

Hierarchical Ranking of Universities or Differentiation Strategy: A Dilemma in the Advent of Education 5.0 in Zimbabwean

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Abstract

the manuscript explored the benefits of ranking universities on the basis of research output or qualifications of staff members in juxtaposition with the strategic differentiation approach in Zimbabwe. The humanistic paradigm informed the study specifically focusing on Maslow's need theory and Rogers' person-centred theory coupled with Porter's focus strategy. The study followed the interpretive paradigm and it adopted the qualitative research approach. The phenomenological research design was used. The purposive sampling method was used to select a sample of 20 research participants. The researchers selected the respondents on the basis of their experience as employees in higher and tertiary faith-based institutions and allied Christian organisations. Semi-structured telephone interviews and questionnaires containing both closed and open-ended items were both used as a form of methodological triangulation to collect data during the empirical investigation. The study established that the hierarchical ranking of universities on the basis of research output is sometimes misleading since it is not entirely true to claim that lowly ranked university are not contributing much to society. The study also established that the differentiation strategy approach enables various stakeholders to acknowledge the contribution of various universities to human holistic development in their unique ways.

Key Words: Research output, differentiation strategy, niche, Education 5.0, academic excellence, holistic development.

Introduction and background to the study

Universities throughout the world are commonly ranked based on the number of graduates they produce, the quality of education measured in terms of alumni medals or awards, the quality of faculty members measured by the number of awards, per capita performance of the institution and their scientific research output (Pavel, 2015). A thorough analysis of these and other measurable variables used in ranking universities throughout the world shows a strong bias towards using research at the expense of real teaching and learning. As the competition for academic excellence among universities increases, the real beneficiary of these institutions who is the student is reduced to a means than an end. This article looks at the significance of ranking institutions based on scientific outputs on the detriment of a focus strategy that is person-centered. Using the faith-based institutions of higher learning in Zimbabwe as the sample cases, the researchers attempted to gather data to verify the argument that a qualitative strategic focus built on the foundations of religious principles produces superior results for the faith-based institutions of higher learning than the pursuit for quantifiable scientific research output.

The history of universities dates back to the middle ages. The term university was derived from the Latin word *universitas* which means “the sum total” or the “whole” (Verger, 1992). It was later taken to refer to all classes of public institutions. Progressively, *universitas* become associated with a systematised community of learning individuals (Alemu 2018:211). The major function of a university in the medieval period was the advancement of scholastic and academic thought and culture. According to Clark (1981), medieval universities prepared students for the service of the church by advancing the disciplines of canon and civil law, medicine, theology and church administration. They functioned as vocational schools and trained learners for employment within the wider society. Not only were universities producers of values and social legitimation, but they also had the important function of imparting upon the individual the norms and values for the sake of the ideal society. According to Allen (1988:89), “the individual was to be helped to

achieve inner happiness, which would allow the state to benefit from the harmony of satisfied citizens fulfilling their proper roles.”

In 1852, Henry Newman published a book entitled *The idea of a University* in which a university was described as a place where students come from every quarter for every kind of knowledge (Newman, 1852). Universities were portrayed as places for the communication and circulation of thought, by means of personal intercourse and which a thousand schools make contributions. For Newman (1852), a university provides an opportunity upon which the intellect of an individual may safely range and speculate. It is at a university that inquiry is pushed forward, discoveries verified and perfected, and errors exposed by the collision of mind with mind, and knowledge with knowledge (Newman, 1851). Wilhelm Von Humboldt 40 years later suggested three principles that should guide universities which he identified as; unity of research and teaching, freedom of teaching and academic self-governance (Boulton & Lucas, 2008:3).

After obtaining political independence, many African countries expanded university operations in a bid to increase access to education among the previously oppressed black majority. The colonial pyramid model of education that accommodated only small black elite for university education was replaced by elite policy of equal access to education (Fataar 2018). Consequently, states began the process of creating more institutions of higher learning with the belief that such institutions will be critical for economic, social and cultural development (Castells, 2009: 1). The few existing universities on their part started competing for universal recognition by increasing enrolment, producing several patented scientific research outputs and diversifying their offerings. Unfortunately, this virtual academic growth was not accompanied by corresponding social, economic and political development thereby triggering the question: Are the current differentiation strategies used by universities of help in the integral development of the African person?

