified leaders in Christian organizations is emerging as a frequent topic of discussion throughout the Christian community (op. cit.:10).

As it is usually the case with most leadership positions, how pastors go about their day to day business is to a large extent influenced by the kind of training they receive at theological colleges or seminaries. Efforts by different scholars to address the question of the unpreparedness of graduate pastors for their job are well documented (Bagli 2006; LaMothe 2005; Palen 2006; Preus 1997; Stein 1972; Wijsen1997). A fuller discussion of such sources is provided in the literature review (Chapter 2).

This research seeks to investigate the initial management training and the experiences of pastors of the IAG, that is, their training in management and their practices as future leaders of their denominations. This relates to the day to day performance of duties by pastors in their organisations which is generally viewed as below expectation compared to their counterparts in other occupations and institutions.

In an informal discussion with Pastor MH Mabuza¹, he indicated that the training that pastors receive in management is minimal and inadequate. The view of this respondent when he laughingly said, “Look, I cannot recall any fact that I have learnt from that course (Church Business) during my training as a pastor” represents, as Bedard (2008:10) puts it, “a host of the unpublished and the disappointed others” in the Pentecostal Religious Movement in general and the IAG in particular regarding the management training of pastors. At the time of the discussion Pastor Mabuza was the director of the training institution for pastors of major Pentecostal churches in South Africa. He also indicated that the course offered in preparing pastors as future managers was inadequate with only 3.75 South African Qualifications Authority (SAQA) credits offered. These credits are below those of a university module which are usually rated at 12 SAQA credits.

The study was motivated by my long association with the IAG (since 1985) as a member, deacon and at one stage a licensed minister of this church. I also had experience as a manager and administrator at a college of education. Critical, personal observation shows a deficiency in the initial training of pastors in management courses which does not augur well for their future position as leaders of their churches.

¹ Pastor Mabuza is one of the pioneer pastors in the IAG. He was the Director of the Global School of Theology which is the training institution for most Pentecostal pastors in South Africa at the time of the discussion. (The researcher obtained consent from bearers of names mentioned in this discussion to include them in this study)

In a predominantly Christian country like South Africa, religious establishments like the IAG play an important role in the lives of its citizens. With the advent of democracy in particular, churches are expected to be more responsive to the needs of the communities they serve. Not only should churches meet the spiritual needs of their members, but should also touch the whole fabric of society.

Writing on the Latino/a community in the United States of America (USA), Hernández, Peña, Davis and Station (2006:7-8) state that “Hispanic churches help to mend the social safety net in various ways” by providing “direct services like food pantries, clothing distribution, English classes,...community organization and other strategies aimed at institutional change.” A parallel can be drawn with the IAG and other Christian organisations in general in South Africa. They are called upon to look after their adherents by:

- providing spiritual nourishment;
- giving counsel to members during difficult times and especially with regard to aspects of the Human Immunodeficiency Virus (HIV) and Acquired Immuno-deficiency Syndrome (AIDS) pandemic;
- shaping the moral fibre of the country where religious establishments are called upon by government to take the lead in moral regeneration;
- solving problems of informal settlement of a large number of the community;
- attending to drug addiction problems;
- distributing material supplies.

Smit, De J Cronjé, Brevis and Vrba (2007:4) have also added their voices to these pronouncements in showing the huge role churches play in society by including them among non-profit organisations which help “satisfy society’s many needs”. To achieve that, churches are called upon to run these organisations in an efficient and professional way.

Researchers in different fields agree that for any organisation to succeed in its mission, it must have effective and efficient managers as leaders. Hernández *et al* (2006:5) point out that “...congregations normally engage in the broader community only when led by convinced and

convincing leaders”. In the words of Jackson (1989:10), “pastors who understand the importance of management will help strengthen the ministry of the church and expand its outreach into the world”.

Bolman and Deal (1991: xiii-xiv) emphasise the importance of proper management and leadership in large organisations as follows:

Organizations that are over managed but under led eventually lose any sense of spirit and purpose. Poorly managed organizations with strong charismatic leaders may soar temporarily only to crash shortly thereafter.

I contend that pastors and other religious leaders in the IAG will play the desired role and accomplish the mission of their organisations only if they are grounded in management and leadership matters. However, critical observation shows that this is not the case. Among other things, the following obstacles emerge:

- pastors have little or no training in management;
- management programmes and courses offered at seminaries are inadequate;
- pastors disregard administrative matters in preference to what they term “the call” or “spiritual matters”;
- pastors lack in-service training and support structures for their personal development;
- the increasing membership of professionals and academics in these institutions means that more sophisticated managerial skills are expected from leaders as a result of members’ workplace expertise and the expectations of the community at large.

Hernández *et al* (2006:8) mention the same obstacles albeit in different words. They refer to problems of “lack of know-how...less formal education, economic clout, practical experience and political access.”

Bolman and Deal (1991:xiv) include religious orders under human organisations which need some kind of management. Seymour (1993:vii) goes a step further to show that institutions tend to become more “complex organizations” by the day and require research in their entirety, churches included. Thus, it is important to investigate the management training and the management roles of pastors as leaders in their churches.

Jackson (1989:8) ably depicts a scenario of conflicting ideas regarding the professional management of churches in the following quotations:

“Pastor, you must assume tighter control of the church’s business affairs. If somebody doesn’t step in soon, we’ll have a financial and spiritual disaster!” and “The church is not an organization, it is an organism. Pastors should pastor, not manage.”

Management problems among pastors in the IAG are similar to aforementioned issues and can be attributed to a number of factors. Lack of preparation or training was highlighted as one of the major challenges; for some time pastoral trainees were admitted to study for ministerial courses without consideration of admission qualifications, such as a grade 12 certificate. Furthermore, untrained pastors were allowed to serve in the IAG churches. The situation is so grave that the then District President of Limpopo, Pastor MT Maphori², revealed in an informal conversation that some pastors are either semi-literate or illiterate and that they cannot read the church’s constitution.

On the other hand, other denominations take the selection and training of pastors very seriously. The Methodist Church, for example, administers psychometric tests before admission to studies. Telephonic discussions with Professor EB Farisani³, Reverend ME Pataki⁴ and Professor ST Kgatla⁵ indicated that the basic requirement for ministry in their organisations is the Bachelor of Theology degree. Another positive aspect of the training of a Uniting Reformed Church minister is the accompaniment initiate pastors receive from experienced pastors for about five years before they minister independently.

² Conversation held on the 2nd January 2010.

³ Former principal of the Lutheran Theological Institute and now a professor at Unisa.

⁴ Moderator of the Uniting Presbyterian Church in Southern Africa.

⁵ Moderator of the Uniting Reformed Church in Southern Africa.

The seemingly unchanging situation in the IAG demoralises some pastors to the extent that they leave the ministry. One such pastor, BL Sejeng⁶, responded to my question on the training of pastors of the IAG in a dramatic way when he said, “I personally felt like a square in a circle, trying to think outside of a box and asking difficult questions. What can be done to engender a spirit of excellence?”

The question of the proper training of pastors above and the foregoing discussion warrant research of the nature undertaken in this study. On the other hand development programmes, especially for serving pastors, were cited as a possible solution to address management inadequacies among pastors in the IAG. In a personal discussion with Dr NF Kekana and Pastor Thage⁷, former director of the Global School of Theology (GST), North West Campus⁸ and a former tutor in Church Leadership at the same institution respectively, both agreed that development programmes were long overdue to address managerial problems. It was their opinion that the absence of such programmes affects the work of the churches adversely. Plans were afoot at the time of this conversation to organise seminars as a follow-up with their new graduates in the field and to organise support for long-serving pastors. This, in their understanding, would help “bridge the *serious gap* between what is taught at the seminary and actual practice” (my emphasis in italics). This study will make reference to such development programmes flowing from the initial training programmes at the colleges.

Gangel (1981:15) holds the opinion that the solution to problems facing the church does not always lie within the scope of the church and that more should be done to address such problems:

... as the society becomes more complex and knowledge continues to spread across the culture, demands for intelligent and alert leadership in the church increase, and we simply have not been keeping up with the need.

The above statement suggests that churches should do much more in addressing their problems, management included, by even seeking help from other fields of study. In the same vein, Bedard

⁶ Former ordained pastor in the IAG.

⁷ Conversation held with both members at the college on the 2nd April 2009.

⁸ Global University with its head office in Missouri, USA, is responsible for the training of pastors of the International Assemblies of God tradition in South Africa at present. It is registered and operates as Global School of Theology in South Africa due to differences in the systems of education of the two countries.

(2008:33) refers to Van der Ven's "bias towards external disciplines" to address pertinent scientific problems in his own field of study. I do agree with his usage of the term interdisciplinarity, which presupposes that useful knowledge developed in other fields can become handy when addressing problems of the management training of pastors. Thus, Bedard's assertion that "all sciences are equal and able to have open dialogue and discussions" is pertinent. However, Seymour (1993: ix) warns that when adaptation of ideas from two fields of study is envisaged, the receiving field should not "take in what works in one situation and apply it, with little thoughtful alteration, to their own situation". Thus, I embrace the perspective of the 'selective adaptation of ideas': management practices from other fields of study are adapted in an effort to improve the initial training of pastors and the day to day management roles of pastors as leaders of their organisations.

To conclude this section, in his review of Barbara Brummett's book, *The Spirited Campus: The Chaplain and the College Community*, Bausman (1992:116) asserts that using one's scholarly knowledge to help the community is "being vocationally faithful within the academic world". I have acquired much experience as an educational manager at a college of education, served in various committees and was appointed as a care-taker pastor of the IAG. That led to development of personal interest in the training of pastors. It is in this spirit that I hope to make a contribution to society regarding the initial management training of pastors and development programmes for serving pastors in the IAG.

1.2 PROBLEM STATEMENT

As highlighted in the discussion above, pastors in general and of the IAG in particular, appear to be faced with a challenge regarding the day to day running of their institutions. Globalisation and the evolvement of churches as complex institutions demand excellent management skills from anyone who aspires to be or already serves as a pastor. Much as other institutions serving the civil society such as schools and institutions of higher learning are required to be accountable and responsive to the needs of society, so are the churches. As an example, different scholars in higher education have realised that the demand for accountability from education administrators is mounting and these administrators are forced to seek more effective management approaches to their institutions (Bessant 1995). This state of affairs is made more complicated by the market-oriented nature of society today (Bessant 1995; Zulu 2007). The same can be said about churches.

Research therefore appears to be required into the initial management training of pastors and the possibility that such training can be improved by purposeful interventions. The assumption here is that over the years curricula designed for pastors at training institutions fell short in preparing them for service (cf. 1.1). Scott (2006:4) supports deliberate interventions in the advancement of learning among church leaders in Mozambique through the employment of what she terms holistic learning strategies from the field of psychology:

Training programmes for trainers and learners needed to be developed which would extend pastoral preparation to populations which had been deprived of formal education and who did not speak a major world language.

It is my opinion that the initial management training programmes at the colleges of the IAG are inadequate to prepare pastors as future leaders of their congregations and the community. There is therefore a need to explore this area.

1.3 RESEARCH QUESTIONS

This study investigates initial management training of pastors of the IAG. The following questions are critical in providing answers to the research problem:

- Are initial management training programmes at the colleges of the IAG adequate to prepare pastors for service?

The following sub-questions are asked to further explore the study:

- What should be considered in the pre-selection and selection processes of pastors for initial training?
- What are the challenges, opportunities and constraints experienced by pastors in the service of the IAG?
- What recommendations can be made from the findings of this research in designing a management training model which will enhance both the initial training of pastors of the IAG and their in-service training programmes?

1.4 RESEARCH OBJECTIVES

The main aim of “*Re-envisioning management training of pastors in the colleges of the International Assemblies of God Church (IAG) of South Africa*” is to investigate whether initial management training programmes are adequate to prepare pastors for their future work and whether a designed management training model may be used in the development programmes of serving pastors. This study investigates the contribution of a deliberate intervention by way of training and development of pastors as managers in the service of the IAG. Such an approach has the potential to put the pastors in good stead to “improve their management skills; decrease their frustration; and optimally utilize the highly skilled person power available” (cf. Van Zyl & Nel 2008:71a). Further, the study investigates the following specific objectives:

- to analyse the current initial training programmes at the colleges of the IAG.
- to gauge whether these initial programmes are adequate in preparing pastors as future employees and leaders of their churches.
- to determine the challenges, opportunities and constraints experienced by pastors in the service of the IAG.
- to design a management training model fitted to enhance both the initial training of pastors of the IAG and their in-service training programmes.

1.5 THESIS STATEMENT

Hofstee (2006:19) describes a thesis statement as the “central argument” of any work of research. The present research asserts that:

Proper initial management training programmes for trainee pastors and development programmes for serving pastors in the IAG should satisfy an identified need in their training and daily practices respectively.

As indicated in the previous section, something needs to be done to improve the management practices of pastors. I argue that a purposeful intervention by way of initial training and in-service training programmes for pastors could bring about positive results in the management of

churches of the IAG. This measure could improve the quality of life of the whole community served by these churches. In this study focus is on the training of pastors and the possible inclusion of management training programmes in the curricula which could also be used during the development programmes of pastors in service.

The stance taken here is in line with other recent studies advocating deliberate interventions in different fields to improve their practices. Models are designed, theories adapted and implemented in different environments in an effort to have better results. This applies in fields such as education, health and business where these possibilities are brought forth by specialists in their own right in their fields of study (Liebler & McConnell 2008; Van Zyl & Nel 2008).

1.6 DELINEATION OF THE STUDY

Although different assemblies of the IAG are dispersed in eight of the nine provinces in South Africa, this research focuses on only four provinces. The Limpopo province was chosen because of its proximity and its status as the second largest in terms of the number of pastors (29% of the total of 315 pastors). The head office of the IAG and the offices of the national director of Global University (GU) and the Extension Bible School are all housed in the Gauteng province. This state of affairs made it easy to arrange interviews with a number of respondents at different times in one day. The Gauteng province is also the biggest in terms of the number of churches and the number of pastors (37%)⁹. The two colleges, which were functional and had infrastructure at the time of the research, are located in the North West and Western Cape provinces. The delineation was done with the aim that the information elicited from the four provinces about the management training of pastors could be transferred to the other four. In this way financial and time constraints were minimised.

1.7 UNDERLYING ASSUMPTIONS

The research recognised the following underlying assumptions based on data gathering during the investigation:

⁹ Statistics provided by the national office through its secretary.

- that the national office of the IAG is aware of the need to improve the management training and skills of pastors and is willing to encourage its districts to follow suit in this regard.
- that the findings from samples of participants can be transferred to other sections of the church.
- that the pastors, as the focal group of this investigation, are aware of the need for various interventions to improve their management skills.

1.8 SIGNIFICANCE OF THE RESEARCH

According to Hofstee (2006:27), for any research work to be deemed worthwhile or to make a valuable contribution, it must have both practical and theoretical significance.

It is intended that results from this study will add to the knowledge base in the theory of management training. Suggestions and recommendations have been made regarding curriculum and the programmes of the training colleges of the IAG. The research has drawn attention to the management capacity of pastors of the IAG with the possibility of improving their management skills. The study has the potential of adding value to the management practices of pastors. Improvement in the quality of training and service should enhance the performance of pastors in management issues. As churches are at the centre of South African society, improved management thereof is likely to improve the welfare and quality of life of citizens.

The research will hopefully evoke interest in and encourage the undertaking of studies of this nature and thus add knowledge and expand the body of knowledge on education management. Moreover, the curriculum of the training of pastors in other denominations in South Africa may also be enriched by the findings of this study. This constitutes an attempt to address the current dilemma of graduates who are unprepared for the job market in South Africa. Other Christian organisations may also use the findings of the research for their own benefit. That will enable continued dialogue and consultative engagement in management, for example, the civil service, the police and other government sectors.

I thus hope that this research will make a contribution to the debate on the preparation and training of effective employees and leaders for the South African society and help avoid, in the words of Bedard, “graduating yesterday’s ministers” (Bedard 2008:15).

1.9 RESEARCH METHODOLOGY

The success of any study heavily depends on the choice of a suitable method that will help the researcher come to a reliable conclusion about the thesis statement and the research questions (Hofstee 2006:110). The researcher needs to choose a reliable and valid way of collecting and analysing data. To elicit the relevant information regarding the management training of pastors, I followed the qualitative approach. This approach gave me an understanding of the topic under discussion from the perspective of those involved in the real setting of the phenomenon under discussion, namely, pastors, student pastors, college directors, council members on the district and national level and ordinary members of the IAG. In this sense the qualitative approach of investigation is understood to be grounded in the interpretivist philosophical position because the social world is interpreted, understood, experienced, produced or constituted from the perspective of the participants (Mason 2002:3).

1.9.1 Research design

The research design should indicate how the study was designed regarding data collection and its interpretation. McMillan and Schumacher (2001:166) refer to research design as “a plan for selecting subjects, research sites, and data collection procedures to answer the research question(s)”. The following methods of data collection and data analysis were followed in this research.

1.9.2 Data collection

First, I followed the principle of purposive sampling to select participants who possess the most relevant information regarding the topic under investigation. Individuals that participate in the study are referred to as subjects, or simply, the sample. This approach helped to bring about “a deeper understanding of the phenomenon being studied” (Gall, Borg & Gall 1996:217). A sample implies the simultaneous existence of a population or universe of which the sample is a smaller section or a set of individuals selected from a population (Strydom 2005:192). In that

way the selection of the sample was made from the broader population which represents all members of the IAG in South Africa.

Data collection techniques included focus group interviews, individual interviews, observation and document analysis.

1.9.2.1 Focus group interviews

With focus group interviews researchers use a small selected group of members drawn together to apply their knowledge, experiences and expertise to a specific problem (Strydom 2005:419). Fontana and Frey (2000:651) see group interviews as the “systematic questioning of several individuals simultaneously in a formal or informal setting”. It is important to select a more homogeneous group which focuses on the same area of concern. Focus group interviews are expected to stimulate the thinking of members and in that way produce rich, quality data.

Two focus group interviews with small, purposefully selected samples of five members were conducted in this research. The Limpopo province group (FG1) comprised of members of the district executive committee who also happen to be pastors, a pastor and an ordinary church member. The Gauteng province group (FG2) comprised of all national executive committee members.

1.9.2.2 In-depth interviews

In-depth interviews are conducted with particular individuals to determine how these individuals make sense of the problem under discussion (McMillan & Schumacher 2001:443). How individuals conceive of their world help sheds light on the topic under investigation.

Standardised open-ended interviews were conducted with seven members who were judged to possess the necessary knowledge and experience about the management training of pastors of the IAG. The national director of GU (the custodian of all training programmes), the director of the Extension Bible School, two campus directors, two students in their final year of study and a newly graduated student were interviewed using preselected questions in the same order.

Both focus group and individual interviews were arranged after permission was granted by the national executive committee of the IAG (See Appendix A). The interviews were audio- and video-taped with the consent of the participants and later transcribed by me with the help of assistants for further analysis (See Appendix B).

1.9.2.3 Document analysis

It was my intention to request access to documents like minutes of meetings where issues regarding the training of pastors were discussed, correspondence with other establishments like the Department of Higher Education and Training (DoHET), reports and other documents as primary sources of information. Repeated requests to the relevant offices of the IAG did not bear fruit in this regard.

I had access though to materials like the prospectus and study programmes in the office of the national director of GU. Access to documents in general was not easy as the colleges were still developing their websites.

1.9.2.4 Participant observation

Participant observation happened when I mingled with the participants and the general membership of the IAG. I was a 'silent observer' and got an opportunity to make certain observations of events as they occurred in the natural setting (Nieuwenhuis 2007:84).

Churches of the IAG are dispersed throughout South Africa and I was free to visit any church in an informal way any time by virtue of being a bona fide member of the organisation. The collection of additional data was possible when I visited churches and attended workshops, seminars and meetings organised by the IAG. In this way I mingled with the pastors and the general membership so as to 'blend with the woodwork.'¹⁰ In participant observation the researcher becomes the research instrument and so has the ability to observe behaviour and to sharpen the skills necessary for observation (Janesick 2000:386).

¹⁰ The expression used to indicate the researcher's personal involvement with the research site to gather data.

1.9.2.5 Triangulation

The traditional rendering of the term triangulation suggests the usage of multiple methods to secure an in-depth understanding of the phenomenon in question (Denzin & Lincoln 2000:5). An online explanation of the term triangulation refers to it as “the application and combination of several research methodologies in the study of the same phenomenon (www.geocities.com).

De Vos (2005:361) supports the idea that triangulation neutralises the bias that may be inherent in a particular data source, investigator and method when used with other data sources, investigators and methods. By using a number of data collecting strategies as outlined above, I applied this principle in order to arrive at more credible results concerning the phenomenon under study, namely, management training of pastors. Following such a strategy helps “overcome the weaknesses or intrinsic biases and the problems that come from single method, single-observer, single-theory studies” (op. cit.).

1.10 ETHICAL CONSIDERATIONS

This research involves human beings as participants and therefore calls for ethical considerations to be taken into account. All respondents agreed to participate in the research voluntarily without any physical or psychological coercion (Christians 2000:138). Arrangements were made for all participants to sign the biographical questionnaire at the start of each interview to give their permission (See Appendix B).

I obtained permission from the national office of the IAG to conduct research at its institutions and among its members as indicated in section 1.9.2.2 above. Again, I applied for and obtained the ethics clearance certificate from the Research Ethics Committee of the College of Education at the University of South Africa (Unisa) (See Appendix C).

1.11 THEORETICAL FRAMEWORK

To answer the research questions and to reach the endpoint of the research problem in qualitative research, there is need for a theoretical framework. A theoretical framework is “a relevant theory underpinning the knowledge base of the phenomenon to be researched” (Sinclair 2007:39). In planning the study, researchers are expected to think about different theoretical assumptions,

constructs and thoughts about the research topic to come up with a tentative framework which will help to explore and test theory. The problem statement and knowledge of the problem lead to the choice of the theory to be used. What Sinclair (op. cit.) refers to as “theoretical know how” and “theoretical know what”, is a developmental and experiential journey that ultimately leads to “sound theory” which has “demonstrable effects on practice”. A theoretical framework is a structure that helps the reader to make sense of the question that the study is founded on (www.ask.com).

This investigation follows the theory of transformational management as the underpinning theory and structure to reach its conclusion. Globalisation and technological advancement place great pressure on organisations like churches to make managerial adjustments to survive in such demanding situations. Studies undertaken in the field of organisational change see the importance of change in managerial practices, such as organisational support, transformational leadership, shared values and communication (Hechanova & Cementina-Olpoc 2013:11). Chapman (2002:16) also supports the idea of transformational change and sees as important the nature of an organisation and what constitutes an improvement to it, appropriate strategies to bring about change and the role of the change agents. It is the understanding that transformational management involves proactive adjustments to an organisation’s vision or direction and the subsequent management thereof that places this framework in good stead for purposes of this research (smallbusiness.chron.com).

The total quality improvement framework as advocated by Jones (1993) is closely related to the transformational management framework. The other name given to this theory is quest for quality which he sees as “a *structured, disciplined approach* to identifying processes that are not working well; improving the processes; then standardizing and further improving the advancements made” Jones (1993:vi). This theory should not be regarded as a quick fix or fire-fighting mechanism in management issues but rather as a philosophy of management that espouses the values of cooperation, long-term and continual improvement and teamwork. Jones (op. cit.) made the following observation which is adopted and upheld for the purposes of this research:

The system is designed for the results it is getting. If you want different results, you will have to redesign the system.

It is therefore fitting to place this research within the management transformational framework. The underlying assumption is that there will be change and transformation regarding the initial management training of pastors as well as the developmental programmes of serving pastors of the IAG.

1.12 EXPLANATION OF KEY CONCEPTS

A short discussion of the terms and concepts will be given below to elucidate their meaning as used in this research and to help have a common understanding of these concepts. These concepts constitute part of the title of the thesis as well.

1.12.1 Re-envisioning

According to the Webster's Ninth New Collegiate Dictionary the meaning of the verb envision is to picture to oneself (1986, s.v. envision). Re-envisioning therefore presupposes reflective thinking about a particular phenomenon under investigation. This investigation is a relook or a reflection on how the IAG embarks on the training of its pastors to prepare them for service in today's complex society. The findings of the investigation determined the kind of recommendations to be made.

1.12.2 Management

Researchers generally agree that there is no single accepted definition of the concept management as its origin is associated with more firmly established disciplines like sociology, political science, economics and general management and organisation theory (Bush 1995:1; Coleman 1994:55).

In a more generic sense, management is defined as the process of planning, organising, leading, and controlling the resources of the organisation to predetermined, stated, organisational goals as productively as possible (Smit, et.al. 2007:9; Zulu 2007:7).

Management in this research means the administration, general control and direction given to churches in general and the churches of the IAG in particular (Good 1959:142). Secunda's

assertion (in Engstrom & Dayton 1976:37) that “management ...contains nothing that is incompatible with Christian principle and belief”, supports the idea that the concept management is relevant in church circles as it is in other fields of study. Therefore, it is in order for purposes of this research to use the term management in a broader sense of the word.

Leadership and conflict management are concepts that come to mind when the management of organisations is under discussion.

I advocate the common sense conception of leadership, namely, the ability to get others to do what you want, to motivate people to get things done and to facilitate and provide vision (Bolman & Deal 1991:405). Leadership is seen as a management function where managers influence the behaviour of their subordinates towards the accomplishment of the organisation’s goals (Smit *et al* 2007:271). Management and leadership are management activities that complement each other. Adair (2009:62) says that management is of the mind because it is about accurate calculations, statistics and methods as well as time-tables and routines. He sees leadership more in the light of the manager’s personality and vision.

Managing organisational conflict is an important aspect of leadership which requires attention for any organisation to function smoothly. In discussing management and leadership, it was also important to touch on aspects of conflict management.

1.12.3 Training

The teaching of vocational or practical skills leads to the acquisition of knowledge and skills to equip the trainees with useful competencies in their sphere of work. The training of pastors is geared to ground them in their basic training so as to improve their capabilities, capacity, productivity and performance. This research focuses on the basic training of pastors which is also referred to as initial training. Student pastors enrol for initial training in order to ready themselves for service once they have completed their studies.

In addition to their basic training required for their trade, pastors need to continue training beyond their initial qualifications in order to maintain, upgrade and update skills throughout their

working life. This additional training is referred to as in-service training or professional development. Special training or instruction is offered to employed persons, including those in the professions, with a view to increasing the workers' competency. Pastors as leaders and managers of their churches are given additional support to help enhance their performance (Good 1959:419).

Both the initial and in-service training programmes featured in this investigation.

1.12.4 Management Training

The brief definition of the concepts management and training above enables an understanding of 'management training' as used in this study: the knowledge gained from training that improves leadership, supervising and managing skills like handling interpersonal relationships, communication and handling stress.

As indicated above, both the initial and developmental phases of training were taken into account in this investigation.

1.12.5 Pastors

A pastor is a priest or minister in charge of a congregation. There are three categories of pastors in the IAG:

Certified pastors who do not qualify to be awarded the full credentials as a licensed pastor, but are recognised on the basis of their involvement in the active ministry of the church and also give clear evidence of a 'call' to preach.

Licensed pastors meet the minimum requirements for appointment as a pastor. He or she must, for example, have completed a two year diploma with the GST, exhibit clear evidence of a 'call' to be a minister and have practical experience in preaching.

According to the constitution of the IAG, **an ordained pastor** “shall have been a licensed minister of the IAG for a minimum period of two years” (International Assemblies of God Constitution and By-Laws 2007:25).

1.12.6 Colleges

In conversational terms, a college refers to any institution of postsecondary or higher education that offers study programmes leading to bachelor's degrees or shorter programmes which may lead to employment in different fields (Hawes & Hawes 1982:43-44; Walker 1973:25).

The IAG has the GST as its training institution. This college has campuses in three provinces namely, North West, Kwazulu-Natal and Western Cape. It is a denominational college which is affiliated to GU in the USA. This study concentrated on the initial training programmes offered by these college campuses.

1.12.7 The International Assemblies of God Church (IAG)

The International Assemblies of God refers to a number of denominations dispersed in eight of the nine provinces of South Africa. These denominations affiliate to the tenets and beliefs of Pentecostalism. Pentecostalism refers, among others, to a group of believers who regard Jesus Christ as the only mediator to God (Matviuk 2002:155).

Five theological motifs are emphasised in this faith:

- justification by faith in Christ;
- sanctification by faith as a second definite work of grace;
- healing of the body as provided for all in the atonement;
- the pre-millennial return of Christ;
- the baptism in the Holy Spirit evidenced by speaking in tongues (Matviuk 2002:157 – 158).

These matters will be discussed in relative great detail in Chapter 2 of this thesis.

1.13 CHAPTER DIVISION

The content of this thesis is arranged and presented in five different chapters.

Chapter 1 (Introduction and orientation) consists of an introduction to the study, problem statement, research questions, research objectives, thesis statement, delineation of the study, underlying assumptions, significance of the research, research methodology, ethical considerations, theoretical framework, explanation of key concepts and a short overview of chapters. This chapter is a short overview to explain the direction of the study to the reader.

Chapter 2 (Literature review) comprises a comprehensive overview of literature which is relevant to this study. Among other things, the following matters are discussed in this chapter: theoretical framework and management training, the general structure and functioning of the IAG, religious groupings and the management training of religious leaders.

Chapter 3 (Research design and methodology) entails the description of the methodology used in the study. It includes how the research is designed, methods used to gather and investigate data as well as the analysis of data.

Chapter 4 (Presentation and discussion of data) discusses a brief reference to the data analysis method, the findings of the study and their analysis to answer the research question.

Chapter 5 (Conclusions and recommendations) is the summary of the findings, conclusions, recommendations, limitations and suggestions for further research.

1.14 CONCLUDING STATEMENT

Chapter 1 focused on the introduction of the investigation to foreground it in matters of research to give the reader a background on the title, *“Re-envisioning management training of pastors in the colleges of the International Assemblies of God Church (IAG) of South Africa”*. The next chapter presents the literature review.

CHAPTER 2

LITERATURE REVIEW

Practice without theory and research neglects previous findings and experience and risks repeating the mistakes of the past (Bush & Bell 2002:5).

2.1 INTRODUCTION

This chapter is intended to provide an overview of the existing body of knowledge (research evidence) related to the training of pastors in, among other organisations, the IAG, and to provide a theoretical framework which will be utilised to interpret the findings of this investigation. The quotation by Bush and Bell (2002:5) above emphasises the fact that for any practice to succeed, it must be grounded in sound theory. These authors claim that “management practice must be based on research evidence”. This idea is supported by Merriam (1998:50) who asserts that any investigator who ignores prior research and theory, stands to risk of pursuing a trivial problem or duplicating what has already been done, or even repeating the mistakes of others. In order to understand the current training practices and professional development of pastors of the Pentecostal Movement in general, and of the IAG in particular, it is therefore imperative to reflect on what took place in similar contexts before. It seems necessary to investigate what obtains in the International Assemblies of God institutions at present regarding the training of pastors. This will be done by giving a descriptive account of sources in the field of the training and development of pastors in the Pentecostal Movement and related literature of other church traditions, especially because the area of the training of pastors has not been given due recognition and attention in academic literature before.

The context of the investigation has been located in the field of management training. Thus, this chapter provides the backdrop against which the topic, *Re-envisioning management training of pastors in the colleges of the International Assemblies of God Church (IAG) of South Africa*, will be studied and to expose and test the findings of this study against the vast assortment of opinions and practices prevalent in higher education and other fields of study (Bedard 2008:55). The discussion will include the history of the Pentecostal Movement in general so as to have a better understanding of the background of the International Assemblies of God as a religious organisation.

Slattery (2006) quotes the words of James B. Macdonald on the significance of research and the search of meaning in human life at the beginning of his book on a postmodern approach to curriculum development:

This is the search (or research) for greater understanding that motivates and satisfies us.... The act of theorizing is an act of faith, a religious act.... It is an expression of the humanistic vision in life.

Assuming that Macdonald is correct, it will not be wrong, therefore, to see any theoretical venture, in any field of study, as a further contribution to the existing body of knowledge in the human quest to find meaning in life. In the spirit of the same ‘academic faith’, it is hoped that the following discussions will shed more light on the sphere of management training of religious leaders which did not receive much attention in the past.

This chapter will focus on the general structure and functioning of the IAG, religious groupings and classification of concepts such as church, denomination, sect and cult, the training of religious leaders, the training of pastors in the IAG, examples of management models, the theoretical framework and curriculum development. Finally, a summary of important themes in this chapter will be given.

2.2 THE GENERAL STRUCTURE AND FUNCTIONING OF THE IAG IN SOUTH AFRICA

In common parlance, the IAG is regarded as part of the Pentecostal Movement. A short review of Pentecostalism in this section will therefore serve as a basis to have a better understanding of the IAG as a religious group. That may also explain aspects of the latter organisation’s beliefs, which influence the way it prepares and trains its leaders for service.

2.2.1 The advent of Pentecostalism

A general classification of church organisations takes it for granted that the IAG and its mother body, the Assemblies of God, fall naturally under the Pentecostal grouping. Three main groups of Pentecostal origin are found in South Africa today. Anderson (2000: xxii) refers to them as “classical Pentecostals”: the Assemblies of God, the Apostolic Faith Mission and the Full Gospel

Church. These groupings are also known as the Pentecostal mission churches because, though they operate in South Africa, they still have strong ties with their mother bodies in North America (Anderson 2000:8).

Pentecostalism in South Africa owes its genesis to the Pentecostal Movement of North America which started in the 1900s (Anderson 2000; Hwata 2005). Anderson (1992:2) indicates that the term 'Pentecostal' is taken from the Day of Pentecost experience of Acts 2:4 in the Bible, probably the most important distinguishing 'proof text' in Pentecostalism, when the believers in Jerusalem were "all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance". Menzies (1971:9) holds the same view of 'experience' and 'speaking in tongues' to distinguish the Pentecostal Religious Movement from other religious groupings. According to adherents of the Pentecostal Movement the experience of being 'filled with the Holy Spirit' and 'receiving the gift or utterance of other tongues', distinguish the members of this religious group from members of other church organisations. That may be the reason that some critics called it the 'Tongues Movement' in its early inception (Hawkes 2003:53).

The outpouring of the Spirit in the 1900s is referred to as Classical Pentecostalism and is associated with Charles Parham (1873-1929). Parham was the founder of a make-shift Bible Training Institute, Bethel Bible College, in Topeka, Kansas (Hawkes 2003:54). Salvation and being filled with the Holy Spirit were central to his teachings which were received positively by his students. The first student to receive the Baptism of the Holy Spirit and to speak in tongues was Agnes N. Ozman (LaBerge) on January 1, 1901.

From that time Parham's teachings spread to the other parts of the USA and to the whole world. William J. Seymour, an African-American Holiness preacher, studied under Parham and was his disciple on the teachings of conversion and sanctification by the filling of the Holy Spirit. Under Seymour's leadership, there was a Great Revival or spiritual awakening of the early twentieth century in the city of Los Angeles, California. This experience is commonly referred to as the 'Asuza Street Revival' because the Christians who experienced the revival on the 14th April 1906, were meeting in house number 312 Asuza Street (Hawkes 2003; McGee 1999; Menzies 1971; Winehouse 1959). Winehouse (1959:15) contends that the experiences at Asuza Street during that time were out of the ordinary and says that such revival campaigns by the early Christians "lifted them out of the lethargic routine of church membership into definite spiritual

experience.” The following quotation summarises the characteristics of the Pentecostal Movement as seen by outsiders and/or other scholars:

The Pentecostals and Charismatics have come to be identified with exuberant worship; an emphasis on subjective religious experience and spiritual gifts; claims of supernatural miracles, signs, and wonders – including a language of experiential spirituality, rather than a theology; and a mystical “life in the Spirit” by which they daily live out the will of God. The Holy Spirit fills and indwells their spirits, and because they anticipate the imminent return of Christ, this spiritual life is not merely to be enjoyed but also to serve as empowering to win others to Christ (Burgess & McGee 1988:5)

As will be shown in the section below, the Pentecostal Movement is still growing strongly in many parts of the world.

2.2.2 Development

The vibrant nature of the Asuza Street Revival presupposed the possibility of the Movement spreading to other places rapidly, and sure it did. McGee (1999:30) says:

Stories of the revival spread quickly across North America to Europe and other parts of the world as participants travelled (sic), testified, and published articles in sympathetic holiness publications.

