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ABSTRACT

CAREER COUNSELING PROGRAM FOR THE SOUTH GHANA CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH

by

Samuel Amoh

Advisor: Harvey Burnett

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: CAREER COUNSELING PROGRAM FOR THE SOUTH GHANA

CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Samuel Amoh

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Date completed: August 2011

Statement of Problem

A large number of converts into Seventh-day Adventist churches in South Ghana

Conference (SGC) are young adults in colleges and universities. These educational

institutions do not offer career counseling or job placement guidance to help these young

adults choose programs and fields of study that match their abilities and talents and

develop their potentials. Instead, the schools usually impose on students a particular field

of study. The lack of appropriate guidance has led to a large number of graduates who are

either unemployed or underemployed. A negative residual effect is seen in the physical,

mental, spiritual, and professional growth of these young adults.

Some members have to dropout from school as they go through such difficult

times of struggling to adjust to the study that has been prescribed to them but usually

breakdown in the process and decide either not to be serious in class or dropout completely.

Method

A questionnaire was developed for the purpose of obtaining the knowledge and understanding of the career counseling project. Help was gleaned from current students, teachers, parents, pastors, and former students. A Logical Framework was developed to show the method of the project during implementation. The target group is to go through various training, workshops and seminars that have been developed to be implemented in order to achieve the goals of the project.

Results

It is anticipated that young adults in the South Ghana Conference will experience the benefits of career counseling and enjoy the privilege of studying and eventually working in the labor force to produce their best with passion, courage and certainty. This will result in developing future leaders who are serving their Creator, church and enjoying fulfillment for life.

Conclusions

I discovered in the theological research that God's calling extends to all who understand that their vocation is a ministry. The literature review provided the importance of preparing the young people in career planning and guidance, choice of career, and career development. This will encourage and inspire them to make the necessary career choices, which will eventually improve their abilities to be useful

workers and citizens. To develop useful citizens is one of our Christian objectives in the Conference.

Andrews University

Seventh-day Adventist Theological Seminary

CAREER COUNSELING PROGRAM FOR THE SOUTH GHANA CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Samuel Amoh

March 2011

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LIST OF ABBREVIATIONS

AYS Adventist Youth Society

CAPS Career Aptitude Preference System

CCD Career Counseling Development

CCP Career Counseling Program

CFI Career Factor Inventory

COPS Career Occupation Preference System

GC General Conference of Seventh-day Adventists

GED General Education Diploma

GNAAS Ghana National Association of Adventist Students

GUC Ghana Union Conference of Seventh-day Adventists

ICT Information and Communication Technology

KNUST Kwame Nkrumah University of Science and Technology

KTS Keirsey Temperament Sorter II

MBTI Myers-Briggs Type Indicator

NAD North American Division of Seventh-day Adventists

OVIS Ohio Vocational Internet Survey

PCP Personal Centered Plan

RIASEC Realistic, Investigation, Artistic, Social, Enterprising, and

Conventional

SCCT Social Cognitive Career Theory

SDS Self-Directed Search

SGAI Spiritual Gift Assessment Inventory

SGC South Ghana Conference of Seventh-day Adventists

SHAPE Spirits, Hearts, Abilities, Personality, and Experience

SII Strong Interest Inventory

SOP Spirit of Prophecy

SSI Social Skill Inventory

VVU Valley View University

WAD West and Central Africa Division of Seventh-day Adventists

YMCA Young Men's Christian Association

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CHAPTER ONE

INTRODUCTION

Personal History

Career counseling knowledge was not mentioned throughout my middle, high school and college education. It is part of our Akan culture for the young to respect and obey the adults' suggestions and commands. I was therefore expected to obey my parents without expressing my opinion about the subject or school I felt fit for my personality and interests of study. Personally, during my high school level of education, I was asked to take automobile engineering studies because they referred to it as a successful study at that time. I had no option but to obey my guidance if I hoped to earn their blessings.

Though I was able to complete the four-year studies and was awarded a Certificate of Distinction, I decided to take on additional high school studies of my interest. After the seemingly wasted four years, I had the opportunity to make decisions for myself when I was living on my own and was not under anybody's care. Though there was employment opportunity available for me, I did not have the urge to apply until one day a friend encouraged me to apply to the state transport maintenance department at which I did, reluctantly.

At my interview, the engineer promised to send me out of the country for further studies, but I was enthusiastic. Though I was able to answer him appropriately, yet I was not passionate about the work. My remark to his promise was, "May the will of the Lord

be done." I could not wait on the job even for my first month's salary, but to begin literature evangelistic work that was seen by many people as one of the most difficult church work to do yet in that I was passionate. My experience might be uncommon in our Ghanaian culture and many young adults are struggling to make new adjustments in the career field due to how they were wrongly led into studying what they did not have interest in.

Some church members have had to drop out of school as they go through difficult times of studying courses that have been prescribed to them by their parents. Some youth become burnt out in the process of studying, and decide not to be serious in class or dropout completely. Young adults now should not be allowed to go through such ordeals in education, now that the awareness has been created and they can be helped. This project is aimed at assisting teachers, pastors, church leaders and guidance to direct young adults' career counseling education so that they may not waste their years in schools.

Statement of Problem

A large number of converts into Seventh-day Adventist churches in the South Ghana Conference (SGC) are young adults in colleges and universities. These educational institutions do not offer career counseling or job placement guidance to help these young adults choose programs and fields of study that match their abilities and talents and develop their potentials. Instead, the schools usually impose on students a particular field of study. The lack of appropriate guidance has led to a large number of graduates who are either unemployed or underemployed. A negative residual effect is seen in the physical, mental, spiritual, and professional growth of these young adults.

Statement of the Task

The task of this study is to develop within the context of a holistic mission framework a systematic career development program for the South Ghana Conference of Seventh-day Adventist educational institutions that will assist young adults aged 17-25 in selecting a field of study that best fits their skills, personality, abilities and spiritual talents, as well as increase their employability.

Justification for the Project

Until recently, the South Ghana Conference has not devoted its attention to establishing higher educational institutions. Thus, the only option for church members was to send their children to public schools. This affected not only the young adults but also the church as a whole since public schools do not usually consider the students' educational placement according to their interests, personality, values and spiritual talents. School admissions are usually based on the students' highest scores obtained from their West Africa Examination senior secondary results or by orders of the school authorities.

Most students that suffer an imposed line of studies fail to become excellent students and end up with careers or working with organizations that do not confirm their core values. The church eventually suffers if these students are not able to live productive lives. Some of these young adults are tempted to follow some false promises offered to them by their sympathizers and leave the church. Others remain, but are not able to contribute financially to support church projects, development and evangelism.

Furthermore, some become a liability to other members that are struggling financially to

feed them and to provide them their basic needs. This is because these young adults are stressed out because of wrong educational preparation and wrong career choices.

Limitations

This project focused mainly on the South Ghana Conference (SGC) and Ghana Union Conference educational institutions as a whole. There is no current career counseling program developed in the South Ghana Conference or Ghana Union, therefore, there is no reference made into any records or resources about career counseling availability. This project is an initiation of career education and might not possibly address every issue about career counseling. This is a progressive project that is not time-bound, thus making its assessment and final evaluation periods difficult.

Definition of Terms

Career Counseling Development (CCD) is the ongoing process of individual steps and stages of career growth.

Career Counseling Program (CCP) is the result of career counseling development.

Ghana National Association of Adventist Schools (GNAAS) is a student society that is concerned with the social, intellectual, emotional, and spiritual welfare of its members in Ghana.

Ghana Union Conference (GUC) is the current head of all conferences and mission in Ghana Seventh-day Adventist Church.

Kwame Nkrumah University of Science and Technology (KNUST) is a stateowned tertiary institution located in Kumase, Ashanti Region. Leadership is a relational process engaged in by two or more people who freely cooperate in the pursuit of a common purpose. The gifts and skills of each contribute to the process of moving toward the accomplishment of a common purpose.

Young Adults refers to both male and female from about 17 to about 25 years of age who are still in high schools and colleges.

The South Ghana Conference (SGC) is the administrative body of the Seventh-day Adventist church cast across the three coastal regions of Ghana, namely Central, Greater Accra, and the Volta Regions.

Spirit of Prophecy books (SOP) are religious books written by Ellen G. White and widely read by members of the Seventh-day Adventist Church.

Valley View University (VVU) is a tertiary institution of Seventh-day Adventist Church in Ghana, Accra.

Organization of the Project

Chapter One of the project presents the introduction as the statement of the problem and statement of the task, justification of the project, methodology, definitions of terms, and limitation of the project.

Chapter Two discusses the biblical concept of "calling," the importance of youth and young adults in the service and ministry of calling, the importance of the secondary calling in spiritual gifts, and how to discover one's gifts. Other topics are the difference between natural gifts of talent and acquired gifts, their importance to the young adult in the church and career, and Ellen White's reflections on calling.

Chapter Three starts with a brief history and the importance of planning, guidance, and assistance that all young adults need regardless of their physical,

emotional, or psychological conditions. The chapter focuses on the relevance of career choice and expectations to the development of young adults into leadership roles in the society with confidence to aspire intellectually and in productivity.

Chapter Four starts with the history of SGC and ethnicity of SGC from their community context. Internal statistics and attendance are looked at including the growth and decline summary. The territorial ministry overview and demography of SGC with special reference to its religious demography are addressed, as well as the contributions of the young adults. Comparisons of membership to membership growth in SGC with GUC, WAD, and GC and the secret of SGC and the GUC as a whole in increasing membership are addressed, and implementation of activities. Chapter Five discusses the theological basis of the project and development of seminars.

Career retreats, information on validation, recommendations, and funding are among other issues discussed in this chapter.

Chapter Five is about summary, conclusions, and recommendations. The role of theological basis for the project play was summarized. God is seen as the creator of humanity, who provides them with abilities to develop them. The summary of literature review is also focused on how much has been written on career counseling and what can be useful to Ghana as we develop awareness of career counseling.

Various seminar materials that can enhance the project were adopted or developed. Some of the materials were to train the young adults. Others were developed for parents, teachers, church leaders, pastors, and former students.

Recommendations are given in this chapter for formation of youth committees and opportunities given to youth departments to develop their members' talents and

abilities. The education departments of the Conference and Union should give priority to development of youth, not only at the junior level, but also at the senior secondary and university levels.

CHAPTER 2

A THEOLOGY OF CALLING

Introduction

In this chapter, we will consider the theology of "calling." Christian calling is an old word that has been interpreted by many Bible writers incorrectly. Young adults need to understand this term and be able to differentiate between primary and secondary calling. They also need to determine the kind of calling they are receiving, respond to their calling from the Lord, and develop their lives so that the church of God will grow.

Calling is not a new concept for Christians; it is as old as the Bible. However, the word "calling" should be properly defined and its theology should be properly explained. As a result, this chapter may not contain a conventional description. Between 100 and 500 A.D., the Christian theology developed some obscure interpretations of calling. For example, Placher (2005) stated that a son was to take the father's career without any option. In other words, if a son was born to a blacksmith, the son should become a blacksmith. Then, the ages between 500 and 1500 A.D. saw a deeper obscurity in the views of theologians. After this, the Reformation's clearer interpretations were given to Christian calling. It was during the Reformation era which began with Martin Luther (Placher, 2005) that people understood that every vocation a Christian has was classified as a "calling." Some Christians today are still struggling with aspects of its significance. These Christians have developed confusing terminology such as "general calling,"

"spiritual calling," "external calling," or "particular calling" to explain "primary" and "secondary" calling.

To avoid these difficulties, we will use the Bible as our main source of reference in this study without worrying about various terms such as "general calling, spiritual calling, external calling, or particular calling" (Schuurman, 2004). The scriptures show that those who were called of old understood God's calling to be a calling of humanity to live for Him and to love Him and all people (Parrot & Parrot, 2003).

Counsels from the Bible, the Spirit of Prophecy (SOP), and other sources may contribute to our understanding of the usefulness of the primary and the secondary calling in this study. The young adults that are going to be holding leadership positions in this generation and generations to come must be convinced of what they believe and proudly practice it in order to be inspired, obedient, and effective leaders. This study encourages every young adult to recognize their worth in the Lord and the blessings they may enjoy while seeking their calling. The Christians' source of happiness and fulfillment is the realization of their Christian duty and service to humanity in their families, church, community, and the nation, physically, mentally, emotionally, and spiritually. The church needs to grow, by preparing leaders that are not just optimistic, but passionate and enthusiastic. Blackaby (2001) stated that "they should understand God's design for spiritual leaders and are faithful" (p. 5) to serve selflessly, not only the church and its membership, but also all humanity in humility in this generation of expectancy of the coming of our Lord.

We may think of Adam as the world's first leader whose calling was to be "put in the garden to work it and keep it, the only difference between his calling and ours lies in the details of how we seek to fulfill it" (Phillips, 2009). Dybdahl (2007) suggest that every Christian remember that God called us into living the lives of holiness and discipline. In other words, when we are trained by the Lord, its effect will be evident in our daily activities and our relationship with all people in offering selfless services to God and to humanity.

The Biblical Concept of Calling

The word "calling" occurs in both the New Testament and the Old Testament but with different applications. Many commentators and scholars have also given numerous definitions. This paper will only review definitions that are relevant to this study. In Isaiah, we find the Hebrew term, *qahal*, which refers to words such as: to call, call out, recite, read, cry out, and proclaim. In 1 Peter 3, the Greek equivalent to *qahal* is *kaleo*, which means: to call aloud, utter in a loud voice, to invite to name, and to give a name to. These are examples of the definitions of "calling" found in the Old Testament and in the New Testament respectively.

Calling appears to relate to the meaning of the church of the New Testament. "Church" in Greek (*ekklesia*), as in Mat 16 is from two words: *ek* (from, out of) and *klesia* (called). Therefore joining together the two words gives us the church, that is interpreted as "called out ones" (Schuurman, 2004). Calling and election are closely associated in the New Testament meaning as well as in the Old Testament Hebrew. The verb "to call" (*qara*) has connection with "election" (*bachar*), as in Rom 8:30; 2 Pet 1: 10 and in Isa 41: 8-9.

Calling has a biblical meaning just as election has. Similarly the Latin word for "vocation," is "vocatio" and in Greek its equivalent, "kalien," meaning "to call, a calling,

calling, invitation" (Schuurman, 2004). Case and Gilliespie (1996) indicated that one's vocation often was interpreted by the church to mean professional ministry, but Guinness (2003) says that "in all the discussion made by people the terms calling and vocation should be synonymous" as it was during the Reformation era.

Vocation occurred once in the Bible and is found in Eph 4: 1 as follows: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." This "vocation" can be seen in different perspectives. As Stevens (2004) stated, that Christian vocation has four dimensions, namely:

- Congregation, family, personal (spirituality)
- Society (stewardship & mission)
- Sabbath (rest, play, worship,& celebrating)
- Neighbor (service)

Some view "vocation" as a negative term. It refers to education that some perceive to be from institutions that provide lower level training to students who (Guinness, 2003) were not up to standard of the liberal art colleges and universities. However, vocation means the same as calling. Vocation and calling have become not only symbolic of the biblical concept to the Christian, but it is also synonymous as referred to "vocation as occupation, job, trade, and profession" (Barnette, 1965, p. 13).

