

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*Student Perceptions of Relevance of Master of Arts Studies
in Training for Ministry at Nairobi Evangelical
Graduate School of Theology*

BY
GOODWELL NDIWO BANDA

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Educational Studies*

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JULY, 2007

**NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY**

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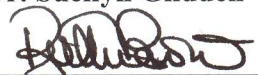
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Student's Declaration

**STUDENT PERCEPTIONS OF RELEVANCE OF MASTER OF ARTS
STUDIES IN TRAINING FOR MINISTRY AT
NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY.**

**I declare that this is my original work and has not been submitted to any other
College or University for academic credit**

**The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners**

(Signed)



Goodwell Ndiwo Banda

July, 2007

To God be the glory
for the great things He has done
creating a way where there was no way

ABSTRACT

This study is an attempt to investigate the student perception of the relevance of MA studies in training for ministry at Nairobi Evangelical Graduate School of Theology. It was a descriptive study, which was carried out using opinion of students as the basis of investigation. The study also inquired into the factors that may be responsible for student perception of relevance of MA studies.

The data collection involved the use of a questionnaire which had both open-ended and closed-ended questions. The closed-ended questions were developed using the Likert Scale of Summated Ratings to determine student opinion. The instrument was administered personally to 20 MA second-year regular students. To test the hypotheses, the Chi-Square Test of Independence was the statistical instrument used to determine the relationships.

The focus was to investigate student perception of relevance, because it is assumed that students enroll for study at NEGST to become better servants in their institutions. Therefore, this research allowed students to take part in evaluating the extent to which graduate programs at NEGST are relevant, in light of the ministerial tasks lying ahead of them. The study then revealed which skills are relevant for which ministry. This information may help curriculum developers to ascertain what to change and what to maintain for the benefit of the African church. Finally, the study revealed factors influencing the perception of students vis a vis the usefulness for ministry of their academic program. The results of this study show that the majority of the students perceived MA programs as highly relevant for various ministerial tasks. The trend was generally the same regardless of the students' different programs of study, prior ministerial experiences, and anticipated future ministries. In light of all the factors that were thought to influence student perception, results showed that students perceived the MA programs as highly relevant, despite the factors raised in the literature.

It was therefore recommended that (1) NEGST should keep a good check on the emerging ever-changing needs of the local African church and continue to design courses that can provide the skills for the graduates to be able to continue addressing the needs. (2) NEGST may not necessarily base student recruitment on ministerial experience, or anticipated future ministry. (3) NEGST should create more learning opportunities targeting the development of spiritual skills, which were perceived relatively inadequate. Some of the possible options would include: Sunday vesper service involving all students, departmental Bible studies, strengthening the existing chapel services and field ministries program, and making spiritual formation and development courses compulsory for all students.

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CHAPTER I

INTRODUCTION

Nairobi Evangelical Graduate School of Theology (NEGST) operates as a post-graduate institution whose vision is to “promote excellence in African Christianity.” In order to promote this mission, NEGST is involved in:

1. training men and women in necessary ministry skills;
2. developing in students a deeper understanding of biblical and theological foundations;
3. studying the major issues and challenges facing Christianity in Africa;
4. engaging in research and publication to address the concerns and needs of African Christianity, (NEGST Catalogue 2006-2008)

Realizing that the Church needs qualified people trained in different ministerial skills, NEGST offers MA programs in Biblical Studies, Missions, Translation, and Educational Studies (Appendix IV).

Nairobi Evangelical Graduate School of Theology admits students who possess at least undergraduate degrees in theology, arts or sciences. Since its inception, NEGST has attracted students from public and private undergraduate institutions from all over Africa and beyond (NEGST Catalogue 2006-2008). Over the years, men and women have graduated from NEGST to serve in churches, Bible colleges, public schools, translation projects, counseling centers and mission organizations.

One of the questions theological institutions grapple with is whether their programs of study provide relevant training for ministry within the African church or not. This question is very important because the needs of the African church are unique and different from the needs of any other church in the world. The challenges of the church in Africa can best be solved by Africans, trained in light of their context. Theological education is a tool to equip church leaders with knowledge, values and skills with which to serve the church in Africa.

Problem Statement

The main focus of this study was to inquire into the perception of students regarding the relevance of MA studies at Nairobi Evangelical Graduate School of Theology in training and equipping students for their ministry. According to the objectives highlighted above, NEGST graduate programs help students develop different ministry skills (among other program objectives). The ministerial skills include: spiritual skills, practical skills, and intellectual skills (Ogunyemi 1996, 5). Therefore the study was carried out to investigate student perception of the relevance of MA programs in training for ministry. The study was then to reveal the factors that might be responsible for the students' perceptions.

Significance of the Study

The significance of this study can not be over-emphasized. Firstly, it is assumed that students enroll for study at NEGST to become better servants in their institutions. Therefore, this research allowed students to take part in evaluating the extent to which graduate programs at NEGST are relevant, in light of the ministerial tasks lying ahead of them. Students had an opportunity to contribute towards the

improvement of the study programs for the sake of the African church.

Secondly, the study revealed which skills are relevant for which ministry. This information may help curriculum developers to ascertain what to change and what to maintain for the benefit of the African church. Therefore, a thorough study of the relevance of MA programs in training for ministry might provide much needed feedback, for those involved in curriculum development and implementation.

Finally, the study revealed factors influencing the perception of students vis a vis the usefulness for ministry of their academic program. The results of this study may necessitate further study pertaining to the development of curriculum to better equip men and women for ministry.

Research Questions

The study was guided by the following research questions (RQs):

- RQ1.** In what ways do students perceive the relevance of MA studies as regards training for ministry?
- RQ2.** What skills for ministry, if any, are students developing as a result of MA studies at NEGST?
- RQ3** What factors, if any, are responsible for the students' perception?

Research Hypotheses

In order to test the factors which may be responsible for students' perception of the relevance of MA programs in training for ministry, the following null hypotheses were used in the study:

- H₀ : 1** There will be no significant differences in perception of relevance of graduate studies in training for ministry among students with varied ministry

experiences.

H₀ : 2 There will be no significant differences in perception of relevance of graduate studies in training for ministry among students across the programs of study.

H₀ : 3 There will be no significant differences in perception of relevance of graduate studies in training for ministry along the lines of different anticipated future ministries.

H₀ : 4 There will be no significant differences in perception of relevance of graduate studies in training for ministry in light of different factors thought to be responsible for students' perceptions.

Limitations

The responses of informants in this study were limited to the opinions of full-time second-year NEGST students in MA studies during the 2006/2007 Academic year. Second-year students were selected, because at the time of the study, they had undertaken almost five out of the six terms of MA studies at NEGST. Therefore, the assumption was that by that time second-year students would be better informed to take part in this study than first-year students. Part-time students were excluded from the study because most of them take courses in an ad-hoc and eclectic manner without following regular sequence. In this light, the results of this research may not be applicable to student-groups other than MA full-time students at NEGST.

The other limitation was that the study of relevance focused only on the courses second-year students in MA programs had done or were doing at that point in

time. Lastly, the informants were limited to fixed responses, where possible, because of the nature of the research design.

Definition of Terms

Below is a list of words that have been defined according to how they have been used in this study.

Ministry: to minister is to do things needful or helpful, to aid or assist people both in and out of its fellowship (That which is done for others in the name of Christ through his power, in his Spirit, and for his glory.)

MDiv: is an acronym for Master of Divinity

MACE: is an acronym for Master of Arts in Christian Education

MATS: is an acronym for Master of Arts in Translation Studies

MAMS: is an acronym for Master of Arts in Mission Studies

MABS: is an acronym for Master of Arts in Biblical Studies

NEGST: is an acronym for Nairobi Evangelical Graduate School of Theology

Curriculum/Program: All that is planned to enable students to acquire and develop desired knowledge, skills and attitudes.

Affective: that which concerns human feelings and emotions, e.g. acceptance or rejection

Cognitive: pertains to the recall or recognition of knowledge and the development of intellectual abilities and skills.

Psychomotor: pertains to behavior that emphasizes physical or muscular skills or body movements.

Domain: a grouping of learning opportunities planned to achieve a single major set of closely-related educational goals with corollary sub-goals and specific objectives.

Evaluation: is the process of finding out how far the curricular objectives are being or have been achieved.

CHAPTER II

LITERATURE REVIEW

Substantive Literature

The Church in Africa continues to face challenges of poverty, illiteracy, poor leadership, poor theology, wars, diseases, and famine, to mention but a few. By every possible means, these challenges need to be addressed and the Church needs to take a leading role. However, for the Church to do so, there is need for well trained personnel who can effectively articulate and address the problems in question. While there have been efforts to train church leaders since the missionary days, the efforts have, however, been marred by some problems. One of the biggest problems seems to be curricular in nature. The curriculum most of our serving pastors and church workers went through in their schools did not equip them with the necessary spiritual, intellectual and practical skills to solve the problems facing the church (Youngblood 1989, 55). Therefore, if anything is to be done at all, church workers need training that is relevant to the situations challenging the African Church.

Rationale for Training for Ministry

Institutions such as Nairobi Evangelical Graduate School of Theology need to train people in various ministry skills. Hogarth et al (1983, 1) write with mixed emotions about the church in Africa. The happy note is that Africa today has a church which has grown extraordinarily fast. The sad part is that the church in Africa has too few pastors equipped to tend it (ibid). As a result of this situation, the church is

unable to carry out its main task of teaching. In order to accomplish this task the church needs specialized leaders, capable men and women trained in various skills. No wonder Padilla (1986, 8), in his edited work, quotes Costas who says that the role of the church as an institution, “seeks (1) to form (character, abilities, and thought), (2) to inform (mind, praxis, and contemplation), and (3) to transform (values, people, institutions and communities).” Teaching is one of the fundamental roles of the church. As such, training for ministry remains significant if the church is to have effective ministries.

Nature of Training Programs for Ministry

Firstly, every training program has its genesis subsequent to an assessment of educational needs of the people in a given constituency. From the results of the needs assessment, the objectives of a training program are developed and articulated. Content material is then selected to fit the educational objectives developed (Connely et al 1980, 59). In this light, the design of program objectives, selection of content material and implementation of curriculum are a reflection of the needs assessment. Therefore, a needs assessment in the process of curriculum development and implementation must be comprehensive and thorough.