The birth of the Revival Movement was “an inauguration of a Movement which was to encircle the world and become entrenched in every continent and in almost every nation of the globe” (Flower 1999:16). South Africa was not left untouched by this “unstoppable wave” (Winehouse 1959:11). The first known evangelists to bring the message of the Revival to South Africa were Thomas Hezmalhalch and John G. Lake and their associates who arrived in Johannesburg on the 14th May 1908 (Flower 1999:25; Hwata 2005:21). The growth of the Pentecostal Movement is an amazing phenomenon to researchers and scholars alike. Flower (1999:25) alludes to the fact that the movement grew in leaps and bounds to the different parts of the globe through what he called “a spiritual chain reaction”. This Movement is regarded as the fastest-growing section of Christianity today with a projection of reaching 740 million or 28% of the Christian community by 2025.

Maluleke, in his foreword to Anderson's book, adds that the growth of the Movement in South Africa today is "mind-boggling" and goes a step further to say that this should be enough "to demand our attention". It is therefore not surprising that authors like Woodberry (2006) holds the opinion that Pentecostalism touches different aspects of human life in the communities practising it. He studied the social and economic impact of the Movement in Malawi. He regards Pentecostalism as a peculiar movement compared to other religious organisations when he says "...Pentecostals have better hygiene, drink less, smoke less, and have fewer extra-marital sexual partners than comparable non-Protestants..."

He admits however, that information like the above is debatable and that the findings may not all have been tested with representative survey data (Woodberry 2006:30). This is just one example of how the impact of this Movement is perceived by communities today.

The important stance taken by scholars referred to in the above discussion and elsewhere is that the Pentecostal Movement is an important organisation worthy of serious and careful research (Anderson 2000; Flower 1999; Winehouse 1959; Woodberry 2006). Hollenweger (1997:2) also shows that "a religious movement that already encompasses nearly half a billion and is multiplying geometrically should not be dismissed so easily". It is in this spirit that this research proposes to investigate how Pentecostals, represented by the IAG in this research, go about training their leaders in order to serve its adherents more productively and effectively.

2.2.3 Current state

As shown in the previous section, Pentecostalism is growing at an enormous rate and touches on many lives of ordinary people in South Africa and elsewhere in the world. There is an estimated number of about five hundred (500) million of its members worldwide at present (Dempster, Klaus & Petersen 1999; Westerlund 2009).

Studies and research on Pentecostalism have started to emerge, the latest known project being the recent conference on 'Religion on the Borders: New Challenges to the Study of Religion', which was held at Södertörn University, South Stockholm, in April 2007. There was a session on Inter- and Intra-Religious Aspects of the Global Growth of Pentecostalism which led to the

publication of a book on Pentecostalism by contributors from different parts of the world (Westerlund 2009).

While the classical groups are known for being more conservative in trying to cling to their ‘original’ tenets of faith, there are two aspects of growth, which are seen as liberal and therefore not adhering to the original teachings of Pentecostalism. These are Neo-Pentecostalism and the Charismatic movement; both later versions of Classic Pentecostalism. They came about as the rekindling of the outpouring of the Spirit from 1948 until the 1980’s (Anderson 2000:24; Poloma 1999:364). Neo-Pentecostalism is known for its strong teachings on prosperity while the Charismatic movement displays what may be regarded as “unusual religious experiences”, for example, collapsing like corpses, hysterical laughter, whispered prayers of encouragement and the like (Poloma 1999:364). Anderson (2000:43) says of these organisations that they “also emphasize the power and the supernatural gifts of the Holy Spirit...mostly small independent churches, although some of them are rapidly growing”. These two forms of Pentecostalism are generally not accepted by the more conservative Pentecostals because they are seen to be radically liberal and more to the right of the religious continuum.

It suffices merely to mention the two groups in passing here because they will not form part of the investigation in this study.

2.3 RELIGIOUS GROUPINGS: CHURCH, DENOMINATION, SECT AND CULT

2.3.1 Introduction

The IAG is conventionally classified as one of the Pentecostal organisations. In this section a further classification of the International Assemblies of God as a religious organisation will be made. Such a classification will hopefully shed more light on how other scholars like sociologists and anthropologists view religious organisations within communities where they exist and their impact on the lives of their adherents.

The concepts church, denomination, sect and cult are analytical tools of classification used to classify religious groupings (Roberts 1990:181). Thus, the International Assemblies of God as a religious group will be classified using these concepts before an in-depth investigation of the

training of its leaders in the following sections is pursued. Though these concepts are the most commonly used in religious circles, especially by the Christian community, this list of concepts may not be regarded as exhaustive.

2.3.2 The concept: church

The concept 'church' is commonly used in Christian circles to refer to "one of the groups of Christians who has their own beliefs and forms of worship". It may also mean the "the body of people who attend or belong to a particular local church" (wordnetweb.princeton.edu). Thus, the concept of church should be used in the context of a group of believers who share the same faith and worship together.

In the context of the present research, a church should be understood to refer to a group of believers whose members affiliate to the same faith and has its own government. Such a group and its other sister organisations have a common history and theological background. As a case in point, the International Assemblies of God Church in South Africa is regarded as a church with a number of congregations dispersed throughout the eight provinces of South Africa. A congregation refers to a local gathering of members of this church which may range from anything like fifteen members upwards. In her discussion of religion within the social context, McGuire (1997:52) shows that the formation of a group like a church is an answer to questions of the meaning of life, sense of belonging and identity. The probability here is, like in the formation of other social groups, that affiliation to a church means coming to take the worldview of the group for granted and helping members interpret and answer questions like 'who am I?' (McGuire1997:52-53).

2.3.3 The concept: denomination

The definition of a denomination by different sources that a group of congregations constitute a denomination equates this concept with the concept of the church as discussed in section 2.2.2 above. Put in other terms, a denomination refers to a group of religious congregations, and has its own organisation and a peculiar distinctive faith (worldnetweb.princeton.edu). Such a group has its own distinguishing name, structure and doctrine (www.innvista.com; en.wikipedia.org). Denominationalism is viewing some Christian groups as being, in some sense, versions of the same thing in spite of them having different names (www.fact-index.com) and has a single legal

and administrative body (quizlet.com). For purposes of this discussion therefore the two concepts, church and denomination, will be regarded to mean the same structure. These concepts can be used interchangeably as well and may in a general sense also be used to refer to a local grouping of Christian believers as discussed above. Following this definition an organisation like the IAG may be referred to as a church or denomination both in the broader sense of being an organised structure on the national level or also just as a local grouping of members belonging to the national structure.

2.3.4 The concept: sect

A sect is a break-away group from the mother church as a result of disagreements on fundamental beliefs. The dissenting faction will normally accuse the larger group of drifting from the original belief system and compromising to accommodate secular worldviews (Roberts 1990:188; wordnet.princeton.edu). On the other hand, the mother body from which the sect split, as well as the public, perceive sects as deviant, adhering to heretical beliefs and practices, deviating from what the church regards as orthodox. Thus, the term sect will normally have a pejorative connotation and in Christian circles as in other organisations, members of such a group adhere to a distinctive doctrine or follow a strong and influential leader (en.wikipedia.org; en.wiktionary.org; www.csa.com).

2.3.5 The concept: cult

Some scholars use the concepts, sect and cult, interchangeably. Roberts (1990:195), however, distinguishes sects from quasi-religious movements referred to as cults. He defines a cult as a small religious group that has a highly committed membership, lacks a bureaucratic structure, is led by a charismatic leader, and holds some esoteric or occult ideas. Cult members “have some common views relative to one particular aspect of reality” (Roberts 1990:196). The Spiritual Frontiers Fellowship is often cited as a group of people who believe firmly in life after death and in various forms of parapsychology and who emphasise spiritual healing, the power of the mind over matter and the possibility of communication with the dead.

A more common approach in defining a cult is to see it as a break-away section from the existing religious group to form a loosely structured but committed religious group. Members are

normally educated and professional people from a mainline denomination (in the sense of a structured national body) bringing about a new religious phenomenon.

Sects appeal to lower classes while cults appeal to middle and upper classes of society. They lack complexity in their organisational structures while they are opposed to secular values which religious groups are perceived to be compromising on. A sect “views its role as one of purifying the traditional faith by calling members back to what are believed to be core principles” while cults point more in the direction of “the development of a new or a syncretistic religion” (Roberts 1990:200).

In the following sections an attempt will be made to classify the IAG as a religious group. Can it be regarded as a church, denomination, sect or cult? How does that affect the training of its leaders?

2.4 FURTHER CLASSIFICATION OF CHURCHES

2.4.1 The sect-church typology

The sect-church typology is a popular mode of classification of religious groupings among scholars. The pioneer of this classification was the German sociologist, Max Weber, and it was later made popular by his student, Ernst Troeltsch, a theologian and social philosopher (Roberts 1990:182). Religious groups are classified on a continuum from the far left as a church and to the far right as a sect based on a combination of factors and the scholar’s school of thought. Troeltsch and Niebuhr distinguish eleven differences between a sect and a church and the following are some of the features:

The church is seen as showing more acceptances of the secular order and in that way compromising its values. The sect on the other hand displays a religious protest against the secular society and makes a call to return to basic values abandoned by the mother organization (Roberts 1990:185).

On organisational matters the church is viewed as a large, bureaucratic structure where leadership and control is by highly trained professional clergy, while sects are regarded as small, faithful groups where lay participation is encouraged. The priesthood of all believers is

encouraged and the hierarchy of clergy is not emphasised or is in most cases non-existent. The church has a formal orderly worship while a sect is characterised by informal, spontaneous worship. Not all the differences highlighted by Troeltsch and Niebuhr will be repeated here but the information given, points to the fact that any religious grouping can be classified on the continuum from left to the right as 'churchlike' or 'sect-like' respectively. According to Roberts (1990:191), an organisation may be described as either 'sect-like' if it conforms to most characteristics of a sect and 'churchlike' if it displays more characteristics of a church.

The following were cited by some outsiders as some of the characteristics that make the Pentecostal Movement in general, and the IAG in particular, to be placed towards the sectarian end of the continuum:

- Hostile or indifferent to the social environment in which they exist and in intense conflict with the larger social environment;
- Particularism and a judgmental attitude toward those who do not accept 'the one true path' and therefore apt to convert others and focusing on missionary work;
- Fundamentalist theology and an informal spontaneous form of worship;
- Emphasis on adult conversion and commitment;
- Lay participation encouraged rather than the clergy and the training of leaders as would be expected.

The following excerpt by a dismayed reporter (Los Angeles Daily Times, April 18, 1906) who attended one of the services of the early Pentecostal Movement bear witness as to how critics and outsiders to the Movement can easily label a group like the International Assemblies of God as a sect:

An old colored exhorter [Seymour]' blind in one eye, is the major-domo of the company. With his stony optic fixed on some luckless unbeliever, yells his defiance and challenges an answer. Anathemas are heaped upon him who shall dare to gainsay the utterances of the preacher. Clapsed in his big fist, the colored brother holds a miniature Bible from which he reads at intervals one or two words - never more.

After an hour spent in exhortation, the brethren present are invited to join in a “meeting of prayer and testimony.” Then it is that pandemonium breaks loose, and the bounds of reason are passed by those who are “filled with the Spirit,” whatever that may be.

“You-oo-po goo-ooo-ooo come under the bloo-oo-oo-boo-ido,” shouts an old colored “mammy” in a frenzy of religious zeal. Swinging her arms wildly about her she continues with the strangest harangue ever uttered. Few of her words are intelligible, and for the most part, her testimony contains the most outrageous jumble of syllables, which are listened to with awe by the company (www.ctlibrary.com).

This report depicts some characteristics which compare with the ones alluded to by Roberts earlier in this discussion, like the preacher’s judgmental attitude towards a visitor who seemed to negate his message, unusual actions and the usage of an unintelligible language.

A typical worship service of the IAG may display characteristics of unusual movements like clapping and dancing which is seen as pandemonium, speaking in a different language and messages which encourage listeners to repent. However, if the following points are considered, the IAG must be regarded as a church and not a sect:

- It has an organised bureaucratic structure and is led by a distinct leadership with established administrative offices;
- It has moved from the past stance and takes the training of leaders seriously;
- With the passage of time the IAG abandoned some of the sect-like characteristics without changing from the basic tenets of its faith; for example there is an awareness and involvement in community affairs because their members are affected by issues like the HIV& AIDS pandemic like any other citizen in the community.

Some of these points were established and corroborated during contact with members of the IAG during the interviews.

The type of reporting by an outsider referred to above, would probably be seen by members of the church in a serious light and understood to be from someone who is ‘spiritually blind’. To

stress this opinion, in his foreword to Watt's book, Bosch observes, "through the eyes of the world the church recognises that it is doubtful, disreputable, and shabby; but in the eyes of the faithful the church is a mystery" (Watt 1992:11). Sentiments, such as seeing a person (as the news report referred to above) as someone who must be pitied, forgiven, prayed for to come to the light lest he be punished by God are not uncommon in the circles of the Pentecostal Movement in general.

Thus, one may not even start to think that members of a religious organisation like the IAG will perceive anything 'sect-like' about their organisation. It must thus be accepted that insiders and outsiders to an organisation normally hold different views about the particular organisation.

For the purposes of this investigation, the IAG will be regarded as a church both nationally and at the local level where members organise themselves in smaller assemblies or congregations to further the works of their organisation. The concepts church and denomination will be used interchangeably to refer to the IAG which is an organised structure having own headquarters in Roodepoort, Gauteng Province, and also formed by a number of congregations dispersed throughout the eight provinces of South Africa.

2.4.2 The history of the IAG in South Africa

The International Assemblies of God denomination was birthed by the Assemblies of God Movement. The latter started in 1914 after the Asuza Street Revival of the early twentieth century. At a conference of Pentecostal ministers and churches held at Hot Springs, Arkansas, it was agreed that there was a need for different assemblies to be structurally more organised (Watt 1992:21). Masenya (2009:155) stresses the same point and shows the need at that time for the more efficient organisation of the different assemblies scattered all over North America. This move led to the birth of the Assemblies of God Movement;

The churches and missions of the new Pentecostal movement grew virtually in isolation from one another, so a need arose to convene a general council of the different assemblies.

An agreement was reached at the Arkansas meeting to also send missionaries to other countries to spread the Word of God. The Assemblies of God Movement had its Department of Foreign Missions which granted Henry Turney and Hannah James permission to be the first recognised missionaries of the organisation in South Africa.

As already indicated above, after the Asuza Street Revival, missionaries were sent to different countries, including South Africa. Among the first to arrive in 1908 in this country at the southern tip of Africa, was Charles Chawner and his wife, Emma, who came from Canada. Turney, who was referred to above, together with his wife, Anna, also arrived in 1908 from the USA. They were both encouraged to do missionary work after their encounters with Pentecostalism and the perceived urgent need to spread the faith to other parts of the world. Turney registered the 'Assemblies of God' as a church with the Department of the Interior in Pretoria, in 1917 (Watt 1992:21). According to Maphori (2004:1), missionaries were also sent to South Africa from countries such as Switzerland and the USA as early as 1921 after the Revival. Differing backgrounds of these missionaries led to doctrinal, administrative and constitutional problems. Divisions arose and the American missionaries resigned from the Assemblies of God in 1964. They started their own organisation and named it the International Assemblies of God (Maphori 2004:1; Watt 1992:61). This organisation, which came into being as a result of the split, is the object of this study.

This group of congregations grew fast since then and, like other Pentecostal groupings, they have impacted the lives of a sizeable number of South Africans today. Rapid growth and powerful influence on the lives of its adherents comprise a sound reason for the research and investigation of the preparation of IAG leaders at its training college(s) and the support they get as public leaders in enabling them to be the "protectors" of the "purpose of the church" (Nel 2005:444).

2.5 THE TRAINING OF RELIGIOUS LEADERS

2.5.1 Introduction

This section will explore the extent and content in the training of religious leaders in the training institutions of different churches. In other words, how do different churches go about training their pastors and what is the type of content included in their curricula? Are courses on management or administration included in these curricula? Recent research contributions in

South Africa and elsewhere in the world concerning these questions and other aspects of the training of pastors will be discussed.

The training of pastors and other religious leaders is taken for granted in many countries of the world. In the words of Nel (2006:441) “the question is not (sic) even asked whether theological training is necessary at all”. The need of such training continues in most denominations to date, the IAG included.

On the other hand the training of pastors has become more complex with the passing of time. It is more complicated for churches to handle the training task than one could have imagined a few years ago (Nürnberg 2002; Omulokoli 2002; Richardson 2007). To further stress this fact, Richardson (2007:131-132) discusses what is referred to as “general difficulties” facing theological education and ministerial training. He summarises the gravity of the situation in South Africa by pointing out three important contributing factors:

- **The interface of missionary colonialism and indigenous culture**

This is when religion is mistaken for culture and when the recipient cultures are forced to change their way of life in favour of the way of life and the culture of the missionaries as a way to signify the new faith being embraced. In the past, this resulted in mental, psychological and at times physical conflict. This approach affected the way churches were run and how church leaders were trained to date. Indigenous ways were discarded and most religious organisations still feel the effect of colonialism to date.

- **The impact of apartheid**

The South African past was characterised by the segregation of communities according to the colour of their skin. The separation of groups of people in that way meant that people would not choose the people they want to associate with voluntarily. As the nation grapples with the effects of this separation on society, it becomes very complex to train church leaders who must later in their ministry grapple with issues of justice, equity, healing and nation building.

- **The rise of significant ecumenical training schemes and their fall just as the new South Africa emerged**

A number of training institutions for Christian religious leaders in South Africa played a significant role in the fight against apartheid only to collapse just before the dawn of a liberated society (ca. 1994) as a result of mainly doctrinal and financial difficulties. This left a huge gap in the training of church leaders and some church organisations are still struggling to find their feet to date.

Factors such as secularisation of communities on the one hand and multi-faith and multicultural trends on the other, add to this complexity. Thus, the discipline of theology, which includes the training of pastors, is forced to be on the defence. These multiple societal complexities lead to lack of uniformity in the training of pastors for different denominations. Corwin (2007:144-145) confirms this idea when he says “the diverse needs of various church contexts require very different kinds of leaders, and different kinds of preparation for those leaders.” He sees the training of church leadership as a “multi-tasking challenge” and advocates the idea of helping make the training of pastors at every level “more relevant”.

Lastly, the training of pastors should be dictated to by what is expected of them in their future practical service in ministry. Nel (2005:442) depicts the complexities of the tasks of a pastor in the modern world. He says, “the office of the pastor is...under pressure” and goes on to say, “to speak of a crisis in the theological profession has almost become commonplace”. Churches are faced with a new sophistication in their pews and many are still grappling and trying to make sense of their new role in the post-apartheid South Africa (Nürnberg 2002:80; Richardson 2007:134).

The title of Nürnberg’s article, *Ministerial Training for the 21st Century: A South African Case Study*, shows the urgency with which he believes the business of training pastors today should be addressed. He says this issue cannot be treated as a “pastime” when one takes the problems facing South Africans at present into consideration. He mentions discrepancies in life chances, unemployment, corruption, crime, the mushrooming of informal settlements all over the urban areas as some of the critical challenges facing the country. He also mentions the HIV & AIDS pandemic, which produces untold suffering like the plight of hundreds of thousands of uncared-

for orphans. These are seen as issues of importance to be considered when the training programmes of pastors are designed. He warns that the new democracy in South Africa can still explode in chaos and anarchy, should the churches fail to train effective and efficient leaders equal to their task (Nürnberger 2002:76).

The training of pastors is, to an extent, affected by the past laws of this country as well as the unexpected turn of events after the introduction of democracy. Institutions face challenges in the type of content which must be included in the initial training of pastors to address problems such as the ones stated above. Graduate pastors on the other hand face difficulties of serving in communities of citizens with diverse needs and expectations, societal ills and cultural dynamics.

The warning by different scholars about the gaps and challenges facing churches regarding the training of their pastors in the above discussion, suggest that two issues regarding the training of pastors should be taken seriously: the content of the curriculum and the candidature of prospective pastors. On the former, the training programmes should respond to the needs of the communities the pastors will serve after completion of their studies. When dealing with management issues, it is important to reckon that “management is about understanding the context within which one is located”; suggesting that even in the initial training of pastors the content of the curriculum should advance a progressive social agenda (Habib 2011:2). Regarding the latter, it is important to recruit ministerial candidates who are well positioned to make a contribution after the completion of their studies. Therefore, the best of the crop of graduates should be trained to become quality pastors as against the type of pastors referred to as “peasant priests” because of their inability to serve highly enlightened communities (Omulokoli 2002:4). Nürnberger (2002:82) says the following in this regard:

The best academic potential is creamed off...and the church is left with the leftovers that find no other employment opportunity and join the ministry for opportunistic reasons.

An approach in the training of pastors that focuses on the social agenda and the quality of the trainees will, with regard to the South African situation in general, add to a pool of intelligentsia that is essential to nurture democracy in South Africa (Rabkin 2011:4).

The problem of the lack of properly trained pastors in the community today is further exacerbated by too many of the educated ministers who have ceased to be ministers and have become administrators remote from their people, for example choosing to do other jobs like managing schools and other institutions (Moripe 1991:670).

The following quotation by Omulokoli (2002:60) summarises the discussion:

As we enter the 21st Century, the need for highly trained leaders for the Church in Africa is as acute as ever. The deteriorating situation in Africa – wars, refugees, AIDS, growing levels of poverty and corruption among others – calls for thoroughly trained Christian leaders who will offer to show the way forward through this apparent hopelessness to one of life and hope for all our people.

To conclude this section, the discussion in the foregoing paragraphs shows that the training of pastors in South Africa to date is a serious business which cannot be taken lightly. This is so because pastors as leaders should contribute not only to the spiritual welfare of their congregants but to their general welfare in a country facing so many challenges. Their training and how they administer and manage their churches after completion of their studies is the focus of this study.

Section 2.5.2 will concentrate on the kind of training religious leaders undergo in four selected, different denominations. Such a discussion should enable a comparison between the training of pastors by four church traditions namely, the Anglican Church of Southern Africa, the Evangelical Lutheran Church of Southern Africa, the Methodist Church in Southern Africa, the Uniting Reformed Church in Southern Africa and the IAG. Such a comparison will hopefully also point to possible gaps that exist in the training of pastors in the IAG to be addressed in later sections of this research.

2.5.2 The South African context

The training of pastors in South Africa had its origin in the challenges which faced the missionaries who were posted to the country to address the needs of the local congregants. Writing on the missionaries of the Methodist Church of the 1800s, Millard (2003:97) indicates that these missionaries made a huge contribution especially in education in general. However, the main setback which faced them was for them to follow the foreign models and methods they

knew worked well in their countries of origin disregarding the local context. As an example, the British curriculum put more emphasis on religion and reading, writing and speaking the English language whereas the needs of the local population could have been the study of their own languages and cultures.

There was later an awareness for the need to train local ministers to address the shortcoming referred to above. Millard (2003:93) refers to this realisation as an “awareness of the need for training indigenous clergy”. On the other hand, Denis (1995:3) introduced the term ‘indigenization’ to stress the need for the training of African clergy. Such an arrangement would give one the hope that indigenous methods of learning would be followed. That was not necessarily the case as it is evidenced by an account of opposing views on this matter in the next paragraph.

Lieta (2004:35) expresses the same view concerning the Anglican Church around the same time of the 1800s but goes on to mention that the content of the curriculum was “spiritual formation rather than academic formation”. The churches saw the need to train local pastors to take charge of church matters, but these pastors soon found that they operated in an environment “which had no understanding of their history and culture” (Denis 1995:3, Millard 2003:101). Some of the local missionaries were reluctant to give such training to local pastors though. Their main objection was around foreign missionaries who stayed in towns and came to communities to teach and preach to them while the local pastors were kept in the background. It was perceived that these missionaries would not understand the needs of rural communities while they were staying in towns. Foreign missionaries were expected to empower locals by giving them full responsibility to run local churches. This state of affairs is still a bone of contention in some churches today because it is seen as bordering segregation and imposition. It is enough here just to mention this point without going into its merits or demerits.

Scholars who researched the epistemology of the training of pastors in South Africa did not discuss in-depth what was contained in the curriculum at different institutions like the universities of Fort Hare and Rhodes, which pioneered the training of pastors in South Africa, especially churches of the English tradition (Lieta 2004; Millard 2003). Institutions followed the ‘traditional curriculum’ or ‘traditional syllabus’ which mainly consisted of biblical courses and

the liturgical traditions of the churches. There is no mention of church management or administration as a component of the curriculum.

The following section will focus on the training of pastors in church traditions like the Anglican Church of Southern Africa, the Uniting Dutch Reformed Church in Southern Africa, the Evangelical Lutheran Church of South Africa and the Methodist Church of Southern Africa. The discussion is provided in an alphabetical order. It does not signify any difference in size or importance attached to these denominations. A discussion of this nature and reference to similar organisations will hopefully help in benchmarking the training of pastors in the IAG.

2.5.2.1 The Anglican Church of Southern Africa

a) Background

The Anglican Church of Southern Africa was birthed by the Church of England around 1795 when the first clergy from Britain came to the Cape Colony as military chaplains. Their continued stay in South Africa and that of other members of the Church of England led to the establishment of congregations all over the country starting in the Cape. This church was known as the Church of the Province in South Africa until 2006 when its name was changed to the Anglican Church of Southern Africa. There is no clear reason given for the change except to say that from time to time when changes were made in this church, the main aim was to accommodate its members with different backgrounds. The church has twenty-one dioceses in South Africa alone with seven others in neighbouring countries like Namibia and Lesotho. The church boasts between three to four million members in South Africa alone today. These figures were, however, not supported by statistics at the time of the investigation. This church is regarded as one of the oldest and largest Christian communities in South Africa today (en.wikipidea.org).

b) Theological education

Like other organisations of faith today, the church was not left unscathed by issues of doctrinal differences among its members, ordination of gay pastors and the approval and blessing of same-sex marriages. It is important for this church to train pastors who will lead their churches and grapple with the issues stated here and many others as it was shown in the above paragraphs. The

rector of the College of the Transfiguration (COTT¹¹) supports the view that training institutions for pastors play a significant role in the communities by saying, “a theological seminary is a very special place in the life of a church”.

According to an online source the first training college associated with the Anglican Church of Southern Africa was founded by Bishop Henry Callaway in Mthatha, Transkei in 1879. It was known as St Bede’s College. Its main focus was to prepare young blacks and colonists as clergy and teachers. Later in 1902, Bishop Charles Cornish who had an academic background as former vice-principal of Cuddesdon Theological College, Oxford, founded St Paul’s College in Grahamstown, Eastern Cape. Due to opposition from the then apartheid government and the fluctuating number of students, the two campuses were closed around the year 1992. In 1993 an amalgamated Peter Masiza, named after the first black ordained priest in the Province, emerged. This college is housed at the old premises of St. Paul’s College, Grahamstown and it was later renamed the College of the Transfiguration (en.wikipidea.org).

The College of the Transfiguration is the only surviving institution for the training and preparation of clergy of the Anglican Church of Southern Africa (COTT Prospectus 2011:5). In a bid to help this college to attain statutory recognition, the former Principal and Vice-Chancellor of Unisa, Rev Dr Pityana, was appointed as its interim rector (Sunday Times 2011:18). This shows the seriousness with which this organisation takes the training of its future ministers in appointing an academic of his stature.

The College offers two programmes namely, the COTT Diploma in Theology and the COTT Certificate in Theology. Both programmes are accredited by the Anglican Church of Southern Africa but not registered with the National Qualifications Framework and the major task of the new rector is to achieve just that. The COTT Diploma in Theology (Dip Th & Min) is a three-year diploma and emphasis is placed on enabling and empowering learners for the ministry of transformation in both the church and society (COTT Prospectus 2011:19).

¹¹ The abbreviation for the College of the Transfiguration, COTT, seems to be the preferred version by authorities because to an outsider the second “T” is suspect.

The curriculum focuses on the nature and implementation of Christian ethics and a detailed study of other sections of the Bible and ministry in this church. During the first year of study, Christian Leadership and Management is offered as one of the two modules as electives (See Appendix E for the full lists of both programmes).

The programme in the second year of study include mostly ministerial modules like courses on preaching, church polity, the history of the church and aspects of Christian Education. The electives include a module on counselling, contextualisation of texts and feminist studies.

The third year has a slant more towards practicum and application of knowledge in the field with the module Christian Responses to HIV/AIDS being first on the list. There is a long list of electives student pastors can choose from. These touch on subjects like parish placement, the impact of modern Christianity, sacraments and academic report writing, to mention but a few.

The COTT Certificate in Theology comprises a two-year programme but may be completed in one year. The main aim of offering this certificate is to equip learners to become agents of transformation and change in both church and society (COTT Prospectus 2011:28). It is also envisaged that studying for this certificate will give the trainees an opportunity to develop their theological knowledge and understanding to equip them in foundational skills which are required to minister and lead in today's complex world (op. cit). The content of this programme include most of the modules of the diploma programme albeit on a reduced scale.

It of note that the elective on leadership and management which is part of the first year diploma programme is omitted in the second and third years of the diploma programme as well as the certificate programme. There is no explanation given for leaving it out. There is also no explanation why it is only offered as an elective in the first year of study.

b) Selection processes

The pre-selection procedure in the training of pastors of the Anglican tradition is taken very seriously. Prospective candidates are required to pass through this stage satisfactorily before they are allowed to go for formal training at the College of the Transfiguration for theological

education and formation. This process takes not less than five years and is called the Discernment Process in the Fellowship of Vocation (FOV). With the help of the local parish and other leaders in the church, the selection panel must be satisfied about the following:

- Personal qualities and being sure of a calling; for example having a living relationship with God and a disciplined Christian life-style;
- Leadership qualities and involvement in church activities; for example working and relating with other people as well as the candidate's moral integrity which should be above reproach;
- If married, the candidate's spouse must show understanding about the call and be agreeable to it;
- Candidates receive post ordination training and are constantly encouraged to undertake post-graduate studies.

2.5.2.2 Evangelical Lutheran Church of Southern Africa

The Evangelical Lutheran Church in Southern Africa was faced with two problems post 1994. First, the waning of foreign funding led to the closure of their two seminaries, Umphumulo, north of Stanger in Kwazulu-Natal and Maranga near Rustenburg. The second problem is described by Nürnberger (2002:76) as "society in crisis" which impacts on theological education in general and must be taken seriously if present day ministers are to make a mark in the communities they serve. Disparities in life chances between the elites and the marginalised further led to problems of unemployment of high proportions as well as the mushrooming of informal settlements all over the urban areas and the HIV & AIDS pandemic which causes untold suffering among the thousands of uncared-for orphans in South Africa. These problems may not be ignored in the preparation of ministers and hence the call for "a new vision, a sense of calling, a commitment to serve the well-being of the whole, rather than the short material interests of private individuals" (Nürnberger 2002:83). These compounded difficulties which affected the training of pastors as well, led to the establishment of the Joint Committee for Lutheran Theological Training (JCLTT) in 1999 with a mandate to conduct an in-depth investigation into the future of Lutheran theological training as a whole (Nürnberger 2002:77). The findings of this committee were implemented at the beginning of 2003. Recruitment strategies, the curriculum and the selection procedures are discussed in an article written by

Nürnberg, who was appointed as the coordinator by the Joint Committee for Lutheran Theological Training (Nürnberg 2002).

a) Recruitment

This church is aware of the problem of recruiting Grade 12 graduates (also known as matriculants) with a university entrance qualification. This state of affairs can be attributed to the high competition with the secular and the private sector where candidates are promised scholarships and guaranteed employment. Nürnberg (2002:82) is of the opinion that the churches today face the danger of settling for “left-overs who find no other employment and join the ministry for opportunistic reasons.”

To counter the notion of attracting future ministers through high salary packages and a profile career level, this church embarks on encouraging a vibrant youth section, educating the youth to answer to the call of the Holy Spirit and to realise the need for future ministers; for “a product that the South African society needs most at present” (Nürnberg 2002:83).

b) The curriculum

All students must complete a four-year course which includes a Bachelor of Theology and an Honours degree in the field of Theology. In cases where there is lack of matriculants who are eligible to enrol for a university degree in Theology, provision is made for a one-year Access Programme that will be followed by the study of a Bachelor of Theology degree. In that Access Programme, the Joint Committee for Lutheran Theological Training teaches half of the eight required subjects focusing on aspects which are useful in ministry: Basic Bible Knowledge, South African Church History, Ethics of Sex and Family, and Basics of Financial Administration and/or Organisational Procedures. The School of Theology at the University of KwaZulu-Natal offers the remaining four subjects. Courses passed at 65% and above are credited for the Bachelor of Theology degree.

The Bachelor of Theology degree at the School of Theology at the University of KwaZulu-Natal makes provision for open slots which cater for students' needs in terms of options for cluster subjects, for houses of studies and self-study projects. The programme makes provision for

specialisation in the third and fourth years to cater for a multi-pronged ministry in the churches, for example specialisation in the ministerial track, a health-related track, a developmental track, a crime-related track and so on, with the hope that the churches will recognise such specialisations in the deployment of pastors.

(c) Selection procedures

Preparation for ministry starts in the local congregation when the candidate with a desire to become a minister submits an application to study for ministry. The applications are then discussed at a circuit level and finally at the Diocesan level. Finally the candidate is required to appear before a selection panel before being allowed to go for formal training.

Other candidates with theological training may also approach the church for positions as ministers without following the normal route as outlined above. After careful consideration such candidates may be required to go back to the University of KwaZulu-Natal for training in ministerial courses so as to be firmly grounded in the teachings and tradition of the Evangelical Lutheran Church of Southern Africa.

2.5.2.3 The Methodist Church of Southern Africa

The Federal Theological Seminary (Fedsem) and the Faculty of Theology at Rhodes University in Grahamstown were responsible for the training of ministers of the Methodist denomination since its inception (Kumalo & Richardson sa: 6-7). The sudden closure of the Federal Theological Seminary and the closure of the theological faculty at Rhodes University in 1993 dealt the theological education of this church a huge blow. Doctrinal differences and lack of resources led to what was referred to as the “tragic irony” (Kumalo & Richardson sa: 6). While the church fought and survived the onslaught of the apartheid regime, it was at the dawn of democracy in 1993 that a decision was taken by the Fedsem council to close the training facility for ministers. The closure of the Joint Board for the Diploma, which was the accreditation body for ministerial training, was seen as the last blow to Methodist theological education. Make-shift arrangements were made to train Methodist ministers at their old property, Kilnerton, Pretoria. The John Wesley College at the Kilnerton campus, was temporarily opened to cater for the church’s training needs.

A decision was reached at the Methodist Conference in Johannesburg in 2005 that all Methodist ministers will undergo three years' training at a residential seminary. A new training seminary named after the former first Black bishop, Seth Mokitimi, would be reopened in Pietermaritzburg to be linked with the University of KwaZulu-Natal's School of Theology as well as to the Pietermaritzburg Cluster of Theological Institutions. Ministers are currently trained at these institutions (Kumalo & Richardson sa:10).

a) Candidature for ministry

The document, Laws and Discipline of the Methodist Church of Southern Africa (2007:29) states that a candidate must meet the following requirements to be considered for ministry:

- A candidate shall be a member of this church for a minimum of two years before being nominated for training as a pastor during the Circuit Quarterly Meeting.
- The minimum educational standard of candidates for the ministry is the Senior School Certificate, a Matriculation Exemption or an equivalent qualification.
- A candidate must have passed at least the first year in the Senior Course of the Local Preachers' Examination.
- The superintendent of a married candidate shall satisfy the synod that the candidate's spouse has accepted the implications and demands of being married to a minister.

Other qualifications required for the work of Christian Ministry include a sense of a divine call, spiritual and intellectual gifts, the graces of a Christian character and the fruits of Christian service (Laws and Discipline 2007:29)

b) Curriculum and qualifications

The whole curriculum and content of the training of Methodist ministers is espoused in the motto of the Seth Mokitimi Methodist Seminary namely, "Forming transforming leaders for church and nation". Ten pillars based on this motto undergird the curriculum offered at the seminary today,

amongst others, formative training, educated to educate, embracing Africa, contextual focus and transformational leadership. A Review Committee was appointed to look into the training of pastors after the difficult period the church went through as shown in the introductory paragraph. The Committee recommended three years of residential seminary training and spiritual formation as well as the establishment of a seminary which would be located in Pietermaritzburg. This seminary should have working links with the School of Religion and Theology of the University of KwaZulu-Natal as well as the Pietermaritzburg Cluster of Theological Institutions. The current seminary programme comprises what is called seven core components. Biblical and Theological Spirituality is the most important one. The other six components include Vocational Training and Ministry Skills, Theological Education and Academic Formation, Personal Morality and Ethics, Personal Growth and Social Skills, Transformational Leadership and Interdisciplinary Knowledge. This arrangement is seen as holistic and focusing on forming the person under training rather than on educational processes or the curriculum (Kumalo & Richardson sa:10).

c) Selection procedures

At all levels of ministry training in the Methodist denomination, candidates go through the candidating, examination and selection procedures before they are stationed for ministry as ordained Ministers, Supernumeraries or Probationer ministers. All ministers in training are put on probation for five years before they are accepted as fully ordained ministers. Supernumeraries are ordained ministers who retire but continue to serve in the denomination.