Some Christians think it is their responsibility to draw the line between calling and vocation by attributing what happens in the church only as called but not what the Christian does outside the church. Stevens (2004) quoted, "We must deplore and protest against the secularization of the biblical concept of vocation in our modern usage." He is like some Christians who view, that if a Christian is a doctor or social worker, we should

not accept their profession as called until they become something else such as prophets, pastors and such offices. Thus, what we do in the community and at work places are referred to as "secular".

Robert Calhoun (1957), in his book *God and The Day's Work*, speaks of a daily work as a divine calling, just as Paul and the reformers did. Therefore, calling is equated with church ministry, as well as any other work to which a Christian is assigned.

For the purpose of this study, "calling" is synonymous to other words, such as election and vocation and it is closely related to "work" which refers to faith and service one needs to offer to God. Definition of "calling" is found in 2Thess 1:11, 1Cor 1:26 and in Col 3: 23 where our work or labor should be done as unto the Lord, but not to humanity. Schuurman (2004) commented that the purpose of God's calling to the Christians is to devote their entire lives to God's will, purpose and to proclaim the mighty acts of God. Calling can be termed as work and it seems to be used as accomplishing, achieving, doing, making a living, performance, practice, and trade. Thus, Guinness (2003) summarizes calling as follows:

Calling is the truth that God calls us to himself so decisively, that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service. (p. 29)

Therefore, Purdy (1989) stated that the fidelity call is not easier for the Christian to answer than the calling to love one's enemies, or to take one's cross.

In our cultures, we are constantly called to change values, rules and customs. So calling also is community oriented. It is effective to grow through one's calling, but it is more effective to grow through community. Dybdahl (2007) indicated that as a community, we have "the incentive and courage to grow and keep journeying in our divine guest as we meet with fellow travelers on the spiritual way" (p. 79). He cited the

Wesley era as an example of community drive that resulted in love, care and accountability. In order to build community, we need to offer counsel, directions and resources to young adults so they can grow into spiritual maturity.

Hole (1952) emphasized that the gifts and calling of God are irrevocable (Rom 11: 29). God never changes His purpose of entrusting and maintaining a call for people. Therefore, what God purposes and establishes in his calling stands forever. Calling does not come by accident but comes to the Christian from life's experiences that lead to a special passion to be instruments of service to God and humanity.

The Youth and Young Adults' Calling

Numerous resources define the age range of youth and young adults. Turner (2006), O'Day, Stapleton, and Horvath-Rose (2008) and Konigsburg (2007) suggest that young adults are between 15 and 29 years. Young, et al. (2011) suggest that young adults are between 13 and 18 years. Santrock (2008) described youth, as the period between adolescent and adulthood. Harder (2002) suggested that a youth is generally a person between 12 and 18 years, whereas a young adult is also between the ages of 18 and 25 years. Holderness and Palmer (2001) view youths or young people between the ages of 13 and 19, with their counterpart young adults as between 19 and 35. Russell III (2008) remarked that by "youth, I am referring to individuals or groups roughly in all phases of adolescent development. In the context of western culture, the age range is roughly equivalent to 12-19 years of age" (p. 17). Holderness and Palmer (2001) indicated that we cannot limit the term young adults to a range of a few years, but could be people "juniors and seniors in high school, post-high school; those who are in college or university" (p. 31). These opinions show that one cannot be specific on a single year or

range of years at which a youth could be classified. To me, young adults are people who are ready to be prepared for future service. Some people go to school late in life, but they still need to be prepared. If we too closely define "young adult," we may accidentally leave out some people who need our help. What matters is helping people properly prepare their thinking about careers.

Calling and Young Adult Ministry

Young people are responsive to a sincere lifestyle, especially exhibited by their elders. Sahlin (2000) stated that "the interest of many younger Adventists in social action grow the ministry of Adventist community service and are an important part of what the Bible teaches" (p. 9). Holderness and Palmer (2001) viewed career counseling in the Christian perspective as a ministry designed to provide a small group setting where youth or young adults can comfortably talk about themselves, God, work, faith, and lifestyle with caring leaders in the church. Sire (2000) stated that God wishes that the people he calls might be prepared to heed the call in submission.

Most young-adult converts are from an impoverished background in SGC. Their needs overwhelm the leaders of the local churches. Ellen Gould White (2005) counseled concerning the young adults' development, "The company may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community...whose results shall be as far-reaching as eternity" (p. 106). Young adults can be prepared well for ministry if they are intellectually prepared for life. Christian ministry is a complete work; therefore, as much as we seek to woo young adults to love Christ, we should also work to satisfy their physical, economic, emotional, and career needs.

However, a "called" Christian develops spiritually according to the abilities and the work he or she has been called to do. In other words, all Christians are gifted with various talents and abilities that need to be employed in the service of God. Young adult Christians' habit of begging from others for temporal help such as provision of food, water, and shelter, without trying to work, is not an appropriate Christian lifestyle. Christians should know that God has offered them a calling even if they come from poor families or families that are engaged in "secular" labor. Therefore calling should not be attributed to some special groups that are engaged in Church activities only.

One challenge with which leaders are faced is to inspire young adults to discern God's will for their lives. The youth within our ranks should be taught that they can help themselves. White (1948; 2005) stated that "we are to educate the poor to become self reliant. This will be a true help, for it will not make them self-sustaining but will enable them to help others. We were created to do work not only to keep us physically, economically, and emotionally fit, but also to fulfill our spiritual command, the work as given to Adam and Eve in Gen 2:15 that 'the LORD God took the man and put him into the garden of Eden to cultivate it and keep it." In order to assist the fulfillment of this command in the lives of the young adults, we should understand that their calling brings glory to God and satisfaction, fulfillment, and improvement in lives of the young adults. Young adults are to give thought, time, and personal effort to fulfill God's will, the truest charity that does no harm to their character development (E. White, 2005). Young people should rejoice in service to God and humanity. As Guinness (2003) stated:

True vocation, when there is a caller to call, is truly different from workaholism. However, the difference between the workaholic who wants to "find meaning by work" and the worker whose "vocation" is to do that which needs doing is too slight for comfort. (p. 38)

Knowing God's Call

In this 21st century era, an occupation may have a variety of disciplines because of specialization. Most students in Ghana do not have an opportunity to explore these specializations. This poses a challenge to the young adults as they determine the kind of work they are called to pursue. McDowell and Hostetler (1996) stated that "some Christian youth may be aware that God does have a will for their lives, but they may not discern it." They do not understand that it is not our job to find God's will but it is God's job to reveal His will while they remain receptive and ready. This results in a wrong or inappropriate attitude toward God's will due to a deliberate refusal to cooperate with God. The Psalmist says "I desire to do your will, O my God; your law is within my heart" (40: 8). Nichol and Andreason (1953) comments that "I desire" teaches that:

It was Christ's joy to obey His Father; His was a joyful obedience. When the law is inscribed in the heart, obedience becomes a pleasure. Instead of being regarded as a series of external regulations, perfunctorily to be followed, the law is seen as a transcript of the character of God. A true knowledge of God has led to an intelligent appreciation of divine character, and has created a desire to copy that character. A sense of the infinite cost of salvation calls forth further appreciation, so that it becomes the Christian's highest delight to live in harmony with the principles of heaven. (p. 730)

Young adult are likewise to be open to what the Lord says so that it is not hard for them to obey. Thus in theology, as McDowell and Hostetler (1996) put it "the young adult Christian's key factor in choice of ministry or career should be openness and or obedience to God's will" (p. 505). Biblically, we are not bound to the ministry in the church; we are permitted to do any work that pleases God. This indicates that there is a biblical perspective in choosing a career or ministry as the Bible records show how God offered work to men and women. Adam was given the assignment of naming all that was created and to do the gardening activities, Noah was a shipbuilder and preacher, Joshua

was a soldier. David was a shepherd who rose to be king. Joseph, Esther, and Daniel and his friends made their mark in government. In the New Testament times too, Matthew was a tax collector who entered fulltime ministry late in life. Luke was a physician and historian. Paul was a tentmaker and missionary and all these people did glorify the Lord in their responsibilities.

The Secondary Calling

The importance of secondary calling in this chapter cannot be overemphasized. We have discussed some issues about the calling of the young adults and its biblical context. We can say that God is the caller of His creatures to perform their responsibilities not for their own selfish interests, but to serve humanity. Calling is an important issue to the Christian but we need to know if there are differences in how God calls people to labor for Him. Some people have created the demarcation between calls as primary and secondary with support from the Bible. Dunham and Serven (2003) indicated that the primary calling is our first calling; that all Christians are supposed to understand that we are God's special creatures who live our complete lives in Jesus Christ.

God searched for us through His mercy and grace to bring us to Himself, so we may live true relational lives with Him. Hillman (2000) expects people to not reject their calling to make career or children or beauty or promotions the foundation to our lives. Schwehn and Bass (2006) suggested that there are two phases of God's calling. They are the primary or general and secondary or specific calling. These are called the "twofold character of God's call and that we are called not only to be certain kinds of persons, but also to do certain kinds of things" (Schwehn & Bass, 2006, p. 91).

Our secondary calling is, however, perceived differently by Dunham and Serven (2003), who believe that the secondary calling experience comes later in one's life with changes in the way one lives. God sometimes changes the interest, taste, passion, and certain desires that usually become evident by what commentators call "SHAPE" or shaping us. It is at this stage that SHAPE—spiritual gifts, abilities, personality, and growing experience—become known. (We discuss SHAPE more later.) Boa (2001) explained that primary calling is the period when one gets to know God, and our secondary calling is when we learn how to express our relationship with God.

Guinness' (2003) writing on primary calling, stated that "our primary calling as followers of Christ is by him, to him, and for him. First and foremost, we are called to Someone (God), not to something (such as motherhood, politics, or teaching) or to somewhere" (p. 31).

The specific calling is said to be a life shaping, resulting in trust and obedience. Placher (2005) attributed the general calling as coming to every Christian to be part of God's family and the particular calling is heart work. Briscoe (2001) explained that the secondary calling is to "listen to God's still small voice... then with strange internal knowledge and say yes to show the particular secondary calling" (p. 46). God said in Jeremiah 1:5, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." The "called" have consecrated themselves to God because Henry (2008) stated that God has bestowed, granted, permitted, ascribed, employed, devoted, consecrated, dedicated, his people to minister before they are born. This makes the difference between the primary or general calling.

Secondary or specific callings are something that we can misunderstand as we grow in our Christian journey.

Spiritual Gifts

Zackrison (1996) stated that the Greek word *pneumatikos* means "spirituals," and *charisma*, means "gift." Henry (2008) said that "spiritual gifts" means "belonging to a spirit and pertaining to the spirit" and was used in many places in the New Testament. The secondary calling sums up to be a devotional service to God and service to humanity by daily living to demonstrate the Christian beliefs by the spiritual gifts, talents and abilities we have been given.

Spiritual gifts are needed, not only for church growth, but also for equipping the young adults for excellent service to humanity just as the General Conference (2005) stated that "as young people grow in their relationship with Jesus, the Youth Department provide [sic] appropriate, dynamic, active program that provides an environment for development of spiritual gifts in preparation for this life and the life to come"(p. 105). Spiritual gifts are related to some talent we already have. And the gift can be used to serve others and attract them to Christ (General Conference of Seventh-Day Adventists. Ministerial & Ministerial Association of Seventh-day, 2009). Stewart (2002) said a spiritual gift is a supernaturally empowering grace endowment given by God, to each individual Christian for the building of the Body of Christ and the furthering of the Kingdom of God. Therefore, it is important for Christians to be discerning, especially in the area of spiritual gifts. The problem we have now is that spiritual gifts are an unimportant issue to most young adults. They are led to believe that it is an old and

demonic topic, since it has been used by the Pentecostals and the Charismatic movements to mean speaking in tongues, miracle working, and healing.

The offices that may be vacant in the work of God is filled up by calling young people that are willing to offer themselves. Zackrison (1996) confirms that "the combined product of the church congregation, lacks no spiritual gift" (1Cor. 1: 7) "and lives in agreement one to another" (1 Cor 1:10). People may come from a home of a particular talent, but it is the ultimate decision of the Holy Spirit to endow them individually with the gift God sees is needed for the advancement of his work.

White (1941) agrees with this and said "the talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit" (p. 327). Both God's people of the Old Testament and the New Testament were given gifts to serve God in their time. The business of God's calling was started with Abraham. Frank Hole (1952) stated, "The first occasion when God's call appears is in Gen 12: 1, where we read that, 'The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee'"(p. 1). However, God started calling humanity to service immediately after sin long before the call of Noah. Bezalel, a craftsman who helped build the Tabernacle, and his assistant, Oholiab were given "skill, ability, and knowledge in all kinds of crafts" Exod 35: 3 by the Holy Spirit. In Deut 34:9 "Joshua son of Nun was filled with the spirit of wisdom" and Hiram who was a widow's son in Solomon's era "was highly skilled and experienced in all kinds of bronze works" (1Kgs. 7:14). In the time of Paul, persons like Apollos was gifted with teaching Acts 18:24-26, Barnabas earlier helped Paul to be accepted among the believers also had the gift of encouragement Acts 11:23. Dorcas who was called Tabitha

by the gift of mercy, relieved many Christians from nakedness by her gifts and was a great asset to the church (Acts 9:36). These were just a few examples of those that were gifted to serve God among their people. Spiritual gifts are relevant in this chapter, for its relation to the good works the Lord wants the young adults of today to provide by their abilities at all levels of aspirations.

How to Discover One's Spiritual Gifts

We should view this topic in a spiritual perspective rather than depending on psychological and scientific scholars for clarity. When we view spiritual gifts through the Biblical perspective, we grow in Christian understanding, acceptance, and usefulness.

There are some people that think that everyone should have spiritual gifts, but Wagner (2005) indicated that "not everybody has spiritual gifts. Unbelievers do not. But every Christian who is committed to Jesus and truly a member of his body has at least one or possibly more" (p. 39). Thus every called Christian as in 1Pet 4:10 has received a gift, and there are a variety of gifts given to edify the Church.

Therefore, God expects His children that are given gifts to utilize them. Wagner (2005) said all those that God calls are equipped with the necessary gift or gifts, so they can fulfill their responsibilities. We are to discover, develop, and use our gifts to serve God, for it is important that "discovery comes before developing because spiritual gifts are received not achieved" (p. 45). This notion is supported by Holderness and Palmer (2001) that the discovery of our spiritual gift, is important to fulfill our calling in that "how do we discover what God is calling us to be and do is a core question of career counseling ministry" (p. 21).

These authors are of the view, that our lifestyle and vocation are our response to God's call. However, Getz (2002) indicated that it is not important for the Christian to seek to discover spiritual gifts, because that search could create confusion, rationalization, and self-deception. In these days, the doctrines of spiritual gifts that will enable members to discover, develop, and utilize their gifts has been relegated to personal opinions. This has caused some churches to develop a lukewarm attitude concerning spiritual gifts. Stewart (2002) indicated that some churches do not talk about spiritual gift issues, simply because the pastor may not fully understand his own giftedness and thus does not want to allow spiritual gift controversies in their churches. Therefore, the church may not prepare its members for the kingdom, but rather introduce some heresies to mislead the people.

