



**ACTEA**

**Association for  
Christian Theological Education  
in Africa (ACTEA)**

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**STANDARDS  
2022**

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Theological Education in Africa**

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2022**

**Nairobi**

**October 2022**

## Preface

The Association for Christian Theological Education in Africa (ACTEA), under the sponsorship of the Theological and Christian Education Commission of the Association of Evangelicals in Africa (AEA), operates with internal autonomy in the accreditation of programmes of theological education throughout Africa, in order to stimulate the improvement and standardization of such programmes, and in order to secure academic recognition for such programmes wherever possible, especially among the constituencies of these institutions in Africa and among similar institutions and their constituencies overseas. For further information on any aspect of ACTEA, please email the Executive Administrator at [adm.ass@acteaweb.org](mailto:adm.ass@acteaweb.org) and copy the Executive Director at [director@acteaweb.org](mailto:director@acteaweb.org).

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# Part I. Introduction

## 1. Introduction to Accreditation

Accreditation is a process with at least two basic functions.

- i. The accreditation process is designed to enable an educational institution to come to a clear analysis of itself in relation to commonly accepted standards of quality, and in that light to plan and execute for itself an orderly programme of improvement.
- ii. The accreditation process is also designed to enable such an institution to demonstrate its achievements in relation to commonly accepted global standards of quality in such a way that the soundness of its operation can be recognized and appreciated externally and its credibility thus secured within the wider community continentally and globally.

The process has therefore at once both internal and external objectives, both the achievement of quality and at the same time the establishment of credibility. These are the two essential points of reference for the accreditation process.

Catering to both these objectives is that central feature of the accreditation process, the institution's *self-evaluation* and the resulting Self-evaluation Report submitted by the institution to ACTEA. Within ACTEA's accreditation procedures such a self-evaluation is required both during the initial phase of gaining accreditation, and also during the continuing process of maintaining that accreditation by means of periodic re-examination.

## 2. The Nature of Self-Evaluation

Self-evaluation within the ACTEA accreditation process may be defined briefly as a process of critical, corrective self-inquiry resulting in a comprehensive analytical report. Several aspects of this description merit further comment.

1. Self-evaluation is a ***process***, not merely a document. Normally self-evaluation will take at least the better part of a year and will involve members of your institution in extensive collection of data, critical analysis, the formation of collective opinion and decision, active adjustments, and often further review and assessment. Your report at the end of this experience, as its final step, will be entirely dependent for its own validity and usefulness upon the thoroughness and reliability of the process which has preceded it.
2. Self-evaluation is a ***self-inquiry***, an investigation carried out in the first instance by the institution itself rather than by an external body. The role of visiting teams and review panels is not to direct your institution's evaluation but rather to respond to it, to provide informed external judgment on the detailed self-study which your institution has itself already carried out. In ACTEA accreditation procedures the institution, by means of its self-evaluation, is accorded the primary role in the evaluative process.
3. Self-evaluation is ***comprehensive***, not merely a measurement of the institution against externally-set requirements. Your self-evaluation is meant to attend to all aspects of the institution and its programme, whether or not these are referenced in ACTEA's standards, in order to achieve a comprehensive picture. In this respect the standards offer a guide and framework for your inquiry,

but by no means its delimitations. The boundaries of the inquiry are to be the boundaries of the subject of inquiry, namely your institution itself and the totality of its programmes.

4. Self-evaluation is an *analytical and evaluative* process, not merely a descriptive undertaking. The process and the final report must both indeed evidence a sound perception of things as they are. But the whole significance of the undertaking is that you must couple this perception of things as they are with a deliberate, searching analysis and valuation of things as they ought to be.
5. Self-evaluation is a *corrective* process, not merely a reflective effort. As your inquiry gets underway, it will become apparent that various adjustments and improvements are called for to bring your institution and its programmes up to the standards of its own expectations, as well as up to those standards expected by ACTEA. Within the ACTEA accreditation procedures, you are to plan and implement such improvements as an integral feature of the evaluative process.
6. Self-evaluation is a *critical* process, not merely an exercise in self-justification. This deserves special comment. In so far as many theological institutions in Africa may exist in one respect or another in a state of continual precariousness (often as an unavoidable fact of life), a certain tendency can arise of putting the best face on weaknesses and deficiencies, of wariness about letting problems become exposed to view, of at times expressing as fact what is only plan or wish. All this is understandable; indeed some could be justified as appropriate public relations. But none of it belongs to the self-evaluation process. That process will become emptied of validity and



of usefulness unless you deliberately pursue it with a willing spirit of total candour and honesty.

This does not mean that you must conduct the self-evaluation process as a negative exercise, like attending an academic confessional. To the contrary, it is as important for you to sort out and identify your institution's strengths as it is for you to recognize its weaknesses. Your self-evaluation must attend equally to both. Nor does this mean that your institution is being required to engage in a general public exposure of its difficulties. Rather your institution is choosing, of its own volition, to engage in a process intended to expose its problems, and its strengths, to *itself*, in the presence of and with the aid of a limited number of friends and informed external advisors. Only candour is suitable to such an undertaking.

It is highly important that the attitude of everyone participating in your self-evaluation be suited at all stages to the nature of the exercise. You will want to keep before you at all times the controlling notion that the evaluation is not only being carried out *by* your institution but also first and foremost *for* your institution itself. The external standards and examiners are merely an aid in achieving your purposes. You are compelled neither to engage in the process nor to implement any requisite adjustments. To do so is your own decision. At every turn the self-evaluation process is an act of voluntary choice by the institution, in pursuit of its own interests and goals under God. At any point where it feels that these interests and goals are being jeopardized, it may honourably withdraw from the process. If this sense of freedom and purpose is maintained by everyone involved, the problem of candour versus self-justification will hardly arise.

Accreditation is not a police action. Self-evaluation should not be undertaken as though the institution is preparing for a major judicial inquiry into its affairs. ACTEA's services are carried through by people with the same central Christian commitments, and the same vocational concerns, as you. There will be friendly sympathy for your

problems, there will be shared pleasure at your strengths, and there will be deep concern above all else to help you in your desire to improve your performance, for the building up of the church of Jesus Christ in Africa. Your self-evaluation process in all its aspects should be carried through with this sense of constructive, candid, sympathetic Christian partnership.

### 3. Paths Toward Accreditation

ACTEA offers various paths towards full accreditation, depending upon the accreditation status of the institution which seeks ACTEA accreditation. The institution without accreditation from a reputable, recognized agency submits to the full process outlined below. On the other hand, the institution already with government recognition of its programmes may acquire ACTEA accreditation through a streamlined process.

#### **Institutions without Accreditation**

Institutions without accredited programmes and on track for accreditation begin with **provisional recognition** before moving to (full) **accredited status**.

#### **Provisional Recognition**

The institution begins the accreditation process through submission of formal application to the ACTEA office in Nairobi, which requires the institution to disclose essential institutional data. In addition, the governing board of the institution must also formally declare its intention to pursue accreditation with ACTEA, and the payment of the application fee by the institution will confirm its intention.