The process of training as a minister starts with nomination and recommendation at a Quarterly Meeting, a written examination, appearance before a Screening Committee and completing theological and educational studies at the seminary.

2.5.2.4 The Uniting Reformed Church in Southern Africa

The General Synod, which is the highest decision-making body of the Uniting Reformed Church in Southern Africa (URCSA), took a decision in the year 2005 to change the process of training and nurturing of their ministers from “theological training/theological education” to ministerial formation to express a full ministry profile which is of a “holistic and inclusive nature” (URCSA Manual 2011:2). A Ministerial Formation Task Team was established to compile a Manual for

Ministerial Formation, which serves as a guide in the preparation of ministers for ministry in this denomination. This was done to address the challenging demands placed on religious leaders in the new South Africa and changing societal demands throughout the world. The Manual for Ministerial Training mentions “contemporary issues that continually challenge the authenticity of the church” to show that there are many challenges which ministers face today and to help them keep abreast of new trends and developments in ministerial formation worldwide (URCSA Manual 2011:4 & 38). A discussion of what this church expects from its ministers before they enrol for formation and the required qualifications follow.

a) Profile for ministers

This denomination sees as its task to shape and equip their ministers spiritually, intellectually and practically for service (URCSA Manual 2011:12). In order to achieve that, the following competencies are required.

Values/attitudes like genuine faith (e.g. practices what he preaches, has a deep spirituality), a sense of calling (e.g. is willing to serve, has a high sense of duty and responsibility), self-respect (e.g. has a positive self-image, is humble), personal traits (e.g. punctuality, confidentiality, willingness to learn and grow), reflexivity (e.g. a healthy self-knowledge and awareness of own limitations) and respect for others (e.g. compassionate, stable working relationships).

It is also important for a minister in the Uniting Reformed Church in Southern Africa to have basic theological knowledge (including Hermeneutics, Practical Theology and Systematic Theology) as well as knowledge of other elective subjects like the History of South Africa, Political Science, HIV & AIDS Pandemic, Development Studies, Psychology, Communicative English, Mother Tongue Language and another African Language, Law, Basic Bookkeeping, Globalisation and General Knowledge of the South African life and culture (including, for example, sport, entertainment, politics and literature).

Skills are an important component of the preparation of ministers too. Mention is made of communication skills of proclaiming, teaching and writing (explaining the Bible to others, intercultural communication skills, sharing in people’s joys and sorrows, being a good listener, preparing reports and computer literacy), interpretation and intellectual skills (e.g. critical

reading and understanding, critical thinking and evaluation), management and leadership skills (e.g. the ability to lead, financial management like drawing a budget, and the ability to combine the functions of pastor, leader, manager, preacher and counsellor).

Pastoral care (including impartial problem-solving, care and emotional support to members in a violent and stressful society, marriage and family counselling) is regarded as an important ingredient of the training of pastors.

The candidate should also show the ability to be involved and to cooperate in community issues (e.g. research, networking with other ministers, unifying people, and entrepreneurial projects) (URCSA Manual 2011:14-17).

b) Curriculum and qualifications

A candidate with full matriculation exemption is required to complete five academic years at an institution of higher learning which cooperates with the church in the training of its ministers. A candidate who obtained a senior certificate usually has an additional one year to complete a bridging course before admission to degree studies.

In the first four years, the candidate may choose between a four-year Bachelor of Theology degree or a three-year Bachelor of Theology degree followed by a broad-based Bachelor of Theology Honours degree or their equivalents. The curriculum consists of core disciplines which ground the candidates in their theological knowledge like the interpretation of the Bible in the original languages and the ability to use the Hebrew and Greek concordances and specialist commentaries. At least one year has to be spent on an indigenous African language other than the student's mother tongue to enable the student to achieve basic conversational competence in that language. Other important subjects include Systematic Theology and Theological Ethics, Old and New Testament, Church History and Church Polity, Practical Theology and Missiology. Students are required to focus on specialisation or to develop competencies in fields that could become supporting careers for ministers who should support themselves financially when they are in ministry.

There is ongoing formation through continuous education and mentorship programmes. Serving ministers who qualify for paid study leave pursue further studies when they take sabbatical leave.

In the fifth year the candidate should either complete a one-year Master of Divinity degree or a combination of modules approved by the General Synod in conjunction with the cooperating university (URCSA Manual 2011:18-19).

(c) The formation process

The following steps are followed until the candidate is appointed as an ordained and licensed minister:

Admission: This task is performed by a sub-commission appointed to disseminate accurate information to all congregations about the requirements, duration and costs of ministerial formation. It is the duty of this commission to make sure that applicants submit a detailed application on a prescribed form. The application form must be accompanied by testimonials and supporting documents to prove membership, good standing and active participation in the Uniting Reformed Church of Southern Africa, matriculation exemption or equivalent, good health, a living faith in Christ expressed in a stable and consistent Christian life. The commission should also interview the applicant thoroughly to establish whether the applicant has a sense of calling, the intellectual capacity, spiritual maturity, a good basic Bible knowledge, the personality profile and adequate financial support to complete the formation programme.

Formation: The Board of lecturers oversees and monitors the theological development of all students from the start of their training until they complete their studies.

Personal Maturity: Students are encouraged to develop relationships of trust, collegiality, friendship, and respect for diversity during their training.

Academic Formation: It is the duty of the of the Regional Curatorium or Ministerial Formation task team to see to it that the candidate has the required academic competencies in theology. That is done in collaboration with other higher education institutions.

Other aspects of monitoring include the acquirement of ministry skills, supervision over doctrine and the life of the students, assessment, licensing of ministers and ongoing formation, also known as life-long learning.

2.5.2.5 Concluding remarks

A general overview of how some religious groupings train their pastors in South Africa was given in the above paragraphs. The above discussion on how the four religious establishments go about the training of their ministers highlights some of the important aspects regarding the initial training of training of pastors as well as their management training.

The training of pastors is regarded as an important aspect for any faith organisation to succeed in its mission of spreading the gospel and ministering to communities in different aspects of life to help them overcome challenges posed by issues like the HIV & AIDS pandemic, poverty, war, to mention a few examples. Each time the training institutions faced challenges like closure because of lack of resources, the churches rose to the occasion to make sure that training would be continued.

It was also clear that these organisations go to great lengths in making sure that candidates chosen for training as pastors meet the requirements seen as crucial for training future leaders. The Grade 12 qualification is generally accepted as the minimum qualification one requires to be registered at their training institutions. So-called discernment and screening processes are taken seriously to an extent that prospective pastors write pre-admission examinations, go for health examinations and psychometric testing, and appear before boards and councils before admission can be finalised. Probation under supervision of an experienced pastor and internship of up to five years is prescribed for pastors in certain churches as prerequisites for confirmation and fulltime appointment. The churches advocate vibrant and useful methods of recruitment to ascertain quality training for their establishments.

Their curricula emphasise a strong grounding in academic theological training and denominational requirements. The modern trend is for the training at these institutions to take the needs of the community seriously. Hence expressions like ‘enabling learners in both the church and society’ and ‘forming transforming leaders for church and nation’ epitomise the training trends of these organisations. The number of years is increased to three years in one church and in another, pastors are required to complete a three-year first degree in theology before they can be allowed to start in ministry. In all the four churches the importance of context in training was raised as of great importance. Such an approach propagates training of a holistic and inclusive nature. Student pastors are trained as whole persons where the development of the person counts more than the content of the curriculum.

Although quality training is seen as a possible solution to the problems of poor leadership and management, the churches do not stress management and leadership as part of their training programmes other than a module in management as an elective or general reference only. Two of the churches include Basic Bookkeeping or Financial Management as an aspect of management in their programmes. Only one church explicitly mentions the inclusion of a module on leadership namely, Transformational Leadership and Interdisciplinary Knowledge, in its training programme.

A discussion of the training of pastors in the IAG follows in 2.6 below. A comparison of the most important aspects of training of ministers will follow as a way of showing positive aspects of the training of pastors in other traditions, which are missing in the initial management training of pastors of the IAG tradition.

2.6 THE TRAINING OF PASTORS IN THE INTERNATIONAL ASSEMBLIES OF GOD

2.6.1 Background

Unlike the other church traditions referred to in section 2.5 above, there is little written on the training of pastors of the Pentecostal Movement in general and the IAG in particular. Hence, the heavy reliance on verbal accounts of some senior officials of the church regarding an account of the history of the only training college for this church (Kekana 2009; Maphori 2011).

The training college for pastors in the IAG was founded in 1947 in Witbank as the African Bible Training Institute (ABTI). In 1963, when it moved its premises to one of its current three campuses in Rustenburg, the ABTI changed its name to the African Bible College (ABC). The college changed its name again to Southern Africa School of Theology (SAST) in 1980 (Kekana 2009). The reason for the change of name could also not be determined.

A significant change followed the renaming of the seminary to SAST. The General Presbytery (GP), which is the highest decision making body of this church, brought a number of changes in the structure of the church and its training institutions for pastors. The General Presbytery (GP) is the highest decision-making body of this church and consists of the Executive Officers, District Presidents, Secretaries and two missionary representatives working with the IAG. Two previously independent seminaries, the Independent Bible College and the Cape Theological Seminary, had become institutions of the IAG to add to SAST. The General Presbytery took a decision to merge the three seminaries that now belonged to the IAG.

The General Council (GC) is a body which meets biannually and is comprised of all the ministers of the church and their spouses. At its meeting in 2006, the General Council endorsed the decision taken by the General Presbytery to merge SAST with the two other previously independent institutions which were now owned by the IAG. The merger comprised of the Southern Africa School of Theology, the Independent Bible College and the Cape Theological Seminary. This merger resulted in the new seminary being renamed The Global School of Theology. The GST, with its head office in Roodepoort, has three campuses in Cape Town, KwaZulu-Natal and the North West provinces. The school is affiliated to GU whose international headquarters is in Springfield, Missouri in the USA. The decision of the merger still stands today though there were questions in some quarters around the legitimacy of the General Presbytery taking such a decision in the first place (Kekana 2009; Maphori 2011).

2.6.2 Prerequisites to be regarded as a trained pastor

The Constitution of the International Assemblies of God (2007:24-26) prescribes the following before a candidate can be considered to be trained as a pastor:

- A definite Scriptural born-again experience;

- The Baptism of the Holy Spirit according to Acts 2:4;
- Acceptance of the International Assemblies of God Constitution and By-Laws;
- Completion of three years of Bible training at one of the International Assemblies of God Colleges.

Being born again is understood as and suggests a genuine conversion experience to the Christian faith. It also presupposes a regenerate church membership and a commitment to serve Christ and fellow human beings.

2.6.3 Theological training and qualifications for ministry

The GST follows the programmes of GU to the letter as the main requirement of this church. Prospective pastors are expected to complete the two year Diploma in Religious Studies before they are considered to serve as ministers of this church. This arrangement supersedes the requirement of a three-year diploma as stipulated in the constitution. This diploma is weighed at 240 SAQA qualification credits. Grade 12 is the basic requirement for one to enrol for this diploma (Undergraduate Programme Information 2013:7, 34).

Most of the divisions and subjects followed are on the Bible, theology and church ministry. The Undergraduate Programme Information (2013:34) stipulates that this diploma programme is divided in four sequences. The sequences include subjects like Orientation to Global University Learning, Human Relations, Introduction to Pastoral Counselling, Introduction to Church Music, The Work of the Pastor and Introduction to Islam. Students are expected to complete thirty (30) SAQA credits in four electives of their choice. They may choose from the intercultural and general education divisions. Examples of such courses are Cross-Cultural Communications, Church Business, How to Speak in Public, College Algebra and Psychology: A Christian Perspective. The full programme of the Diploma in Religious Studies is given in Appendix D.

The entry level of a pastor is to be a licensed minister. Apart from theological education such a candidate must show “clear evidence of a call to minister” and have practical experience in preaching. To become an ordained minister the candidate must have been a licensed minister in the IAG for a period of two years and satisfy criteria for ordination as outlined in the New

Testament in the Bible texts of 1 Timothy 3:1-7 and Titus 1:7-9. These portions touch on issues like a sound knowledge of Scriptures, being a good leader of one's household, an acceptable behaviour and a good reputation in the community.

Certified ministers are given conditional acceptance based on other academic qualifications or age and experience; for example such credentials may be granted to those engaged in active ministry, who give clear evidence of a call to preach, but who do not as yet qualify for a license and who meet all the other requirements listed. They are allowed to hold these credentials until they meet the requirements for a licensed minister (IAG Constitution 2007:25). This arrangement boils down to the fact that it is possible in the IAG to actually pastor an assembly without receiving formal training at all.

From the information given above it becomes clear that the Diploma in Religious Studies programme of GU as followed by IAG pastoral trainees does not prescribe a course on leadership or management. There is however a wide range of subjects on inter-cultural and general education students may choose from. Some of these electives like Church Business have got elements of management training in them. Students may also opt to register for more general subjects like College Algebra to improve their general knowledge.

2.6.4 Further training

The South African Extension Bible School operates under the auspices of the General Presbytery of the International Assemblies of God. This Bible School caters for the needs of pastors who are already in the service of the IAG and those who entered the ministry without formal training as alluded to under 2.6.3 above. The number of pastors in the latter category is growing rapidly as more members of this church from other vocational spheres have started to train for ministry on a part-time basis. Again, this school follows the programme of GU.

2.7 WAYS TO ADDRESS GAPS IN THE TRAINING OF PASTORS

It is evident from the foregoing discussion that the training of pastors in different churches is not an easy task and that these organisations are ever faced with the challenge of improving on this matter. Different churches try to bridge the gap between the initial training of pastors and their

service experience by following one or more of the ways which will be discussed in this section. Having realised the gaps in the training programmes of pastors, scholars advocate different measures to counter this problem. Three of these measures will be discussed in the following paragraphs, namely in-service training programmes for serving pastors, the borrowing of management training ideas from other disciplines and an example of a modern trend in training pastors.

2.7.1 In-service training for pastors

A number of scholars agree that in-service training programmes are an important necessity in empowering pastors in service to circumvent shortcomings encountered in their initial training programmes, and they give various reasons. Inadequate training by seminaries is seen as the main reason that pastors in the field should study further and receive support to make sure they succeed in ministry (Ernsberger 1973; Ludeker 1984; Mosher 2006; Zersen 1998). Mosher (2006:121) contends that, “three years of ministry is too short to cover every topic of relevance to ministry” while Ward (2005:1) is convinced that it must be “everyone’s business” today to support such programmes designed for ministers in service.

A lack of appropriate skills in the daily tasks pastors perform affects their work negatively while in reality “there are few professions, if any that demand a broad range of different skills and styles of action as the ministry” (Ernsberger 1973:40). Ministers blame their seminaries for their lack of practical skills, especially in the organisation and administration of church life. Seminaries and universities offer that which “often answer questions that students are not yet asking with much urgency” (Ernsberger 1973:45). Again, a lack of prior experience with the pastor in his daily work practically robs the trainees of important exposure in their training. Ernsberger stresses that these pastors “saw the preacher in the pulpit, the teacher in the church school class, the pastor in the home” and not likely “the minister in his administrative capacities” and that brings about lack of a proper view of the pastor’s many struggles in his or her day to day tasks (op. cit.:45). This state of affairs necessitates programmes, which will add to their basic training.

The other reason for the need to have in-service training programmes was already alluded to in the preceding paragraphs, which can be referred to as the “dizzying speed” at which change

takes place in communities (Zersen 1998:210). Saarinen (1973:364) shows that issues like the increased population, industrialisation, mechanisation, urbanisation, mobilisation and integration “affects the nature of the contents in which ministry takes place”.

Ludeker (1984:101) stresses the importance of in-service training programmes by showing that entry training is not enough on its own to enable pastors to perform their tasks effectively because of the “high expectations of the Church and the obvious limitations of time and setting in which training takes place.” He highlights the fact that trainees are people with peculiar backgrounds, hence it is an “unrealistic expectation that three years of theological training will change twenty years or more years of non-theological thinking which characterizes the student and the environment in which he or she has lived.” Oak (2006:22) says that a “strong and vital academic preparation provides an essential foundational resource for the experience-based learning that occurs in ministry”. In this sense, the initial training of pastors should be regarded as the basis for further learning and in the words of Stein (1972:188): “The one thing that has become crystal clear is that, if the minister is to cut the ice in the culture to which he ministers, *he must be a continuing learner*” (my emphasis).

In-service training, lifelong learning, life-time learning, continuing education are all terms used interchangeably by different scholars to refer to the support pastors get to enable them to cope with their work in the field of ministry after their basic seminary training. The first five years of service are critical in the service of any minister and they are regarded as formative years to augment to the organisational and administrative skills of clergy in service. These are the years of trial and error when the identity of the pastor takes shape and sets the entire ministry of a pastor (Oak 2006; Palen 2006; Saarinen 1973). Such a venture should be more than just acquiring an advanced qualification and must touch on real life issues to provide nourishment for the parishioners.

It is important to briefly make reference to what authors generally see as ingredients of continuing education here. Zersen’s (1998:211) quotation provides a good foundation for this discussion as he describes lifelong learning as a programme that:

...involves post-entry-level learning, the learning with which a professional is involved at the completion of a prescribed period of study (even a three-year post-seminary mandated study) and which continues throughout one's professional life.

Training for ministry should therefore include both formal and informal aspects of active ministry and continuing education programmes should include, for example, workshops and conferences on preaching, counselling courses, parish planning and management, as well as life and career planning in addition to biblical and theological studies (Ludeker 1984:99; Zersen 1998:363). Simmonds (1982:169-170) refers to residential and non-residential periods in the training of pastors. The former is the formal training while the latter may include short once-off sessions, long-term courses, group commitments and engagement with other disciplines. They also include training in the local Christian community and training through dialogue and friendship. It may also mean attending a single or several session forums, seminars, workshops, retreats, studying on-line or by correspondence. Pastors may also benefit through programmes organised by other churches other than of their own tradition and even from the secular world (Mosher 2006:121; Stein 1972:188).

For any in-service training programme to succeed, the following should be observed: an awareness on the part of both pastors and congregations of the need for in-service training. It is of cardinal importance for such programmes to benefit the congregations they are designed for. It augurs well for the training of pastors when they recognise the need for their further training in order to be effective in their practice. Oak (2006:23) gives an apt analogy between doctors and pastors, that though their mentors supervise resident doctors, they are still called doctors and are allowed to perform their normal duties. He further says that it must be understood that “the new pastor is learning and therefore needs time for preparation, reflection, and feedback in navigating the steep learning curves” (op. cit.:23). Research findings reveal that pastors made an own discovery that in terms of skills, the weakest area of their professional effectiveness is related to organising and administering the life of religious communities they serve (Ernsberger 1973:40). Another study reached the conclusion that 65% or two-thirds of the pastors who were surveyed, “felt they had received inadequate preparation in parish administrative skills” (Ernsberger 1973:41).

As these pastors are normally “confronted with issues about which their seminary professors knew nothing during those early years of entry-level formation”, it is unthinkable that any of them can be “so arrogant as to think there is nothing to be learned” when they enter full-time ministry (Zersen 1998:211). According to Stein (1972:189), serving pastors reckon that they are in the “firing line”, and as such they are “ready to learn...that they were not ready to learn in seminary.” Stein (1972:190) further says that experiential learning does not pose a threat to many pastors who seek additional education with the understanding and recognition that:

...one’s pre-adult education was lacking in some respect (perhaps because the facts or ideas did not exist at the time, or because the individual did not foresee his need for a particular piece of learning, or because the job or profession has changed so that formerly-unneeded learnings are now defined as part of the practitioner’s skill... .

Unlike the view held by Simmonds (1982:168) who suggests that pastors may be threatened by new ideas and theories, taking “an ostrich-like stance for...peace of mind”, the popular opinion is that there is an awareness among ministers of the need for continuing education and “a significant consensus among clergy as to the skills they most need to develop” (Ernsberger 1973:40). The awareness is brought about by a number of realisations on the part of pastors in service. The words of Saarinen (1973:368) that “a person is unaware of many development needs until he has been in the professional ministry from three to five years”, summarises the importance of awareness on the part of pastors of their need for in-service training programmes at the beginning of their career.

To further support the ideas expressed in the foregoing paragraphs, Oak (2006) suggests congregations should create conducive environments for effective further training. These congregations should become so-called “teaching congregations” that view their ministry as playing an active role in shaping clergy for ministry by offering a safe environment for learning, especially in the case of serving young pastors. Three conditions are important for success, namely a safe learning environment, mentoring from experienced clergy, and peer learning. Palen (2006:12) in particular stresses the importance of peer support, especially in the face of the absence of senior clergy to serve as mentors. The responses of some of the younger pastors who were making a transition from seminary to parish ministry bear witness of the fact that “this program helps the fellows see that they’re in this together”. The new clergy develop a level of camaraderie as proved by the following expression by one member of such a support group:

“how wonderful it is to gather with other new clergy who are walking much the same path as I am ...to come and be with others - ones to whom I don't have to explain everything – ones who understand immediately” (op. cit.:12).

Scholars further show that for any in-service training programme to succeed as a life-time experience, it must comprise of real life situations of parish life in the ministry of the pastor. Simmonds (1982:169) attests that it is imperative for any training to include “programs which take active ministry as their context.” In that way the best training will be achieved when theory is related to practice. It all starts with initial training and lasts a life-time. Oak (2006:21) supports the same idea and says it is important to create conditions for the new clergy by the “integration of academic learning with the daily experience of ministry, and the mastery of basic skills in the practice of ministry.”

This approach enhances the possibilities of pastors being trained in practical skills which are relevant to their practice.

I conclude this section by emphasising the importance of continuing education as part of the training of pastors. Simmonds (1982:170) feels so strong about in-service training that he urges churches to set aside more money for its programmes. He recommends such an arrangement to put more resources aside for continuing education programmes:

So important is in-service training, reflection upon and from ministry, that it may be necessary to shorten the time given to highly expensive initial training, which often fails to motivate students into a life-long program of study and reflection.

Ernsberger (1973:44) is more forthright when he contends that “seminaries should provide students with far more opportunity for study and practice in skills of organization and administration, even perhaps at the expense of reducing the present scope of study in the biblical and formal theological areas”.

The warning by Bedard (2008:106) should be taken seriously though, namely that while lifelong learning programmes are beneficial in many respects, it should be noted that “this shift in

education does not require an absolute abandonment of traditional educational programs.” As in all professions, initial training forms the basis of the future practice of all pastors and must still be seen as a very important endeavour in their training.

2.7.2 Borrowing from others

The idea of borrowing ideas from other fields of specialisation to enhance the management practices of pastors was introduced in sections 1.1 and 1.2 of this research. Management practices which proved to be successful in other fields of specialisation can possibly be applied to the practices of pastors to enhance their management skills.

The expression, “borrowing from others”, was used by Storberg-Walker (2007:312) in the title of her article, *Borrowing from Others: Appropriating Social Capital Theories for “Doing” HRD*. The usage of this expression in this discussion is modelled after its usage in the said article. Storberg-Walker discusses the possibility of borrowing and appropriating theories from other fields of specialisation like management, education, economics, public policy or political science for application in the field of human resource development (HRD).

Researchers in the field of education agree that their field can benefit from research and management theories which were developed elsewhere in other fields of study (Hallinger & Snidvongs 2008; Latta 2006; Nkopodi 2002). Bessant (1995:59) confirms that “corporate management practices linked with the ideology of economic rationalism” has spread through different academic institutions. Following this trend in the management of higher education institutions today, it comes as no surprise when the principal and vice-chancellor of the Unisa, Professor Mandla Makhanya, said the following in an interview with the internal e-news team after his appointment:

...to lead Unisa into a future through a flexible and open-minded approach to teaching and learning *with a strong emphasis on innovation and entrepreneurship* (my emphasis) (mobile.unisa.ac.za).

This quotation proves that concepts like innovation and entrepreneurship, which were regarded as anathema in academic circles and were traditionally used in the contexts of business and the

cooperate world, can today be used freely in the academic sphere. No wonder a title like *The academic intrapreneur (Strategy, innovation and management in higher education)* by Perlman, Gueths and Weber already appeared in 1988. As indicated in Chapter 1 (cf. section 1.12.2), some scholars are of the opinion that the usage and application of certain concepts from fields other than the religious field should be accepted as being compatible.

It is sufficient to conclude here that training institutions and pastors in practice can use management theories from other fields of specialisation, including the corporate world, to improve their training and practice even though these institutions are not regarded as for-profit organisations (Mooney 1990:A1).

2.7.3 An example of a modern trend

There is a new development in the management of religious organisations of directly turning to the corporate world to improve and refine the management and administrative skills of church leaders. In an effort to accomplish that, efforts are even made to organise big gatherings annually where speakers who are known for their management and administrative flair in the corporate world, are invited to share their knowledge with the churches. Chandler's article is so poignant in showing that it is imperative to do just that today. The heading of the article referred to here, points in the direction of churches turning to the corporate world for help: *The 21st Century Church: Pastors Turning to Corporate America for Help*. This article also acknowledges that the trend developed as a result of churches facing rapid and complex changes which are difficult for pastors to contend with based on their seminary training only. In this regard Chandler (1993:47) quotes the United Methodist administrator, Sweet, "...old ways of doing ministry are not working in a 'post-modern world,' where the "centers [and] middles are not holding".

Help from business and the corporate world is seen as an add-on to improve the whole business of churches to ensure their continued contribution to the affairs of the communities they serve.

In the practice of corporate management the following questions are normally asked to help streamline the day to day activities of corporate organisations: Who is the customer? What does the customer need? These questions were coined by a management maven, Drucker, and they are referred to as Drucker's key management questions. The churches that employ the strategy of

relying on the corporate world to advance their management endeavours should be willing to ask such questions in their practice. These questions may however, be seen by others as ‘un-church’ for referring to church members as customers, as an example. As Chandler (1993:47) suggests, most church organisations succeed today because they employ management strategies like asking themselves such questions which were learned from business. He explains this stance inferring success for churches that learn from business:

What makes the Church in the 21st Century unique is its emphasis on entrepreneurial leadership and management skills successful in large businesses.

Chandler’s article, referred to in this discussion, supports the move for churches to seek help from the corporate and points out that many are already attracted to this approach in an effort to improve their management endeavours in their churches: pastors, Christian education directors, business administrators, pastors’ spouses, children ministry workers, and other groups (Chandler 1993:47).

In the following sections of this study, it will be established if this trend is a feasible management approach which can benefit the pastors and congregations of the IAG in improving their management skills, and in that way improve their output.

2.8 EXAMPLES OF MANAGEMENT MODELS

2.8.1 Introduction

A brief discussion of management models can hopefully add value to this study by foregrounding that which works practically in other fields of specialisation and which can possibly be considered for inclusion in the management training programmes of religious workers. Here follows a synopsis of existing management models with an emphasis on the results they have produced.

2.8.1.1 The Body-of-Christ Management Model plus the Utilisation Theory

In his article on management models for church organisations, Heyns (1993) accepts that there is no biblical-theological management model, which flows from Biblical teachings. He holds the

opinion that generally known and accepted management theories can be applied and adapted to each church's unique circumstances.

Heyns (1993) advocates what he calls the Body-of-Christ Management Model for church organisations as opposed to the traditional Shepherd-Flock Management Model. The former model is founded on and benefits from the utilisation theory. This is so because in this model members of the church are given the freedom to run their own affairs and the administration and management of the church depend on voluntary work by the members.

Unlike the Shepherd-Flock Management Model where the leader as reverend, pastor or priest is seen as the only leader and the members as followers, in this model members take the centre stage. There is role exchange and members take the responsibility without prescription by their leaders.

The basis of the utilisation theory, as developed by Mol, suggests that managers should as much as possible enable their employees to function independently. The role of the manager is to empower those under him or her to perform their duties. The more the employees are self-sufficient and independent, the more the production (Heyns 1993:130). Heyns (1993:133-134) believes that the utilisation theory has got advantages to be considered for application in church management affairs and he gives the following reasons among others:

- It is generally accepted in society and may be adapted to churches.
- It offers members more freedom and creates an atmosphere wherein they can grow spiritually and fulfil what is expected of them in life. In that way the purpose of the church, being its positive contribution to the welfare of the larger community, is accomplished.
- It motivates and encourages members to be fully engaged in all church matters – members can dream and take decisions.
- People with imaginations and dreams can make a contribution in a meaningful way in church matters.

- There is a shift from the traditional stance of the pastor being the custodian of all authority to shared responsibility. The utilisation theory does not hesitate to set standards for delivery and to suggest how people should be involved in the affairs of the organisation. It respects the wishes of members without sacrificing the desired standards.

In general, modern management theories emphasise teamwork. The working together between the leader of a church and the general membership (when the latter is encouraged to take own initiative in the performance of church duties) may be seen as another form of cooperation and team-work. Although the empowerment and involvement of members in their own affairs may be seen by some as the promotion of individualism, aspects of the utilisation theory which undergirds the Body-of-Christ Management Model could be considered in any management training programme for church leaders today.

2.8.1.2 The Irizar Management Model

The Irizar Management Model was named after a Spanish luxury coach manufacturer, Irizar S. Coop. It is a very successful company which ranks second in Europe on business rankings. Its successes are attributed to an “own unique organizational model that sharply contrasts with the hierarchic system so prevalent in the industrial world” (Ugarte, Agirre & Juaristi 2009:17).

The main trend of thinking followed in the implementation of this model is that the complexity sciences can contribute significantly to management in general and business management in particular. An online source gives the following definition of complexity science:

Complexity science is the scientific study of complex systems with many parts that interact to produce global behavior that cannot easily be explained in terms of interactions between the individual constituent elements (www.complexity.ecs, www.bccs.bristol).

Studies in complexity sciences are pursued in an attempt to nurture the next generation of scientists, especially in the disciplines of science and engineering. In such a study other networks of research may include the IT, ecosystems, brains, markets, cities and businesses. In general,

studies in complexity sciences are seen as a way of bringing together research findings from cross-disciplinary fields in a collaborative way to improve a particular area of study.

In their article, “*The cohesive power of new management alternatives: principal components of the Irizar model*”, Ugarte, Agirre and Juaristi (2009:14) mention some of the major contributions of the complexity science to management:

- Companies should be seen as complex and adaptive systems, which have non-linear relationships.
- Companies today move from equilibrium to what is called the zone of the edge of chaos.
- Companies (organisations) should not be seen as static objects but as open-ended systems capable of organising, destructuring and restructuring themselves and of co-evolving under conditions of distance from equilibrium. They engage in an active exchange with their environment, using everything that comes to hand for renovation.

The following thoughts about the management of organisations flow from the information above. When the Irizar Management Model as depicted above is followed, leaders and workers alike will have a way to use their creative potential, to reassess and explore new ways of using their potential which leads to improved output of the organisation in question. Individual differences are acknowledged and appreciated.

The Irizar Management Model is seen as a horizontal (‘flat’ organisational) structure, with participative leadership and strategic management based on a shared vision. Thus the day to day running of affairs is in the hands of self-managed teams which are allowed to come up with new ideas to improve their production. In such an approach, there is no ‘one correct way’ of reaching one’s objectives and teams are in constant search for innovative ways of doing things to match the needs of their clients. In this way cold formalism is avoided and members are all involved and encouraged to own their job and identify with it.

Lessons from the Irizar Management Model for religious organisations:

- Organisations like churches should not be seen as linear, predictable and static entities following traditional ways of leadership and management.
- The fact that organisations are always in a state of flux should encourage their leaders to look for new ways at all times in order to satisfy prevailing conditions around the organisation so as to match the needs of communities served by these organisations.

2.8.1.3 The PRIME Management Model for academic medical institutions

Van Zyl and Nel (2008) designed a management model particularly for heads of departments in academic medical institutions. Aware that no other management model for medical schools existed at the time of their research, and that the managerial responsibilities of heads of department in these institutions multiplied while there was no additional help given, they came up with their PRIME Management Model to help improve the situation at the medical school of the University of the Free State. They argued that the fact that academic leaders are normally appointed on the basis of their academic achievements and specialty rather than their administrative know-how warrants continuing research efforts in the area of leadership and management.

They came up with an acronym PRIME which depicts the following:

P- “Penta” which refers to the five main areas of management as the scope of the head of department.

R- “Rotating” is an aspect of this model that refers to the concept that the head of department may delegate the management of certain areas to senior academic staff members in the department.

I- “Integration” which signifies that the department is managed through shared responsibility.

M- “Management” stands for the management platform of all heads of department.

E- “Efficiency” suggests being competent or capable to be productive in the management setting.

The following quotation summarises the main facts about the PRIME Management Model (Van Zyl & Nel 2008:71c):

The PRIME Management Model, allows for individuality, integration and efficiency...embraces multi-tasking and still focuses on the key position of the leader while allowing growth and development of new talent.

The foundational thoughts upon which the PRIME Management Model is built may be applied to any management setting like in the management of the affairs of a church. It is incumbent upon each pastor as the leader of his or her congregation to reckon that the position of leadership is of great importance as the direction which the church will take hinges on it. All spheres of management in the church depend on it. As such competency and efficiency are basic in such a position to produce the desired results.

Again, the PRIME Management Model suggests that the pastor can delegate some of the responsibilities of church management to members of the management team and in that way ensures that the organisation is run on the principle of shared responsibility. Contributions made by this model could well be suggested for inclusion in the initial training of pastors in preparation for their future work.

2.8.1.4 Closing remarks

The discussion of the three management models above highlights the following points about the management of organisations today; points which may be worth considering when a training programme for religious leaders is designed:

- There is a paradigm shift from the traditional management practices and scholars and practitioners are constantly in search of management models and practices which enable organisations to perform their duties effectively and efficiently.
- There is more focus on people-oriented management which allows stakeholders to have a big say in the management of organisations, thus tapping into their know-how on management issues.
- Organisations should not be seen as linear, static entities – the end product is in most cases unpredictable and there is a bending towards the situational management styles where management practices are applied in accordance with managerial needs of an organisation at a given period.
- Certain duties and responsibilities in an organisation can be delegated to other members of the organisation to help advance the welfare of the organisation in question.

A quick reference to other works which support the ideas mentioned in the preceding paragraphs is made here, though the main focus of those works was not on management issues per se. These ideas may also be considered when the content of management training programmes for pastors is designed.

In his discussion of the implementation of a school development programme in rural China, Zhu (2008) concluded that a bottom-up approach in the form of participation by parents, principals, teachers, students and the community in general advanced the project rather than the top-to-bottom management approach displayed by the relationship between the government and the participating schools.

Zismer and Bruegemann (2010) examine the Dyad Management Model in the management of integrated health systems. In this model two persons, for an example a qualified professional like a physician and an administrator are involved in an ongoing relationship to bring about the necessary interventions for the successful running of the organisation. The notion of co-managing organisations is introduced here.

Xiaojian and Tame (2007) warn against the danger of being committed to structural set-ups rather than to managerial techniques and competencies in an organisation. They give an example of how political loyalty by the police to the ruling party in China ruined the organisational loyalty to the point that creativity on the part of members was constrained. Against this background, the authors encourage managers to “go back to basics”:

- To make sure all employees understand exactly what their role in the organisation is.
- To teach managers to communicate properly with their teams.
- To engage in continuous coaching and mentoring especially when the manager already knows the strengths and shortcomings of team members.

The management training of pastors presupposes curriculum design and development. The following section will highlight theories of curriculum development which should undergird any effort to change or to bring changes in any existing training programme.

2.9 CURRICULUM DEVELOPMENT

2.9.1 Background

The dictionary meaning of a curriculum is “the courses offered by an educational institution” or “a set of courses constituting an area of specialisation” (Webster 1986, s.v. curriculum). Thus a core curriculum at any institution of learning will include all “non-negotiables in a course of study” in the form of content made available for actual learning experiences to prepare the learners for their future (Hildebrandt 2008:55). Such content does, however, change with time and needs to be visited and revisited from time to time to make sure it is still relevant and serves the aspirations of the community it was designed for. Curriculum revision should tie up with the

overarching purpose of the church for which the curriculum was originally created. This is the very reason of the existence of training seminaries for pastors – to educate future leaders for the churches to serve communities as ministers, lay or ordained (Hildebrandt 2008:58-59). This is also where discussions around the expression of curriculum revision or curriculum development come into play. Scholars use different terminology to refer to curriculum development or curriculum reform; for example Hull (2009) consistently uses the expression curriculum orientation to refer to the same process.

