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An Assessment of Status of Demand for Qualified Innovative Postgraduate Religious Human Resource in Kenyan Universities

Dr. Simon Nderitu
Lecturer, Department of Religious Studies, Mount Kenya University, Kenya

Abstract:
There was a growing interest among religious researchers in the study of global religious trends as opposed to prophesies made by modernists that religion Was to be soon eradicated from the earth. The study sought to investigate the religious demand in Kenya from the perspective of Kenya public demand for postgraduate religious scholars. Discussion of nine global religious trends informed the study on what was going on worldwide. Samples of participants were drawn from the open market in Nairobi city and from other regions in Kenya. Religious market theory guided the study. Descriptive survey was used and data was analyzed using the Statistical package for social sciences (SPSS) and descriptive statements. The findings of the study indicated that the demand for postgraduate personnel to serve in various capacities in order to meet various religious and associated needs was high (SA for 'strongly agree' at an average score of 55% and a for 'agree' at 29%) outside Nairobi and 22% and 14% respectively, for Nairobi. The study recommended that institutions of higher learning in Kenya work in liaison with practitioners in churches in order to train high level Christian trainers, counselors and researchers who can guide the church of the twenty first century to handle continuity and change without compromising God's timeless truth in an era in which relativism is well embraced.

1. Background to the Study

Studies done by Tacukcan (2005) and findings presented in his article *Cosmos and taxis in religious life: Pattern regularities and new challenges*, indicate that postmodern societies present a corrosive force to traditional forms of religious life. Unlike modern predictions made by classical scholars of the time such as Nietzsche's vision of religion of the future as analyzed by Michels (2004). According to Tacukcan, postmodern view of ultimate realities (God included) involves multidimensional process of attitudes, experiences, rituals, emotions, beliefs, community and belonging.

1.1. Religious Demand Theory and Its Relevance around the World across Historical Divides

Tunderman (2013) has discussed religious demand theory in postmodern context using SERVEQUAL model and scale used by Parasuraman, Zeithaml & Berry (1988). According to proponents of this model, it operates well when the following five factors are considered: consumer expectations (knowing what the consumer needs are and level of expected performance); service specification (knowing kind of services to be provided); service delivery (factors influencing the overall quality of service delivery on both demand and supply sides); communications (right content and on time); service expectations (how consumers perceive actual service delivered against their expectations).

Applying this theoretical guidelines to demand for and supply of religious services in Kenya, Tunderman's findings about the relevance of SERVEQUAL model in postmodern world translates into meaningful and action oriented vision, practical Bible study teachings, being part of a growing and dynamic Christian organization, contemporary aesthetics and professionalismcharismatic and trustworthy leaders, authentic encounters with Holy Spirit and experience of the presence of God, and notably, a sense of community and friendship. These findings from the study done by Tunderman in Netherlands were relevant to this study done in Kenya as a motivation to assess the extent to which postmodern demand for religious services is anticipated in Kenya according to the participants sampled. The findings also critique the secular theories of religion raised in the modern era. The study addressed this gap by using this theory and empirical literature reviewed was consistent with findings in Kenya.

The predictions of these theories were that God and religion would be wiped out of planet earth but postmodern findings in Netherlands and Kenya indicate demand exists and supply is a perpetual need as a downward trend. God meets human in holistic ways and through holistic and sustainable relationships as meeting places increase and religious leadership becomes more aggressive in disciple-making exercises.

According to studies by Harvard Edu (2003), sacred and secular were subjects of regular debates in the modern era. Seminal scholars of the time, such as Herbart Spencer, Marx Weber, Karl Marx, Emile Durkheim and Sigmund Freud thought that religion and superstitions were to end on earth with the coming of the industrial age. To them, a decline in demand for religious services was dropping and service providers need to meet consumers in order to establish the effective demand (constant demand for religious

services such as prayers, Christian counseling, preaching, teaching, of Christian religious education. Loss of faith in God as people shift from faith in God to faith in themselves, loss purpose of religion, decline in competition among denominations and increasing security.