ACTEA awards provisional recognition once an institution's theological education programme(s) can meet several core standards relating to quality of admissions, quality of teaching staff, quality of educational programme, and adequacy of library resources. Assessment of these core standards is based upon selected but essential aspects of the comprehensive ACTEA Standards. Where full compliance falls short, official assessment may accept a reasonable trajectory of development (e.g. plans for meeting total count of library resources specified by the Standards).

Normally, assessment of these core standards for provisional recognition demands an in-person, on-site visit from an official ACTEA Assessor(s), who usually is based within the same region as the institution. The institution will be responsible for the travel costs associated with this visit.

The duration of provisional recognition may extend to three years, although ACTEA encourages institutions to move towards full accreditation in less time than the three year limit in order to reap the reward of accredited status. While the status of Provisional Recognition does merit for the institution recognition, which may be advertised to stakeholders, and access to services through ACTEA global partners, it does not constitute voting membership in the General Assembly.

During this phase of provisional recognition, the institution will plan and work towards compliance of its theological education programme(s) with all of the ACTEA Standards contained in Part II of the Standards document ('Standards and Guide to Self-evaluation'). Climactically, the institution carries out its institutional self-evaluation (see Part III of this document) and

submits to ACTEA a Self-evaluation Report (see Part IV) based on the ‘Standards & Guide to Self-evaluation’.

In special cases new institutions with new programmes may apply for provisional recognition rather than waiting for the two operational years normally required by ACTEA Standards.

### **Accredited Status**

The institution’s completion of the comprehensive self-evaluation process and submission of the Self-evaluation Report (SER) to the ACTEA office signify the readiness of the institution for the assessment of the official ACTEA Visitation Team. Normally, for an institution with one or two educational levels a Visitation Team of five members will conduct the assessment within a three to five day period.

The period of ACTEA accreditation lasts five years. The institution should observe that the award of accreditation may be granted with post-accreditation notations, i.e. areas of non-compliance with ACTEA Standards, which do not nullify the accreditation award yet require additional work in achieving compliance with a particular Standard. Thus, ongoing reporting of progress by the institution is imperative for maintaining ACTEA accreditation. Moreover, the process of re-accreditation may be streamlined through abbreviated reporting, providing that the institution completes its Annual Reports in a responsible and comprehensive manner (and tenders the requisite annual fee).

### **Institutions with non-ACTEA Accreditation**

An institution with globally recognized accreditation (e.g. from a member agency of ICETE or comparable) or the

department of religion/theological studies within a university, which already has achieved government recognition for its programmes by the appropriate higher education agency, may seek ACTEA Accreditation for the same accredited programmes through a streamlined process of self-evaluation and reporting.

ACTEA will honour the work which the institution has already expended in achieving government recognition for its programmes. At the same time, ACTEA will maintain the accreditation distinctives which benefit particularly the church in Africa. For example, ACTEA Standards prioritize the spiritual development and character formation of students, particularly through committed faculty of exemplary character and conduct. Hence, the streamlined process will direct the institution to report on compliance with standards relevant to these priorities.

The ACTEA accreditation process for the institution with government recognized programmes requires submission of formal application to the ACTEA office in Nairobi with essential institutional data, formal declaration of the governing board of the institution to pursue ACTEA accreditation, forwarding of the prior self-evaluation report received by the national higher education agency for its assessment, leading to government recognition. ACTEA Accreditation and Evaluation Division will review this self-evaluation report and identify additional Standards, consistent with ACTEA accreditation distinctives, upon which the institution must report. The ACTEA office will determine if an ACTEA Assessor should visit to verify the institution's reporting.

The period of ACTEA accreditation lasts five years and is maintained by completing the Annual Report in a responsible

and comprehensive manner (in addition to tendering the requisite annual fee).

#### 4. Programmatic v. Institutional Accreditation

Please note that ACTEA offers ‘programmatic’ rather than ‘institutional’ accreditation. This means that ACTEA’s accreditation of one educational programme offered by an institution does not authorize the institution to offer any and all additional programmes. Instead, ACTEA accredits *only those programmes for which the institution has specifically sought ACTEA accreditation*. Thus ACTEA may, for example, accredit an institution’s Diploma of Theology but not assess or accredit its Certificate in Counselling. An institution must be very careful only to publicize as ‘ACTEA accredited’ those programmes for which it has specifically sought ACTEA accreditation and which have successfully completed the full ACTEA accreditation process. Misleading representation of other programmes as ‘ACTEA accredited’ can lead to the withdrawal of accreditation services by ACTEA.

While ACTEA accreditation is fundamentally programmatic, nevertheless, aspects of ACTEA Standards necessarily incorporate aspects that may be relate more to the institution as an organization than to the individual academic programmes. The ACTEA Standards, however, do not distinguish programmatic from institutional standards but categorize the essential standards under five components.

Moreover, in the current higher education climate where one institution may offer a variety of types of educational programmes, ACTEA accredits only *theological education* programmes. ACTEA does not, for example, assess and/or accredit programs in psychology, education, business, etc., unless those programmes are specifically

designed within a framework of vocational or non-vocational theological education and where at least 50% of the course of study consists of subject matter found in the traditional theological curriculum. ACTEA reserves the right to determine which programmes it will accredit, on a case-by-case basis.

## **5. Accreditation for New Programme(s) at an ACTEA Institution**

An ACTEA institution, with already accredited programmes, may add accredited status to new or previously non-ACTEA accredited programme(s) through a streamlined path. This streamlined path avoids duplicating the comprehensive self-evaluation which undergirded the accredited status of other programmes. Instead the path necessitates verification of core standards in relation to the new programme(s), i.e. competent administrative support for the new programme(s), quality of the educational programme(s), quality of students (e.g. appropriate entry qualification), quality of teaching staff particularly for the programme for which accreditation is sought, and adequacy of library resources for the new programme. In addition, the governing board of the institution must formally approve of adding accreditation to the new programme(s).

The institution may initiate the process by submitting a requisite application letter and tendering the application fee. Normally an ACTEA Assessor will conduct an official on-site visit after the institution has submitted to the ACTEA office the completed report evaluating compliance of the new programme(s) with the core ACTEA standards. The institution shall meet the travel costs associated with the ACTEA visitation.

While the ACTEA standard for stability states that programmes should have been in regular operation for the complete

programme cycle before accreditation is sought, the institution may appeal to the Accreditation and Evaluation Division if exceptional circumstances would warrant consideration of the award of accredited status before completion of the normal programme cycle.

## 6. Accreditation and ACTEA Membership

ACTEA's role as a hub for theological education in Africa engages not only theological educators and their institutions but also church leaders, para-church agencies, and even global partners. Consequently, ACTEA membership has broadened to integrate all who value the role of quality theological education for a vibrant church transforming society in Africa. Participation in the ACTEA General Assembly invites this broader membership while distinguishing full membership from associate membership.

