

Emmanuel Tolu Ogunyemi - Students' Perception of  
Relevance of the Masters of Divinity Program of NEGST.



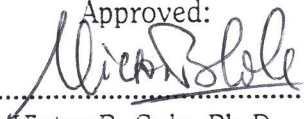
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# Nairobi Evangelical Graduate School of Theology


## Students' Perception of Relevance of the Master s of Divinity Program of the Nairobi Evangelical Graduate School of Theology

by  
Emmanuel Tolu Ogunyemi

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Approved:  
Supervisor:   
Victor B. Cole, Ph.D.

Second Reader:   
Samson O. Obwa, Ph.D.

External Examiner:   
Ruthie C. Rono, Ph.D.

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## ABSTRACT

The purpose of this study was to bring to light the students' perception of relevance of the Master of Divinity (M.Div.) Program of N.E.G.S.T. Attempt was made to see whether the students' perception of relevance was influenced by some factors such as the ministerial calling, previous ministerial experiences, areas of anticipated future ministry and the length of stay in the program. Students were also asked to list what they perceived as the peculiar needs facing the African Church which the M.Div. program should be addressing and how the program could be improved. Based on the information gathered, recommendations were made to the M.Div. Program Planners of N.E.G.S.T. on how the program could be improved.

Findings of this study showed that majority of the M.Div. students perceived the program to be highly relevant to their anticipated future ministries. Findings also revealed that out of the three aspects of their anticipated future ministry, the program was seen as more relevant to the intellectual aspect than the practical and spiritual aspects. Students' perception of relevance of the program to the spiritual aspect was very low.



DEDICATED TO  
GOD ALMIGHTY  
AND  
ALL WHO MADE MY PURSUIT  
OF HIGHER EDUCATION POSSIBLE

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## Chapter One

# INTRODUCTION

As the 20th century rolls on, theological institutions continue to increase numerically. Africa has become known as the continent with the fastest Christianity growth rate. This rapid growth must be compensated by a corresponding growth, both qualitatively and quantitatively, of the theological schools that serve the African church.

The major need of the growing African church as envisaged by the late Dr. Kato is that of leadership (N.E.G.S.T. Prospectus 1994, 23). There is therefore, a growing need for sound theological schools that can take care of this urgent need in the African church. Such schools should be culturally relevant to Africans (Taylor-Pearce 1993,16-31).

The Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) was established as an African Seminary to train Christian leaders and missionaries for and from the Anglophone Africa and from other parts of the world (N.E.G.S.T. Prospectus 1994, 1). Thus, the focus of this school among other things is, the identifying and training of leaders for the church in Africa. Being an



interdenominational and international school, N.E.G.S.T. stands a better chance of raising up leaders for the African church with few denominational dogmas.

Since its inception in 1983, N.E.G.S.T. has trained many students from different parts of Africa and other parts of the world for different ministerial professions. Many of the Evangelical churches send their pastors, teachers, leaders and missionaries to the school for training. At the time of writing, there are 90 students from 18 countries in Africa and other continents as well. The school is consequently enlarging its scope of training as the demand rises. The faculty make-up is a combination of academically qualified professors with a lot of professional experience, both Africans and non-Africans.

N.E.G.S.T has articulated five objectives which emanate from its purpose of existence. They are:

1. To provide an accredited programme of biblical, theological and ministerial education and personal development at the university graduate level.
2. To serve as a centre of research and development of the African-oriented biblical theology and African patterns of ministry.
3. To develop leaders (and others where appropriate) for such vocation as:
  - Pastors of Urban churches catering for the professional class people, mixed racial congregations and others living in a culturally fluid situation such as exists in most large African towns.
  - Teachers (primarily of Bible, theology, ministries and related subjects) in secondary and post secondary Bible schools and theological colleges.
  - Researchers and theological Christian writers who will (after such further studies as may be necessary) contribute to the

development of African patterns of ministry.

4. To present the unchanging Christian faith to students through the perspectives of African culture and world view. To develop a sufficient awareness among leaders of the relevant African cultures, religions and religious practices, philosophies, ideologies and problems that would enable them to contextualize the gospel and apply it to the life situation of their people.
5. To develop the gifts and abilities of each student for the benefit of the church where possible in the context of the local church. (N.E.G.S.T. Prospectus 1994, 2).

In order to achieve its stated purpose, the school has mapped out some strategies in the form of programs at Masters Degree level. One of the programs at N.E.G.S.T. is the Master of Divinity (M.Div.). This is the oldest program at N.E.G.S.T. In 1986, N.E.G.S.T. granted its first set of four graduates the Master of Divinity degree. At the time of writing, the program still takes the lead in terms of the number of graduates it produces. The M.Div. program has produced 40% of the total graduates from N.E.G.S.T. Also, at the time of writing, the school has applied for accreditation with the Accrediting Council for Theological Education in Africa (A.C.T.E.A.). So, as N.E.G.S.T. pursues its accreditation with the A.C.T.E.A., the M.Div. program will be at the fore-front among the programs to be accredited.

### **Statement of the Problem**

The M.Div. program at N.E.G.S.T. is a three-year program that provides basic courses in biblical, theological and practical studies. The purpose of the program



is to "prepare students for a variety of ministries including teaching in Bible or Theological colleges, Pastoring a Church anywhere in Africa, chaplaincy" (N.E.G.S.T. Prospectus 1994, 15).

This program has since its inception, produced many pastors and College and Bible School teachers who are scattered all over the African continent and other parts of the world. So far, 70 students have graduated from the program out of a total number of 186 graduates from N.E.G.S.T. Currently (1995\96), there are 26 students in this program who are undergoing training with the hope of serving in different ministerial capacities after their training. The figure accounts for 30% of the total population of students in the six Masters Degree programs at N.E.G.S.T. Each year, the enrollment number in the M.Div. program outstrips any other program at N.E.G.S.T. (Information from N.E.G.S.T Registrar, 1996).

Considering the significant role this program is playing in N.E.G.S.T.'s purpose of training leaders for the African church, it is necessary to find out how these leaders-in- training perceive their training in relation to their future ministry. The research problem is to determine how the present set of M.Div. students perceive the relevance of the program to their future ministry. These are future leaders in training who are expected to go out and work in different capacities.

## **Purpose of Study**

Since N.E.G.S.T. has been established as an African institution where church leaders are trained, it was thought worthwhile to find out the anticipated future ministry of the M.Div. students and how they perceive their training in relation to their future ministry. Three aspects of ministry were considered in this study: practical, spiritual and intellectual. The practical aspect refers to the skills needed to carry out certain ministerial tasks. The spiritual aspect refers to the personal spiritual growth and relationship with God. The intellectual aspect refers to wisdom and knowledge needed to carry out Christian ministry.

## **Importance of This Study**

Knowledge of the students' areas of future ministry could help those involved in the planning and implementation of the M.Div. curriculum to understand the specific ministerial needs of some of the different churches in Africa, as represented by the students in the program. This will help the planners to design the program to address the needs in the church or field.

The findings of the research could also help the planners of the program to assess the objectives of the program in the light of students' perception of relevance of the program. The students' perception of relevance could also help the school to set up a relevant standard for recruiting students into the program.



Furthermore, theological schools with similar programs in Africa could benefit from the findings of this case study. The findings may provide guidelines that could be useful in designing similar programs for ministerial training.

The M.Div program is known in theological education as a professional degree program for training pastors, chaplains and church workers. Knowledge of areas of future ministry of the N.E.G.S.T. M.Div. students could throw more light on this assertion, especially in the African context.

## **Research Questions**

The following research questions guided the focus of this study.

1. What are the intended areas of future ministry of the M.Div. students?
2. To what extent do the M.Div. students perceive the program to be relevant to their anticipated future ministries?
3. For what aspects of the students' future ministries is the M.Div program relevant?



## Research Hypotheses

Since there are different factors which could affect students' perception of relevance as revealed in the literature reviewed, four null hypotheses were generated as test for factors which affect students' perception of relevance. The research hypotheses are these:

- H<sub>0</sub>:1** Differences in the length of prior ministerial experiences will not significantly affect the students' perception of relevance.
- H<sub>0</sub>:2** Students with pastoral calling will not significantly perceive the program as more relevant than students with other areas of calling.
- H<sub>0</sub>:3** Students with one area of future ministry will not significantly perceive the program as more relevant than students with multiple areas of future ministry.
- H<sub>0</sub>:4** Differences in the length of stay in the program will not significantly affect the students' perception of relevance.

These hypotheses were generated from the preliminary study of the M. Div. program. The null hypotheses were rejected or accepted at a significance level of .05.

## **Limitation of This Study**

This study was limited to the opinions of the set of M. Div. students at N.E.G.S.T. during the 1995/96 Academic year. These students were from different theological and educational backgrounds. These different backgrounds are possible factors that could influence their perception of relevance. These factors were, however, not dealt with in this study because they were outside the focus of the study and interest of the researcher.

## CHAPTER TWO

# REVIEW OF RELATED LITERATURE

Much has been written on the subject of ministerial training from both the African and non-African perspectives. Since this study is on ministerial training, the substantive review of the literature was in this area.

### **Substantive Precedents**

As mentioned in chapter one of this thesis, one major need facing the African church is leadership. The need for trained ministers for the different ministries of the church is an acute one. But different authors have called for renewal in ministerial training, especially in the three aspects of ministry namely, the spiritual, the practical and the intellectual aspects.

### Call for Renewal in Ministerial Training

Theological schools are known for training men and women for different ministries in the church (Mitchel 1996, 11). The primary objective of most theological schools in Africa is the training of leaders for the African church. But, several criticisms have been brought against theological institutions (Ferris 1990,



7-4). Some criticize residential theological schools for being too theoretical (Engel 1996, 10). Some argue that students are taken out of the context of their ministry, which makes their training distant from real life situations (Cochrane 1996, 29). Roffey also supports the criticism brought against theological education that it has become divorced from the needs of the students and the realities of everyday life (Roffey 1996, 38).

All these criticisms can be traced back to the incident in Guatemala, which gave birth to an unconventional way of training for ministry in the church called, Theological Education by Extension (T.E.E.), (see Petterson, 1983; Kinsler, 1978; Mulholland and Jacobs, 1985, etc.).

Theological Education by Extension, which was established without a carefully predesigned theoretical model, came into existence in 1963, as a response to a genuine need of a church in the Central American Republic (Mulholland 1983, 33). T.E.E. has come to be what many scholars call a "better method" of training for ministry in the church (Kinsler 1978, 13-15). According to Holland (1983), Jacobs (1983), Mottu (1983) etc., who promote this method, T.E.E. has become a model for change in ministerial training because it addresses the major weakness of the conventional or traditional method of training for ministry. In specific terms, the major weakness of residential theological schools, with regard

to ministry in the church, is its overemphasis on the intellectual aspect of ministry to the detriment of other aspects such as spiritual and practical (Kelsey and Wheeler 1991, 14-16).

In his own opinion, Roffey argues that theological education and ministerial formation “are not one and the same thing” (Roffey 1996, 37). He contends that theological education does not prepare ordained and lay alike for their priestly ministries. Roffey is pointing to the fact that ministerial formation, which ought to be primarily a significant part of theological education, is not there. Rather, an overemphasis is placed on knowledge while practical skills are not considered as equally important.

Gruchy has pointed out what should be the main focus of a theological institution, that is, training persons for church ministry. According to him, the formation of church workers includes three dimensions: academic studies, practical work, and spiritual and social development (Gruchy 1994, 52-54). These three aspects or dimensions must be seen as equally important in ministerial training. They form what has been called the three-fold paradigm of Christian ministerial training (Johnston 1996, 45).

## **Renewal in The Academic Aspect of Ministerial Training**

One advantage of residential theological schools over the T.E.E. method is their strong emphasis on academic knowledge. Although it has been seen as a weakness by critics, it is an important aspect since it is a requirement for accreditation and recognition for which most residential schools often seek. On the other hand, T.E.E. has been criticized as an inferior method of training people for ministry because it lacks the rigorous academic rudiments which residential theological schools often promote (see Kinsler, 1978; Ferris, 1990; Browning, 1995; Omulokoli, 1992; Mitchel, 1996 etc.). Kelsey and Wheeler believe there is no viable dichotomy that one can make between academic training, which is often seen as theoretical, and practical training. Their argument is that the theoretical or academic exercise lays a good foundation for practical ministry (Kelsey and Wheeler 1991, 18). The implication of Kelsey and Wheeler's argument is that since no distinction can be made between practical and academic ministerial training, theological education should be seen as having both dimensions in it. But, in reality, distinction exists between the two. Although academic training does lay good foundations for practice, it cannot be taken as the same as practical training (Omulokoli 1992, 13-14).

Inasmuch as academic or intellectual knowledge is indispensable for Christian ministry, theological schools must not de-emphasize it. It is possible and also



necessary that intellectual training be complemented with both practical training and spiritual development in ministerial training. Most urban cities in Africa, with ever-increasing technology, need pastors who are intellectually upright (Engel 1996, 7). According to Engel, gone are the days when pastors with little intellectual ability but with a high level of spirituality are acceptable in most urban Churches (Engel 1996, 7). That does not in any way suggest that, that is the only requirement for church ministry in urban centres. The spiritual maturity of the Christian worker or pastor is equally important.

Johnston asserts that “many evangelical faculty would see their work as foundational,” concentrating on the academic training of the students without much concern about other aspects of ministerial training (Johnston 1996, 44). Hence, Mouat has concluded that since priority is given to the “intellectual giants of theology” the academic demands are based mainly on what has been called the “armchair theologians” (Mouat 1996, 30).

### **Renewal in The Practical Aspect of Ministerial Training**

It is a fact that the formal education system, whether theological or non-theological, requires a long time of training with delayed results. Also, students are taken out of real life situations. Therefore, Elliston has concluded that schools are preparing them for ministry instead of training them in ministry

(Elliston 1983, 22). In a nutshell, the practical aspect of ministerial training is often neglected. This is the strongest point for a non-formal educational system.