The benefit of spiritual gifts is understanding, and its applications are numerous; some of them include making one a better Christian (Wagner, 2005) to be a useful instrument in God's work and to develop a healthy self-esteem. Schwehn and Bass (2006) said that "our vocational aptitudes have to be discovered in that process by which we came to know ourselves" (p. 94). Dick and Miller (2001) stated that when one discovers his or her spiritual gifts it becomes:

A tool to help begin to hear the still, small voice...to find and trust the spark of the Holy Spirit that will fill and empower us to know ourselves and each other better, discern and trust God's will, and find again the joy of living in God's will for our lives. (p. 21)

Zackrison (2006) offered four practical approaches to discovering one's spiritual gifts:

1. Discover your most probable gifts through your own inward convictions and the use of a spiritual gifts inventory.

- 2. Ask the Lord to confirm your gifts through intercessory prayer (James 1:5).
- 3. Have the church body verify the findings of the inventory.
- 4. Use your gifts in ministry.

Another step that is worth noticing is presented by C. McDowell (2009). He believes that every Christian must be aware of the fact that there are spiritual gifts in the church. If you have a deep urge to become involved in a particular type of ministry, respond to your desire—it may be a sign that you have a gift in this area. As you become involved in your chosen ministry, it will give you joy and satisfaction. Do not relax in your service to God but continue to exercise regularly your gifts in order to develop them. Finally, see if others find help, encouragement, or spiritual uplifting through your ministry by receiving positive feedback.

Dick and Miller (2001) compare discovering of spiritual gifts with stages of human development. They say there is a time of seeking (conception), saying yes (birth/infancy), learning (early childhood), exploring (adolescence) and serving (maturity). The steps taken by Holderness and Palmer following a career counseling order are nine developed activities to unravel skills and experiences, personality type, and insights from Scriptures of discovering spiritual gifts based on 1Cor. 12:7. As it is said, "to each is given the manifestation of the spirit for the common good" (p. 82). The steps given in discovering gifts is as follows:

- 1. Distribute the "Discovering Your Gifts"
- 2. Each participant marks all the characteristics/gifts that apply to him or her.

 Then discuss the following questions:
 - What did you learn about yourself?

- Which of the gifts would you like to develop?
- 3. Read 1Cor 12:7.
- 4. Ask:
 - According to this passage, how are we supposed to use our gifts?
 - What does "for the common good" mean?

One thing is clear about discovering spiritual gifts: a person who can discover what God wants him to do to serve Him and helps build up the church should have an intimate relationship with Christ. He should also have some inward passion for doing a particular work for God. We should realize, that as we make ourselves available in our calling, our career outcomes may be different, therefore young adults should pray, do a careful self-examination, a thorough study of career alternatives for flexibility, and a careful and honest assessment of his or her God-given natural and spiritual abilities. God is willing to unveil what He wants his children to do for Him at any given time. It is also clear that those who are gifted should not keep their abilities to themselves, but should practice them in order to develop them.

In making vocational choices just as in identifying our spiritual gifts, Schwehn and Bass (2006) stated that one needs to identify first the talents and abilities God has given, check for conviction, and finally, see if you have the interest in what you are considering. Polich and Scandlyn (2005) indicated that the discipleship practice by which young adults or students can impart knowledge to others is the best way of not only discovering spiritual gifts, but to determine their role of leadership in and among their groups. The practice creating the opportunities of exposing young adults to the service of others should be done deliberately to inspire them.

Christians should also be aware that those that are gifted by the Holy Spirit could be lured by the devil to divert their required service from God to Satan in order to take away the glory of God and eventually destroy God's work and His servants. In 1Kings 13, an acclaimed prophet could even deceive a fellow gifted man of God. Stewart (2002) also shows that understanding one's SHAPE will lead one to the discovery of one's ministry that comes as the spiritual gift, the heart, one's ability, one's personality, and one's experiences help you to work better for others. Below is its simple chart:

- S Spiritual Gifts–given to you by God
- H –Heart–things you feel strongly about
- A –Abilities–natural talent you were born with
- P Personality uniqueness in relating to others
- E –Experiences–gives you perspective on life

The ultimate way for us to discover our spiritual gift may be by being a dedicated Christian, and using our abilities to serve God whole-heartedly. We will sense that God is using us, which will prove that we are in ministry with our gift. This is not limited to work in the church only, but will be revealed wherever we find ourselves working.

Therefore Blackaby and Blackaby's (2009) advice is that anyone who claims to have the spiritual gifts should walk in the Spirit and not draw attention to self.

The Difference between Talent and Spiritual Gifts

Talent has been given several definitions in theories, not only by Christian views, but also by scientific approaches. Ventegodt, Andersen, and Merrick (2003) viewed talents, as having three dimensions:

• Acknowledging our core talent (our purpose of life) and intending it.

- Understanding our potential powers and manifesting them.
- Accepting our human form including our sex and expressing it. (p. 1).

The "core talent" or "purpose of life" refers to the spiritual dimension of human experience, the "potential power" refers to mental impacts one makes in society while "accepting our human form including sex" refers to using our gender roles to their greatest expression. These three points refer to the core talent, or purpose of life as spiritual, or the potential power as mental impacts' one makes in the society, and sex that address our gender position. He concluded that "everybody has a unique talent and to express our full potential, we must know the essence of our self intimately" (p. 6).

McDowell (2009) has tried to differentiate between talents and spiritual gifts by saying, "natural abilities (talents) are given to every person and are part of God's gift to all people (p. 10). Edwards (1988) used another approach in differentiating talent and spiritual gifts said, "Conversion, does not lie in the abilities, but the viewpoint and intentionality of the possessor and usage of the abilities" (p. 12). A person that does not know how to give glory to God does not have a spiritual gift, for spiritual gifts are given only to those empowered by the Holy Spirit through rebirth, and Hemphill (2009) stressed that with this understanding we will eliminate all boasting as seen in the life of some prominent Christians leaders.

Furthermore, Baxter and Baxter (2000) try to clarify the difference by saying that "the gifts are not natural abilities, but supernatural capabilities given by God"(p. 40). Sarkisian (2007) reminded us to "use our skills, virtues, and spiritual gifts to honor God in everything we do for it is our 'lifework' to use them to follow Christ" (p. 32). In other words, if we have gifts or talents, the important thing is our attitude to their usage. Our

attitude may depend on recognizing that they come to us from God, that we need continually to dedicate them to Him in ministry, and that He will make it a supernatural demonstration, which can make service for God a real blessing instead of a burden.

Table 1

A Chart Showing the Middletown Bible Church Understanding of the Difference between Talents and Spiritual Gifts

TALENTS	GIFTS
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Talents are natural	Gifts are supernatural
Talents are inherited from one's parents, ultimately from Adam	Gifts are received from God
Talents are received at birth; they are natural endowments	Gifts are received at the time of the new birth
Talents are possessed both by saved people and by unsaved people. There are many unsaved people who are very talented (musical ability, artistic ability, athletic ability, mathematical ability, etc.).	Gifts are possessed only by saved people, those who are members of the church, which is His Body. An unsaved person might mimic a spiritual gift, but it is counterfeit and limited to self-activity (e.ga false prophet, a false teacher, etc.).
A man may be very talented as a TEACHER in the public school system or at a prestigious university. He may be recognized as an outstanding teacher by all of his co-workers. He may be very talented when it comes to communication skills and oratory. He may even win the "Teacher of the Year" Award.	This same man, upon believing on the Lord Jesus Christ, may not receive the gift of teaching. Spiritual gifts are determined by God not by any natural talents, which a man may possess. If this same man should receive the gift of teaching it is beyond and distinct from any natural teaching talent which he had. It is something that he did not have prior to the new birth.

GIFTS
(

For full effectiveness, talents need to be developed. A person who is naturally skilled musically must still learn to play an instrument, often demanding years of practice. Most professional athletes not only have natural talent but they have developed this talent through years of practice and hard work.

Talents possessed by believers ought to be surrendered and consecrated to the Lord and used for His honor and glory. Example: A skilled organist playing for a worship service "as unto the Lord."

Gifts need to be exercised and this can only happen as the believer stays spiritually healthy and grows "in the grace and knowledge of the Lord Jesus Christ" (2 Peter 3:18). The proper exercise of spiritual gifts requires spiritual talent but they have developed this talent growth and maturity (Ephesians 4:13-16).

Gifts are given by God for the outworking of God's LIFE as expressed by the Body of Christ. When the Body is healthy the LIFE of God is manifested and God is glorified (compare 1 Corinthians 14:24-25).

"There is a difference between natural talents and supernatural gifts. Talents come through the genes of natural inheritance; gifts directly by the Lord. Talent comes from the first Adam and, however attractive, is still a part of man's fallen nature. The gift is by the Holy Spirit, as it pleases Him" (Carlton Helgerson, *The Local Church*, pages 34-35).

Source: The Middletown Bible Church, 349 East Street, Middletown, CT 06457

Talents are natural according to Table 1, however, it could be acquired through training by hard work and determination. Jones (2002) stated that we as Christians should appreciate, cherish and develop our gifts and talents to their fullest potential, because God gave them to us for a reason. Blackaby (2001) affirmed that every person, Christian and non-Christian alike, are all God's children and spiritual beings that have spiritual needs therefore, it could be suggested that everyone has talents, but only Christians have spiritual gifts. We have our job description and equipment to serve Jesus Christ in every unique provision provided.

The duty that was given to Adam and Eve was to take care of their environment and to rule over the inhabitants. However, after sin other responsibilities were given to the patriarchs who were shepherds and workers in the palace, such as Joseph and Daniel.

In the same way, Jesus selected His disciples by their abilities. Then he gave them responsibilities to complement their abilities. Hillman (2000) wanted us to imagine Jesus telling the disciples in the gospel commission as follows:

Dear brothers, it is now time for you to share what you have learned from me. However, as you share with others be sure that you keep what I taught you separate from your work life. The principles I have shared with you only apply in situations outside your work life. Do not make them fit into this context. The miracles you saw in me can only be done in certain situations outside your work life. Keep this in mind when thinking about praying for the sick or the lost. These truths will not work in the marketplace. (p. 7)

Suppose the disciples had followed such a trend of activities in their ministry. How could they have made an impact in their world? It appears that Christians differ on the subject of talent and spiritual gifts quiet a lot—just as they do to other doctrinal issues. In the era of monastery, Christianity and the ministry was limited to a few people who would dedicate themselves only to church activities. Nobody identified serious Christians by their working outside the church—not even farmers or doctors. Any attempt to secularize talent as some scholars are doing is, as Hillman (2000) suggests, a distortion and form of dualism that was created by Catholic tradition.

Your Work Matters, by Sherman and Hendricks (1990), though old, contains the following important thought regarding holy and unholy vocations:

The architect who designs buildings to the glory of God, who works with integrity, diligence, and excellence, who treats his wife with the love Christ has for the Church, who raises his children in Godly wisdom and instruction, who urges non-Christian co-workers and associates to heed the gospel message—in short, who acts as a responsible manager in various arenas God has entrusted him- this man will receive eternal praise from God. That is what really matters in eternity. (p. 53)

The above statement is trying to describe how we should see sacred or holy work in the abilities of God's children; not only church work such as being a deacon or elder are sacred. Christians need to live a godly and devotional life to God in everything they

do because they are not accountable to anyone except God (who created us to do every good work).

Ellen White's Messages

The Seventh-day Adventist Church is blessed with the writings of Ellen G. White, a servant of God. She, by her humble ministry, wrote not only to express her wishes for adults, but also for youth and young adults' faith-development and growth and also for their holistic work-development. She wrote books and magazines for the church and preserved them to help both old and young to become responsibly developed citizens in the church and in society. The following references are some selected statements recorded for members use.

Calling

Ellen White was interested in Christians knowing that daily work and missionary work alike are a calling. In the Review and Heralds, E. G. White (1873) summoned Christians to serve God more in their daily calling. White (1904) used Paul's work as a reference for calling by saying that Paul's calling demanded of him service of varied kinds.

Christians were encouraged to utilize all their abilities in their work and Ellen White (1943) stated that parents should supervise the young people as they remain in school to make sure they advance in knowledge and ability.

Vocation

Self-denial was Jesus Christ's object in carrying on His work and Ellen White calls on Christians to exhibit the same self-denial in pursuit of their vocation as it is stated

in E. G. White (1987), that the future life of young adults is to be consecrated to the service of God.

Ellen White (1948) indicated that "every person has his own peculiar sphere and vocation. Those who make the most of their God-given opportunities will return to the Giver, in their improvement, an interest proportionate to the entrusted capital" (p. 48).

There is no work that is more important than the other, for they all play the part of making life bearable for all and therefore all avenues of labor are to be respected if they provide service to God and humanity (Ellen Gould Harmon White, 1923).

It is stated that in whatever vocation we found ourselves doing, we should know that God is our rewarder, however humble it is. Ellen White (2003) said, "Upon all who believe in Christ is laid the obligation of walking worthy of the vocation wherewith they are called, to reveal the character of Christ and the cross will honor every Christian who honors it" (p. 174).

Talents

Talents that are put to selfish use, is like hiding them in the earth, and according to White (1887) instructions sent to the believers talents should not be devoted to selfish purposes. White (1990) cautioned that some have talents of influence, some have talents of means, and others have both. Upon such rest weighty responsibilities to serve but to not use them for selfish interests. If the man with one talent will improve that talent to the utmost of his ability, he will be given more talents.

Evidently, people should not expect all to have the same talents but each to have some talents that bring about our work. As White (1990) asked, "Do you realize that to everyone is given his work? God has not given all the same work. Some have a greater

number of talents than others so we are to use our talents according to our abilities" (p. 201).

Work

Christians are called to be responsible in doing our work as stated in Review and Heralds August 7, 1894 par. 7, White (1990) reminded Christians that we must do our work through a diligent use of the intellect which God has given, growing in knowledge and efficiency as we make progress in our work. She requested teachers to educate the young in the right direction in which White recorded in A. U. O. (Ellen G. White Estate (1986). She further stressed that teachers should teach the young as they embrace the truth, how to bear responsibilities.

Educate

Proper education is of paramount importance as White (1987) stated to educate properly, and everyone who is set as a leader in the church, or a minister who has charge in the churches, should consider this a part of his work.

Leadership of Calling in the Church

If there is one important thing in the Church at this time, it is the need of equipping its members, especially the youth and young adults, to learn where they fit in a leadership role—not only in the church, but also in society. The church has the responsibility of being connected with the needs of its young adults and relating with them in a cordial way. This can inspire and motivate them to know that they can contribute to humanity with inexhaustible abilities, even in their inexperience. The faithful leaders of the Church can play an important role in ensuring that young adults are

nurtured appropriately. It is one thing to learn and understand what one can do and another thing to know what one wants to do at a given time in life. The struggle of discovering what a young adult wants to do is rewarding after all, since once discovered, the results are rapid and inspiring to others. We do not need leaders that are as Reggie and Leadership (2006) call them, "bad leaders" which " are evil and curse people. They rob people of hope; reduce their dreams and expectations for their lives. They discourage and disparage people and leave people worse than when they found them" (p. 4). But we need leaders that are of good report and that are ready to offer their abilities and talents to build up young adults to excellence.