Kasali (2002, 5) writes,

Any theology developed must be adequately focused on the real-life needs of the African Christian. Any African theology must scratch where the Africans are itching. Often times our theologies in Africa scratch where the Americans and Europeans itch and leaving the African itching all over with nothing to scratch. In this light, theological education must be more focused and theological agenda set by the realities of the African [sic].

This statement supports the idea that curriculum must be developed based on the needs of the beneficiaries on the ground. An African curriculum must be for Africans while European curricula must be for Europeans etc. Unruh and Unruh (1984, 149) discourage school officials, directors and teachers facing the challenge of developing curriculum, from adopting curriculum goals and objectives of other schools in different societies. Many schools adopt a program of study from the Western world and force it on Africans. The problem with this is context. Such curricula are abstract and do not address the needs of Africans. We need educational programs that are down to earth, relevant and which relate to the intended ministry in the intended context. By no means does this signify that everything foreign is wrong just because it is foreign. The point is that the tendency to adopt foreign programs without adapting them to fit the beneficiary kills creativity and retards our efforts. Padilla (1986, 76), quotes Nuñez who said, “If in order to establish a curriculum we do not take into account our cultural and social reality, we are forming decontextualized thinkers and theologians, or activists who are equally cut off from their social environment.” Curriculum for training for ministry must match the context of the constituents.

Secondly, the program of study must equip graduates with knowledge, values and skills for specific ministry/ministries. For example, Nairobi Evangelical Graduate School of Theology started graduate programs to meet the following church needs:

The ultimate objective was not simply the enrichment of the scholar, but of the ordinary believer in the churches – the African Christian who was often poorly taught and vulnerable to a confused understanding of Christian truth. Dr. Kato was actively involved in seeking to strengthen Christian teaching provided by the local churches, and saw the establishment of an evangelical graduate school of theology as an instrument to that end (NEGST Catalogue 2006-2008, 7).

NEGST programs have ‘the ordinary believer in the churches’ at heart as the ultimate

beneficiary of the studies. In this case, the graduate studies and the students are just a means, while the ordinary believer in the churches is an end.

Thirdly, a viable training program will have objectives that clearly show the domains of learning designed for learners. The domains are cognitive, psychomotor, and affective. Klausmeier (1985, 33) says that the cognitive domain deals with gaining and recalling information, with gaining intellectual skills of comprehending, applying, analyzing, synthesizing, and evaluating information. Therefore all educational objectives in the cognitive domain will clearly reflect desirable behavior in students during and upon completion of the program of study. Objectives in the psychomotor domain deal with behavior that calls for physical movement, coordination and use of the motor-skill areas (Issler and Habermas 1994, 37). Examples of such abilities include amongst others, practical skills of preaching, teaching, and counseling. The affective domain has objectives that emphasize feelings, emotions, tone, acceptance or rejection (Okech and Asiachi 1992, 50). The domain deals with developing attitudes and values. The question that needs to be answered is whether a training program for ministry should include cognitive, affective, and psychomotor skills or some of the skills.

Cole (2001, 215), says the approach to training for ministry must be holistic. “A holistic approach to the curriculum of training of the ministry must, however, employ a combination of the domains of learning with the different training outcomes of knowledge, character and ministry skills.” The advantage of a holistic approach is that it helps to equip ministers with adequate comprehensive skills, with which to address the diversified felt-needs of the ‘ordinary believer’ of the churches. This by no means implies that teachers should teach everything. Due to challenges of time and volume of content material, ministers, rather be equipped with integrated knowledge, values, and skills for ministry.

Who to Train for Ministry

If training for ministry is rightfully the work of the church, the next question that needs to be answered is who should be trained in the church? Cole (2001, 230) suggests that all members of the faith in the church need to receive training at their level. The levels include: the grassroots, the professionals, and the technical scholars. The grassroots includes the most members of the household of faith. In this group, there are people who need to be nurtured into spiritual maturity. There are also mature Christians who could serve as leaders of the church and other subgroups of people. Each one of the groups has its own training needs and require different methods of training. Osei-Mensah (1990, 55) writes, “The church today needs leaders who are able to disciple younger leaders and prepare them, not just as leaders of tomorrow, but as God’s servants to serve Him today.” Training for ministry programs should target the grassroots with training services, if they are to contribute to the growth of the church.

The professionals form the second category of people in the church. These are often trained in seminaries, Bible colleges and other theological institutions. Cole (2001, 237) says that professionals should train as facilitators. Facilitators are meant to train others, who in turn implement activities on the ground. For example, pastors are facilitators. Pastors are supposed to train elders of the church to help implement church programs, although this does not go well with some pastors who like to do everything alone. Morrison (2004, 2) quotes Miller who says,

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If the pastor is to be the equipper, he will need to be trained to counsel in such a way that members learn to be counselors to one another. He will need to teach so that members learn both content and a method and are being prepared to be teachers. The theological college will need to look beyond the student and his mere ability to pass a verbal test. The goal is to make him a trainer, an educator, an equipper of the ministering people [sic].

Pastors are facilitators, equippers, counselors, and educators. They are trained as trainers. If professionals are trained as facilitators, Bible colleges and seminaries must produce good teachers. Obviously, this may demand not only knowledge but also the experience of how to put theory into practice.

The last group is the technical category. This category comprises a small number of people involved in high level research (Cole 2001, 245). These people are responsible for researching the history of the church, or they may be involved in some special technical skills such as linguistics, archaeology or general scholarship. Probably, these are the people who teach the professionals.

Looking at NEGST in light of the three levels of trainees, it would appear that training for ministry at NEGST targets the professional and technical categories. NEGST produces teachers, missionaries, Bible translators, pastors, bible scholars, and counselors.

Content of Training for Ministry

English and Steffy (2001, 110) define content as “the essence of a curriculum area that can be expressed as core knowledge, ideas, themes, or essential factual nuggets.” In simple language, content is the word used in curriculum to define what students study.

Choice of content for a study program depends on the goals and objectives of the study program. As Unruh and Unruh (1984, 143) write, “Selection of content is ineffective if they are not based on significant goals and objectives.” If the goal of an education program is to produce facilitators, counselors, equippers and educators, content that provides those skills should be selected among other subject matter. Matching the goal with the right content helps curriculum implementers achieve the desired human resource. Again, depth and scope of content for training for ministry will largely depend on the level of the learners, and amount of time, among other factors. For example, Morrison (2004, 55-56) recommends that the elders who help to lead and teach others at the grassroots category must be trained in the basics of the following areas: servant leadership, spiritual and biblical foundations (spiritual formation and team ministry), ministry skills such as preaching, planning and leading worship, visitations, counseling, evangelism, discipleship and missions. In addition, elders should be trained in administrative skills such as administration of church program and administration of church finances. Looking at these skills closely, training encompasses all the faculties of learning. People at the grassroots level need knowledge of the Bible, skills in preaching and evangelism. They need to be disciplined to develop the virtues that come by practicing the Word of God and interacting with one another.

The professional level needs professional and practical skills in all the areas mentioned above, except that the professionals study to some depth and cover a wider scope. However, different schools of thought think differently about the integration of professional studies and practical skills. While some institutions delay the practical exposure till the end of studies, others integrate practical work within the courses of study. Cole (2001, 234) advocates “a strong church-school linkage which can best occur while the trainees are still in school rather than at the very end of their

residency.” The advantage of this arrangement is that the students have an opportunity to integrate knowledge, character and life, and skill and practice which makes learning very rich. When the practicum comes at the end of the study period, some students may do it for the sake of meeting academic requirements without much reflection. However, the most important thing in this discussion is that professional training must include practice.

In a nutshell, Cole (2001, 238) suggests that training in facilitation (professional training), must seek to help students to ask critical questions relating to life, whether spiritual, socio-cultural, or others. Students should then be trained in how to address issues arising from the critical questions raised. Finally students in the professional category should learn how to deal with critical issues at the cognitive, affective, and practical hands-on skill levels.

The technical category will require content materials that equally prepare them to carry out what they are responsible for. For example, they would be required to do research, study technical biblical languages and archaeology among other things. One observation is that people go through grassroots and professional stages to get to the technical level (ibid., 246). Therefore their studies at the technical level become a continuation of what is studied at grassroots and professional levels. The only difference is that at the technical category level the studies increase in depth and become more critical.

Methodology and Conditions of Training for Ministry

The type of content material determines the teaching and learning process. In addition, different modes of education advance learning in different domains and require different methods and conditions of training for ministry. Education that is

formal (in-school education), deals with factual and high information-oriented materials (Cole 2001, 131). Usually, formal education is classroom-based. Therefore, teaching is through lecture method, while learning is achieved by mental processes such as reasoning, remembering, and recalling. Training that targets the cognitive can be limited because it does not equip trainees with skills such as preaching or teaching and attitudes and values such as discipline, mercy, commitment, and interest. However knowledge can trigger interest, motivation and other virtues. Otherwise, if there are no bridges from the knowledge to everyday life, cognitive learning can be abstract in itself. Unless proper bridges are put in place to put theory into practice, such kind of education may not be adequate to prepare ministers. However, cognitive learning helps in problem solving, developing new ideas and evaluation.

Non-formal education is the kind of education that is out-of-school. Non-formal education “deals with practical skill acquisition related to doing, which the day-to-day life experiences afford” (Cole 2001, 132). This means, unlike in formal education, non-formal education provides students with an opportunity to have hands-on experience. Similarly the conditions for training are determined by the nature of desired action. In terms of length of study program, the period is usually shorter, as compared to formal education, where you are dealing with factual information. The learning cycle starts by giving the trainee basic instruction regarding the performance of a certain ministry skill. Then the learner does it as he/she reflects until the learner gains the confidence and proficiency to perform the skill independently. An example of such a training program is Theological Education by Extension (TEE). Non-formal activities at NEGST include Chapel Service and Grace Groups.

The problem with training for ministry non-formally is that trainees may be able to perform tasks but they may not be able to solve problems that require critical

thinking. Therefore training in practical skills alone may not be complete in itself either.