In sections 2.4.1 and 2.5.1 of this study, it was suggested that a change in the curriculum of the training of pastors of the IAG is needed in order to offer training that will enable them to face the daunting task of leading congregations in a complex environment characterised by rapid change and globalisation. Thus the concept, curriculum development, will for the purposes of this study, refer to the revision, reform, transformation, change or improvement of the content of offerings in the initial and in-service training programmes of pastors. The other aspects of curriculum development, namely, the process of creating learning materials and planning or creating teaching and learning activities for a particular institution are left out purposely here because they are not relevant to the current investigation.

The following section will explore a theoretical framework within which such a revised curriculum can be developed and simultaneously identify important points that need to be considered when a new curriculum is developed.

2.9.2 Theoretical framework in curriculum development

Whenever there is consideration to review or change the content of courses offered at any given time in a learning environment, there should be a theoretical paradigm within which the review or change takes place. In the following paragraphs reference will be made to the traditional model of curriculum development, the constructivist theory and the so-called postmodern curriculum development theory.

2.9.2.1 *The traditional model of curriculum development*

The Tylerian Rationale, named after scholar Ralph Tyler, is regarded as the dominant traditional philosophical approach to curriculum development (Slattery 2006:8). Tyler's influential book, *Basic Principles to Curriculum and Instruction* was published in 1949. Tyler emphasised that the conventional mode of curriculum development implies "simply setting goals, writing behavioural objectives, implementing lesson plans, and evaluating results" as a way of bringing about desired changes in an existing curriculum (Slattery 2006:xii). Tyler is an advocate of essentialist education, the back-to-basics movement and mastery learning which, taken together promote an objectives-based curriculum (Hull 2009:160). Scholars regard the following as important points to consider when a curriculum is revised in accordance with this traditional approach:

- Curriculum reform is embedded in and should reflect the values of a particular community (Anderson 2009; Hull 2009; Liss & Liazos 2010; Slattery 2006). In the words of Liss and Liazos (2010:46), when colleges and universities expand their curricula, adopt new courses and revise old ones, it must be in an effort to empower students to "become more thoughtful and effective citizens" and educating them "for socially responsible and participatory citizenship". Hull (2009:156) supports this idea when he says that "curriculum is never neutral" because learning programmes are animated by a world and life view representing the beliefs, aspirations and values of that particular community. It can be concluded that the way learning communities live, shapes the curriculum (Hull 2009:165). It is therefore not beside common logic to agree with Slattery (2009: xvii) that the duty of a university through its programmes and with its entire staff should be "a form of social work directed toward uplifting the lives of students and those whom they will serve in society."

Curriculum reform should be geared at meeting the needs of all learners (Anderson 2009; Collins & Yates 2009; Slattery 2006). It is important for learning programmes to be open to new ideas and in that way to be directed toward social change, community empowerment, and the liberation of the mind, body and spirit of individual human beings (Slattery 2009: xix). According to Anderson (2009:15), a good curriculum engages all students, respects the discipline in question and prepares students for life beyond the classroom. A

curriculum must allow learners to move from the traditional notion of simply acquiring knowledge to a position of managing knowledge and changing their behaviour patterns accordingly (Collins & Yates 2009:125).

- Each curriculum practice has something to offer to the whole discussion of curriculum development (Hull 2009). This idea is discussed at great length in Hull's article when he reflects on Jackson's critique of curriculum conceptions. The main argument is that there are as many perspectives to curriculum development as there are theorists and that these perspectives should co-exist because "it is wrong to think that one's orientation can do everything or to suppose that by adopting one orientation all others have nothing to offer" (Hull 2009:163). Thus, there are no curriculum perspectives which may be regarded as "pure forms" of curriculum development. According to Hull (2009:155) discussions on curriculum reform should move from the understanding that curriculum reform can be regarded as a "mere substitution of one conceptual model for another to the preference of one way of life over all others." This stance ushers in a discussion of the constructivist model and the postmodern era in curriculum reform.

2.9.2.2 The constructivist theory

Theories on curriculum reform are tied to continuing changes in society and are adjusted to meeting the changing needs of the communities they are designed for. The debate on curriculum development is continuous and will be ever changing and dependent upon future changes in communities.

The theory of constructivism in curriculum reform is one example of how theorists have gradually moved away from the traditional approach of curriculum development as a way to improve learning. The constructivist theory teaches that learning should be an "active process in which learners construct new ideas or concepts based upon their current or past knowledge" (Brandon & All 2010:90). It is characterised by a moving away from students relying heavily on the knowledge of the teacher and textbooks in solving problems, to inventing solutions and constructing knowledge in the learning process. Such an approach again presupposes moving away from the linear and mechanical approach to learning to an active approach, which is

learner-centred. Learners are given an opportunity to actively participate in their own learning by reflecting on issues, solving problems and experimenting. Learners at the same time engage in self-critique and self-direction. In that way they are given an opportunity to synthesise information, to think critically and to link concepts. Brandon and All (2010:89) indicate that in such an approach there is a conscious decision to move from content-laden materials to concept-based courses. The constructivist theory in curriculum reform further moves away from seeing teachers and instructors as the custodians of knowledge and learners as being passive consumers of that knowledge in a predetermined way. Learners are active creators of their own knowledge and what really matters is not what the teacher wants to teach but what the learners need and should learn.

In contexts where this approach is followed, learners are normally given a case-study to work on. As they attempt to resolve the problem at hand, they take ownership of the content in their preparations, they think critically and reflect, they provide evidence of their own findings, their communication skills are developed, and they also provide own solutions and feedback based on their past and current experiences. On the other hand the teacher, as a coach and facilitator, uses his expert knowledge and experience to guide the learners based on the students' existing knowledge. In this manner continuous evaluation of all activities is ensured. Learners in such a learning atmosphere are seen as “expert learners” because they are fully involved in their own learning and development. Teachers as coaches and the learners are in constant dialogue which constructivists refer to as “curricula that are negotiated with students based on their needs” (Brandon & All 2010:91).

The main ideas of the constructivist theory can be summarised as follows:

- New knowledge is acquired and interpreted based upon the existing knowledge of the learner.
- Knowledge which is incongruent with what the learner already knows, cannot be assimilated.
- Learning should not be mechanical, associated with rote learning and memorisation of facts. Instead learners should be given space to hypothesise, predict, manipulate, and construct knowledge.

- Meaningful learning occurs through reflection and linking new knowledge to an existing framework of knowledge.

2.9.2.3 Postmodern curriculum development theory

As it was shown in the previous paragraphs, curriculum reform is not something static and it continues to change with the passage of time. The postmodern curriculum development theory is based on this same idea that there is continuous change with the passing of time and adjustments should be made accordingly. Some scholars, defend the idea that the modern period existed between the years 1450 and 1950 (Slattery 2006:18). Although others depict years like 1875, 1914, 1945 and 1960 as the start of the postmodern era, the common view is that the “untested dominance of the modern worldview has definitely ended” and has given way to the postmodern era (Slattery 2006:18-19). Slattery describes the postmodern world view, which has radically changed and moved from the modern world view, in this way:

We are witnessing this most dramatically in China and India today. Whether or not critics like it, society has become a global plurality of competing subcultures and movements where no one ideology and episteme (understanding of knowledge) dominate. There is no cultural consensus on curriculum development either. Even if the fragmentation of culture and education into many subcultures has been exaggerated, the shift to a postmodern worldview is evident.

According to Slattery (2006:19) there are no “absolutes” in curriculum development. In his view we witness a paradigm shift which is characterised by “fast-changing and cyclical concepts of time” (op. cit.). There is a radically new understanding of different disciplines, including the discipline of education, and modern educators are committed to a new concept of curriculum development.

The new understanding of curriculum reform presupposes a move from the traditional understanding of curriculum development; that is a sharp move from the “linear process which starts with the development of clear objectives or goals, proceeds to the selection of content and finishes with the evaluation of that process to see if the objectives have been met” (Morgan & Firth 2010:88). A reconceptualised curriculum in the postmodern era, suggests that education must address pertinent issues (economical, ecological, social, health, and theological) in society

(Slattery 2006:xvi). The following perspectives on the postmodern theory are important to highlight here because of their relevance to curriculum reform:

- The debate around the connection between curriculum theory and practice is worth pursuing.
- What happens in schools is no longer under the jurisdiction of curriculum theorists. Learning is determined by a number of factors rather than being determined in a linear way by the findings and suggestions of curriculum specialists. While educationists can still teach their own philosophies, learners are allowed “to listen to their own voices and implement their own curriculum programs.”

The postmodern world-view allows educators to envision an alternative way out of the turmoil of contemporary schooling, which too often is characterised by violence, bureaucratic gridlock, curricular stagnation, depersonalised evaluation, political conflict, economic crisis, decaying infrastructure, emotional fatigue, demoralisation and despair.

A deeper reflection and application of these thoughts in a learning context leads to the following conclusions:

- Curriculum reform and implementation must mirror the community it is designed for. This implies interest in the local community, social and political issues as well as multicultural experiences.
- Knowledge is partial, evolving and always in a state of flux.
- Curriculum reform in the postmodern era implies moving away from structural barriers and stereotypes; it is deviant and outside the norm.
- All concerned in curriculum reform must continue being on the alert to avoid following an uncritical master plan for curriculum development.

Slattery encourages all involved in curriculum development to look for and open new curriculum spaces: “We must deconstruct our own complicity in oppression and recognize that our knowledge is partial and evolving. We must open new curriculum spaces” (Slattery 2006).

To illustrate the most important ideas regarding the postmodern curriculum reference is made to two examples Slattery used to illustrate them here. A high school teacher saw success in a lesson on deserts by moving away from the traditional “Today we begin our next unit in social studies. Our topic is deserts”, and started her lesson by saying, “I do not know very much about deserts. I have never been to a desert. We are going to figure out how to learn about deserts together.”

The latter approach immediately caught the attention of all learners and the classroom atmosphere was full of all enthusiasm. There were immediate gains in that the learners volunteered their experiences about their visits to deserts. In sharing their experiences they also had an opportunity to think and to improve their self-expression. As indicated in the previous paragraphs, learners participated in their own learning and made the subject matter their own.

This approach also gave the learners chance to share the experiences of other family members about deserts and in that way improved their language and reporting skills. Learning goes beyond the sphere of social studies and touches on language and communication. Learners had an opportunity to use maps and dictionaries to check the names of deserts and the meaning words like “safari” respectively. Their knowledge in geographical names was refined. They also had an opportunity to work in groups and to solve discipline problems especially when learners with behavioural problems were appointed as group leaders. Follow-up meetings like groups going to the library to check on additional facts were conducted. Finally, the project influenced the whole school when maps and models were displayed in the corridors for all to see.

This is a good example of the deconstruction of ideas in the postmodern period when curriculum development and learning programmes are under review.

In the same vein a university tutor followed what is referred to as “community field experiences” (Slattery 2006:33). Instead of starting the discussion on the topic of the most dangerous places in

Cleveland, the tutor rather asked a multicultural class about the places they are afraid to visit or would be uncomfortable to be at in greater Cleveland. The following resulted from that approach:

- Unexpectedly and outside the norm, family members became part of those meetings when their relatives in the class asked that they join them during some of the visits. This is not normal practice in academic settings and the arrangement was not premeditated though it led to a better understanding of the curriculum content and between members of the community.
- Stereotypes were broken and ignorance shattered among students, for example their understanding and perceptions about gay bars.
- There were lively discussions of issues which are relevant to the lives of the learners where curriculum materials and syllabi are tackled in the context of the community.

It is therefore important to create aesthetic and epistemological curriculum spaces which will advance robust discussions and the understanding of important issues in the community like issues of justice, compassion and ecological sustainability (Slattery 2006:34). It is also important never to allow institutional barriers to prevent one to create these curriculum spaces for learning to take place naturally and to bear fruit.

Proponents of the postmodern theory urge that it is important to consider it as a frame to be considered in curriculum development. The following quotation by Slattery (2006:34) summarises this section by emphasis on the importance and relevance of the postmodern approach in curriculum discussions and reform today:

Curriculum development in the postmodern era demands that we find a way around the hegemonic forces and institutional obstacles that limit our knowledge, reinforce our prejudices, and disconnect us from the global community.

2.9.2.4 Philosophical grounding in curriculum development

Writers and theorists in curriculum development regard philosophical grounding as of importance in designing the kind of curriculum that will meet the needs it was designed for and in that way being responsive to community needs (Ornstein, Pajak & Ornstein 1995). Ornstein (1995:3) describes philosophy as “a description, explanation and evaluation of the world as seen from the perspective, or through what some social scientists call “social lenses””. In other words the philosophy of a particular group of people or organization will to a large extent determine the group’s decisions, choices and alternatives of the particular group.

Ornstein further stresses the ever-changing nature of the social order and that contemporary philosophies are more concerned with problem-solving and students’ needs and interests (Ornstein op. cit:5). This view supports the idea raised in this discussion before that it is imperative for organisations to review and revisit their programmes from time to time in order to keep up with such changes. In doing so in the context of this investigation, it will therefore be expected that the initial training programmes of pastors in the IAG should reflect certain philosophical trends in response to the needs of society.

The theoretical framework adopted in this study will be discussed in the following section.

2.10 TRANSFORMATIONAL MANAGEMENT AS THEORETICAL FRAMEWORK

The theory of transformational management was introduced in Chapter 1 of this investigation as the underlying theory to help the investigation reach its conclusion (cf. section 1.11). The rationale behind that reasoning is based on the intent of this investigation to suggest change in the model followed by the IAG in the initial training of its pastors should the findings of the interviews point in that direction. It was highlighted that to get different and the desired results in any system, calls for and demands changes in the system in question. It was also shown in various sections of this investigation that organisations are ever in a state of flux. The IAG is an open system that does not exist in isolation. Smit *et al* (2007:433) indicate that organisations are affected by the environment they find themselves in:

An open system is dependent on the environment in which it operates and the environment is dependent on the system. There is specific interaction between the system and the environment, and therefore changes in the environment will affect the organisation. In order to survive, organisations must anticipate change and respond to it.

Globalisation, technological advance and increased power and demands of the customer are some of the examples cited by Smit *et al*, as forces that act as stimulants for change in organisations, for example in churches. To respond to such changes an organisation like the IAG may resort to the transformational theory both in its initial training programmes for its pastors and in preparation for the developmental programmes for pastors in service.

From the literature on Total Quality Management (TQM), it is clear that its proponents were also aware of changes and challenges that faced organisations after the emergence of the postindustrial era (Cameron & Tschirhart 1992; Keller 1983; Rush1992; Seymour1993). TQM purposed to bring about managerial transformation in organisations to help them survive the tide of changes which characterise communities around the world today. Institutions are amongst others characterised by “turbulence, competitiveness, unpredictability” (Cameron & Tschirhart 1992:88).

Organisations are still faced with growing change and scholars try hard to come with strategies to help organisations cope. Bolman and Deal (1991) coined the phrase “reframing organisations” to stress the idea that organisations should respond to the ever rapid changes they are faced with. Reframing implies the use of multiple ways or lenses to improve organisations (op. cit.:xv). They further show that it will be counterproductive for any organisation to fail to reframe. This happens when leaders “do not know what to do” when faced with challenging situations and to “simply do more of what they do know” (op.cit: 4). Diversity management operates in the same vein. When confronted by difficult issues like the initial training of pastors, people who manage organisational and societal affairs are given more choices to make intelligent and responsible choices (Flood & Romm 1996:xi).

As indicated in Chapter 1 of this investigation, transformational management encompasses the nature of an organisation under review, what constitutes an improvement to it, strategies employed to bring about change and the role of change agents. Taking that in consideration, any

endeavour to bring about and deal with change in organisations, as highlighted in the previous paragraphs, should be considered when dealing with programmes of change.

2.11 SUMMARY AND PREVIEW

This chapter foregrounded the importance different church traditions attach to the training of pastors. Churches succeed when they are led and managed by well-trained leaders. It is therefore important to continuously re-evaluate the state of the training provided to pastors and to regularly redefine this training in view of the changes taking place in the world today; the period some scholars refer to as the post-modern era.

From the information supplied above, it can be concluded that the IAG in general is scarcely responsive to the training and retraining needs of pastors. Unlike authors like Nürnberger who views the training of pastors for today's world with urgency, little evidence exists to suggest that the Pentecostal Movement in general and the IAG in particular also place a high premium on the training and retraining of pastors. In this regard the following questions regarding the training of pastors of the IAG can be posed:

- Is there still a pool of those who would like to train as pastors today?
- Are the minimum requirements for entry at training institutions for ministry adequate in lieu of the rapid changes of today's world?
- Are staffing needs, programmes and finances addressed to meet the training needs of pastors?
- Should personality traits of a pastoral training candidate be an important consideration in the training of pastors?
- What type of a pastor will be in a position to minister to people with diverse backgrounds and different fields of employment today?
- Is pastoral training for aspirant pastors important at all?
- Are the present training programmes in management at training institutions adequate to prepare pastors for their future managerial tasks?

- Would intervention programmes by so-called teaching churches, if at all, help bridge the gap between the pastor's initial training and his or her parish ministry?
- How would the implementation of management skills and practices utilised in spheres of human existence other than the theological affect ministry?

In an attempt to address these emerging thoughts about the training of pastors in the IAG, the next chapter will detail the research design and methodology which will be used to investigate the (management) training experiences of pastors in the service of the IAG.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

Like a map which must depict the territory it represents, an account of the research methodology utilized must explain how the researcher arrived at particular conclusions about the phenomenon or topic under discussion (Hofstee 2006:107).

3.1 INTRODUCTION

The aim of this chapter is to describe and justify the methods that were used to conduct research, collect and analyse data and to arrive at conclusions regarding the training of pastors at the colleges of the International Assemblies of God Church. Like a map which must depict the territory it represents, an account of the research methodology utilised must explain how the researcher arrived at particular conclusions about the phenomenon or topic under discussion (Hofstee 2006:107).

The central argument of this study is that the design and inclusion of a management training model in the curriculum of the initial training of pastors at the colleges of the IAG Church may lead to a dispensation where the management skills and practices of pastors can be enhanced and the general practice of being a pastor improved. This is in line with the view expressed by McMillan and Schumacher (2001:17) on the value of research: that it advances and develops knowledge and improves practice. The underlying premise is that the apparent inability of serving pastors to be responsive to the challenges faced by the communities they serve today, can be attributed to either a lack of proper management training or the misalignment of the practical needs of pastors in service and the kind of training offered by their colleges in initial training.

This chapter describes the research process which forms the basis of this study and touches on, among other things, the overall approach, research design, research context and the choice of population and sampling. It will also give a detailed discussion of how data was collected, interpreted and analysed. Matters of trustworthiness and ethical considerations in research will also be discussed.

3.2 MODE OF ENQUIRY

The expression, mode of enquiry, which was coined by and used in McMillan and Schumacher (op. cit.:29), was adopted in this study to refer to the overall approach followed in research. McMillan and Schumacher (op. cit.:30) describe this mode of enquiry as:

a collection of eclectic research practices based on a general set of assumptions and involves methodological preferences, philosophical and ideological beliefs, research questions, and feasibility issues.

The quotation above presupposes that the worldview of the researcher is of importance in any study. How the researcher perceives the social world and the environment he/she is in, influences the way he/she looks at the world and how he/she will go about searching for knowledge about that world. Matters of how people understand reality are referred to as ontology; epistemological and methodological issues refer to the way people obtain knowledge about their world and the methods they employ to do that, respectively. As Denzin and Lincoln (2000:18) show, the biography of the researcher stands behind all research processes because he/she speaks from a particular class, gender, racial, cultural, and ethnic community perspective:

The gendered, multiculturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) that specifies a set of questions (epistemology) that he or she then examines in specific ways (methodology, analysis).

Educational research is generally grounded in the empirical traditions of the social sciences (Smeyers 2008:691). Also referred to as research traditions, these modes of enquiry are classified in two major types, namely the quantitative and qualitative. This study followed the qualitative research approach which is embedded in a constructivist paradigm of research. The qualitative approach is grounded in the fact that researchers are influenced by their basic belief systems. The researcher's paradigmatic belief systems are based on ontological, epistemological and methodological assumptions. Qualitative research is broadly grounded in an 'interpretivist philosophy' which is concerned with how the social world is interpreted, understood, experienced, produced or constituted (Henning *et al* 2004:19; Mason 2002:3). Proponents of the constructivist paradigm believe in the multiplicity of reality. They argue that there are different ways of understanding the world around them and therefore they use a variety of methods. They

are united by the belief that “human knowledge is not based on unchallengeable, rock-solid foundations – it is *conjectural*” (Phillips & Burbules 2000:26). Further, the constructivist philosophy assumes that reality is a multi-layered, interactive and shared social experience interpreted by individuals (McMillan & Schumacher 2001:396). In other words, social phenomena is understood from the participants’ perspective by taking their feelings, beliefs, ideas, thoughts and actions about their world into account in analysing the phenomenon under discussion. This standpoint presupposes that good educational research is based on *a priori* ideas (Smeyers 2008:692).

The general nature of this study is exploratory and involves a personal relationship with the participants in the research that extended over a period of time for the purposes of observing and gathering data. It comprises an in-depth description of the experiences of a group or community which is embedded in their life-worlds to produce insider perspectives of the actors and their practices (Baskas 2011:7; Mouton 2001:148).

The qualitative approach gives the researcher an opportunity to be part of the phenomenon under study as he/she talks directly to the participants and observes their behaviours in a natural setting (Baskas 2011:7). This approach is regarded as interpretive because the researcher in the end describes what he/she hears, sees and understands. This also includes what the people feel about the phenomenon under discussion, what their experiences are and their reasons, desires and intentions are in the research environment (Baskas 2011:7; Smeyers 2008:691). The researcher interprets the raw empirical information based on the actions of the people in the actual setting, their thoughts and feelings and how things look like in their environment (Henning *et al* 2004:6). Thus, the researcher must be ‘present’ in the research site from the beginning to the end of the enquiry to ensure well conducted research. In giving a voice to the feelings and perceptions of participants on the topic, the researcher follows an inductive method of reasoning with a strong belief that there are multiple perspectives to be uncovered in the study (Lodico, Spaulding & Voegtle 2006:264).

The research further followed the category of interactive qualitative enquiry mode in the sense that I conducted an in-depth study using face-to-face techniques to collect data from people in their natural settings and interpreted phenomena in terms of the meanings people bring to them (McMillan & Schumacher 2001:35). In other words I consciously purposed to negotiate and

enter the environment of a group of people I believe possess the necessary information to help answer the research question in an environment they experience naturally. Qualitative research in a sense also qualifies to be referred to as field research (Lodico *et al* 2006:264).

In this study I hoped to reach conclusions about the management training of pastors in the IAG Church and its impact on serving pastors taking cognisance of the following:

- The initial training which includes management training of pastors is part of a social reality that I already know and have wondered about; i.e. I identified a real-life problem which needed to be investigated, an issue, topic or question I and others have found unsatisfactory (Henning *et al* 2004:141, Mouton 2001:137, Smeyers 2008:692).
- The researcher enters the real world of the participants and is “immersed” in their situation where they personally experience the phenomenon under study (McMillan & Schumacher 2001:396, Merriam 1998:4). In this case, while I tried to maintain some social distance from the participants, I tried to be very much present in the research because I, as researcher, am the one who conducted the research and was reflexively the co-creator of the findings in a way becoming the research instrument (Henning *et al* 2004:37, 39; Leedy & Ormrod 2005:133).
- I tried to understand the management training of pastors from, for example, the viewpoints, beliefs and thoughts of the national executive committee members of the IAG, members of the provincial committee, serving pastors, ordinary members, directors of the two campuses of the GST (i.e. North West and Western Cape), the director of the Extension Bible School and students in their final year of study at each of the two campuses and one who has already completed training (Henning *et al* 2004:6; McMillan & Schumacher 2001:396). This type of strategy gives room for different views to be given on the topic under discussion.
- There was also an awareness that the interpretative nature of qualitative research implies that social phenomena are not only understood from the perspective of the views and actions of the participants but also by an in-depth inquiry and understanding which come through the researcher’s reflection on and interpretation of events and how people make sense of their world (Henning *et al*

2004:142; Smeyers 2008:691). In other words this research went beyond the accumulation of knowledge to promote dialogue between all involved. This is also referred to as the thick description of the phenomenon under study.

- The analysis of the narratives by the participants gave me an opportunity to describe categories by way of describing and reconstructing the participants' experiences: what people feel about, or what their experiences are with particular things, what they say that their reasons, desires and intentions are. This was done with the hope to bring about change or improvements in society by addressing the management training problems of pastors in a bid to prevent them in the future.

The above outline suggests that in the qualitative approach of research the researcher becomes part of the participants' culture and reaches conclusions about the phenomenon under study by deducing from and interpreting the experiences and narratives of the participants by observing their behaviours in their natural setting. In this study this was done by spending an extended period of time among the participants and interacting with them to elicit important information from them.

3.3 RESEARCH DESIGN

How the researcher plans or designs his/her study depends on the purpose of the study, the thesis statement, the skills of the researcher and the resources available to him/her (Henning *et al* 2004:1; Merriam 1998:44). There are a number of research designs followed in educational research (Hofstee 2006:120-13; McMillan and Schumacher 2001:282-318). Nieuwenhuis (2010:70-78) discusses a number of possible research designs which may be followed in qualitative research like the conceptual studies, historical research, action research, case study research ethnography and grounded theory. It is important though to repeat the caution given by Nieuwenhuis (*op. cit.*:70) that these designs should not be seen as watertight compartments because of overlapping and borrowing between them. It is not the intention of this research to discuss the various designs and their merits but only to give an overview of possibilities of different designs.

The researcher is expected to decide and select what the design for the study will be, thus giving the inquiry its character and tone (Henning *et al* 2004:39). To "dig deep", interpret and make

sense of what the researcher sees is critical in understanding a social phenomenon like the initial training of pastors (Leedy & Ormrod 2005:133). Participants are chosen as information rich cases to shed more light on the research problems through their views during the interviews. The chosen individuals are able and willing to communicate the information needed to answer the research questions. This approach is followed to ensure a complete understanding of the phenomenon under study. For purposes of this research, I have adopted a hybrid design type because of the nature of the study and methods used (Henning *et al* 2004:39). The research follows methods which are employed both in discourse and narrative discourses and grounded theory studies.

Common to both design types are participatory and non-participatory direct observation, individual and group interviews and the study of relevant documents and artefacts. The narrative discourses are also known for the recording of the interactions with participants by means of video or audio tape as well as the researcher taking field notes (Henning *et al* 2004:49). Henning *et al* (op. cit.:39) stress that by following this approach, researchers “are reflexively the co-creators of the findings, with sufficient data and theoretical evidence to show how we constructed them”.

Qualitative studies do not usually purport to be representative. As Lodico *et al* (2006:275) show, researchers in this field do not expect their findings to be generalised to all other settings. It is also important to mention here that the lessons learned in one setting might be useful to others (Lodico *et al* 2006:264). Thus lessons from the training of pastors in the International Assemblies of God Church may be applied to other churches with the same contextual similarities. In that way there is limited transferability of findings to similar contexts

In this study the opinions, desires and attitudes of a representative group of members of the IAG from the national executive committee, serving pastors, directors of the training colleges and students in their final year of study and one that has completed training were necessary in finding answers to the research problem. Thus, those people who had the necessary knowledge to provide the information required in answering questions about the management training of pastors in the IAG were asked for information on issues of training like pre-selection strategies, initial management training processes of pastors and their performance after completion of their studies.

3.4 RESEARCH CONTEXT

This research was conducted within the borders of the Republic of South Africa. The country comprises nine (9) provinces and according to the General Secretary of the IAG, about thirty thousand members are dispersed in eight provinces, namely, the Eastern Cape, Free State, Gauteng, Kwazulu-Natal, Limpopo, Mpumalanga, North West and the Western Cape. The different provinces are depicted in Figure 3.1 below. This church has no members in the Northern Cape province (Lebelo 2012). These numbers could, however, not be verified as records were not updated at the time of the enquiry.

The changed political landscape in South Africa with the advent of democracy in 1994 brought with it many challenges which face the South African society today. Many immigrants coming to the country, informal settlements, high figures of unemployment, the HIV & AIDS pandemic, overpopulation in certain areas and the scarcity of resources and illiteracy are some of the factors that contribute to socio-political and economic challenges facing the country today. Unlike in the past when the training and service of pastors could almost be regarded as predictable, today's pastors are faced with numerous challenges which affect a large portion of community members. Most of these members are affiliated to churches, the IAG included.

It is with this understanding that this research focused on the programmes of initial training of pastors and their service after completion of their studies. Interviews were used to elicit information about the training and service of pastors in this church tradition. Individual or person-to-person and focus group interviews were arranged in two provinces. Diversity was considered in choosing the provinces and the participants for research purposes.

Findings from these interviews addressed the research question.

Figure 3.1: The South African Map – Provinces



Source: SA-Venues.com Blog at South African Travel News; Accessed on 20 July 2013.

3.5 POPULATION AND SAMPLING PROCEDURES

For any research endeavour to succeed, the researcher needs to obtain relevant information from people who are well placed to supply such information on the topic under discussion. Henning *et al* (2004:71) refer to people who have the relevant knowledge on the topic under discussion as “desirable participants”. The process of choosing a “relevant group of people” who possess information about the research problem is referred to as selecting a sample, sample selection or simply sampling (Gall, Borg & Gall 1996:215; Lodico *et al* 2006:139; McMillan & Schumacher 2001:169; Merriam 1998:60; Nieuwenhuis 2007:79). In a nutshell, sampling is the selection of the research site, the time of the research, participants and events necessary to gather the information needed to answer the research questions because it is not feasible for the researcher to “study everyone everywhere doing everything” (Maxwell 2005:87).

A sample is selected from a larger group called a population. A target population refers to “all the members of a real or hypothetical set of people, events, or objects to which researchers wish to generalise the results of their research” (Gall *et al* 1996:220). Thus in qualitative research, a smaller group or portion of the population, referred to as a sample is studied in order to discover something about a particular social phenomenon. Sampling is therefore a process of selecting a portion, piece, or segment that is representative of a whole to help inform the quality of inferences made by the researcher that stem from the underlying findings (Onwuegbuzie & Collins 2007:281).

Purposive or purposeful sampling was followed in this study. In purposive sampling, participants are selected because of some defining characteristic that makes them the holders of the data needed for the study. Sampling decisions are therefore made for the explicit purpose of obtaining the richest possible source of information to answer the research questions (Nieuwenhuis 2007: 79).

Purposive sampling allows the researcher to select and study in depth “information-rich cases” and participants from whom much can be learned (Merriam 1998:61). Henning *et al* (2004:71) suggest that the researcher must move along or wander with the participants who are selected when they are needed in the research journey.

In this study I considered the survey population as all people who can shed more light on management training of pastors in the IAG: all directors involved in the training of pastors, students in their final year of training, past student, serving pastors, members of executive committees on the provincial and national level and ordinary members of this church tradition. This was accomplished through two focus group interviews and seven individual interviews. The views of participants of both the focus groups and individuals selected for the purpose of this study, helped in answering the research questions.

Participants were each given a biographical questionnaire either at the beginning or the end of the interview and were assured of confidentiality. They were also informed that the information collected would only be used for research purposes. Their true identities and positions held in the church are known to me and the supervisor of this study.

Important information about the research problem was gleaned by interacting with the following:

- A focus group of five (5) participants from the Limpopo province which is predominantly rural;
- A focus group of five (5) participants from the Gauteng province which is in an urban setting;
- Individual interview with the director of the GST;
- Individual interview with the director of the Extension Bible school;
- Individual interview with two college campus directors respectively;
- Individual interviews with two (2) students in their final year of study and one (1) newly qualified pastor.

Table 3.1 below provides the profiles of the participants of the first focus group.

Table 3.1: Profiles of participants of FG1 (P1 – P5)

Participant	Age	Gender	Qualifications	Work experience
P1	69	Male	Grade 12; Diploma in Ministry; B.A.; M.A.	<ul style="list-style-type: none"> • 46 years as pastor, tutor and office bearer
P2	39	Male	Grade 12; Diploma in Ministry; B.A. in Theology	<ul style="list-style-type: none"> • 14 years as pastor and office bearer
P3	59	Male	B.A. (Bible and Theology)	<ul style="list-style-type: none"> • 13 years as pastor and office bearer
P4	30	Male	Grade 12; B.A. in Bible & Theology	<ul style="list-style-type: none"> • 3 years as associate pastor
P5	45	Female	ABET Level 4	<ul style="list-style-type: none"> • Church member; 6 years as president of the local Women Ministry

Table 3.2 depicts profiles of participants of the second focus group interview.

Table 3.2: Profiles of participants of FG2 (P6 – P10)

Participant	Age	Gender	Qualifications	Work experience
P6	72	Male	Grade 12; M.A.	<ul style="list-style-type: none"> • Pastor; 9 years as office bearer
P7	50	Male	Grade 12; Diploma in Theology	<ul style="list-style-type: none"> • Pastor; 6 years as office bearer
P8	55	Male	Grade 12; BOCC; BSc. Hons.; MEd; D.Phil	<ul style="list-style-type: none"> • Pastor; 8 years as office bearer
P9	50	Male	Grade 12; Diploma in Theology	<ul style="list-style-type: none"> • Pastor; 15 years as office bearer
P10	56	Male	Grade 12; Diploma in Ministry; B.A. Hons.	<ul style="list-style-type: none"> • Pastor and office bearer for 25 years

Table 3.3 below depicts the profiles of the participants with whom individual interviews were conducted.

Table 3.3: Profiles of individual participants (P11 – P17)

Respondents	Age	Gender	Qualifications	Work experience
P11	60	Female	Doctor of Ministry in Pentecostal Leadership	<ul style="list-style-type: none"> • 2 years as Principal and National Director of the Global School of Theology
P12	43	Male	Diploma in Evangelism; B.A. in Bible and Theology	<ul style="list-style-type: none"> • 21 years as Pastor and Principal of the Extension Bible School
P13	39	Male	B.A. in Pastoral Ministry	<ul style="list-style-type: none"> • 4 years as Campus Director of the Global School of Theology
P14	24	Male	Diploma in Religious Studies	<ul style="list-style-type: none"> • Associate Pastor • Former student of the Global School of Theology
P15	31	Male	N6 (Electrical Engineering)	<ul style="list-style-type: none"> • Youth Leader for 20 years • Final year student at the Global School of Theology
P16	Unknown	Female	B.Tech (Post-Secondary Education); M.A. in Bible and Theology	<ul style="list-style-type: none"> • 10 years as Cell Leader and in Children Ministry • Lecturer and Campus Director, Global School of Theology
P17	21	Female	Grade 12	<ul style="list-style-type: none"> • 5 years • Children Ministry

The following were taken into consideration when the samples were considered:

- The obvious relevance of the participants chosen because they will have something to offer about the research questions as members or officials holding important office in this church tradition.
- The selection of participants is criterion-based. This implies that I decided on the number of participants of the study and their typical characteristics during the design stage of the study (Merriam 1998:61; Nieuwenhuis 2007:79-80). As an example only serving pastors who have been in ministry for more than two years

were invited as well as student pastors who are in their final year of study and campus directors who naturally have much say in determining the content of the curriculum.

- Diversity is important for the research to produce results which can be regarded as authentic; for example variation in age, participants from rural and urban areas, pastors who received their training from the colleges of this church tradition and those who received training from elsewhere, the elite and the not-so-educated ordinary members and so forth.

Qualitative research generally adopts non-probability sampling as the method of generalisation (Merriam 1998: 61; Nieuwenhuis 2007:79). Mason (2002:1) adds that qualitative research has the capacity to bring about compelling arguments about “how things work in particular contexts”.

3.6 TECHNIQUES OF DATA COLLECTION

Interviews, observation and document analysis are the three main and common strategies of gathering data in qualitative research and each will be discussed briefly below (Fontana & Frey 2000:645; Merriam 1998; Nieuwenhuis 2007). Merriam (1998:69) shows that what are regarded as data for research are no ordinary bits and pieces of information but refer to information in the environment which is of interest to the researcher to answer the research question. As an example, in this research the training of pastors may not be as important a topic to an ordinary member attending the IAG, but what members say, think, imagine and feel about this topic is of cardinal importance in trying to answer the research problem.

The usage of a variety of sources and methods to collect data for research with similar results is referred to as triangulation. Maxwell (2005:94) supports triangulation because its usage reduces the risk that your conclusions will reflect only the selective biases or limitations of a specific source or method and allows you to gain a broader and more secure understanding of the issues you are investigating

In the words of Denzin and Giardina (2011:12), a researcher should be a “bricoleur” who uses multiple research strategies or uses whatever comes to hand to make a worthwhile input that will benefit the community somehow.

In this study, I have used more than one method of data collection in a bid to avoid the pitfalls of using one method in a linear and systematic manner which might result in questionable data.