Enlightenment had produced a number of prophets of religious doom. Specifically, Max Weber decline of faith in God in industrial world. Emile Durkheim predicted evolution of function of religion in industrial society as a downward trend. It was predicted that competition between denominations (mainstreams such as Catholic, Episcopalian and Lutheran versus evangelicals and charismatic groups would create a relaxation towards evangelism by majority of the churches. As an existential security increased, fewer people would need God to protect them. It was also predicted that Christian cultural traditions were to die as they are replaced with secular ones.

1.2. Secular Theories of Religion by Classical Predictors of Death of Religion in the Western World
Among the classical theories of religion (secular in that each of them excludes the influence of God on human religious conduct) are briefly discussed in order to inform certain aspects of the study. They all dismiss God as the source of religion, but several of them affirm that religion has positive value to humanity, even in their temporal existence. The summary table below presents modern demand for religion into perspective, according to worldview of secular scholars of the time. According to a publication by Harvard edu, (2004), the expression of the secular voices was published by Nietzsche in Gay Science, the madman section 125 (last revised in April 13th 2012) as indicated by the quote;

"God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?" Though it appears like a positive comment on Easter, it expressed the Nietzsche questions resurrection and relevance of festivals in his time.

The secular humanistic theories of religion are summarized in this study to present a contrast between modern and postmodern shifts in demand for religion, Western world included.

s/n	Proponent	Theoretical claim and category	Relevance to religious research	Biblical evaluation of validity of each theory
1	Tylor, Frazer- 1854 –1941	Substantive theory, focuses on explanatory value of religion on life and death	Possible to study purposes of religion and its multidimensional outcomes	God created the universe ex nihilo. Life and death are concrete realities, not mere beliefs (Gen. 1-2; Psalm 24:1)
2	Mircea Eliade	Substantive theory, longing for afterlife creates religion to meet that need	Possible to study eschatological briefs among cultures using this theory.	God created the universe ex nihilo. Eternal life is for believers in Jesus Christ, John 3:16-17; Acts 4:12, not mere wish.
3	Rudolf Otto	Substantive theory, desire for fascinating or terrifying supernatural experiences creates religion	Possible to study different cultural theories of heaven and hell	God created the universe ex nihilo. God is supernatural and active in the world (mark16:15-20)
4	Karl Marx, 1818 – 1883	Functional/reductionist theory, claims that religion is for retaining evils of capitalism	Possible to use it to study ungodly use of material things	God created the universe ex nihilo. God wants mankind to work, have wealth but use it well (Prov. 3:9)
5	Emile Durkheim, 1858 – 1917	Functional /reductionist theory, religion is created by society to meet their social needs, like peace & unity	Possible to use it to study socialdimensions of religion using this theory	God created the universe ex nihilo. Useful in this study with correction on origins of religion.
6	Max Weber- 1864 – 1920	Functional/reductionist theories-sociology of religion, interaction between religion and society	Possible use it to study religious sects & religious movements	God created the universe ex nihilo. Useful in this study. Christianity is to be salt and light (Matthew 5:13)
7	Sigmund Freud-	Religion comes from unconscious response to repression (deferment of what cannot be met now)	Possible to use this theory to study hope in various religions	God created the universe ex nihilo. People practice religion consciously for present and future needs.

Table 1: Summary and biblical critique of modern secular theories of religion in relation to the study and the postmodern resurgence of religion (adapted, summarized and modified from various scholarly sources.

1.3. Demand and Supply of Religion in Africa (Notably Christianity, African Traditional Religion and Islam)
According to Ogbonnaya (2012), in his article ' *Religion and Sustainable Development in Africa: The Case of Nigeria'* done in Marquette University, Milwaukee, Wisconsin. The study asserts that Catholicism, Islam and African traditional religion in Nigeria have promoted development of the human person in education, healthcare, religious values to guide quality living and religious lifestyle. To avoid re-inventing the wheel, he quotes Wolfunsohn, '
Religion is an omnipresent and seamless part of daily life, taking an infinite variety of forms that are part of the distinctive quality of each community. Religion could thus not be seen as something apart and personal. It is, rather, a dimension of life that suffuses whatever people do. Religion has an effect on many people's attitudes to everything, including such matters as savings, investment and a host of economic decisions. It influences area we had come to see as vital for successful development, like schooling, gender quality, and approaches to health care. In short, religion could be an important driver of change, even as it could be a break to progress'.
Jon (2014) has discussed the role of religion in Africa in influencing political cultural and other institutions to reduce secularism in those institutions. However he observes that some African politicians have used religion as opportunists. The study observes that even this misuse indicates that religious people are significant numbers in most African societies and can influence notes of anyone at national level.