### **(Full) ACTEA Membership**

Institutions with ACTEA Accreditation of their educational programme(s) constitute members of ACTEA General Assembly who have voting privileges. Full ACTEA membership also grants immediate access to support services offered by ACTEA continental and global ministry partners.

### **Associate Membership**

Institutions not seeking ACTEA accreditation are, nevertheless, invited to join the ACTEA family and participate in the General Assembly as non-voting members under the Associate Membership status. The Associate Membership status may include universities perhaps exploring ACTEA accreditation, theological institutions with provisional recognition and those not yet seeking ACTEA accreditation, missions agencies, both continental and global, institutions/organizations offering non-formal theological



education, even Western based theological institutions. The sole criterion for Associate Membership is formal acceptance of the AEA Statement of Faith and payment of an annual fee. Associate members can access selected support services offered by ACTEA and its ministry partners.

## Part II. The Standards

### SECTION 1. ADMINISTRATION

#### a) Objectives:

##### *1a. Objectives.*

The institution must have in writing a clearly defined vision statement, educational philosophy, and concise set of incisive objectives, as part of a strategic plan, approved by the appropriate governing body, all of which are suitable to the institution's perceived role and commitments to the church, and relate to the institution's programmes as a whole. These objectives should describe the academic, spiritual, character, and vocational outcomes which the theological education programmes are designed to achieve. The institution must be able to show a reasonable approximation of these objectives in the achievements of its theological education programmes. There must be evidence that teaching staff for theological education and administrative staff, involved with or having oversight for the institution's theological education programmes, are familiar with and accept these objectives, and that steps are regularly taken to acquaint students in a practical manner with these objectives and their significance.

#### b) Governance:

##### *1b. Governance.*

The governing of the institution, including the operations of the proprietors, the governing body,

and the administration, must be carried out in accordance with written regulations appropriate to the nature and size of the institution. These regulations should include defined lines of authority, and position descriptions for each administrative office and for teaching and support staff. The governing body shall manifest responsible familiarity with, and oversight of the theological education programmes. The institution must evidence achievements in Africanization of the governing body and of the senior administrative positions. Governing body members should evidence commitment to the institutional mission, and the body's membership should reflect the diversity of the student body with respect to gender and ethnicity as appropriate to the context and mission. Record-keeping procedures for all levels of administration must be adequate in scope, legibility, and provision for preservation.

**c) Policies:**

**1c. *Policies.***

Institutions must have written policies relating to areas such as recruitment, faculty and staff development, employee care, job security, annual leaves, human resource procedures, redundancy and dismissal procedures, procedures for grievance process and conflict resolution, inflation salary adjustments, annual performance reviews, and fees and remuneration for visiting lecturers, among institutional responsibilities. The institution must demonstrate that its policies value both teaching and non-teaching staff as the institution's principal asset wherein these policies

exhibit respect and Christian love towards all staff, with regard to pertinent legal conventions. Institutions should apply fair and transparent processes for the recruitment of all staff and faculty.

**d) Finances:**

**1d. *Finances.***

The financial policies, procedures, and conditions of the institution must be demonstrably sound. The institution must have and operate in accordance with a budget compliant with the strategic plan approved by the governing body. There should be an annual auditing of the financial records by a recognized external auditor. The institution must be able to demonstrate reliable sources of regular financial support. Where a theological education department or school forms one of multiple departments or schools within an institution, reliable sources of regular financial support for theological education must be demonstrated, and the means of allocating institutional resources to theological education must be indicated. More than half of the institution's annual operational expenditure related to theological education should be derived from within the continent. Where this is not yet the case, there must be in operation a realistic plan to increase locally-derived support to that level. The institution must make adequate administrative provision for publicity, public relations, and fund-raising.

**e) Stability:****1e. *Stability.***

The institution must show a satisfactory degree of stability, manifest in such factors as continuity of governing body membership and administrative leadership, low rate of staff turnover, steady enrolment figures in theological education, and sound financial history. Theological education programmes which have not been in regular operation for at least two years (after inactivity) or for the complete programme cycle normally will not be accredited.

**f) Review:****1e. *Review.***

The institution must have arrangements in operation for regular critical review and adjustment of its objectives, its educational programmes, and their achievements, in their intended interrelationships. The institution must demonstrate a culture of evaluation, through both continuous and periodic formal evaluation. This periodic formal evaluation must be systematic and comprehensive, of the administration, academic programmes (including the content of individual subject courses), and non-academic aspects. All stakeholders, especially the church and the institution's graduates, should be included in the evaluation process. The institution should develop procedures for measuring the actual achievements of its theological education graduates and the impact of the programmes. The evaluation process must demonstrably result in a pattern of adjustments and improvements in response to the evaluation.

## SECTION 2. TEACHING STAFF

### a) **Number:**

#### *2a. (Post-secondary / Post-graduate). Number.*

The teaching staff must be of sufficient number to constitute a full time team to support the theological education programmes effectively. Normally this means that there should be at least one teacher for every twenty students.

#### *2b. (Doctoral). Number.*

The teaching staff must be of sufficient number to support the programme effectively. The number of teaching staff needs to be adequate to attend to the needs of students and to the scope and sequence of the curriculum, so that the expected academic progress of the students is not hindered. In addition to any visiting and adjunct teaching staff, for each specified field of study, there must be a core of teaching staff regularly teaching or supervising on-site at the institution. This core must consist of at least one full-time member of the teaching staff, or the equivalent, qualified in that field.

### b) **Qualifications:**

#### *2b (Post-secondary). Qualifications.*

Teaching staff in the institution's theological education programmes must have qualifications adequate to their responsibilities. Normally this means possession of a recognized accredited academic qualification in a relevant field at least one academic level above the qualification for which the students are being prepared. At the post-secondary level this would normally mean a post-

graduate degree. Teaching staff should hold experience appropriate to the subject being taught. The institution must demonstrate that teaching staff possess methodological skills to teach or that a plan for enhancement is in place where requisite pedagogical skills and experience are deficient. For all staff, especially non-African, there must be evidence of adequate orientation in the African setting, with emphasis upon the relevant regional setting(s).

### 2b (Post-graduate). *Qualifications.*

Teaching staff in the institution's theological education programmes must have qualifications adequate to their responsibilities. Normally this means at post-graduate level the possession of a recognized accredited academic qualification in a relevant field at least one category of post-graduate study above that in which the students are being taught. Teaching staff should hold experience appropriate to the subject being taught. The institution must demonstrate that teaching staff possess methodological skills to teach or that a plan for enhancement is in place where requisite pedagogical skills and experience are deficient. At least half, and not less than three, of the teaching staff shall have earned, recognized doctorates in appropriate fields. For a Post Graduate Diploma programme the teaching staff must include at least one member with a qualifying doctorate and at least two other members with a qualifying MDiv. For all staff, especially non-African, there must be evidence of adequate orientation in the African setting, with emphasis upon the relevant regional setting(s).

