



The significance of vocational training among neo-Pentecostal pastors in South Africa: three modalities of Jesus applied to theological education

Mookgo Solomon Kgatle
University of South Africa
kgatls@unisa.ac.za
<http://orcid.org/0000-0002-9556-6597>

Abstract

The current theological training of pastors is done in different institutions of higher learning, such as universities, seminaries, and bible colleges. However, among some pastors in neo-Pentecostal churches, this type of training is not impactful, as some do not even have the matriculation to enrol in such institutions. This presents a challenge to theological education among the neo-Pentecostal pastors in South Africa, such as its inability to cater to non-matriculant pastors or pastors who are not cognitively oriented. Despite recent studies on Pentecostal theological education, none offer a vocational pathway mapped to South Africa's skills development legislation. To fill this gap, this article used an integrative literature review of relevant peer-reviewed sources and the relevant SETA policy documents to propose vocational training as an alternative to the cognitive theological training offered in institutions of higher learning in South Africa. The background to vocational training is introduced to apply it to the training of neo-Pentecostal pastors using Jesus's three modalities of coaching, observation, and experiential training. These three modalities are applicable in the bible colleges and the sector of education, training, and authority. In addition, vocational training can prepare neo-Pentecostal pastors for enrollment in universities. This article argues that a competency-based education, vocational pathway grounded in Jesus's coaching–observation–experience model, offers a viable alternative for South African neo-Pentecostal pastors lacking matric certification.

Keywords

vocational training; neo-Pentecostal; cognitive learning; modality; theological education; competency-based education

1. Introduction

Neo-Pentecostal churches are part of the broader Pentecostal movement in the South African context and elsewhere in Africa, among other sub-traditions such as classical Pentecostal churches. These churches have grown to greater numbers on the continent, with a Pentecostal church planted almost in every city in Africa. It is estimated that there are more than 200 million Pentecostals in Africa, which is almost twenty percent of the continent's population of a billion people (Wariboko and Oliverio 2020). This is a tremendous growth as compared to the 10% of the population at the tail end of the 20th century (Anderson 2005). The projection is that these numbers could even increase to 400 million Pentecostals in Africa as the population grows in the next few decades. This means that these churches are influential to both African Christianity and world Christianity. The same can be said in the South African context, as Pentecostal churches continue to grow in different forms, which makes the movement very influential in the country. Initially, it was classical Pentecostal churches such as the Apostolic Faith Mission of South Africa, Assemblies of God, and the Full Gospel, but lately, other forms have emerged, such as prophetic churches, which also prove to be very influential in the Christian fraternity.

However, when it comes to theological education, these churches are lagging, as some neo-Pentecostal pastors start churches without any theological training (Resane 2017a). In addition, the Pentecostal tradition is lagging in terms of having its theological grounding due to the earliest Pentecostals' scepticism toward theological education at the beginning of the 20th century. Similarly, in the 21st century, some neo-Pentecostal pastors are reluctant to enrol at institutions of higher learning due to their scepticism towards theological education. In addition, some perceive the theological curriculum as irrelevant in many institutions offering theological education in South Africa (Kgatle 2018). While others have adopted an anti-theological education stance and only rely on the works of the Holy Spirit for guidance in leading their churches (Nel 2016). Some of the pastors in neo-Pentecostal churches do not have a matriculation for admission to institutions of higher learning such as universities, seminaries, and bible colleges. Research conducted by Wills, Selkirk, and Kruger (2024:2) demonstrates that only about 34% of the population aged 25-64 has matriculation. This means that about 66% of the population in

that age group in South Africa do not have a matric. Pentecostal pastors are not exonerated from these statistics, as some would join the ministry because they cannot engage in any other career that requires matriculation or even post-matriculation qualifications. This means that even if they were willing to enrol in institutions of higher learning, they would not be able to gain entrance to the same due to a lack of matriculation. This calls for an alternative to cognitive learning within theological education in the training of pastors among neo-Pentecostal churches. This should be done to encourage neo-Pentecostal churches to embrace theological education so that they will be able to manage the growth of the Pentecostal movement in the present and future.