As a response to this criticism, many theological schools are fond of including courses such as field ministry, field work, internship, teaching practicum, praxis year, etc. as an integral part of the curriculum. A little less obvious, yet no less vital, is the fact that most of the practical courses are not taught by practitioners. Kemper observes that the supervisors or mentors are by no means more experienced in terms of practical field experience, than the students whom they are supervising (Kemper 1996, 24-25). This makes the criticism brought against residential theological institutions, that they are an artificial environment, a valid point.

The above assertion is not a strong reason for a complete rejection of residential theological institutions. Rather, it challenges the present method of training for church ministry. A new paradigm needs to be enforced — a paradigm that will maintain a balance between the academic and the practical aspects of training. Having said that, it must be expressed that it is difficult but not impossible to strike this balance.

One of the suggested solutions on how to maintain a balance between theory

(academic) and praxis, is that regular practical courses or projects should be offered by schools (Seminaries) during the basic study period (Engel 1996, 10).

Mitchell has rightly concluded that:

When the practice of ministry is learnt both within the classroom and in supervised placements—in training congregations and other settings—students become competent and reflective practitioners of pastoral care. They usually learn to recognize the limits of their abilities (Mitchell 1996, 12).

Adeyemo has called for training men and women of God in the practical aspects of Christian ministry so that they are not tadpoles who have big heads but lean hearts, hands and legs (Adeyemo 1989, 6-7).

### **Renewal in The Spiritual Aspect of Ministerial Training**

The aspect of ministerial training which involves a personal, moral growth and an intimate relationship with God, has gradually been neglected and comes as secondary to curriculum developers in most theological schools. According to Nkwoka:

The curriculum of many seminaries includes such topics as Theology, New Testament, Old Testament, Liturgy, Ethics, Sociology, Homiletics, etc. Such topics as Prayer, Worship, Evangelism, Music, may be there but it may not be required of students that they perform satisfactorily in them before graduation. But these latter subjects constitute in no small way the source of spirituality (Nkwoka 1996, 22).

The main reason why African seminaries have been criticized for being too



Western in their approach to training ministers for the church is, the way their curricular processes are tied to the apron strings of their Euro-American mentors. This is disturbing to the African Christian mind because the glaring difference between African societies and that of the Western world is often not taken into consideration by the designers of the curriculum. African societies are semi-traditional and developing while the Western societies are technologically advanced and tend towards civil religion (Nkwoka 1996, 22).

There are several critics of the present-day seminaries' aims and objectives. One of the recent renowned critics of the conventional way of stating seminaries' aims and objectives is Robert K. Johnston. In his article, Johnston argues that most theological schools include a point of concern for the students' spiritual welfare in their aims and objectives, but do very little about it in their day-to-day activities (Johnston 1996, 42). Most schools define their mission as being to educate, train and equip persons for church ministry, but in actual practice, the spiritual formation of the students is not taken seriously. In most cases, the spiritual formation is left out—it becomes extra-curricular. Hence, the saying that a seminary is a cemetery. Unfortunately, this lack of spirituality in ministerial training that most seminaries offer in Africa, has led to a strong resentment from the Pentecostal Christians that emphasize the spiritual growth over intellectual growth. Therefore, it is not an over-statement to say that the spiritual aspect of ministerial

training should be an indispensable part of any seminary's curriculum (Adeyemo 1989, 4-5).

Cole, in one of his lectures has stressed that out of the three aspects of ministerial training given in theological schools (skills, knowledge and behavior), behavior should be ranked higher and promoted more than the other two (Cole Class notes, 1995).

### **The Need for A Balanced Ministerial Training Method**

There is a need for a balanced approach to ministerial training especially on the African continent. The reason for being particular about Africa is the way African seminaries are tenaciously tied to the apron strings of their Euro-American mentors (Nkwoka 1996, 22). The need for a balanced and new paradigm to ministerial training is necessitated by the fact that the African societies tend to reject ministers who cannot address their total needs—physical, spiritual, intellectual etc.

There is a call for a holistic approach to ministry today, be it in Africa or in the Western world. Scholars as well as non-scholars alike are calling for a kind of ministry that will take into consideration the physical, spiritual, intellectual, moral and emotional needs of the people. It takes a minister or Christian worker who is

well trained spiritually, intellectually and practically to be able to minister to these needs of the church members.

Different scholars who have called for a renewal of the traditional approach to theological education, such as Kelsey and Wheeler (1991), Browning (1995), Johnston (1996), Van der Walt (1990), Engel (1996) etc., have consistently touched on one or two aspects of ministerial training and not the three together. There is no aspect that should be left out. The approach that writers are advocating must not drop the academic aspect which has been the major strength of residential training institutions. Rather, the three aspects should be harmoniously included in the curriculum of the school. The three should be promoted equally as training institutions perform the task of training men and women for church ministry.

Buconyori writes about the integration of faith and learning in Christian universities (Buconyori 1993, 130). But, in a theological school where regenerated church workers are supposed to be trained, the slogan is not just an 'integration of faith and learning' but an integration of spiritual, academic and practical learning. This is a balanced approach to ministerial training.

On this issue, Nkwoka has rightly concluded that "if seminary theology is

practiced in the African church the church will be emptied much faster than the European empty churches of today” (Nkwoka 1996, 23). According to him “the seminary where Christian ministers are trained should be so developed as to be the well-spring of the spiritual formation of ministers” (Nkwoka 1996, 27). Richards contends that the seminaries of today should provide a balanced approach to ministerial training which takes into account the three aspects of Christian ministry (Richards 1975, 163).

Today, African theologians talk about African theology, African worship, etc. These are genuine indications that ministerial training should be made relevant to the needs of the church which is the primary constituency the school serves. A training program is relevant when it takes into consideration the different aspects of the church’s ministry. Otherwise, the church will continue to see the seminary as a breeding ground for mere “armchair theologians” who are far removed from the realities of life in the church.

### Ministerial Training Institutions and the Church

Scholars make a distinction between “Ministerial Training” and “Theological Education.” Some argue that ministerial training prepares servant-leaders for the church while theological education prepares scholars who develop and extend



theological disciplines (Griffith 1988, 33). But one wonders if the church does not need both servant-leaders and theologians. It is true even as some writers assert, that the configuration of personal needs in the church do vary from region to region (see Wagner, 1969; Thompson, 1969; Omulokoli, 1992; Poerwowidagdo, 1992, among others).

For instance, the African church needs both servant-leaders and theologians (Adeyemo 1993, 8-9). The church needs men and women who are both academically and spiritually qualified. This is why theological schools in Africa should take into account current and future needs of the African church when defining their purpose of existence (Turaki 1991, 31). Emery is of the opinion that strong affinity should exist between the church and theological training institutions (Emery 1969, 515-519). Most theological schools often say they are training church leaders or workers for church ministry. But more often than not, the various ministries that exist in the church are ignored when one looks at the curriculum (Watkins 1992, 17-18). Training is seen as mere equipping of persons without necessary identification of ministry gifts that God has bestowed on the persons.

In actual sense, ministerial training is fanning into flame the ministry gifts which God gives to His church (Cole 1993, 34). According to Pobee, ministerial training

should be done with special consideration given to the different ministerial gifts given to the trainee (Pobee 1994.5-13).

Thompson has pointed out that “The church will progress more through a formally untrained, but gifted ministry than through a formally trained, but ungifted ministry” (Thompson 1969, 279). This is an assertion that theological schools must reckon with. If the above assertion is true, then the church will progress even stronger through a gifted minister that is trained. But if the gift is not there, training becomes meaningless. In his concluding comments on “The church and ministerial training”, Thompson has made three important assertions:

1. Theological training must be inclusive. We must never set aside the place that every believer has in the life and growth of the church.
2. Theological training should be charismatic-centered. This means that training should be used for the development of the particular gifts that each individual has.
3. Theological training should be church-centered. This means that the training situation should take place in an actual church-life situation (Thompson 1969, 274)

The points raised above deal directly with how students are recruited and trained by theological institutions. Just as denominational theological institutions face the task of identifying the gifts of the students and training them along those lines, interdenominational institutions also face the same task. This task becomes difficult when there is no strong affinity between the theological institutions and the churches they serve. This is one reason why some theologically trained

persons are often rejected by the church. Cole has summarized the importance of a strong mutual relationship between theological institutions and the church in the selection and training of church leaders. He writes:

Finally, emphasis should be placed on church-sponsored candidates for theological education. This is a crucial point. If the church contributes to the selection and training of a person, it will more likely value that person . . . . If the church and school work hand-in-hand, so that the church selects candidates in a healthy way and recommends them for training, an African distinctive would have been achieved . . . . This done, theological institutions will probably significantly rid themselves of the perennial problem of training local church rejects (Cole 1991, 42).

Other writers such as Sharp (1987), Hulbert (1988), Griffith (1988), Sarpong (1989), Taylor-Pearce (1993), among others have remarked that theological schools and churches work hand-in-hand, in recruiting and training workers for the church.

### Curriculum Content Versus Learner and Constituency Needs

One of the cogent questions confronting all institutions of learning is whether the needs of the constituencies the schools serve are being met through the graduates or not. The same question can be thrown to the students who enroll in those institutions. Theological institutions are no exception when it comes to this issue. Graduates of theological institutions are expected to do better in their ministerial endeavors than those who are not trained. In most cases, the trainees go back to

the field to perform what they have been presumably trained to do. Cole has made a thought-provoking assertion on this issue. He observes:

The fact that the graduates end up in the roles they play does not necessarily mean the institution has equipped them for those roles. Hence theological institutions multiply their goals and purposes based on what their graduates are doing (albeit poorly) not what the school has actually equipped the graduates for (Cole 1983, 3).

The above assertion is a serious statement that must not be taken lightly. When a school is set to train church leaders, there is a need for such a school to exert all its efforts to equip the students for that capacity. This cannot be done when the content of the curriculum looks shallow and is far removed from the needs of the school's constituencies. In other words, the content of the curriculum must be congruent with the purposes the institution is out to serve as well as the needs of its constituencies.

If the foundational work is not properly done, the effect will be seen on the graduates' performances. Therefore, the selection and organization of learning experiences must be carefully done so that students are equipped for the ministries they hope to carry out when they graduate.

Students perceive their training to be relevant when they are able to transfer the knowledge, skills and values learned into their ministerial tasks. That means,



students have needs which they want satisfied in the course of their training in the school. The students' needs must agree with the purpose of the institution, otherwise, the school and the students will be repelling rather than attracting each other. Therefore, it is crucial that the institution admits the right kind of student whose needs are congruent with the purpose of the institution.

The institution's purpose and the learners' needs should be kept in focus when selecting the content of the curriculum. As Cole describes it: "Any curricular effort that centers attention only on the kind of institution to the neglect of the person most suited for the institution invites cause for derailments" (Cole 1983, 6). Cole is of the opinion that the lack of a proper plan that bears in mind the purpose of the institution and the needs of the students may result in conflicts. One of the conflicts is that the learner will perceive the course or program as irrelevant to the future ministry for which he/she is training.

When the learner perceives the content of the curriculum as irrelevant to his/her future needs, his/her motivation to learn and the commitment to the learning exercise will be hindered. This is especially true in the formal education system, where training is done for future use (Elias 1982, 29). Students/learners anticipate using the skills, knowledge and values acquired during their training in their future lives and work. For their training to be a worth-while venture, there must be a

strong congruence between what is being taught and what is needed for future usage. When learners perceive the content of the curriculum as relevant to their needs their attention and efforts will become a motivational force. Stych, commenting on the importance of having a relevant content in terms of the needs of the learner has this to say:

Adults also respond favorably to learning experiences which contain *relevant content*. However, adults usually measure the relevancy of content by the level of potential application which exists for their life situations. Content which addresses adult issues and problems tend to increase motivation more than content which ignores these concerns (Stych 1993, 50).

Tyler (1949, 1979, 1988), and Nicholls and Nicholls (1983) are of the opinion that the curriculum content meets the criterion of interest of the learner.

### Factors that Influence Learners' Perception of Relevance

Several factors could be responsible for the way students perceive a course of study. The factors discussed below are more relevant to theological students. It is necessary to consider some of them since this study deals with theological students.

## **The Previous Experience of the Learner**

One major factor that could influence the students' perception of relevance of a course of study is their previous experiences. Cole says a learner comes to special learning environments (i.e. schools) with "obstructive bags and baggages" which he/she should be helped to deal with (Cole 1983, 4). One of the "baggages" is the previous experience. Previous experiences among theological students can be what they have seen, heard, felt, faced or done in their ministerial tasks before coming for further training. In his own observation, Knowles writes:

Adults come into an educational activity with both a greater volume and a different quality of experience from youths. By virtue of simply having lived longer, they have accumulated more experience than they had as youths (Knowles 1984, 57).

This is true of a theological school such as N.E.G.S.T., where church leaders are being trained for church ministry. It is expected that the right kind of students for this training are those who have been called to leadership responsibilities in the church. Furthermore, they as adult learners come into educational activities with a varying quantity and quality of experiences. There is no doubt about the fact that these previous experiences will influence their perception of relevance of the program or course of study.

For example, a student who had been a pastor for about twenty years before coming to train will likely perceive the course in Pastoral Ministry as more relevant

than the course in Philosophy of Education because the Pastoral Ministry course is more relevant to his previous experience and ministry. Also, knowledge and skills gained in Pastoral Ministry course are likely to be more transferable than what is gained in the Philosophy of Education course. The student will also likely perceive the Pastoral Ministry course as more relevant than another student without previous ministerial experience.