**2b (Doctoral). *Qualifications.***

All doctoral teaching staff must hold a post-graduate degree and an earned doctorate, both from recognized accredited institutions and in relevant fields. Doctoral teaching staff must also have a record of research and publication in relevant fields (minimally, for example, a book and/or a corpus of articles and reviews in learned journals). All doctoral teaching staff must be experienced both in teaching and in supervising independent study.

The institution's teaching staff team should have been trained in a variety of institutions and should represent a variety of scholarly viewpoints and approaches. Institutions are encouraged to make regular use in their doctoral programme of local university professors, qualified in relevant fields, and of international guest professors, academically and/or professionally distinguished in their field, as adjunct teaching staff.

**c) Commitment:****2c. *Commitment.***

Staff members with responsibility for theological education shall evidence mature Christian character, willing acceptance of the doctrinal frame of reference of the institution, conformity to its behavioural expectations, and accord with its objectives and standards, as well as a concern to improve in personal professional skills and to keep up-to-date in, and improve intellectual acquaintance with, their individual fields of specialization and instruction, an active participation in the life and worship of the



institution, and of a [local] church, and a visible personal interest in the students and their welfare. Expectations in this regard by the institution should be clearly communicated to and consistently held before the staff.

**d) Responsibilities:**

**2d. (Post-secondary / Post-graduate).**

*Responsibilities*

Assigned responsibilities for teaching staff should be a maximum of 40 hours per week, including teaching (in person or/and online); preparation of teaching; continuous and final assessment of students; tutorials; supervision of academic work; administrative work and meetings; mentoring of students and student groups; overseeing field education; continuing professional development as required.

**2d. (Doctoral). *Responsibilities***

Assigned responsibilities for teaching staff should be a maximum of 40 hours per week, including teaching (in person or/and online); preparation of teaching; continuous and final assessment of students; tutorials; supervision of academic work; administrative work and meetings; mentoring of students and student groups; overseeing field education; continuing professional development as required. Teaching and administrative loads of doctoral teaching staff shall be limited to permit adequate time for attending to the academic needs of research students and for their own research.

**e) Nationality:***2e. Nationality.*

African staff should constitute more than half of the total teaching staff in the institution's theological education programmes. Where this is not yet the case, the institution must have in operation a realistic plan for achieving this by a reasonably early date.

**f) Gender and Ethnicity:***2f. Gender and Ethnicity.*

Institutions should evidence diversity of teaching staff with respect to gender and ethnicity appropriate to the institution's context and mission. Where this is not yet the case, the institution must have in operation a realistic plan for achieving this by a reasonably early date.

**g) Compensation and Welfare:***2g. Compensation and welfare.*

Staff salaries and benefits should reasonably compare to prevailing scales for similar work in the local country, and should be subject to regular review in light of economic changes.

**h) Development:***2h. Development.*

There should be provision for upgrading the academic qualifications and improving the teaching skills of the existing staff in theological education, by such means, for example, as study leaves for advanced work and provision of, or provision for attendance at, seminars, workshops, consultations, and the ICETE Academy.

In addition, doctoral teaching staff must demonstrate a pattern of regular scholarly and professional interaction and contribution, which is actively encouraged and facilitated by the institution.

## SECTION 3. FACILITIES

### a) Buildings and Grounds:

#### *3a. Buildings and grounds.*

The site, layout, structures, furnishings, and access to information technology should be suitable for the theological programmes offered, supportive of the mission of the institution, accessible to students and staff with disabilities, and appropriate to the local context with a view to excellence. Arrangements for maintenance should be sufficient to ensure smooth operation of the facilities, and provisions for security should be suitable to the setting.

### b) Library Holdings:

#### *3b (Post-secondary). Library holdings.*

The library holdings should be of a size and quality suitable to the theological education programmes offered, in relation to the literature available in the language of instruction. A theological library in an anglophone institution should normally contain at least 10,000 titles relevant to theological study (supplemented by holdings in allied disciplines), and in a francophone or lusophone institution at least 6,000 titles. The holdings should constitute quality, not merely quantity, without superficial or superfluous titles. The holdings should represent both breadth (e.g. in academic levels, theological orientation, and subjects covered) and concentration (e.g. in theological orientation of the institution, geographical and cultural context, and subjects of instruction). Africana should represent 8–10% total holdings. The reference

collection and periodicals received should manifest a similar blend of general breadth and specific concentration. Anglophone institutions offering a degree-level theological qualification should normally maintain library subscriptions for at least 40–50 refereed journals relevant to theological study, and francophone or lusophone institutions for at least 20–30 refereed journals.

The institution should provide convenient access for students and teaching staff to online and digital resources for theological study, including appropriate training and orientation in accessing online resources. Where digital resources are readily accessed and regularly used by students the requirements for physical holdings of books may be reduced.

Institutions offering theological education programmes in non-residential and/or distance formats, or hybrid modes, or at extension sites or satellite campuses of the institution, must demonstrate sustainable arrangements for students and teaching staff to have sufficient access to library resources at the appropriate academic level.

### **3b (Post-graduate). *Library holdings.***

The library holdings should be of a size and quality suitable to the theological education programmes offered, in relation to the literature available in the language of instruction. A theological library in an anglophone institution should contain at least 15,000 titles relevant to theological study (supplemented by holdings in allied disciplines), and maintain subscriptions to at least 50–60 refereed theological or scholarly

journals in related subjects; a library in a francophone or lusophone institution should contain at least 10,000 titles, and maintain subscriptions to at least 30–40 refereed theological or related journals. The holdings should constitute quality not merely quantity, without superficial or superfluous titles. The holdings should represent both breadth (e.g. in academic levels, theological orientation, and subjects covered) and concentration (e.g. in theological orientation of the institution, geographical and cultural context, and subjects of instruction). Africana should represent 8–10% total holdings. The reference collection and periodicals received should manifest a similar blend of general breadth and specific concentration.

The institution should provide students and teaching staff with convenient access to online and digital resources for theological study, including appropriate training and orientation in accessing online resources. Where digital resources are readily accessed and regularly used by students the requirements for physical holdings of books may be reduced.

Institutions offering theological education programmes in non-residential and/or distance formats, or hybrid modes, or at extension sites or satellite campuses of the institution, must demonstrate sustainable arrangements for students and teaching staff in such courses to have sufficient access to library resources at the appropriate academic level.

**3b (Doctoral). *Library holdings.***

The library holdings should be of a size and quality suitable to the academic programme of the institution, in relation to the literature available in the language of instruction. At doctoral level a library in an anglophone institution should contain at least 20,000–25,000 titles and maintain subscriptions to at least 100–120 refereed journals; a library in a francophone or lusophone institution should contain at least 16,000–18,000 titles, and maintain subscriptions to at least 60–80 refereed journals. The holdings should constitute quality, not merely quantity, thus without superficial or superfluous titles. The holdings should represent both breadth (in academic levels, theological orientation, and subjects covered) and concentration (in theological orientation, geographical and cultural context, and subjects of instruction).

The reference collection and periodicals received should manifest a similar blend of general breadth and specific concentration.