3.6.1 Interviews

In qualitative research the researcher uses interviews to collect data by way of learning more about the ideas, beliefs, views and behaviours of the participants and in that way is able to see the world through the eyes of the participants (Nieuwenhuis 2007:87). When following the interpretive method, programmes or phenomena under investigation are judged by and from the point of view of the person or persons most directly affected (Denzin & Giardina 2011:14). Thus, interviews afford the researcher an opportunity to obtain rich descriptive data about how participants perceive and understand reality in general as well as the topic under study.

Individual or person-on-person interviews were used to elicit information on the topic from the two directors at the two campuses of the GST, the national director of GU, two students studying for ministry in their final year of study as well as a graduate who has completed the initial training programme as “people who are presumed to have the required information” on the topic (Hofstee 2006:132). The directors are supposed to determine the curriculum to be followed at their institutions and see to the day to day teaching of all tutorial materials. On the other hand students experience the teaching of content first-hand.

Focus group interviews were used to gather more information for analysis. As indicated under section 3.4 above, focus group interviews were conducted with two groups of five members each. As a data collection strategy, focus group interviews prove productive because group interaction widens the range of responses, activates forgotten details and releases inhibitions that may otherwise discourage participants from disclosing information (Nieuwenhuis 2007:90). Further, participants were able to make comments and build on ideas of others and in that way give in-depth information which could not be obtained through individual interviews. In this type

of an interview, participants have a space to give unexpected comments with the development of new perspectives enriching the study.

The following are normally seen as limitations when focus group interviews are conducted. In each case I have explained how the possible limitation was dealt with:

- Logistic problems such as getting the participants together may pose a challenge to a researcher. In this study some of the participants in the Limpopo Province withdrew just before the interview due to unforeseen circumstances.

I endeavoured to remain calm and continued with the members present to get the desired results.

- The small sample of five members may be regarded by others as not being representative.

The transcripts demonstrate that members participated actively during the discussions and that they were independent thinkers and contributors.

- Domination of discussions by more assertive participants and the influence of groupthink may result in bias. During focus group interviews, two members who were leaders in the two provinces, dominated the interviews to a great extent.

I averted their influence by asking follow-up questions during the interviews in order to engage the other members of the group. This was also kept in mind when analysing the data.

I used semi-structured interview schedules when conducting both individual and focus group interviews. In this type of interview the researcher prepares a set of predetermined questions but allows further probing and clarification of answers by the participants (Merriam 1998:74; Nieuwenhuis 2007:87). This approach gives room for the natural flow of ideas allowing participants to ask questions, to probe ideas and ensures maximum participation by all. I was able to respond to the situation at hand, to the emerging worldview of the participants and to new ideas on the topic while ensuring that the discussions stayed on course by guiding them through questions.

3.6.2 Observation

Observation presupposes the researcher's personal experience and reflection on the phenomenon under discussion. The attendance of meetings and mingling with officials, pastors and the general membership of the IAG shed more light on how the training of pastors is perceived and the experiences of the pastors themselves when observed in a natural setting. Merriam (1998:94) is of the opinion that observation differs from interviews in two ways; observation takes place in a natural field setting instead of a designated location and observational data represent a first-hand encounter with the phenomenon of interest. In real situations of data collection, there is no dichotomy though. In the same vein, McMillan and Schumacher (2001:437) prefer the term, participant observation, which is a combination of limited participation, field observation, interviews and artefact collection as data collection strategies. The presence of the researcher gets acceptance through limited participation. The researcher directly observes and records information without interaction with participants and holds casual conversations or more formal interviews with particular individuals and collect documents and artefacts when available. Valuable observations can be made on the topic of research during interviews, informal interviews and conversations.

In this study I used contact situations with members of the IAG to observe any information which could contribute to the answering of the research question. As an example, while visiting the head office of this church, I observed the so-called 'Manifesto' in the reception area. That enabled me to raise the question of the training of a thousand pastors by the year 2020. This information was not volunteered by the church leadership during the interview. Again, the church surroundings, notice boards, agenda and other writings 'told some story' about this investigation. In that way any opportunity which landed itself for observation was considered as such.

Observation comes naturally and the researcher was a 'silent observer' in interacting with respondents during data collection or just observing "events as they occur in the natural setting" (Nieuwenhuis 2007: 84). I purposefully immersed myself and participated in the research situation. It was important to take field notes to be in a position to corroborate the collected data later. The notes were about what I saw, heard and experienced as if it was a first-time encounter with this reality. I recorded both verbal and non-verbal behaviour of the participants under the discussion of findings in the next chapter.

3.6.3 Document analysis

The use of documents as a data collection technique means the study and analysis of written communications that might shed more light on the phenomenon under investigation. Unpublished documents like minutes of meetings, reports and letters are generally referred to as primary sources. If available, such documents and secondary or published documents are accessed to elicit more information on the topic. In this study I requested access to documents which have information regarding the training of pastors at the head office of the IAG and at the three campuses of the training school with little success.

Table 3.4 below depicts the theoretical framework of this study as discussed above.

Table 3.4: Outline of the theoretical framework of the study

Epistemology	Theoretical perspective	Methodology	Methods
Constructionism	Interpretivism	Exploratory research	<ul style="list-style-type: none">- Interviews- Observations- Discussions- Review of records- Reference to documents

Source: Based on foregoing discussion.

3.7 STEPS IN DATA ANALYSIS AND INTERPRETATION

This is the final step of the research which entails the actual writing of the research report which also includes the researcher's interpretations of what the data mean (Lodico *et al* 2006: 311). In the next chapter, the report will include samples of actual participants' quotes with the aim of building the reader's confidence that I represented the reality of the persons and situations studied accurately. It is important therefore to evaluate any research by asking whether it was a good research and whether it has achieved anything. This is the case when the researcher has provided evidence that his/her "descriptions and analysis represent reality of situations and persons studied" (Lodico *et al* 2006:273).

Interpretation of data implies making sense of lessons learned from the interviews by looking for their larger meaning, relating the results to previous published works or to a theoretical framework (Lodico *et al* 2006:313). Personal reflections of the researcher are of importance as

well because the researcher invests considerable time and emotional energy in collecting and analysing data. Interpretation of data in a qualitative study may also include the discussion of the limitations of the study as well as ideas for future research (Lodico *et al* 2006:313).

In this study I took cognisance of the fact that the steps of qualitative research which are presentation, analysis and interpretation of data, do not follow a fixed linear and predictable pattern and in that way research is seen as an on-going process which is integrated in all its phases (De Vos 2002:340; McMillan & Schumacher 2001:462; Merriam 1998:162).

Again, I was mindful of the fact that in practice the presentation form is ‘spiral’; thus interactive and non-linear in nature. Nieuwenhuis (2007:99-100) also emphasises this fact when he says, “data collection, processing, analysis and reporting are intertwined, and not merely a number of successive steps”. The following steps were followed (cf. De Vos 2002:340; Henning *et al* 2004:104-105; McMillan & Schumacher 2001:460):

- Obtaining data
- Organising data
- Reading and memoing data
- Coding
- Categorisation of themes
- Interpretation of data

3.7.1 Obtaining data

As it was shown in the previous sections, I collected data from two focus groups comprising members of the IAG and office bearers from the Limpopo Province (FG1) and office bearers of the national council (FG2). The Limpopo group was intended to consist of eight participants who represented provincial executive members, pastors and ordinary members. However, three participants withdrew at the last hour due to unforeseen circumstances. In the end five members formed the Limpopo focus group.

Individual interviews were conducted with the national director of the GST/GU, two campus directors, the director of the Extension Bible School and three senior students; one of them completed his studies in 2011 and two were in their final year of study in 2012.

I used a video camera at the advice of a specialist in the field of audio technology who held the opinion that the voice quality of a video camera is better than that of other devices like an iPod or an ordinary recorder. A video camera has an added advantage of capturing the facial and other non-verbal communication expressions of respondents. A cell-phone recorder was used as back-up. I used the services of assistants to operate the devices. The assistants were briefed about the aims of the study. To avoid a lot of intrusion, participants were urged not to pay attention to the devices and that their usage would help me in capturing the interviews correctly.

I steered the process and made sure that the discussions were purposeful by asking the questions prepared beforehand but allowing the natural flow of ideas, allowing participants to ask questions and by probing to ascertain maximum participation by all. I utilised a semi-structured interview schedule with open-ended questions which allowed for further probing during the interview. This approach allowed me to respond to the situation at hand, to the emerging worldview of the participants and to new ideas on the topic (Merriam1998:74). At the end of the interview participants were given an opportunity to ask me any relevant questions.

3.7.2 Organising data

An important question to answer in qualitative research is what the researcher does with the data that was collected. Once raw data from interviews has been collected, the researcher should “work the data” as Henning *et al* (2004:104) indicate. Data collected through the interviews was transcribed to allow its further study and to draw conclusions from it.

I read and reread data to get a deeper meaning of the information gathered.

3.7.3 Reading and memoing data

Writing down impressions as one goes through the data/the transcriptions and keeping a reflective journal to later refer to it during the interpretation phase, is referred to as memoing (De Vos 2002:340; Nieuwenhuis 2007:113).

Reading through the transcripts gave me an opportunity to edit the work taking care not to change the original meaning of pronouncements and to make reflective notes of the ideas and insights. I viewed and listened to the video camera and the recorder time and time again to know the data “inside out” (Nieuwenhuis 2007:104).

3.7.4 Coding

Coding occurs when the researcher reads through the transcribed data line by line and thereafter divides the data into meaningful analytical units (Nieuwenhuis 2007:105). The researcher divides data from the transcripts by highlighting segments in colour or underlining them, using symbols, descriptive words or unique identifying names. This process enables the researcher to group data in some “thematic ideas” for further investigation (Nieuwenhuis 2007:105).

For the purpose of this research I used a combination of both deductive and inductive coding. In deductive coding existing codes which are pre-set and developed before the examination of the current data, are used to examine the data. These are called *a priori* codes and they naturally flowed from the literature study related to the topic under investigation.

As already indicated, working with data will not always follow a linear pattern and therefore I anticipated identifying more codes as I went through the data. These codes usually emerge from what the participants say during the interviews. The emergent codes are called inductive codes.

Coding, as discussed above, is also referred to as *in vivo* coding and it includes taking the emotions of participants into account to reflect their voice in a complete way (Nieuwenhuis 2007:105). Participants’ feelings should be respected and the intensity of their emotions observed or inferred by the researcher during the interviews recorded. Reference to the literal or verbatim quoting of the words of the participants should be written in inverted commas or italics

in the text. These are invaluable in understanding the world-views of the participants which would otherwise remain hidden.

I conclude this section by agreeing with Merriam (1998:155) that data collection and analysis is indeed recursive and dynamic and that the emergent nature of qualitative research design points to “hunches, working hypotheses, and educated guesses (that) direct the investigator’s attention to certain data and then to refining or verifying hunches”.

3.7.5 Categorisation of themes

The following pre-set categories were identified in Chapter 2 of this study and data for these topics were searched from the transcripts. Thus, these categories gave direction in searching for data from the text that matched the themes.

- Rigorous pre-selection interviews involving different levels of the church administration.
- Academic requirements for entry to train for ministry, for example a bachelor’s degree or even a masters’ degree in some cases.
- Well-constructed health questionnaires including pertinent questions on health as well as psychometric tests.
- Catering for pertinent community needs and challenges like the HIV & AIDS pandemic, poverty and lack of service delivery by government, high rate of unemployment, racial tensions and the like, in the curriculum.
- Inclusion of leadership and management programmes in the curriculum of the training of pastors.
- Probationary period and the accompaniment of newly appointed pastors by senior pastors after training – the former are left to find their way in ministry.
- Consideration of management models and curriculum development from different fields which may help in the design of a training and management model for pastors in the IAG.

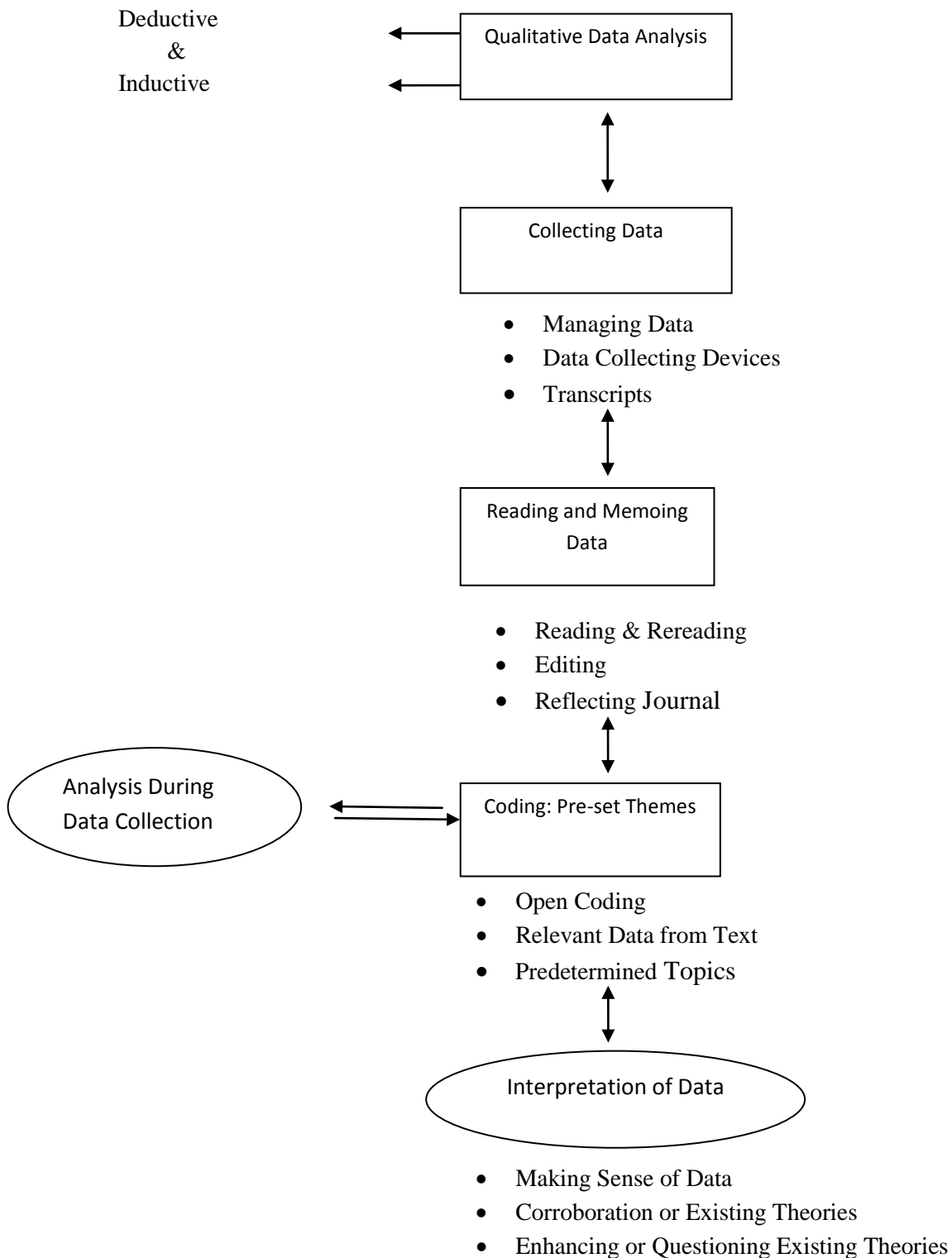
I also allowed emergent themes that may have flowed ‘naturally’ from the interviews to come into play if any.

3.7.6 Interpretation of data

I used whatever the participants had said about the topics mentioned in section 4.2.5 and about possible emerging themes “to make sense of the data” (Nieuwenhuis 2007:111). The interplay between existing theory and insights gathered from the data should help to corroborate theory or enhance or question existing theory.

Figure 3.2 comprises the data presentation and analysis in a linear format.

Figure 3.2: Schematic Representation: Qualitative Data Analysis



Source: Adapted from McMillian & Schumacher (2001: 460).

3.8 TRUSTWORTHINESS

This section provides answers to why fieldwork done by one field-worker should be believed, and it is also an acid test for data analysis, findings and conclusions (Huberman & Miles 2002:37; Nieuwenhuis 2007:113).

In this study I employed the following guidelines to ascertain whether the whole project is trustworthy:

Multiple data sources were used. Individual interviews were, for example, combined with information from focus group interviews. The trustworthiness of any study is enhanced when the researcher reaches the same conclusions when analysing information from differing sources.

Participants, at various stages of the research, were allowed to verify the data that had been collected. This usually adds to the trustworthiness of a research project. Stakeholder checks, in the main, comprise allowing participants and other people who may have specific interest in the study, either formally or informally, to comment on the findings, interpretations and conclusions. I allowed participants to comment on the major findings of the research. That gave participants an opportunity to air their views and in that way to ensure the validation and verification of the work.

I also tried to guard against bias and unsubstantiated generalisations. To guard against bias is ensured when the researcher purposes to provide understanding of the findings from the perspectives, experiences, attitudes and behaviours of the participants. The usage of quotes from field notes were not used to support my point of view but rather in the correct context to bring about a better understanding of the research problem. I tried to convey what the participants understand about the training of pastors in the colleges of the IAG without forcing own interpretation on the texts.

Other ways of ensuring trustworthiness were to maintain the confidentiality and anonymity of the participants in a professional way and stating the limitations of the study upfront (cf. 3.8.6 below).

Trustworthiness in qualitative research addresses issues of credibility, transferability, dependability, conformability, authenticity and limitations.

3.8.1 Credibility

The intention in this research report is to mirror the participants' perceptions about their setting and events. One way to ascertain this is cross referencing the researcher's findings by submitting them to the scrutiny of participants. In that way the researcher accurately represents the thoughts, feelings and actions of the participants. The work will be regarded as credible if the researcher shows that there was a prolonged period of contact and engagement with the participants and if the researcher therefore also gives evidence of persistent observation. To triangulate, I used different sources, different methods and careful observation of the natural setting reflecting the phenomenon studied.

Researchers use member checks and peer debriefer strategies to ensure that the researcher's biases do not influence how the perspectives are portrayed by the participants (Lodico *et al* 2006: 274). Member checks occur when the conclusions and summaries on the work are sent back to the participants for review and confirmation. Peer debriefing refers to regular meetings for corroboration with peers and other practitioners in the field. These meetings give an opportunity for debriefing by using methods like the examination of field notes, asking questions to help the researcher to re-examine assumptions and consider other ways of looking at the data. In this study I adhered to these strategies to enhance credibility.

3.8.2 Transferability

Lodico *et al* (2006:275) describe transferability as referring to "the degree of similarity between the research site and other sites as judged by the reader". It is important for the researcher to provide what is regarded as "richly detailed or thick descriptions" to enable the reader to make own judgements about the similarities of the researcher's site and his/her own. This is the extent to which the findings can be applied to other settings and contexts. The main question in this section is, whether the same findings would have been obtained if interviews had been conducted with different participants within the IAG.

3.8.3 Dependability

Dependability requires a thorough explanation of the methods used in research for the work to be regarded as dependable. That includes the procedures and processes used to collect and analyse data (Lodico *et al* (2006:275). In this study I discussed the processes of qualitative research in the foregoing sections in a bid to establish whether the same findings can possibly be arrived at if the same research instruments are employed with similar participants under similar conditions.

3.8.4 Conformability

Conformability implies that the researcher must keep personal views, feelings and attitudes in check to avoid bias. Another way of minimising bias in research is to keep field notes about the personal feelings and attitudes of the researcher. For example research results may be affected by mood swings on the part of both the researcher and the participant.

In this study I endeavoured to check any bias during the investigation by upholding a professional stance.

3.8.5 Authenticity

I made every effort to give a true description of the people involved in the research, events and places. Participants were given a chance to corroborate and confirm if themes identified during the study, represent their perceptions and views, and whether their views were accurately understood, captured, and reported upon. This was done by sending the transcripts back to the participants for checking after having worked on them.

3.8.6 Limitations

The following are seen as limitations to this study which might have affected the trustworthiness of the study. This justifies why the section on limitations is discussed under the heading: Trustworthiness. More will be said about the limitations of the study in the final chapter of this research.

- Difficulty in getting participants together for individual and focus group interviews.

After difficulties were experienced with the first focus group interview, I relied on proper planning and constant reminders were sent to those invited for the following interviews, as a possible solution to the challenge just mentioned.

- The two campuses of the GST, North West and Western Cape are located quite a distance from Pretoria which is my home.

At a certain stage of the research, resorting to telephonic interviews was discussed with the supervisor as a possibility to overcome this challenge. It later became feasible to visit the campuses at own cost.

- In some cases the comprehension level of the participants in matters of research was below the anticipated level.

I gave a full explanation of the project at the beginning of the interviews and participants were also allowed to ask questions; thus adopting a more informal approach to accommodate them. Participants were also allowed to express themselves in their home language which implied that their input had to be translated later and then transcribed by me.

- Lack of prior research in this area from an educational perspective resulted in the lack of relevant sources of reference.

Research findings from other fields of study were employed to overcome this problem; for example, management models from the field of higher education, business, medicine and others were considered in the discussion of the initial training of pastors.

- While the voice of ordinary female members of the IAG is important in a study of this nature, it was only possible to get one, single female member to participate. This accounts for the unexpected withdrawals.

- Pre-set themes prepared for the interviews and quotations of authors from the preliminary study of the topic, could possibly be regarded by other researchers, not fully acquainted with qualitative research methods, as somewhat biased. However, scholars like McMillan and Schumacher (2001:473) agree that following such a procedure is completely acceptable. Sources of predetermined

categories could amongst others be, the research questions, prior personal experience and categories found in the literature study.

3.9 RESEARCH ETHICS

This study enlisted human beings as participants as subjects of the study and the topic of investigation. This scenario called upon me, as the researcher, to evaluate my own conduct and to make sure that ethical considerations were taken seriously.

Ethical considerations as referred to in Chapter 1 (cf. section 1.10) refer to issues such as privacy and confidentiality, informed consent, anonymity and obtaining permission from the gatekeepers (Gall *et al* 1996:87-95).

I made disclosures to participants about the aim of the research and the envisaged outcomes. All participants participated in the investigation voluntarily without coercion. They were also informed that they were at liberty to withdraw their participation at any time. Participants were also assured that there would be no unnecessary and unwanted exposure of the information emanating from the discussions. The information was treated in a confidential manner and the privacy of individuals was respected (Christians 2000:138-140; Strydom 2005:57-63).

I obtained permission from the following instances before and during the study:

- Research Ethics Committee of the College of Education at the University of South Africa (Unisa). (See Appendix C)
- The national office of the IAG under whose auspices the eight (8) regional offices and the GST with its three campuses fall. (See Appendix A).

3.10 CONCLUSION

This chapter provides the frame within which research was conducted. It provided a discussion of the methods used to gather data with a view to the answering of the research question(s). The site where research was conducted, was highlighted. The manner of recording of results and the way in which data were analysed and interpreted, were also discussed.

The next chapter will focus on the findings of the research.

CHAPTER 4

PRESENTATION AND DISCUSSION OF DATA

Qualitative data analysis [implies] a range of approaches, processes and procedures whereby researchers extract some form of explanation, understanding or interpretation from the qualitative data collected of the people and situations that they are investigating (Nieuwenhuis 2007:99).

4.1 INTRODUCTION

This study endeavours to investigate if the initial management training programmes at the colleges of the IAG are adequate to prepare the pastors for service. As already indicated, the ever-changing nature of the world today places huge demands on the pastors which require proper training in management and leadership.

Training issues like the selection processes, the content of training, development programmes and the roles of different stakeholders in the training of pastors were some of the issues at the centre of this investigation. The following questions foregrounded the study, namely:

- Are initial management training programmes at the colleges of the IAG adequate to prepare pastors for service?
- What should be considered in the pre-selection and selection processes of pastors for initial training?
What are the challenges, opportunities and constraints experienced by pastors in the service of the IAG?
- What recommendations can be made from the findings of this research in designing a management training model which will enhance both the initial training of pastors of the IAG and their development programmes?

The presentation and interpretation of findings in this chapter are intimately related to the literature review and theories of qualitative investigation as outlined in chapters two and three of this research respectively. The main thrust of this chapter is to establish and understand how participants make meaning of the initial management training of pastors at the colleges of the

IAG of South Africa. This was done by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences about the topic under investigation (Nieuwenhuis 2007:99). The information derived from the interviews and the verbatim quotations of participants in the discussion shed more light on their thoughts, feelings, ideas and reasoning about management training of pastors at the colleges of the IAG.

A “bounded conclusion” was reached about the management training of pastors because, as Nieuwenhuis (2007:113) indicates, this type of conclusion is only applicable to particular participants in their own context and may therefore not be generalised to a broader audience. The views of the participants helped answer the research questions because they are well-informed about the phenomenon under discussion: the IAG in this instance.

4.2 DATA ANALYSIS METHOD

As indicated in Chapter 3 of this work, this research followed a qualitative data analysis procedure. Qualitative data analysis takes place throughout the data collection process. Information from the interviews, observation and the study of documents shed light on the topic under investigation. The researcher embarked on content analysis by using raw data from the investigation, interpreting and making sense of it as evidence to either corroborate or disconfirm theory (Hofstee 2006:148; Nieuwenhuis 2007:101). Predetermined themes as suggested under Chapter 2 (cf. section 2.11) were the basis of the interviews. Information given by the participants on these themes was supported by their verbatim accounts. The following steps were followed in order to make sense of the data given:

- Particular themes were predetermined for discussion.
- Focus group and individual interviews were held with officials, pastors, members and students.
- Raw data which was videotaped and recorded was later transcribed.
- Data was read and reread to make sense of it based on identified themes.
- Analysis of themes and categories followed.
- Data was integrated and summarised.

In following these steps, it was assumed that the researcher would make “educated guesses” and then refine and verify data in answering the research questions (Merriam 1998:155).

For the purposes of this study, P1 - P5 represent members who participated in Focus Group 1 (FG1) and P6 - P10 represent members of Focus Group 2 (FG2). The seven participants who were interviewed individually are referred to as P11 - P17.

Section 4.3 below will focus on the presentation of data and each sub-section will be followed by a brief summary.

4.3 PRESENTATION AND ANALYSIS OF DATA

The thesis statement formed the basis for the collection of data in this study: proper initial management training programmes for trainee pastors and development programmes for serving pastors in the IAG may satisfy an identified need in their training and daily practices respectively. As indicated in Chapter 3, the participants included members of the National Council of the IAG, District Office members, directors of the college campuses, students in their final year of study, pastors and members of the church tradition in question. Participants are in one way or another connected to the training of pastors, for example, the national council determines policy on the training of pastors, directors implement policy by way of making sure that the correct curriculum is in force, students follow a particular programme to complete their studies and pastors serve members in their churches and their input is crucial in the selection of candidates for training. Again, pastors themselves have gone through some form of training and are also expected to accompany graduate pastors when they start to serve. One can therefore conclude that participants possess knowledge about management training for pastors and will have something to say about it. As indicated under section 4.2 above, focus group interviews, individual interviews, the analysis of documents as well as observation during the interaction with the participants, formed part of data collection.

Pertinent processes regarding the training and support of graduate pastors in the IAG will be discussed in the sections that follow below based on the responses and experiences of the participants referred to in the previous paragraph. The results and data analysis will flow from the following themes:

- Opportunities and challenges facing pastors of the 21st century;
- Matters related to the initial training of pastors;
- Current training model;
- Enhancement of initial training and development programmes;
- Intervention programmes in support of trained pastors.

Although these themes have been discussed under separate sections, the responses of the participants may be repeated under different sections because the topic under discussion was experienced by them as ‘one phenomenon’. Thus, certain aspects considered important to a particular participant may have been re-emphasised when different questions were asked. Themes as outlined above have been discussed with the support of the existing, relevant body of knowledge on these themes as presented in the literature under Chapter 2 and the theoretical basis in Chapter 3.

The information from the interviews in the following sections has also been supported by direct quotations from the transcripts written *in italics*. This has been done to bring about a better understanding of the research problem and to formulate pointers to improve the training of pastors. The unedited transcripts were referred to verbatim without due regard for grammatical imperatives to get the essence of the original meaning. Substantiating sections are therefore quoted in the text as cross references in their original form. The interview of FG1 was conducted in the local language (N.Sotho/Sepedi) and later translated into English by me for easy reference. I made certain that the translated version did not lose its original meaning.

4.3.1 Opportunities and challenges facing pastors of the 21st century

This theme hinges on three questions regarding the training of pastors: Does the low number of students registered at the resident colleges suggest a disinterest of young high school graduates to pursue ministry as a vocation? Are prospective candidates who show interest in ministerial studies afforded space to study without hindrances? Is the call to ministry still regarded as something noble today with possibilities to influence the community?

There is a tremendous growth in the number of members of the Pentecostal Movement in general and the IAG in particular. There is an estimated 500 million Pentecostals worldwide and in South Africa more than 8% of the population belong to Pentecostal denominations (City Press 2012:6). This type of growth presupposes a great need for properly qualified pastors to lead the churches. These churches must therefore do much to recruit vibrant youth to produce products needed most by the community today (cf. sections 2.5.1; 2.5.2.2). It was however indicated in Chapter 2 of this study that pastors, important as their service is, are faced with substantial challenges in today's world. Scholars see the training of pastors as a serious and urgent business which should not be treated as a pastime (cf. section 2.5.1). This stance is attributed to societal ills which are experienced globally: unemployment, poverty and corruption, the HIV & AIDS pandemic, crime, informal settlements, wars and other difficulties. This scenario calls for a clergy corps which will be responsive to societal needs.

When the question of whether it is important for pastors to undergo training was posed, participants indicated that they regard the training of pastors as an absolute necessity and their answers showed that it is something taken for granted in the IAG. This is in spite of great emphasis being placed on what was referred to as 'the call' during the interviews. The impression was created that the participants regarded a call for ministry as enough for one to serve as a pastor in the IAG. An opinion was expressed during the interviews that studying for the pastorate is still considered prestigious and noble today (P3). Fear was expressed by participants that some potential candidates may aspire for the position of the pastor out of sheer respect from community members rather than following ministerial training as a call. In this regard, the following opinion was expressed by participant P3: *Isn't it when people these days see the position of a pastor being respectable, one may be tempted and have a desire to attain such a position.*

Participants in this study were, however, aware that pastors face many challenges today. Poverty and the HIV & AIDS pandemic were singled out as the most difficult for communities to grapple with. There was a strong feeling that churches are not left untouched by these problems (P1, P5). To show how strongly the participants felt about these challenges, even when a different question on the attributes of potential pastor trainees was asked, the problem of HIV & AIDS would pop up. P5 said, *Let me start with the very HIV & AIDS pandemic... When one looks at poverty, it might be the result of children losing parents through HIV & AIDS...orphans. If that*

problem is tackled, it will address many others". This was an answer to a question which was not related to HIV & AIDS. The same participant repeated the same sentiments later in the interview in this manner, *"Isn't the major problem in churches today the question of HIV & AIDS and poverty? Poverty is usually caused by HIV & AIDS"*. It appeared that members of this church tradition see the question of HIV & AIDS as a major obstacle which pastors must contend with. However, participants did not mention the incorporation of the management of HIV & AIDS in the initial training of pastors. Emphasis was rather on awareness of such challenges on the part of serving pastors. It appears as though such matters were not taken seriously before.

To confirm that the IAG takes the HIV & AIDS pandemic seriously, plans were afoot at the time of the interview to establish an office specifically dedicated to HIV & AIDS matters to help congregations cope with the scourge. An officer had already been appointed to head this department. I had an opportunity to have an informal discussion with this officer and was impressed that the IAG takes issues that affect communities seriously.

Participants negated the idea that colleges admit poor quality candidates who have no other career opportunities to follow (P13; P14; P15). Participants indicated that some trainees left their well-paying careers because they felt called to become ministers. A participant indicated that one of the students left the field of law to pursue ministerial training (P13). Participants P14 and P15 were pursuing other fields such as electrical engineering when they stopped to follow pastoral training. A participant, P15, explained the nature of student pastors entering training in this manner:

I do not agree with this statement which I believe statistics will prove wrong...if we can just point at my example here on campus and the fact that the majority of the gentlemen who are here were working and had good jobs before and that they attended other institutions before they responded to the call of God; they are so educated yet they opted to follow ministry.

The above stance by most participants contrasts what was discussed in Chapter 2 that better qualified candidates, for example those with good Grade 12 results, are recruited by other sectors like industry so that only what was referred to as 'left-overs' follow ministerial training (cf. section 2.5.1). This presupposes that training colleges get candidates of quality with a good

Grade 12 pass to train as pastors. Some candidates even possess higher qualifications than Grade 12 as shown by P15 above. On this score, interviewees again emphasised what is referred to as the call to be the most important motivator for candidates to follow training rather than the level and quality of education that they have attained. The admission of candidates with a good Grade 12 pass elevates possibilities of producing graduates of quality to serve the church communities and society in general.

The foregoing discussion shows that there is scope for any prospective candidate aspiring to become a pastor of the Pentecostal Movement, including the IAG today. In corroboration of this, I observed, when visiting the IAG offices, that there were plans to establish 1 000 new churches and to train the same number of new pastors by the year 2020 (IAG Decade of Pentecost Manifesto). Thus, there is still room and opportunity for training for aspirant pastors. This stance makes the debate on the management training of pastors even more relevant. The curriculum designed for these trainees should put them in good stead to serve with distinction.

Pastor trainees should, however, be aware of the challenges facing pastors today and be prepared for them if they are to make any significant contribution and impact on the lives of their members and the communities they serve. Though the participants did not explicitly express an opinion that problematic issues like poverty and the HIV & AIDS pandemic should form part of the initial training of pastors, these featured as important aspects during the interviews. Awareness of such challenges on the part of serving pastors was also stressed. Repeated reference to them during the interviews warrants their consideration as part of the training programmes of pastors. This state of affairs could be cited as a reason why it is important in this study to have a relook at the initial training programmes of pastors (see Chapter 5).

4.3.2 Matters related to the initial training of pastors

Questions around this point revolved around selection processes and the inclusion of management training courses in the initial training of pastors. It was stressed in Chapter 2 that different church organisations emphasise and regard certain aspects in the training of pastors as of cardinal importance. The following are aspects which are regarded as crucial in the training of ministers:

- Inclusion of leadership and management programmes in the curriculum of the training of pastors;
- Probationary period and the accompaniment of newly appointed pastors by senior pastors after training – the former are normally left to find their way in ministry;
- Consideration of management models and curriculum development from other fields which may help in the design of a training and management model for pastors in the IAG.

These are themes for discussion in this section and data regarding the following aspects is discussed:

- The need for the training of pastors;
- Selection procedures and processes;
- Requirements for training;
- Staffing and capacity/infrastructure;
- Curriculum content.

4.3.2.1 The need for the training of pastors

Literature reviewed in this study takes the training afforded to pastors as an uncontested necessity. As the training of pastors is taken for granted, different authors are more concerned about the level and manner of training rather than about the necessity of training (cf. section 2.5.1 and section 4.3.1 above).

The interviews with the participants revealed that there is a great emphasis on “being born again” and “being called for ministry” as pre-requisites for prospective pastors to the extent that one could assume that the training of pastors would not be seen as necessary by participants. However, participants felt that there is a need for formal training (P3; P6). One of the participants emphasised the importance of being called and going for formal training as follows, “...*in truth before the candidate applies to go to school he/she should have proof of a call from the church*” (P3). Training is apparently seen as a foregone conclusion. The responses of the

participants indicate that training is seen as an absolute necessity before one can be considered to serve as a pastor. The IAG sees the formal training of its pastors as important and it has three campuses where pastors are trained in three provinces namely, North West, Kwazulu-Natal and Western Cape. The Extension Bible School is a part-time institution which caters for the needs of first-time trainees who do not meet the basic requirements for training and serving pastors who would like to improve their qualifications. All these institutions follow the programmes of GU which was registered as GST in South Africa since South African legislation does not allow the operation of unregistered, private universities (cf. section 2.6.1).

Only one participant suggested that there are still candidates today who have a feeling that as long as one has a calling, formal training is not necessary (P12). This should be seen as only a perception by some members of the church and not the official position of this organisation. The IAG has moved from the previous stance of allowing its members to become pastors on the basis of professing to be called only. Officially this church requires its pastors to possess at least a two-year diploma to serve in its churches (cf. section 2.6.3).

The views of the participants in the above exposition confirm that the training of pastors is regarded as important and that all prospective pastors of the IAG are expected to undergo training at one of the colleges or to undergo preliminary training through the access programmes of the Extension Bible School. This confirms the view that candidates may not be allowed to serve in the denominations of the IAG without seminary training.