The article recommends vocational training to cater to neo-Pentecostal pastors who cannot enrol in institutions of higher learning due to a lack of matric. But also, vocational training could be a relevant mode of learning for those who have not been in school for many years but have gained experience in ministry over the years. A brief overview of theological education in the South African context will be provided to identify the gaps. Vocational training will be conceptualised to apply to the training of pastors in neo-Pentecostal churches. This article aims to demonstrate that vocational training is relevant for the training of pastors at the college level. In addition, this kind of training is also relevant to serve as an entrance requirement for formal education in universities. The article will demonstrate how the current bible colleges in neo-Pentecostal churches can gain acknowledgement from various Sector Education and Training Authorities. The value of this kind of accreditation for these churches will be discussed in full. However, before delving much into these issues, it is necessary to give a rationale for vocational training in the context of theological education in South Africa. This is the rationale for this study in filling the research gap in theological education.

2. South African theological education within the context of neo-Pentecostalism

Theological education in the South African context is currently conducted in institutions of higher learning such as universities, seminaries, and colleges. In most of these institutions, the mode used for learning is

cognitive and done at the classroom level. The theological curriculum in these institutions of higher learning has somehow followed a Western epistemological route which has contributed to the alienation of neo-Pentecostal pastors from enrolling in the same institutions of higher learning (Kgatle 2018:3). Similarly, the theological curriculum follows a pattern of the Western mission churches or what is also known as mainline churches with no reference to Pentecostal theology or spirituality (Masuku 2019). This could be another reason for the lack of interest in enrolling for theological education among the neo-Pentecostal pastors in the South African context. This is because most of the mainline churches in South Africa have links with the Western churches, which made them follow the same theological paradigms and epistemologies (Balcomb 2015). Since the Pentecostal tradition is different from the mainline churches in terms of theological approach, this contributes to a lack of interest among neo-Pentecostal pastors to enrol in theological education in institutions of higher learning. So, it is not always that neo-Pentecostals are anti-theological education. A bold question is, which theological education? Because if it is not relevant to the neo-Pentecostal pastors, they would not see a need to enrol for the same.

Another dimension contributing to the lack of interest in theological education among neo-Pentecostal pastors is that Pentecostalism attracts younger leadership as opposed to the mainline churches. In this way, some of the neo-Pentecostal pastors with interests in leading churches are young people without a matriculation. This means that even if they were to enrol for theological education in institutions of higher learning, they would face the challenge of not meeting the minimum requirements in the same institutions. In most of the South African universities, matriculation is a minimum requirement for admission to study. In addition, the applicant needs to meet the score for enrolling on a degree at a university or seminary. This is also a challenge to those who do not meet the minimum requirement for the same. Summarily, the lack of interest in untransformed theological curricula coupled with the lack of matric by some young neo-Pentecostal pastors are some of the reasons for the lack of interest in theological training among the same pastors. In the end, some of them end up falling prey to degree mills that promise them honorary doctoral degrees and ordinations as bishops and archbishops (Resane 2017b, Kgatle 2019). Some of the neo-

Pentecostal pastors go on to be called professors without following the due process for such titles (Kgatlle 2019). This calls for an alternative in the training of neo-Pentecostal pastors in South Africa. There is a need to not only look at cognitive learning as the only option, but also look at vocational training as an alternative to theological education. The next section introduces the conceptual framework of vocational training in the context of theological education.

3. Vocational training: a conceptual framework

Vocational training, which is also known as vocational learning, here refers to the programs in the workplace that are aimed at providing skills to employees for their competency in a specific field. In the context of theological education and ministerial formation, it is the equipping of pastors in preparation for ministry in the Christian tradition (Sherlock 2009). Cronshaw (2011) explains that it is about the practical orientation to the approach of theological education in the Christian tradition, as trainees can receive practical tools that they can implement in their ministries. The courses that are offered within the vocational learning context are intentionally designed to offer tools for the work of missions and ministry in the local church. Cronshaw (2011:105) continues to say that vocational learning offers “character and commitment to the mission and the local church, and a reflection of the value of formation processes that value vocational identity, ministry skills, and doing theology.” In addition, vocational learning in the context of theological education can offer the students an opportunity to bring balance between their spirituality and their ministerial vocation (Cronshaw 2011). Naidoo (2010:363) explains that:

The more time spent immersed in the realities of congregational life and communities during theological education, the more this enhances vocational discernment. It allows students to encounter the realities, challenges, and opportunities of ministry in a way that classroom lectures cannot do. These rich learning experiences and mechanisms for reflecting are important for action-reflection learning.