The library should contain at least 2000 volumes particular to each specified doctoral field, including a substantial portion of the major scholarly titles, reference materials, and journals (including back issue collections) in that field.

In order to supplement their on-site holdings of books and journals, institutions are strongly encouraged to provide access to off-campus holdings for their teaching staff and students. This may be done by establishing ready access to relevant nearby libraries, maintaining aggressive inter-library loan facilities, and providing on-site internet access. Where institutions do not

supplement their on-site holdings, they must substantially increase the size of their collection of books and journals in the area(s) of their specialization.

Requirements for physical holdings of books can be reduced through the digital holdings, if the institution demonstrates they are easily and regularly accessed by students and staff.

**c) Library Funding:**

**3c (Post-secondary / Post-graduate).**

***Library funding.***

Funding of the library should be adequate for efficient operation and steady growth of the holdings relevant to theological education. Normally (e.g. in the absence of economic crisis and civil violence) this should entail that an institution spend on theological library acquisitions each year a minimum of 5% of the institution's annual operational expenditure. Institutions whose theological holdings are in the lower ranges should expect to budget more.

**3c (Doctoral). *Library funding.***

Institutions with doctoral programmes must spend on library acquisitions a minimum of 7.5% of the institution's annual operational expenditure, including a minimum of US\$1000 a year for accessions in each specified field of study.

**d) Library Administration:**

**3d. *Library administration.***

The library should be administered according to standard library procedures; the staff should be sufficient in number and training, including



training to support students working in different delivery modes. The institution should incorporate current information technology in the administration of the library. The facilities and procedures should be adequate for preserving the holdings against fire and other hazards, such as arising from climate and insects. There should be clear procedures to mitigate against theft; and the hours of operation should reflect a concern to make the holdings as accessible as reasonably possible for students in all programmes (including those fully employed and enrolled in block formats).

For institutions offering doctorates, the library staff should include a trained and experienced librarian, with both a recognized library qualification at post-graduate level and a recognized theological degree at bachelor's level or above.

Institutions are required to ensure that doctoral teaching staff and doctoral students have access to computer resources, with appropriate support facilities, and the ability to use them. The library should make available separate study facilities for each doctoral student.

## SECTION 4. EDUCATIONAL PROGRAMME(S)

### SECTION 4A.

#### EDUCATIONAL PROGRAMME: Post-secondary

##### a) Programme Integration:

###### 4(PS)a. *Programme integration.*

The institution's theological education programmes, including non-residential programmes, programmes offered through modular or block scheduling, hybrid and/or distance programmes, should evidence a holistic approach, combining both curricular and extracurricular activities in an educational plan which embraces concern for the students' spiritual, character and vocational as well as academic development. Thus, activities such as worship, community life, work, sports, social activities, and practical Christian service, should be intentionally and manifestly shaped to further the institution's objectives for theological education. Institutions are also strongly encouraged to develop co-curricular enrichment programmes for theological education, such as lectureships, workshops, and field trips.

##### b) Programme Relevance:

###### 4(PS)b. *Programme relevance.*

The theological education curriculum as a whole and the syllabus for each individual course subject should show that the institution has not merely borrowed these from elsewhere, nor simply allowed them to develop on an ad hoc basis, but that the institution has carefully planned the curriculum and each syllabus to meet its own

particular objectives, for the specific Christian community it is serving, for the specific vocations for which the students are being prepared, and for the specific cultural context in which the students will minister. Classroom interaction and course assignments should encourage students to relate each course subject to the students' cultural, church and community contexts. Selection of learning resources should also show sensitivity to contextual relevance.

**c) Programme Publication:**

**4(PS)c. *Programme publication.***

The institution's current theological education programmes, with the rationale for each, should be readily accessible in printed and/or electronic form. The most recent syllabus for each individual course subject should be systematically filed for ready retrieval. An explanation of the institution's assessment system should also be available in printed and/or electronic form.

**d) Curriculum Balance:**

**4(PS)d. *Curriculum balance.***

The content of the theological education curriculum of the institution must be justified in relation to the mission of the institution while ensuring an adequate balance with respect to Biblical, theological, historical, practical, and general areas of study. There must also be neither significant omission nor undue overlap in the overall body of knowledge and skills being conveyed.

**e) Educational Objectives:**

**4(PS)e. *Educational objectives.***

Institutions should develop written objectives for each theological education programme, and for each course subject within that programme, which correlate with the academic, spiritual, character, and vocational objectives of the institution as a whole and of any department or school within the institution in which the theological education programme is lodged.

**f) Guided Practical Experience:**

**4(PS)f. *Guided practical experience.***

For theological education programmes which are focused on vocational preparation (e.g. pastoral training), institutions shall incorporate into the requirements for graduation arrangements for guided practical experience in the specific vocations in which the individual students are being prepared. This may, for example, take the form of an internship programme. Institutions are strongly encouraged to incorporate similar arrangements for guided practical experience into the graduation requirements of any other theological education programmes it offers, in the specific curriculum areas in which the individual students are being prepared.

**g) Admission:**

**4(PS)G. *Admission.***

The institution must have selective admissions procedures which include careful attention to the Christian character and Christian vocational experience of the applicants, as well as to their academic qualifications. Christian character and

vocational experience should be assessed in as close consultation as possible with the church of which the applicant is a member.

Academic requirements for admittance to the institution's degree-level programmes in theological education (e.g. BTh, BA in Theology) shall match the principal written requirements for the regular first degree university course in the local country. Minimum academic requirements for admittance to the institution's post-secondary diploma programmes in theological education (e.g. DipTh) shall normally be the completion of full secondary schooling in the local country, or the equivalent. These entrance requirements must be met before taking up the programmes, not merely before the granting of the credentials.

Mature entry admissions, where allowed by the local country's higher education system, must be limited to *bona fide* cases and cannot average more than 10% of admissions to each theological education programme per year.

Students may not transfer credits earned at post-secondary diploma- level to a post-secondary degree programme except in accordance with written regulations in the local country's higher education system.

#### **h) Graduation:**

##### **4(PS)h. *Graduation.***

The institution must demonstrate that consideration of the spiritual, character, vocational as well as the academic development of the student is an integral part of the evaluation procedures which determine the student's suitability for graduation from its theological

education programmes. Graduation requirements must include satisfactory performance in a 3 or 4 year course for the degree, and a 2, 3, or 4 year course at post-secondary level for the post-secondary diploma. Programmes must meet for an average of 34–36 weeks a year, with an average of 12–14 clock hours a week in class and a normal total workload of 40–45 hours of learning activity per week (i.e., 1500–1800 hours of structured learning activity per year, including 400–500 clock hours of instruction), or the equivalent in part-time, modular or distance study. If the entrance requirements in use for the degree programme relate to a four year university course, then the degree programme should itself likewise be a four year course. Publications and credentials relating to an accredited post-secondary diploma programme must always specify whether it is a 2, 3, or 4 year programme. Institutions should frame the names of their terminal theological credentials to conform with the pattern or trend observable in their country or region. The language of instruction should normally be that in use in the local national system at the same level. Where an institution is offering both diploma and degree programmes in theological studies at the post-secondary level, these programmes must be distinct in operation, unless (i) academic entrance requirements to the diploma are equivalent to those for the degree and (ii) the rigour of classroom instruction and course requirements in shared courses are appropriate to degree-level study. Institutions should provide level descriptors for diploma and degree programmes. Institutions enrolling fewer than twenty students

in a particular theological diploma or degree programme should be able to point to exceptional circumstances justifying the independent existence of that programme.