### **The Future Ministerial Needs of the Student**

The term “need” is defined in this study as the gap between what is and what should be. There are different ways the term “need” can be used, such as categorizing them into four main uses as Monette did (Monette 1977, 116-127). One important feature of someone who is in need is an exhibition of a discrepancy between the actual state and a desirable state (Okech and Asiachi 1992, 23).

As Knox rightly asserts, learners will be willing to learn and will likely perceive the learning to be more important when there is an awareness of a discrepancy in their lives or ministry (Knox 1986, 16). A curriculum material or program of study that appeals to the needs of the learner will be perceived as relevant, regardless of the system of education that is in use.



When Tyler says that curriculum content should provide opportunity for the transfer of knowledge and skills by the student, he means that knowledge and skills gained must relate to the future needs of the learner (Tyler 1988, 219-234). If there is no relationship between what is being taught and what the learner needs for future usage, the whole learning exercise will be a waste (Farrant 1980, 160).

However, it must be noted that the very difficult task every institution of learning faces is to be able to develop a comprehensive program that will meet the multifaceted needs of all the students enrolled in the program. It is not easy because students' needs change over time, especially when what is perceived as the initial need for the future is not the actual need. This is one of the reasons why students defect from one program to another.

### **The Ministerial Calling of the Student**

Theological schools are known for training men and women who are called into the ministry. However, many theological schools often neglect the importance of recruiting students with special consideration given to their ministerial calling (Thompson 1969, 272). The ministerial calling of theological students is often neglected because of too much emphasis on the intellectual qualifications of the applicants (see Pobee, 1989; Bergjan, 1993; Ban 1986; etc.).

The Bible talks about different gifts and different ministries in the church (Eph. 4:7-11; Rom. 12:6-8; 1 Cor. 12:4-11, 28; 1 Pet. 4:11). The gifts which are given by the Holy Spirit are 'equipment' for proper functioning in the ministry (Eph. 4:7-14). God calls His people into different ministries with corresponding gifts given to perform the task of such ministries (Cole 1993, 38; Bergjan 1993, 14).

The calling of theological students could influence their perception of relevance of such training (Ban 1986, 12). For instance, a student whose area of calling is Pastoral, will most likely perceive a program of study such as M.Div or B.D. and related courses to be more interesting and relevant to his/her calling than programs such as Translation and Missions. That is why the task of helping the students identify their callings and admitting them into programs that are relevant to such callings should be shared by both the school and the church (Cole 1991, 42).

When training efforts are concentrated on developing the trainee along his/her area of calling, such training will surely be relevant and meaningful. The learner's interest will also be aroused by such course or program (see also Tyler, 1979; Onwuegbu, 1979; Okech and Asiachi, 1992).

## Methodological Precedents

This study was an opinion survey and descriptive in approach. Opinion and attitude have been seen as synonymous by authors because of the inter-relationship between the two. What people say or think represents their own opinions but not necessarily their attitudes. How people feel and/or what they believe is their attitude. According to Best and Kahn, "it is difficult if not impossible to measure attitude" (Best and Kahn 1989, 194). Therefore, researchers depend upon what people say as the determinant of their beliefs and feelings.

The most appropriate method for this study is the survey method. The questionnaire has been ranked as one of the most commonly used instruments for data collection in survey research (Borg and Gall 1989, 418). A questionnaire may have open-ended or closed-ended items, or both. The closed-ended items permit certain responses such as multiple choice questions while the open-ended items allow free responses from the respondents.

For this study, the instrument used to collect data from the students was the questionnaire. The questionnaire contained both open-ended and closed-ended items. The reason for using the closed-ended items was to gather quantitative data from the students. Personal characteristics data were collected with the use of closed-ended items. The open-ended items were included in order to allow free

and open responses from the students.

In attitudinal studies or opinion survey, two attitudinal scales that are commonly used are: the Thurstone and the Likert. The two scales contain a series of statements of varying degrees of favorableness and unfavorableness which are listed in random order (Englhart 1972, 117-118). The Likert scale was adopted and adapted to suit this study. The five- point scale normally has these options: strongly agree, agree, undecided, disagree, and strongly disagree. The scales were adapted to suit this study by having these options: very large extent, large extent, not sure, small extent and very small extent. The Likert scale was adapted because this study seeks to measure the extent of students' perceptions of relevance of their course of study.

The questionnaire for this study was administered personally as this is advantageous (Best and Kahn 1989, 181). The researcher was able to develop a rapport with the students and he could explain the purpose of the study and the meaning of items that might not be clear (Ogunniyi 1986, 124). The details of the administration are given in chapter three of this thesis.

To manipulate the independent variables that could influence the perception of relevance of the M.Div. students, the statistical instrument used was the Chi



Square Test of Independence. The Chi Square is a nonparametric test that is used to detect any significant relationship between two or more variables in a population (Best and Kahn 1989, 299). It is commonly used when the data collected for research are in frequency counts and when they are put in two or more categories (Borg and Gall 1989, 562). According to Isaac and Michael, "A Chi Square value as large as 3.84 is significant at the .05 level for a two-tailed test and at the .025 level for a one-tailed test" (Isaac and Michael 1979, 136).

In order to use the Chi Square for statistical data there are definite conditions that must be met. Borg and Gall have identified two conditions: (1) the data must be in the form of frequency counts, (2) the categories into which frequencies fall are discrete rather than continuous (Borg and Gall 1989, 562-564). Furthermore, the Chi Square requires that variables in the population are independent of each other and there must be some logical or empirical basis for the way the data is categorized (Isaac and Michael 1979, 135). The Chi Square was used as the statistical instrument for this study because the data were in the form of frequency counts and the categories of the frequencies are discrete. Also, the variables identified are independent of each other.

However, two Chi Square formulas were used in the statistical analyses of the data (Best 1981, 290). Further explanations on the use of the formulas is given in

chapter three of this thesis.

## CHAPTER THREE

# METHODOLOGY

The methods a researcher plans to use in his/her research are as important as the significance of the research. This chapter deals with how this study was carried out.

### **Entry**

The researcher obtained an official permission from the Academic Dean of N.E.G.S.T. after discussing the proposed study with him. Through that permission information needed for the study was gathered from the Registrar and the M.Div. students.

### **The Population**

All the N.E.G.S.T. M.Div. students from year one to year three formed the population of this study. This set of students was expected to be familiar with the content of the M.Div. program in terms of what they were receiving and what they anticipated doing in their future ministries.

At the time of writing, there were twenty-six full time and part time students in the M.Div. program. Twenty five of the students were Africans from different denominations and countries. One was an Asian. Since the population was small, an attempt was made to study the total population of N.E.G.S.T. M.Div. students. However, the total population was not studied as **25** students (**96%**) responded to the questionnaire.

In the population under study, four independent variables were identified. They are:

**1. Prior Ministerial experience of the students:**

- (a) Students with shorter prior ministerial experience (1-6 years)
- (b) Students with longer prior ministerial experience (7-13 years)

**2. Areas of future ministry of the students:**

- (a) Students with one area of anticipated future ministry
- (b) Students with multiple areas of anticipated future ministry

**3. Areas of calling of the students:**

- (a) Students with a pastoral calling
- (b) Students with other areas of calling

**4. Length of stay in the program:**

- (a) Students who have spent more than one and a half years in the program



- (b) Students who have spent less than one and a half years in the program.

## Designing the Instrument

Only one instrument was used to gather information for this study. That was the questionnaire.

In developing the questionnaire, the researcher went through three steps. The first step was casual conversation with the M.Div. students. Through this conversation he was able to discover that the M.Div. students had come from different ministry backgrounds with different callings. The Academic regulations of N.E.G.S.T. were also studied in order to find out the courses listed for the M.Div. students.

The second step involved a review of the literature to see possible factors that could influence the students' perception of relevance of a course of study. From the literature, the following factors were discovered, and tested for in the students' perception of relevance of the program under study: previous ministry experience, calling, future ministry and students' length of training. Based on these two steps, parts A and B of the questionnaire were developed in response to the three research questions raised in chapter one of this study.

The third step involved the amendments made by the researcher and his supervisor during the drafting of the questionnaire. Several of the items were thoroughly scrutinised by both the supervisor and the researcher to ensure their clarity.

Items **1-7** were developed in response to the first two research questions for this study. These closed-ended items formed part **A** of the questionnaire. That part provided the personal data of the respondents. These included: the length of stay of the students in the program, areas of calling, previous area(s) of ministry, future area(s) of ministry and years of ministerial experience of each student.

Part **B** of the questionnaire contained two tables. The first table had in it the courses listed in the Academic Regulations (1995-1996) for the M.Div. students. The students were asked to rate them according to how they perceived these to be relevant to their anticipated future ministries. The second table, which contained the same list of courses, sought to establish the students' perception of relevance of the courses to the *practical, spiritual* and *intellectual* needs of their anticipated future ministries. The courses were grouped according to their titles (e.g. theological, educational, etc.). An overall perception of each group of courses was also sought for in the first table. Item **B2** was used to collect data about the overall perception of the entire program. The results of the students'

perception of relevance of the grouped courses were cross-checked with their overall perception of the program.

The students were asked to rate the program on the Likert scale. The Likert scale has five points on a scale which is used to measure opinions and behavior of people on certain things. The rating scales used were: very large extent, large extent, not sure, small extent and very small extent.

The third part of the questionnaire contained two open-ended items which were meant to search for free comments from the students. Two important pieces of information were sought from the students with regard to the M.Div. program: the peculiar needs facing the African Church which the M.Div. program should be addressing, and how the M.Div. program could be improved.

### **Pilot Testing**

The questionnaire was corrected by the researcher's supervisor. The corrected draft of the questionnaire was pilot-tested on four M.Div. graduates from N.E.G.S.T. and one other student in the M.Th. program at N.E.G.S.T. This step was to ensure that the items were clear and understandable. The responses from the pilot-test showed that the items were clear and understandable. All the five

graduates agreed that the items were clear and understandable. The final version of the questionnaire was made for field work after the pilot-testing.

## Research Design

This study was a descriptive research with the aim of finding out students' perception of relevance of the M.Div. program. Therefore, it was an opinion survey. Data needed were mainly obtained from the students in this program. The two other sources of information used for the preliminary study were: the Academic Regulations of the school under study and information from the Registrar's office. The Academic Regulations (1994 & 1995) were studied at the preliminary stage of the research coupled with other information from the Registrar's office. Information from the Registrar's office included: the statistical data of the graduates from the M.Div. program and the data of those in the first, second and third years of the program.

Three research questions were raised to guide the focus of this study. The research questions sought to find out the areas of future ministry of the M.Div. students, their perception of relevance of the program to their anticipated future ministries and their perception of its relevance to the *spiritual, intellectual* and *practical* aspects of their ministries.



In order to find out what factors affect the students' perception of relevance of the program, four research hypotheses stated in the null form were generated. The hypotheses were tested using the *Chi Square Test of Independence* formulas. The independent variables tested in the hypotheses were collapsed into two while the rating scales were collapsed into three for the purpose of statistical analysis.

The instrument that was used to obtain data from the students, the questionnaire, attempted to find out how students perceive the entire M.Div. program to be relevant to their future ministry. It also attempted to unveil the different areas of future ministry of the M.Div. students. Students were given a list of courses in the M.Div. program to be rated in the light of their relevance to their future ministry. Different aspects of the ministry such as spiritual, practical and intellectual needs, were considered in the rating of the courses. The frequency counts from the students' responses were used to determine their perception of relevance of the individual and grouped courses, and the entire program. Students were also asked to list what they perceived as the peculiar needs facing the African church and how the program could be improved.

### **Administering the Instrument**

As mentioned in chapter two of this thesis, the researcher administered the questionnaire to the respondents individually and directly. The questionnaire was

put in the students' mail boxes on the same day and at the same time. However, the researcher contacted four of the students from Francophone countries who needed more clarification on some few items in the questionnaire. The researcher received back the completed questionnaires through his mail box.

### **Method of Data Analysis**

Two methods of analysis were used. The first was quantitative analysis, the second was qualitative analysis. Parts **A** and **B**, which contained closed-ended questions and tables of courses were analyzed quantitatively. (These are shown in chapter four of this thesis). Part **C** which contains open-ended questions was analyzed qualitatively. Comments made by students on the open-ended items were discussed. The open-ended items are meant to probe the responses given to the closed-ended questions and to seek "open" comments from the respondents.

Each student was asked to rate the entire M.Div. program and courses in relation to his/her future ministry on the Likert Scale. The frequency counts of students' ratings of the individual courses, the grouped courses and the entire program were used to determine their perceptions of relevance. The two ends of the scale were collapsed into two, High Relevance and Low Relevance. The main reason for collapsing the scales was to minimize the possible high number of empty cells.

The perception of relevance was considered as high if the respondents ticked very large or large extent; as uncertain if they ticked not sure; and as low if they ticked very small or small extent. (This applies to the courses only). The responses of the students were analyzed based on the independent variables identified in the population of study. Each independent variable was analyzed to test if it affects the students' perception of relevance.

To manipulate the variables identified in this study the statistical test used was the Chi Square Test of Independence. The purpose was to see if any relationship existed between the perception of relevance and these variables. The statistical tests are reported in two parts. The first part deals with the manipulation of the variables using the results of respondents' overall ratings of the entire program. The statistical test used was a Chi Square formula called the Yates' Correction of Continuity. It states:

$$\chi^2 = \frac{N[(AD-BC)-N/2]^2}{(A+B)(C+D)(A+C)(B+D)}$$

where  $\chi^2$  = Chi Square

**N** = sample size

**A, B, C** and **D** are values of respective cells on a **2x2** table.

The formula was employed because some of the frequency counts in the cells

were below 10 and the ratings were collapsed into two, high and low. There was no mid-rating in the overall perception of relevance of the entire program.