This places vocational learning at a more advantageous place than other forms of learning, as students can have a deeper understanding of their work than when in a classroom environment.

Another advantage of vocational learning is its ability to be able to unite different stakeholders, such as the trainees, the instructors, the community, and others. In other words, the fact that vocational training is done within the workplace environment in most cases creates an environment that is conducive to the interaction between different stakeholders. This is not the case in most cognitive learning environments, which happen in most cases in the classroom. Banda et al (2020:179) explain that vocational learning has the advantage of “Fostering relationships between staff, students, and supervisors, by enhancing transparency and accountability in learning outcomes, values, and assessment of vocational training in local churches.” This is sometimes a challenge in cognitive learning at institutions of higher learning, such as universities, where there is a distance between the learners and their lecturers. In addition, cognitive learning also presents some gaps between academics and communities. Thus, vocational learning is important in the synergy between different stakeholders, which also enhances learning. This means that when there is a relationship between the pastors engaged in vocational learning and their Christian communities, the student pastors can learn from the same.

4. Jesus’s three modalities of vocational training: a theoretical framework

One of the leaders who implemented vocational training in the context of theological education is Jesus Christ. Jesus used the same model in the training of his disciples, as universities were not in existence in his time. This makes vocational training a primary form of learning in comparison to the secondary form, cognitive learning. Jesus used vocational training in a three-way model as part of the competency-based education. Competency-based education is a theory that argues that learning does not only take place at a particular time and place, but according to the pace and learning abilities of the learner (Rasmussen, Northrup & Colson 2016, Mulder 2017, Açıkgöz & Babadogan 2021:68). This means that learners can learn through their mastery, particularly through the guidance of someone who

has previously worked in the same field. But most importantly, learning can take place before enrolment into a specific course or module, as per each learner's experiences. Açıkgöz and Babadogan (2021:68) explain that Competency-based education "puts forth the theory that the majority of students will achieve competence in the specified content area as long as they are given the opportunity and freedom to progress at their own pace and their learning experiences are structured according to their interests and needs". Therefore, the modalities of competency-based education become coaching or simply discipleship if this is contextualised theologically. The second modality of the competency-based education is observation. The final modality of competence modality of competency-based education is experience. First, the disciples sat under his teachings and learned various principles in ministry (Tolbert 1999). In modern times, this coaching is the ability to sit under an expert to learn from them. Matthew 5:1 states well that "One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him, and he began to teach them". This was not the first time that Jesus could sit with his disciples to teach, but on other occasions, he would use the moment to teach them the principles of his ministry. This is what senior pastors in neo-Pentecostal churches could do in the 21st century: sit down with the younger generations and teach them the principles of ministry. When this is done, vocational training would take place outside of a formal classroom in cognitive learning.

Second, the disciples of Jesus looked at how Jesus, for example, conducted healing of the sick and how he served the people to learn from him (Du Plessis and Nkambule 2020). They watched Jesus heal the sick, deliver the bound, and cast out demons, and this was the way they learned how to do the same. The disciples of Jesus were present at every moment when Jesus was ministering and learned the principles of ministry. This is like learning on the job, which is one of the effective ways of learning, different from the cognitive way in the classroom. Similarly, this applies to the pastors in neo-Pentecostal churches, as they too can observe experienced pastors so that they can learn various principles of ministry to implement them in their ministries. After all, even those who come from universities with all the theoretical knowledge would still require an internship so that they can learn from those who have been in the field. Thus, vocational training

is effective in the sense that a neo-Pentecostal pastor can learn from an experienced pastor through observation within a church-based theological college.

Lastly, the disciples of Jesus learned by doing what Jesus used to do in his ministry (Shirley 2008). This is the practical side of vocational learning that is also different from cognitive learning, which is more theoretical most of the time. The value of vocational training in the context of theological education is that the neo-Pentecostal pastor has ample time to practice the principles of ministry before they can start their own. This allows the apprentice to make mistakes before starting with the actual work of ministry. The disciples of Jesus had time to learn from their mistakes during the ministry of Jesus on earth so that they could continue the work of ministry after his departure. This is important in the context of theological education, as many neo-Pentecostal pastors emerge in the 21st century to lead big churches without being under someone to learn and practice before them. It is for the same reason that many end up making many mistakes without correction, because they have not been exposed to learning in church-based vocational training.