Cole (2001, 133) defines informal education as a mode that is “socio-culturally determined as each individual is socialized into the adult life in a society.” This is how individuals acquire basic life education such as character, attitudes, values and practical skills, which are in the affective domain of learning. The teaching and learning process involves modeling and mentoring, which calls for teachers and students to interact closely. This kind of learning is that which Child (2004, 405) calls ‘vicarious learning’. “A person observes living or symbols (e.g. books, TV, films, cartoons) models without overtly doing anything. With time a learner’s behavior may change as a result of observation.” [sic]. It is significant to note that even in Scripture, the education of God’s people began in the home, (Deuteronomy 6:6-9). Family is an example of a context in which character, values and attitudes develop. Learning occurs through a communication of one life to another life, where what teachers say is fully displayed in their lifestyles or deeds. Examples of learning activities in the informal setting at NEGST are advisory groups, student-teacher relationships and field games, such as soccer and volley ball.

To this end, cognitive, affective and psychomotor skills are all needed for ministry. However, for graduates to develop all the required skills, it calls for an integrated approach to curriculum development. Therefore, training for ministry must be balanced by integrating all the three domains (cognitive, psychomotor, and affective) into instructional objectives, if schools are to graduate well-rounded people for ministry. Otherwise, exposing different people to master different skills can be an option, but this can be tricky as objectives are naturally inter-related and interwoven. For example, issues to do with the cognitive may ignite interest, motivation, and even cause a learner to go into action. Therefore the emphasis is not that there should be

equal proportions of learning from each domain, but, all domains should be reflected in educational objectives, if schools are to graduate well-rounded workers.

Context of Training for Ministry

This section answers the question of context of training for ministry. Most authors view context of training for ministry in different ways. While some encourage classroom training, others prefer outside-classroom training. Padilla (1986, 70) quotes Rooy who says, “The contemporary tendency to concentrate theological education in seminaries and theological institutes places so much emphasis on pure doctrine (whether as Bible studies or as ecclesiastical subjects) that we lose sight of the world.” This statement suggests that theological education within classroom walls can be too theoretical; rather it must be outside the classroom, practical and sensitive to the needs of the ‘ordinary believer’ in the local church. Cole has this to say on the same,

We cannot afford to train leaders out of the context in which they will function. To this end, church-school relationships must be strengthened. Theological schools must not serve as ivory towers removed from the real day-to-day situations in the churches for which candidates are being trained. Theological schools in Africa should serve as resource centres for the churches – finding ways to help answer questions raised in the churches (Cole 1991, 42).

Training for ministry and the context of service should not be two worlds apart. However, there is a need to balance modes of education because different modes are good for different learning objectives. In the statement above, Cole appears to use “context” to imply more of the informal and non-formal contexts, as these are natural contexts as opposed to the formal (classroom) context, which is rather artificial. Therefore, care must be taken to make sure that context does not limit trainees from

mastering certain kinds of skills and not others, because all skills are important for ministry. However, to make formal context contextual, it may be wise to use teaching methods that enable students to visualize the actual context on the ground, such as, role playing, discussions, simulation and field excursions. Of course simulation and field excursions require a lot of time to be organized, time to be carried out, and time for debriefing. Other than that, simulation and field excursions can be very effective.

The discussion above concerns contexts of training for the grassroots, professionals and the technical levels of trainees. The only difference is that the grassroots may have less time in a formal set-up and more time in the informal and non-formal set-ups. This is because the grassroots are best trained in their context, the church. They practice skills as they reflect within the church context (Morrison 2004, 27). The learning cycle starts by giving the trainee some basic instruction regarding the performance of a given ministry skill; then the trainee reflects, and tries to do it until it is part of him.

Evaluation in Training for Ministry

Evaluation in education can be reflective, formative or summative. Reflective evaluation provides data before the adoption of curriculum. Whereas formative evaluation takes place during curriculum development and leads to improvement of the program or activity, summative evaluation takes place after curriculum implementation in order to assess impact (Ondiek 1986, 14).

This study attempts to carry out a formative curriculum evaluation. This is because the aim of this study is to help NEGST use the findings to improve the educational programs. Tyler (1949) suggests that any device which provides valid evidence regarding the progress of students towards educational objectives is an appropriate basis for evaluation. However, mention should be made that according to

Okech and Asiachi (1992, 107), and Unruh and Unruh (1984, 265), the curriculum document has a particular statement of purpose, curriculum content, and learning opportunities, each of which can bear evaluation at the outset. In addition to these components, there are other factors that can serve as a basis for evaluation. For example, a survey among students could provide a dimension of information regarding program relevance. A follow-up survey given to graduates is yet another way of evaluating program relevance. Additionally, a survey involving graduates of NEGST who are already in various ministries could also reveal the relevance of the curriculum. This study involved second-year students in MA programs.

Not all objectives can be evaluated in the same way. Evaluation in the cognitive domain measures knowledge acquired, while evaluation in the psychomotor domain measures skills gained and evaluation in the affective domain measures values or attitudes developed. You need different measuring instruments to measure relevance of learning in each domain.

Ondiek (1986, 15) writes that acquisition of vocational skills can be measured by observation of the items they produce. Teachers can observe the student-teachers as they teach in order to measure teaching skills. To measure attitudes, values or interests, information received through interviews with students and their responses to a questionnaire would be useful. Then, to measure acquisition of knowledge, an examination, short quiz, or tests would provide needed information. Similarly, in training for ministry, these measures can be taken to evaluate relevance.

Factors Affecting Perception of Relevance

There are many factors that may affect students' perception of the relevance of MA programs at NEGST in training for their ministry. Ogunyemi (1996, 26) points out previous experiences as a major factor that can influence a students' perception of

the relevance of a course of study. He continues by quoting Cole who says learners come into the learning environment with “obstructive bags and baggages” (sic). This factor has considerable weight as we consider the varied background of students that NEGST attracts. From preliminary study with MA students, most students at NEGST have been pastors, teachers, translators, or missionaries. Farrant (1980, 160) suggests that for teaching to be effective there should be a relationship between a student’s experience and what he/she is studying. Therefore student’s level and scope of experience may influence his/her perception of course relevance.

Marchello (2006, 13) says, “The assumption is usually that those being trained in theological institutions have a calling to the ministry.” Therefore ministerial calling of students to ministry is another factor. God has endowed people with different gifts for different ministries (Romans 12:6-8). One’s calling may definitely influence the perception of relevance of a course of study.

The other factor is that NEGST offers different graduate programs. For instance, in the Master of Arts Division, the departments offer a Master of Arts in Biblical Studies, in Christian Education, in Missions, in Translation and in Pastoral Studies (NEGST Catalogue 2006-2008, 39, 90-96). Students will likely differ in their perception of any one program relevance. Each individual has his/her unique understanding and reaction to their experiences.

Methodological Literature Review

A study of students' perception of the relevance of MA programs in training for ministry at NEGST has to do with seeking student opinion. Literature suggests that research that deals with seeking to sample opinion, attitudes, behavior or characteristics is best done by surveys (Borg and Gall 1989, 417). Therefore, this study used the survey design focusing on the study of perception. Survey research involves use of tools that obtain standardized information from all subjects in the sample. To collect standardized data, the researcher needs a standardized instrument which is consistent and reliable enough to be used for all the subjects. This is to ensure that all subjects respond to exactly the same set of questions and thereby minimize chance of bias.

A questionnaire was used to collect data (Appendix I). The questionnaire is ranked the most common instrument used in survey research. Other survey instruments include: telephone interviews, and records examinations (Borg and Gall 1989, 417). The questionnaire has both closed-form and open-form type of questions. The closed-form questions call for short check responses, which Best (1981, 168-169) calls restricted or closed-form. Closed-form questions provide short responses like *yes* or *no* and sometimes a researcher lists suggested responses for respondents to choose from. Closed-form questions may reduce response time as respondents are able to complete the questionnaire within a short time. Mugenda and Mugenda (1999, 72-73) say that "closed-ended questions are easier to analyze since they are in an immediate usable form."

The researcher administered the questionnaire to all the pre-determined respondents (MA second-year students). Best (1981, 167) supports the researcher-administered method because it provides a researcher with an "opportunity to

establish rapport, to explain the purpose of the study, and to explain the meaning of items that may not be clear.” The details of administration are given in Chapter III.

The Likert Scale

Two scales are extensively used to assess attitudes and opinion. These are the Thurstone Scale and the Likert Scale. For this research, a five-point Likert Scale was used to find-out student perception of the relevance of the training they are receiving for ministry. The scores of responses were tabulated in appropriate tables. Borg and Gall (1989, 311) explain how the scales are used:

On a Thurstone-type scale, the individual expresses agreement or disagreement with a series of statements about the attitude object. On a Likert-type scale, the individual checks one of five possible responses to each statement: strongly agree, agree undecided, disagree, and strongly disagree.

However, there are other possible responses that can be used such as *yes* or *no*; 5, 4, 3, 2, and 1, where 5 is the most favorable statement and 1 is the least favorable. The numbers can also be arranged in ascending order without changing what each response represents. There are many other ways of providing possible responses discussed in the literature. All in all, respondents are given a list of choices for them to choose an opinion with which they identify the most.

The Chi-Square Test

The Chi-Square is an instrument that is used to test independence of variables. In other words, the Chi-Square tests the idea that one variable is not affected by, or related to, another variable. The instrument is used only with discrete data that provides counted or measured values (Best and Kahn 1989, 299-300). This is why,

Borg and Gall (1989, 562-564) point out two conditions regarding data if a researcher is to use Chi-Square: the data must be in frequency counts; and the categories into which frequencies fall must be separate and not continuous. Therefore in this research, responses were organized according to calculated frequency counts in form of percentages of responses. For example, for the hypothesis, 'There will be no significant differences in perception of relevance of graduate studies in training for ministry among students with varied ministry experiences', the Chi-Square measured the likelihood that factors other than 'ministry experience' affect student perception of relevance of MA Studies in training for ministry. In other words, students' perception is independent and so is 'ministry experience.' Therefore, if there is any relationship between the variables, it is just by chance.

The Null Hypothesis

In quantitative research, hypotheses are usually in the null form. The null hypothesis states that there is no significant difference or relationship between two or more variables. It justifies whether the differences are true differences or are as a result of sampling errors (Best and Kahn 1989, 272-273). Therefore, in quantitative studies, the null hypothesis is used to determine relationships between independent and dependent variables. The rejection and acceptance of the null hypotheses in this research was based on the level of significance of 0.05. There is a more elaborate discussion on hypotheses in this study in Chapter III on research methodology.