In the analyses, the results of students' perception of the individual courses were cross-checked with that of the grouped courses. The results obtained were compared with the overall perception of relevance of the entire program. Another Chi Square formula was used to manipulate the variables using the result of the ratings of the grouped courses. The second Chi Square formula used in the analyses states:

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

Where **O** = observed frequency

**E** = expected frequency



## CHAPTER FOUR

# DATA ANALYSIS AND FINDINGS

The purpose of this study was to discern the students' perception of relevance of the M. Div. program at N.E.G.S.T. This chapter deals with how the data gathered were analyzed and with the interpretation of the findings.

The findings are reported in two parts. The first part deals with the returns of the questionnaire, and a summary of the characteristics of the respondents. Some of these characteristics are later used as the variables needed for testing the null hypotheses.

The second part contains the survey findings used to test the hypotheses derived from research question **2**. Interpretation of the findings in the light of the three research questions are also given.

### Questionnaire Returns

There was a high percentage of completed questionnaire as shown in Table **1** below. Twenty-six questionnaires were distributed among the M.Div. students. A

ninety-six percent return was obtained from the population.

**Table 1: Returns of Questionnaires**

Number Sent Out	Number Returned	Percentage Returned
26	25	96%

### Areas of Future Ministries of N.E.G.S.T. M.Div. Students

The first research question sought to find out the intended areas of future ministry of the M.Div. students. It states:

**R.Q.1:** What are the intended areas of future ministry of the M.Div. students at N.E.G.S.T.?

No null hypothesis was generated to answer this question. Item 6 on the questionnaire seeks to find out the areas of future ministry of the respondents. The findings are represented in table 2.

**Table 2: Areas of Future Ministries of the M.Div. Students**

Areas of Ministry	Frequency	Percentage
Pastoral	6	24
Missions	1	4
Teaching	5	20
Multiple Areas	13	52
Did not Know	-	-
Total	25	100

N = 25

It was found that 24% of the students anticipated working as pastors and 20% plan to be teachers or Christian educators. But a larger percentage (52%) of the students indicated multiple areas of anticipated future ministry. Only one student indicated that he was going to be a missionary.

In order to discover the type of organizations the respondents will be working with, item no. 7 was included on the questionnaire. It asked for the kind of organizations the respondents intended working with. Table 3 reveals that a large percentage of the students (72%) were planning to work with church organizations, only 12% with para-church organizations, 8% indicated multiple organizations they intended working with, while 8% did not yet know the organizations they would work with.

**Table 3: Type of Organizations the M.Div. Students Plan to Work with**

<b>Organizations</b>	<b>Frequency</b>	<b>Percentages</b>
Church Organizations	18	72
Para-church Organizations	3	12
Multiple Organizations	2	8
Did not know yet	2	8
Total	25	100

N = 25

## Perception of Relevance of the M. Div. Program

The second research question sought to find out the perception of relevance of the M. Div. program. It states:

**R.Q.2:** To what extent do the M.Div. students perceive the program to be relevant to their anticipated future ministries?

To answer this question item **B2** of the questionnaire was developed, asking students to rate the relevance of the entire program in relation to their future ministry. They were also asked to rate the main courses in the M.Div. program on the Likert Scale. Students' perception of the entire program was cross-checked with their perception of the courses. Table 4 shows the summary statistics of students' perception of the extent of relevance of the M.Div. courses in relation to their future ministry. (See Appendix C)

**Table 4: Students' Perception of Relevance of the M.Div. Courses**

Perception of Relevance	Percentage of Respondents
High	85
Uncertain	7
Low	8
Total	100

N = 25

All courses except two (Field Ministries and Senior Reflection) were seen by a majority of the respondents to be highly relevant. The low perception given the



Field Ministries and Senior Reflection courses was also reflected in the ratings of the grouped courses. Seven courses were perceived to be highly relevant by all respondents. They are: O.T. Biblical Theology, N.T. Biblical Theology, Pentateuch, Doctrine, Pastoral Ministries, Urban Ministries and Homiletics. In summary, 85% of the students perceived the courses as highly relevant, 8% indicated a low perception and 7% were uncertain about the perception of relevance of the courses to their anticipated future ministry (see Table 4). There is a significantly large gap between those who expressed high perception and the other two perceptions of relevance (Low and Uncertain).

The results of respondents' perception on the grouped courses is presented in Table 5.

**Table 5 Grouped Courses in Order of Perceived Relevance**

<b>Grouped Courses</b>	<b>High (%)</b>	<b>Uncer.(%)</b>	<b>Low (%)</b>
Bible Courses	100	-	-
Evangelism	100	-	-
Pastoral	96	4	-
Mission	96	-	4
Educational Courses	96	4	-
Theological Courses	96	-	4
Historical "	80	4	16
Biblical Language Courses	64	4	32
Inter-departmental "	48	20	32
Total	86%	10%	4%

N = 25

All the grouped courses received a high perception of relevance by a majority of respondents with the exception of the Inter-departmental group of courses. Bible and Evangelism groups scored 100% each while Pastoral, Mission, Educational and Theological groups of courses scored 96% each. Eighty percent had a high perception of relevance of the historical courses, 16% had low perception while only 4% were uncertain about the relevance of the historical courses. Sixty-four percent of the respondents had a high perception of relevance of the language courses while 32% had low perception. Only 4% were uncertain. Less than half (48 %) had a high perception of relevance of the inter-departmental courses: two of the inter-departmental courses were given low rating. A higher percentage (52%) of respondents indicated a low perception of relevance of this group of courses.

In total, 86% of the respondents had a high perception of relevance of all the grouped courses, 10% indicated a low perception while only 4% were uncertain about the perception of relevance of the overall grouped courses (See Table 6).

**Table 6 Perception of Relevance of the Entire Program.**

<b>Perception of Relevance</b>	<b>Frequency</b>	<b>Percentage</b>
High	21	84
Low	4	16
Total	25	100

N = 25

As shown in table 6, a larger percentage of the students (84%) had a high perception of relevance of the entire program while only 16% had a low perception of relevance.

A comparison of the summary of results of the ratings of the entire program, individual courses and grouped courses shows that the students were consistent in their opinions. A higher proportion of the respondents expressed high perception of relevance of the individual courses, the grouped courses and the entire program. On the other hand, a markedly lower proportion indicated low perception of relevance of the individual courses, the grouped courses, and the entire program. There is not much difference between 8% and 10% of those who expressed low perception of relevance of the individual and grouped courses respectively. But the percentage of those who expressed low perception of relevance of the entire program (16%) shows a slight disparity. However, 7% and 4% were uncertain about their perception of relevance of the individual and the grouped courses respectively.

## Aspects of Ministry and Perception of Relevance

The third research question sought to find out the students' perception of relevance of the courses to the three aspects of ministry. It states:

**R.Q.3:** For what aspect of the students' future ministries is the M.Div. program relevant?

Item **B3** on the questionnaire which sought to determine the students' perception of relevance of the courses to the *spiritual*, *practical* and *intellectual* aspects of ministry was used to gather data for answering this question.

According to Table 7, 23 of the courses (46%) were perceived as relevant to the *intellectual* aspect of ministry, 17 of the courses (34%) were perceived to be relevant to the *practical* aspect of ministry while only 9 of the courses (18%) were perceived as relevant to the *spiritual* aspect of ministry. Two percent of the courses notably, Senior Reflection were rated as not relevant to any of the three aspects of ministry by the respondents.



**Table 7** Summary of Perception of Relevance of the Individual Courses to the Three Aspects of Ministry.

Aspect of Ministry	Percentage of Courses
Practical	34
Spiritual	18
Intellectual	46
Not Relevant	2
Total	100

N = 25

A course is considered relevant or vice versa to a particular aspect of ministry in the above table if more than half (13 and above) of respondents rated it so. (See the details in Appendix **D**). Five courses were perceived as relevant to all three aspects of ministry (courses with the highest rating have been picked). They are: three pastoral courses (Pastoral Care of the Family, Pastoral Ministry, Pastoral Counselling), one Bible course (Hermeneutics) and one theological course (Bible and Moral issues). However, it is worth noting that Senior Reflection was perceived as not relevant to any of the three aspects of ministry. On the column, "Not Relevant" 12 students rated it as not relevant to any of the three aspects of ministry. On the whole, the *intellectual* aspect was ranked higher than the *practical* and the *spiritual* aspects.

All, except the Bible courses, historical courses, Doctrines and Senior Reflection were perceived as *practically* relevant by a majority of respondents. The pastoral

and the Bible groups of courses, and one of the theological group of courses (i.e. Doctrines) were the few courses that were seen as relevant to the *spiritual* aspect of ministry. Thus, educational, missiological, evangelism, Bible languages and historical courses were perceived as not relevant to the *spiritual* aspect of ministry by a majority of the students. (See Appendix **D** for the details of perception of the courses).

## Discussion

Overall, 1 student (4%) anticipated working as a missionary, 5 (20%) as teachers, 6 (24%) as pastors, but 13 (52%) indicated multiple areas of future ministry. These findings mean that the majority of N.E.G.S.T. M.Div. students are open to multiple areas of ministry. This may in part reflect the fact that the majority of the students will most likely serve in two or more areas of ministry such as pastorate and teaching at the same time. It is most likely that those students with multiple areas of anticipated future ministry (52%) will work wherever the door is open for them when they go into the field. As mentioned in chapter one of this thesis, the M.Div. program is traditionally known for training pastors and church workers. But the percentage of N.E.G.S.T. M.Div. students who anticipated working as pastors is rather small. The findings show that only 24% of the students anticipated working as pastors.

A comparison between the areas of calling and the anticipated future ministries of the students shows a great contradiction in that 40% indicated a call to the pastoral ministry while only 24% anticipated working as pastors. Twelve percent indicated a call to teaching ministry but 20% expressed their intention to work as teachers. Forty eight percent indicated multiple areas of calling while 52% were anticipating working in more than one area of ministry. What could cause the disparity observed between the areas of calling and the areas of anticipated future ministries of the students remains to be discerned. Could it be as the result of new challenges received through classroom lectures and seminars? Or were the students not sure of their callings before they came to N.E.G.S.T.? Could it also be that the expressed areas of calling reflect their perception of their gifts and talents, but the anticipated areas reflect the reality of openings in terms of what is practically open to them? The last speculation could be true in the sense that those expressing pastoral and teaching callings have disparities of 16% and 8% respectively, while those indicating multiple areas express only 4% disparity. However, the 48% and 52% that were unsure of their gifts/callings and specific future ministries respectively suggest that a sizeable number of the M.Div. students were unclear of their gifts/callings and what they will be doing after finishing their training at N.E.G.S.T. Obviously, this has got some implications for the philosophy and policy of recruiting students at N.E.G.S.T.

As regards the students' perception of relevance of the program, the pattern that emerged from the students' rating of the individual courses, grouped courses and the entire program, suggests that the students were consistent and alike in their opinions about the relevancy of the program to their future ministry. The differences of 1% observed in the students' ratings of the individual courses, grouped courses and the entire program is small. Overall, 86% of the M.Div. students perceived the program to be highly relevant while only a small percentage (16%) had a low perception of relevance of the program. The markedly low ratings of perception of relevance given to Field Ministries, Senior Reflection and Introduction to Research Methods by all the students (both Junior and Senior) agrees with the overall group ratings. This may reflect the determination of relevance according to what the students have gained from these courses as distinct from just a response to the descriptions of the courses.

On the students' perceptions of the courses in relation to the practical, spiritual and intellectual aspects of ministry, the consistency and like-mindedness of the students were again evident. The fact that almost all the M.Div. courses are relevant to the intellectual aspect of the students' future ministries may suggest that these students are adequately trained intellectually. But, the fact that less than a quarter of the courses were perceived as being relevant to the spiritual



aspect of ministry may indicate a lack in the spiritual formation of the students. Nevertheless, there is an indication of practical formation of the students as 34% of the courses are rated as being relevant to the practical aspect of the students' future ministries. It was also found that those who expressed pastoral calling and those who anticipated working as pastors indicated high perception of relevance of the individual courses, the grouped courses and the entire program. But the Inter-departmental courses, mainly Field Ministries and Senior Reflection, were rated very low by them.

### **Statistical Test of Independence of The Variables**

From the population of study, four independent variables were identified. Also, from the literature, it was revealed that there were several factors, or variables, which could affect students' perception of relevance of a program of study. Therefore, in order to find out if any relationship existed between the variables and students' perception of relevance, four null hypotheses were generated and tested.

Although attempt was made to study the total population because of its small size, this was not the case. Instead, only 96% of the total population responded. This figure was considered as a very large sample of the whole population. For this

reason, tests of significance have been applied to the data gathered. According to Babbie, "The researcher should be wary of applying tests of significance to data that represent a total population rather than a sample" (Babbie 1973, 312). In other words, drawing a sample from a given population forms the basis for applying tests of significance in terms of the risk the researcher is willing to take due to sampling error.

### Length of Prior Ministerial Experience and Perception of Relevance

Students were asked to indicate the length of their prior ministerial experiences (item 5 on the instrument). This was to test the following hypothesis:

**H<sub>0</sub>:1** Differences in the length of prior ministerial experience will not significantly affect the students' perception of relevance.

The variables used to test the above hypothesis were:

- (a) Students with longer prior ministerial experience (7-13 years) and
- (b) Students with shorter prior ministerial experience (1-6 years).

**Table 8: Length of Prior Ministerial Experience and Perception of Relevance**

<b>Length</b>	<b>High</b>	<b>Low</b>	<b>Total</b>
Long Time	11 A	B 2	13
Short Time	10 C	D 2	12
Total	21	4	25

$$\chi^2 = 0.210 \quad df = 1 \quad \text{Significance level} = .05$$

Out of 13 students with longer prior ministerial experience, 11 (84.7%) had a high perception of relevance of the program, while only 2 (15.3%) had a low perception of relevance. Out of 12 students who had shorter prior ministerial experiences, 10 (83.3%) had a high perception of relevance of the program and only 2 students (16.7%) had a low perception of relevance of the M.Div. program in view of their future ministries.