5. Application of the three modalities in church-based bible colleges

The vocational training can be applied to the church-based bible colleges within the neo-Pentecostal churches (Hudson 2003). Most of these churches currently have bible colleges where they train the pastors. It is a propensity of many neo-Pentecostal churches in South Africa to also have a bible college running concurrently with their churches (Resane 2017a). Some do this for the sustainability of their churches regarding finances, but others for the genuine concern for the training of their pastors. Churches such as Revival Christian Church in Soshanguve, north of Pretoria, have a bible college called “Hardrock Academy of Leadership” which is responsible for the training of pastors. According to their official website, Hardrock Academy of Leadership (2023) offers courses such as the Christian value system, bible and interpretation, Christian counselling, pastoral counselling, homiletics, church leadership, church administration, and so forth. These courses can be offered through an application of Jesus’ three

modalities. The first step is to get teachers who can teach the same courses to the students in such colleges. This would be the same thing that Jesus did with his disciples, that is, sitting down and teaching them.

The second step is for the trainee pastors to observe the experienced pastors on how they conduct themselves in ministry. This is possible at the church-based bible college since most of the teachers are full-time pastors who are already in ministry. In addition, the pastors of these church-based bible colleges are well-experienced clergy when it comes to ministry. Therefore, young pastors who have just begun ministries stand a chance to learn from experienced pastors on how ministry should be done. One of the challenges of neo-Pentecostal pastors is that they wake up the following day to become pastors without training, but also without serving under experienced clergy. This is an important part of the vocational training model by Jesus and his disciples. The disciples of Jesus were able to observe what Jesus did over the years, such that when their time came to lead, they were ready and prepared for the work of ministry.

The third step is that Bible colleges such as Hardrock Academy of Leadership are better placed to offer courses in the vocational learning mode so that the pastors can learn practically. This means that they will be able to learn through experiential training. As discussed in the previous section, Jesus's disciples were able to learn practically by doing what Jesus used to do (Rintala and Nokelainen 2020). In addition, vocational learning offers an opportunity to learn while in the workplace, which is something very rare in the classroom environment. Hence, vocational training is also defined as work-based learning, which in the context of this article is church-based learning (Andersson, Gunnarsson, and Rosèn 2015). This means that learning can take place during a church service as much as it can take place in the bible college classroom. Put differently, bible colleges have an opportunity through vocational learning to teach through the Pentecostal experiences in a church setting. Therefore, bible colleges such as Hardrock Academy of Leadership could implement vocational training as an alternative mode of learning in the same courses that they are currently offering at the academy. This means that pastors and lay leaders within these churches would be able to receive theological training. This would help the pastors who are not able to enroll in institutions of higher learning, such as universities and seminaries. This will also allow pastors

without matriculation to be able to learn while pastoring, but at the same time receive recognition for their vocational learning. In the next section, the article looks at how vocational training at the bible college level can be done with the sector education and training authority in the South African context.

6. Non-accreditation: an impediment to the implementation of vocational training in church-based bible colleges

One of the challenges of implementing vocational training in church-based bible colleges is the non-accreditation of the same. So many bible colleges belonging to neo-Pentecostal churches are bourgeois. Carte Blanche (2023:1) reported on the Immanuel Theology Institute International urn by Pastor Edward van den Berg, who offered different kinds of qualifications without accreditation. This institute is not alone, as many other bible colleges are not accredited and offer fake qualifications to pastors within the Pentecostal movement. Some of the colleges offering fake qualifications, as listed by Hall (2023:1):

Abidan Bybel College, Anointed University, alpha bible college, awaken bible institute, back to the bible training college, Beyond Adventure Internship, Calvary University, Calvary Life Tutors, Christian Life Training, Christian Campus, Durban Christian centre bible institute, Elkanah bible college, gateway church international, generation impact bible college, Hebraic teaching roots institute, heritage of faith bible institute, Immanuel International bible college, impact Christian campus, international theological academy, international university, Jordan institute of mission, joy ministries, joy foundation, logos university, river bible institute, Salem bible college, team impact Christian university, teamwork bible college, trinity international bible university, unlock development centre, watchman university and word in action ministry.