**i) Supplementary Programmes:**

**4(PS)i. *Supplementary programmes.***

The institution is encouraged to develop training programmes in Christian ministries which serve the needs of theological education students' spouses. The institution is also encouraged to provide placement counselling, alumni networks, and continuing education opportunities for its theological education graduates.

Where appropriate to the local context, the institution is strongly encouraged to devote a proportion of its teaching staff's assigned hours to ministry training events in service of the church and its lay leadership or educational events for the local community (e.g. lectures, workshops, lay institute).

## SECTION 4B.

### EDUCATIONAL PROGRAMME: Post-graduate

#### a) Programme Integration:

##### 4(PG)a. *Programme integration.*

The institution's theological education programmes, including non-residential programmes, programmes offered through modular or block scheduling, hybrid and/or distance programmes, should evidence a holistic approach, combining both curricular and extracurricular activities in an educational plan which embraces concern for the students' spiritual, character and vocational as well as academic development. Thus, activities such as worship, community life, work, sports, social activities, practical Christian service, should be intentionally and manifestly shaped to further the institution's objectives for theological education. Institutions are also encouraged to develop co-curricular enrichment programmes for theological education, such as lectureships, workshops, and field trips.

#### b) Programme Relevance:

##### 4(PG)b. *Programme relevance.*

The theological education curriculum as a whole and the syllabus for each individual course subject should show that the institution has not merely borrowed these from elsewhere, nor simply allowed them to develop on an *ad hoc* basis, but that the institution has carefully planned the curriculum and each syllabus to meet its own particular objectives, for the specific Christian community it is serving, for the specific vocations



for which the students are being prepared, and for the specific cultural context in which the students will minister. Classroom interaction and course assignments should encourage students to relate each course subject to the students' cultural, church and community contexts. Selection of learning resources should also show sensitivity to contextual relevance.

**c) Programme Publication:**

**4(PG)c. *Programme publication.***

The institution's current theological education programmes, with the rationale for each, should be readily accessible in printed and/or electronic form. The most recent syllabus for each individual course subject should be systematically filed for ready retrieval. An explanation of the institution's assessment system should also be available in printed and/or electronic form.

**d) Curriculum Balance:**

**4(PG)d. *Curriculum Balance.***

The content of the theological education curriculum of the institution must be justified in relation to the mission of the institution while ensuring an adequate balance with respect to Biblical, theological, historical, practical, and general areas of study. There must also be neither significant omission nor undue overlap in the overall body of knowledge and skills being conveyed.

**e) Educational Objectives:**

**4(PG)e. *Educational Objectives.***

Institutions should develop written objectives for

each theological education programme, and for each course subject within that programme, which correlate with the academic, spiritual, character, and vocational objectives of the institution as a whole and of any department or school within the institution in which the theological education programme is lodged.

**f) Guided Practical Experience:**

*4(PG)f. Guided practical experience.*

For theological education programmes which are focused on vocational preparation (e.g. pastoral training), institutions shall incorporate into the requirements for graduation arrangements for guided practical experience in the specific vocations in which the individual students are being prepared. This may, for example, take the form of an internship programme. Institutions are strongly encouraged to incorporate similar arrangements for guided practical experience into the graduation requirements of any other theological education programmes it offers, in the specific curriculum areas in which the individual students are being prepared.

**g) Programme Specifications:**

*4(PG)g. Programme specifications.*

(i) 1-year post-graduate programmes. Normally the Post-graduate Diploma (PGD) shall be one year in length or the equivalent undertaken through part-time or modular study, with a recognized first degree required for admission. The PGD programme shall normally be oriented toward providing students a concentrated course in Bible and theology before entering secular

vocations, or a concentrated practical course for church-related vocations. Alternatively, a Bachelor of Arts (Honours), Bachelor of Theology (Honours), or other 1-year post-graduate theological qualification conforming to regional and international academic patterns, with a recognized BA, BTh or regional equivalent required for admission, may be offered. Where admission to the Honours programme requires a first degree equal in length of study to the university first degree in the local country, the Honours degree may be considered the first year of post-graduate study.

(ii) *2-year post-graduate programmes.* Normally the Master of Arts (MA) shall be 2 years in length or the equivalent undertaken through part-time or modular study, with a recognized first degree required for admission. Graduates of a recognized PGD, post-graduate Honours degree, or other recognized 1-year post-graduate theological qualification may be admitted to the MA programme with up to one year's advanced standing for comparable work, where allowed by the local country's higher education system. MA programmes shall normally be oriented either on preparation in a particular academic discipline or professional preparation in a particular vocation. Normally a research thesis shall be required for the former and a creative project or supervised internship for the latter.

Where it is regular practice in the local country, a 2-year Master of Theology (MTh) degree, with a recognized Bachelor of Theology required for admission, may be offered. Graduates of a recognized post-graduate BTh (Hons) or its

regional equivalent may be admitted to the MTh programme with up to one year's advanced standing for comparable work.

(iii) *3-year post-graduate programmes.* The Master of Divinity (MDiv; or similar nomenclature corresponding to regional and international academic patterns) shall be 3 years in length or the equivalent undertaken through part-time or modular study, with a recognized first degree required for admission. Graduates of a recognized PGD, post-graduate Honours degree, or other recognized 1-year post-graduate theological qualification may be admitted to the MDiv programme with up to one year's advanced standing for comparable work, where allowed by the local country's higher education system. MDiv programmes are normally oriented on professional preparation for leadership roles in church-related vocations. A thesis, project, or internship may be required.

(iv) *4-year post-graduate programmes.* A Master of Theology (MTh; or similar nomenclature corresponding to regional and international academic patterns) may be 1 year in length or the equivalent undertaken through part-time or modular study, with a recognized MDiv degree required for admission. This programme thus represents a fourth year of post-graduate theological study. Alternatively, the programme may be 4 years in length for those holding a recognized first degree. Graduates of a recognized PGD, post-graduate Honours degree, or other recognized 1-year post-graduate theological qualification may be admitted to a 4-year MTh programme with up to one year's advanced

standing, and graduates of a recognized MA programme with up to two year's advanced standing, for comparable work. MTh programmes shall be oriented in their final year on advanced academic specialization in a particular theological discipline, preparatory for a teaching vocation, scholarly research, or doctoral studies. A research thesis shall be required.