A Chi Square Test of independence was performed (see Table 8). The obtained Chi-Square value of **0.210** is far less than the critical Chi-Square value (**3.84**) necessary to reject the null hypothesis at the .05 level of significance. Therefore, the null hypothesis was not rejected. In other words, there is no statistical difference between the perceptions of the two groups. This shows that students with longer prior ministerial experience did not perceive the program as more relevant than students with shorter ministerial experience.

## Ministerial Calling and Perception of Relevance

Students were asked to indicate their areas of calling in the ministry (item **A2** on the instrument). This was to test the second null hypothesis, namely:

**H<sub>0</sub>:2** Students with pastoral calling will not significantly perceive the program as more relevant than students with other areas of calling.

The following variables in the population used to test this hypothesis were collapsed into two: (a) Students with pastoral calling and (b) Students with other areas of calling (e.g. Teaching, Evangelism, Missions, etc.).

**Table 9 Ministerial Calling and Perception of Relevance**

Ministerial Calling	High	Low	Total
Pastoral	10 A	B 2	10
Other Areas	11 C	D 2	15
Column Total	21	4	25

$$\chi^2 = 0.060 \quad df = 1 \quad \text{Significance level} = .05$$

Interestingly, it was found that all the 10 students (100%) with pastoral calling perceived the program as highly relevant. Out of 15 students with other areas of calling, 11 (73.3%), perceived the program as highly relevant while 4 (26.7%) had a low perception of relevance of the program.



A Chi Square Test of Independence was performed. The obtained Chi-square value of **0.060** is far less than the critical Chi-square value (**3.84**) required to reject the null hypothesis at the **.05** significance level. Therefore, the null hypothesis was not rejected. This shows that students with pastoral calling did not significantly perceive the program as more relevant than students with other areas of calling.

### Areas of Anticipated Future Ministry and Perception of Relevance

In order to ascertain if having more than one anticipated area of future ministry could affect students' perception, they were asked to indicate their areas of future ministry (item **A6** on the instrument). This was to test the third null hypothesis which states:

**H<sub>0</sub>:3** Students with one area of future ministry will not significantly perceive the program as more relevant than students with multiple areas of future ministry.

The variables in the population used to test this hypothesis were collapsed into two: (a) Students with one area of future ministry. (b) Students with multiple areas of future ministry.

It was found that out of 12 students with one area of future ministry, 10 (83.3%) indicated that the program was highly relevant to their future ministries, while only

2 students (16.7%) had a low perception of relevance of the program to their future ministries (see Table 10).

**Table 10 Single Vs Multiple Areas of Future Ministry and Perception of Relevance**

<b>Future Ministry</b>	<b>High</b>	<b>Low</b>	<b>Total</b>
Multiple Areas	11 A	B 2	13
One Area	10 C	D 2	12
Column Total	21	4	25

$$\chi^2 = 0.210 \quad df. = 1 \quad \text{Significance level} = .05$$

Also, 11 (84.7%) out of 13 students who had multiple areas of future ministry perceived the program as highly relevant, while only 2 (15.3%) had a low perception of relevance.

A Chi Square Test of Independence was performed. The obtained Chi-square value of **0.021** is far less than the critical Chi-square value (**3.84**) required to reject the null hypothesis at the 0.05 significance level. Therefore, the null hypothesis was not rejected. This means that there is no statistical difference between the perceptions of students with one area and students with multiple areas of future ministries. Both expressed high perception of relevance of the entire program.

## Length of Stay in the Program and Perception of Relevance

Students were asked to indicate the time they started the M.Div. program (item **A1** on the instrument). This was to test the fourth hypothesis, namely:

**H<sub>0</sub>:4** Differences in the length of stay in the program will not significantly affect the students' perception of relevance.

The following collapsed variables in the population were used to test this hypothesis: (a) Students who had spent more than one and a half years in the M.Div. Program (longer period). (b) Students who had spent less than one and a half years in the M.Div. Program (shorter period ).

According to table **11**, out of 15 students who had spent a shorter period of time in the program, 13 (86.3%) perceived the program as highly relevant, while only 2 (13.7%) had a low perception of relevance.

**Table 11 Length of stay in the program and Perception of Relevance**

Length of Stay	High	Low	Total
Short	13 A	B 2	15
Long	8 C	D 2	10
Total	21	4	25

$$\chi^2 = 0.012 \quad \text{df.} = 1 \quad \text{significant level} = .05$$

On the other hand, out of 10 students who had a longer period of stay in the program, 8 (80%) perceived it as highly relevant while only 2 (20%) had a low perception of relevance.

When a Chi Square Test of Independence was performed, a value of **0.012** was obtained, which is far less than the critical Chi Square value (**3.84**) necessary to reject the null hypothesis. Therefore, the hypothesis was not rejected. There is no statistical difference between the students' perceptions of relevance and the length of stay in the program. That means that the observed differences in the data were not statistically significant and may be attributed to chance.

### **Statistical Test of Students' Perception of Selected Grouped Courses**

As was shown in Table 5, the grouped courses were arranged in order of perceived relevance with three groups receiving a low perception of relevance: inter-departmental, bible languages and historical courses. Those three groups were selected to cross-check their results with that of the overall perception of the entire program. The variables used in generating the hypotheses have been tallied with the students' perception of relevance of the grouped courses. The figures in parentheses in Tables 12-23 are the Expected Frequencies, while the others are the Observed Frequencies.



## Students' Perception of Relevance of Bible Language Courses

Data in Table 12 were used to cross-check the testing of Hypothesis 1 which states: Differences in the length of prior ministerial experience will not significantly affect the students' perception of relevance.

**Table 12: Length of Prior Ministerial Experience and Perception of Relevance of Bible Language Courses.**

Length	High	Uncertain	Low	Total
Long	9 (8.32)	0 (0.52)	4 (4.16)	13
Short	7 (7.68)	1 (0.48)	4 (3.84)	12
Column Total	16	1	8	25

$$\chi^2 = 1.21 \quad df = 2 \quad \text{Significant level} = 0.05$$

As shown in table 12, out of the 13 students who had a longer prior ministerial experience, 9 expressed a high perception, 4 indicated a low perception of relevance of the bible language courses. Out of 12 who had a shorter prior ministerial experience, 7 listed high perception, 1 was uncertain while 5 expressed a low perception of relevance of the bible language courses.

The Chi square value obtained (1.21) is far less than the critical Chi square value (5.99) required to reject the null hypotheses. So, the null hypothesis was not rejected. This result indicates that differences in the length of prior ministerial

experience did not affect the students' perception of relevance of the bible language group of courses. This agrees with the results of the overall perception of relevance of the entire program.

The data in Table **13** were used to cross-check the testing of Hypothesis **2**, which states: Students with pastoral calling will not significantly perceive the program (or rather, the bible language courses) as more relevant than students with other areas of calling.

**Table 13** Areas of Calling and Perception of Relevance of Bible Language Courses.

Areas of Calling	High	Uncertain	Low	Total Tot
Pastoral	7 (6.4)	0 (0.4)	3 (3.2)	10 10
Non Pastoral	9 (9.6)	1 (0.6)	5 (4.8)	15
Column Total	16	1	8	25 25

$$\chi^2 = 0.779 \quad df = 2 \quad \text{Significance level} = 0.05$$

Table **13** shows that out of 10 students with pastoral calling, 7 expressed high perception while 3 expressed low perception of relevance of the language courses. Out of 15 students with other areas of calling, 9 had high, 1 was uncertain while 5 expressed low perceptions of relevance of the grouped courses respectively.

The Chi Square value obtained (**0.779**) is far below the critical Chi Square value

(5.99) necessary to reject the null hypothesis at the 0.05 level of significance. So, the null hypothesis was not rejected. It was found that students with pastoral calling did not significantly perceive the Bible language group of courses as more relevant than students with other areas of calling. This also agrees with the students' perception of relevance of the entire program.

The data presented in Table 14 were used to cross-check the testing of Hypothesis 3 which states: Students with one area of future ministry will not significantly perceive the program (or rather, the Bible language group of courses) as more relevant than students with multiple areas of future ministry.

**Table 14** Single Vs Multiple Areas of Future Ministry and Perception of Relevance of Bible Language Courses

<b>Future Ministry</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
One Area	9 (8.32)	0 (0.52)	4 (4.16)	13
Multiple Area	7 (7.68)	1 (0.48)	4 (3.84)	12
Column Total	16	1	8	25

$$\chi^2 = 1.21 \quad df = 2 \quad \text{Significance level} = 0.05$$

As shown in Table 14, out of 13 students with one area of future ministry, 9 had a high perception, while 4 indicated a low perception of relevance of the language courses. Also, 7 out of 12 students that had multiple areas of anticipated future ministry had a high perception of relevance, 1 was uncertain and 4 had low

perception.

The Chi Square value obtained (**1.21**) is far less than the critical value (**5.99**) required to reject the null hypothesis. So, the null hypothesis was not rejected. Thus students with one area of future ministry did not significantly perceive the bible language group of courses as more relevant than students with multiple areas of future ministry. Both expressed a high perception of relevance of the language courses. This agrees with their overall perception of relevance of the entire program.

The data in Table **15** were used to cross-check the testing of Hypothesis **4** which states: Differences in the length of stay in the program (i.e. referring to the bible language group of courses) will not significantly affect the students' perception of relevance.

**Table 15: Length of Stay in the Program and Perception of Relevance of Bible Language Courses**

<b>Length</b>	<b>High</b>	<b>Uncert.</b>	<b>Low</b>	<b>Total</b>
Short	6 (6.4)	1 (0.4)	3 (3.2)	10
Long	10 (9.6)	0 (0.6)	5 (4.8)	15
Column	16	1	8	25

$$\chi^2 = 1.565 \quad df = 2 \quad \text{Significance level } 0.05$$



Out of 10 students with a short stay in the M.Div. program 6 had a high perception of relevance of the bible language group of courses, 1 was uncertain and 3 had a low perception. Among the 15 who had stayed longer in the program, 10 expressed a high perception while 5 had a low perception of relevance of the bible language courses.

The Chi Square value obtained (**1.565**) is far less than the critical value necessary for rejecting the null hypothesis. Therefore, the hypothesis was not rejected. This means that differences in the length of stay in the program did not significantly affect the students' perception of relevance of the bible language group of courses. Both the students who had spent a longer time and those who had spent a shorter time expressed a high perception of relevance of this group of courses. This also agrees with the overall perception of the entire program.

### **Students' Perception of Relevance of Historical Courses**

The data in Table **16** were used to cross-check the testing of Hypothesis **1** which states: Differences in the length of prior ministerial experience will not significantly affect the students' perception of relevance.

As presented in table **16**, out of the 13 students with shorter prior ministerial experience, 11 indicated high while 2 had low perception of relevance of the

historical courses.

**Table 16: Length of Prior Ministerial Experience and Perception of Relevance of Historical Courses.**

<b>Length</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
Short	11 (10.4)	0 (0.52)	2 (2.08)	13
Long	9 (9.6)	1 (0.48)	2 (1.92)	12
Column Total	20	1	4	25

$$\chi^2 = 1.154 \quad df = 2 \quad \text{Significance level } 0.05$$

Out of 12 students with a longer length of prior ministerial experience, 9 had high perception, 1 was uncertain while 2 expressed a low perception of relevance of the historical courses.

A Chi Square value of **1.154** obtained is far less than the critical value of **5.99** required to reject the null hypothesis. Therefore, the null hypothesis was not rejected. There is no significant relationship between the length of prior ministerial experience and students' perception of relevance of the historical group of courses. This also agrees with the result of the overall perception of relevance of the entire program.

The data in Table **17** which show students' rating of the historical courses were used to cross-check the test of Hypothesis **2**. It states: Students with pastoral

calling will not significantly perceive the program as more relevant than students with other areas of calling.

**Table 17: Areas of Calling and Perception of Relevance of Historical Courses.**

<b>Areas of Calling</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
Pastoral	10 (8)	0 (0.4)	0 (1.6)	10
Other Areas	10 (12)	1 (0.6)	4 (2.4)	15
Column Total	20	1	4	25

$$\chi^2 = 4.159 \quad df = 2 \quad \text{Significance level} = 0.05$$

All the 10 students who indicated they had pastoral calling expressed a high perception of relevance of the historical courses. Out of the 15 students with other areas of calling, 10 had high perception, 1 was uncertain and 4 had low perception of relevance of the historical courses.

The Obtained Chi Square value of **4.159**, though high, is less than the critical value required to reject the null hypothesis. Therefore, the null hypothesis was not rejected. This shows that students with pastoral calling did not significantly perceive the historical group of courses as more relevant than students with other areas of calling. This result agrees with that of the overall perception of relevance of the entire program.

Data in Table 18 which show students' rating of the historical courses were used to cross-check the testing of Hypothesis 3. It states: Students with one area of future ministry will not significantly perceive the program (in this case the historical group of courses) as more relevant than students with multiple areas of future ministry.

**Table 18: Single Vs Multiple Areas of Future Ministry and Perception of Relevance of Historical Courses.**

<b>Future Ministry</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
One Area	11 (10.4)	0 (0.52)	2 (2.08)	13
Multiple Areas	9 (9.6)	1 (0.48)	2 (1.92)	12
Column Total	20	1	4	25

$$\chi^2 = 1.154 \quad df = 2 \quad \text{Significance level} = 0.05$$

As shown in Table 18, out of the 13 students who indicated one area of anticipated ministry, 11 had high perception of relevance of the historical courses while 2 indicated low perception of relevance of the same. Out of 12 students who had multiple areas of anticipated future ministry, 9 expressed a high perception, 1 uncertain and 2 had a low perception of relevance of the historical courses.