Some of the institutions are degree mills offering honorary degrees in exchange for money. Some pastors can receive ordinations as bishops and archbishops after buying an honorary degree from a degree mill (Resane 2017a). This is a challenge to the implementation of vocational training in the church-based colleges. However, this should not discourage the bible

colleges that have good intentions of offering vocational training to their pastors. In the next section, the article will demonstrate how recognition can be sought by such colleges within the sector of education and training authorities.

7. Registration with the sector education and training authority

As highlighted in the preceding section, most of the church-based bible colleges in South Africa are not accredited by the relevant bodies such as the Council for Higher Education (CHE). According to the Higher Education Act (Act No.101 of 1997) as amended, the CHE is mandated to:

- advise the Minister responsible for higher education and training on any aspect of higher education at the request of the Minister;
- arrange and co-ordinate conferences;
- promote quality assurance in higher education, audit the quality assurance mechanisms of higher education institutions, and accredit programmes of higher education;
- publish information regarding developments in higher education, including reports on the state of higher education, regularly; and
- promote access for students to higher education institutions.

The church-based bible colleges have the option to register with the Sector Education and Training Authority. Bible colleges can receive recognition from different Sectors of Education and Training Authorities. The following are the roles of the Sector Education and Training Authority (2023:1):

The primary function is to facilitate skills development through learning programs like leadership, skills programs, internships, and other learning programs. This is done by disbursing grants to employers and skills development providers to offer training to employed and unemployed learners. As delegated by the Quality Council for Trades and Occupations (QCTO), the role includes overseeing occupation-based training.

According to the Skills Development Act 97 of 1998:

The Quality Council for Trades and Occupations (QCTO) is a public entity in South Africa established in 2010 under the Skills Development Act. Its primary role is to oversee the design, accreditation, implementation, assessment, and certification of occupational qualifications and skills programs across various sectors. The QCTO ensures the quality of these qualifications and plays a pivotal role in the country's vocational education and skills development landscape. It facilitates the development and registration of quality-assured occupational qualifications from National Qualifications Framework (NQF) Level 1 to 8.

In similar ways, pastors who are employed by churches can be trained through this kind of approach. But for this to happen, the bible colleges must first register with an appropriate Sector Education and Training Authority, including Education, Training and Development Practices Sector Education and Training Authority, Health and Welfare Sector Education and Training Authority, and Public Service Sector Education and Training Authority, to name but a few. This means that each bible college must find an appropriate sector education and training authority, depending on the needs of a specific college. However, theology generally belongs to the Health and Welfare Sector Education and Training Authority.

The Bible colleges within neo-Pentecostal churches are struggling to be registered through the Department of Higher Education and Training, the Council for Higher Education, and the South African Qualifications Authority because of the stringent requirements in such bodies, such as having properly qualified lecturers, infrastructure, and curriculum, to mention but a few (Farisani 2011 cf Duncan 2018). The option that these colleges have is to be registered with the various Sector Education and Training Authorities. This does not mean that it is an easier route, but at least the bible colleges can meet the requirements in this body. However, within the Sector Education and Training Authority, the bible colleges can only offer qualifications up to National Qualification Framework level 5 (Duncan 2018:4). The advantage is that they will be able to take students with a minimum of National Qualification Framework level 2. In other words, the students registered with this kind of institution do not need matriculation. This means that pastors in neo-Pentecostal churches without matriculation will be offered an opportunity to receive an accredited

qualification up to level 5. This kind of qualification is more important than a non-accredited qualification, such as fake doctoral degrees offered by degree mills. An NQF level 5 qualification is more valuable than the fake title of professorship. The next section looks at how the certificates obtained from vocational training can be recognised by universities for credits.

8. Recognition of vocational training in universities

Universities in South Africa have a mechanism known as Recognition of Prior Learning (RPL). According to the University of the Western Cape (2023:1)

Recognition of Prior Learning (RPL) is the formal acknowledgement of the knowledge, skills, competencies, expertise, and capabilities that individuals possess due to prior learning that may have occurred through formal, informal, or non-formal education. Means, through self-study, work, or other life experiences.