1.4. Purpose of the Study
The study sought to fill the gaps between modern personal and social views of religion, evolutionist and postmodern relativistic views, and Christianity and other views by demonstrating that there was a growing demand for postgraduate religious human resource.

1.5. Significance of the Study
The findings of the study were useful to religious researchers, religious leaders (clergy included), and religious curriculum developers in institutions of higher learning, to point out but a few. Notably, political leaders who perpetually struggle with social vices such as corruption, insecurity and immorality may use findings to promote research in such areas with the goal of identifying the most viable strategies of dealing with such vices.

1.6. Critical Review of Relevant Studies and Research Gaps
Studies made by Grey (1998) raise a discussion on nine global trends in religion in the postmodern world. The first observations are that religion is not global. It is national or regional. Major religions are based on unchanging deity so any changes in their practice originate from their need to respond to societal changes (contextualization). Religious trends are tricky to discuss in that religions discussed as illustrations of trends appear to readers like they are being promoted over others since religion is a touchy subject. Grey has highlighted the nine global religious trends as follows: Continued presence of religion in spite of strong opposing systems such as communism which lasted for eighty years. Increasing clashes between science and religion in that science operates on concrete epistemology whereas religion includes both concrete and abstract. Anti-religion theories such as evolution have struggled with internal inconsistencies such as failure to find any fossil on transition (Charles Darwin, Origin of Species, 1859 claimed). Access research network has done studies whose findings show that no pictures, actual or scientific evidence of transitional fossil. Increased cooperation between science and religion in specific reciprocal outcomes such as dead sea scrolls which have become supportive evidence of validity of biblical inspiration (). The Christian mathematician Ivan Panin proves the Bible Is Divinely Inspired Using the Incontrovertible Science of Mathematics and Its Corollary Study, Laws of Probabilities re is also evidence that people praying for their wellbeing promote their health are. Science and religion are not therefore mutually exclusive. Religious mixture and conflict at micro level as each religion competes for dominance in a given community, nation or region. Factional strife in countries such as Lebanon, Israel, Indonesia, Bosnia, Sudan, Nigeria and Kenya were religiously motivated. Highly trained religious researchers in universities in Kenya and around the world were needed as partners with national governments and NGOs in dealing with such religious conflicts. Increasing governmental intervention in such cases as Israel and Russia restricting religious missionaries and other foreign groups from entry. Overcoming government limitations through internet and rest of media was found to be on the increase. In remarks of cybernetic view of values is, true to form, an interactive one. Blending of faiths is a global religious trend. Studies by Barna religious group in America indicated that 9% of Americans are involved in more than one religion. In Christian church, 30% are involved in more than one church in some way. Individualized religion and its effects. With the increase in travel, media consumption and other social shifts in urban areas, there was a growing trend in individualized religion among Christians and other religions. Indicators included formation of conservative renewal groups (source?) and full communion groups as splinter Christian groups from their former denominations. Like auto religious repair and service public points, interdenominational home bible studies and coffee shops were on the increase in the West. The researcher saw this effect as regrouping religious communities within Judeo-Christian circles rather than individualized religion. Increase in religious cults and scams such as Branch Davidians and Heaven's Gate.