When Zimbabwe attained its independence in 1980, it had a single university in the form of the University of Zimbabwe. The university catered for the very few elites of the country in line with the colonial legacy of preparing most learners for menial labour. Floodgates of access to education were opened in Zimbabwe and the literacy rate of the country rose to majestic levels. UNESCO (2018) ranks Zimbabwe’s current literacy rate above 89% making it one of the highest in Africa. Three decades after independence, Zimbabwe with an estimated total population of 17 million boasts of 10 state universities and 7 private universities. The tragedy of both state and private universities in Zimbabwe lies in the lack of adequate resources to ensure quality of on the part of the graduates. Consequently, there is fierce competition through differentiated disciplines capable of attracting massive enrolments to increase income streams. This has a bearing on the quality of graduates produced as the available resources do not match the increased enrolment.

State universities have the advantage of access to government funding though in a limited way unlike private universities which rely solely on student fees or sponsorship from the founding churches. While it is commonly accepted that universities possess some form of autonomy (Iwinska 2015), the fact that state universities in Zimbabwe receive some grants from the government implies that they cannot raise student fees autonomously. This gives state universities a competitive edge against private universities in terms of recruitment and enrolment drive. Private universities have little choice apart from raising their fees for the sake of breaking even. Consequently, private universities in Zimbabwe are normally priced higher in terms of fees than state universities. This sometimes forces private universities to target desperate intellectually less gifted students from affluent families who require university education but cannot be accepted at state universities. While enrolling students with less Advanced Level points does not always mean these students are less gifted than their counterparts in state universities, seldom do universities seem to judge the eminence of their institutions by the quality of their students’ Advanced level passes. It was against this background that one is left wondering if there is a relationship between a university’s entry points and the quality of its graduates.

For many years in Zimbabwe, the main thrust of universities operations centred on three key aspects which are teaching, research and community engagement, that is, Education 3.0. It was on the basis of these three areas that promotions of academic staff members were generally anchored. Teaching focuses on the prowess of lecturers in the impartation of skills, attitudes and knowledge as they interacted with students. It focuses on the pedagogical and andragogic acumen of lecturers as they interact with students. Research deals with the fecundity of lecturers in authoring and publishing textbooks and research manuscripts in refereed

journals among other allied activities. Community engagement is concerned with all the activities which university personnel undertake to improve the lives of people in their immediate communities in particular and in society in general. In recent times, Zimbabwe added two elements, that is, innovation and industrialisation to its core operations in higher and tertiary education level, hence Education 5.0. This is meant to instil a production oriented mentality among lecturers and students so as to foster employment creation and drift away from the employment seeking mentality. It was against this background that the researchers endeavoured to establish the suitability of using hierarchical differentiation of universities at the expense of other roles meant to enhance the lives of some members of the society.

A focused differentiated strategy for faith-based institutions of higher learning suggest a preferential option for the poor. According to Jon Sobrino, a Latin American liberation theologian, knowledge has all too frequently been used to support oppression (Sobrino 1980). Very often, private universities hide behind the notion of economic viability to charge higher fees that drive poor students away from their institutions. By focusing on the poor as the target market, a faith-based university can transform the tradition knowledge acquisition function of higher institutions of learning into critical hubs for student empowerment. In this way, all disciplines that promote human dignity are imparted in a way that gives centrality to the needs of the poor. For a long time, the poor have been the objects of study for the benefit of the elite (Sobrino, 1980). An educational preferential option for the poor gives the poor people power to reflect on their situation, decide on the course of action to take and take the necessary steps towards achieving their objectives. ``

To make the scenario under consideration more explicit, it is worth mentioning that currently there are six fully-fledged faith based universities in Zimbabwe which are the Catholic University of Zimbabwe in Harare, Africa University in Mutare , Solusi University in Bulawayo , Zimbabwe Ezekiel Guti University in Bindura , Arrupe Jesuit University in ? , and the Reformed Church University in Masvingo. These have managed to assert their presence by establish campuses in nearly all the provinces of Zimbabwe. `There is competition among state and faith-based Zimbabwean universities with regard to recruitment of candidates. This prompts the need to assess whether there is a relationship between ranking universities through research and student outputs and the quality of graduates produced.