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CHAPTER III

DESIGN AND METHODOLOGY

This section describes the methods and procedures that were used in this study. As earlier discussed this study was a survey seeking to find-out student perception of the relevance of MA studies in training for ministry at NEGST. This chapter deals with how the study was carried out.

Research Design

The research design was descriptive in nature and it was an opinion survey. Therefore, data was collected through a survey in order to tap detailed information about students' perception of the relevance of MA studies in training for their ministry. A questionnaire was administered to second-year MA program regular students of the 2006/2007 academic year.

Entry

The researcher discussed the proposed study with the Academic Dean at NEGST, and obtained written permission to carry out research among the students at NEGST.

Population

Population is defined as a complete set of individuals, cases, or objects with some common observable characteristics (Mugenda and Mugenda 2003, 41). For instance, in this study, second-year MA students of NEGST were a complete set of individuals with common observable characteristics. At the time of writing, all students in this set were in the fifth term out of the six terms of full study. Therefore in terms of orientation, these students were expected to be familiar with what they are studying and what they envision doing in their future ministerial tasks. There were twenty MA students in this category. Seventeen were Africans, two from Europe and one from the United States of America.

In this study there are four independent variables which have been identified.

These are:

1. Ministerial experience of students:
 - a). Students with shorter ministerial experience (1-5 years)
 - b). Students with longer ministerial experience (6 years and above)
2. Program of study of students:
 - a). MA Biblical Studies
 - b). MA Christian Education
 - c). MA Translation Studies
 - d). MA Missions Studies
3. Future ministry of students:
 - a) Pastoral
 - b) Teaching
 - c) Evangelism
 - d) Missionary

- e) Translation
 - f) Other:
4. Factors influencing student perception:
- a) Ministerial experience
 - b). Program of study
 - c) Anticipated future ministry

Sampling

Apart from sampling for purposes of pilot testing, there was no need for sampling in this study because the number of the target population as revealed in preliminary study was small. The assumption was that these students had a clearer vision than the first year students as to how well their programs of study were preparing them for future ministry. However, part-time students were not included because of the ad-hoc manner of course selection, which usually is not in the expected curricular sequence. Besides, part-time students had taken different numbers of courses although they began their studies together. In view of this, the inclusion of part-time students in this study would bring unnecessary response differences which could affect the findings. The Pastoral Department had no students in the second year MA program. Therefore, the twenty students who participated were from: Christian Education, Missions, Translation and Biblical Studies.

Data Collection Strategy

The researcher personally administered the questionnaires to the pre-determined twenty subjects. The informants were required to complete the questionnaire and to return them to the researcher after completion.

The Instrument Design

In order to develop the instrument, the researcher discovered in the literature and through preliminary research with some informants that the level of ministry experience, the previous programs of study and envisaged field of ministry among the sample student population differed considerably.

Consequently, questions in Section A of the instrument sought to collect information on personal data. To be able to determine the influence of a program of study on the student's perception of its relevance, the researcher needed to draw-up a list of courses taken and rate their perceived relevance against ministerial skills on one hand, and anticipated ministry on the other hand. Questions related to this were in Section B. Lastly, Section C had questions that sought to look at factors that would be responsible for the student's perceptions. Apart from questions seeking personal information, all questions were developed on a Likert Scale.

Validity and Reliability of the Instrument

Considering that questionnaires are often one-time data-gathering devices with a very short life administered to a limited population, the questionnaire must be valid and reliable (Best and Kahn 1989, 193). Validity is the degree to which an instrument measures what it purports to measure, while reliability is defined as the level of internal consistency or stability of a measuring device over time.

To ensure that the questionnaire was valid and reliable, the instrument was subjected to critical examination with the help of three lecturers. The instrument was examined in three areas: the clarity of the questions, the level of difficulty of response, and the appropriateness of the question. Any question that did not meet all of the standards suggested in this research was rephrased. This process helped to

uncover some of the ambiguities that were in the instrument.

Pilot Testing

The questionnaire was pilot-tested at NEGST with second-year MDiv students. Ten students were randomly sampled for this purpose. These were chosen because they were expected to be better informed about the MA programs at NEGST, since by the time of the study all MDiv students had studied a good number of courses with the MA students. Pilot testing helps to establish further whether the questionnaire is clear enough or not. Cresswell (2003, 158) adds that pilot testing helps the researcher to improve on the questions, format and the scales suggested in the study.

Data Analysis Strategies

Data was organized according to the frequency distribution of responses on each one of the research questions. Where possible the data was summarized more meaningfully by presenting it in graphic forms for easy analysis. Best and Kahn (1989, 213) state that “Translating frequency counts into percentages indicates the number per hundred compared. The provision of a common base makes the comparison clear... It is important that both frequency counts and percentage responses be included in the presentation and analysis of data.” In this regard, all responses in each category were computed in frequency counts and percentages.

Since the questionnaire resulted in two types of data by virtue of having both open-ended and closed-ended questions, data was both quantitative and qualitative. The frequency counts of the ratings on the 5-point Likert Scale were computed, having “very high perception” on one end and “very low perception” on the other end.

However, the two ends of the Likert Scale were collapsed to form three cells namely: Relevant, Not sure, and Irrelevant. This helped to avoid having empty cells, or cells with very small proportions of cases. The perception of relevance was considered “Relevant” if respondents ticked “Very High Perception” and “High Perception”; “Uncertain” if respondents ticked “Not sure” or “Uncertain” and as “Low” if they ticked “Very Small” or “Small Extent”. This was adopted in all the variables under study.

At this point, data was analyzed by use of the Chi-Square Test. For example, in this research students were grouped according to levels of experience, program of study, and future ministerial experience. According to the literature, Chi-Square is good in that, it can analyze data when one is dealing with discrete categories such as students’ perception, where the possible result ranges from 0% to 100%.

In order to calculate values of each cell in tables of **3x2** or more, with more than 2 degrees of freedom, the following Chi- Square formula was used:

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

In this formula, O is observed frequency while E is expected frequency.

If the calculated Chi-Square value does not equal or exceed the critical value necessary to reject the null hypothesis at the 0.05 level of significance, the hypothesis was not rejected.

CHAPTER IV

DATA ANALYSIS AND INTEPRETATION

The main purpose of this study was to seek student opinion on perception of relevance of MA studies at Nairobi Evangelical Graduate School of Theology (NEGST) in training for ministry. This chapter reports the findings, analysis, and interpretation of data collected from students.

The independent variables of student's prior ministry, program of study, anticipated future ministry and factors responsible for student perception were measured against the dependent variable, which is perception of the relevance of MA studies at NEGST.

Questionnaire Returns

There were 20 questionnaires distributed to 20 MA second-year students. All the 20 questionnaires were completed and returned. This represents 100% response rate. Below is the table showing the returns:

Table 1: Returns of questionnaires by program of study

Program of Study	No. sent	No. returned	Percentage returned
MA Biblical Studies	2	2	100%
MA Mission Studies	7	7	100%
MA Translation Studies	6	6	100%
MA Christian Education	5	5	100%

Source: Field-work

Factors influencing Perception of the Relevance of MA Studies at NEGST

The first research question posed was to find out ways in which MA students perceive the relevance of the MA programs in training for their ministry. Below is the question:

RQ1. In what ways do students perceive the relevance of MA program in training for ministry?

There were three hypotheses designed in relation to **RQ1**. The following are the hypotheses:

H₀ : 1 There will be no significant differences in perception of relevance of graduate studies in training for ministry among students with varied ministry experiences.

H₀ : 2 There will be no significant differences in perception of relevance of graduate studies in training for ministry among students across the MA programs of study.

H₀ : 3 There will be no significant differences in perception of relevance of graduate studies in training for ministry along the line of different anticipated future ministries.

Prior Ministry

The first hypothesis (**H₀ : 1**) was to test whether there is any difference in perception of relevance of MA studies in training for ministry among students with varied ministry experiences. The independent variables in this hypothesis are:

a) No Experience

- b) 1-5 years
- c) 5 years and above

In Section A of the questionnaire, question 4 was raised to determine the length of prior ministry experience of the respondents. The question is:

4. How long is your ministry experience?
- a) No Experience { }
 - b) 1-5 years { }
 - c) 5 years and above { }

In addition, in Section C of the instrument, question 2 was designed to measure how students with different prior ministry experiences perceive the relevance of the MA programs. The question is:

2. To what extent has your prior experience influenced your perception of the relevance of the MA program in training for ministry?
- a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

The results of the two questions were combined in the following table.

Table 2: Prior ministry experience and student perception of relevance

Prior Ministry Experience	High Perception (Expected Frequency)	Uncertain (Expected Frequency)	Low Perception (Expected Frequency)	Row Total
1-5 years	4 (4)	1 (0.5)	0 (0.5)	5
No Experience	1 (1.6)	0 (0.2)	1 (0.2)	2
5 years and above	11 (10.4)	1 (1.3)	1 (1.3)	13
Column Total	16	2	2	20

$$\chi^2 = 4.798$$

$$N = 20$$

$$df = 4$$

$$\text{Significance level} = 0.05$$

In table 2, there were 5 students with 1-5 years experience. Out of the 5 students, 4 (80%) expressed high perception of relevance; 1 (20%) was uncertain

about his perception and none had a low perception of relevance of the graduate studies in training for ministry.

Two respondents indicated that they had no prior ministry experience. Out of the 2 respondents, 1 (50%) had high perception and another had low perception of relevance of graduate studies in training for ministry.

Students with prior ministry experience of 5 years and above were 13 in total. Out of the 13 students, 11 (84.61%) had high perception of relevance of MA program to their ministry as opposed to 1 (7.69%) who expressed uncertainty about his perception, and another 1 (7.69%) had a low perception of relevance of MA program in training for ministry.

In a nutshell, 80% of the respondents with different prior ministry experiences perceived high relevance of MA program in training for ministry. Therefore, it can be concluded that there is no significant difference among the students along different lengths of ministry experiences. They generally perceived their programs to be relevant in training for ministry.