The role of assisting young adults to develop their leadership capabilities is imperative. Holderness and Hay (1997) said that it takes five areas to bring about successful leadership among young adults: "Worship, explorations or study, ministry within the congregation, service, and fellowship" (p. 5). If these areas are developed, we hope that they will overcome their difficulties such as "stress, brokenness, and loneliness. Other issues young people today face all of us—consumerism, the decline of the nuclear family, and environmental problems" (p. 10). If the Church works with the youth in this and other areas, the youth may become spiritual heroes for Christ Jesus. This is the path to becoming truly powerful leaders in the church.

There seem to be misinterpretations of words like "hero," "authority," and "power" in our understanding of leadership. "Hero" is seen competitively, while "authority" favors those that believe in authoritarian rule. In the same way, "power" is seen by the secular world as focused on dominion over others. Hagberg (2003) said that

real power is, "leading from your soul" (p. 273). In developing real-power soul leadership, the author used ten steps as follows:

- 1. Be accountable.
- 2. Assess your leadership journey.
- 3. Practice vulnerability.
- 4. Play without feeding your addictions.
- 5. Experience solitude regularly.
- 6. Find a mentor at the fringe.
- 7. Find peace and intimacy in your relationships without avoiding conflict.
- 8. Embrace your shadows and childhood wounds.
- 9. Discover your passion.
- 10. Accept your calling.

These ten developing processes have been summarized in the table below to simplify each discipline step with the behavior it develops and the effect that follows.

Table 2
Summary of the Soul Leadership Development Process

Discipline	Behavior It Develops	Effects
Be accountable	Responsibility	Reduction of ego
Assess your leadership journey	Self- reflection	Insight
Play without feeding addictions	Relaxation	Calmness
Experience solitude regularly	Intimacy with self	Clarity
Find a mentor at the fringe	Humility	Healing
Find peace and intimacy in	Courage	Intimacy
relationships without avoiding conflict		
Embrace your shadows and	Facing fear	Interior freedom
childhood wounds		
Discover your passion	Self- connection	Going beyond self
Accept your calling	Faith	Wisdom

The table above is well prepared and suitable for leadership development. However, the author did not support her arguments with biblical illustrations that seem to make them appear like secular presentation. However, if young adults are led to grow in this direction as discussed, in my opinion, they will excel in their endeavors. Kouzes and Posner (2008) task current leaders to be proper instruments to prepare young people through their influence so they can behave ethically, perform superiorly, be satisfied with their job, and be ready to motivate and to share their vision. Kouzes and Posner task leaders with more specific responsibilities as they lead in the society by saying that:

If you are a parent, teacher, coach, or community leader, you are the person that is setting the leadership example for young people. It is not hip-hop artists, movie stars, or professional athletes they seek guidance from. You are the one they are most likely go to look to for the example of how a leader responds to competitive situations, handles crises, deals with loss, or resolves ethical dilemmas. It's not someone else. It is you. (p. 338)

Leaders should realize that their responsibilities are to mold the young adults for good. When adults have a stake in molding young adults, they should not make risky deviations from their goals just as DeVries (2004) stated that "our goal is not simply to socialize young people into a religious belief system, as if somehow, by finding the right production method, we could mass-produce mature Christians" but as leaders "we are called to make disciples who are moving toward Christian maturity and obedience" (p. 165). The Bible is plain about how we should live, because in 2Chron. 16: 19, it says, "The eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His." In the book entitled, *Spiritual Leadership*, Blackaby (2001) believed that "the Leader's Task is to move people from where they are to where God wants them to be" (p. 13). DeVries (2004) tried to clarify our human limitation by comparing the adults' duty of training the young adult to planting seeds.

"We have no more power to make a young person grow faith than we have to make a bean sprout and grow. All we do is plant and water it" (p. 161). This process shows that it is not what we impart to the young adults that changes them to be what we want, but it is what is in them that develops. Kouzes and Posner (2008) stated:

Leadership development is self-development and is not about stuffing in a whole bunch of new information or trying out the latest technique. It is about leading out of what is already in your soul, liberating the leader within you and setting yourself free. (p. 344)

In both the Old and New Testaments, leaders were developed through discipleship. While some of those that were led did not respond positively, most of them did well, making the name of the Lord great in their generations. Reggie and Leadership (2006) discuss the discipline of great leaders should possess seven qualities: self-awareness, self-management, self-development, mission, decision making, belonging, and aloneness as stated below:

- The discipline of self-awareness is most important because it protects leaders from being self-absorbed or merely role-driven. Leaders do not arrive at self-awareness all at once. Life experience adds to this integration of mission, talent, and personality.
- The discipline of self-management acknowledges that great leaders are great managers, not just of others but, primarily and foremost, of themselves. Failure to manage one's self leaves a leader vulnerable to self-sabotage or derailment.
- The discipline of self-development characterizes all great leaders. They never stop growing. Leaders who adopt this discipline as a life habit pursue lifelong learning and build on their strengths. They also choose to grow through failure when it comes rather than ignoring it.

- The discipline of mission discusses the propensity of great leaders to give themselves to great causes. They spend their lives focused on their mission rather than allowing their lives to be hijacked by others' expectations and agendas or dissipated by distractions that deplete their energies.
- The discipline of decision-making sets great leaders apart from run-of-the-mill leaders. Great leaders consistently make good decisions. They know how to make decisions, when to make decisions, and what decisions need to be made.
- The discipline of belonging characterizes great leaders' ability to enjoy significant relationships that nurture their lives. They not only value and practice community but also make a conscious decision to belong to others. They belong despite the risk, because they know that to quit risking is to quit loving and that to quit loving is to quit leading in the spiritual arena.
- The discipline of aloneness celebrates great leaders' capacity not only to endure the loneliness of leadership but also to actually build solitude into their lives. They appreciate the depth of soul making that is possible only in solitude and in heart-to-heart exchanges with their Leader.

Let us remember that our ultimate success is when we exercise authentic faith, and that nothing good could be out of our reach for the young adults if current leaders do their part to help them. Thus, the present leader's foundation will go a long way to influence the young adult to develop a leadership pattern in the similitude of the Christian principles, which we will need for a better tomorrow.

Summary

The chapter has shown that calling is not a new concept for Christians but it is as old as the period of the Bible writers and furthermore that the word needs to be properly defined and its theology be properly explained. Theology of calling had its own interpretation from the early Christian era. "Calling" occurred in both New Testament and the Old Testament but with different applications. This chapter did not only define the word but also applied relevant theology to its study. The chapter addressed the interests of youth and the young adults and briefly defined these two groups. Then it discussed how to help young adults learn how to discover their talents, develop them, secure jobs, and live happy lives—but also to ensure that young adults may live balanced Christian lives. A balanced life includes these teachings about God: how to live to please Him and what God's plans for our communities and us, here and hereafter.

Secondary calling was defined in this chapter to be the biblical concept of calling and is a period in one's life when what God ordained for the individual is put to its full usage.

We saw how discovering one's spiritual gifts was important to the young adults to understand the usefulness of their own lives in the church and how this affected the Christian understanding, acceptance, and growth of gifts. We also discovered that talent and spiritual gifts allow the Christian to lead a godly and devoted life to God.

Finally, we saw how Ellen G. White, wrote to express her wishes for young to become responsibly developed citizens in the church and society regarding the areas of Christian calling, vocation, work, talent, and abilities.. We saw how leadership development was one important thing the Church at this time needs. The Church needs to

equip members especially the youth and young adults to learn how and where they fit into leadership roles—not just in the church but also in the society. The church has the responsibility to inspire and motivate young adults to contribute their own inexhaustible abilities to humanity in spite of their inexperience.

CHAPTER 3

LITERATURE REVIEW

The Seventh-day Adventist Church educational institutions in Ghana should play a pioneering role among the private schools to prepare its young people by the use of a career counseling program since the Seventh-day Adventist Church was the first among the private organizations to start a higher educational institution in the country to be offered national accreditation and later charter (Laryea, 2000). Valley View University has a counseling department to help the students in other forms of assistance that provides advice but does not have the provision of a developed career counseling support to the students in their academic career decisions or to their new students at their orientations on a permanent basis.

This literature review covers a brief history of career counseling, Career life planning and guidance programs, stages of career counseling, career counseling development, inventories, and career orientations

Employment and Unemployment in Ghana

Maynard (2011, p. 266) stated that unemployment as well as underemployment problems cannot be solved by a single strategy. To employ a person to work without the desired capacity and to have no work to do are all not acceptable. Michael Todaro (1969) said rural-urban migration has contributed to the problem of unemployment and underemployment yet this is a global problem but is predominantly found in development

countries. Shapiro, and Stiglitz (1984) stated that both employers and employee suffer the challenges of unemployment and underemployment maladies involuntarily. Government adopts policies that seek to reduce the trend.

The unemployment rate in Ghana currently is 11%. However, in practical terms there are more graduate citizens in the country who are struggling to secure employment. Central Intelligence Agency (2011) shows how Ghana has ranked in the world unemployment level in the past five years.

Table 3 *Unemployment Rate in Ghana*

Year	Unemployment rate	Rank	Percentage change	Date of Information
2007	20.00%	160	0.00%	1997 est.
2008	11.00%	128	-45.00%	2000 est.
2009	11.00%	130	0.00%	2000 est.
2010	11.00%	124	0.00%	2000 est.
2011	11.00%	121	0.00%	2000 est.

Some of the reasons for high employment rates among the graduate young adults are poor selection of a major in colleges and wrong study of job availability in the market. World Bank report shows that young adults between the ages of 15-24 are most seriously impacted by unemployment rates, to the tune of 15.9% (Betcherman, 2011). This information suggests that the South Ghana Conference youth are also suffering from

this problem. This project is to provide a career development program that will assist the young adults in choosing a career path that is appropriate to their abilities, talents, and gifts. The project will also help them increase their responsibilities in the society.

The lack of appropriate guidance has led to a large number of graduates who are either unemployed or underemployed. A negative residual effect is seen in the physical, mental, spiritual, and professional growth of these young adults. The South Ghana Conference is experiencing the effect unemployment and underemployment as an organization and need to formulate various measures to reduce it.

The South Ghana Conference

The South Ghana Conference of the Seventh-day Adventist Church was first called South Ghana Mission in early 1977 with its headquarters based in Accra (Owusu-Mensah, 2005). Andrew Narh Daitey was the first president of this mission when it was founded. The Mission was reorganized into Conference status and has since grown steadily.

The conference has a number of primary and middle schools with few junior secondary schools. However, there are limited senior secondary schools. The only Seventh-day Adventist University is in the territory of the South Ghana Conference that is under the jurisdiction of Ghana Union Conference.

History

The South Ghana Conference is steadily growing especially from the time it was reorganized into conference status in 1987 (Neufeld, 1995). Owusu-Mensa (2005) stated that the then South Ghana Mission with a membership of 6,000 in 1977 by the initiative of M. A. Bediako then president of Ghana Conference of Seventh-day Adventism with

the purpose of increasing efficiency and effectiveness in the work of the church in Ghana. That decentralization gave more responsibilities to both ministers and laypersons in the gospel work that helped to increase its membership rapidly.

In 1987, Neufeld (1995) wrote that South Ghana Conference was reorganized under the presidency of Ebow Bonnie with 113 churches, 37,888 members, 30 ordained ministers and 44 licensed ministers. Pastor Peter Osei Mensah replaced Ebow Bonnie, followed by Samuel A. Larmie, Samuel Koranteng, and the current president Anthony Kessie. The conference was forced to relocate into its present premise, which was under construction after it suffered a severe flooding in 1993, at which most of the documents and other important material were destroyed.

The South Ghana Conference started operating within five southern regions of Ghana namely: Greater Accra, Central, Western, Eastern, and Volta. However, due to the expansion of the work within these years, the Eastern and Western regions have been carved into different conferences. South Ghana Conference is currently operating within three geographical regions in the country.

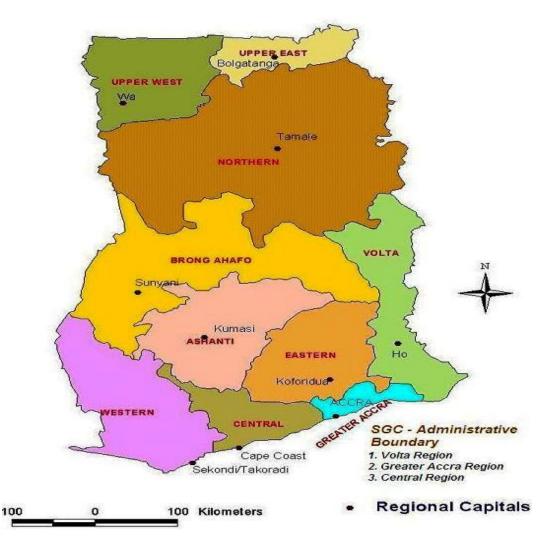
Ethnic Groups of SGC

The three main ethnic groups in the South Ghana Conference include the Akans, Gas, and Ewe. The Akan group that are made up of dialects in the Central Region of Ghana that are part of the South Ghana Conference are the Fante, Gomua, Anyan, Agona, Ajumako, Breman, Ekumfi, Abora, and the Guan speaking Awutu, Effutu, and Senya. The Ga's that are located in the capital include Dangme, Shai, Krobo, Ningo, and Ada. The Ewes are sometimes called Eve as an alternate name and have various dialects such as Anglo, Awuna, Hudu, and Kotafoa.

Community Context

The South Ghana Conference provides both administrative and departmental support to all Adventist churches within the Central, Greater Accra, and the Volta Regions of Ghana. It is located along the southern coastal side of the country as shown in Figure 1. Among the three regions is the national capital city with the highest urbanization drift records of about 80% in the country (Central Intelligence Agency, 2010). However, close to the capital are some surrounding rural areas where the people are experiencing a low living standard. Greater Accra region ranks first in order of the country's population, Volta Region ranked seventh and Central Region eighth. The Conference is in fact growing in numbers due to the rate at which people are migrating to the southern part of the country.

Ghana is a British colony and therefore uses English as the national language. The South Ghana Conference at of the end of 2008 had thirty Administrative Districts, 142 Organized Churches, 234 Non-organized Churches (Companies), 79 Branch Sabbath Schools, and eight Student Fellowships. It is worth mentioning, that the work in the Conference is largely done by the laity. Each pastor is mainly entitled to one administrative district with an average of ten churches and companies. The conference that started with less than 6,000 members in 1977, was at 52,246 members in 2008 (General Cenference of Seventh-day Adventist, 2008).



Map of Three Regions of Ghana. Source: South Ghana Conference http://www.sgcsda.org/about.htm (accessed 26 May 2010).

Figure 1. South Ghana Conference in three regions.

SGC Membership

The South Ghana Conference has enjoyed an increase in membership drive over the years, as shown in Figure 1. The beginning membership of the Conference in 2000 was 29,049 and ended at 40,258. The beginning membership in 2005 was 49,995 and closed at 51,232. The first quarter of 2010 recorded an initial membership of, 62,067 and at the end of the first quarter, records received stood at 63,175.