Numerous studies have been undertaken to explore variables which impinge upon higher and tertiary education in Zimbabwe. For example, Kufakunesu, Ganga and Chinyoka (2012) explored the diploma disease phenomenon in Zimbabwe. The study by Kufakunesu, et al (2012) examined the reasons which students continue to pay high tuition fees when the subsequently available job and promotion opportunities were not financially commensurate with the sacrifice to pay the exorbitant fees. The study established that the whole phenomenon was a dilemma which students were grappling with. Some students openly indicated that they entertained the possibility of ultimately getting lucrative employment opportunities despite the prevailing bleak scenario. Other respondents indicated that their pursuit for higher and tertiary education was spurred by their quest to fulfil their inherent desires to attain professional self-actualisation. It is worth mentioning that the study by Kufakunesu, et al (2012) was theoretically and methodologically similar to the current study since both studies were grounded in the domain of Psychology and was qualitative in nature. However, the study by Kufakunesu, et al (2012) did not focus on the way universities are ranked; hence the need for the current study.

Theoretical framework

The study was anchored on three theories namely Carl Rogers' person-centred theory and Michael Porter's focus strategy and Abraham Maslow's need theory. Rogers' person-centred theory of learning assumes that significant learning takes place when the subject matter is relevant to the personal interest of the student (Schultz & Schultz, 2009). The role of the lecturer is to facilitate learning which happens when the learner participates responsibly in the learning process. Rogers' principles of experiential learning suggest that independence, creativity and self-reliance can only be facilitated. One important contribution of Carl Rogers' person-centred theory to education is its emphasis on learner-centred teaching. Of crucial importance in Rogers' person-centred theory are three principles which are unconditional positive regard, empathy and genuineness (Mwamwenda, 2004; Kufakunesu, 2011). By definition, unconditional positive regard is love, recognition, acceptance and appreciation which is given to an individual by significant others without any strings attached (Nevid, 2012; Lahey, 2009). This implies that Rogers advocated that people

should be loved and accepted regardless of gender, age, trial, intellectual ability, disciplinary record or even race. According to Kufakunesu (2011) empathy is a phenomenon whereby a person views someone else's situation from the point of view of the individual who is experiencing the situation. Genuineness is when one demonstrates transparency and truthfulness when interacting with other people (Kosslyn & Rosenberg, 2006). When these three attributes are demonstrated by a university, chances are that such a university will make an impact on the lives of virtually everyone who is treated as such. Unfortunately, some universities have been accused of churning out graduates with good transcripts but lacking compassion and humanism towards society coupled with being depleted in terms of innovation and creativity. Rogers' person-centred theory of learning supports the assertion of religious figures who echoed that the fundamental role of a faith-based institutions is "to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth" (John Paul II, 1980:1581).

Humanistic theorist Abraham Maslow propounded a need theory in which he claimed that human needs are hierarchical arranged (Feldman, 2009). Maslow postulated that people will only worry about higher order needs such as cognitive and self-actualisation needs after lower order needs like physiological and security needs are at least first partially met (Kosslyn & Rosenberg, 2006). Examples of physiological needs include clothes, food and shelter (Mwamwenda, 2004). Security needs focus on freedom from threats such as bullying, abuse, violence and exploitation (Lahey, 2009). It is worth pointing out that in ideal terms, faith-based universities prioritise the drive to address such needs on the part of mankind despite scoring low on the traditional university ranking scales. One wonders if such efforts are not worth recognising.

According to Tanwar (2013:11) a strategy is about two things, that is, deciding where the organisation is going and deciding how to get there. It is from this perspective that Michael Porter speaks of three generic strategies for competitive advantage classified as product or service differentiation, cost leadership and focus. For Porter, achieving competitive advantage requires an organisation to make a choice about the type and scope of its competitive advantage (Auka, 2014:9). Porter's differentiation strategy implies the provision of a product or service that is unique on the market (Tanwar 2013:12). Applied to higher and tertiary education, strategic diversification means universities can decide to offer unique services or disciplines which can provide a competitive advantage. Strategic cost leadership on the other hand means producing high volumes of standard products or services. This is very common in state universities where the issue of cost determines the methods and standards of learning. Porter's theory provides the basis upon which to interrogate the efficacy of using a cost leadership strategy in a private university.