4.3.2.2 Selection procedures and processes

As indicated in Chapter 2, different church establishments regard the pre-selection and the selection processes of candidates for training as pastors and ministers as cardinal in the training of pastors. The sum total of activities in the Anglican, Evangelical Lutheran, Methodist and Uniting Reformed traditions which were already discussed, reflect the following:

- High academic standards are required as part of training and qualification for ministry, for example a bachelor's degree or even a master's degree in some cases;

- Well-constructed questionnaires, including pertinent questions on health and psychometric tests;
- A pre-selection procedure which can take up to five years in some cases and may include a written examination before one is allowed to go to a training institution;
- Submission of a formal application indicating an intention and interest to train as a pastor;
- Rigorous recruitment among the vibrant youth section;
- Rigorous pre-selection interviews involving different levels of the church administration and appearance before different panels or screening committees and in some cases even before the highest decision making-body of the church structure;
- Catering for pertinent community needs and challenges like the AIDS pandemic, poverty and lack of service delivery by government, high rate of unemployment, racial tensions and the like, in the curriculum.

The IAG tradition emphasises an individual's call to ministry as the most important criterion for a candidate to be trained as a pastor (P3, P7, P14, P16 and P17). As indicated under section 4.3.2.1 above, emphasis on a call ran through the interviews to the extent that it was given as an answer even when questions on totally different topics were asked. One of the participants responded to questions on the academic level of candidates and the need for psychometric tests by saying, *"I think if you are definitely called..."* and *"In that case we believe that the first thing obviously if the person wants to go into ministry must be a clear call..."* (P7).

Two student participants indicated that God had spoken to them personally to confirm their calling (P14 and P17). In some cases the fact that things sometimes do not go well in one's sphere of training or employment may be regarded as proof that an individual should change course and follow pastoral training (P14 and P15).

Participants were aware that there are no pre-selection procedures in the IAG church for one to train as a pastor and therefore admission to training is seen as an easy process (P3 and P17). To stress this line of thinking, one of the participants said, *"...I do not think it is a rigorous*

thing...you just fill in the form and they ask a couple of questions about you and they find out your background...” (P17).

On this score, members of the District Council expressed some measure of weakness and helplessness regarding the involvement of the district office in any pre-admission procedures (P1 and P3). There is no clear policy to regulate the admission processes on the district level. Participant P3 brought the matter forth with great emphasis;

By the way we do not have a central policy which binds pastors as the District which guides that before any pastor can send a candidate to the Bible School, the candidate must via the District for approval...we do not have that (with emphasis). It is the responsibility of the pastor and the local congregation to see to it that the candidate is fit for training.

The current official procedure in the IAG is that a candidate for pastoral training only needs a letter of recommendation from his/her local pastor to be selected for enrolment at a training institution. Admission to initial training is finalised based on such a letter from the candidate's congregation. As already highlighted, there are no rigorous procedures or further guidelines followed by local churches in the identification of suitable candidates for training.

4.3.2.3 Admission requirements

For most institutions of higher education, the Grade 12 or Senior Certificate qualification is the basic academic requirement for initial training. This is the case with the training of pastors in all the church traditions discussed in Chapter 2. In addition, churches look for other qualities like maturity, a balanced life, church membership of not less than two years and an indication that the candidate understands the purpose of training in ministry. Skills like communication, intercultural communication, report writing and computer literacy, are also regarded as important. Values, attitudes, self-awareness and respect for others are areas of examination to determine the suitability of candidates for ministry. In the case of married candidates, authorities should make sure that their partners have a clear understanding of what the training and work of a minister entails.

Grade 12 or the National Senior Certificate is the minimum entry requirement for training as a pastor of the IAG. A candidate who completed Grade 12 qualifies to register for the Diploma in Religious Studies, a minimum qualification to qualify as a pastor, or to register with the GU for a Bachelor of Arts degree (P1; P7; P13). Only one of the three campuses has an additional requirement. It is a rule at this college that even though candidates may be allowed to be registered as pastoral students based on the successful completion of Grade 12, they will be further observed for one semester to establish if they have the potential to succeed in their studies or not (P13). Should there be pointers that students are likely to find it difficult to complete their studies, reassessment is required and students are sometimes referred to other programmes. This practice is peculiar to this one campus only. In the words of P13, *“We don’t have probably a rigorous selection as other institutions do...we give students one semester to allow their performance to determine their progress.”*

Aspirant candidates who do not have a Grade 12 qualification are catered for at the Extension Bible School (P1; P3; P7; P11; P12; P13). This category includes under-qualified candidates, serving pastors who wish to improve their qualifications as well as lay persons. The Extension Bible School follows the so-called Berean School of the Bible. The number of registered students at the Extension Bible School is growing rapidly compared to registration figures at the resident campuses (P12).

A call to the ministry, as discussed in paragraph 4.5.2.2 above, supersedes all admission requirements and participants stressed it over all other requirements whenever these were under discussion (P3; P5; P13; P14; P17). The IAG also emphasises being born again, being filled with the Holy Spirit, showing the fruits of faith and serving the church before consideration about training for ministry as requirement for training. Only once did a participant mention age as a requirement for training: *“Yes...I think this question can best be answered by what the constitution says, that is twenty years; so it cannot be a candidate aged nineteen for example”* (P2).

From the responses above, which are mostly based on the constitution of the IAG, it is acceptable in the circles of this Church for any candidate who has the following qualifications to enrol at any of its colleges to train as a pastor: above nineteen years of age, pronouncement of a

calling and the infilling with the Holy Spirit, Grade 12 and a letter of confirmation from the local pastor.

4.3.2.4 Staffing and capacity/infrastructure

Most churches in South Africa experience pressure when it comes to staffing and infrastructure. Some church organisations have established partnerships with universities to overcome this challenge as discussed in Chapter 2. In such an arrangement, church staff members normally handle courses which deal with church traditions and vocational imperatives at the training colleges while universities help deal with courses dealing with theological content. Small numbers of students registering for ministry courses is the major reason that creates pressure on the resources of college campuses and does not allow the hiring of a large teaching staff. College fees paid by registered students are the main source of income apart from donors from elsewhere.

The situation in the IAG church is even worse compared to that of other organisations. Though P13 held the opinion that the six staff members at his campus were coping with their work at the time of the interview, he painted a grim picture when he mentioned that all staff members have got “mixed responsibilities”. That means that the six staff members are compelled to fulfil both teaching and administrative duties at the college. To alleviate this situation, visiting scholars and tutors from the USA visit one of the major academic centres annually to offer courses on the junior degree level and in the Masters’ programmes. Students following the diploma qualification do not benefit directly from this arrangement since visiting scholars focus on post-graduate students such as the Masters’ course when they are in the country.

Lack of proper staffing and capacity usually impoverish training programmes because of the high workload which leads to a lack of focus and specialisation on the part of tutors. The observation that the colleges are offering courses which are not locally designed and the reliance on outside help to offer those same courses is noteworthy.

4.3.2.5 Curriculum content

A study of the structure of curricula of different churches revealed that there is no philosophical grounding mentioned as the rationale for the learning content which is included in the training programmes for ministers. In reviewing the programmes it appears that it is important for different denominations to stick to their traditional teachings respectively while ensuring that they also expose their trainees to in-depth theological and practical knowledge. As indicated in Chapter 2, in other church traditions programmes are usually three-pronged: church polity for ministerial training, theological training and practical tracks which are responsive to societal needs.

Answers to this question show that the curriculum of the IAG at entry level is not well-defined save to say that ministers are required to complete a two-year diploma of the GU (P1; P7; P11; P13). According to participant P13, “*the government to this point has only accredited a two-year diploma*”. Unlike the other church traditions discussed in Chapter 2, the IAG church does not follow a three-pronged training programme. All that the interviews emphasised was that pastor trainees are expected to complete a two-year Diploma in Religious Studies as offered by GU. It appeared that participants, including members of the national executive, were not conversant with what the programmes of the diploma qualification included. Generally the content of the training of pastors was left entirely in the hands of GU and its academics.

Apart from the content of the diploma programme of the GU, the three campuses include whatever material they might deem important for the training of the candidates. Some participants are of the opinion that the programme designed for pastoral training lacks in church polity and other areas of training (P13; P16). There is a feeling that this programme of necessity needs to be augmented by what is regarded as “informal training”. To fulfil this arrangement, experts in certain fields like leadership and management studies, financial management and other fields are called upon to address students on particular topics (P13; P16). Arrangements of this nature were in their conception stage during the time of the interview. As an example, a private bank approached one of the colleges to offer training to students in financial matters (P16). Informal arrangements to cater for other training needs of students not catered for in the curriculum are seen as ‘bridging the gap’ interventions in the form of focused study units (P13; P16). The leadership of the church and colleges were cognisant of the need to train pastors in matters of church tradition and other fields to respond to the needs of the communities in which

they serve (P6; P7; P13). Participant P6 substantiated this viewpoint by mentioning that “*there are programmes that teach how to manage finances, and we are aware that we must improve on those issues*”. Another participant held the same view and remarked that “*even though it is not formal with books, textbooks and study guides, we have recognised the need to give some informal training, for example; how to deal with conflict*” (P13).

Any initial training programme should include all areas of study necessary to prepare candidates for their future practice. While management training is viewed as an important component in the training of pastors, the answers given by the participants reveal that there are no management programmes included in the Diploma in Religious Studies (P1; P7; P13; P16). The closest course that participants (P1; P7; P11; P13) felt addresses management training needs is “The work of the Pastor” which was only introduced in 2013 (Undergraduate Programme Information, Global School of Theology 2013:34). On closer scrutiny, the course dedicates only one section to the discussion of administrative issues in the church right at the end of the study guide. The first three units and part of Unit 4 are silent on management training but handle lessons on the call, relationships and the pastor’s ministry in general. My observation during the interviews was that the participants were quick to refer to this module as an example of training in management at least to show that something is being done in this area. However, the course does not focus on the preparation of pastors at the managerial front per se. Participants did not have insight as to what the content of this course entails.

Participants were consistent in lamenting the fact that, since the sixties, management training is still perceived as the teaching of the Constitution of the church to students at the colleges. This opinion is supported by the following statements by some of the participants:

P6: In the sixties...well in those days we did not really propagate ourselves; we were not self-propagating. The Americans were teaching us and they were choosing what was good for us...and nobody failed, everybody passed.

P1: Before the introduction of the degree courses of Global University, our Church Administration course was just the mere study of the constitution of the church.

P13: ...but they received little training when it comes to leading and organisation.

Fully-fledged leadership and management programmes are offered on the Bachelor of Arts (B.A.) and Master of Arts (M.A.) levels only (P7; P13 and P16). During the interviews participant P6 stressed awareness of the shortcomings in the training programme for pastors and on more than one occasion has mentioned that the church is bringing changes on an “*on-going basis*”. It was not clear why the national council had no say in the curriculum of its pastors and left matters on what should be included in the curriculum regarding church tradition to the discretion of college directors. Again, there was no information forthcoming from the interviews on the non-inclusion of management training programmes on the entry and ground level of training.

On a number of occasions, reference was made to the American context regarding the training of pastors that was not relevant in the South African context. A participant referred to the American context and mentioned that the curriculum there included various subjects which would not normally be regarded as theological in nature (P1). This was mentioned as a response to the question whether ‘secular subjects’ like mathematics, geography, speech and computer science should be included in the training programme of pastors. Reference to practices in another country creates the impression that ownership of the training of pastors in the IAG is questionable and requires fresh inquiry.

On the matter of the inclusion of management training programmes in the curriculum of initial training of pastors (the Diploma in Religious Studies programme), participants either gave information about programmes on the B.A. and M.A. programmes or on what obtains in the USA instead. Understandably, as participants are not curriculum specialists, they may not know what is desirable to be included in the curriculum. The curriculum content of the Diploma in Religious Studies needs to be interrogated in the context of South Africa.

The interviews revealed that the programmes of the Extension Bible School programme, which is seen as some sort of a bridging programme for students who do not meet the requirements for admission at the colleges as discussed above, caters for management programmes more than what the main stream programme of the training of pastors does. The school offers an eighteen-month programme named, “Certificate in Leadership” (P12). There are two other programmes with a slant towards management training in the Berean programme of the GU which is followed by students in the bridging programme. In answering a question on whether management

programmes are included in the curriculum of the Extension Bible School, P12 confirmed the availability of such programmes:

Yes, we have two programmes... 'Effective leadership' which deals with different levels of responsibility in the local church. Another one is called 'Peoples tasks and goals' which also deals with issues of the training of candidates on management.

The participant was asked to confirm the names of the modules referred to above after the interview. Upon further investigation after the interview, the participant gave the names as “Effective Leadership” and “Conflict Management”. I had a feeling the third name which was also given during the follow-up, namely “Relationships and Ethics” is not directly related to the focus of this discussion¹². Participants frequently struggled with the correct names of the courses offered at the colleges and the Extension Bible School.

It can be deduced from the above that at the time of the interviews, the programmes of the Extension Bible School took management training seriously. This is so even though this school is not registered with the Department of Education and like the mainstream training programmes of the IAG, follows the curriculum of the GU. Such programmes are not part of the initial management training in the conventional programme of the Diploma in Religious Studies, which is followed by full-time student pastors. The conclusion is therefore that resident students at the colleges of the IAG are not fully exposed to leadership and/or management programmes during their initial training.

4.3.2.6 Concluding remarks

The exposition above shows that the IAG regards the training of pastors as an absolute necessity. Unlike in the past when emphasis was placed on the call to ministry alone and the training of pastors was sometimes seen as unnecessary, it is today taken for granted. All prospective candidates must undergo training in one way or the other.

¹² Telephone conversation with the participant on 10 October 2013.

The IAG does not follow a rigorous selection programme. There are no pre-selection interviews, tests, psychometric testing or health questionnaires to determine the suitability of candidates. Should the candidate possess a Grade 12 qualification, indicate that he or she is a born-again Christian and filled with the Holy Spirit, the only remaining requirement would be a recommendation letter from the local church through the pastor to register for ministerial training, the Diploma in Religious Studies in this instance. Neither the District Council nor the National Council has any say in the selection or rejection of applications for ministry. This should be seen as a serious omission which should be addressed.

The colleges are at liberty to assess candidates and give them bridging assistance to enable them to carry on with their studies. Prospective students who in the end fail to meet this criterion to further their studies are redirected to the programmes of the Extension Bible School as preparation for absorption in the main stream of training. Lack of uniformity regarding this matter among the colleges is another cause for concern.

The two colleges visited do not have enough staff members and capacity to deal with the training needs of students. The colleges employ the services of professionals and experts in certain fields to address students on selected topics in their studies. Uniformity is again a cause of concern with this arrangement.

Experts from the GU are periodically invited to help students for two block periods in a year, especially in the B.A. and M.A. programmes. Entry level students get only indirect assistance from such arrangements when some of their tutors may attend seminars arranged for senior students.

Colleges were planning to get assistance from financial institutions to guide students on financial management before they graduate. It was the general belief that more of such arrangements with private institutions would help the colleges to equip their students in areas that the colleges lacked the necessary capacity and skills.

There were no processes in place to monitor the content of the curriculum of the Diploma in Religious Studies. It was a decision of the National Council that pastoral candidates should complete the two-year diploma before qualifying as graduate pastors. The Council is satisfied that the colleges follow the programme of the GU but have no further say in the subjects offered or in curriculum development, nor has the Council introduced any course on church polity.

The above matters affect the initial training of pastors and need attention. It is the purpose of this research to propose alternatives on these issues in Chapter 5.

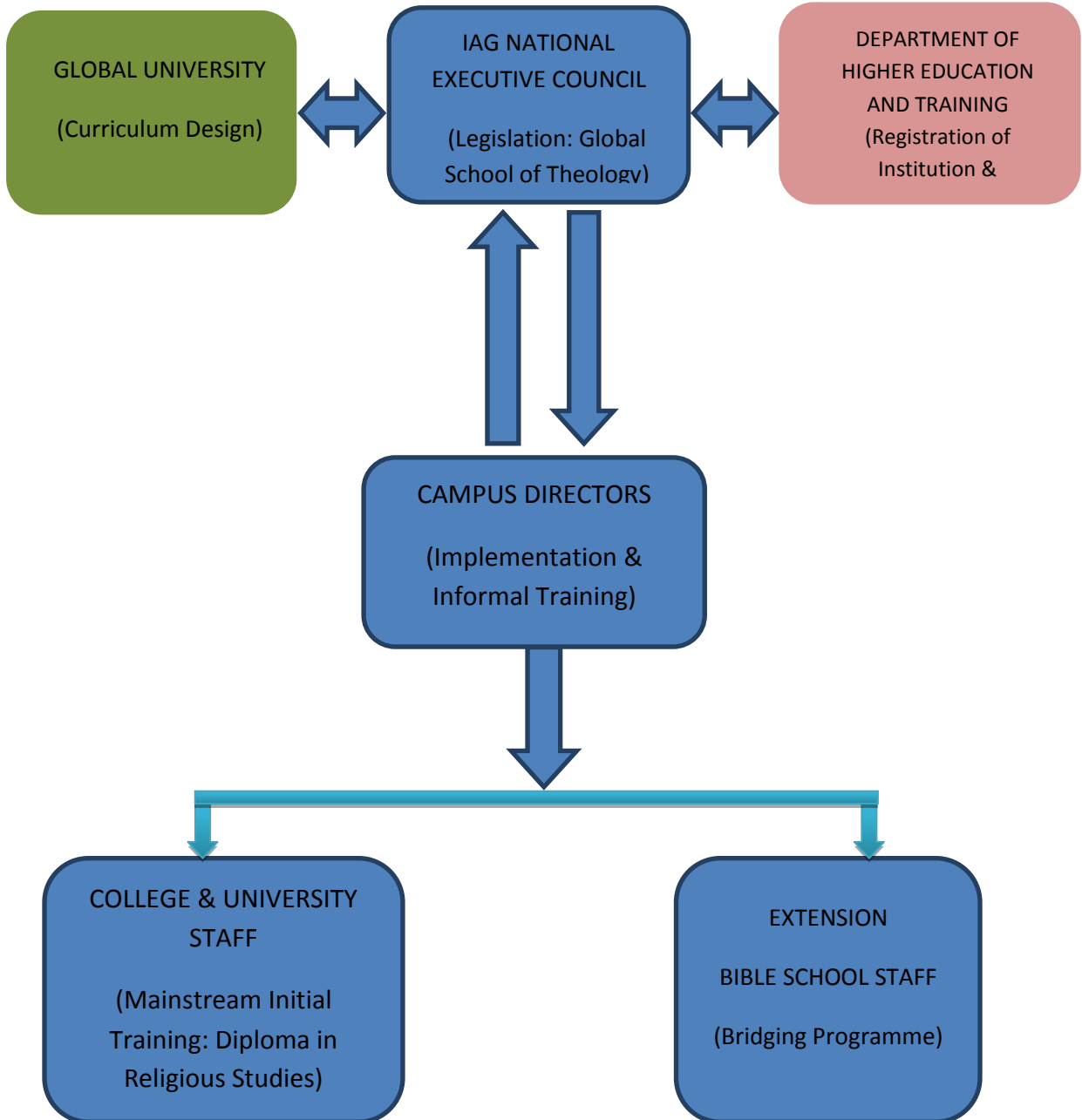
4.3.3 Current initial training model

The main focus here is the number and nature of the courses included in the curriculum of the Diploma in Religious Studies. It was already highlighted that the IAG does not determine the content of the curriculum designed for its pastors (P7; P11). Its national council legislated that all students in training are required to follow the programmes designed by GU. The content is also determined by the said university. Evaluation and grading of students' work is done by the university (P12). It was clear during the interviews that the campuses differentiate between the academic and vocational training of pastors. Accordingly, the college campuses see their role as training *“people in general, and not pastors only”* (P11; P16). At the time of the interview, the estimated number of students registered with GU in Southern Africa was around a thousand (1 000) from different backgrounds and denominations (P11). This was stressed by participant P16, *“Our college is not a denominational college in a sense, although it is run by the IAG...we are focussing on training people who will influence for the Kingdom of God when they leave here, whether they are going to secular occupations or to serve in churches.”*

The inclusion of students who are not exclusively members of the IAG and not necessarily planning to pursue ministry in future seemed to put stress on both the student trainees at the colleges and the colleges themselves. There are competing expectations created by academic requirements on the one hand and the demands of the church to graduate pastors ready to lead their congregations on the other. Figure 4.1 below depicts all role-players involved in the planning and implementation of the current curriculum at entry level.

The national executive council is crucial in determining policy of how the pastors should be prepared before they can be considered for service in the IAG. The national executive council entered into agreement with GU regarding their offerings to be followed by student pastors. They were instrumental in registering the GST with the DoHET. The college directors report to this body and therefore it has an oversight and monitoring role. Campus directors are responsible for the implementation of the curriculum at their campuses while staff members teach in both the main and the extension streams.

Figure 4.1: Role-players in curriculum design and implementation of the Global School of Theology



Source: Based on the views expressed by individual participants and focus group members during the interviews.

The interviews revealed that participants were aware of the challenges facing the IAG in respect to the current curriculum model followed by the pastors in training and that something needs to be done about this state of affairs. This became clear when, on more than one occasion, participants used expressions like “*progression*”, “*ongoing*”, “*mistakes*”, “*eye-opener*” and “*shortcomings*” during the discussions as a sign that the content of the curriculum requires re-visitation (P6, P7). To that effect participant P16 responded: “*I know that we are working on the curriculum...*” These sentiments were expressed in both the focus groups and the individual interview, although I assured participants that the research should not be seen as an attempt at finding fault in the organisation nor with the training procedures for pastors. The purpose of the study which was to harvest participant views about the initial management training was always stressed before the interviews started and participants were assured that the study was not a fault-finding exercise. It seemed like the participants, especially members of FG2, were trying hard to show that all was well regarding the training of pastors and that they were hard at work to improve what was still lacking.

The views of the participants were contradictory at times. From time to time members of FG2 stressed that things were in order but were also quick to identify many challenges facing the churches and pastoral candidates today. As an example participant P7 expressed an opinion that in response to such challenges, the church strives to make programmes available to pastors which ensure that they are not trained in a one-sided way which over-emphasises the spiritual. To emphasise this standpoint, some participants stressed that pastoral trainees should be mindful that people should not only be ‘heavenly-minded’ but be useful while they are still here on earth (P6; P7). The need to follow different training tracks came into the picture during the discussions. Reference was made to the leadership track, education track and ministry track at the honours level. These trends of thinking are however not yet expressed through the current curriculum model of the Diploma in Religious Studies. Participant P6 regarded resistance to and an apathetic attitude towards change as a major contributor in slowing down progress in the implementation of programmes aimed at the general improvement of this church tradition. Participants felt that such attitudes stand in the way of change and implementation of progressive ideas which were mentioned during the interviews.

The question of specialisation in the training of pastors does not obtain though participants expressed the need thereof. Reference was constantly made to one particular pastor who has a

great passion for children's education (P1). However, interest in this specialisation did not seem to be widespread in the IAG. This was deemed a case of individual interest and passion as the present curriculum did not cater for such specialisation.

The content of the curriculum of the GST as offered at the three campuses is captured in Fig 4.2 below (Undergraduate Programme Information 2013:34). As indicated in section 4.3.2.4 above, colleges are at liberty to add any other piece of information they deem important and relevant to the training of pastors. This arrangement is indicated by using a different colour in Fig. 4.2. It was already indicated that this arrangement does not promote uniformity. This is so because in informal teaching different things are important to different campuses regarding extra-curricular programmes offered to the students. It was also indicated that it becomes difficult for the colleges to stress their own tradition or polity in their offerings as both the national executive council and campus directors have no say in designing the curriculum.

A closer look at the initial training programme includes mostly theological knowledge which is divided in what are called sequences. Students are required to successfully complete four sequences as their basic training. It became evident during the interviews that the courses offered by the colleges were less of an issue to the participants. As already pointed out, participants were not able to refer directly to the curriculum or what it entails save to say that pastoral trainees are required to follow the programme designed for GU students. What appeared to be important to the participants was that this training is a basic requirement for pastor trainees to be admitted in the employ of IAG churches.

The other church traditions discussed in Chapter 2 were specific about electives in their offerings. This is not the case with the colleges of the IAG. Neither the officials nor the literature about the list provided clarity regarding recommended electives which students could choose. I was referred to the prospectus which upon investigation does not address this problem. It is also not clear whether students get an opportunity to register for these electives when they follow the Diploma in Religious Studies programme.

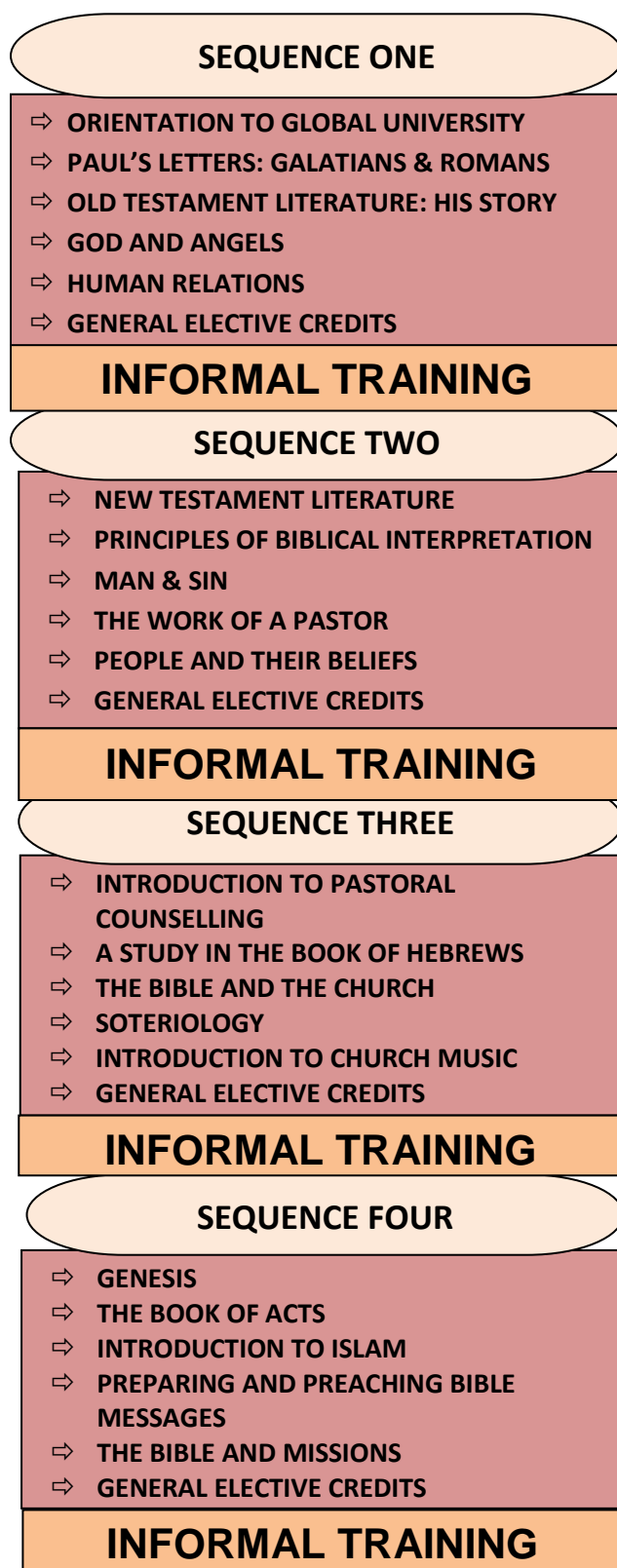
The participants did not explicitly articulate the content of the informal training. Two campuses mentioned the intention of financial institutions to offer training to students on financial

management and accounting. The training from the financial institutions was only at the planning stage at the time of the interview. This scenario suggests that what was said about the electives and informal training was only in the pipeline and there is much to be done regarding the curriculum at the entry level of training.

All courses but one offered in the four sequences are theological and religious in nature. The course, “The Work of the Pastor” which was referred to in section 4.3.2.5 above, is included in sequence 4. Members of the two focus groups wanted it to be understood that this course was introduced to close the gap in leadership and management training for pastors. On the contrary however, the contents of this course contain little on management training. If this module is excluded because it does not directly focus on management training, nothing else in the four sequences addresses matters of management at the entry level of the training of pastors in the IAG. It is therefore incumbent upon stakeholders who are planning and implementing the training programmes of this church tradition to revisit this area.

It is clear from the above discussion that the current curriculum model is not responsive to community needs as is the case with other church traditions discussed in Chapter 2. The courses offered should at least cover components of training such as theology, vocational, theological education, social skills and management skills. The curriculum should clearly state the core courses and the electives. Further, the curriculum should provide room for specialisation in different tracks like the health-related and crime-related ministries, children and youth ministry and developmental issues (cf. section 2.5.2).

Figure 4.2: Model of initial training for the Diploma in Religious Studies at the colleges of the IAG



Source: Undergraduate Programme Information (Global School of Theology) 2013:34

In conclusion, the above discussion indicates that all components of the IAG church structure have no say in the current curriculum of the GST. In that way the church has no part in the curriculum which is meant for the training of her pastors who will serve congregations at the completion of studies. The GU designs all the programmes; understandably the University is not limited to catering for IAG pastors only as the programmes are open to all. Again, the IAG executive has no say in additional offerings as these are the prerogative of the three campuses.

As it was indicated in Chapter 1, GU could not be registered in South Africa using its own tenets. A compromise was reached to register its branch with the DoHET under the name of Global School of Theology. This arrangement alone has caused confusion among staff members and trainees on campus. Participants who are members of the academic staff emphasised their mandate to cater for academic needs of all students from different backgrounds. Students training to become IAG pastors were supposed to find a way to prepare themselves as future pastors in areas such as church tradition and management. There was an apparent tension between the academic staff and the executive on this score.

The current curriculum is not responsive to community needs. It was also not designed to address pertinent problems like poverty and the HIV and AIDS pandemic although these were seen by the participants as serious contemporary challenges.

As already mentioned, the IAG is aware of these challenges, such as the generic curriculum followed by the colleges which is not 'IAG specific'. This confirmation by participants opens a way for input and possible improvement. The following section will focus on strategies devised in a bid to meet the challenges outlined above.

4.3.4 Intervention strategies

As shown in the paragraphs above, two major issues affect the initial training of pastors in the IAG. Firstly, the selection processes for entry at the colleges leave gaps in the enrolment and quality training of pastors in ministry. Secondly, neither the National Executive Council nor the colleges take ownership of the content of the curriculum. Consequently, no module deals specifically with management in the Diploma in Religious Studies programme in preparation for the pastors' future work. As discussed under section 4.3.2.5, the content of the module "The

Work of the Pastor” assigns a very small section to church administration and management as only one unit of a chapter at the end of the study guide makes brief reference to management issues. The following paragraphs will focus on ways which the IAG, cognisant of current gaps, follows to rectify this situation in their accompaniment of both the newly graduated and serving pastors.

4.3.4.1 Development or in-service training programmes

During the fieldwork for this study, I posed questions about efforts made by the IAG to bridge identified gaps experienced during the initial training of pastors. These efforts were an attempt to support pastors who are already in ministry to cope with their work. Chapter 2 stressed the importance of in-service training programmes for pastors, which was also supported by the views of a number of scholars. The reasons for the advocacy of in-service training programmes are numerous: inadequacies in the initial training of pastors, failure on the part of training institutions in the education system to provide practical skills by way of sessions of practicum in churches before the pastor trainees graduate, rapid social change and high social expectations as well as the view that continuing education as an informal mode of learning complements the formal mode. The viewpoint of the importance to support pastors after the completion of their basic training is popular. As an example, Bedard (2008:335) stresses that no academic curriculum programme, no matter how good it can be, is able to address all the needs of pastors and prepare them adequately for their future task.

Responding to the question around the need for in-service training programmes, participants were of the opinion that such programmes are of vital importance albeit their lack in the IAG. These programmes are seen as the necessary informal training and a basis in advancing the service of pastors after their formal training. Students in their final year of study, in particular, agreed and expressed their anticipation of the on-the-job training once they have completed their studies. The stance of participant P15 shows a positive slant towards in-service training:

To be honest I will say that I am feeling more equipped in the theoretical part...however in terms of the practical part of the ministry, to be honest I still need to work under someone and that is the decision I have taken to work first with a senior pastor under the local assembly.

Participant P17 expressed the same feeling and suggested that the years of accompaniment should be increased by saying, “*I think I am still quite young, so I will prefer to have more than ten years before I am on my own*”. While there is a willingness on the part of new graduates to receive support, some participants insisted that some new graduate pastors do not see the need for accompaniment by senior pastors nor programmes put in place for their advancement. Participants P1 and P6 lamented this state of affairs and based their opinions on the fact that some newly graduated pastors display an attitude of ‘*I am able, I know it all*’.

Concerning the availability of development programmes, participant P6 highlighted the fact that it becomes difficult for those in authority to introduce development programmes when the pastors do not think they are necessary. In other words, the importance of any programme arises from its necessity. This was expressed in this way:

I can assure you that some of them are even a little difficult to introduce because some of the pastors don't think it is necessary, they think that we just want to teach people to preach and so it is something that we are introducing gradually.

Lack of interest in development programmes makes it very difficult for the leadership to plan and execute such programmes which are not appreciated by those they were designed and intended for. A parallel was drawn between newly graduated pastors who refuse support and graduate student teachers who also display their unwillingness to be guided and mentored by senior staff members at their schools. This suggested that the younger generation entering the workplace are likeminded on this point; they are perceived as not being teachable. The response by participant P2 summarises the scenario in the IAG about different programmes which were initiated and approved by their head office but not practised at the time of the investigation: “*We have not yet started though the head office has given us the mandate to do so.*” At the time of the investigation, the interviewees indicated that the theme of the year as given by their head office was “Professionalism, professionalism,...among pastors.” This shows how seriously the national executive council takes the running of churches and the need for developmental programmes for serving pastors to this end.

According to participant P13, it is a current requirement that pastors completing their formal training should be placed under the supervision of more experienced pastors before they are fully ordained. Ordination of pastors may be likened to tenure in academic circles among lecturers.

The participants were aware that the periodical biannual training for serving pastors which is called the “Ministers’ Institute” cannot replace the frequent organised programmes to help the pastors to cope with the growing management and leadership needs (P1; P6; P7). Participant P7 was consistent in referring to gaps which need to be addressed in the structure and training of the pastors in the IAG during focus group interviews. I also observed that at times participants answered questions defensively in spite of the assurance at the beginning of the interviews that the information would be for research purposes only. In some instances participants were at pains to show that their organisation was trying hard to provide proper training for their prospective pastors.

The above discussion indicates that students in training are calling for and expect accompaniment after completion of their basic training. While the other participants agreed on this point, its importance to its perceived beneficiaries should be stressed. No current programmes are in place to address this need. The biannual “Ministers’ Institute” only partly helps as it does not focus only on new pastors. It was also not clear if it indeed takes place biannually due to the scarcity of financial resources. The attitude of certain pastors who are negative to any form of informal training counteract attempts to establish these programmes.

The absence of in-service training arrangements for IAG pastors raised questions around two more intervention strategies regarding the training of pastors: borrowing from others and modern trends of pastoral training (cf. section 2.7).

4.3.4.2 Borrowing from others

It was shown in Chapter 2, section 2.7.2, that the expression ‘borrowing from others’ implies that management practices which proved fruitful in other fields of specialisation can possibly be applied to the practices of pastors to enhance their management skills. Although the understanding of this expression evolved from its original academic and technical content during the discussions, participants had a different understanding. They agreed that the church can learn from other fields of study (P1; P3; P6; P7; P8; P12; P13). To most participants this meant leaning on and using the expertise of church members who were trained in other fields like accountancy, law, teaching and the like. Two participants showed how their establishments benefited directly from the expertise of members during a building project and in bookkeeping

respectively (P2; P12). Members bring a wealth of knowledge to the church which must be of use to pastors in their congregations.

However, participants sounded a caution that such borrowing should not tamper with the mandate and dogma of the Church. Reaching out to the spiritual needs of its members should be seen as the primary function of the church (P1; P6). Participants also saw the changing times as another reason to accommodate ideas generated elsewhere to improve the training and service of their pastors. To emphasise the question of using modern techniques, participant P7 used a marketing analogy: communicating the same message or content although the label might change. He said:

We have got our content which is the message of the gospel but in terms of discharging the content within the body we need to look at the trends, look at the changes that are taking place around us and change the container while maintaining the content.

The use of a donkey as a mode of transport during the time of Christ versus sophisticated transport modes today, like aeroplanes, was cited as an example. Thus, while the message of the IAG to communities remains typically the same, the pastors are at liberty to use different modes and 'labels' to put the message across.