A Chi-Square test of independence was performed (see table 2). Note that the figures outside the brackets are observed frequency counts while those in brackets are calculated expected frequency counts. The expected frequency counts were arrived at by multiplying the column total (of perception of relevance) by the row total (of the prior ministry experience) divided by the sum of the row totals (of experiences).

The calculated Chi-Square value is 4.798, which is far less than the table value of 9.488 with 4 df at the level of 0.05 significance required to reject the statement. Therefore the null hypothesis was not rejected. As such it would appear that there is no significant difference in perception of relevance of MA programs along diverse ministry experiences among students. Students tend to see MA studies offered at

NEGST highly relevant regardless of their prior ministry experience.

Program of Study

The second hypothesis generated in light of RQ 1 was as follows:

H₀ : 2 There will be no significant differences in perception of relevance of graduate studies in training for ministry among students across the MA programs of study.

The independent variables in this hypothesis are the various MA programs namely:

- a) Biblical Studies,
- b) Translation Studies,
- c) Missions Studies and
- d) Christian Education.

In Section A of the questionnaire, question 2 says, “What Masters program are you enrolled in at NEGST?” This question was raised to determine the different MA programs of the respondents. In addition, in Section C of the instrument, question 1 which says “To what extent has your program of study influenced your perception of the relevance of the MA program in training for ministry?” was designed to measure the level of perception of relevance of MA program in training for ministry. The results of the two questions were computed in the table 3 below:

Table 3: Program of study and perception of relevance

Program of Study	High Perception Frequency & Expected Frequency	Uncertain Frequency & Expected Frequency	Low Perception Frequency & Expected Frequency	Row Total
Biblical Studies	2 (1.6)	0 (0.2)	0 (0.2)	2
Translation	5 (4.8)	1 (0.6)	0 (0.6)	6
Missions	5 (5.6)	1 (0.7)	1 (0.7)	7
Christian Education	4 (4.0)	0 (0.5)	1 (0.5)	5
Column Total	16	2	2	20

$$\chi^2 = 2.696$$

$$N = 20$$

$$df = 6$$

$$\text{Significance level} = 0.05$$

From table 3 above, there are 2 students in Biblical Studies. Both the 2 students (100%) had high perception of relevance of their program of study. In Translation Studies there are 6 students. Out of them 5 (83.33%) expressed high perception of their program of study while 1 (16.66%) was uncertain about his/her perception. Out of the 7 students in Missions Studies, 5 (71.42%) perceived their program of study highly relevant. While 1 (14.28%) expressed uncertainty about his perception on one hand, on another 1 (14.28%) had low perception of relevance of their program of study in training for ministry. Out of 5 students in Educational Studies, 4 (80%) expressed high perception of relevance of their studies while 1 (20%) had low perception of his/her program of study.

Generally students tend to perceive MA program highly relevant (80%) and the tendency is the same across different programs of study. In light of these findings, it would appear that regardless of different programs of study, students perceive MA program at NEGST highly relevant.

The calculated Chi-Square value is 2.696, which is far less than the table value of 12.592 with a 6 df at the level of 0.05 significance required to reject the statement.

The hypothesis therefore, was not rejected. As such it can be concluded that students across the varied programs of study seem to have a high perception of MA studies offered at NEGST in spite of their different study programs.

The respondents were asked further in section C question 1 of the questionnaire to express their overall perception of relevance in light of their program of study. The results are tabulated below:

Table 4: Program of study and overall student perception of relevance

Program of Study	High Relevance	Uncertain	Low Relevance	Row Total
Biblical Studies	2	0	0	2 (100%)
Mission Studies	7	0	0	7 (100%)
Translation Studies	6	0	0	6 (100%)
Christian Education	5	0	0	5 (100%)

N = 20

Table 4 shows that student perception of relevance of MA program is high (100%) across the different programs of study.

This result necessitated a deeper inquiry into the programs of study. Therefore the respondents were asked further to express their opinion on the relevance of their program courses in Section B question 1, “In your opinion to what extent are the courses listed below relevant to your future ministry?” The results of their opinion are shown in table 5:

Table 5: MA Program courses and student perception of relevance

Courses in different programs	High Perception	Uncertain	Low Perception	Total # of Responses
Biblical Studies	36 (100%)	0 (0%)	0 (0%)	36 (100%)
Translation	101 (99.019%)	0 (0%)	1 (0.98%)	102 (100%)
Missions	168 (97.619%)	4 (2.38%)	0 (0%)	168 (100%)
Christian Education	100 (100%)	0 (0%)	0 (0%)	100 (100%)

N = 20

Note that the 2 students in Biblical studies had taken 18 courses by the time of interview. Therefore by multiplication 36 responses were expected. Similarly, the 6 Translation students had done 17 courses making 102 responses in total. In Missions Studies, the 7 students had covered 24 courses which translate into 168 responses and the 5 Christian Education students had studied 20 courses. This means there were 100 responses expected in total.

Therefore, from the table 5, all Biblical Studies students (100%) found the 18 courses they had done highly relevant to training for their ministry. Almost all Translation Studies students (99.019%) rated the 17 courses so far done as highly relevant. Missions Studies students (97.619) perceived the 24 courses they have studied as highly relevant. Finally, all Christian Education students (100%) viewed the 20 courses covered thus far as highly relevant. Generally, the program courses taken were perceived highly relevant. The results tend to suggest that students perceive MA program courses relevant in training for ministry.

Anticipated Future Ministry

The third null hypothesis generated in response to RQ 1 states that:

H₀ : 3 There will be no significant differences in perception of relevance of graduate

studies in training for ministry along the lines of different anticipated future ministries.

The independent variables in this hypothesis are:

- a) Teaching,
- b) Missions,
- c) Not yet known,
- d) Translation, and ‘
- e) To pursue another degree.

To test the hypothesis, question 7 in section A of the instrument was raised which states, “What ministry do you anticipate to go into after your training at NEGST?” Also posed was question 3 of Section C of the instrument to the same effect, “To what extent has your anticipated future ministry influenced your perception of the relevance of the MA program in training for ministry?” The responses were combined in the table 6:

Table 6: Anticipated future ministry and student perception of relevance

Field of Anticipated Ministry	High Perception	Uncertain	Row Total
Teaching	8 (8.5)	2 (1.5)	10
Missions	5 (5.1)	1 (0.9)	6
Not yet known	2 (1.7)	0 (0.3)	2
Translation	1 (0.85)	0 (0.15)	1
To pursue another degree	1 (0.85)	0 (0.15)	1
Totals	17	3	20

$$\chi^2 = 0.915$$

$$N = 20$$

$$df = 8$$

$$\text{Significance level} = 0.05$$

The most number of students seem to anticipate to go into teaching (10 out of 20 students), followed by those who will go into missions (6 out of 20 students). However, the trend of opinion of relevance is such that out of the 10 students anticipating to teach, 8 perceived MA studies as highly relevant while 2 expressed uncertainty. Out of the 6 students who were anticipating joining the missions' ministry, 5 (83.33%) rated the MA programs with a high perception of relevance. However, 1 (16.66%) expressed uncertainty. There were 2 (20%) students who were not sure of their anticipated ministry. However, they rated the MA program as highly relevant. The only student (10%) who anticipated working in "Translation ministry" perceived the MA program as highly relevant. This was true with another student (10%) who anticipated pursuing another degree after NEGST. Generally, the results tend to suggest that regardless of varied anticipated future ministries; students had a high perception of relevance of MA programs in training for ministry.

The calculated Chi-Square value is 0.915, which is far less than the table value of 7.344 with 8 df at the 0.05 level of significance required to reject the statement. Following these results the null hypothesis was not rejected. As such it can be concluded that the perception of MA programs was high in the opinion of all the respondents regardless of their different anticipated future ministries.

Additionally, in section B, question 2 was raised to seek an overall perception of MA program. The question says: Overall, to what extent is the MA program relevant to your future ministry? The findings of this question are represented in table 7:

Table 7: Overall perception

Level of Relevance	Frequency	Percentage of Observed Frequency
High Relevance	20	100
Uncertain	0	0
Low	0	0

N=20

Table 10 above shows that, all the 20 informants (100%) perceived the MA programs highly relevant in training for their ministry.

Ministry Skills Being Developed

The second research question sought student opinion on perceived ministry skills the students were developing as a result of the MA program they were undertaking. The following was the research question:

RQ2. What skills for ministry, if any, are students developing as a result of the MA studies at NEGST?

The question had no accompanying hypothesis. However, Section B question 1 was designed to answer the research question. To answer this question a list of the courses was drawn which students in MA programs had taken thus far. Students were asked to rate the courses in terms of whether the courses were providing them with practical skills, or spiritual skills, or intellectual skills. Below is a table that shows student perception of the courses in light of skill development:

Table 8: Perception of program courses in light of skill development

Study Program (No. of Courses)	Practical Skills	Spiritual Skills	Intellectual Skills	No of Students
Biblical Studies (18 Courses)	11 (30.56%)	13 (36.1%)	12 (33.3)	36 (100%)
Translation (17 Courses)	47 (46.07%)	16 (15.68%)	39(38.2%)	102 (100%)
Missions (24 Courses)	72 (42.85%)	26 (15.47%)	70 (41.67%)	168 (100%)
Christian Education (20 Courses)	41(41%)	24 (24%)	35 (35%)	100 (100%)

The findings show that the respondent's opinion is that Biblical Studies courses provided students with practical skills (30.56%), spiritual skills (36.1%), and intellectual skills (33.3%). Translation courses contributed 46.07% of practical skills, 15.68% of spiritual skills, and 38.2% of intellectual skills. Mission studies have courses that are helping students to develop relevant practical skills (42.85%), spiritual skills (15.47%) and intellectual skills (41.67%). Educational studies have 41% practical, 24% spiritual, and 35% intellectual skills according to the student's opinion.

Following the findings above, it can be asserted that the MA program courses are perceived to have offered significant levels of skills available from each domain of educational objectives that are relevant for students' ministries. However, there are relatively lower spiritual skills across the programs (Translation Studies has 15.68%; Missions Studies has 15.47%; and Christian Education has 24%) except Biblical Studies which is perceived to provide 36.1% of spiritual skills

A follow-up question Section C question 4 was designed to cross-check the findings. The question is, "In all honesty, how would you describe the extent to

which your skills for ministry have developed since you joined NEGST in the following areas: practical skills, spiritual skills, and intellectual skills?” Below are the results in table 23.