Figure 2 shows the rate at which the Conference experienced growth. It shows how some members won into the church were missing initially, but now the rate has been considerably reduced to less than one percent over the last three years. This shows that there are now good member retention activities in the Conference. In the same way, the net growth has risen steadily, especially in 2010 first quarter report. There is a positive progression on membership growth that signifies that there is improvement of evangelism and personal ministry generally.

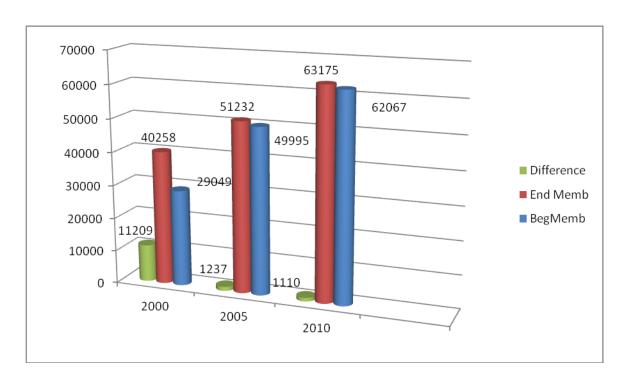


Figure 2. South Ghana Conference membership from 2000 to 2010.

Religious Demography

According to a U.S. Department of State (2011), Ghana covers an area of 238,538 square miles and according to the 2000 government census, about 69% of the population is Christian, 15.6% is Muslim, 8.5% are indigenous religious beliefs adherence, and 6.9%

is classified as other religious groups, including those who profess no religion. Among the total population within the South Ghana Conference is Seventh-day Adventist membership ratio of approximately one to one hundred as shown in Table 4.

Table 4

Districts in South Ghana Conference in Three Regions

	GR AC REG	CENT REG	VOL REG	TOTAL
ADM DISTS	15	15	6	36
ORG	84	91	14	189
Churches				
Non-Org	52	192	54	298
Ch(Co				
SS Branches	8	57	14	79
Students Fel	4	4		8

Table 4 is a description of the number of districts in each region that indicates that each pastor takes care of a district but few are working with associate district pastors. It also shows the number of churches, companies or non-organized churches, Sabbath school branches, student fellowship groups in each district.

The conference has a total workforce of 277 employees, with less than fifty pastors actively working in the districts of over 62,000 memberships and still growing in membership. As recorded in Table 1 there are 130 literature evangelists supporting the ministry.

As indicated in Table 5, there are three administrational regions out of the ten regions in the Conference and holds three out of the ten major cities in the country. The capital city of the country is the most densely populated area; over three million people out of a total population of twenty-four million inhabitants in the country. The natives of the Greater Accra region are Ga, Adangbe, Ada, and Krobo and they constitute 7.3% of the total population of the country.

Table 5

SGC Regions, Major Languages, Cities and Populations, and Population Percentages

Regions	Lang & Reg Nat %	Major Cities& Pop	Major Languages
Central	Part of 49.3%	Cape Coast-200,204	Akan (Fante, Assin, and Gommua
Greater Accra	7.3%	Accra-3,963,254 Teshie-154,513 Tema-229,000	Ga, Adangbe, Ada, and Krobo
Volta	11.7%		Ewe

The rest and the majority in the region are from almost every tribe and dialect in the country with the Akans as the majority. The city of Accra is overcrowded with young people that migrate from various regions to seek employment that is not available for everyone. Thus, there is so much homelessness resulting in street people, which causes increase violence and other illegal activities in the city of Accra. This has affected the church that minister to the physical, emotional and social needs of the people. Church members are usually seen demonstrate their actions; such as, community services, public evangelism, television broadcasting of the Gospel. The Women Ministries Department in

the Conference has their centre located on the campus of Valley View University, which trains the women and offers guesthouse facilities to both the church and the public.

The central region is part of the Akan group that also constitutes several dialects, including Fante, Gommua, Afutu, Assin and others. The research could not give the actual percentage number of the people in the region, but elsewhere, in Table 3, it was shown that the region populates less than two-million people. It is suggested that the Fanti population is 11.6% (Ameyaw, Collie-Duguid, Powrie, Ofori-Adjei, & McLeod, 1999). Since they are an Akan group, they are able to communicate easily without the use of the English language, which makes it easier to share the gospel without a language barrier. The people in the Central region community are dominantly persistence farmers in few engaged in fishery activities. Those in the fishing industry still depend on their old method of work and due to the increase in population without proper storage, they are sometimes challenged when selling their catch at the market. Therefore, fishermen are currently faced with health challenges due to impoverished goods. The farmers are also able to feed themselves, but they are not able to provide their other social needs, such as child education, which is not free as it is in the United State. However, the people seem to live happily and contently, than those in the urban sectors.

The Volta region people are a unique group that speaks only one language called, Ewe and constitutes a little over eleven percent of the total population of the country. High percentage of youth in the region is able to acquire Junior Secondary educational status. The regional capital city is Ho, but is not among the ten densely populated cities in the country. The people are like the Central region community that have some fishermen catching in the Gulf of Guinea and others fishing in the largest manmade lake (Petr,

1969) and surface area in the world (Mercier, Cazenave, & Maheu, 2002). Their farmers have never enjoyed a good harvest, since their lands are not fertile and they are practicing the old subsistence farming.

The spread of the Gospel is largely hindered by some people in this region due to Trokosi practice in the Volta region of pledging youth (commonly young females) to extended service at indigenous shrines and Afrikania and other supporters of traditional African religious groups (Ghana, 2009). These beliefs put fear in the people in this region by not surrendering their lives to the Christian faith. Most of their active and educated young people have left the region to the capital city of Ghana, Accra for greener pastures. The Volta region is far below the conference scale of the number of churches and companies, membership, and ministers. The church is not known in this part of the conference as compare to the two regions. The region is far underdeveloped as compared to the two regions and appears to be a needy region by many considerations.

Young Adult Participation

There is evidence of leadership in the South Ghana Conference, but it is hindered by insufficient ministers that boost their effort by training lay leaders resulting church growth and successful ministry. However, pastors are over strained by taking care of over 800 church members in scattered churches and companies from about 15 locations in the Conference now. This clearly shows that the churches in the conference growth are greatly enhanced by the lay members that support the effort of the pastors and play their responsibilities of maintaining stability of the churches. They see the churches as their personal group that needs to be kept alive and effective at all times without this, they see themselves as not only failing, but also being defeated by the enemy. This role is played

not only by males, but also by females, some of which are made elders of their church, if there are no able males to take the leadership roles. The leadership roles played in the churches by members are mainly seen as voluntarily, rather than by appointment. This makes it more fulfilling and relatively reflecting on the pioneering spirit.

The personal ministries, stewardship, temperance, women ministries, Sabbath school with its action unit groups and others are all contributing to the growth of the Conference. Most of the converts into the churches are by the efforts of the lay people and personal contacts.

The Secret of the South Ghana Conference and Ghana Union

Owusu-Mensa (1993) stated that Ghanaians generally are people that have a rich history about worship of the true God of Saturday. It is the belief among most Ghanaians, especially the Akan people that God ought to be worshiped on Saturday before the gospel of the Bible was brought to the country. The Sabbath is a major teaching that Christians are missing and need to be reminded of, thus the Adventist message is readily received and accepted in Ghana than in some of the African countries. Owusu- Mensa (1993) stated that the name of God is giving special quality as "The God of Saturday, Otwereampon Kwame or Onyamee Kwame. Furthermore, the Sabbath day is called, "I'M THAT I'M day" before the Bible was read within the Akan community in Ghana. It is therefore, in the right direction, that the Seventh-day Adventist Church teaching was accepted by the Akan people, especially by the devotees of the ancient faith.

Therefore Page (2008) stated that the reason for our name, Seventh-day, refers to the Biblical Sabbath which from Creation, has always been the seventh day of the week, or Saturday. Our mission is not different, but expresses the passion to proclaim to all

peoples in all nations, the everlasting Gospel in leading them to accept Jesus as their personal Savior and to unite with His church, and nurture them in preparation for His soon return, as enshrined in the Church world mission.

Tithing

Figure 3 shows all members giving pattern in all systematic levels. This giving system appears lower than expected and may be ambiguous to those that do not know much about their group pattern. This Conference has more young people than adults. The young people are mostly in school and on the recipient side of the economy than providers. I can say with confidence that the funds contributing members in the Conference are doing well and members understand and practice the principle of giving.

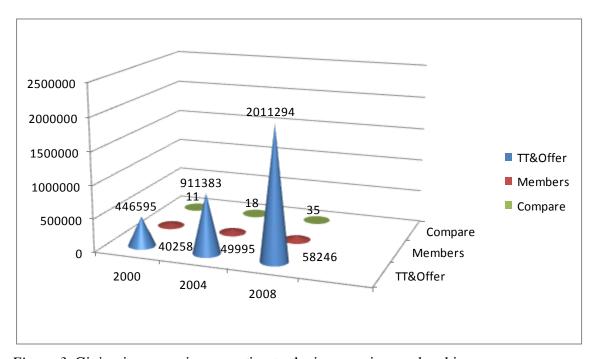


Figure 3. Giving increases in proportion to the increase in membership.

One major setback in the giving pattern though it keeps on increasing, is not as strong as it should due to continual migration of the working members from the Conference and from the country as a whole to developed countries thus transferring their giving power to these countries rather. It is shown in the statistic also that some of the accounts preparation was not consistent. This also could be explained that it was due to late reporting from various districts that resulted in what I may term as shrewd representations.

There are two main problems encountered by the South Ghana Conference that involve financial issues. One financial problem is how to take care of high-cost ministers and worker accommodations. The other constraint is financial resources to support the ministers and staff to reduce the high minister member ratio in order to improve the effectiveness of pastoral care.

Career Counseling—A Brief History

Career counseling is a broader issue and has been viewed in different perspectives over the years. The practice of career counseling has gone through various definitions including an interpersonal process that assisted individuals with career development problems but career development is that process of choosing, entering, adjusting to and advancing in an occupation (Gladding, 2007). It is generally assumed that career counseling approaches are a reflection of Western cultural values yet in Ramokgopa (2008) it was observed that every culture there have values that are complex including how to develop knowledge, beliefs, arts, morals, laws or norms, and customs.

Definition

Various names have been given to career counseling such as career guidance, career development and placement, or career services, and include many processes that are combined in various ways to serve the needs of persons engaged in career planning and decision making (Threeton, 2007). Pope (2000) referred to career counseling as vocational guidance. Gladding (2007) also reemphasized that career counseling has been known as vocational guidance, occupational counseling, and vocational counseling.

The practice of career counseling became a societal accepted practice between 1850-1940 as a result of the industrial revolution when the study of individual differences was done after World War I by the National Conference on Vocational Guidance, Britain Frances Galton was the first to publish a book on the study of human abilities especially due to the rise of industrialism (V. G. Zunker, 2002). However, career choices that preceded career counseling started in the late 1800s in the United State of America (Gregoire & Jungers, 2007, p. 315) that brought about the founding of YMCA (Young Men's Christian Association) in Boston in 1851 (Inkson, 2006, p. 10). Pope (2000) stated that "six stages in developing career counseling in United States of America occurred between 1890 to 1919" (p. 2). The later assessment was supported that makes the information authentic among the others. Hoyt and Stein (2005) showed that career theories and developments preparation were influenced by the works of Sigmund Freud (1856-1939), Carl Jung (1865-1961), Abraham Maslow (1908-1970), and Erik Erikson (1902-1994) (p. 350).

Career Counseling in Ghana

There are 36 public and private educational institutions of higher learning in Ghana. There is some percentage of students studying some disciplines that are vocationally and technically inclined. Teachers do not encourage their students toward their desired discipline even if they are interested since the public looks down upon such studies. Students are generally induced to take on studies that are in conformity to the values and traditions of their parents, family, and the community. The disadvantages of students studying what they are asked to far outweigh the advantages.

The students need to be guided in planning their education and to be prepared for their future employment through career counseling. However, there is only one university; Cape Coast University offering guidance and counseling tuition to Masters of Arts and Masters of Education students (Sampong, 2009). Few of these institutions have counseling centers that offer services to their students but only the University of Ghana provides counseling services to their students in areas like educational problems, poor performance, study skills and others (Eshun, 1999) yet Kwame Nkrumah University of Science and Technology (KNUST) provides career counseling to their first and final year students for a fee. Therefore, career advice is given to students in order to cover all the disciplines available in the schools at a given academic year, but the aims are not necessary done by going through the actual career counseling processes.

Life Planning and Career Guidance

Howard and Solberg (2006) suggested that American schools provide counseling programs that would help prevent school dropout situations, especially happening among the low income population in the community. This provision at school may communicate

trust, support, safety, hope, power, control, peace, wholeness, competence, and justice as their goal is to be citizenly in a manner that fulfills the aspirations of life. Life planning in education should be the primary step and a process in this program that can motivate young people to complete their education in order to secure their economic future by setting career goals and career directions (Neumann, McCormick, Amundson, & McLean, 2007). Delgatty (2006) referred to life planning as academic advice and the general definition as a developmental process which assists students to clarify their life/career goals by developing their educational plans that identify the goals to result in maximization of educational potentials between both student and counselor or adviser responsibly. However, the view of Delgatty is more than simply course planning, scheduling, and other routine functions but rather a way of assisting the student to realize academic and personal potential that result in growth and students holistic development (Delgatty, 2006). Feller (2003) tasked school counselors to develop quality comprehensive counseling programs to promote self-knowledge, exploration, career planning, and self-advocacy.

Though it was long ago stated that career is a combination and sequence of roles played during the course of one's lifetime, these roles is what a person does when he or she is a child, student, leisurite, citizen, worker, spouse, homemaker, parent, and pensioner (Super, 1980). In other words, life planning which is embodied in career seeks to discuss each stages of career as defined in the home, community, school, work place, and retirement from active working.

In considering career issues in schools, teachers and counselors alike should work together to prepare the students not only at the college level but the junior high school students especially should be made to realize the usefulness of career planning so that they may not depend on their parents or friends in their career decision making (Bardick, Bernes, Magnusson, & Witko, 2004). Thus each student should have a career expectations, career goals, career planning, and career exploration (Patton, Bartrum, & Creed, 2004).

Some students go to college knowing precisely what they want to do for a living after completion without career planning, but the majority—especially those in developing countries—are quite uncertain. It was said that "the natural make up of the young person is by marked behavioral, hormonal, and physical characteristic changes" (Blakemore, Ouden, Choudhury, & Frith, 2007, p. 1) The statement implies that if young adults are left to do things by themselves they might end up making wrong choices. Career planning is seen in this context as one of the first and most important steps to take before developing the student for the future. The planners of the students' career expectations have to guide them as they progress into higher educational standard, but does not mean to impose upon the young adults what they are inclined to do, because Guinness(2003) says:

Our gifts and destiny do not lie expressly in our parents' wishes, our boss's plans, our peer's pressures, our generation's prospects, or our society's demands. Rather, we each need to know our own unique design, which is God's design for us. (p. 47)

If career pursuits are not seen holistically and addressed with the focus of providing guidance when the student is a beginner, much will be lost to wrong direction over the years that otherwise would have been profitable. Arrington (2000) indicated that the middle grade student should have appropriate career direction being given to them and that there should be an ongoing process of career exploration activities within their academic curriculum for their career guidance. Inkson and Amundson (2002) expected

that metaphors such as career path, career ladder, career plateau and others should not be used as a mere slogan but the context of a person's experiences and anticipations. Though career planning for the students' interest in what is wished to do in the future, Chapell et al. (2005) admitted that it does not depend so much on their GPA and academic performances since someone may perform well in class yet might not do well in the field of work.