The obtained Chi Square value (**1.154**) is far less than the critical value necessary to reject the null hypothesis. The null hypothesis was not rejected. It was found



that students with one area of future ministry did not significantly perceive the historical group of courses as more relevant than students with multiple areas of future ministry. Again this agrees with the results of students' perception of the entire program.

The data in Table 19 were used to cross-check the testing of Hypothesis 4 which states: Differences in the length of stay in the program (i.e.referring to the historical group of courses) will not significantly affect the students' perception of relevance.

**Table 19 Length of Stay in the Program and Perception of Relevance of Historical Courses.**

<b>Length of Stay</b>	<b>High</b>	<b>Uncert.</b>	<b>Low</b>	<b>Total</b>
Short	7 (8)	1 (0.4)	2 (1.6)	10
Long	13 (12)	0 (0.6)	2 (2.4)	15
Column Total	20	1	4	25

$$\chi^2 = 1.874 \quad df = 2 \quad \text{Significance level} = 0.05$$

Among the 10 students who had had a short stay in the program, 7 indicated high perception of relevance, 1 indicated a rating of uncertainty while 2 had low perception of relevance of this group of courses. On the other hand, out of the 15 students with a longer time of stay, 13 had high perception while 2 indicated a low perception of relevance of the historical courses.

The Chi Square value obtained (**1.874**) is less than the critical value (**5.99**) necessary to reject the null hypothesis. Therefore, the null hypothesis was not rejected. It means that differences in the length of stay did not significantly affect the students' perception of relevance of the historical group of courses. This, too, agrees with the overall perception of relevance of the entire program.

### **Students' Perception of Relevance of Inter-departmental Courses**

The data in Table **20** were used to cross-check the testing of Hypothesis **1** which states: Differences in the length of prior ministerial experience will not significantly affect the students' perception of relevance.

Out of the 13 students with a longer period of prior ministerial experience, 7 expressed a high perception of relevance, 2 were uncertain and 4 had a low perception of relevance of the inter-departmental courses.

**Table 20 Length of Prior Ministerial Experience and Perception of Relevance of Inter-departmental Courses.**

<b>Length</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
Long	7 (6.24)	2 (2.6)	4 (4.16)	13
Short	5 (5.76)	3 (2.4)	4 (3.84)	12
Column Total	12	5	8	25

$$\chi^2 = 0.496 \quad df = 2 \quad \text{Significance level } 0.05$$

Also, 5 students with a shorter prior ministerial experience indicated a high perception of relevance of this group, 3 were uncertain while 4 had a low perception of relevance of the group.

The Chi Square value obtained (0.496) is far less than the critical value (5.99) required for rejecting the null hypothesis. Therefore, the hypothesis was not rejected. Students with a shorter period of prior ministerial experience and those with longer prior ministerial experience had no significant differences in their perceptions of relevance of the inter-departmental courses. Again, this result agrees with that of the overall perception of relevance of the entire program.

Data in Table **21** were used to cross-check the testing of Hypothesis **2** which states: Students with pastoral calling will not significantly perceive the program (in this case the Inter-departmental group of courses) as more relevant than students with other areas of calling.

As shown in Table **21**, out of the 10 students who expressed pastoral calling, 3 indicated a high perception of relevance, 2 were uncertain and 5 indicated a low perception of relevance of the Inter-departmental courses.

**Table 21 Areas of Calling and Perception of Relevance of Inter-departmental Courses.**

<b>Areas Calling</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
Pastoral	3 (4.8)	2 (2)	5 (3.2)	10
Other Areas	9 (7.2)	3 (3)	3 (4.8)	15
Column Total	12	5	8	25

$$\chi^2 = 2.812 \quad df = 2 \quad \text{Significance level} = 0.05$$

Out of the 15 students with other areas of calling, 9 indicated a high perception of relevance, 3 had a low perception of relevance while 3 were uncertain of the relevance of the inter-departmental courses.

The Chi Square value obtained (**2.812**) is less than the critical value of **5.99** necessary for rejecting the null hypothesis. Therefore, the null hypothesis was not rejected. It was found that students who expressed pastoral calling did not perceive the Inter-departmental courses as more relevant than students who indicated other areas of calling. This result agrees with the students' perception of the entire program.

Data in Table **22** were used to cross-check the testing of Hypothesis **3** which states: Students with one area of future ministry will not significantly perceive the program (in this case, the inter-departmental courses) as more relevant than students with multiple areas of future ministry.



As shown in table 22, among the 13 students with one area of anticipated future ministry, 7 indicated a high perception of relevance, 2 were uncertain while 4 indicated a low perception of relevance of the inter-departmental courses.

**Table 22 Single Vs Multiple Areas of Future Ministry and Perception of Relevance of Inter-departmental Courses.**

<b>Future Ministry</b>	<b>High</b>	<b>Uncert.</b>	<b>Low</b>	<b>Total</b>
One Area	7 (6.24)	2 (2.6)	4 (4.16)	13
Multiple Areas	5 (5.76)	3 (2.4)	4 (3.84)	12
Column Total	12	5	8	25

$$\chi^2 = 0.496 \quad df = 2 \quad \text{Significance level} = 0.05$$

Out of the 12 students who had multiple areas of anticipated future ministry, 5 had a high perception of relevance, 3 were uncertain while 4 expressed a low perception of relevance of the inter-departmental group of courses.

The Chi Square value obtained (**0.496**) is far less than the critical value of **5.99** required to reject the null hypothesis. So, the null hypothesis was not rejected. Therefore, students who indicated one area of future ministry did not perceive the inter-departmental courses as more relevant than students who indicated multiple areas of future ministry. This result agrees with that of the overall perception of relevance of the entire program.

Data in Table 23 were used to cross-check the testing of Hypothesis 4 which states: Differences in the length of stay in the program (i.e. referring to the inter-departmental group of courses) will not significantly affect the students' perception of relevance.

**Table 23: Length of Stay in the Program and Perception of Relevance of Inter-departmental Courses.**

<b>Length of Stay</b>	<b>High</b>	<b>Uncertain</b>	<b>Low</b>	<b>Total</b>
Short	4 (4.8)	3 (2)	3 (3.2)	10
Long	8 (7.2)	2 (3)	5 (4.8)	15
Column Total	12	5	8	25

$$\chi^2 = 0.994 \quad df = 2 \quad \text{Significance level } 0.05$$

Out of the 10 students with a shorter length of stay in the program, 4 had high perception, the same number (3) had uncertain and low perceptions of relevance of the inter-departmental courses. Out of the 15 students who had stayed longer in the program, 8 indicated a high perception of relevance, 2 were uncertain while 5 had a low perception of relevance of the inter-departmental group of courses.

The Chi Square value of **0.994** obtained is far less than the critical value of **5.99** necessary for rejecting the null hypothesis. Therefore, the null hypothesis was not rejected. This means that differences in the length of stay in the program did not significantly affect the students' perception of relevance of the Inter-departmental

courses. This result also agrees with that of the overall perception of relevance of the entire program.

## **Discussion**

All Four null hypotheses that were generated to test for factors that could affect the students' perception of relevance of the M.Div. program, were not rejected. Therefore, length of prior ministerial experience, areas of future ministry, areas of calling and the length of stay in the program did not significantly affect the students' perception of relevance of the M.Div. program.

Despite the fact that a minority of the respondents indicated they had pastoral calling, even these did not perceive the entire program and the courses as more relevant than those with other areas of calling. One would have expected students with a longer period of stay (basically years 2 and 3 students) to perceive the program as more relevant than those with a shorter period of stay (basically year 1 students). The reason being that the former had done more than half of the courses while the latter had not. The same expectation applies to the length of prior ministerial experience and the areas of anticipated future ministry. Under normal conditions, those who have had longer prior ministerial experiences are better able to apply and relate what is taught in class to what they have

experienced in the field than those with little or no prior ministerial experience. The above assertion which is revealed in the literature is not confirmed in this study. The length of prior ministerial experiences of N.E.G.S.T M.Div. students neither affected their perceptions of relevance of the entire program nor their perception of relevance of the groups of courses.

Also, one would have expected the students who indicated one area of future ministry to perceive the program and the courses as more relevant than those with multiple areas of future ministry. The fact that no significant relationship was found between the perception of those with one area of ministry and those with multiple areas of ministry is not easily explained.

Furthermore, it was found that the students were consistent in their perceptions of the individual courses, grouped courses and the entire program. The three groups of courses that were rated low in their perceived relevance, i.e. bible languages, historical and the inter-departmental courses were all cross-checked using the four null hypotheses generated for this study. The results show that the students' perception of relevance of the grouped courses agrees with that of the entire program. Also, none of the variables identified in the population of study affected the low perception of relevance given to these groups of courses. In otherwords, the students were not just consistent in their feelings about these courses, but it



also means that the courses have not been serving the purpose they are meant to serve in the M.Div. curriculum at N.E.G.S.T., especially the Inter-departmental courses.

### **Peculiar Needs of the African Church that the M.Div. Program Should Address**

There were two open-ended questions on the instrument used to gather comments from the students. The first question sought to find out from the students, the peculiar needs facing the African church which the M.Div. program should be addressing. There were many similar needs indicated by the students, hence, these are arranged in order of occurrence based on the frequency counts as shown in Table **24**.

From table **24**, the most pressing need as perceived by the M.Div. students was a lack of church administrators and leadership. Although no specific need was suggested by the researcher, it is interesting to find that 16 out of the 25 students in the M.Div. program listed leadership and church administration as a need of the church in Africa. Also, indicated as a peculiar need was competent leaders who could combat the threat of Islam, A.T.R. and cultic practices facing the Church. Ten students listed this.

**Table 24 Peculiar Needs of the African Church**

<b>S\No</b>	<b>NEEDS</b>	<b>FR.</b>
1	Church Administrators and Leadership	16
2	The threat of Islam, Satanic powers, A.T.R. and cult practices	10
3	Pastoral Counselling in the Church	6
4	Competent theologians who can do both Kerygmatic and Apologetic theology	6
5	Christian Teachers and Leaders for Universities and colleges	5
6	Tribalism and its effect on the Church	4
7	Social Ministries of the Church	4
8	The Church and Politics	4
9	Family life issues	3
10	Equipping and empowering laity for church ministry	3

N = 25

The needs for pastoral counselling in the Church and for Christian Teachers and Lecturers at Universities and Colleges were listed by 6 and 5 students respectively. Also, listed by 6 students as a peculiar need was the desire for competent theologians who could do both Apologetics and Kerygmatic theology. This is similar to the need for competent theologians and Pastors who could combat the threat of Islam and Cults because both involve the presentation and the defence of the Christian faith.

Other peculiar needs were: Family life issues, social ministries of the church, church and politics and the need to equip the laity for church ministries. It is worth noting that the M.Div. students were by and large like-minded about what they

felt were the major needs of the church.

### **Ways of Improving the M.Div. Program**

The second open-ended question on the questionnaire sought for suggestions from the students on how the M.Div. program could be improved. Again, it was interesting to note that the students were united and consistent with what they perceived as steps to improving the M.Div. program. The suggestions (in Table 25) have been arranged in order of occurrence.

Table 25 shows that a large number (15) of the students (60%) suggested that the M.Div. program should be more practically oriented and not just theoretical. The training should involve more field work and pastoral internship. These feelings of the students were also reflected in the markedly low ratings given to the inter-departmental courses, especially Field Ministry.

Furthermore, 15 (60%) students included among their suggestions, the need to have areas of concentration/emphasis in the M.Div. program. About the same figure (52%) of respondents indicated multiple areas of future ministries. Seven students suggested that the spiritual life of the students, which they said had been “neglected”, must be emphasized.

**Table 25 Ways of Improving the M.Div. Program.**

<b>No.</b>	<b>SUGGESTION</b>	<b>FR.</b>
1	It should have areas of concentration/emphasis	15
2	It should be more practically oriented in training and not just theory	15
3	The spiritual life must be emphasized; it has been less emphasized	7
4	More pastoral courses and pastoral internship training be introduced	6
5	Field Ministry credit hours be increased	4
6	There should be an integration between the M.Div. and other departments	4
7	Courses on Church Management and Administration should be introduced	4
8	Courses on Communication and the art of writing should be introduced	3
9	“Practical” and renowned part-time lecturers from the secular universities be on the faculty of N.E.G.S.T.	3
10	Courses on the History and Geography of the Bible Land be introduced	1
11	Students in the M.Div.program must write thesis	1
12	Language courses should not be made compulsory	1
13	Students should be allowed to choose the courses they need/prefer	1

N = 25

Five students suggested that there needs to be integration between the M.Div. and other programs in the school, and 5 suggested that courses on church management and administration should be introduced.

Three students suggested that courses on communication and the art of writing should be introduced and another 3 suggested that “practical” and renowned



part-time lecturers from the universities should be on the faculty of N.E.G.S.T. Only one student suggested that new courses such as the History and Geography of the Bible Lands be introduced, while 1 also suggested that the M.Div. students should be made to write a thesis as part of the requirements of the course. Also, 1 student suggested that bible language courses should not be made compulsory and another suggested that the students should be allowed to choose courses they need or prefer.

### **Discussion**

The opinion of the students about the entire program was that the spiritual aspect of the ministry was being neglected. But this was not at the top of the students' list of how the program could be improved. Instead, at the top of the list of things to improve was the need to have areas of specialization or emphasis in the program. Also, while the courses were rated as highly relevant to the intellectual aspect of ministry, this was not included on the list of priority needs. There was no indication as to whether the high intellectual formation that is taking place in the program should continue or not.