Table 9: Overall ministry skill development and student perception

Skills	High Extent	Uncertain	Low Extent	Row Total
Practical Skills	20 (100%)	0 (0%)	0 (0%)	20 (100%)
Spiritual Skills	12(60%)	5 (25%)	3 (15%)	20 (100%)
Intellectual Skills	20 (100%)	0 (0%)	0 (0%)	20 (100%)

Table 13 above shows that all the 20 students viewed MA studies highly relevant in skill development in the following areas: practical skills (100%), Spiritual skills (60%) and Intellectual skills (100%). Comparatively, spiritual skills are lower (60%) than practical skills (100%) and intellectual skills (100%). This was because 25% of the respondents expressed uncertainty against spiritual skill development and 15% felt they had developed spiritual skills to a low extent. Therefore it can be inferred that the majority of the respondents perceived MA programs highly relevant in intellectual and practical skill development but they found spiritual development skills relatively lower (60%). This result implies that something needs to be done to improve the development of spiritual skills.

Factors Responsible for Student Perception

The third research question sought student opinion on factors that might be responsible for their perception of MA programs at NEGST in training for ministry. The following was the research question:

RQ3 What are the factors, if any, responsible for students' perception?

The research question was meant to investigate some of the factors that may influence student perception of relevance of MA programs. According to the literature sought, the factors included: program of study, prior experience, and anticipated future ministry. To answer this question, respondents were asked to rate their perception of relevance in light of the different factors discussed in the literature. Questions 1, 2, and 3 were raised to this effect. The results of the responses have been summarized in the table below:

Table 10: Factors that may cause different perception and student perceptions

Factors	High Perception	Uncertain	Low Perception	No of Students
Prior Experience	16 (80%)	2 (10%)	2 (10%)	20 (100%)
Program of Study	16 (80%)	2 (10%)	0 (0%)	20 (100%)
Anticipated Ministry	17 (85%)	3 (15%)	0 (0%)	20 (100%)

The results in table 24 show that students perceived MA programs 80% relevant in light of factors of prior experience and program of study. However, looking at relevance from a perspective of anticipated ministry, the level of perception of relevance was slightly higher (85%).

The null hypothesis generated in response to RQ 3 says:

H₀ : 4 There will not be any significant differences in perception of relevance of graduate studies in training for ministry in light of different factors thought to be responsible for students' perception.

The independent variables in this hypothesis are:

- a) Prior experience
- b) Program of study and
- c) Anticipated future ministry

Below is a Chi-Square value of the factors that may be responsible for perception:

Table 11: Factors responsible for perception of relevance

Factors	High Perception	Uncertain	Low Perception	Row Total
Experience	16 (16.33)	2 (2.33)	2 (1.33)	20
Program of Study	16 (16.33)	2 (2.33)	2 (1.33)	20
Anticipated Ministry	17 (16.33)	3 (2.33)	0 (1.33)	20
Column Total	49	7	4	60

$$\chi^2 = 2.326$$

$$N = 20$$

$$df = 4$$

$$\text{Significance level} = 0.05$$

The Chi-Square test yielded a value of 2.326, which is far below the table value of 9.488 with 4 df at the 0.05 level of significance, required to reject the statement. Therefore the null hypothesis was not rejected. The results show that students perceived MA programs highly relevant in training for ministry even when they looked at it through the lenses of possible factors that may be responsible for varied perceptions.

Suggestions

Item C question 5 requested students for any suggestions for adjustment of MA programs in order to respond to the ministerial needs of the church in Africa and beyond. Below is a table of the findings:

Table 12: Suggestions for adjustments of MA Programs to meet ministerial needs

S/No	Suggestions	Frequency
1.	The “Old Testament Theology” and the “New Testament Theology” courses should be open for discussion to students rather than sticking to the theme of “Justice” advocated by authors and the lecturer of the courses	2 (10%)
2.	The structure of MA Translation Studies must be adjusted to allow students take more electives which are crucial for their ministry	1 (5%)
3.	There is need for the MA Programs to use more books written by African authors	1 (5%)
4.	The Christian Education Program should include more courses in Counselling	1 (5%)
5.	Mission Practicum must be done outside school time to allow emphasis	2 (5%)
6.	The MA Programs should integrated community development programs into their curriculum	1 (5%)
7.	MA Program in Biblical Studies needs to introduce practicum for her students	1 (5%)
8.	There is need for more emphasis on developing the Spiritual Skills	2 (10%)
9.	Need for an elective course in Homiletics within Master of Arts in Biblical Studies	1 (5%)
10	There should be more emphasis on Practical Courses	3 (15%)

From table 12, at least two (2) students suggested the need for a lecturer of Old and New Testament Theology courses to be open to discussions of other themes other than “Justice.” Two (2) respondents suggested that there is need for MA programs to put more emphasis on developing the spiritual skills for the sake of ministry. Three (3) of the respondents suggested that MA programs at NEGST need to emphasize more practical courses. The rest of the respondents expressed various needs such as: more electives and counselling courses (see table 12).

Discussion

The analysis reveals that the majority of the respondents perceived the MA program offered at NEGST to be highly relevant in training for ministry. The high perception of relevance was observed despite students’ different levels of prior

ministry experience, program of study, and anticipated future ministry. Again, the students' perceived MA program as highly relevant even when they were asked to look at the programs through the microscope of factors that may influence different perceptions as raised in the literature. No wonder, all the null hypotheses raised were not rejected.

One would have expected students with different experiences, different anticipated ministries, and different programs of study to perceive the relevance of the MA programs in training for ministry differently. However, the student perception of relevance was high regardless of the differences that existed among the students along the contours of experiences, programs of study, and anticipated future ministries.

The above trend may further indicate that MA program offered at NEGST is living up to the ultimate purpose of its existence. As emphasized in the literature, NEGST's ultimate objective is as follows:

The ultimate objective of NEGST was not simply the enrichment of the scholar, but of the ordinary believer in the churches – the African Christian who was often poorly taught and vulnerable to a confused understanding of Christian truth. Dr. Kato was actively involved in seeking to strengthen Christian teaching provided by the local churches, and saw the establishment of an evangelical graduate school of theology as an instrument to that end (NEGST Catalogue 2006-2008, 7).

Although students perceived the MA programs highly relevant for ministry at all levels, regardless of their differences in experience, program, and anticipated ministry, there was a significant difference in perception of relevance of developed skills. Student in Biblical Studies perceived their program courses providing more spiritual skills 36.1% as opposed to Translation Studies where students perceived 15.68% of spiritual skills; Missions Studies had 15.47% of spiritual skills; and Christian Education had 24% of spiritual skills. Biblical studies are perceived to have

more balanced ministerial skill distribution as compared to the rest of the programs. However, an overall perception of MA studies is high in relevant intellectual and practical skills (100%), while spiritual skills were perceived relatively lower (60%). It suggests that generally the MA programs do not offer as much opportunities for spiritual skill development as they do in practical and intellectual skills.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This was a study of students' perception of the relevance of MA Studies offered at NEGST in training for their ministry. This chapter therefore, presents a summary of the findings, analysis and interpretations. In addition, the chapter reports on conclusions and recommendations drawn in light of the findings, analysis and interpretations.

Research Problem and Purpose

The main focus of this study was to inquire into the perception of students regarding the relevance of MA studies at Nairobi Evangelical Graduate School of Theology in training for ministry. To effectively carry out the study, the following research questions were formulated:

- RQ1.** In what ways do students perceive the relevance of MA studies as regards training for ministry?
- RQ2.** What skills for ministry, if any, are students developing as a result of the MA studies at NEGST?
- RQ3** What factors, if any, are responsible for the students' perception?

Research Significance

The study was very significant in various ways. Firstly, following the assumption that students enroll for study at NEGST to become better servants in their institutions, the study allowed students to take part in evaluating the extent to which graduate programs at NEGST are relevant, in light of the ministerial tasks lying ahead of them. Secondly students had an opportunity to make suggestions towards improving the MA program at NEGST in order for graduates to adequately help the African church. Thirdly, the study revealed what skills are relevant for what ministry. Certainly, this information will help curriculum developers to ascertain what to change and what to maintain for the benefit of the African church. Finally, the study revealed different factors that are responsible for different perception of relevance of students of the academic program in training for ministry. However, the factors were thought to be responsible for the student perception in this study as reported in chapter four.

Research Design

For this research to be carried out there was no sampling because the population was already small. The whole population had 20 people and all were used as informants in this study. There was a 100% response rate from all the informants. The questionnaire containing both closed-ended and open-ended questions was used in data collection. To measure student opinion on different issues, the Likert Scale of Summated Ratings was used. Data was summarized and computed in tables of frequency counts. Then the Chi-Square was used to test relationships between dependent and independent variables.

Summary of the Findings

Ways in which Students Perceive the Relevance of MA Studies

RQ1. In what ways do students perceive the relevance of MA studies as regards training for ministry?

In light of the RQ1 three hypotheses were generated and the first hypothesis states:

H₀ : 1 There will be no significant differences in perception of relevance of graduate studies in training for ministry among students with varied ministry experiences.

The findings showed that regardless of different ministry experiences among students, the perception of relevance of MA studies for ministry was high - an average of 71.54% while an average of about 9% expressed uncertainty and an average of almost 20% had low perception.

The null hypothesis was not rejected. The results showed that generally the majority of the students had high perception of relevance of MA programs despite students having different lengths of prior ministry experiences.

The second hypothesis states:

H₀ : 2 There will be no significant differences in perception of relevance of graduate studies in training for ministry among students across the programs of study.

The findings showed that students perceived relevance of MA studies in training for ministry as high (83.68%) across the different programs of study. The hypothesis therefore, was not rejected. As such it would appear that student perception of relevance was unrelated to program of study.

The third hypothesis under RQ1 states:

H₀ : 3 There will be no significant differences in perception of relevance of graduate studies in training for ministry along the lines of different anticipated future ministries.