The third grant strategy of Porter is a focused strategy. In this strategy the organisation concentrates on a selected few disciplines in order to better meet the needs of that segment advantage (Auka 2014:9). Using a focused strategy, an organization typically seeks to gain a competitive advantage through effectiveness and efficiency (Tanwar 2013:12). A focused strategy can be either differentiated focus strategy or cost leadership focused strategy. A focused cost leadership strategy means identifying a niche like low income groups and establishing an institution of higher learning for that group. The challenge of cost leadership focus is that it compromises on quality (Arshed, McFarlane & MacIntosh, 2016:151). While Porter's generic strategies were directed towards profit making organization, institutions of higher education can borrow winning strategies from the theory.

The strategic focus of most faith-based institution of higher learning, throughout the whole world is generally found in their desire to promote dialogue between faith and reason. This focus assumes that knowledge is meant to serve the human person, and hence researches in such private universities are always carried out with a concern for the ethical and moral implications both of its methods and of its discoveries. This comes clearly in John Paul II address at a UNESCO gathering where he explained that, "It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience. Men and women of science will truly aid humanity only if they preserve 'the sense of the transcendence of the human person over the world and of God over the human person'" (AAS 72:750). The purpose of this study was to analyse the extent to which a strategy of differentiation

focus among private universities can result in better educational outcomes for learners than the use of ranking methods based on research outputs only.

Guiding research questions

The study focused on some cases of the faith-based universities of Zimbabwe. It sought to answer the questions:

- To what extent can a differentiation focus strategy contribute to the acquisition of knowledge that integrates faith and reason among faith-based institutions of higher learning in Zimbabwe?
- How relevant are the founding visions of faith-based universities to the current socio-political and cultural environment?
- Should all universities be ranked principally on the basis of research output at the expense of other factors?

Research methodology

The interpretive paradigm and the qualitative approach were employed in the current study. The researchers used the phenomenological research design. According to Kufakunesu and Dekeza (2017:54), “the phenomenologists are concerned with understanding social and psychological phenomena from the perspective of people involved”. The same views were reiterated by Chilisa and Preece (2005:142) together with Groenewald (2004:44) who pointed out that the phenomenological research design studies people’s lived experiences in an attempt to gather the full details of their social circumstances. A sample of 20 respondents purposively selected from the boards of faith-based institutions engaged in various professional works and whose aim is to contribute to the overall mission of their universities through their skills took part in the study. By definition, purposive sampling is a non-probability sampling method in which sample members are selected on the basis of the researcher’s discretion (Chiromo, 2006). This implies that the researcher’s judgement is used to identify members of the population are likely to provide the information which is required (Cohen, Manion & Morrison, 2011). The participants were chosen based on their experience of working in higher institutions of learning and their participation in religious activities and other Christian organisations.

A questionnaire containing both closed and open-ended items was used to gather data during the empirical investigation. According to Kufakunesu, et al (2013:1561) a questionnaire is a document containing pertinent questions that the researcher intends to pose to the research participants during the empirical investigation. In the same vein, Kufakunesu and Dekeza (2017:112) posit, “A questionnaire is a list of methodically and carefully structured questions prepared by the researcher to elicit responses from research participants for the sake of data collection”. The experience and literacy level of the research participants justified the choice of questionnaires as data gathering instruments since their literacy level was sufficiently high. An interview is a conversation between a researcher and a respondent Nyawaranda (2003) in Kufakunesu (2011:31) defines an interview as a face-to-face conversation between the researcher and the research respondent for the sake of gathering information for research. Neuman (2000) indicates that interviews give the researcher the advantage of a very high response rate. Moreover, face-to-face interviews thrive on the inherent interactive nature of human beings which makes them more willing to talk than to write (Kufakunesu, 2011:32).

Ethical considerations

Chiromo (2006:10) defines research ethics as the principles of right and wrong that guide the researchers before, during and after the empirical investigation. Essentially, ethical principles are meant to protect the research participants, the researchers and also the profession of the researchers. The researchers took heed of crucial ethical principles such as informed consent, anonymity and non-maleficence. According to Cohen, et al (2011:77) informed consent is an ethical principle I which the potential respondents ultimately agree to take part in a given research study after being sufficiently appraised with regard to the nature and purpose of the entire study. Anonymity is an ethical principle which stipulates that the names of the research participants should not be revealed especially during data analysis and discussion (Kufakunesu, 2011:39).

Non-maleficence is an ethical principle which stipulates that the research process must not inflict physical, emotional or psychological harm on the part of the research participants.