Another way whereby pastors may gain from other fields is for them to be open-minded and attend important meetings which are organised from time to time to address topical issues affecting this Church. Participant P6 brought this idea forth by saying, *"I think ministers should be so open-minded that they attend communal meetings of groups of people to learn in certain areas"*.

'Borrowing from others' should be understood as an intervention strategy to augment the initial training of pastors especially because the curriculum does not address certain important components of training at the moment as shown under section 4.3.3 above. It will also help individual congregations to tap into the know-how of certain members to advance their service. The curriculum could be enriched by applying knowledge from other fields of specialisation especially during informal training which is a form of training advocated by the IAG.

The responses of the participants to the possibility of borrowing from other fields of specialisation are positive albeit in the narrower sense of benefitting from knowledge of the general membership by tapping into their expertise in certain areas to help pastors in their administrative endeavours. Awareness of using this approach as a possible management strategy should be evoked during the formal and informal training at the training colleges. More could be researched through action research to monitor the benefits of such an arrangement in a number of churches for a certain period of time.

4.3.4.3 *The modern trend*

Section 2.7.3 of Chapter 2 introduced a modern way of running local congregations where certain denominations turn to the corporate world for its administrative and management knowledge. Sweet, the United Methodist administrator, is one of the known proponents of this management approach in churches. He cited postmodernism and the rapid change in the world as the main reasons of enlisting the help of industry and the corporate world to aid churches in their management endeavours. Such an approach is based on churches augmenting pastors' training with secular management expertise. This approach also raises questions about the quality of the training programmes at the training colleges of religious bodies: it would not be necessary to turn to the corporate world if the programmes were good enough to prepare the pastors for the performance of their tasks.

Some participants received the above arrangement with enthusiasm; others were more cautious (P1; P5; P11; P13; P16). To participants P5 and P13, borrowing from other fields and learning from the corporate world should help pastors in their duty in more ways than one, such as in the development of marketing strategies. Participant P5 answered that "*pastors should be so open-minded to attend communal meetings*" in order to learn in various spheres of community life. Participant P13 was forthright in citing the marketing strategies employed by the corporate world which should come handy when churches recruit prospective students. On the other hand participants P1 and P11 were protective of the core church business which is spiritual and therefore warned that while learning from the corporate world, the message of the church should be guarded for fear of 'contamination'. As discussed in Chapter 1 (cf. section 1.12.1), some scholars of management in church circles like Secunda, believe that management is management in all fields and there cannot therefore be management theories for a particular field of study only. This stance further supports the views of the participants above that it is in order to learn

from other fields to enhance both the initial training and development programmes designed for pastors.

The interviews confirmed that both the idea of ‘borrowing from others’ and the modern trend of seeking help from the corporate world were acceptable as possible alternatives to enhance the management skills of pastors. However, regarding the possibility of borrowing from others, interviewees did not restrict its application to the original meaning. The meaning was extended to include the expertise and knowledge of the general membership who possessed the know-how from different fields of study. Participants are of the opinion that such knowledge could be tapped into to benefit the general welfare of the church.

The positive attitude shown by participants to these intervention strategies opens doors for the IAG to receive and benefit from new and useful ideas from other fields of specialisation. Such ideas may be included in the programmes of initial training of pastors as well as their development programmes for serving pastors. In that way the curriculum and training models can be enriched to benefit both the trainees and the communities they will serve at the end of their training. Management training models and other management models which were discussed in Chapter 2 will be considered when the possibility of a new management training model is suggested in the next chapter.

4.4 FACTORS THAT IMPACT THE INITIAL TRAINING OF PASTORS

From the discussion of the views of the participants, it has become apparent that the participants support the training of pastors for ministry as a general stance within IAG circles. In other words, the formal training of pastors is regarded as essential and all pastors are required to have completed a two-year diploma before they can be considered to serve as ministers of the IAG. Discussions with the participants, however, showed that the training itself requires examination. The presentation of data in the above sections showed that several factors impact the initial training programmes of pastors in the IAG in general and management training in particular. The study so far suggests that the initial training of pastors presupposes management training or lack therefore. Figure 4.3 below depicts factors that impact the initial training of pastors in the IAG. The figure further shows how the intervention strategies may be employed to circumvent and improve management training programmes.

A brief discussion of these factors is given below.

Figure 4.3: Factors that impact the initial training of pastors in the IAG



Source: The discussion of findings under section 4.3.

4.4.1 Legislation

The national executive council has much say in terms of legislation concerning the training of pastors. Several meetings and submissions were made regarding the current training arrangements. As an example, the GST was accredited to offer the courses of the GU following the interaction between the national executive council of the IAG and the DoHET. There were a number of meetings between the national executive council, the regional director and campus directors where pertinent decisions were taken regarding the administration of the colleges and the training of student pastors. The decision that all prospective pastors have to complete a two-year diploma offered by GU is the product of such interaction. As indicated before in this discussion, the IAG has no say regarding the content of the offerings. This is one area which needs to be looked into.

4.4.2 Selection procedures

Unlike other church traditions referred to in the chapter on literature, the IAG places little emphasis on the pre-selection and selection procedures of prospective pastors. When an individual decides to train as a pastor, he or she needs the support of the local pastor and the congregation to be enrolled as a student. This arrangement leaves a serious gap concerning the quality of candidates accepted for training at the colleges of the IAG. Administrative structures of the IAG both on the provincial and the national level have no say in the selection processes of pastors. Provincial committees are taken on board only at the end of training when newly qualified pastors apply for placement in their areas. The interviews showed that this arrangement puts the committees in a dilemma and the discussions during the interviews overtly supported more rigorous selection procedures with the involvement of at least the provincial structure.

4.4.3 Qualification requirements

The Grade 12 or Senior Certificate is a requirement for prospective students to register at the training colleges of the IAG. This is generally a requirement at the training institutions of all other church traditions as discussed in Chapter 2. This requirement puts IAG colleges on par with other tertiary institutions in South Africa. It also shows that this Church takes the training of pastors as an important venture. The practice of allowing candidates access to training based on the profession of a call only, advanced age or experience in religious affairs has since been discontinued.

4.4.4 Capacity and infrastructure

Lack of staff, both full-time and part-time, inhibits the training programmes at the colleges of the IAG. The workload for the lecturing staff is excessive to the extent that lecturers have to cope with more than one course. They are also expected to deal with administrative matters in some instances. Lack of capacity so far as the staff component is concerned impacts the diversification of courses negatively. For example, students in different year groups are grouped together when certain courses are offered. Such an arrangement may lead to some students being omitted from proper training. The help enlisted from missionary workers benefit students in the post-graduate programmes rather than students in the initial training programme.

Of the three campuses visited, only the Western Cape campus has the required capacity such as hostels, administrative offices and a well-equipped library. The other campuses were still struggling to get funds to improve office space and the learning centres. The extension component had two or three offices which were housed alongside the printing facility at the head office. Lack of space and equipment doubtlessly affects the offerings in one way or the other. The college administrators also complained about low or diminishing figures of registered students. Low registration figures lead to financial difficulties as the colleges are in the main, self-supporting.

4.4.5 Curriculation

The regional director was the main contributor to the discussion in this regard and she determined the courses to be included in the curriculum of the Diploma in Religious Studies as shown in Fig. 4.2 above. The curriculum lacks courses in church polity and management training. The freedom enjoyed by individual colleges to include what they deem necessary in informal training could lead to individual preferences by those in authority and in that way compromise uniformity which is desirable for graduates who follow the same training.

4.5 THE TRANSFORMATIONAL MANAGEMENT THEORY FRAMEWORK IN CONTEXT

The findings above confirm that participants perceive gaps in the initial training programmes of pastors of the IAG. Selection procedures, the curriculum model and development programmes all impact the training journey of pastors for ministry. The findings of the research show that there is room for improvement in these aspects of training. This makes the transformational management theory applicable as a framework for this research. The framework postulates that processes that are not working properly should be improved in a structured and disciplined way (cf. sections 1.11 and 2.10). To get different results than is the case in the initial training of pastors at the moment requires changing the system. Indeed the initial training of pastors will always be in a state of flux like all other systems which are influenced by rapid changes in society. Whether one refers to it as reframing, diversity management or total quality management, the underlying principle is a need for change to ensure that the initial training programme of pastors, including management training, produces results that address societal needs.

4.6 A FINAL WORD

The purpose of this investigation was to establish whether the initial training of pastors in the IAG of South Africa adequately prepares student pastors for their management role as future pastors. The data discussed in the foregoing sections confirms that even though this church establishment regards the training of pastors as central to prepare them for their task as serving pastors, the contents of the curriculum requires re-appraisal. Although the participants did not always know what the curriculum for the initial training of pastors entailed, they believed that the training of pastors demands some form of improvement. When confronted with the question of management training, committee members both at the national and district level, pastors, students and church members indicated that it is important and desirable for a pastor to be well prepared in this area in today's dynamic and ever-changing world.

The participants agreed that areas like the selection procedures, entry requirements and the curriculum model impact the initial training of pastors. Management training as part of the initial training is an important aspect of training which should be on the desired level.

The views of participants regarding the initial training of pastors were discussed in great detail in this chapter. The findings showed some consensus regarding the initial training of pastors. Both successes and challenges regarding the training of pastors were identified and challenges call for attention.

The following chapter will draw a conclusion to the research, make recommendations and propose a management training model in line with the transformational management framework.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

[The conclusion] exists to tell your readers what you have discovered and the worth of it (Hofstee 2006:155)

5.1 INTRODUCTION

The findings in Chapter 4 of this research support the importance of education formation and formal training for pastors of the IAG before being employed in the service of this church establishment. This Church has moved away from accepting ministers for service based on the profession of a call to ministry only. At present, training is offered by the three campuses of the GST and the Extension Bible School respectively and they all offer the courses of the American-based Global University. On the other hand, the results of this investigation also pointed out shortcomings in the initial training programmes of pastors. For example, a one-sided initial training programme focuses on theological courses at the expense of other courses that are responsive to community needs and management training issues. Track related specialisation courses are not included in the initial training of the programme of the Diploma in Religious Studies.

Certain works which support the findings of this research were not yet published at the time of my literature study and were available only after this investigation was initiated. Therefore, I shall briefly refer to three of the most relevant publications here. In the foreword of a recent book edited by Naidoo (2012) on ministerial formation in South African churches, Archbishop Emeritus Desmond Tutu paints a dim picture regarding the training of pastors in African countries, South Africa included. According to him, efforts to improve the training of pastors to date do not impact on pertinent life issues in communities:

The majority are still languishing in demeaning poverty. Unbelievably, people...go to bed hungry and children still learn under trees. Too many of our people are unemployed, too many live in squalor without even toilets (op. cit.:xi).

In his opinion, these problems can be ascribed to the ineffectiveness of training programmes for pastors, which do not enable students who go through pastoral training institutions to “think

theologically, apply what they had learnt to their contexts relevantly, think critically, and act prophetically - that they would exercise their ministerial functions competently and that they would be persons who were growing in their spiritual and prayer life”.

The “Handbook of Theological Education in Africa” edited by Phiri and Werner (2013) covers different themes from history and discusses the future of theological education in Africa. Of relevance to this research are the gaps discussed by different contributors regarding the curriculum of pastoral training. There is a general feeling that the curricula are still “slow to respond to African realities” like the challenges of HIV & AIDS, the general absence of courses on gender studies and the lack of training in marketable job skills (Houston & Nakah 2013:386-387). A major concern highlighted at the start of preparations for the handbook is the question of relevance:

Theological education in its varied forms is absolutely vital not only for the future of African Christianity and for future African church leaders, but also for the social and political witness of Christian churches in African nations and for informed political and prophetic witness in civil society. This is due to the fact that often Christian churches are a major, or the only, partner in civil society in the African continent (Phiri & Werner 2013:xxviii).

Contributors to this publication from different parts of Africa identify a lack of relevance as a key challenge facing institutions engaged in the training of pastors.

Kofi Annan (2013:1), the former secretary-general of the United Nations, echoes the same sentiments with regard to social problems that face African countries and the world at large. Extreme poverty, especially in rural areas, high levels of inequality and unemployment are cited as examples prevailing among communities today. These examples and others were mentioned in the previous chapters of this investigation to underline the need for the proper training of pastors. Among other solutions, Annan (2013:3) sees religious leaders of our day playing a crucial role in resolving the challenges facing many countries:

There is a crucial role here for Africa’s religious leaders in promoting tolerance and understanding of our common humanity. We need them, at every opportunity, to denounce violence, and discrimination, including on the grounds of gender and

sexuality. Perhaps above all, they must welcome and safeguard the freedoms of all faiths, not just their own.

The above contributions concur with the findings that indicate shortcomings in the training programmes of pastors of the IAG. Training programmes need to be revisited in keeping with the world today which is in constant flux. However, it would be an exaggeration to blame all social ills and community challenges on pastors and their lack of training. Rather the appropriate training of pastors should be seen as a part of a solution to these challenges.

This study was guided by the following objectives of the investigation:

- to analyse the current initial training programmes at the colleges of the IAG;
- to gauge whether these initial programmes are adequate in preparing pastors as future employees and leaders of their churches;
- to determine the challenges, opportunities and constraints experienced by pastors in the service of the IAG;
- to design a management training model fitted to enhance both the initial training of pastors of the International Assemblies of God and their in-service training programmes.

A qualitative approach was followed in this study to find out what the experiences of the leadership and other components of the IAG are with regard to the initial training of pastors. The focus was on whether management training programmes are adequate to prepare pastors properly for their future tasks as leaders of their churches. Focus group interviews, document analysis and observation were used as methods of data collection in answering the research questions. The results showed consistency in as far as the views of members of the focus group and individual participants are concerned. Members of executive committees both on the provincial and national levels, serving pastors, directors of college campuses, church members and students were given an opportunity to air their views about the training of pastors during interviews. Indirect reference to documents such as correspondence written to the Department of Education and other instances and minutes of meetings where the training of pastors was discussed, also support the same findings.

5.2 SUMMARY OF THE FINDINGS

A closer reflection on the findings in Chapter 4 of this study shows that the IAG regard the training of pastors as indispensable in the preparation for their work as future leaders of their congregation. There are however, factors that render the initial training of pastors unsuccessful. Literature on this topic and related aspects were discussed in Chapter 2; Chapter 3 concentrated on the methodology while data was analysed in Chapter 4. The findings on predetermined themes which flow from Chapter 2 are addressed based on interviews, observation, literature review and document analysis.

Prospective students, especially school leavers, still have the opportunity to follow the path of ministry in the IAG. The exponential growth in membership in this Church and others in the Pentecostal Movement family requires the training of well qualified pastors to serve as leaders in the denominations of the IAG which are found in eight of the nine provinces of South Africa.

Participants were clear about the need for aspirant IAG pastors to undergo basic training before being enrolled as a pastor – a shift from accepting pastors on the basis of their profession of a calling only. There was an ongoing debate among members of the national executive committee down to other structures in the organisation regarding the type of training pastors receive and ways to improve training. This situation opens doors for input in the curriculum and processes of pastoral training at the colleges of the IAG.

The findings suggest the absence of strict, streamlined pre-selection and selection procedures before a candidate can be enrolled as a student at the colleges of the IAG. It is incumbent upon the individual to approach his/her local pastor to get a letter of recommendation to register at a college. Although the respondents stressed the importance of being a born again Christian, being called and being filled with the Holy Spirit before one undergoes training, they were also not satisfied with the current exclusion of higher church structures in the selection of candidates for ministry. This aspect was hotly debated during the focus group interviews with members expressing strong feelings that prospective candidates should appear before provincial committees for assessment before being allowed to train as pastors. The interviews did not support the use of health questionnaires and psychometric tests as a precondition for registration at the colleges.

Like most other tertiary education institutions in South Africa, the colleges accept the Grade 12 qualification as a prerequisite to be registered as a student pastor. The Church has moved away from allowing students to register for training on the strength of mature age or service as an untrained pastor.

The interviews revealed a huge lack in infrastructural capacity at the colleges. Two of the colleges were still struggling to get their own accreditation as they lacked proper infrastructure to qualify as training institutions. Accreditation was obtained based on the infrastructure of one campus. The colleges are also understaffed and are either overworking their faculty staff members or receiving limited help from the missionary corps from the USA.

The colleges follow the curriculum of the GU, which is based in the USA. It surfaced during the interviews that the participants had little knowledge about the content of the curriculum. Questions were raised whether this curriculum which was birthed in a different context, address needs experienced in the South African context. Though the participants identified challenges facing the South African community like poverty and the HIV & AIDS pandemic, in its current state the curriculum of the GST does not respond to these challenges and others as one would expect. There are no management training courses included in the curriculum. The question of ownership also came into the picture. The national executive committee did not have a say in the design of the curriculum and it seemed that this task was solely in the hands of the regional director of GU. At the time of the investigation, the regional director was working on the restructuring of some course lists.

The initial training model of the Diploma in Religious Studies is composed mostly of theological courses. This is a two year qualification which is obligatory for all candidates planning to become pastors of the IAG. The three colleges are free to add an additional course in an informal way which they deem necessary to prepare the trainees for their future work. This arrangement raised questions of implementation and uniformity among different colleges.

Being aware of the gaps in the initial training of pastors of the IAG, the participants were positive regarding intervention strategies suggested during the interviews. Borrowing from others as a strategy was welcomed to improve the training of pastors by tapping into knowledge

from other fields of study. It was hoped that borrowing from others would enhance the initial training programmes. In-service training programmes and the modern trend as a new strategy adopted by some churches today are seen as ways of filling the gaps created by inadequate initial training of pastors.

The findings also pointed to factors that impact the training of pastors like legislation, selection procedures, the required qualifications, capacity and infrastructure as well as matters of curriculum.

The next section will give answers to the research questions which were posed at the beginning of this study. Thereafter, recommendations will be made.

5.3 THE EXPERIENCES OF PARTICIPANTS REGARDING THE INITIAL TRAINING OF PASTORS IN THE IAG OF SOUTH AFRICA

Interactions with both the participants of the focus groups and individual interviews during the investigation gave them an opportunity to express views about the initial training of pastors in general and management training programmes of pastors in the IAG in particular. A broad overview of the findings on different research aspects follow in the sections below.

5.3.1 Opportunities and challenges facing the pastors of the 21st century

In today's world of high technological advancement and emphasis on mathematics and natural sciences by governments, one wonders about the place of training for ministry. The answers given by participants on this matter focused on the challenges facing communities today. As most community members are adherents of the Christian faith in the context of South Africa, there is a need to train and produce quality leaders to take denominations and communities forward. The participants confirmed the need of leaders of such a calibre in the IAG, a stance that supports the idea that even spiritual leaders need training. Apart from ministry being a noble calling, there is a need for church leaders who will not be concerned with the spiritual development of members only, but also keen to help resolve the many challenges facing communities today.

The increase in numbers of members of the Christian community in general and of the IAG in particular, creates a demand for the leadership of the Church to ensure sufficient numbers of trained pastors. In some cases one pastor has to contend with around 7 000 church members; this shows that the demand far outstrips the production of pastors. This state of affairs affords aspirant candidates an opportunity to enrol at the colleges of the IAG to pursue training in ministry.

Unlike the traditional trend of training in ministry which mostly or solely focused on the theological stream of education, prospective pastors are faced with many societal challenges that require the training for community ministries, which address poverty alleviation, the HIV & AIDS pandemic, civil protest, deteriorating morals and conflict resolution. Dealing with these issues is a challenge which not only faces student pastors but experienced pastors as well.

To train for ministry requires candidates who are not wrongfully regarded as poor quality candidates with no other opportunities to follow or being 'left-overs' (cf. section 4.3.1). They should rather be guided by a calling and the desire to make a contribution in uplifting the lot of the denominations and the communities they will serve. A pastor who was motivated by a strong desire to follow ministry will normally not have regrets when serving the community, in spite of the challenges experienced in this field. Conversely, pastoral candidates should be true to their calling.

Recommendations:

- The national executive committee of the IAG should be engaged in awareness campaigns about the need for well-qualified leaders for the denomination. Sessions with school leavers to expose them to opportunities in ministry may go a long way in making them aware of the need for pastors. Such campaigns could also be filtered down to local denominations to handle them. Notices and the social media could also be used to spread the word about possibilities of the ministry as a vocation.
- The courses offered at the colleges of the IAG should include some marketable job skills to attract the younger generation. The inclusion of such skills in the

training programmes of pastors may have a dual effect: enhancing the value of courses offered by theological colleges to attract more students and enabling pastors to be employable should they decide to follow other professions in future.

- Partnerships with institutions of higher learning, especially universities, will authenticate programmes followed at training colleges and thus put them on a level accepted by communities. Most universities possess specialised knowledge which they can pass on to prospective pastors which they would not normally be exposed to in a theological college environment.

5.3.2 Matters of initial training of pastors

Participants expressed their views on the following aspects of the initial training of pastors:

- The need for the training of pastors;
- Selection procedures and processes;
- Requirements for training;
- Staffing and capacity/infrastructure;
- Curriculum content.

5.3.2.1 The need for the training of pastors

The participants were concerned about the kind of candidate to be enrolled for training rather than whether prospective pastors should receive training at all. The training of pastors is taken for granted in many circles nowadays. The official stance of the IAG is that a pastor should at least have a two-year diploma offered as the basic training by its colleges. The old belief held by some prospective pastors that “being called for ministry” is qualification enough to serve as a pastor was not supported during the investigation. Their views confirmed the seriousness and the importance that this Church attaches to her pastors being properly trained for their job, especially because churches play a crucial role in the lives of citizens of various communities. Basic training affords pastors an opportunity to later develop in the course of their service. Basic education formation for pastors is a firm foundation for future professional development and growth when serving the community.

Recommendation:

- The importance of the formal training of pastors should be stressed among the general membership of the IAG to eliminate the thinking that ministry does not require proper training. Constant communication during church services, conferences and training sessions for pastors will disseminate this message. This approach could also encourage prospective pastors to follow ministry when they realise the premium placed on pastoral service as a vocation. I argue that the training of pastors is imperative for them to serve their communities with excellence.

5.3.2.2 Selection procedures and processes

Selection processes are not rigorous or well defined in the IAG. Participants felt it is easy to register as a student pastor at the colleges of the IAG. The local congregation through its pastor should recommend members who plan to pursue studies in ministry. Students are accepted by the training colleges based on such a recommendation. Again instead of direct answers to this question, respondents stressed the importance of a call for ministry.

No health questionnaires or psychometric tests are administered before students are accepted to train as pastors. It is important to enrol the right kind of candidates in preparation for the future leadership role in churches. The initial selection of quality candidates will help the training colleges to eliminate unsuitable candidates, enhance tuition and ensure the production of quality graduates.

Recommendations:

- Well-defined selection procedures should be drawn up by the national executive committee and circulated to all denominations. Prospective pastors should have an idea of what is expected of them and they will be better placed to make appropriate choices about their future. An arrangement of this nature will also

raise the standard regarding ministry and the kind of training which is offered by the colleges.

- Prospective candidates should submit formal application letters to their local executive committee indicating their desire to follow ministry. Candidates should be given an opportunity to appear before their local council to confirm their calling and to be screened on their understanding thereof. The local congregation should refer the application to the provincial council for further assessment after they have satisfied themselves about the suitability of the candidate for training.
- The completion of a health questionnaire should be compulsory to determine the health status of the candidate. College studies may be negatively affected if the candidate is not physically fit. That may prove to be a serious drawback when taking the scarcity of resources on the part of the colleges into consideration. The performance of graduated pastors may suffer as a result of poor health.
- The administration of psychometric tests by qualified practitioners should be conducted to ascertain the psychological and mental well-being of the candidates. An unstable pastor can cause irreparable damage to the lives of church members. The formation of cults and sects can be traced back to the unstable psychological and/or mental condition of leaders of congregations.
- Prospective candidates should appear before the provincial council for further assessment. Other church traditions have formed selection panels to deal directly with selection issues. The involvement of the district council will enhance the image regarding the training of pastors and the seriousness with which such matters are taken. I further recommend the administration of an entry test for prospective pastors which should address general knowledge, English proficiency and church policy.
- An applicant should have been a member of the IAG for at least five years to be grounded in the traditions of this Church. A weakness of the current curriculum is the absence of a course which deals with the traditions of the IAG.

These recommendations should serve as guidelines and should the idea of a selection panel be adopted by the IAG, this aspect could be further developed and other criteria added. Pre-

selection and selection procedures are central to the initial training of pastors because the formation of a well-qualified pastor, to a large extent, depends on it.

5.3.2.3 Admission requirements

For one to be accepted for training, a letter of recommendation from the candidate's local pastor is required. The candidate should be above nineteen (19) years of age and should be expected to profess a clear calling according to the tenets of faith of the IAG. The candidate should further confess being a born again Christian and his/her baptism in the Holy Spirit. She/he should display some measure of maturity by showing the fruits of the Spirit. On the academic side, the Church accepts Grade 12 or the Senior Certificate as the minimum entry requirement for the two-year Diploma in Religious Studies.

Recommendations:

- Beside the spiritual and academic requirements as outlined above, the IAG should consider including other skills as prerequisites for training as a pastor. Examples of such skills could be communication, intercultural communication, report writing, and computer literacy. Proficiency in at least one of these skills could be encouraged.
- Values and attitudes, a balanced life, virtues like self-awareness, self-respect and respect for others should form part of the examination in determining the suitability of a candidate for training. Although these attributes may be difficult to assess, their mention by selection panels in the application forms may stimulate self-awareness on the part of prospective candidates. Reference to these requirements may also raise the standard of training when candidates see the seriousness of the Church in these matters.
- Proper counselling for married couples to ensure that partners have a common understanding of the demands of training and serving as a pastor will go a long way in bringing stability in pastors' families and to encourage couples to work as teams.

5.3.2.4 Staffing and capacity/infrastructure

Student numbers at theological seminaries shrunk to an all-time low in South Africa especially after the year 1994 and that led to serious problems in funding. Outside donors also withdrew their support. At a stage the programmes at the colleges of the IAG were not accredited and that caused declining numbers as new students were not keen to study at unregistered institutions. As the colleges are largely self-supporting, economic viability is challenging which affects recruitment of staff members and improvement of infrastructure.

As a result, staff members are overloaded and the colleges do not have the capacity to purchase adequate study materials as well as equipment like computers for students. At the time of the investigation, the colleges were engaged in fund-raising programmes and there was confirmation that student numbers had decreased over the years. To alleviate the shortage of the teaching staff, one college enjoyed the service of American missionaries during certain block periods. However, this arrangement does not filter down to initial training programmes as the interventions by the missionaries are primarily directed at senior students at the Masters' level. The arrangement benefits mostly staff members who are enrolled for the Masters' programme.

Recommendations:

- The Church should devise marketing strategies in a bid to increase student numbers at the colleges. Recruitment could involve the utilisation of electronic means of communication like social networks. Local schools in the vicinity of churches may be visited to inform learners completing their high school education.
- Individual congregations should be encouraged to make regular contributions to the training of pastors. The Church needs to devise improved fund-raising methods and inform local congregations about declining support from outside countries leaving the training colleges self-supporting.
- Partnerships with other institutions of higher learning are recommended to help alleviate problems of staffing. University lecturers are better placed to give proper instruction in more theoretical and theological subjects. Their involvement will

enhance the standard of teaching and reduce the pressure of hiring additional staff by the colleges.

5.3.2.5 Curriculum content

During the data collection phase of the study, it appeared that directors of colleges and members of the national executive committee were primarily involved in matters of accreditation and registration and did not pronounce their views on curriculum content. However, curriculum matters constitute a specialised field of study and it is therefore understandable that other participants, who were not directly involved in these matters, had little to say.

The regional director of the GST spoke in detail about courses to be included in the curriculum. She can also bring about changes to the curriculum from time to time. The expectation is that the national council, as the custodian of education formation in the IAG, should have some control and say in the design of the curriculum. However, the interviews proved otherwise.

The two-year diploma comprises mainly theological subjects divided into four so-called sequences. As it stands the current curriculum could be seen to be imported from abroad or to have been handed down unaltered. In that way the curriculum is not manifestly and inherently of the IAG. No other courses included focus on character formation, personal development, practical tracks which respond to the realities of the South African community. There is no course included to address the management and leadership training needs of pastors.

Recommendations:

- The national executive committee of the IAG should display and have full ownership of the curriculum regarding its design and content. It should be the responsibility of this body to appoint a sub-committee or working committee which could review the whole curriculum of the initial training of pastors in this Church. The working committee should comprise curriculum specialists and other categories of scholars who can make a significant contribution in curriculum development. Such a committee could comprise of pastors and specialists from

other fields such as lawyers, human resource management practitioners, educators and marketers.

- I recommend a three-year qualification (diploma or degree) as the basic training requirement for ministry for IAG pastors. This will be on par with other tertiary qualifications of training and accommodate more courses in the curriculum to prepare quality pastors.
- The curriculum should be responsive to and address the social, spiritual as well as the intellectual needs of the students. A holistic curriculum addresses the whole person intellectually, spiritually and practically. A holistic approach in training focuses on forming the person under training as a complete person, rather than putting the emphasis on educational processes of the curriculum.

5.3.3 The current initial training model

The findings in Chapter 4 pointed to uncertainties about the model of training pastors in the IAG. There is ongoing debate regarding the type of model to be followed and there is no finality regarding the content of the curriculum.

The three colleges follow a resident model of training where students follow courses designed by the GU. The four sequences followed primarily represent theological subjects at the expense of other tracks of ministerial training. Significant by their absence from the curriculum are courses on management, church traditions and any specialisation that could be regarded as marketplace related. In spite of the repeated emphasis by members of the challenges posed by HIV & AIDS and poverty, the curriculum does not seem to be responsive to these challenges nor to others referred to above.

While there was an indication that the curriculum should include certain electives, there was no clarity about the names of these electives in the different sequences. The inclusion of particular electives in the curriculum is often guided by the level of training. As an example, subjects that refine the personal skills of student pastors would be more appropriate in the final year of study. The answer given on the choice of electives did not support this stance and a list of electives determined beforehand that students can choose from was not available. On that score,

uniformity of the programmes followed by student pastors at different colleges was something illusive.

Although the question of specialisation by following different study tracks was mentioned by participants in this study, these are not included in the current curriculum. This may be an indication that the training model is still in its developmental stages. The inclusion of informal training programmes by different colleges was also in a planning stage. Members from the colleges could not clearly articulate what had already been done in this regard concerning the nature and content of informal training which was offered to students and mentioned as part of the initial training programme. However, thinking along these lines is encouraging as this opens a way for the inclusion of more relevant elective and specialisation courses in the curriculum.

Recommendation:

- The current training model for IAG pastors needs to be revisited and improved. The national executive committee should plan a fully-fledged programme which addresses the needs of both trainees and the communities they serve. The programme should take cognisance of the following: courses that add to the holistic development of candidates, the input of outside institutions, such as banks and the specification of core courses, electives and specialisation tracks.

5.3.4 Intervention strategies

Initial training programmes cannot address all the training needs of pastors. It is therefore necessary to plan additional programmes to supplement their formal, initial training once they have completed their studies. Aware of the gaps and shortcomings in the current training programme, both FG1 and FG2 (that is individuals from the two focus groups) referred to a so-called Pastors' Institute, a bi-annual gathering of all pastors of the IAG to address certain topics as a way to circumvent this challenge. Such workshops do not always happen because of logistical and economic reasons. The idea of turning to other strategies in addressing inadequacies in training appeared to meet with the approval of participants in the study. The interviews focused on resorting to in-service training programmes, the concept of borrowing from others and that which was coined as the modern trend in management and leadership in this study.

5.3.4.1 Developmental or in-service training programmes

The idea of developmental programmes as a way of establishing newly qualified pastors in their profession after graduation appear to enjoy general approval in the IAG. Although the IAG did not have such programmes in place, in-service training programmes are an ideal which is contemplated in the Church's planning for the future. Since in-service training programmes can be regarded as an absolute necessity for beginners when they start to serve in the churches, the absence of such programmes is an obvious set-back for beginners. In-service training programmes are associated with accompaniment by senior pastors when beginners start to serve. Five years of accompaniment is generally accepted as a reasonable period to accompany a graduate pastor. It is obligatory at the moment for novice pastors in the IAG to be under the supervision of an experienced pastor for at least two years after the completion of their studies.

It can be concluded that those in authority in the IAG are despondent about the unwillingness of serving pastors to receive support in the form of developmental programmes arranged by the head office. The general feeling is that younger pastors display a 'know-it all' attitude while older ones do not recognise the need for such programmes. Apathy therefore, seems to be one of the major set-backs for the national executive council and these attitudes thwart envisaged plans of support even before they take off the ground.

Although a need exists for developmental programmes to support serving pastors, the Church does not have the capacity to implement any. Budding initiatives in this regard are thwarted by apathy, resistance and negativity.

5.3.4.2 Borrowing from others

In the IAG this expression is understood to imply congregations tapping into the know-how of their general membership in order to advance the business of local congregations. It is assumed that members from different backgrounds possess knowledge that can positively benefit the congregations to which they belong. As an example, a member with a financial background may help the congregation with its financial matters.

Borrowing from others can also refer to the view that successful practices which proved fruitful in other fields of specialisation can be imported to enhance practices in the service of pastors. Such practices can become handy when considered for inclusion in the initial training of pastors especially in informal training. Borrowing from others can add value to the curriculum of pastors and enable a multifaceted approach to their training. The same information could be utilised in preparing developmental programmes for serving pastors. Ideas and theory from other fields of study can help in the enrichment of such programmes.

5.3.4.3 The modern trend

The IAG appears to be susceptible to the idea of church organisations turning to the corporate world for advice concerning the administration of church business. In fact this Church boasts of members in the financial sector who can easily pass on their knowledge to other church members when suitable workshops are arranged. However, the message of the Church remains the same while the mode of communicating evolves with the changing times. Church leaders are enthusiastic about learning from other fields and instances can be quoted where strategies and knowledge from the corporate world can and have already been used, such as, for example, marketing strategies to increase the number of students and thereby to increase revenue. Pastors are constantly encouraged to be open-minded so as to attend seminars, workshops and other gatherings and be willing to learn from them. However, even if Church leaders support the idea of learning from other fields, and the corporate world in particular, this must be done with caution. Preserving and protecting the message of the Church is paramount and turning to the corporate world for enrichment of training programmes should not tamper with the main objective of the Church nor ‘dilute’ its message.

As it is the case with borrowing, knowledge gained from the corporate world can be both useful during the initial training of pastors as well as in the enhancement of developmental programmes of serving pastors.

Recommendations:

- The national executive committee of the IAG should plan and facilitate the implementation of in-service training programmes. Such programmes should be

organised at least twice a year. The initial training programme should be designed in a way that aspects thereof can also be used during in-service training programmes. The workshops should be mandatory for all pastors. The arrangement of in-service training programmes will ensure that the pastors keep abreast with the latest developments pertaining to their practices as leaders and to bring about stability in their leadership and management endeavours. The Church will thus be enabled in her spiritual and practical mandate. In-service training programmes give room for input from other fields like the corporate world.

- The electives and informal sessions should be kept open during the seminary period to allow enrichment of the formal programme by other fields of study. Experts on financial, legal, life coaching or any other relevant spheres of practical influence, should be invited to address students periodically. If this arrangement is followed, students at the graduate level can also benefit from overseas specialists who visit one of the campuses during block periods to conduct refresher courses on certain topics of training. The colleges should strive for a measure of uniformity in their offerings to ensure the credibility of their offerings.

To conclude, the findings of this investigation, which are based on the experiences of members of the IAG, suggest that there is ample room for input in the current initial training programme. The research recommends a training model that responds to the realities of the South African society and which also addresses the challenges on the ground; a model that embraces the spiritual without losing sight of the practical and socio-cultural needs of the church members and the community at large. The following paragraphs will discuss the Community Needs Responsive Management Training Model (CNRMTM) to enhance the initial training programmes of pastors and the possibility of using aspects of the curriculum in development and life-long learning programmes arranged for serving pastors. Though this model encompasses all the facets of the initial training of pastors of the IAG, the place occupied by the course that prepares pastors for their leadership and management competency will be foregrounded.

5.4 THE COMMUNITY NEEDS RESPONSIVE MANAGEMENT TRAINING MODEL

5.4.1 Background

The Community Needs Responsive Management Training Model is recommended based on the theoretical framework which was proposed at the beginning of this investigation, namely, the transformational management theory. According to this framework, the gaps in pre-selection and selection procedures, staffing and capacity/infrastructure and curriculum content in particular, suggest that ideas for the improvement of the current initial training model are in order. The theory advocates the identification of processes that are not working well in a system, improving them and standardising the improved gains as well as opening it to further improvements (cf. section 1.11). To bring the desired change to the initial training of the pastors of the IAG, those in authority and the leadership of the colleges should move from being content with just doing more of what they do know and fronting other programmes to bring about improvement to the system.