Career Guidance

A few pages of guidance in the hand book by Davis (2001) introduced a model of guidance based on trait- factor theory instead of person-centered approaches or goal-directed orientations as useful for career planning and central to educational or career guidance (Davis, 2001). This model might not be productive to young people who need to develop in slower pace through their educational development. In career guidance, Hughes and Karp (2004) stated that there is the need for systematic vocational assessment in their guidance process. Guidance has been defined by many scholars, but I am interested in that which deals in a holistic aspect such as the one Bimrose, Barnes, Hughes, and Orton (2004) presented as:

...a range of activities that enables citizens of any age and at any point in their lives to identify their capacities, competences and interests, to make educational, training and occupations decisions and to manage their individual life paths in learning, work and other settings in which these capacities and competences are learned and/or used. (p. 18)

Self-esteem that is different from shyness of the student is another human trait that needs to be developed from infancy for without it, career exploration and expectation might be greatly hampered (Patton et al., 2004). Patton et al. (2004) emphasized the need of not only optimism but also gender awareness and difference.

Those that can score high marks on the area of gender awareness are said to be career matured, rather than those that lack in some areas (Patton et al., 2004). Career guidance is directional and time-bound in the contextual sense and that each stage of the student educational ladder should be guided toward the future. In his comments Watts (2002) challenged the ad hoc approach to guidance by information and communication technology (ICT) operators as insufficient to provide the needed guidance as defined but should be prepared in a manner that could serve as a tool as an alternative, or as an agent of change. He was interested to see ICT developed in a way to give boost to provide guidance as another branch of not only helping clients or students and reducing service cost but also to support and update counselors' knowledge in their activities.

Sabella and Booker (2003) speak in favor of using technology to promote guidance and counseling as integration into the educational process. He wanted multimedia presentations to be part of the guidance package through the use of VCR, disk, email, internet and other media products that have the advantage of being convenient and can reach the target audience without barriers of space, place, or time. Career guidance needs to be part of the process that helps the student to make a smooth transition.

It is best hoped that students might be prepared in developing career pathways so they can meet both academic and career and technical education expectations prior to initiating postsecondary studies (Kempner & Warford, 2009). However, this is not the experience of students from most third-world countries where some students go through education without being sure of what they are going to do in their future. At each stage in

the career journey, the individual should go through a direction that will lead into another stage with satisfaction especially among young people.

Career guidance should include an education to ensure that the students be self-aware and self-confidence in their decision-making as well as to choose their subjects at every stage in the educational ladder so that they may not deviate from the choice and path they have taken (Sultana & Watts, 2004). The contributions gathered from various writers indicate that planning of any kind in the career process and guidance does not stand alone. The two cannot be together even without the other segments of life-span development such as self- awareness, career awareness, career exploration, career management, and educational planning. It might be limited by other views that might contribute to make objective of career preparation of the student's success.

Taveira and Moreno (2003) commented how closely career exploration and career guidance are linked. Career exploration is said to be an information-seeking or problemsolving behaviors that involve identifying and evaluating information seeking behavior. These ideas are simply making career exploration a career-goal-oriented behavior. Exploration is also useful to help those we call at-risk. Kerka (2003) stated that at-risk young adults simply do not fit the mainstream education institutions mold due to their learning disabilities or low achievement, and unacceptable behaviors such as lack of attachment to a caring adult, health needs, and violent young people.

Young people that are entreated to believe that they belong to the society despite their weaknesses may reform if some alternative programs that can help those at-risk that may dropout are providing opportunities for marketable skills. As they are given caring by adults that are experienced and committed to provide mentoring, they are made to

become useful in their communities. Furthermore, they can be provided some systematic basic education toward obtaining GED that is equivalent to high school diploma (Kerka, 2003) in Ghana assistance maybe available at the workers college, national vocational training institute, opportunity industrialization council and others for them to be fitted properly in the society.

Kerka (2003) is of the view that the process of career exploration if done properly results in the aim of career guidance. Hall (2004) in speaking about the importance his family experiences and family relationships have had toward influencing his thinking about careers stated that career that is self-determined, driven by personal values rather than organizational rewards, and serving the whole person, family, and "life purpose" should be more encouraged than to follow the path of one's parents or friends in guiding into one's career future. Plant (2001), commenting on guidance, indicated that it is more than a face-to-face interview that includes activities such as information, advising, assessing, teaching, enabling, advocating, managing and many other resources that need to be provided by people that are trained, qualified, and professionals and who are not governed by their opinions but are objective in delivering services appropriate according to the need of the individual being guided.

Those who desire to see young adults in Ghana to be successful citizens should collaborate in helping the student to develop in ensuring proper preparation into the future. Madison (2008) placed an emphasis on equity and advocacy as the areas of concentration. Students are also to be prepared adequately about career transitions since it is a reality in one's career life and that Bee and Boyd (2002) stated that career transition whether it is external or internal can be voluntary or involuntary.

Inclusion by Person-centered Plan

Inclusion supports at-risk statements made earlier on that seek to cover every young adult if the policy on "no child left behind" is considered. Those that advocate inclusion policy should operate as a school counselor and support the student instead of fulfilling the school's desires. Elsewhere in many developing countries, the schools do place the student in a program that has a vacancy that needs to be filled in the interest of the school rather than the student. This is done to increase their new student enrollment and not to fulfill the student's career needs. I am of the view that the number of students advocating personnel should be increased in my country's educational administration and management for the welfare of the student especially those with various disabilities.

There are no personal-centered plan (PCP) programs instituted in the institutions in most of the third world countries thus the students are always helpless in terms of advocacy.

Watts (2006) wrote on the dilemma of the student going to school and the ability to choose the major subject to study due to the current career changes brought about by unstable industrial changes that make it imperative on the changes that are taking place in the concept and practice of career guidance by professionals that are up to date in the field. Career choice that used to be practiced is to be shifted to career construction through a series of choices but not for the student to go in for just a single focused choice. Therefore career development should be accessible to all students to receive career guidance (A Watts, 2006). Patton (2001) had the same view as Watts on construction by admitting that the key difference between it and career counseling is that the constructivist approach is active and engage in authentic activities (Patton, 2001). These views try to put constructivism in a more systematic approach in a career education-

career guidance process than career counseling in that the teacher is seen as a guide and facilitator of learning working hand in hand with the counselor.

Just as it is important to be careful in dealing with humanity, so should those engaged in developing career programs and counseling young adults give their best in order to achieve the needed quality of products in every organization and institution as Bimrose (2006) in his article on the changing context of career practice demanded for high-quality career guidance with adequate advice and guidance to arrive at an optimal outcome (Bimrose, 2006).

Career Choice

It is imperative to talk about career choice when considering the importance of career guidance. Kosine, Steger, and Duncan (2008) stated that self-efficacy, or the belief in one's abilities, is an important construct in career exploration and career decision making that can influence their career choice, their performance, and their persistence (Kosine, et al., 2008). J. McDowell and Hostetler (1996) quoted in the handbook on counseling that:

For some youth, career or ministry choices are made in mid- to late adolescence, in the latter years of high school. They enter college or the work force with a firm idea of where they are headed. Many others, however, graduate from high school and enter college with little or no sense of where they want to go. They may change majors several times in college. They may drift from job to job. Or they may make a hasty choice that leaves them feeling trapped and regretful later on. (p. 503)

The ideal situation is for a young adult to make a career choice before even entering into college studies. However, since we are living in an imperfect society in most parts of the world people's careers are imposed on them by circumstances of either environmental or industrial demands and it is occurring in many part of the world (Schwehn & Bass, 2006).

According to Kosine et al. (2008) young people should (a) acquire the skills to investigate careers in relation to knowledge of self, (b) employ strategies to achieve career goals, and (c) understand the relationship between personal qualities, education, training and work. It is my wishes that our young people will be equipped with the opportunities that are derived from a purpose-centered career development approach originating from the American School Counselor Association (2005) that promotes the above discussion. As much as vocational choice is difficult in our present society, it is inevitable if one wants to find proper fulfillment in life. Gary Collins (2007) wrote in the book, *Christian Counseling*, that:

[Vocational] choices are crucially important (and) frequently difficult. . . . They are important because career choices largely determine one's income, standard of living, status in the community. General satisfaction with life (it is hard to be happy if one hates one's job), social contacts, emotional well-being, feelings of self-worth and use of time how we will spend at least one-third of our waking hours as adults). Career choices are frequently difficult because of the many available careers, the staggering array of jobs and the great potential for making mistakes. (p. 235)

In *Josh McDowell's Handbook on Counseling Youth* (1996), some obvious difficulties are faced with young adults in choosing a ministry or career. The family pressures are a key difficulty. Some parents insist that their children take a certain line of career due to the values they want to instill into the young adult while the young adult might not be in agreement. A peer group could be a problem as well as the school counselor and even the church might use some tactics to induce young adults to choose some ministry or career. Sometimes, the young adult is hesitant to pursue college studies due to their low high school scores or performance, or they could be made to choose a college that may cause some financial difficulties to the family. Therefore, it is the responsibility of the teacher, parent, counselor, the church and those that share the

interests of most-needed development of young adults to assist in getting them ready to meet such challenges with little or no difficulties.

Stages of Career Counseling and Development

Career counseling and development can be effective if it is approached from a systematic order, depending on the age and the academic standing of the student, since it is obvious that grade eight student should be given a different questionnaire and instructions from a college student. However, Anderson and Vandehey (2005) use the approach of social cognitive career theory (SCCT) to indicate that people are likely to make progress as they follow their value goals and might hold on self-efficacy beliefs, hold favorable outcome expectations, and be supported by the community as they pursue their goals. This realization can be achieved when the individual is cooperating with the society as part of the initial needs of the person going through promising development.

The poor performing and confused student may have to go through career interventions in order to gain assurance of employment but he/she has fulfilled current career definition that state that career is part of the individual's lifelong progression in learning and in working as Patton (2001) states that career development is managing learning and work over lifespan process. It might take a longer period to develop a poor performing and dissatisfactory student to attain a satisfactory status if we consider inclusion as a needed approach.

In this remark we should not in any way limit the standards required, because the organizational influences on career in the present century require some adjustments to be made as it has been suggested by Drodge (2002) that complexity of science and career calls for closing the gap on the certainty of uncertainty in the new career, the necessity of

personal and skills flexibility, interpersonal competence, lifelong learning, and critical self-reflection (Drodge, 2002). Career counseling and development should therefore be done in order to meet the present challenges.

Career counselors consider urbanization drift in developing career programs just as Diemer (2006) says that the barriers to the career development process are primarily sociopolitical and that the capacity to address these sociopolitical barriers in effect assist urban students in engaging effectively with the career development process (Diemer & Blustein, 2006).

This project addresses the work of the career counselor that is a branch of the work of the school counselor to enable a limited focus but be purposefully targeted. The understanding of career counseling stages seems to differ from scholars' perspective in that some view it in models perspective but orders think it should be in a-lifespan consideration. Kidd (2007) used the model system to develop four stages of career counseling as building the relationship, enabling clients' self-understanding, exploring new perspectives, and forming strategies and plan. In this model, the first stage main task is to establish the working alliance offering advice and recommendations on suitable jobs. Stage 2 seeks to attempt helping clients assess their attributes and their situation is the key task in helping, clients gain a deeper understanding of their situation and the issues that are concerning them. The third stage is exploring new perspectives, which involves challenging and information giving. The final stage is forming strategies and plans, reviewing progress and goal settings are the main activities (p. 9-11).

Gladding (2007) presents Super's stages of age grouped and task-oriented in another way that makes the first stage of growth from birth to 14 years. The second that is

called exploration is from 14 to 24. The third stage, called establishment, is between 24 to 44 years. Maintenance is from 44 to 64, and the last stage is decline that is from ages 64 and beyond. Gladding's (2007) table on Super's stages are significant in this context, especially in the first three stages.

Stage 1 finally ends up building up a 14-year-old student's capacity of understanding the world of work and the meaning of work. The second stage identifies with the students in the field of particular work or vocation suitable to the abilities and preference to develop the concept of learning to meet those requirements. The third stage that establishes the student is tasked with job seeking opportunities, knowing how to relate to people at the work place, and securing a permanent job position (p. 355). Auger, Blackhurst, and Wahl (2005) appear to throw some lights on the first stage of Super's table as to how children up to 14 years think and behave in terms of career counseling (p. 322).

Career Development

Career development is an old practice that is defined in an article by Preskill and Donaldson (2008) as "an ongoing process of planning and directed action toward personal work and life goals" (p. 104). This goal can be achieved by the individual career planning and the organization's provision of support and opportunities. It is interesting to make others, especially in the developing countries to know as Baruch (2004) showed that focus of career development has shifted over the years from the individual to the organization and from organization to individual by the end of the 2000s.

Watts (2006) stated that career development learning can be viewed as addressing an aspect of employability. AG Watts and Hughes and Karp (2004) stated that

it is vitally important for today's youth to be prepared for a promising future. Low and Rounds (2007) on interest development has centered primarily on students between middle adolescence (ages 15–16) and emerging adulthood (ages 21–22) that should be done in the student's life before career development. Prideaux, Patton, and Creed (2002) stressed that there is demand for high quality career development services and there are three prototype forms of career development that Guichard (2003) enumerated as counseling interactions, validation of experiential learning, and career education programs.

Watson and McMahon (2005) stated it categorically that there is general acceptance that career development learning occurs throughout childhood in support of Super and Kidd career stages. Several researchers have supported the idea that children's home and environmental influence may affect their career development for instance, in the rural areas of Ghana most young ladies choose to learn dressmaking or hairdressing instead of computer training or sciences due to the societal norm over the years.

Kosine, Steger, and Duncan (2008) think career counselors and career developers want to work with the young adults for the purpose of finding a satisfying and sustained career, in order of Erikson's model of establishing their identities and self-concepts that favors the concept of a purpose-centered approach to career development. If students are part of exploring the opportunities to enhance their abilities, but are just being asked to do things that they do not understand to be favorable to them as they hope to be successful in their career aspirations, they turn out to be unproductive and may lack specialization.

Organizational Approach

In considering the way career development is approached in the 21st century, Preskill and Donaldson (2008) instead of viewing the organization as having full responsibility for determining an employee's career path, career development is now generally viewed as a partnership between the individual and the organization that is not helpful in the developed world.

Sarah Hennes (2006) wrote that there are complexities in career development and that career development professionals are guides to job opportunities for employment, therefore career development professionals and career counselors should work together to guide the student into the job market. Along with its complexity, Feller (2003) submitted that the importance of career development on effective student planning has escalated.