Data Analysis Procedure

Thematic data analysis, in which the non-numerical contributions of the respondents are categorised according to the major emerging themes, was used during the analysis of the data which was garnered during the empirical investigation (Chiromo, 2006).

Research findings

In a nutshell, the research established the followings:

- The hierarchical ranking of universities on the basis of research output is sometimes misleading since it is not entirely true to claim that lowly ranked university are not contributing much to society.
- Sometimes faith-based institutions find themselves drifting away from their original mandate of serving humanity.
- The strategic differentiation approach is likely to enable different stakeholders to acknowledge the contribution of both faith-based and state universities to human holistic development in their unique ways

Discussion of findings

Almost all the 20 research participants stressed that state universities sometimes enjoy advantages which private faith-based institutions lack. They reported that due to lack of adequate resources, most faith-based universities in Zimbabwe started with non-residential programs. The lack of residential program compromised access to higher education for students from the rural communities. Another stumbling block to focused strategy for most faith-based universities was the lack of qualified professional staff capable of running the programs during the early days of these universities as reported by 16 out of the 20 research participants. The respondents indicated that most of the faith-based universities could not attract highly qualified lecturers and professors due to limited financial resources. It is very common that most of the faith-based universities relied heavily on part-time lecturers from state universities. Actually some respondents remarked that most of the support staff at faith-based universities were recruited based on the assumption that they share adequately the vision of the institution.

Thirteen out of the 20 research informants claimed that there is a general perception that the founding spirit of most faith-based universities are not adequately fulfilled. They attributed their views to several factors. In trying to explain their observations, the respondents pointed out that most of these institutions were envisioned to grow out of the financial support of their Christians followers to remain self-sustaining. A university is by nature capital intensive and the first hurdle that the founding trustees face in Zimbabwe is usually lack of financial resources due to the general decline in disposable incomes among the Christian faithful. Consequently, mitigatory strategies commonly adopted is to begin with disciplines that can quickly find takers like education and commercial studies. Thirty percent of the informants remarked that there were also situations where some faith-based institutions of higher learning were established as a lay initiative. Challenges may emerge when the idea does not get strong backing from the clergy. Conversely, when the idea comes from the clergy, it requires strong support from the faithful followers. There is a general feeling that most faith-based institutions of higher learning in Zimbabwe were rushed without the clear strategic focus that involved both the clergy and the Christian followers. Consequently, most of them continue to suffer from internal financial support and are heavily relying on external support which is in short supply. When a university craft a strategic differentiation focus, one of the fundamental components of such a strategy is funding.

This study noted that the government of Zimbabwe does not offer subsidies to private universities. It was reported that state universities normally receive grants in the form of student loans payable upon employment after graduation. Private universities were reported to be relying exclusively on student fees. This created some form of skewed competition in favour of state universities whose fees are usually half of private universities. The faith-based universities have no option but to try and appeal to their religious constituents who are usually very supportive based on the potential benefit that their children would get by

enrolling at a faith-based institution of their denomination. Eight out of the 20 research informants there is a general perception that the faith-based institutions of higher learning should go back to their original founding spirit. Central to faith-based traditions is the vision to offer “teaching and an intellectual tradition that can orient the curriculum and inform the dialogue of colleges and universities and, in this way, give these institutions coherence and distinctiveness” (Jenkins 2015:11). The desire to revisit the original inspiration behind the establishment of faith-based institutions of higher learning is premised on the educational tradition of promoting integral human development. The environment has forced the institutions to adopt survival strategies in line with the prevailing situation. These includes using a lean staff, charging relatively higher fees to students, introducing generic disciplines that have higher student enrolment possibilities and multi-campusing among others. These strategies are neither focused nor differentiated though they are relevant to the current environment.