It is used for the recognition of the learning experiences obtained through work experience and can be credited for formal modules in institutions of higher learning (Heyns 2005). This is a mechanism used to recognise the various work experiences that an individual has acquired before admission to an institution of higher learning, such as a university. The RPL experience could translate into the credits of the real subjects in a specific field of study within the institution of higher learning (Harris & Wihak 2017). In the end, a student will end up not doing all the subjects required for the completion of the specific qualification due to the credits. This means that the knowledge, skills, and experience that an individual has gained over the years are important within the context of vocational training.

In the same way that universities recognise prior learning, vocational training can be recognised by universities as preparation for formal theological education. This means that the time spent at the vocational training centre is not all lost, as an individual learner can apply for certain credits to enrol at the university. In this way, vocational learning works in preparation for cognitive learning. Thus, it bridges the gap between

cognitive learning and vocational learning. The church-based bible colleges, such as the Hardrock Academy of Leadership, are suitable not only for the vocational training of pastors but also to prepare them for universities. This means that graduates from the Hardrock Academy of Leadership can apply to be credited for university subjects. RPL is important even to pastors who have been in the ministry for a long time but do not have qualifications. This category of pastors can also use their ministry experience to apply for the recognition of prior learning to gain an academic qualification in the context of theological education. This makes vocational training an important role player within the context of the training of pastors in neo-Pentecostal churches in South Africa.

The current framework by the Matriculation Board in South Africa demonstrates that a person who did not go to a formal secondary school in South Africa can be exempted so that they can qualify to enter university education, given the following conditions, according to the Department of Higher Education Act of 1997 (2008:1-48):

- Conditional exemption by combination of N5 and Senior Certificate subjects.
- One outstanding requirement to qualify for an A and O level exemption certificate.
- Conditional exemption by Advanced Subsidiary and Ordinary level or International General Certificate of Secondary Education (IGCSE) and the Higher International General Certificate of Secondary Education (HIGCSE) level examinations.
- Foreign conditional exemption.
- Immigrant's conditional exemption.
- Mature age conditional exemption.
- Senate's discretionary conditional exemption.

There are currently no conditions set out for someone who can receive a matriculation exemption, given their work or ministry-integrated learning. Therefore, a proposal in this article is for vocational learning to be considered as part one of the conditions for granting conditional exemptions for matriculation. This can be done by completing a certain

portfolio of evidence of the experience gained at the workplace or, in this context, from a particular church or ministry. This kind of exemption would not be granted for those who are still of school age, but for those who are over 23 years of age and above. Therefore, this kind of exemption would not be used to encourage young people to leave school but rather for those who are already in the working age group, who, according to the statistics, about 66% do not have a matriculation, hence they cannot complete the tertiary education necessary to get jobs. This is for the same reasons that most pastors in neo-Pentecostal churches do not have a theological qualification. Therefore, this can easily be resolved by considering vocational training as part of the conditions for granting matriculation exemption.

Conclusion

This article problematises the challenge of the current state of theological training among pastors in neo-Pentecostal churches in South Africa. These pastors enter ministry without any formal training due to a lack of matriculation to enrol in institutions of higher learning. To address this problem, this article suggests vocational training as an alternative to cognitive learning in the context of theological education in South Africa. The value of vocational training is that it can be implemented at church-based bible colleges. These colleges will be able to register with a specific Sector Education and Training Authority (SETA) to avoid the exploitation of pastors through non-accredited qualifications. The subject outcomes from the vocational training can also be used to support pastors in registering for formal theological education in universities and seminaries. This will help in dealing with the current abuses of pastors through degree mills that offer unaccredited qualifications and bogus ordinations. After all, this is the same model that Jesus used in the training of his disciples in preparation for ministry. The disciples sat under Jesus to learn from him and were able to do what Jesus had done, which is the core foundation of vocational training.

As much as vocational training can lay the ground for cognitive learning on one hand, it has the potential to go beyond cognitive learning on the other. In other words, learning should not be limited to the classroom level but should go beyond the classroom to the workplace. In this context, the

workplace is the Christian community where the pastor can practice their vocational skills of training and so forth. In this way, vocational training is very useful to neo-Pentecostal pastors in neo-Pentecostal churches in South Africa and elsewhere on the continent. The pastors who can cognitively go through a university should not undermine the importance of vocational training. In most cases, pastors who have been trained in a church-based theological college are more likely to do well in ministry. This, too, highlights the importance of vocational training in the context of ministerial formation within the neo-Pentecostal churches in the South African context. This mode of learning could also help in igniting the interest of neo-Pentecostal pastors in theological education, as it will be done relevantly in the Pentecostal church environment. This changes the way theologians have looked at theological education; vocational training should be acknowledged and recognised as one of the modes of learning. Therefore, the training of pastors among neo-Pentecostal churches should not be limited to cognitive learning alone but should also consider vocational training.