**h) Programme Generalizations:**

*4(PG)g. Programme generalizations.*

(i) All theological education programmes must maintain admissions procedures which include careful attention to the Christian character of the applicants, as well as to their academic qualifications. In addition, admission to vocational theological education programmes (e.g. MDiv) should pay attention to the Christian ministry leadership experience of the applicants. Applicants should have normally at least two years of commendable Christian ministry leadership experience prior to admission to a vocational theological education programme at post-graduate level. Christian character and ministry leadership experience should be assessed in as close consultation as possible with the church of which the applicant is a member. Admission to all post-graduate theological education programmes should normally be limited to students who are academically qualified for post-graduate study according to higher education admission policy in the local country. Applicants admitted to post-graduate theological education programmes must have a recognized post-secondary degree, unless accepted under

‘mature entry’ stipulations. Mature entry admissions to theological education programmes, where allowed by country’s higher education system, must be limited to *bona fide* cases, and cannot average more than 10% of admissions per year. Those whose first degree preparation was inadequate in theological studies, in the humanities, or in the social sciences, should be required to make up these deficiencies on a non-credit basis. Credit earned in post-secondary diploma and post-secondary degree programmes may not be counted towards post-graduate course credits. Specific course requirements may be waived, however, on the basis for example of validating examinations.

(ii) Specializations identified by the institution as available within any of its theological education programmes must be ones for which the institution is equipped in highly qualified staff and in-depth library holdings.

(iii) For vocational theological education programmes the institution must demonstrate that consideration of the spiritual, character and vocational as well as academic development of the student is an integral part of the evaluation procedures which determine the student’s suitability for graduation. The institution should set similar requirements for all its theological education programmes. For MDiv and MTh programmes reading proficiency in at least one Biblical language shall normally be required. Institutions should normally include in all post-graduate theological education programmes required courses in teaching methodology,

organizational leadership and administration, and research skills.

(iv) Institutions offering distinct post-secondary and post-graduate theological education programmes may not teach students from the two levels in the same class. Institutions should provide level descriptors for each of its post-graduate programmes. The names of theological credentials offered by the institution must conform to a recognized continental or international pattern. Course-based post-graduate programmes must meet for an average of 34–36 weeks a year, with an average of 12.5 clock hours or its equivalent a week in class or supervised study and a normal total workload of 40–45 hours of learning activity per week (i.e., 1500–1800 hours of structured learning activity per year including 425–450 clock hours of instruction or supervised study), or the equivalent in part-time, modular or distance study. Similarly, research-based post-graduate theological programmes must incorporate 1500–1800 hours of research, writing and other structured learning activity per year, or the equivalent in part-time study over a greater number of years.

Post-graduate theological programmes in which final examinations or the submission of a thesis or project, rather than years of study or the accumulation of course credits, determines completion of the programme must have in place a system of external moderation of exams and/or examination of theses or projects comparable to that of the higher education system of the local country.

Institutions enrolling fewer than fifteen students in theological education at post-graduate level, or fewer than five students within any single post-graduate theological programme, should be able to point to exceptional circumstances justifying that post-graduate level or programme.

The language of instruction should normally be that in use in the local higher education system at the same level.

**i) Supplementary Programmes:**

*4(PG)g. Supplementary programmes.*

The institution is encouraged to develop training programmes in Christian ministries which serve the needs of theological education students' spouses. The institution is also encouraged to provide placement counselling, alumni networks, and continuing education opportunities for its theological education graduates.

Where appropriate to the local context, the institution is strongly encouraged to devote a proportion of its teaching staff's assigned hours to ministry training events in service of the church and its lay leadership or educational events for the local community (e.g. lectures, workshops, lay institute).



## SECTION 4C.

### EDUCATIONAL PROGRAMME: Doctoral

#### a) Programme Integration:

##### 4(Doct)a. *Programme integration.*

The institution's doctoral programmes should evidence a holistic approach. Original research or projects based on reflection on praxis should not only demonstrate comprehensive understanding, contextual relevance, and missional impact, but should be undertaken in such a way to encourage the spiritual, character, and vocational growth of the student. To the extent possible, worship, community life, social activity and practical Christian service should be built into these theological education programmes in accordance with the mission of the institution.

#### b) Programme Relevance:

##### 4(Doct)b. *Programme relevance.*

The curriculum as a whole and the syllabus for each individual course subject, where taught, should show that the institution has not merely borrowed these from elsewhere nor simply allowed them to develop on an *ad hoc* basis, but that the institution has carefully planned the curriculum and each syllabus to meet its own particular objectives, for the specific Christian community it is serving, for the specific vocations for which the students are being prepared, and for the specific cultural context in which the students will minister. Selection of learning resources should also show sensitivity to contextual relevance.

**c) Programme Publications:****4(Doct)c. *Programme publications.***

The institution's current doctoral programmes, with the rationale for each, should be available in printed and/or electronic form. The most recent syllabus for each individual course subject, where taught, should be systematically filed for ready retrieval. An explanation of the institution's assessment system should also be available in printed and/or electronic form.

**d) Educational Objectives:****4(Doct)d. *Educational objectives.***

Institutions should develop written objectives for each doctoral programme, for each specialization, and for each taught course subject, which correlate with the academic, spiritual, character, and vocational objectives of the institution as a whole.

**e) Programme Specifications:****4(Doct)e. *Programme specifications.***

(i) *Orientation.* A doctoral programme may have either an academic or a professional orientation. The academic doctorate shall be oriented on an advanced academic specialization in a particular discipline, in preparation for a senior teaching vocation and scholarly research. The professional doctorate shall be oriented on an advanced professional specialization in a church-related vocation, in preparation for senior ministry responsibilities. (In particular situations the professional doctorate may also be structured as a professional/academic degree, provided the professional orientation is designated as

predominant; or the academic doctorate may be structured as an academic/professional degree, provided the academic orientation is designated as predominant.)

(ii) *Specialization.* Each doctoral programme must have a stated specialization focus, relating to a field of scholarly inquiry or to a church-related vocation. Curricular requirements for each programme must be clearly defined in terms of this specialization focus.

(iii) *Entrance, residency, and duration.* Admission requirements for an academic doctorate must include at least a recognized two-year post-graduate theological degree, plus demonstrated competence in research and writing in the intended field of specialization. Academic doctoral students must be admitted into a probationary period which confirms this competency and lasts for at least one year and which results in either continuation in the doctoral programme or termination. (In the latter case, a lower degree may be awarded in lieu of continuation in accordance with the higher education system of the local country.) Admission requirements for a professional doctorate must include a recognized post-graduate vocational theological degree (e.g., MDiv or Maîtrise).

Admission requirements for an academic doctorate may require a ministry experience component dependent upon the intended field of specialization. Since professional doctoral students need a period of experience in ministry upon which to reflect, admission requirements for a professional doctorate must include at least three years' experience in ministry after the completion

of the last theological degree, a period which may be reduced by consideration of total life-time ministry experience.

Applicants holding a recognized MTh (four-year post-graduate) degree with superior performance may be admitted to the academic doctoral programme with up to 1 year of advanced standing.