Smith et al. (2009) stated that one thing that underpins career development complexities is that social conditions among countries and the role of vocational educational training and organization differs, as Pienaar and Bester (2007) writing about South Africa education indicated that they, like all educational institution worldwide, want to manage, retain, develop and utilize their commodities, academics, while ensuring growth and continued existence (Pienaar & Bester, 2007). Therefore, the purpose of the career professionals and the career counselors can work together to implement assess and guide the clients or students to employment opportunities out there. Jepsen and Dickson (2003) are of the idea after their research on continuity in adolescence career development that early development task-coping activity predicts later task-coping activity.

In most cases, professionals have the right intentions concerning their own performances in training the student yet they lose sight of their personal development, which renders them incapable of delivering the needed instructions that might prepare the student to aspire into successful future leader. Cinamon and Hellman (2004) in their opinion have stated that just as the student goes through stages of career counseling and career development so should the professors or counselors go through professional developments to upgrade their abilities. Goodman and Hansen (2005) contended that career development suppose to vary among cultures in different countries so as meet their national setting along with their goals, components, objectives, and implementation or others if any is prevalent.

Career Assessments

Career inventories have been developed over the years and are still being developed to make them easy to use and as accurate as possible. Hughes and Karp (2004) are convinced that one set of questionnaires is not suitable for all people and different use of inventories might help the student to be sure of the final outcome of inventories taken. Swanson, Gore Jr., Leuwerke, Edwards, and Edwards (2006) said that given the fundamental role of interest inventories in career counseling, we should be examining those factors that may influence individuals' retention of information from interpretations and integrate information from their interest inventories into their self-concept. Presently, career inventories are developed by many people and are found in literatures and in the internet.

Assessment Tools and Purpose

Some of these inventories measure people with various disabilities yet others are for conventional usage. Savickas, Briddick, and Watkins Jr. (2002) in their study could come out with four easily-administered career and personality instruments that are suitable for college students such as the Myers-Briggs Type Indicator (MBTI), the Personal Style Scales of Strong Interest Inventory (SII), the Social Skill Inventory (SSI), and the Career Factor Inventory (CFI) were found to be useful predictors of academic outcomes (Savickas, et al., 2002) and Akos, Konold and Niles (2004) stated that CFI is a tool that measures career indecision particularly useful when working with students in middle and high school. CFI helps to implement and stabilize career development (Akos, et al., 2004). The Self-Directed Search (SDS) that is one the test engines in this project, the Harrington–O'Shea System for Career Decision Making, the Career Occupational Preference System (COPS), the Career Aptitude Preference System (CAPS), Ohio Vocational Interest Survey (OVIS) and others, but these might not be enough or suitable for all ages.

The Holland Inventory is popular in the academic field in this country and tests in (Tracey, 2002) six interests types (Realistic, Investigative, Artistic, Social, Enterprising, and Conventional as R-I-A-S-E-C). A study conducted by du Toit and de Briun (2002) to find the structural validity for Holland's R-I-A-S-E-C model of vocational personality types for young black South African's resulted in a poor fit thus rendering the instrument not valid for South African youths. It cannot be guaranteed therefore that the R-I-A-S-E-C may be a satisfactory assessment instrument for the South Ghana Conference young adults.

However, De Bruin's (2002) study showed that personality trait measures, such as the 16PF, and vocational interest measures, such as the 19FII, can be useful tools to the career counselor to obtain an integrated and comprehensive picture of the students as well as the students gaining more understanding of their personality traits and vocational interests (De Bruin, 2002). There are numerous instruments that can prove successful in developing students for career aspirations for example, the Career Decision- Making System- Revised (CDM-R) is useful (O Shea & Harrington, 2003). This instrument is useful for assessing interests, work values, subject matter preferences, and self-estimates of abilities that is suitable especially to middle school students. It has been established by Guindon and Richmond(2005) that assessment of personality has been used as a predictor of occupational choice, efficacy, and behavior. The individual's personality trait is also a factor that affect job satisfaction (Bee & Boyd, 2002). The issue of inventory should be approached with care since professionals or counselors might be tempted to take rush resolution in prescribing the wrong career to the student that seems to be reluctant to accept a career hence if it is discovered according to Healy and Chope (2006) that an individual's dislike for an activity or academic subject is a factor in premature foreclosure by the counselor in developing intervention that would prevent that especially if there are some traditional beliefs bothering the students such as famine and masculine jobs beliefs.

However, Holland's research indicates six personality types—Realistic,
Investigative, Artistic, Social, Enterprising, and Conventional (RIASEC)—have proved
over the years to be a useful resource for assessments on students. Below are their brief
areas of coverage in assessments.

Holland's RAISEC Model for Personality Type

Realistic (R)

People of realistic personality-type like jobs such as mechanic, surveyor, farmer, and electrician. These people are good in mechanical abilities, but may lack social skills" (Davis, 2001, pp. 15-16). Holland describes the Realistic as: Asocial; Inflexible; Practical; Conforming; Materialistic; Self-effacing; Frank; Natural; Thrifty; Genuine; Normal; Uninsightful; Hardheaded; Persistent; Uninvolved.

Investigative (I)

Investigative personality-type people like jobs such as biologist, chemist, physicist, anthropologist, medical technologist. This class also has mathematic and scientific ability, but often lacks leadership ability. Holland described Investigative as Analytical, Independent, Rational, Cautious, Intellectual, Reserved, Critical, Introspective, Retiring, Complex, Pessimistic, Unassuming, Curious, Precise, and Unpopular.

Artistic (A)

Artistic personality-type people like artistic "jobs, such as composer, musician, stage director, writer, interior decorator, actor. Has writing, musical or artistic abilities but often lacks clerical skills." At this stage too, Holland describes the Artistic as Complicated, Imaginative, Intuitive, Disorderly, Impractical, Nonconforming, Emotional, Impulsive, Open, Expressive, Independent, Original, Idealistic, Introspective, and Sensitive.

Social (S)

The social personality types prefer jobs such as teacher, religious worker, counselor, clinical psychologist, speech therapist. They have social skills and talents, but often lack mechanical and scientific ability." They are described as Ascendant, Helpful, Responsible, Cooperative, Idealistic, Sociable Empathic, Kind, Tactful, Friendly, Patient, Understanding, Generous, Persuasive, and Warm.

Enterprising (E)

The Enterprising-type personality likes jobs such as salesperson, manager, business executive, television producer, and buyer. Has leadership and speaking abilities but often lacks scientific ability." The Enterprising group is described as Acquisitive, Energetic, Flirtatious, Adventurous, Excitement-seeking, Optimistic, Agreeable, Exhibitionist, Self-confident, Ambitious, Extroverted, and Sociable

Conventional (C)

Those with a conventional type of personality prefer jobs such as bookkeeper, financial analyst, banker, tax expert. Has clerical and arithmetic ability, but often lacks artistic abilities. They are described as Careful, Inflexible, Persistent, Conforming, Inhibited, Practical, Conscientious, Methodical, Prudish, Defensive, Obedient, Thrifty, Efficient, Orderly, and Unimaginative.

The client will not only posses more than one talent but may also be interested in more than one and in case of young people they should be guided to make good judgment for interest traits, from experience. The counselor should, assist in finding some interesting career choice discussions that can open the eyes of the student to possibilities.

Lounsbury, Saudargas, Gibson, and Leong (2005) reduces the six personality types or expand them by attributing them to "Big Five" being Aggression, Career Decidedness, Optimism, Self-Directed Learning, Sense of Identity, and Work Drive, all of which were viewed as narrow traits that have significant relationship to students' satisfaction measures. Thus, students need to benefit positively in these traits in order not only to improve in education performance but also to prepare them mentally, emotionally, and psychologically in their future career pursuits.

The old "personal temperament" published since 1975 has proven to be helpful to determine personal temperament test worldwide and can be useful to the young adults as they go through their career inventories. Jon Dybdahl (2007) stated that "the theory behind the MBTI is that all of us are born with innate preferences." (p. 112). The Myers-Briggs Type Indicator (MBTI) is useful for its areas of consideration such as an Extroverts or Introvert (E or I), iNtuitive or Sensing (N or S), Feeling or Thinking (F or T), and the final preference scales is either Judging or Perceiving (J or P).

Leadership in Career

The young adults are in the leadership drive already and it is the responsibility of all those that are in the guidance positions to understand them and help in making their dreams come to reality because they are already concerned that, according to Holderness and Palmer (2001), there is a competition for both college admission and job placement. They are ready to take the mantle of leadership but they need to be motivated positively as in a statement of Susan Scott (2004) that "an emotional wake is what you remember after I'm gone, what you feel; the aftermath, aftertaste, or afterglow" (p. 187).

It is important to understand that the leadership we desire in this age is that which is open, humble, sensitive, flexible, and ready to listen to the young adults for them to catch the positive aspect of leadership. The attributes enumerated are enshrined in the book of Janet Hagberg (2003) on the title call "Real Power" that in the ultimate she said that we have just one moral duty: to reclaim large areas of peace in ourselves, more and more peace, and reflect it towards others.

If there is one thing to wish all leaders to be, it is the wish that leaders be of themselves and have the ability to manage themselves (Weisbord & Janoff, 2007) at all times that people can have the justification to as Rath and Conchie (2008) say, one is only a leader if others follow, depend on them for their authenticity then they can inspire the young adults for their trust, compassion, stability, and hope (p. 82) to be transformed leaders in service. Leaders currently are to assist the young adults and people that need to be productive, self-sufficient, and blessing to their communities to fulfill the goal says Sahlin and North American Division of Seventh-day Adventists Church Resources (2000) with:

...a job placement and counseling program...for people trapped in a cycle of poverty and continued dependence. If hungry (person) is given a fish, he is being fed for a day. If he is taught how to fish, he can feed himself for a lifetime. A caring program will do more than provide jobs, it will provide hope for a better tomorrow through practical counseling and encouragement. (p. 85)

Therefore, if we want young adults to have a purpose in life and satisfaction we must help them, and be able to care for themselves permanently as they transit from schools, colleges, and all preparatory programs they go through. The young adults may excel in leadership if those inspiring them stated by Kouzes and Posner (2008) "model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the hearts of the followers." Therefore, if not all, most people are leaders in

their capacity or role, but the leaders needed now according to Clinton (1989) are those who are equipped by development to lead.

Chapter Summary

Young people at all age groups are talented and have their interest in how they want to use their talents in fulfilling their education and work aspirations. This opportunity is not realized in the South Ghana Conference since the presence of career guidance is not available. Our educational direction in relation to organizational requirements should provide the needed preparation for the young people in the areas of career planning and guidance, choice of career, and career development that will encourage and inspire them to make the necessary career choices that will eventually improve their abilities to be useful workers and citizens that are fulfilling the Christian objectives in the Conference.

Our young adults are full of emotional motivation to lead in their areas of discipline due to their zeal and teachable spirit. They are ready to offer themselves up for service to humanity but they need to see and learn from their present leaders to attributes of authenticity exhibited so they can be inspired in their service to humanity.

CHAPTER 4

METHODOLOGY AND IMPLEMENTATION

Introduction

The purpose of this study was to develop a career development program that helps young adults in the South Ghana Conference to discover their God-given talents that will enable them to establish a meaningful career path and secure successful work placement. The chapter begins with Profile of Ministry context; follow by a description of the research methodology used. Next is a development of the interventions that follow the framework analysis and the implementation narrative. Finally, the chapter will conclude with a summary.

Profile of the Ministry Context

The South Ghana Conference of Seventh-day Adventist church is aimed at preparing its young adults to transform in society with regard to their physical, mental and spiritual abilities to fulfill the objectives of the gospel mission. In order to meet these aspirations, part of its fulfillment is to assist them to discover career placement according to their interests, personality, values, as well as spiritual gifts and talents. The church is losing some of the young adults who become stressed out because of making poor career choices due to unavailability of dependable career guidance.

In Chapter Two, "calling" into Christian service was related to ministry that is to empower the young adults to desire to be their best in the community of faith and the

public in productivity. Callings are in two phases. First, Christians are to realize that they the children of God who are to live his glory. The other phase is for the Christian to perform their daily duties not for selfish means but as people that have surrendered their lives to God. They are to live devotional lives to the best of their abilities to serve God and humanity.

In a practical sense, young adults who have gone through a holistic career orientation are better equipped to bring edification to the church. These young adults are more able to contribute their physical, mental, and spiritual capabilities to the development and growth of the church. Nurturing young adults to win their peers into the church contributes to its rapid growth and vibrancy.

A strong community is determined by its young people and what they have been prepared to focus in satisfying with contentment the right direction of life. The young adults in the South Ghana Conference are to be prepared to fulfill their aspirations, such as knowing how their present education will affect their future career life. If the young adults are guided to explore when choosing their course of study for future work, they may be able to use their talents to fulfill employment challenges that will eventually grow the Conference in this generation and the generations to come. This problem has not been addressed in the Conference and it is time to give it appropriate consideration.

Presently, there are a number of graduated young adults that are unemployed or under-employed in the South Ghana Conference and it can be asked if these young adults were allowed to go through education with unguided decisions by themselves. Most of these young adults have been induced to follow the old traditional practices of parents and guardians leading them to studies according their discretion. The lack of awareness

of the young adults in the Conference about the importance of career preparedness before they choose their major and enter the work field eventually with confidence is also prevalent.

Research Methodology

The purpose of this study is to create a career development program that will lead young adults to discover their skills, personality, abilities and spiritual talents that will enable them to establish a meaningful career path and secure successful work placement.

The study utilized a quasi-historical research methodology approach in order to develop a model career development program for 1,000 young adults in the SGC and GUC, ages 17 to 25, who attend Adventist Secondary and University educational institutions. Research methodology includes instruments used for career counseling and development.

Instruments Used for Career Assessment

The major instruments to be used to help students develop a relevant career path include the Spiritual Gifts Assessment Inventory (SGAI), the Keirsey Temperament Sorter II (KTS), and the Self Directed Search (SDS).

Spiritual Gifts Assessment Inventory

The SGAI will help the young adults to discover their God given talents and abilities that contribute to their establishment in the church. The Spiritual Gifts

Assessment could contribute to encourage young people to desire to establish of their career path. The Spiritual Gifts Assessment Inventory is a self-administered instrument

that consists of 200 test items, definitions, scripture translations, spiritual gifts clusters and other helpful sections. The SGAI can be completed in one or several sittings.

Spiritual Gifts Assessment is adapted from Dan Dick and Barbara Miller (2001) will help the young adults to discover their God-given talents and abilities that contribute to their establishment in the church. The Spiritual Gifts teaching presented will help the young adults to know what their abilities are and how best they can be useful and productive in the church. It also helps them to understand that they are part of the church by the role they play among the congregation. The Spiritual Gifts Assessment may contribute to encouraging young people to desire and establish a career path. Biblical teaching on career is a typical resource that can contribute to impress on the young adults in their choice of vocation that will bring blessings to themselves and their communities.

Dick and Miller (2001) said that the spiritual gifts inventory was developed to be used in the church "to help individuals better understand their gifts and graces for Christian service and to help faith building" (p. 6). Participants are to be informed on advance before presenting the material to them. The SGAI test manual does not provide any validity and reliability data in the instrument.

The Keirsey Temperament Sorter II

The KTS, is a simplified version of Myers-Briggs Type Indicator. It is self administered and self-scoring instrument that consist of 70 items, which assess an individual's personality temperament. The KTS test values influence people in choosing their occupation, employer, corporate culture, family, that promote and motivate happier and healthier motive people to perform their duties (Llewellyn & Holt, 2007).