Another prominent suggestion for improvement that was repeatedly mentioned by more than two thirds of the students was the need to be more practically orientated in the program. One would have expected a majority of the students to

list spiritual formation/emphasis as the first suggestion on how the program could be improved, since very few courses were perceived as relevant to the *spiritual* aspect of ministry. On the other hand, their suggestion on the need for *practical* orientation in the program agrees with their perception of relevance on the *practical* aspect of ministry. But one wonders why the Field Ministry course was rated very low in its perceived relevance to future ministry whereas 60% call for the M.Div. program to have practical emphasis. It could be that the field ministry course is not geared towards practical formation as it is expected to be. However, suggestions given on how the program could be improved may not have emerged from the perception of relevance of the courses alone, but also from a structural point of view.

## Overall Analysis and Discussion

In summary, a majority of the respondents (52%) had multiple areas of anticipated future ministry. 1 student (4%) anticipated working as a missionary, 5 (20%) as teachers while 6 (24%) anticipated working as pastors. One wonders at the implications of the number that was uncommitted to one particular area of future ministry. These are most likely going to accept any kind of ministry that is offered to them when they go into the field.

Generally, the respondents were consistent with their perception of the individual and grouped courses, and the entire program. A majority of the students perceived the individual and grouped courses, and the entire program to be relevant to their anticipated future ministries. Conversely, a relatively low percentage of the respondents had low and uncertain perceptions of relevance of the individual and the grouped courses, as well as of the entire program.

But among the grouped courses, the inter-departmental group of courses received a relatively low perception of relevance. Unlike the other groups, less than half of the respondents (48%) had a high perception of relevance of this group. The markedly low rating given to the courses in this group (Senior Reflection, Field ministry and Introduction to research methods), may provide an indication that the students have not gained much from these courses as they might have expected to. One of the conclusions that can be drawn from the low ratings given to the inter-departmental courses is that students seem not to be satisfied with what they have gained from these courses. Also, it could be that these courses need to be re-designed so that they are geared towards practical formation since they are required courses of the M.Div. curriculum. It would be difficult to achieve the practical formation of students in ministerial training if a course such as Field Ministry is not geared towards practical formation of the students.

orientated and to have areas of concentration in the program, is most likely a true reflection of how the students perceived the design of the M.Div. curriculum. Therefore, any steps aimed at improving the program should take into consideration these two suggestions.



## CHAPTER FIVE

# SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

In this study an opinion survey was done to find out how the M.Div. students at N.E.G.S.T. perceived the program to be relevant to their future ministry. In this chapter, the summary of the findings are presented based on the statement of the problem and purpose of the study. Recommendations on how the program can be improved based on the findings are also given.

### **Statement of the Problem**

The purpose of the existence of N.E.G.S.T. as an institution of higher learning is to train leaders for the African church. The M.Div. program is a prominent program through which N.E.G.S.T. has trained and is training many leaders for the African church. At the time of writing, about 40% of the total graduates of N.E.G.S.T. had gone through this program. The research problem was to determine how the present set of M.Div. students perceive the program to be relevant to their future ministry.

## Purpose of the Research

The aim of the study was to find out how the M.Div. students perceived the program to be relevant to their future ministry. Three aspects of ministry were considered in the study: *practical*, *spiritual*, and *intellectual*. The research questions that guided the focus of this study are listed below:

- RQ.1** What are the intended areas of future ministry of the M.Div. students?
- RQ.2** To what extent do the M.Div. students perceive the program to be relevant to their anticipated future ministries?
- RQ.3** For what aspects of the students' future ministries is the M.Div. program relevant?

## Significance of this Study

This study unfolded the areas of future ministries of the M.Div. students at N.E.G.S.T. as well as the perceived needs of the African church from their perspective.

Knowledge of the students' areas of future ministries could help curriculum planners of the M.Div. program at N.E.G.S.T. to re-design the program in the light of the students' perception of its relevance. The study could also help the M.Div. program planners and N.E.G.S.T. administration to evaluate their objectives in the light of students' perception of relevance of the program.

Theological schools with similar programs in Africa could benefit from the findings of this case study. The findings could provide guidelines that are useful in designing similar programs for ministerial training elsewhere on the continent.

The M.Div. program is traditionally known in theological education as a professional degree program primarily for training pastors and church workers. The findings of the study have shed more light on this assertion, especially in the African context.

### **Design of the Study**

The survey instrument used to gather opinions from all the M.Div. students was the questionnaire. The instrument used was a questionnaire which contained both open-ended and closed-ended items. Four independent variables were identified from the population of study. The research questions and hypotheses which were generated from the preliminary study of the program and literature review, were based on the researcher's areas of interest and focus of study.

## Summary of the Findings

### Areas of Future Ministry of N.E.G.S.T. M.Div. Students

**RQ.1:** What are the intended areas of future ministry of the M.Div. students?

It was found that the majority of the M.Div. students had multiple areas of intended future ministry; 52% indicated two or more areas of future ministry such as Pastoral, Teaching and Missions. Twenty-four percent planned to serve as pastors, while 16% planned to serve as school teachers or christian educators in their respective denominations. Only 4% planned to work as missionaries.

### Students' Perception of Relevance of the M.Div. Program

**RQ.2:** To what extent do the M.Div. students perceive the program to be relevant to their anticipated future ministries?

It was found that a significantly large percentage of the students (84%) perceived the program as highly relevant to their future ministry. Only 4 students (16%) had a low perception of relevance of the M.Div. program. The students' ratings of the individual courses and the grouped courses agree with their overall ratings of the entire program. From these findings, one could confidently conclude that the M.Div. program was perceived to be highly relevant to the future ministries of the



students.

## **Aspects of Ministry and Perception of Relevance**

**RQ.3:** For what aspects of the students' future ministries is the M.Div. program relevant?

It was found that very few courses were perceived to be relevant to the spiritual aspect of ministry, whereas a significantly large number of the courses (23 out of 25) were perceived to be relevant to the intellectual aspect of ministry. More than half of the courses (18) were seen to be relevant to the practical aspect of ministry. These findings suggest that the program is geared toward intellectual formation more than spiritual and practical formations of the students. But the three aspects need to be carried out effectively in ministerial training.

However, in order to find out some factors that could affect students' perception of relevance, four null hypotheses were generated and tested. The hypotheses are stated below with their results:

**H<sub>0</sub>:1** Differences in the length of prior ministerial experiences will not significantly affect the students' perception of relevance.

This hypothesis was not rejected. There was no significant relationship between the length of prior ministerial experiences and the students' perception of

relevance of the program.

**H<sub>0</sub>:2** Students with pastoral area of calling will not significantly perceive the program as more relevant than those with other areas of calling.

This hypothesis was also not rejected. Therefore, there was no difference between the perception of relevance of students who indicated that they had pastoral calling and those who indicated other callings.

**H<sub>0</sub>:3** Students with one area of future ministry will not significantly perceive the program as more relevant than those with multiple areas of future ministry.

In the same way, this hypothesis was not rejected. No difference was observed between the perception of relevance of students who expressed one area of future ministry and those who indicated multiple areas of future ministry.

**H<sub>0</sub>:4** Differences in the length of stay in the program will not significantly affect the students' perception of relevance.

Also, this fourth hypothesis was not rejected. Differences in the length of stay in the program were not found to significantly affect the students' perception of relevance.

In summary, all the four null hypotheses were not rejected at a significance level of .05. That would show that the observed differences were not statistically

significant and might be attributed to chance where true sampling is done. But in this study, there was drawn a very large sample almost equal to the total population. That was why tests of significance were performed.

## Conclusions

In terms of the three questions posed at the commencement of this study, the following conclusions can be drawn from the summarized findings given in this chapter:

1. A majority of N.E.G.S.T. M.Div. students are open to multiple areas of future ministry. They have multiple areas of ministry they intend to venture into after their training. For instance, many will combine two or more areas of ministry such as teaching in a Bible School or secular school and pastoring; teaching in a secular school and doing evangelism, etc.
2. The M.Div. program as a whole and the specific courses are perceived to be highly relevant to the students' future ministries. The main courses in the program are thought to be generally relevant to the students' future ministries with the exception of two inter-departmental courses: Field Ministries and Senior Reflection. As opposed to what was reviewed in the literature, the

length of students' previous ministerial experiences, their calling, areas of anticipated future ministries and the length of stay in the program did not significantly affect their perception of relevance of the M.Div. program at N.E.G.S.T.

3. The M.Div. courses are perceived to be highly relevant to the intellectual aspect of ministry and above average in relevance to the practical aspect of ministry. But they are thought to be of low relevance to the spiritual aspect of ministry. There seems to be no balance in the training given to the students since they perceived most of the courses listed for them to be of low relevance to the spiritual aspect of ministry.
  
4. The consistency in the students' suggested ways of improving the program are a reflection of their desire to have the program reviewed, especially in the need for areas of concentration and the need for the program to be more practically orientated. Although not many students (28%) suggested that the program should be spiritually orientated, there is, however, an indication of the need for more spiritual emphasis in the program since the courses were perceived to be of low relevance to the spiritual aspect of ministry.



## Recommendations

Based on the conclusions drawn above, the following recommendations have been made for the improvement of N.E.G.S.T. M.Div program:

1. There is need for more firmness in the admission policy of N.E.G.S.T. with regard to the M.Div. program, so that each student is encouraged to have a particular area of future ministry in mind before he/she is admitted into the program. This could be done by requiring that each applicant indicates his/her perceived area of calling in the application form which will form the basis for interviewing and counselling before and after admission. Students could also be helped to focus their attention and efforts on that particular area of future ministry which should agree with their expressed calling. This could help both the students and the school to plan and train effectively for ministry.
2. The two inter-departmental courses (Senior Reflection and Field ministry) which received a low rating of relevance by more than half of the students should be thoroughly reviewed (especially the Field Ministry course). The M.Div. program committee should re-define the content and re-design the approach to the teaching of the Field Ministry course so that the practicality of the course and its relevance are appreciated by the students. This might make the M.Div. program more practically oriented as requested by the students, so

that students are not far removed from the reality of the future ministries for which they are being trained. The M.Div. students should be made to go for supervised internship or field work (according to their areas of specialization) during the vacations at least once in a year.

3. Since a large number of the respondents (60%) called for areas of emphases, there is need to have different areas of emphases in the M.Div. program. Suggested areas of emphases are: Pastoral Ministries, Christian Education, Missions and Evangelism, and Biblical Studies. Each student should be helped to choose a particular area of emphasis that agrees with his/her expressed calling and gift right from the time of admission. This will help both the advisor and the advisee to concentrate their efforts in that particular area.
  
4. The spiritual formation of the students should be seriously emphasized in order to avoid what Adeyemo described as, preparing leaders and church workers who are “tadpoles” with big heads but lean hearts, and legs (Adeyemo 1989,6-7). One way of ameliorating the spiritual formation of the students is by making chapel services mandatory for all students. Not only that, sermons and messages given should be geared towards the spiritual renewal of the students. Time spent in the chapel should be focused more on personal spiritual development, both for the students and the lecturers.

However, it must be noted that spiritual formation does not and should not only take place in the seminary chapel but in the classrooms as well. Students should be helped to apply topics covered in class to their daily lives. This could be done if teachers are willing to act as spiritual mentors to the students, so that students receive spiritual nourishments through each course and from the teachers. This could be further enhanced through informal interactions between students and teachers. The teaching style of the teachers and method of evaluating students should provide for more integration of faith and the intellectual knowledge gained in the classroom. Nonetheless, the life-style of the teachers is an important ingredient of spiritual formation of students in any Seminary. It is also recommended that N.E.G.S.T. includes courses such as Worship, Prayer, Personal and Spiritual Development etc., that could help in the spiritual formation of the students as compulsory courses in the M.Div. curriculum. Furthermore, the department of student affairs should shoulder the responsibility of creating informal meetings where students are helped to build their relationship with God. Such meetings which could be made mandatory for all students, should focus on the students' spiritual renewal and growth. The spiritual formation of N.E.G.S.T M.Div. students is of paramount importance since ministerial training is not just an academic exercise; it is essentially a spiritual exercise.

### **Area of Further Research**

This study was conducted among the set of M.Div. students in training during the 1995/96 school year. This limited the opinions surveyed to the students in training at the time the study was carried out as distinct from the M.Div. graduates in the field.

Therefore, it is important that research be undertaken on a wider scale, especially among the graduates of this program who are actually in the field. The graduates' opinions about their perception of relevance of their training at N.E.G.S.T. to their ministry should equally be sought.



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## APPENDIX A

# QUESTIONNAIRE FOR THE M.Div. STUDENTS

### INTRODUCTION

The purpose of the study is to unfold students' perception of relevance of the M.Div. program at N.E.G.S.T. in relation to their future ministry.

You are therefore requested to please fill in this questionnaire as completely as possible by ticking (✓) and writing a statement where necessary.

### PART A

1. When did you start this program? Month \_\_\_\_\_ Year \_\_\_\_\_
2. What is your area of calling?
  - (a) Pastoral ( )
  - (b) Evangelism ( )
  - (c) Teaching ( )
  - (d) Missions ( )
  - (e) Other (please specify) \_\_\_\_\_
  - (f) Do not know yet ( )
3. Did you have ministerial experience before coming to N.E.G.S.T.?
  - (a) Yes ( )
  - (b) No ( )(if No, please go to item No. 6)
4. What was your area of ministry before coming to N.E.G.S.T.?
  - (a) Pastoral ( )
  - (b) Evangelism ( )
  - (c) Teaching ( )
  - (d) Missions ( )
  - (e) Other (please specify) \_\_\_\_\_
5. How long were you in the above mentioned area of ministry before coming to N.E.G.S.T.?
  - (a) 1-3 years ( )
  - (b) 4-6 years ( )
  - (c) 7-9 years ( )
  - (d) 10-12 years ( )
  - (e) 13 years and above ( )
6. What area of ministry do you hope to go into after your training at N.E.G.S.T.?
  - (a) Pastoral ( )
  - (b) Evangelism ( )
  - (c) Teaching ( )
  - (d) Missions ( )
  - (e) Any available ministry ( )
  - (f) Do not know yet ( )
  - (g) To pursue another degree ( )
  - (h) Other (please specify) \_\_\_\_\_
7. What type of organisation do you hope to be working with after your training at N.E.G.S.T.?
  - (a) Non-Governmental Organization ( )
  - (b) Governmental Organization ( )
  - (c) Para Church Organization ( )
  - (d) Church Organization ( )
  - (e) Other (please specify) \_\_\_\_\_
  - (f) Do not know yet ( )

**PART B**

Below are listed the main courses offered in the M.Div. program. They have been grouped under different headings (e.g. Bible courses, Theological courses etc.). Please rate them in terms of how you think they are relevant to your future ministry. (Use the course descriptions in the Academic Regulations of N.E.G.S.T. to have an idea of the courses you have not yet done).