The findings showed that 75% of the students perceived MA studies highly relevant in spite of their different anticipated future ministries. The other 25% expressed uncertainty. The null hypothesis was therefore not rejected. This means that regardless of the differences in student anticipated ministries, they perceived MA studies highly relevant in training for ministry.

The findings also show that 10 (50%) out of 20 students anticipate teaching ministry while 6 (30%) hope to go into missions ministry. This means that the MA programs are perceived to be preparing more students who intend to go into teaching and missionary work than other anticipated ministries. However, students' intention to join teaching and missionary tasks is not necessarily as a result of their training. Rather it is as a result of their ministerial calling.

Ministry Skills Being Developed

RQ2. What skills for ministry, if any, do students perceive are developing as a result of the MA studies at NEGST?

The findings of this question seem to indicate that the MA program offered at NEGST help students to develop significant levels of skills for ministry. Students appear to perceive Biblical Studies courses providing more balanced ministerial skills (practical skills 30.56%, spiritual skills 36.1%, and intellectual skills 33.3%). The rest of the program courses scored a relatively lower perception of spiritual skills (Translation courses had 15.68% of spiritual skills; Mission studies courses scored 15.47% of spiritual skills; and Educational studies registered 24% of spiritual skills).

However, overall results show that respondents perceived the program courses to equip them with practical skills (100%), intellectual skills (100%) and spiritual skills (60%). Generally, it would appear that the MA programs are perceived as not providing enough opportunities for students to develop the spiritual skills as much as the programs seem to provide for practical and intellectual skills.

Factors Responsible for Skill Development

RQ3 What are the factors, if any, responsible for students' perception?

In light of RQ3, the following null hypothesis was formulated and it states:

H₀ : 4 There will not be any significant differences in perception of relevance of graduate studies in training for ministry in light of different factors thought to be responsible for students' perception.

The findings showed that an average of 81.66% of the students expressed high perception of MA studies regardless of the different factors responsible for their perception e.g. prior ministry experience, program of study, and anticipated future ministry. Therefore there were no significant differences in perception of relevance along the three factors and the hypothesis was not rejected.

Conclusion

This study aimed to find out the students' perception of relevance of MA programs offered at NEGST in training for ministry. In respect of the summary of the findings above the following may be concluded:

1. Since most students perceived the MA programs highly relevant in training for their ministries regardless of their different programs of study, and anticipated future ministries, it would appear that MA programs prepare students

adequately. As a result, the students in question are likely to serve in their ministries with less difficulty following their high perception of the programs.

2. Although Biblical Studies is perceived to be more balanced in skill development than the other programs of study, the overall result seems to suggest that generally the MA program provides 60% of spiritual skills and 100% of the rest of the skills. Therefore it would appear that there is need for more learning opportunities for students to develop the spiritual skills to the level of intellectual and practical skills.
3. Factors which were thought to be responsible for affecting student's perception of relevance, as pointed out by Ogunyemi (1996, 26) and Marchello (2006, 13), were not differentiated in the opinions of the respondents. Students with different prior ministerial experiences, programs of study, and anticipated future ministries, perceived the MA programs highly.

Recommendations

Considering the conclusion reached above, the following recommendations will be ideal if the MA programs are to remain relevant in training students for ministry:

1. NEGST should keep a good check on the emerging ever-changing needs of the local African church and continue to design courses that can provide the skills for the graduates to be able to continue addressing the needs.
2. NEGST may not necessarily base student recruitment on ministerial experience, or anticipated future ministry because student's perception does not vary with the presence or absence of these factors.

3. NEGST should create more learning opportunities targeting the development of spiritual skills which have been perceived inadequate. Some of the possible options would include: Sunday vesper service involving all students, departmental Bible studies, strengthening the existing chapel services and field ministries program and making spiritual formation and development courses compulsory to all students.
4. Since more students seem to anticipate teaching, it will be important to make some foundational educational courses such as Education Psychology, and Principles of Teaching compulsory for all students in the MA programs.

Areas for Further Research

At this point, it will be wise to recommend the following areas for further research:

1. There is need to carry out another study that should look into factors that may be responsible for students' perception of relevance of MA graduate studies at NEGST. This is following the findings that the factors which were discussed in the literature as responsible for student perception were rejected in this study.
2. This research involved only the MA second-year regular students. A research could be done to investigate the perception of extension students to discover whether distance, irregular study of courses and other factors affect their perception.

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APPENDIX I
QUESTIONNAIRE

Dear Student,

This study aims at seeking the views of MA second year students at NEGST regarding their perception of the relevance of MA studies in training for ministry. Your participation will provide valuable information not just to faculty but also to the entire student body, (let alone the academic world). Feel free to write your name although it is not a requirement.

Let me therefore kindly request that you complete the questionnaire either by ticking {√} or writing the responses that represent your views in spaces below:

Section A

1. Sex: a) Male { } b) Female { }

2. What Masters program are you enrolled in at NEGST
 - a) Biblical Studies _____
 - b) Christian Education _____
 - c) Missions _____
 - d) Translation _____

3. What ministry were you involved in before coming to NEGST?

4. How long is your ministry experience?
 - a) No Experience { }
 - b) 1-5 years { }
 - c) 5 yeas and above { }

5. What is your area of calling?
 - a) Pastoral { }
 - b) Evangelism { }
 - c) Teaching { }
 - d) Missions { }
 - e) Do not know yet { }
 - f) Other (Please specify _____)

6. What ministry do you think your program of study is preparing you to be involved in?

- a) Pastoral { } b) Evangelism { } c) Administration { }
 d) Missionary { } e) Scholar { } f) Teacher { }
 g) Counseling { } g) Translation { } i) Other (Specify) ____

7. What ministry do you anticipate to go into after your training at NEGST?

- a) Pastoral { } b) Evangelism { } c) Teaching { }
 d) Missions { } e) Do not know yet { } f) To pursue another degree { }
 g) Any { } h) Other (Please

specify _____

Section B

1. Below is a list of courses offered in Master of Arts programs at NEGST. The courses have been grouped under different headings according to departments that offer the courses. Kindly rate according to how you think the courses are relevant to your future ministry. **Please skip courses in other departments if you have not done them and tick only those courses you have done.**

In your opinion, to what extent are the courses listed below relevant to your future ministry? Please tick (√) in the blank boxes below the level of relevance of the courses.

Courses	Very High Perception	High Perception	Uncertain	Low Perception	Very Low Perception
COMMON COURSES					
Hermeneutics					
Field Ministries					
Theology of the Old Testament					
Theology of the New Testament					
BIBLICAL STUDIES					
Greek					
Hebrew					
Cultural World of the Bible					
EDUCATIONAL STUDIES					
History and Philosophy of Education					
Educational Psychology					
Curriculum Studies					

Courses	Very High Perception	High Perception	Uncertain	Low Perception	Very Low Perception
Post-Graduate Research and Writing					
Educational Ministries of the Church					
Educational Research Methods					
Principles of Teaching					
Thesis					
Educational Administration					
Guided Practicum					
ELECTIVES					
Early and Medieval Church History					
History of Reformation					
Christian Apologetics					
Homiletics					
Pastoral Care of the Family					
African Church History					
THEOLOGY					
Systematic Theology I					
Systematic Theology II					
MISSIONS					
Bible Theology of Missions					
Introduction to Islam					
Power Encounter					
History of Missions					
Introduction to Urban Missions					
African Independent Churches					
Anthropological Research Methods					
Contextualization					
Evangelism					
Islam in Africa					
Social Anthropology					
Mission Practicum					
Thesis					

Courses	Very High Perception	High Perception	Uncertain	Low Perception	Very Low Perception
African Traditional Religion					
Folk Religious Phenomenon in Islam					
Current Trends in Islam					
Understanding the Qur'an					
Islamic Traditions and Shariah					
Christian Relation with Muslims in History					
Communicating the Gospel in Inter-Religious Contexts					
TRANSLATION					
Vernacular Scripture					
Sociology of Language					
Phonetics					
Morphology and Syntax					
Semantics					
Phonology					
Advanced Morphology and Syntax					
Pragmatics					
Discourse					
Translation					
Linguistics Project					

2. Overall, to what extent is the MA program relevant to your future ministry?

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

3. Below is again a list of courses offered in MA Programs at NEGST. Kindly rate the courses (**those you have done**) according to how relevant they are in three areas of your future ministry. The three areas are:

Practical: Skills such as preaching, teaching, counseling and others needed in your ministry.

Spiritual: These refer to your personal and spiritual development and your relationship with God as you minister such as prayer, worship, personal devotion, etc.

Intellectual: Refers to wisdom, knowledge such as the ability to defend, interpret and communicate the message of the Bible, etc.

Courses	Practical	Spiritual	Intellectual
COMMON COURSES			
Hermeneutics			
Field Ministries			
Theology of the Old Testament			
Theology of the New Testament			
BIBLICAL STUDIES			
Greek			
Hebrew			
Cultural World of the Bible			
EDUCATIONAL STUDIES			
History and Philosophy of Education			
Educational Psychology			
Curriculum Studies			
Post-Graduate Research and Writing			
Educational Ministries of the Church			
Educational Research Methods			
Principles of Teaching			
Thesis			
Educational Administration			
Guided Practicum			
ELECTIVES			
Early and Medieval Church History			
History of Reformation			

Courses	Practical skills	Spiritual skills	Intellectual skills
Christian Apologetics			
Homiletics			
Pastoral Care of the Family			
African Church History			
THEOLOGY			
Systematic Theology I			
Systematic Theology II			
MISSIONS			
Bible Theology of Missions			
Introduction to Islam			
Power Encounter			
History of Missions			
Introduction to Urban Missions			
African Independent Churches			
Anthropological Research Methods			
Contextualization			
Evangelism			
Islam in Africa			
Social Anthropology			
Thesis			
African Traditional Religion			
Mission Practicum			
Folk Religious Phenomenon in Islam			
Current Trends in Islam			
Understanding the Qur'an			
Islamic Traditions and Shariah			
Christian Relation with Muslims in History			
Communication the Gospel in Inter-Religious Contexts			

Courses	Practical	Spiritual	Intellectual
TRANSLATION			
Vernacular Scripture			
Sociology of Language			
Phonetics			
Morphology and Syntax			
Semantics			
Phonology			
Advanced Morphology and Syntax			
Pragmatics			
Discourse			
Translation			
Linguistics Project			

Section C

1. To what extent has your program of study influenced your perception of the relevance of the MA program in training for ministry?
 - a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

2. To what extent has your prior experience influenced your perception of the relevance of the MA program in training for ministry?
 - a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

3. To what extent has your anticipated future ministry influenced your perception of the relevance of the MA program in training for ministry?
 - a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

4. In all honesty, how would you describe the extent your skills for ministry have developed since you joined NEGST in the following areas:
 - I. Practical Skills**
 - a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

 - II. Spiritual Skills**
 - a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

 - III. Intellectual Skills**
 - a) Very large extent { }
 - b) Large extent { }
 - c) Not sure { }
 - d) Small extent { }
 - e) Very small extent { }

5. In your opinion, what adjustments can be made in the MA program to respond to the ministerial needs of the church in Africa and beyond?