References

- Açikgöz, T. and Babadogan, M.C. (2021). Competency-Based Education: Theory and Practice. *Psycho-Educational Research Reviews*, 10(3):67–95.
- Anderson, A.H. (2005). New African-initiated Pentecostalism and Charismatics in South Africa. *Journal of Religion in Africa*, 35(1):66–92. <https://doi.org/10.1163/1570066052995843>
- Andersson, M., Gunnarsson, Kristina. and Rosèn, Gunnar. (2015). Role of headmasters, teachers and supervisors in knowledge transfer about occupational health and safety to pupils in vocational education. *Safety and health at work*, 6(4):317–323. [Online]. Available: <https://www.sciencedirect.com/science/article/pii/S2093791115000682>

- Balcomb, A.O. (2015). Theological education in South Africa and the epistemological divide: In search of the African habitus. *Scriptura: Journal for Contextual Hermeneutics in Southern Africa*, 114(1):1-12. [Online]. Available: http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2305-445X2015000100001&lng=en&nrm=iso
- Banda, D.T., Banda, L, Blok, M, and Naidoo, M. (2020). Ministerial formation for service: integrative theological education at Justo Mwale University, Zambia. *Acta Theologica*, 40(2):165-184. <http://dx.doi.org/10.18820/23099089/actat.v40i2.09>
- Carte Blanche, (2023). Prophets for profit. [Online]. Available: <https://www.youtube.com/watch?v=GTHEvl6xCFI> [Accessed: 13 March 2023].
- Cronshaw, D. (2011). Reenvisioning theological education, mission, and the local Church. *Mission Studies*, 28(1):91–115. 10.1163/016897811X572203
- Department of Higher Education Act of 1997. [Online]. Available: https://www.gov.za/sites/default/files/gcis_document/201409/316741317.pdf
- Duncan, G.A. (2018). The benefits and dangers of churches and ministry institutions working in a regulated environment, concerning professionalising religious practice via the South African Qualifications Authority and the National Qualifications Framework Act. *HTS Teologiese Studies/Theological Studies*, 74(4). <http://dx.doi.org/10.4102/hts.v74i4.4802>
- Du Plessis, A.L. and Nkambule, C.M. (2020). Servant leadership as part of the spiritual formation of theological students in the contextualisation of 21st-century theological training. *HTS Teologiese Studies/Theological Studies*, 76(2). <http://dx.doi.org/10.4102/hts.v76i2.5959>
- Farisani, E. (2010). Impact of New Policy Developments in Higher Education on Theological Education. *Studia Historiae Ecclesiasticae*, 36:1-10. [Online]. Available: <http://www.scielo.org.za/pdf/she/v36s1/01.pdf>

- Hall, L. (2023). All bogus colleges in 2023: a full list. [Online]. Available: <https://keepclimbing.co.za/2023/01/05/why-these-colleges-are-bogus/> [Accessed: 27 October 2023].
- Hardrock Academy of Leadership (2023). Courses. [Online]. Available: <https://www.hardrockacademy.co.za/> [Accessed: 21 September 2023].
- Harris, J. and Wihak, C. (2017). To what extent do discipline, knowledge domain, and Curriculum affect the feasibility of the Recognition of Prior Learning (RPL) in higher education? *International Journal of Lifelong Education*, 36(6):696-712. <https://doi.org/10.1080/02601370.2017.1379564>
- Heyns, J.P. 2005. *Recognition of prior learning (RPL): In search of a valid and sustainable mechanism for South Africa*. Doctoral dissertation, University of Pretoria.
- Hudson, N. (2003). It's not what we do; it's the way that we do it. Uncomfortable thoughts for a lecturer in a residential Bible College at the turn of the century. *Journal of the European Pentecostal Theological Association*, 23(1):45–57. <https://www.tandfonline.com/doi/abs/10.1179/jep.2003.23.1.004>
- Kgatle, M.S. (2018). Integrating African Pentecostalism into the theological education of South African Universities: An urgent task. *HTS Teologiese Studies/Theological Studies*, 74(3):1–8. <https://doi.org/10.4102/hts.v74i3.5130>
- Kgatle, S. (2019). *The fourth Pentecostal wave in South Africa: A critical engagement*. Abingdon: Routledge.
- Masuku, T. (2019). We want to speak for ourselves ...! The agenda of African-initiated Churches on decolonised and transformative theological education in Southern Africa. *Missionalia: Southern African Journal of Mission Studies*, 47(2):193–211. <https://doi.org/10.7832/47-2-344>
- Mulder, M. (ed.). (2017). *Competence-based vocational and professional education*. Dordrecht, The Netherlands: Springer.