2. Methodology
Descriptive survey was used to guide data collection in Nairobi and in other parts of Kenya.

2.1. Sample Size, Sampling and Data Collection Procedures
A total of 144 participants were sampled from the Kenyan population in two sets. The first set of 100 participants was selected using simple random in Nairobi at a Mount Kenya marketing show booth on October 4th, 2014. The second sample of 44 participants was collected using convenience and snowballing form different geographical locations in Kenya, rural and urban, outside Nairobi city. The target groups were bishops, pastors, imams, kadhis, priests, interdenominational church ministries; religious based NGOs and a few lay persons. The reason for predominance of religious leadership selection was to investigate their opinions regarding various needs in a variety of religious organizations that required postgraduate human resource trained in Kenya universities based on their needs awareness in their religious organizations and in Kenyan society at large.

2.2. Ethical Considerations

Necessary and adequate ethical considerations were observed in respect to research process, researcher and participants. Insights of summary done by Resnik (2011) on why research ethics is necessary for all researchers was adopted as a guide to this study because of its suitability in religious research in particular. Six principles that guide several ethical codes were noted as follows: *honesty* in all scientific communications, such as data reporting, methods used, procedures and publication status; *objectivity* that guided avoidance of bias in data analysis, data interpretation, selection of participants and testimony of experts; *carefulness* in that careless errors were avoided through keeping of research records; *openness* regarding findings, ideas, tools and other resources used in the study by being open to new ideas and academically constructive criticism; *integrity* was kept through observation of confidentiality, informed consent and keeping of promises and agreements; respect for intellectual property was kept throughout the study by acknowledging all published sources used in the work.

2.3. Data Analysis

Needs assessment for MA and PhD training in Kenyan universities according to the participants in the market (other urban and rural populations sampled through convenience and snowballing approaches, October, 2014).

Var 1	Var. 2	Var. 3	Var. 4	Var. 5	Var. 6	Ave % score
SA=32, 73%	29, 66%	19,43%	12, 27%	30, 68%	24, 54%	55%
A=7, 16%	10, 22%	19, 43%	19, 43%	11, 25%	11, 25%	29%
SWA=3,6.8%	2	3, 6.8%	8, 18%	1, 2.2%	5, 11%	7.4%
D=2, 4.5%	2, 4.5%	2, 4.5%	3, 6.8%	12.2%,	2, 4.5%	5.4%
SD=1, 2.2%	12.2%,	1, 2.2%	1, 2.2%	1, 2.2%	2,4.5%	4.2
Total:	44	44	44	44	44	100%

Table 2: Distribution of scores on likert scale among participants, variable by variable (outside Nairobi)
Key: Var. 1 coded as traneeds for training needs, Var. 2 coded as couneeds for counseling needs, Var. 3 coded as reseneeds for research needs, Var. 4 coded as gereneeds for gender related needs, Var. 5 theoneeds for theological needs, Var. 6 coded as confneeds for conflict resolution, reconciliation and peace needs (44 participants).

2.4. Discussion of Findings

The scores are heavily skewed to the right with an average score of 55% of 'strongly agree' category, followed by 29% in the 'agree' category on all variables. His score indicated a high consensus that demands for postgraduate religious personnel was needed in the Kenyan market according to the surveyed participants. Ranked in order of various needs included in the study, participants indicated training needs were the highest priority (intellectual dimension of religion), with a high of 32 scores on likert scale, theological needs second, with a high of 30, counseling needs third, with a high of 29, conflict resolution, reconciliation and peace building needs ranked fourth, with a high of 24 while gender and research needs ranked fifth, with a low of 19. Mean was generally high because of high because of high skew of scores to the right, indicating strong opinion consensus among participants. Standard deviations were low on gender, conflict resolution and research needs indicating a high divergence of opinions concerning the three needs, also confirmed in table 2 in variables 3,4 & 6.

SPSS output	Descriptive Statistics (Rural and other urban participants)					
	N	Minimum	Maximum	Mean	Std. Deviation	Demand rank
traneeds	5	1.00	32.00	9.0000	13.05756	1
couneeds	5	1.00	29.00	8.6000	12.01249	3
reseneeds	5	1.00	19.00	8.8000	9.33809	5
gereneeds	5	1.00	19.00	8.2000	7.66159	5
theoneeds	5	1.00	30.00	9.2000	12.33694	2
confneeds	5	2.00	24.00	8.8000	9.25743	4
Valid N (listwise)	5					

Table 3: SPSS output 44 participants' descriptive and rank of their priorities

Needs assessment for MA and PhD training in Kenyan universities, according to the participants in the market (Nairobi population sampled through convenience and simple random approaches, October 4, 2014).