An academic doctoral programme shall be a minimum of 3 years of full-time study or equivalent. (A year of full-time study is the equivalent of 34–36 weeks or 1500–1800 hours.) A professional doctoral programme shall be a minimum of 3 years of in-service study, including a course component of the equivalent of at least one and a half year's full-time study, plus the writing of the final project.

For each of its doctoral programmes, the institution shall demonstrate that each of its students has access to adequate library and internet resources, peer interaction, academic supervision, and sustained periods of undistracted learning. Normally institutions would require minimum periods of full-time residency on the campus of the institution (perhaps combined with another designated research centre) to achieve these ends. Professional doctoral programmes shall require substantial periods of interaction with peer students and teaching staff in order to create a community of learning, reflection, and development.

Programmes normally must be completed within a maximum of seven years from commencement.

(iv) *Designations.* The nomenclature of the doctoral credentials shall correspond both to continental and to international academic patterns. In general, ACTEA will recognize the Doctor of Philosophy (PhD) and Doctor of Theology (ThD) as academic degrees, and the Doctor of Ministry (DMin) as a professional degree.

(v) *Dissertation or project.* The academic doctorate shall include the design and completion of a dissertation that shall represent an independent and original scholarly contribution by the student within the field of specialization. It shall demonstrate the student's thorough grounding in the field of specialization, and thorough understanding of the particular topic of the dissertation, and shall demonstrate competence to conduct original research that contributes to the scholarly field.

The professional doctorate shall include the design and completion of a written project that addresses both the nature and the practice of ministry. The project should be of sufficient quality that it contributes to the practice of ministry as judged by professional standards. The ministry project should demonstrate the student's ability to identify a specific topic in ministry, organize an effective research model, use appropriate resources, and evaluate the results, and should reflect the student's depth of theological insight in relation to ministry.

The dissertation or project should be defended before, and accepted by, an examination panel of at least three distinguished professionals in the field, at least one of whom should be external to the institution.

(vi) *Research tools and language proficiencies.* Doctoral programmes shall require students to demonstrate competency throughout their programme in the use of research tools (including language proficiency) appropriate for their field of study. Students in academic doctoral programmes shall be required to use competently the language(s) in which relevant primary texts are written, as well as those in which there is important secondary material. Normally, this would include at least one ancient and one or more modern languages. Students in professional doctoral programmes shall be required to demonstrate proficiency in appropriate behavioural or social scientific research methods.

(vii) *Curriculum and examinations.* All doctoral programmes shall promote reflection on integration between learning and context; competency in teaching skills; and competency in administrative leadership. The curricular requirements should be designed to equip the student with a substantial mastery of the subject material, theory, bibliography, research, and methodology, of a significant portion of the field of specialization, with a capacity for independent analytical and evaluative thinking and creative contribution in this field, and with an acquaintance with relevant cognate fields sufficient for effectiveness in this field. These requirements may be met through a curriculum that is either entirely researched-based or is a combination of taught courses and directed research. For academic doctoral programmes, oral and/or written comprehensive assessment tools (for example, comprehensive examinations) are

normally required, and should be designed to confirm achievement with respect to the above criteria.

(viii) *Course access.* Doctoral students may take courses available to students in accredited post-graduate programmes at the same institution only (a) where the teaching staff meets the teaching qualifications for the doctoral programme; and (b) where the assignment requirements for doctoral students are distinctly higher. Doctoral students may not receive credit for courses accessible to students in the first year of post-graduate study.

(ix) *Enrolment.* The enrolment in each academic programme must be of sufficient number to serve the objectives of the programme and to maintain its viability. Institutions enrolling, in any academic year, fewer than three students in an academic doctoral programme or fewer than five students in a professional doctoral programme, should be able to point to exceptional circumstances justifying that doctoral programme.

(x) *Supervision.* Sufficient orientation to the process and requirements of the doctoral programme should be provided for each student. Each doctoral student must have regular, extensive access to a designated supervisor throughout the course of the programme. Sufficient orientation and training should be provided for doctoral level supervisors, including the supervisor's role in spiritual, character, and vocational development of the student. Mentoring and interactive seminars should be a principal emphasis of the programme.

**f) International Engagements:**

**4(Doct)f. *International engagements.***

Institutions offering academic doctoral programmes must demonstrate a pattern of engagement with the international network of doctoral level scholarship in order to provide for breadth and enrichment of learning, cross-fertilization of ideas, and international comparability. This is to take place at the institutional level, among the teaching staff, and among the students. Academic doctoral programmes are strongly encouraged to arrange for students to undertake a portion of the programme in an academic setting outside the country.

**g) Supplementary Programmes:**

**4(Doct)g. *Supplementary programmes.***

Where appropriate the institution should provide placement counselling, alumni networks, and continuing education opportunities for its graduates.



## SECTION 5. STUDENTS

### a) Services and Housing:

#### *5a. Services and Housing.*

Student housing, where provided by the institution, must correspond reasonably to that of similar institutions in the country, in size, furnishings, and sanitary facilities. Housing, grounds, and facilities must be consistently clean and well maintained. Food service, where provided by the institution, must show careful attention to hygiene and nutrition, and preparation must be acceptable by normal local custom. The institution must ensure that health services are conveniently accessible for resident students.

### b) Counselling:

#### *5b. Counselling.*

The institution must have an organized arrangement whereby all students are regularly in contact with designated staff or individuals for mentoring for personal, spiritual, and ministry formation. Institutions offering non-residential programmes, programmes through modular or block scheduling, hybrid and/or distance programmes should ensure that students in such programmes have adequate access to mentoring for personal, spiritual, and ministry formation by staff or by designated local tutors or mentors.

### c) Discipline:

#### *5c. Discipline.*

Major disciplinary action must in every case be taken (i) in keeping with written procedures; (ii) with regard to written regulations plainly

available to the students; (iii) on the basis of discussion and decision by a constituent group, normally including student representation, rather than by an individual; (iv) with written records kept of action taken. Wherever possible such action must be taken in consultation with the student's church or sponsoring body. Disciplinary procedures should also incorporate appropriate steps for student appeal.

#### **d) Community Life:**

##### **5d. *Community life.***

The institution should foster a healthy sense of community life among all members of the institution involved in theological education. An adequate programme of extracurricular activities with this in view should be conducted, including provision for social and physical recreation, under the general supervision of the administration. All student organizations in which theological education students normally take part should be properly organized and operated, and consciously fitted to the mission of the institution. Opportunity should be made for student involvement in the decision-making process for the community life of the institution.

For non-residential programmes, programmes offered through modular or block scheduling, and/or hybrid and distance programmes, the institution should have in place arrangements for students in such programmes to connect with each other and teaching staff in a learning community.

The residential institution should also foster healthy relations and involvement with the local

community in which it is situated, and especially with the local Christian community.

**e) Fees:**

*5e. Fees.*

Student fees should be reviewed regularly. Review should give due consideration to both the financial needs of the institution and the financial abilities of the students and their churches and other sponsors. Scholarship aid programmes should be administered in keeping with written procedures, on the basis of group consultation and decision, and with formal records maintained of action taken.



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