Perceptions on how faith-based institutions of higher learning can attain a credible local and international recognition are varied. More precisely, 65% of the respondents indicated that adaptation is a key strategy for survival in the current environment. This implies adopting modern methods of service delivery, enrolment and teaching. These respondents indicated that they preferred a university that is industry-led in order to remain relevant. This strategy which is customer-led is understood to have the capacity to increase student enrolment. Some conservative Christians strongly felt that faith-based universities should not offer disciplines outside the domain of faith, social justice and development. The other strong perception which emerged from the study was the need for the adoption of Education 5.0 which Zimbabwe has just introduced in higher and tertiary education as mentioned earlier. It was in this case that the respondents petitioned that faith-based institutions be rated on the basis of their contribution to society and not only on the basis of student and research output. The respondents recommended that any institution of higher and tertiary learning, regardless of its ideological focus, should try to produce students who can contribute meaningfully to the development of the country. The research participants placed emphasis on the universities must strive to champion social and economic development to improve the well-being of the citizens. Nineteen out of the 20 informants in the current study stressed that religion of necessity should now focus on strengthening social structures and institutions in the areas of democracy, good governance, human rights and family apostolate. This strategic differentiation focus enhances the uniqueness of faith-based institutions of higher learning by demonstrating their capacity to innovate in accordance with the contextual needs of the 21st century human person.

According to Porter’s generic strategies, a focused differentiation strategy means aiming at a small cluster of clienteles with distinguished services (Tanwar 2013:15). This strategy is critical for several reasons; it helps in generating strong customer loyalty; can produce distinguished products; there will be limited competition; and it creates high customer awareness. Some research participants reported that their experiences have revealed that focused differentiated strategy for faith-based institutions of higher learning imply a commitment to truth. The notion of truth here is delimited to the protection and advancement of human dignity and fidelity to Christian values (Jenkins 2015:11). The first notion of truth does not imply a Christianization of staff and learners, but the recognition that every institution has a primary responsibility to protect and promote the dignity of the human person. The pragmatic implications of commitment to truth means every curriculum design should demonstrate its promise to promote human dignity and fidelity to Christian values like honesty, stewardship, preferential option for the poor among others.

Another critical area for a focussed differentiation strategy is in the area of promoting integral human development. Cara (2015:91) defines integral human development as the development of the whole human being and of all human beings. This strategy is best achieved when private universities identify critical disciplines that have high impacts on the development of other disciplines. For example, a focused and differentiated discipline like theology and philosophy can be development to include new courses like political theology, business theology, theology of development among others as a way of influencing the ethical dimensions natural science and humanities. There is little value in duplicating the generic courses that all universities offer sometimes better that the faith-based university unless if it is differentiated at the level of pedagogy. This is what the respondents emphasised. They suggested that faith-based institutions for high and tertiary education should be humanistic as advanced by Maslow and Rogers. They should play a

role in meeting the various need of humanity and feel for mankind in a manner which state universities cannot attain.

Seven out of the 20 informants in the current study proclaimed that their experience has revealed that faith-based institutions of higher and tertiary education need to consciously and deliberately make deliberate focus on promoting social justice. The church has for a long time been labelled the ‘conscience of the society’. The issues of equity, access, participation and promotion of human rights are urgent today than they used to be in the past. Due to the rampant corruption cases especially in third world countries, there is need for the promotion of ethical leadership at institutions of higher learning. A strategic differentiation focus on social justice will stimulate a fair redistribution of resources in third world countries. This could emerge in the form of how the institutions are governed, the structure and pedagogy of the courses and the calibre of the people running the institutions.

Conclusions

This article was about applying a differentiated focused strategy to the Catholic University of Zimbabwe. The Zimbabwean higher education system is going through several changes, chief among them being the introduction of Education 5.0 that gives institutions of higher learning the responsibility to teach, research, serve, innovate and industrialize. State universities have the grand support government for the introduction of Education 5.0. Private universities on the other hand must mobilize their own resources which in most instances are very scarce and difficult to get. While faith-based institutions may not seem to be comparatively better than some of their state-owned counterparts, faith-based institutions must remain driven by the spirit of wanting to help humanity to live meaningful and productive lives (AAS 1980:5). The need to have various flexible university ranking yardsticks was emphasised by the research participants.

Recommendations

The researchers made the following recommendations based on the outcomes of the current study:

- Universities should be rated not only on the basis of their research output but also on the basis of their contribution to the overall well-being of humanity.
- Universities, whether state funded or faith-driven, should not neglect their original niches amid mutating conditions
- Academic and non-academic staff at faith-based higher and tertiary institutions must compete with their counterparts at state universities in all the five elements of Education 5.0, namely community engagement, research, teaching, industrialisation and innovation.
- Future researchers are urged to replicate the current study with geographical, theoretical and methodological variations.
- Faith-driven institutions should continue assisting humanity particularly considering that modern society is surrounded by a diversity of challenges.

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