APPENDIX II

TABLES OF FREQUENCY AND THE CHI-SQUARE

Table 1: Returns of questionnaires by program of study

Program of Study	No. sent	No. returned	Percentage returned
MA Biblical Studies	2	2	100%
MA Mission Studies	7	7	100%
MA Translation Studies	6	6	100%
MA Christian Education	5	5	100%

Table 2: Prior ministry experience and student perception of relevance

Prior Ministry Experience	High Perception (Expected Frequency)	Uncertain (Expected Frequency)	Low Perception (Expected Frequency)	Row Total
1-5 years	4 (4)	1 (0.5)	0 (0.5)	5
No Experience	1 (1.6)	0 (0.2)	1 (0.2)	2
5 years and above	11 (10.4)	1 (1.3)	1 (1.3)	13
Column Total	16	2	2	20

$$\chi^2 = 4.798$$

$$N = 20$$

$$df = 4$$

$$\text{Significance level} = 0.05$$

Table 3: Program of study and perception of relevance

Program of Study	High Perception Frequency & Expected Frequency	Uncertain Frequency & Expected Frequency	Low Perception Frequency & Expected Frequency	Row Total
Biblical Studies	2 (1.6)	0 (0.2)	0 (0.2)	2
Translation	5 (4.8)	1 (0.6)	0 (0.6)	6
Missions	5 (5.6)	1 (0.7)	1 (0.7)	7
Christian Education	4 (4.0)	0 (0.5)	1 (0.5)	5
Column Total	16	2	2	20

$\chi^2 = 2.696$

$N = 20$

$df = 6$

$\text{Significance level} = 0.05$

Table 4: Program of study and overall student perception of relevance

Program of Study	High Relevance	Uncertain	Low Relevance	Row Total
Biblical Studies	2	0	0	2 (100%)
Mission Studies	7	0	0	7 (100%)
Translation Studies	6	0	0	6 (100%)
Christian Education	5	0	0	5 (100%)

$N = 20$

Table 5: MA Program courses and student perception of relevance

Courses in different programs	High Perception	Uncertain	Low Perception	Total # of Responses
Biblical Studies	36 (100%)	0 (0%)	0 (0%)	36 (100%)
Translation	101 (99.019%)	0 (0%)	1 (0.98%)	102 (100%)
Missions	164 (97.619%)	4 (2.38%)	0 (0%)	168 (100%)
Christian Education	100 (100%)	0 (0%)	0 (0%)	100 (100%)

$N = 20$

Table 6: Anticipated future ministry and student perception of relevance

Field of Anticipated Ministry	High Perception	Uncertain	Row Total
Teaching	8 (8.5)	2 (1.5)	10
Missions	5 (5.1)	1 (0.9)	6
Not yet known	2 (1.7)	0 (0.3)	2
Translation	1 (0.85)	0 (0.15)	1
To pursue another degree	1 (0.85)	0 (0.15)	1
Totals	17	3	20

$$\chi^2 = 0.915$$

N = 20

df = 8

Significance level = 0.05

Table 7: Overall perception

Level of Relevance	Frequency	Percentage of Observed Frequency
High Relevance	20	100
Uncertain	0	0
Low	0	0

N=20

Table 8: Perception of program courses in light of skill development

Study Program (No. of Courses)	Practical Skills	Spiritual Skills	Intellectual Skills	No of Students
Biblical Studies (18 Courses)	11 (30.56%)	13 (36.1%)	12 (33.3)	36 (100%)
Translation (17 Courses)	47 (46.07%)	16 (15.68%)	39(38.2%)	102 (100%)
Missions (24 Courses)	72 (42.85%)	26 (15.47%)	70 (41.67%)	168 (100%)
Christian Education (20 Courses)	41(41%)	24 (24%)	35 (35%)	100 (100%)

N = 20

Table 9: Overall ministry skill development and student perception

Skills	High Extent	Uncertain	Low Extent	Row Total
Practical Skills	20 (100%)	0 (0%)	0 (0%)	20 (100%)
Spiritual Skills	12(60%)	5 (25%)	3 (15%)	20 (100%)
Intellectual Skills	20 (100%)	0 (0%)	0 (0%)	20 (100%)

Table 10: Factors that may cause different perception and student perceptions

Factors	High Perception	Uncertain	Low Perception	No of Students
Prior Experience	16 (80%)	2 (10%)	2 (10%)	20 (100%)
Program of Study	16 (80%)	2 (10%)	0 (0%)	20 (100%)
Anticipated Ministry	17 (85%)	3 (15%)	0 (0%)	20 (100%)

Table 11: Factors responsible for perception of relevance

Factors	High Perception	Uncertain	Low Perception	Row Total
Experience	16 (16.33)	2 (2.33)	2 (1.33)	20
Program of Study	16 (16.33)	2 (2.33)	2 (1.33)	20
Anticipated Ministry	17 (16.33)	3 (2.33)	0 (1.33)	20
Column Total	49	7	4	60

$$\chi^2 = 2.326$$

$$N = 20$$

$$df = 4$$

$$\text{Significance level} = 0.05$$

Table 12: Suggestions for adjustments of MA Programs to meet ministerial needs

S/No	Suggestions	Frequency
1.	The “Old Testament Theology” and the “New Testament Theology” courses should be open for discussion to students rather than sticking to the theme of “Justice” advocated by authors and the lecturer of the courses	2 (10%)
2.	The structure of MA Translation Studies must be adjusted to allow students take more electives which are crucial for their ministry	1 (5%)
3.	There is need for the MA Programs to use more books written by African authors	1 (5%)
4.	The Christian Education Program should include more courses in Counselling	1 (5%)
5.	Mission Practicum must be done outside school time to allow emphasis	2 (5%)
6.	The MA Programs should integrated community development programs into their curriculum	1 (5%)
7.	MA Program in Biblical Studies needs to introduce practicum for her students	1 (5%)
8.	There is need for more emphasis on developing the Spiritual Skills	2 (10%)
9.	Need for an elective course in Homiletics within Master of Arts in Biblical Studies	1 (5%)
10.	There should be more emphasis on Practical Courses	3 (15%)

APPENDIX III

A LETTER FROM THE DVCAA



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24486 - 00102 Karen, NAIROBI, KENYA

Tel: 254 (020) 7 882104/5, 8820206
Fax: 254 (020) 8829908
Mobile: 0722-682104/ 0724-123123
Email: info@negst.edu
Website: www.negst.edu

January 26, 2007

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Goodwell N. Banda is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Arts in Christian Education degree. The research is on **"Students Perception of Relevance of Master of Arts Studies in training for Ministry at NEGST."** His research requires that he administer questionnaires among second-year students in the MA programs at NEGST.

Any assistance that you can give to Mr. Banda will be highly appreciated.

Sincerely,

John Ochola, (PhD.)
Academic Dean

APPENDIX IV

MASTER OF ARTS PROGRAM DESCRIPTION

Master of Arts in Biblical Studies

The Master of Arts in Biblical Studies (MABS) is a two-year program (96 credit hour course work) designed to promote African Christianity by enabling the student to have a graduate-level grasp of Bible, Theology (both biblical and systematic) and Church History plus the tools for further research (Hermeneutics and Research Writing). Students have a choice to master in biblical languages or language option.

Master of Arts in Missions Studies

The Master of Arts in Missions Studies (MAMS) is a two-year program (96 credit hour course works) designed to equip Christian men and women for a local and global missionary task in evangelism, church planting, disciple making and social services.

Master of Arts in Translation Studies

The Master of Arts in Translation Studies (MATS) is a two-year program requiring 96 credit hours of course works. The program is designed to prepare African and expatriate students for responsible leadership in translation ministry, either as ‘mother tongue’ or ‘other tongue’ translators.

Master of Arts in Christian Education

The Master of Arts in Christian Education (MACE) is a two-year program requiring 96 credit hours of course works. The program is designed for equipping

potential and functional leaders with knowledge, skills and character qualities to enable those trained to go on to serve in church education ministries, teach in theological institutions, or teach Christian Religious Education (C.R.E) in public schools.

CURRICULUM VITAE

GOODWELL NDIWO BANDA

I. PERSONAL AND FAMILY HISTORY

Date of birth: 26th April, 1967
Gender: Male
Nationality: Malawian
Name of Father: Evans Gideon Ndiwo
Name of Mother: Lenayi Kalanzi
Marital status: Married
Number of Children: Two (Evans and Ruth)
Name of spouse: Catherine Mabvuto Mkoza

II. EDUCATIONAL HISTORY

1975-1985 Kaning'a Full Primary School (PSLCE)
1985-1989 Umbwi Secondary School (MSCE)
1989-1991 Natural Resources College (Certificate in Agriculture)
1996-2000 African Bible College (Bachelor of Arts in Biblical Studies)
2005-2007 Nairobi Evangelical Graduate School of Theology
(MA Educational Studies)

III. PROFESSIONAL EXPERIENCE

1991-1996 Technical Research Assistant (Agroforestry Commodity
Team – Chitedze Agricultural Research Station)
1997-2000 Part-time Extension Technical Assistant (Malawi
Agroforestry Extension Project)
2000-2002 Trainer (Malawi Agroforestry Extension Project)
2002-2005 Manager / Principal Trainer (Land Resource Center)

IV. PERSONAL CALLING STATEMENT

I see myself as a social Christian worker among the poor, alleviating poverty, illiteracy, food insecurity and facilitating their spiritual and socio-economic growth.