5.4.2 The acronym, CNRMTM

The coinage of the acronym, CNRMTM, was motivated by the thinking that a training programme that includes practical aspects of community life is likely to accomplish much in preparing pastors for their role as future leaders by addressing the challenges faced by the communities they serve. The following explanation of the acronym is therefore context bound to give clarity on the suggested model and how it should be understood by readers. In other words, the concepts adopted for this study, may have different meanings when used by other researchers in different contexts.

C – “Community” refers to citizens of South Africa in all the nine provinces. Members of the IAG are found dispersed among people who constitute this community. Pastors should be aware that the main priority and therefore their first responsibility should be towards people and about the improvement of their lot.

N – “Needs” encompasses the essentials or useful means that any group of people or organisms require to survive physiologically or psychologically. The IAG community has both spiritual and practical needs. Today’s pastor is encouraged to move away from the overemphasis of meeting

spiritual needs and thereby neglecting other needs which leave the members leading an unbalanced and incomplete life.

R – “Responsive” implies answering the challenges facing communities such as poverty, disease, lack, unemployment and conflict, responsibly and sympathetically. The list of such challenges is long and not uncommon to the South African society. Being responsive implies a reaction to and doing something about the plight of others.

M – “Management” relates to the course or subject that gives student pastors an opportunity to qualify in matters of leadership and management of their churches, which is foregrounded in this study. A pastor who is schooled in management will undoubtedly be better placed to handle church matters with relative ease than the one who lacks such training.

T – “Training” refers to teaching vocational and/or practical skills to pastors and thus equipping them through their initial training activities to improve their performance, capabilities, capacity and productivity.

M – “Model” in the context of this investigation, refers to the best possible exemplification of a programme that can be considered for implementation at the colleges of the IAG in total or some of its aspects which are perceived to possibly help improve the quality of training.

5.4.3 What should undergird the CNRMTM?

Due consideration should be given to the following regarding the design and implementation of the CNRMTM. Some of the underlying principles flow from the discussion under literature review as well as from the empirical findings of this research. The following sections will concentrate on pre-training requirements, lessons from the discussion of management models and the theory of curriculum development.

5.4.3.1 Pre-training requirements

The success of the proposed training model is dependent on the kind of prospective candidates that will be profiled and enlisted for registration. There is a need to have a quality candidate in order to produce a quality graduate. Apart from spiritual requirements of the Church, the following requirements are important for the success of the CNRMTM:

- The candidate should have an association with the IAG and its traditions of not less than five (5) years. Knowing the traditions puts training in its proper perspective as the candidate will be well aware of the vision of this organisation.
- The candidate should make a formal application to indicate his/her intention to follow the path of ministry.
- The candidate should undergo formal psychometric tests and submit a health questionnaire completed by a professional medic to the district officials entrusted with the selection of prospective candidates.
- The candidate should appear before a selection panel for screening.

The above list of requirements is not exhaustive but serves as a foundation to bring about the necessary awareness regarding the importance of having good selection mechanisms in place, because some of the managerial and other problems experienced by the pastors of the IAG denominations could be traced back to the poor choice of candidates for ministry.

5.4.3.2 Insights from other models

Three examples of management models were discussed in Chapter 2 of this investigation with the understanding that initial training programmes of pastors and their developmental programmes later in service, can garner useful information from them and thereby be enriched. There are no specific biblical-theological management models as yet. Training programmes for pastors can therefore be built around useful research findings from other fields of study. The Body-of-Christ Management Model modelled around the utilisation theory, the Irizar Management Model which was built on the complexity sciences and the PRIME Management Model for medical institutions, were cited for their possible contributions. The examples of these

models in one way or the other stress, among others, the following aspects which also undergird the CNRMTM:

- Systems and organisations are in a state of flux and should not be seen as predictable and static. Therefore, the colleges of the IAG, the programmes of training of pastors as well as their developmental programmes, should be understood to be complex in nature. In order to improve their practice, colleges should therefore be open to accommodate other ideas from outside their own sphere of operation.
- Co-managing institutions should be encouraged rather than the traditional management styles, such as the shepherd-flock and top-down approaches which regard leaders of organisations as the ‘know-it-all’. Such an approach is also referred to as people-oriented or shared leadership where leaders are no longer seen as sole custodians of authority.
- Delegation of duties to other levels of management promotes effective and efficient management. The expertise of all members in an organisation should be put to good use to benefit the organisation. Thus, there will be room for innovative thinking which releases the creative potential of all members.
- Management processes are more important than the structure of the organisation. The traditional approach of putting hierarchical structures first instead of taking into account what takes place on the ground does not enhance processes of running organisations. Organisations are moving away from such an approach in favour of management approaches.

The above insights serve as guidelines in determining the content of the curriculum and also for inclusion in the discussions regarding the developmental programmes of pastors.

5.4.3.3 Curriculum theory

This investigation also considered a theoretical framework in curriculum development in Chapter 2, section 2.9.2. This theoretical framework suggests the rationale for and serves as a philosophical grounding whenever a curriculum programme is under review. The discussion

touched on the evolution of the theory of curriculum development from the traditional framework to the constructivist model and most recently to post-modern curriculum development theory. The following are some points highlighted in the discussion and are here advanced to undergird the suggested training model.

- A curriculum model should reflect the values of the community for which it is designed and intended. How communities live and perceive the world around them should be mirrored in the curriculum. In that way a curriculum can never be regarded as neutral and it is also designed to uplift the welfare of the community. It is debatable whether a curriculum developed in and by a different community can serve the aspirations of the receiving community and so address its challenges. As it is the case at the moment, the curriculum followed at the colleges of the IAG was developed elsewhere and as such is susceptible to create problems if it does not address the immediate problems and daily concerns facing the community. Such a curriculum is likely to affect the work of pastors adversely as well. The many social problems discussed and referred to in this investigation should form part of the curriculum in order to prepare pastoral trainees for what they will be faced with in their work.
- A good curriculum should meet the needs of the learners and in that way prepare them for life beyond the classroom. The curriculum should therefore be open to new ideas and be geared towards social change and community empowerment. Though not in practice yet, the IAG is open to in-service training programmes and learning from other disciplines through borrowing and appropriating relevant knowledge from the corporate world. The idea of informal training as part of the curriculum augurs well to accommodate this arrangement. Outside institutions and experts can add value to the training of pastors when invited to handle useful content like financial management and conflict resolution which do not fall directly under the scope of formal training.
- A curriculum practice should have something to contribute to the whole curriculum debate. The CNRMTM will hopefully contribute to the debate on the training of pastors today. The recommendation of this model should not be seen as a replacement of one model of training for another, but will hopefully

contribute to the theory and training of pastors in general. The model is also interactive in the sense that the discussion is not limited to one field of study.

- A curriculum should allow problem-solving and avoid traditional methods of learning like the traditional ‘teacher-tell’ method or the content-driven ‘talk and chalk’ approach (Houston & Nakah 2013:390). The intention should be to avoid mechanical learning and aim to produce life-long learners, creative and critical thinkers and problem-solvers of the day. The current under-production of pastors can be overcome by the production of vibrant thinkers who are enablers, equippers and teachers in their own right. Such graduates will be better placed to offer training to their church members to provide service in areas of need such as care-giving for HIV & AIDS sufferers, conflict resolution in land and civil disputes, poverty alleviation and violent protest (Longwe 2013:371).
- Curriculum development is not static or linear but is ever-changing. There is a radical shift towards a new understanding of how different disciplines approach issues. Reconceptualisation of the curriculum emphasises that education should address pertinent issues in society as they evolve.
- Curriculum development should be learner-centred and aim to ‘break classroom down walls’ in a quest to improve understanding. Learners participate in their own learning and improve their expression and reporting skills by verbalising their findings. Teamwork is improved when learners work in groups. Leadership skills are developed when group members take turns to lead the discussions. Research is encouraged by follow-up on topics under discussion and additional work in laboratories and libraries, for example looking for meanings of difficult words or enlisting the experience of family members to help resolve problems. Curriculum development also calls for the deconstruction of ideas to move away from stereotypes which usually characterise traditional curriculum development.

Pre-training requirements, insights from other models as well as the philosophical grounding of curriculum development could serve as a frame of reference when a review of the curriculum model of the initial training of pastors in the IAG is envisaged. The following section will broadly suggest areas of study, possible courses and give the rationale behind the choices. This will hopefully serve as a guide in future discussions on curriculum development for pastors in the IAG and in other church traditions.

5.4.4 The conceptual initial training model for the colleges of the IAG

As already indicated in the course of this investigation, the full-time residential model of training cannot be totally replaced in spite of its perceived weaknesses. Other forms of training are already flooding the market dealing with the training of pastors today. As an example, other training institutions are already trying models like so-called theological education by extension (TEE), online training and the use of CDs for instruction (Houston & Nakah 2013:391; Onyinah & Anim 2013:398). Reasons that lead training institutions to follow this route include lack of capacity and lack of funding. This research recommends a combination of the expansive and collaborative models of training (Bedard 2008:298-314). In the expansive model, students follow a multiple of disciplines of study as well as vocational training. In other words, ministerial training is coupled with some vocational courses. In such a scenario, training allows pastors to change occupation should they decide to do so in the course of their ministry. This may also occur when denominations are cash-strapped and pastors are forced to look elsewhere for financial support. This is also referred to as ‘tent-making ministry’ which thrives on bi-vocational training programmes. Further, according to this training model, colleges should develop strategic partnerships with universities and local congregations. Universities provide expertise and local churches afford students practical exposure to different fields of study during their training.

Table 5.1 below proposes a possible three-year model to be followed by the colleges of the IAG.

Table 5.1 Conceptual initial training model for the colleges of the IAG

YEAR	STUDY AREA	POSSIBLE COURSES	ADDITIONAL	RATIONALE
1	Theological Education (P)	Decided upon by the Curriculum Committee of the IAG in conjunction with universities.	Practicum in the local church (P).	As the training is for future pastors, it must have good grounding in theological and ministerial formation.
	Basic Training	<ul style="list-style-type: none"> - Church Traditions and Polity - Church History in South Africa - Communicative English and Academic Report Writing - Computer Literacy 		<p>Students should be grounded in the traditions of their Church as well as the history of other church traditions in their country to better understand their work.</p> <p>To get basic knowledge of English as the language of instruction as well as conversational competence in the current curriculum. Grade 12 language proficiency usually needs to be upgraded. Report writing is the major component of studying and completion of assignments.</p> <p>Computer literacy is very basic for any learner and leader today.</p>
	Compulsory Subjects (C) <ul style="list-style-type: none"> - Specialisation 1 - Counselling 1 - Leadership & Management 1 	<ul style="list-style-type: none"> - Health Track - Youth Track - Children Ministry - Developmental Track - HIV & AIDS Studies - Introduction to Counselling Studies - Basic Theoretical Studies in Leadership & Management 		<p>Students need specialisation as a way of focus and enhancement of their knowledge. Such knowledge could also be the basis for competencies in fields that could become supporting careers for financial support. These may also be regarded as courses with more marketable skills for opportunities in other spheres of employment.</p> <p>Giving proper counselling services to members of their congregations is one of the major tasks of pastors. Pastoral care implies impartial problem-solving, care and emotional support to members in a violent and stressful society as well as giving advice during marriage and family disputes. Counselling should be taken over the three years of study.</p> <p>The findings in this research revealed the lack of management and leadership courses in the current curriculum. Pastors are expected to lead their congregations in a very challenging environment. This course should be taken over the three years of study to equip pastors in managerial matters.</p>

YEAR	STUDY AREA	POSSIBLE COURSES	ADDITIONAL	RATIONALE
	Electives/ Informal Training (I)	<ul style="list-style-type: none"> - HIV & AIDS Studies - Gender Studies - Urban & Rural Development Studies - Poverty Eradication - Conflict Resolution - Additional African Language - Basic Bookkeeping 		<p>The curriculum should be responsive to community needs facing the South African community today. The HIV & AIDS pandemic was cited as one of the major challenges. Women are the majority in the South African population and in churches. They face serious problems of abuse, human trafficking and discrimination.</p> <p>Informal settlements and urbanisation affect the South African community and lead to violent protests around the poor delivery of services.</p> <p>Small projects which are aligned to the environment in which a particular denomination operates, will go a long way in addressing poverty.</p> <p>Land disputes and conflict between community members and the police are numerous. In a country with eleven (11) official languages, knowing other languages could improve intercultural relations.</p> <p>The financial know-how is crucial in the life of a pastor. A student should complete a minimum of three (3) electives in three years to be equipped as a leader of repute.</p>

YEAR	STUDY AREA	POSSIBLE COURSES	ADDITIONAL	RATIONALE
2	Theological Education (P)	Decided upon by the Curriculum Committee of the IAG in conjunction with universities.	Practicum in the local church (P).	Add important courses for theological training of a higher level. As this training is for future pastors, it must have good grounding in theological and ministerial formation.
	Advanced Training	<ul style="list-style-type: none"> - Church Traditions and Polity - Church History in South Africa - Communicative English and Academic Report Writing - Computer Literacy 		<p>Students should be grounded in the traditions of their Church as well as the history of other church traditions in their country to better understand their work.</p> <p>To get basic knowledge of English as the language of instruction as well as conversational competence in the current curriculum. Grade 12 language proficiency usually needs to be upgraded. Report writing is the major component of studying and completion of assignments.</p> <p>Computer literacy is very basic for any learner and leader today.</p>
	Compulsory Subjects (C) <ul style="list-style-type: none"> - Specialisation 2 - Counselling 2 - Leadership & Management 2 	<ul style="list-style-type: none"> - Health Track - Youth Track - Children Ministry - Developmental Track - HIV & AIDS Studies - Further Studies in Counselling - Advanced Studies in Leadership & Management 		<p>High level of specialisation is required at this level. Students need specialisation as a way of focus and improvement of their knowledge. Such knowledge could also be the basis for competencies in fields that could become supporting careers for financial support. These may also be regarded as courses with more marketable skills for opportunities in other spheres of employment.</p> <p>Giving proper counselling services to members of their congregations is one of the major tasks of pastors. Pastoral care implies impartial problem-solving, care and emotional support to members in a violent and stressful society as well as giving advice during marriage and family disputes. Counselling should be taken over the three years of study.</p> <p>The findings in this research revealed the lack of management and leadership courses in the current curriculum. Pastors are expected to lead their congregations in a very challenging environment. This course should be taken over the three years of study to equip pastors in managerial matters.</p>

YEAR	STUDY AREA	POSSIBLE COURSES	ADDITIONAL	RATIONALE
	Electives/ Informal Training (I)	<ul style="list-style-type: none"> - HIV & AIDS Studies - Gender Studies - Urban & Rural Development Studies - Poverty Eradication - Conflict Resolution - Additional African Language - Basic Bookkeeping 		<p>The curriculum should be responsive to community needs facing the South African community today. The HIV & AIDS pandemic was cited as one of the major challenges.</p> <p>Women are the majority in the South African population and in churches. They face serious problems of abuse, human trafficking and discrimination.</p> <p>Informal settlements and urbanisation affect the South African community and lead to violent protests around the poor delivery of services.</p> <p>Small projects which are aligned to the environment in which a particular denomination operates, will go a long way in addressing poverty.</p> <p>Land disputes and conflict between community members and the police are numerous. In a country with eleven (11) official languages, knowing other languages could improve intercultural relations.</p> <p>The financial know-how is crucial in the life of a pastor. A student should complete a minimum of three (3) electives in three years to be equipped as a leader of repute.</p>

YEAR	STUDY AREA	POSSIBLE COURSES	ADDITIONAL	RATIONALE
3	Theological Education (P)	Decided upon by the Curriculum Committee of the IAG in conjunction with universities in partnership	Practicum in the local church (P)	Add ministerial courses for this level of study as determined by the Curriculum Committee. The training is for future pastors and must have good grounding in theological and ministerial formation.
	Final Year Training	<ul style="list-style-type: none"> - Church Traditions and Polity - Church History in South Africa - Communicative English and Academic Report Writing - Computer Literacy 		<p>Students should be grounded in the traditions of their Church as well as the history of other church traditions in their country to better understand their work.</p> <p>To get basic knowledge of English as the language of instruction as well as conversational competence in the current curriculum. Grade 12 language proficiency usually needs to be upgraded. Report writing is the major component of studying and completion of assignments.</p> <p>Computer literacy is very basic for any learner and leader today.</p>
	Compulsory Subjects (C) <ul style="list-style-type: none"> - Specialisation 3 - Counselling 3 - Leadership & Management 3 	<ul style="list-style-type: none"> - Health Track - Youth Track - Children Ministry - Developmental Track - HIV & AIDS Studies - Introduction to Counselling Studies - Theory and Practice in Leadership & Management 		<p>High level of specialisation is required at this level. Students need specialisation as a way of focus and improvement of their knowledge. Such knowledge could also be the basis for competencies in fields that could become supporting careers for financial support. These may also be regarded as courses with more marketable skills for opportunities in other spheres of employment.</p> <p>Giving proper counselling services to members of their congregations is one of the major tasks of pastors. Pastoral care implies impartial problem-solving, care and emotional support to members in a violent and stressful society as well as giving advice during marriage and family disputes. Counselling should be taken over the three years of study.</p> <p>The findings in this research revealed the lack of management and leadership courses in the current curriculum. Pastors are expected to lead their congregations in a very challenging environment. This course should be taken over the three years of study to equip pastors in managerial matters.</p>

YEAR	STUDY AREA	POSSIBLE COURSES	ADDITIONAL	RATIONALE
	Electives/Informal Training (I)	<ul style="list-style-type: none"> - HIV & AIDS Studies - Gender Studies - Urban & Rural Development Studies - Poverty Eradication - Conflict Resolution - Additional African Language - Basic Bookkeeping 		<p>The curriculum should be responsive to community needs facing the South African community. The HIV & AIDS pandemic was cited as one of the major challenges. Women are the majority in the South African population and in churches. They face serious problems of abuse, human trafficking and discrimination. Informal settlements and urbanisation affect the South African community and lead to violent protests around the poor delivery of services. Small projects which are aligned to the environment in which a particular denomination operates, will go a long way in addressing poverty. Land disputes and conflict between community members and the police are numerous. In a country of eleven (11) official languages, knowing other languages improves intercultural relations. The financial know-how is crucial in the life of a pastor.</p>

Source: Based on recommendations made in this chapter.

P - denotes the possibility of partnerships between IAG colleges, local denominations and universities.

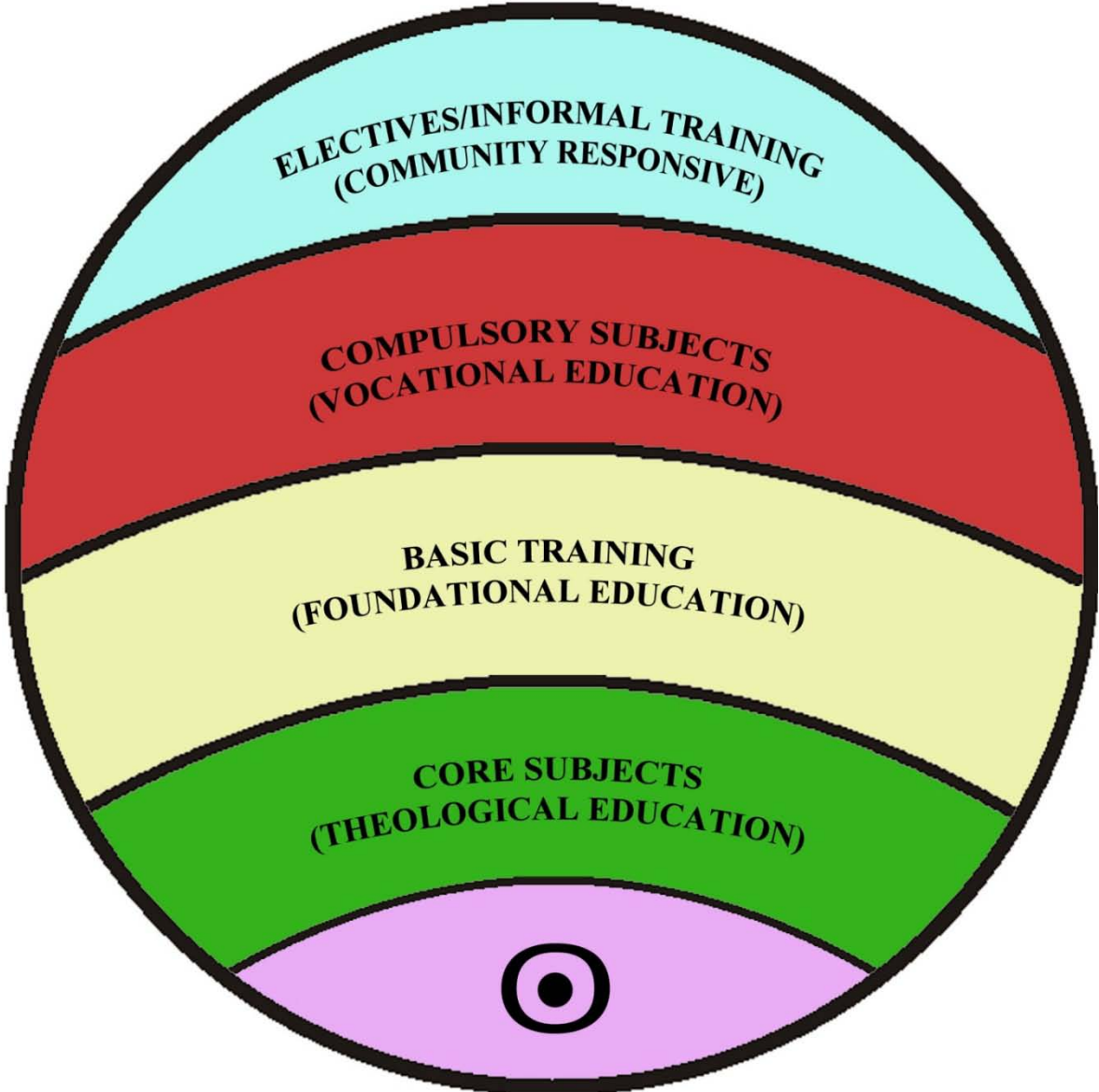
C - refers to courses that can be handled by the college faculty members.

I - shows the involvement of outside experts and institutions in the education of the students.

The red background in Table 5.1 highlights courses that are missing in the current curriculum of the initial training of pastors of the IAG and are highly recommended to be taken in the three years of study. Management training falls in this category and should also be a compulsory subject for reasons discussed in this investigation.

Figure 5.1 below summarises the course structure for the Community Needs Responsive Management Training Model.

Figure 5.1: Course structure for the CNRMTM



Source: Recommendations made in Chapter 5.

The following section focuses on recommendations for further research.

5.4.5 Recommendations for further research

Shortcomings revealed in the initial training of pastors in the IAG open opportunities for further research. Pastoral training purpose to produce quality graduates who are capable of leading denominations in a very challenging environment due to globalisation and change taking place at an alarming rate and which is in a constant state of flux. This research also revealed that there is little literature published in this field and therefore if the topic is taken seriously, there is a need for further research. The following are possible research areas:

- A research of this nature, probing the initial training of pastors in other church traditions which may also open a way for studies of a comparative nature in South Africa;
- Matters of ownership regarding training programmes and the role different stakeholders in the structure of the church play in the training of pastors;
- The challenges of an ever-evolving curriculum development theory and curriculum for pastoral training;
- The influence of the corporate world and private institutions on the training of pastors and management and leadership practices;
- Selection strategies in the choice of candidates for training;
- Action research to determine the impact of certain management skills in the service of newly graduated pastors;
- Possible developmental programmes for pastors of the IAG;
- Gender and the training of pastors.

5.4.6 Strengths and limitations

While the research aimed at making a contribution to the field of research, certain limitations and delimitations were experienced in this study:

- It became evident during the study that the investigation of a topic of this nature is relatively new and that there was little literature written on it from an educational management perspective. This effort will hopefully open an academic discourse, dialogue and further research in this field.
- Possible interruptions as a result of recording and video-recording during the interviews were countered by proper planning and I had to make quick adjustments to ensure the smooth flow of the interviews.
- Participants were not well versed with research practices such as the interview and often appeared to regard the verbal interactions more as a fault-finding than a fact-finding mission.
- Though matters of confidentiality and anonymity were stressed during the interviews and the participants were given an opportunity to sign a biographical questionnaire to indicate their understanding of the project and to participate in it, I have reason to believe that the information given by participants was at times tentative due to the concerns about the data being recorded. As an example, during the interview with FG2, one of the main stakeholders, indicated that more could be said on the state of the IAG were it not for the recording.

5.4.7 Tying the knot

An attempt was made to adequately answer the research questions raised at the beginning of this investigation related to the theme of research, namely ***“Re-envisioning management training of pastors in the colleges of the International Assemblies of God Church (IAG) of South Africa”***. This attempt was based on the views and feelings of relevant stakeholders regarding the phenomenon under study. These participants were all members of the IAG in general and some were attached to the IAG’s training colleges: executive committee members on district and national level, pastors, members, directors of colleges and the student component.

I have also made a study of the literature which had a bearing on the topic of research and which served as a theoretical framework for the interpretation of findings. Because of the scarcity of sources on this topic, research findings from other fields of study were discussed and applied to this study. The research methods applied to this research were discussed in great detail.

The findings of the investigation confirm the importance and necessity of the formal training of pastors of the IAG church establishment. The challenges facing the communities that this church establishment serves in the context of South Africa, warrants proper training to produce pastors equal the task.

The investigation highlights shortcomings in the initial training programmes of pastors. The current two-year programme is solely theological in content and lacks in other areas of training. Management training, which this research identifies as an important aspect of training, is missing in the initial training programme. This appears to be a serious omission. In addition, the current programme was developed in a different country and is administered by a university outside South Africa. This casts doubt upon the programme being responsive to the needs of the South African community.

As a result of the exponential growth of the church membership in general and of the IAG in particular, there is a great need for pastors in South Africa. Aspirant pastors have an excellent opportunity to pursue pastoral ministry as a vocation at the colleges of the IAG. The challenges that face these pastors are numerous, though. As an example they are expected to lead more diverse congregations than it was the case in the past. On the other hand, the problems which face communities are complex; the HIV & AIDS pandemic, poverty, conflicts of all sorts, violence and abuse against children and women, workplace protests, to name but a few. Today's pastors should be capacitated to help their church members and the communities they serve to overcome these problems. The curriculum followed by pastors should mirror these challenges.

Based on the findings of this investigation, I have arrived at making recommendations for a training model with aspects which could be considered in future curriculum development processes. It was strongly recommended that a three-year programme should be considered in the place of the current two-year training programme, preferably as a degree qualification. The adoption of the Community Needs Responsive Management Training Model (CNRMTM) was also recommended. Rigorous pre-selection and selection procedures, insights gleaned from models from other fields of study and sound curriculum development principles undergird this model. Characteristic of this model is that it responds to community needs, is open for additions and improvement, and together with two other foundational courses foregrounds management training as compulsory for the three years of study.

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REQUEST LETTER TO UNDERTAKE RESEARCH

From: Masenya, Malesela [mailto:Masenmj@unisa.ac.za] Sent: 03 June 2010 02:26 PM
To: iaggenoffice@mweb.co.za
Cc: iciucdsa@iafrica.com; gst.nwcompas@gmail.com
Subject: REQUEST TO DO RESEARCH: MJ MASENYA

This message (and attachments) is subject to restrictions and a disclaimer. Please refer to <http://www.uriisa.ac.za/disclaimer> for full details.

Dear Sir/Madam

REQUEST TO DO RESEARCH AT YOUR INSTITUTION: MJ MASENYA

I hereby submit a formal request to do research at your institution(s).

I am a registered doctoral student at the University of South Africa.

Topic: Management Training for Pastors in the Colleges of the Pentecostal Religious Order of South Africa.

I am a member of the IAG and a reflection on the following questions and others evoked interest in this kind of study:

- What are management challenges that face Pentecostal pastors in the 21st century?
- Can a church be run like a business?
- Can the church learn anything from the corporate world and other fields to improve the management skills of her pastors?

The research will be conducted from an educational perspective and the methods of research used will include:

- Interview with officials and pastors of the International Assemblies of God movement and other Pentecostal churches, if necessary
- Focus group interviews in different provinces
- The study of official documents like the constitution, etc.

I believe the LORD will grant me the wisdom and strength to complete this study and thus make a contribution to the debate around the effective management of our churches; also leaving a legacy for future generations.

*Mr MJ Masenya
Dept of Teacher Education
7-44B AJH vd Walt Building
Tel 012 429 6104
Fax: 012 429 6174*

P/S Attached please find a letter of recommendation from my promoter for your consideration,

Masenya, Malesela

From: I.A.G General Office [iaggenoffice@mweb.co.za]
Sent: 10 June 2010 10:31 AM
To: Masenya, Malesela
Subject: RE: REQUEST TO DO RESEARCH: MJ MASENYA

Morning

We have received your e mail and we appreciate what you are doing and your request is granted.

Please make an appointment with the following individuals:

1. Global Head Office in South Africa: Rev Mgi Mabuza :
[01 1] 7601549/ iciucdsa@iafrica.com
2. Global North West Campus: Rev Chris Stubbs: [014] 565 3906 / [014] 565 4027/
extremeyouth@sbcglobal.net/ gst.nwcampus@gmail.com
3. Global KZN Campus: Rev Peter Solomon: [031] 505 1947/ gstkzn@telkomsa.net
4. Global Cape Town Campus : Rev Mark Hayburn: [021] 557 3997 / 3998/ info@cts.org.za/
admin@cts.org.za
5. Extension Bible School: Rev R Ramabulana [01 1] 763 2889 /extbibleschool@telkomsa.net

Regards

Mrs Stompie
From the office of Rev G S Lebelo

BIBLIOGRAPHICAL QUESTIONNAIRE

PROFILE OF PARTICIPANTS

TOPIC: *Re-envisioning management training of pastors at the colleges of the International Assemblies of God (IAG) of South Africa.*

RESEARCHER: MJ MASENYA

1. NAME OF PARTICIPANT (OPTIONAL): _____
2. AGE: _____
3. GENDER: _____
4. QUALIFICATIONS: _____
5. TRAINING INSTITUTION(S): _____
6. OCCUPATION: _____
7. RESIDENTIAL AREA: _____
8. NO. OF YEARS AS A MEMBER OF THE IAG: _____
9. POSITION IN THE CHURCH: _____
10. NO. OF YEARS IN THE POSITION: _____

SIGNATURE: _____

DATE: _____

RESEARCH ETHICS CLEARANCE CERTIFICATE



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

MJ Masenya [03714551]

for a D Ed study entitled

Management training of pastors at the Colleges of the Pentecostal religious order of
South Africa

has met the ethical requirements as specified by the University of South Africa College of
Education Research Ethics Committee. This certificate is valid for two years from the date of
issue.

A handwritten signature in black ink, appearing to read "CS le Roux", is positioned above the typed name of the chairperson.

Prof CS le Roux
CEDU REC (Chairperson)

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Reference number: 2013 JUNE/03714551/CSLR

6 June 2013

DIPLOMA PROGRAMME

The Diploma Programme requires 240 South African credits which is 64 International credits. This programme is a course of study that can be completed in a two-year period. The diploma course can be used to meet Bachelor of Arts degree requirements, but this approach is not recommended.

Diploma in Religious Studies

The Diploma in Religious Studies provides basic and practical training in biblical studies, theology, and church ministry. After successfully completing this curriculum, the student will be able to function successfully in a church ministry context.

Sequence One			Int'l	SA	Sequence Three			Int'l	SA
G	GUO 1002	Orientation to Global University Learning	2	7.50	M	MIN 1092	Introduction to Pastoral Counseling	2	7.50
B	BIB 1073†	Paul's Salvation Letters: Galatians and Romans	3	11.25	B	BIB 2033	A Study in the Book of Hebrews	3	11.25
B	LIT 1213	Old Testament Literature: His Story	3	11.25	T	THE 2013	The Bible and the Church	3	11.25
T	THE 1033	God and Angels	3	11.25	T	THE 2023	Soteriology	3	11.25
M	MIN 2013	Human Relations	3	11.25	M	MIN 3013	Introduction to Church Music	3	11.25
		General Elective Credits	2	7.50			General Elective Credits	2	7.50
		Total	16	60.00			Total	16	60.00
Sequence Two			Int'l	SA	Sequence Four			Int'l	SA
B	LIT 1303	New Testament Literature	3	11.25	B	BIB 3013	Genesis	3	11.25
B	BIB 2043	Principles of Biblical Interpretation	3	11.25	B	BIB 3073	The Book of Acts	3	11.25
T	THE 1042	Man and Sin	2	7.50	M	MIS 3022	Introduction to Islam	2	7.50
M	MIN 1053	The Work of the Pastor	3	11.25	M	MIN 3042†	Preparing and Preaching Bible Messages	2	7.50
G	REL 2012	People and their Beliefs	2	7.50	M	MIS 3033	The Bible and Missions	3	11.25
		General Elective Credits	3	11.25			General Elective Credits	2	7.50
		Total	16	60.00			Total	16	60.00
								Total for Programme	64 240.00

Note: This programme requires students to complete a Bible and Theology Pretest and Posttest. The pretest must be completed before students request the final exam for their first course. The posttest is a part of the undergraduate capstone requirement. It is recommended that students begin working on the essay and verbal components of their capstone within six months of graduating. The posttest and graduation follow-up survey should be completed during their last course. All four capstone components must be submitted before requesting the final exam for their last course. There is no cost for these assessments.

COURSE STRUCTURE: THE COLLEGE OF THE CONFIGURATION

First Year of Study

Fundamental: Study Skills

Core: Pastoral Care, Doing Theology in Context, Basic Christian Ethics, Interpret and Apply Texts 1, Outline Basic Christian Ethics and Investigate Christian Foundations in the First Millennium.

Electives: Implementing Transformation, Describe and Apply Christian Leadership and Management.

Second Year of Study

Core: Preaching, Anglican Studies, Demonstrate Understanding of Mission throughout Church History and Define Personal Mission, an Introduction to Christian Education, Describe and Assess Key Spiritualities in Historical and Contemporary Context.

Electives: Counseling and Spiritual Direction, Interpret and Apply Texts 2, Doing Feminist Theologies

Third Year of Study

Core: Christian Responses to HIV/AIDS, Engaging with Global Ideologies, Investigate Christianity in Africa and Theology and Development.

Elective: Parish Placement, Humanity as the Imago Dei, Advanced Counseling and Spiritual Direction, Christian Education; Youth Ministry, Christian Education in Church and Community, Analyze and Evaluate Approaches to Church Growth in Relation to Christian Mission, Investigate the Life and Ministry of Jesus of Nazareth Interpret and Apply Biblical Poetry, Read New Testament Greek, Read Biblical Hebrew, Interpret and Apply the Canonical Gospels, Investigate and Apply New Testament Letters, Investigate and Apply Biblical Prophecy, Evaluate Modern Christianity and its Impact, Investigate Christianity in Southern Africa, Christian Worship, Strategic Church Reform, Ecumenical Theology in Theology and Practice, Ecclesiology, Eschatology, Soteriology: Explore the Cross as a Key Christian Symbol, Sacramental Theology: Describe the Role of the Sacraments in Church and Society and Writing an Academic Report.

Fundamental: Study Skills

Core: Pastoral Care, Doing Theology in Context, Interpret and Apply Texts 1 and Outline Basic Christian Ethics.

Electives: Implementing Transformation, Describe and Apply Christian Leadership and Management, An Introduction to Christian Education, Anglican Studies, Demonstrate Understanding of Mission throughout Church History and Define Personal Mission, Analyze and Evaluate Approaches to Church Growth in Relation to Christian Mission, Describe and Assess Key Spiritualities in Historical and Contemporary Context, Engaging with Global Ideologies, Investigate Christian Foundations in the First Millennium, Investigate Christianity in Africa, Evaluate Modern Christianity and its Impact, Investigate Christianity in Southern Africa, Strategies Church Reform, Investigate the Life and Ministry of Jesus of Nazareth, Read New Testament Greek, Read Biblical Hebrew and Sacramental Theology: Describe the Role of the Sacraments in Church and Society.

APPENDIX F

104 Charles St

Brooklyn

Pretoria

2014-02-21

To whom it may concern

Herewith I confirm that the D Ed thesis entitled: **RE-ENVISIONING MANAGEMENT TRAINING OF PASTORS IN THE COLLEGES OF THE INTERNATIONAL ASSEMBLIES OF GOD CHURCH (IAG) OF SOUTH AFRICA** by MJ Masenya was edited by me for language usage and technical aspects such as reference techniques.



EM Lemmer