**TABLE 1:** To what extent is each of the following courses relevant to your future ministry?

**B1** Tick (✓) as appropriate.

COURSES	PERCEPTION				
	VERY LARGE EXTENT	LARGE EXTENT	NOT SURE	SMALL EXTENT	VERY SMALL EXTENT
<b>BIBLICAL LANGUAGES</b>					
Greek Language					
Hebrew Language					
Overall perception of this group					
<b>BIBLE COURSES</b>					
Hermeneutics					
O.T. Biblical Theology					
N.T. Biblical Theology					
Pentateuch					
Overall perception of this group					
<b>THEOLOGICAL COURSES</b>					
Bible Doctrine (1-111)					
Apologetics					
Bible and Moral Issues					
Overall perception of this group					
<b>HISTORICAL COURSES</b>					
Early Church History					
Reformation History					
African Church History					
Overall perception of this group					
<b>EDUCATION COURSES</b>					
Educational Ministries of the Church					
Principles of Teaching					
Overall perception of this group					
<b>INTER-DEPARTMENTAL COURSES</b>					
Intro. to Research Methods and Materials					
Field Ministries (1-9)					
Senior Reflection					
Overall perception of this group					
<b>PASTORAL COURSES</b>					
Homiletics					
Pastoral Counselling					
Pastoral Ministries					
Pastoral Care of the Family					
Overall perception of this group					
<b>MISSION COURSES</b>					
Introduction to Missions					
Islam in Africa					
A.T.R.					
Overall perception of this group					
<b>EVANGELISM COURSES</b>					
Urban Ministries					



**B 2** Overall, to what extent is the present M.Div. program relevant to your future ministry?

- (a) Very large extent ( ) (b) Large extent ( )  
 (c) Not sure ( ) (d) Small extent ( )  
 (e) Very small extent ( )

Below is a list of the main courses offered in the M.Div. program. Please rate the courses according to how relevant they are to the three aspects of your future ministry. The three aspects are:

- (1) Practical - this refers to the skills needed to carry out your ministerial tasks, such as the ability to preach, teach or participate in church management, etc.  
 (2) Spiritual - this refers to your personal and spiritual developments and your relationship with God as you carry out your ministry, such as prayer, worship, personal devotion, etc.  
 (3) Intellectual - this refers to wisdom and knowledge needed for your ministerial tasks, such as the ability to defend, interpret and communicate the message of the Bible, etc.

**TABLE 2:**

In which of these areas of your personal life and ministry do you feel each of these courses is relevant?

**B3** Tick (✓) as appropriate.

COURSES	Practical	Spiritual	Intellect	Not relevant
<b>BIBLICAL LANGUAGES</b>				
Greek Language				
Hebrew Language				
<b>BIBLE COURSES</b>				
Hermeneutics				
O.T. Biblical Theology				
N.T. Biblical Theology				
Pentateuch				
<b>THEOLOGICAL COURSES</b>				
Bible Doctrine (1-111)				
Apologetics				
Bible and Moral Issues				
<b>HISTORICAL COURSES</b>				
Early Church History				
Reformation History				
African Church History				
<b>EDUCATION COURSES</b>				
Educational Ministries of the Church				
Principles of Teaching				
<b>INTER-DEPARTMENTAL COURSES</b>				
Intro. to Research Methods and Materials				
Field Ministries (1-9)				
Senior Reflections				
<b>PASTORAL COURSES</b>				
Homiletics				
Pastoral Counselling				
Pastoral Ministries				
Pastoral Care of the Family				
<b>MISSION COURSES</b>				
Introduction to Missions				
Islam in Africa				
A.T.R.				
<b>EVANGELISM COURSES</b>				
Urban Ministries				

**PART C**

WRITE STATEMENTS / SENTENCES HERE

1. As a Christian leader in training, what are the areas of particular needs in the African Church which you think the M.Div. program should be addressing?

(a) \_\_\_\_\_

(b) \_\_\_\_\_

(c) \_\_\_\_\_

(d) \_\_\_\_\_

2. How do you think the M.Div. program could be improved?

(a) \_\_\_\_\_

(b) \_\_\_\_\_

(c) \_\_\_\_\_

(d) \_\_\_\_\_

## Appendix B

# Descriptions of the M.Div. Courses

### 8.1 Biblical Studies

**BS 502 Hermeneutics:** An examination of the nature, principles, tools and problems of the interpretation of Biblical literature including the history of interpretation and the grammatical-historical approach to Scriptures.

**BS 504 Exposition of the Pentateuch:** An exposition of Genesis, Exodus, Leviticus, Numbers or Deuteronomy with reference to relevant material from the entire Pentateuch.

**BS 601 Old Testament Biblical Theology:** A study of the OT as a whole using justice/righteousness as the organizing centre and paying attention to the varied genre of the major blocks of literature and the contribution of each of these books to a theology of the OT.

**BS 602 New Testament biblical Theology.** A study of the NT as a whole using justice/righteousness as the organizing centre and paying attention to the varied genre of the major blocks of literature and the contribution of each to a theology of the NT. Relation of Israel to the church explored.

### 8.2 Biblical Languages Studies

**BL 501 - 502 Elementary Greek Grammar I, II and III:** These three courses introduce the student to the basic elements of the Greek language beginning with the alphabet and moving on to cover all parts of speech, including the nouns, verbs, adjectives, participles, etc. The courses prepares a student for translation of the Greek New Testament.

**BL 510 - 511 - 512 elementary Hebrew Grammar I, II and III:** These three courses introduce the student to the basic elements of the Hebrew language beginning with the alphabet and moving on to cover all parts of speech, including the nouns, verbs, adjectives, participles etc. The courses

prepare a student for translation of the Old Testament.

### 8.3 Historical Studies

**HS 501 The Early Church to the Reformation:** Following an examination of its initial expansion. The development of the Church in the Mediterranean world will be examined with special reference to its leaders and some reference to its thought. Attention will also be given to its strengths and weaknesses.

**HS 504 The Reformation and Modern Era:** The focus of this course will be on the changes that took place in Western Europe during the sixteenth century, with special reference to the Protestant Reformers, including the Anabaptists, but also including the so-called Counter-Reformation. Some attention will also be given to the implications of all this for the subsequent history of the Church.

**HS 540 History of the Church in Africa:** This course will commence with a study of the Church in North Africa and Ethiopia. It will then focus on the planting and development of the Church throughout the continent from the beginning of European exploration to the present. Note will also be taken of the emergence of a variety of African independent churches.

### 5.5 Educational Studies

**ED 501 Educational Ministries of the Church:** A careful examination of the various educational ministries that may be carried out by the church in Africa, and discussion of the methods that work best.

**ED 507 Principles of Teaching:** A study of the act of teaching-learning events. Current insights from the social sciences of teaching - learning will be alluded to. The aim is to prepare teaching style. The student will be exposed to available research on learning styles and their application to the student's research and cultural milieu. Offered September every year.

### 5.6 Missions

**MS 501 Introduction to Missiology:** An introductory study of the theology of



mission, the history of mission, and the strategic implementation of such in Africa. Directed reading in current missiology books will complement the lectures and special presentations of the professor.

**MS 540 African Traditional Religions:** A study of some of the traditional African religions in an attempt to understand this cultural facet of various people of Africa to give new insights into effective approaches in presenting the gospel of Jesus Christ.

**MS 543 Islam in Africa:** A brief introduction to Islam, followed by concentration on present Islamic missionary and political policies in Africa and the present Christian response. Consideration of implications both for the evangelistic thrust of the Church and for response to persecution.

## 8.7 Evangelism (EV)

**EV 520 Urban Ministries:** This Course will include a study of the religious and socioeconomic impact of urbanization in Africa and an in depth study of the methods of evangelization in large urban centers. First hand experience with ministry in different communities in Nairobi covering a wide range of contexts, guest lecturers and on-site visitation will be part of this course.

## 8.8 Pastoral studies

**PA 501 Homiletics:** Introduces the student to the essential principles and skills in preparation and delivery of sermons that derive their message and authority from Scripture. Study of inductive methods to develop and preach a sermon in a way that helps people to listen.

**PA 503 Pastoral Ministries:** Examines biblical foundations for the call and the office of pastoral ministry and seeks to help the student develop a theology of pastoral ministry and knowledge of the ingredients of effective pastoral ministry. Includes the pastor's spiritual life, spiritual leadership, personal development and discipline, building a pastor's library, ministerial ethics and personal relationships, goals and priorities in ministry and use of time, pastor and family, pastor's spouse, models of leadership in administration, authority, responsibility, and delegation, worship, music, sacraments, weddings and funerals, visitation and new approaches to pastoral care.

**PA 506 Counseling:** The course covers foundational issues including biblical

motifs for pastoral care and basic principles of counseling. The relationship between Psychology and Christianity is explored. The course traces normal human development from conception to death, highlighting special issues that arise in the different developmental stages.

**PA 603 Pastoral Care of Family:** Is planned to address first the dynamics of the pastor's own family relationship. Where possible couples are encouraged to enroll in this course together. The course seeks to lay foundations for the enrichment of marriage and family life for those enrolled as well as to equip them for pastoral ministry in these areas.

## 8.9 Theological Studies

**TH 504 Bible and Moral Issues:** In depth studies from biblical and sociological perspectives of such moral issues as abortion, pornography, drugs, crime, homosexuality, gambling, pre-marital sex, multiple spouses, female circumcision, etc. The student will learn how to discover the facts about moral problems in the community, how to analyze them biblically and theologically, how to locate resource for dealing with them and how to carry out church action in response to them.

**TH 506 Apologetics:** Special attention will be placed on classical methodologies. Intensive analysis and evaluation of contemporary methodological proposals will be made in light of biblical revelation, and construction of a comprehensive African Christian apologetic will be attempted.

**TH 601 Bible Doctrine I:** This is the first of the three courses surveying Christian doctrines. This course covers an introduction to Systematic Theology as a discipline including its blessings, dangers and methodology; The Word of God, including revelation, inspiration and authority; theology proper including the existence and nature of God; creation and providence; angels and demons.

**TH 602 Bible Doctrine II:** This course covers man and his problems, including original state and fall of man, nature of man, sin and natures, historicity and life history; salvation, including its plans, provision and application.

**TH 603 Bible Doctrine III:** This course covers the Holy Spirit including his person and work; the Christian life especially positional progressive sanctification; the church, Israel, sacrament and the future.

## Appendix C

### Perception of Relevance of the M.Div. Courses

<b>Courses</b>	<b>High</b>	<b>Low</b>	<b>Uncertain</b>
O.T. Biblical Theology	25	-	-
N.T. Biblical Theology	25	-	-
Pentateuch	25	-	-
Doctrine	25	-	-
Homiletics	25	-	-
Pastoral Ministry	25	-	-
Urban Ministry	25	-	-
Apologetic	24	1	-
Edu. Ministry of Church	24	1	-
Pastoral Counselling	24	-	1
Hermeneutics	23	1	1
Pastoral Care of Family	23	1	1
Intro. to Missions	23	-	2
A.T.R.	22	-	3
Bible and Moral Issues	22	1	2
African Church History	22	1	2
Early Church History	21	3	1
Reformation Church History	21	2	2
Principles of Teaching	21	2	2
Islam in Africa	20	2	3
Intro to Research	16	4	5
Greek Language	16	6	3
Hebrew Language	13	6	6
Field Ministries	11	12	2
Senior Reflection	11	7	7
Percentage of Perception	85%	8%	7%

N=25



## Appendix D

### Perception of Relevance of the M.Div. Courses to the Three Aspects of Ministry

<b>Courses</b>	<b>Practical</b>	<b>Spiritual</b>	<b>Intellectual</b>	<b>Not Applicable</b>
Homiletics	25	10*	14	-
Pastoral Counselling	25	20	16	-
Pastoral Ministry	25	15	14	-
Hermeneutics	24	14	14	-
Urban Ministry	24	11*	20	-
Pastoral Care of Family	23	17	14	-
Principles of Teaching	23	3*	17	-
Education Min. of Church	21	5*	17	-
Islam in Africa	19	7*	21	-
A.T.R.	18	7*	21	-
Intro. to Missiology	18	8*	18	-
Apologetic	17	10*	16	-
Bible and Moral Issue	18	14	15	1
Field Ministries	17	12*	4*	3
Hebrew Language	13	5*	22	1
Greek language	13	5*	22	-
Intro. to Research Meth.	13	-	18	4
O.T Biblical Theology	11*	22	22	-
N.T. Biblical Theology	10*	20	21	-
Pentateuch	7*	19	17	1
Doctrine	12*	18	21	-
Early Church History	8*	8*	24	1
Reformation Church History	7*	8*	24	1
African Church History	6*	6*	24	1
Senior Reflection	9*	8*	3*	12
Percentage Perception of Relevance to each aspect	34%	18%	46%	2%

N=25

\* A course is considered relevant to a particular aspect of ministry in the above table if more than half (13 and above) of respondents



rated it so, and vice versa.