- Naidoo, M. (2010). Ministerial training: The need for pedagogies of formation and of contextualisation in theological education. *Missionalia: Southern African Journal of Mission Studies*, 38(3):347–368. doi/abs/10.10520/EJC76173
- Nel, M. (2016). Rather Spirit-filled than learned! Pentecostalism's tradition of anti-intellectualism and Pentecostal theological scholarship. *Verbum et Ecclesia*, 37(1):1–9. [http:// dx.doi.org/10.4102/ve. v37i1.1533](http://dx.doi.org/10.4102/ve.v37i1.1533)
- Rasmussen, K., Northrup, P. and Colson, R. (eds.). (2016). *Handbook of research on competency-based education in university settings*. Hershey, Pennsylvania: IGI Global.
- Resane, K.T. (2017a). Commercialisation of theological education as a challenge in the Neo-Pentecostal Charismatic churches. *HTS: Theological Studies* 73(3):1–7. <https://doi.org/10.4102/hts.v73i3.4548>
- Resane, K.T. (2017b). “And they shall make you eat grass like oxen” (Daniel 4:24): Reflections on recent practices in some New Charismatic Churches. *Pharos Journal of Theology*, 98(1):1-17. [Online]. Available:http://www.pharosjot.com/uploads/7/1/6/3/7163688/article_10__vol_98_2017.pdf
- Rintala, H. and Nokelainen, P. (2020). Vocational education and learners' experiences workplace curriculum. *Vocations and Learning*, 13(1):113-130 [Online]. Available: <https://link.springer.com/article/10.1007/s12186-019-09229-w>
- Sector Education and Training Authority. (2023). About us. [Online]. Available: <https://www.servicesseta.org.za/about-us/> [Accessed: 26 July 2023].
- Sherlock, C.H. (2009). *Uncovering theology: The depth, reach, and utility of Australian Theological education*. London: ATF Press.
- Shirley, C. (2008). It takes a church to make a disciple: An integrative model of discipleship for the local church. *Southwestern Journal of Theology*, 50(2):207-224. [Online]. Available: http://swbtsv7.s3.amazonaws.com/media/Theology_Journal/50.2/50.2_Shirley.pdf

Skills Development Act 97 of 1998. [Online]. Available: <https://www.gov.za/documents/skills-development-act>

Tolbert, L.V. (1999). *Teaching like Jesus: A practical guide to Christian education in your*

Church. Grand Rapids, Michigan: Zondervan.

University of the Western Cape. Recognition of Prior Learning. [Online]. Available: [https://www.uwc.ac.za/admission-and-financial-aid/recognition-of-prior-learning#:~:text=%E2%80%9CRRecognition%20of%20Prior%20Learning%20\(RPL,work%20or%20other%20life%20experiences.%E2%80%9D](https://www.uwc.ac.za/admission-and-financial-aid/recognition-of-prior-learning#:~:text=%E2%80%9CRRecognition%20of%20Prior%20Learning%20(RPL,work%20or%20other%20life%20experiences.%E2%80%9D) [Accessed: 21 September 2023].

Wariboko, N, and L. W. Oliverio. (2020). The Society for Pentecostal Studies at 50 Years: Ways forward for Global Pentecostalism. *Pneuma*, 42(3–4):327–333. <https://doi.org/10.1163/15700747-04203021>

Wills, G., Selkirk, R. and Kruger, J. (2024). School completion, the matric and post-school transitions in South Africa. Stellenbosch: Stellenbosch University.