Var 1	Var. 2	Var. 3	Var. 4	Var. 5	Var. 6	Ave. %
SA=24, 24%	28, 28%	19, 19%	20, 20%	22, 22%	21, 21%	22.3%
A=16, 16%	13, 13%	11, 11%	16, 16%	14, 14%	17, 17%	14.5%
SWA=2	1	7	2	4	3	3.5%
D=1	1	2	1	1	2	1.5%
SD=1	1	3	1	1	1	1.5%

Table 4: Distribution of scores on likert scale among participants, variable by variable in other parts of Kenya(100 participants). Key: Var. 1 coded as traneeds for training needs, Var. 2 coded as couneeds for counseling needs, Var. 3 coded as reseneeds for research needs, Var. 4 coded as gereneeds for gender related needs, theoneeds for theological needs, Var. 5 coded as confneeds for conflict resolution, reconciliation and peace needs.

Likert SPSS output. Variance in participants' opinions across variables studied (44 outside Nairobi). Key: traneeds=training needs, couneeds=counseling needs, reseneeds=research needs, gereneeds=gender related needs, theoneeds=theological needs, confneeds= conflict resolution, reconciliation and peace needs.

2.5. Discussion of Findings
traneeds=training needs, for service related competencies to meet religious needs such as value-based leadership, parenting, clergy and lay workers, couneeds=counseling needs, for enhancing godly relationships within Christian households, church and wider communities, reseneeds=research needs, for introduction of social science research skills to obtain religious data which in turn serve as the basis for decision making for planning, implementation and evaluation as Christian service providers serve in a variety of contexts. Christian medics needs to use religious research skills to respond to prochoice abortionists, provide useful information for Christian apologetics, healthy lifestyles, etc gereneeds=gender related needs, for equipping the church with information regarding contemporary moral and ethical issues in Kenya, Africa and around the world. These issues include but not limited to Christian maturity in light of feminist theory, whether the bible is sexist or not, women in pastoral office, and man and woman in Christ. theoneeds=theological needs, for equipping the Christian workers to address perpetually controversial issues such as human sexuality, beginning and ending of human life by other humans, class relationships, stewardship of creation, and law and government. Paying attention to detail on each of the following issues would take the subheadings as follows: Human sexuality with subheadings as sexuality marriage and singleness, homosexuality, divorce and remarriage; beginning and ending of life with subheadings as abortion, reproductive technologies and genetics, euthanasia; class relations with subheadings as tribal and race relations, and gender issues; stewardship of creation with subheadings as wealth and economics, and care for the environment; law and government with subheadings as civil disobedience, capital punishment, and peace and war.

confneeds= conflict resolution, reconciliation and peace needs, for addressing conflicts in godly and biblical ways so that parties in conflict are reconciled and live in peace.

	N	Minimum	Maximum	Mean	Std. Deviation
traneeds	5	1.00	24.00	8.8000	10.61603
couneeds	5	1.00	28.00	8.8000	11.92476
reseneeds	5	2.00	19.00	8.4000	6.91375
gereneeds	5	1.00	20.00	8.0000	9.24662
theoneeds	5	1.00	22.00	8.4000	9.28978
confneeds	5	1.00	21.00	8.8000	9.44458
Valid N (listwise)	5				

Table 5: SPSS output Descriptive Statistics (Nairobi, capital city, participants)

2.6. Discussion of Findings
Nairobi participants indicated a divergence of opinions concerning the demand for religious services assessed as indicated by standard deviations. Like the rural, the participants ranked highest in the strongly agree, followed by agree.

3. Recommendations
Based on the findings in this study, the Kenya universities need to review curriculum for postgraduate studies to make it relevant through promotion of research and innovation.

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