The KTS internal reliability coefficients range is 0.74 to 0.89 for the four temperament-scales of Rationals, Guardians, Idealists, and Artisans (Kelly & Jugovic, 2001). Reliability is said to be better and quite good for all ages and ethnic groups than most psychological instrument that measure personality (VanTassel-Baska & Johnsen, 2007). It has proven to be one of the best psychological instrument for personality testing, because it is satisfactorily split-half and test-retest reliabilities and favorable validity coefficient (V. Zunker & Osborn, 2002).

Self Direct Search

The major instrument to be used is Self Direct Search (SDS) Form R version, that is applicable for high school, university and adult use (V. Zunker & Osborn, 2002).

The SDS provides a Holland code summary (Realistic, Investigative, Artistic, Social, Enterprising, and Convention) that tells the relationship between job personalities, key characteristics, college majors, hobbies, abilities, and careers. It has a self-administered format that takes 30 minutes to complete. The SDS can be administered to people in low-level occupations or nonprofessional workers (Holland, 1997).

The SDS general median test retest reliability coefficient is .92 for college students (Hansen, 2000). Scoring accuracy shows that 39% of participants make minor mathematical errors but only 4% results in an incorrect summary code (Holland, 1997). Holland (1997) stated that the concurrent validity ranges from 46% to 76% and the predictive validity for seven years ranges from 39 to 79% (Holland, 1997).

Questionnaire

A survey of 70 questions was designed to be applicable to students in secondary and higher educational institutions for the purpose of giving awareness about the importance of career counseling for students. Questions on the survey for students' addresses effective classroom study, life expectations after school, and how they should relate to others, both during school days and at work after school. Other versions of the questionnaires were developed for pastors, teachers, former students, and parents.

Estimated Overall Budget

The project requires financial support. The overall cost is estimated at \$4,700 per year for 250 participants. This includes \$1,500 for the SDS materials; \$300 for printing the questionnaire Spiritual Gifts Assessment, and KTS; \$900 for seminar materials, \$200 for publicity; \$600 for transportation cost; \$1,200 for accommodations.

Time

This project is designed to occur over four years. Implementation of the project will take place during the students summer vacations until the beginning of next academic year at fall so that they may have time to participate fully with teachers and facilitators.

During the course of the four years, the following interventions will occur:

- 1. Training of facilitators
- 2. Education of young adults and parents about careers.
- 3. Career testing and development for individual by using SDS test battery.

- Career selection for various training such as college or university and vocational training.
- 5. Placement, of individuals corresponding within employment that reflect their training experiences.

Training of Facilitators

Career development process will involve teachers, former students, church elders and departmental leaders as facilitators. They are to be oriented to this project and receive training in the career counseling process. This process is to take place in four days training period that will occur over a two-week span (see Table 6).

Table 6

Time Table for Tests and Activities

Receivers	Month	Activities	Personnel
Organizing material, printing and taking students survey	1	Facilitators trained, Parents and Students survey taken in schools and local churches	SGC office staff and trained facilitators
Teacher, Pastor, Elder, Former Students and Parent survey introduced into the program	2	Assessment training of personnel and assessment of spiritual gifts, Keirsey Temperament, and Self Direct Search start	SGC education unit assistance and trained facilitators
Seminars and workshops by facilitators	3	Assessing students continue and teaching of on career development	Trained facilitators and experts
Seminars and workshops by facilitators	4	Career ministry approach, teaching and winding up	Trained facilitators

This project will be followed up after the annual Conference and Union.

GNAAS Workshops and Training Church Leaders and Elders

The Ghana National Association of Adventist Students (GNAAS) is a nationwide church that can be used to reach students in need of career counseling during their annual meetings. Pastors located in each church or district to care for the holistic needs of the members will be trained to help their congregation in this project. They may be helpful through the provision of career counseling for the young adults. Church elders and leaders that are in direct contact with the members may be equipped with career counseling tools to help members that need some guidance and counseling.

Evaluation of Project

A career counseling project of this kind is the first in SGC and need will be evaluated for relevancy based on 20% of the successful placement of students in appropriate academic and employment career setting over four years. A coordinator will be appointed to oversee the development of the project. This project will be evaluated at the end of each year.

Development of the Intervention

Intervention activities involve stages of discussion in the programs by which knowledge will be imparted to the young people. Some of these stages include questionnaire, Bible counsels on work and vocation in Old and New Testaments, references of Spirit of Prophecy and other related references, Spiritual Gifts Inventory and Education, Career counseling seminars, various workshops. The project will be implemented by a project director and coordinated with teachers, pastors, church elders, parents, and other stakeholders that have interest in success of our youth and young adults.

Theological Foundation

Biblical foundation materials are to be used for young adults and parents for guidance for instructions in schools and seminars. The material should be free for all participants with the cost born by the churches in the districts or the Conference if held in schools.

Included are biblical examples on those God gave them a ministry and various bible teachings on careers, such as work is honorable, is remitting, and marked by excellence, the choice of vocation can be guided and blessed by God, and work is commanded but laziness is condemned.

Other topics included are that you are created in God's image and a person of infinite worth. References on statements made by Ellen White on topics such as Christian calling, work, vocation and others are to be used. Therefore as partner with God in exploring and discovering one's talents and gifts, there will be high possibility of being successful. The following topics will also enrich the participants' spiritual understanding of career:

- 1. The key is to stay in conversation with God.
- 2. You cannot make a mistake.
- 3. The question is not "what do you want to do when you grow up?" Rather, it is "what do you want to do first?"
- 4. Career is not just about doing; it is also about being: Ask, "What is God calling you to be and do?"
- 5. God calls you to a lifestyle, not just a career or occupation.
- 6. God's call is discovered in community.

If the churches take the situation of preparing young adults and members with seriousness it may eventually be able to grow by evangelizing to win new converts and produce funds to develop our institutions. The Conference should involve more adults who are experienced and passionate to evangelize to help in training young adults to minister in the urban sectors where the working-class are based and might need career development training.

The young people that are playing the role of leadership in various ways now in the church should be prepared not only to carry out the gospel to the people, but also to guide them to harness their talents in developing the church and the community as a whole.

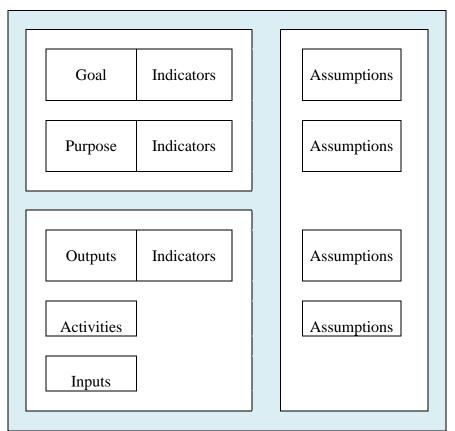
Literature Preparation

Chapter Three provided some useful literature resources to help and develop a broader understanding of the project foundation. Teachings on brief history of career counseling and how its knowledge is prevalence in Ghana, career life planning and guidance programs, and career counseling development were discussed. Other topics included inventories, career orientations, and how successful leaders could be developed through career development.

Logical Framework

Figure 4 illustrates a Logical Framework Approach, which enables the project to follows a sequential link of events. The goal is to obtain talented employable Christians in SGC and GUC. The purpose is to reduce unemployment and underemployment situation.

Inputs should include establishing a project budget and logistics from SGC and facilitators. Activities involve administering the assessments instruments and various



Source: The Logical Framework Approach, Handbook for objectives-oriented planning. NORAD, 1999, ISBN 82-7548-160-0

Figure 4. The development process and basic elements of project matrix (PM)

program workshops and seminars. Outputs are students, response to the project and successful placement and appropriate employment.

Table 7 represents a typical Logical Framework Format that shows the indicators and assumptions in statements that can assist the project implementation. There is a need to verify the viability of every step in the project process (Bakewell & Garbutt, 2005). This process is said to include a wider planning procedure of problem analysis,

Table 7

Typical Logical Framework Format

Narrative summary	Objectively verifiable indicators	Means of verification	Assumptions
Goal – the overall aim to which the project is expected to contribute	Measures (direct or indirect) to show the project's contribution to the goal	Sources of information and methods used to show fulfillment of goal	Important events, conditions or decisions beyond the project's control necessary for maintaining the progress towards the goal
Outcomes (or objectives) – the new situation which the projects is aiming to bring about	Measures (direct or indirect) to show what progress is being made towards reaching the objectives	Sources of information and methods used to show progress against objectives	Important events, conditions or decisions beyond the project's control, which are necessary if achieving the objectives is going to contribute towards the overall goal
Outputs – the results which should be within the control of the project management	Measures (direct or indirect) to show if project outputs are being delivered	Sources of information and methods used to show delivery of outputs	Important events, conditions or decisions beyond the project's control, which are necessary if producing the outputs is going to help achieve the objectives
Activities – the things which have to be done by the project to produce the outputs	Measures (direct or indirect) to show if project outputs are being delivered	Sources of information and methods used to show that activities have been completed	Important events, conditions or decisions beyond the project's control, which are necessary if completing activities will produce the required outputs
Inputs	Resources – type and level of resources needed for the project Finance – overall budget Time – Planned start and end date		

Source: Oliver Bakewell and Anne Garbutt, Review of international development NGOs' experiences

development of objectives and indicators and identify the risks in the assumption (Bakewell & Garbutt, 2005).

Implementation Narrative

The table in Appendix H describes the analysis of the strategies that is going be used to preparing young adults of the South Ghana Conference to make proper decisions to study, to know, understand and develop their talents.

Objectives: Measurable Indicators, Verification, and Assumption

Goal

As seen in the table, the goal is to improve 1,000 young adults' employability in SGC and Ghana Union Conference by 20% by the end of the fourth year.

Purpose

The purpose is to reduce unemployment and underemployment in SGC and Ghana Union Conference of Seventh-day Adventist church by 5% in each year for four years. This will be verified by the stewardship, education, and treasury departments' annual reports. It is assumed that parents and guidance of the young adults in the churches will cooperate for the success.

Outputs

Outputs are under the objectives and are in four stages from bible teachings, E. G. White teachings, spiritual gifts teachings and survey, testing and teaching on career counseling. The output is to focus on Bible teaching based on vocation or career with

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other educational materials as provided is to influence the young adults understanding and commitment to the course of dedication to God is leading in their lives.

In the same way, it will be teaching in the SOP and other writings of E. G. White about vocation and its usefulness in the church to be provided for four years. The reason behind the emphasis in young adults is to help them understand the teaching of Spiritual Gifts and its importance to the individual member. During the initial period, the career counseling material will be examined by the experts and pastors to see its usefulness. This will follow by holding leadership worship for GNASS, AYS, elders, leaders, pastors, and all stakeholders before finally introducing it in the churches, schools, and colleges.

The outputs will be verified by Conferences and Union stewardship annual reports, education annual reports, youth department annual reports and treasury annual reports. It is still assumed that SGC and Ghana Union Conference will adopt and support it.

Activities

It is assumed that the SGC and Ghana Union might be the main sponsors of all the activities by means of budget and the Conference departmental offices. The activities involve developing bible-based teaching material on vocational and printing handouts for participants. Selected writings from E. G. White about calling and vocation will be studied. Teaching on spiritual gifts and its usefulness in the church for young adults will be prepared and its material made available.

Survey on career counseling will be taken from both young adults and will be facilitators. Instrument on Keirsey Temperament Sorter II will be prepared and used to

test participants. Self Direct Search assessment material will be purchased to test the young adults to help them determine their career path. Teaching on career counseling will to prepared and material made available for participants. All the activities of teaching will take place in the church schools, churches, colleges, university and suitable selected places such as during GNAAS and AYS meetings.

Inputs

Budgetary arrangement has been prepared and logistics is one part of the inputs needed for the project. A total of \$4,700 will be needed for this project annually. Another part of the inputs is the personnel who serve as facilitators and those that will oversee the budget according to the demands of various programs.

It is the desire that the program annual reports will be posted in SGC and Ghana Union bulleting for verification. These reports should come from the departments associated with it in all churches in SGC. Therefore, the proposed annual survey, stewardship, education, youth, treasury departments annual reports prepared from churches and companies will be transmitted to SGC for final posting for verification.

It is assumed that the project will be understood and be accepted as important material by the young adults so they will make their own career decisions and choices. Parents' cooperation will be needed for the success of the program and assist their children in its implementation. The SGC will adopt the various programs with all its logistics support, such as budgetary provision for the material, transportation, teaching, workshops and seminars as well.

Implementation Steps

Table 8 contains the objectives, measurable indicators, means of verification, and important assumptions respectively.

Table 8

Four Months' Activities in a Year

Activities	Activities Year 1 Year 2							
Activities	M1	M2	M3	M4	M1	M2	M3	M4
Preparing and printing materials								
Step one is get all inventories and	trainin	g mater	ials rea	ady and	printed	l.	•	
Train Facilitators								
Step two is train the facilitators to	unders	tand all	the m	aterials	to be u	sed and	their	I
responsibilities								
Introduction to Parents								
Step three is to introduce and info	rmed al	bout the	progr	am that	their cl	nildren	are to e	enjoy
Take Survey								
Step four is to take all surveys and	l analyz	zed to in	nform (of the a	rea of g	reat im	portanc	ee
Assessing on Spiritual Gifts								
Step five is to take the spiritual git	fts asse	ssment	and co	mplete	with al	l the int	terpreta	tions
Assessing on Keirsey								
Temperament								
Step six is to assess young adults of	on the I	XTS an	d finisl	n with a	ıll the ir	iterpret	ations	
.Assessing on Self Direct								
Search								
Step seven is to assess the SDS pr	Step seven is to assess the SDS printed material Form R on young adults							
Workshops								
Step eight is to hold workshops on career developments								
Seminars								
Step nine is to hold seminars on career ministry teaching and winding up								
M in the table means month showing when various activities should take place.								

Step one of the implementation is to complete the preparation of all surveys, inventories, and materials for workshops and seminars. All materials are to be printed to be used in the next four months. The SGC, and if possible GUC, may support in financing the purchase and printing work. This event takes place in the first month of the four.

Step two is to identify and to train the facilitators to understand, be familiar with the materials, and be ready to accept the responsibilities before them. This training takes place in the first month.

Step three introduces the materials to the parents and allows them to understand the importance of what their children are going to enjoy. In the same first month, the parents will be introduced into an understanding of the project.

Steps four through seven introduce the survey—SGAI, KTS, and SDS—to the young adults and administers to them at a seating at best.

Step five is partly interpretation of the spiritual gifts assessment and is completed with young adults discovering their God-given talents and abilities that contribute to their establishment in the church. Step five could happen during the second and third months. The tests taken come with great success when there are no emotional, physical, and mental difficulties.

Step six deals with interpretation of the KTS. Step six also takes place within the second and the third months.

Step seven interprets SDS Form R for the young adults. SDS tells the relationship between job personalities, key characteristics, college majors, hobbies, abilities, and careers. The SDS takes 30 minutes to complete, but its interpretation can take a longer

period. Steps one to seven is a single package deal with introduction, testing, interpretation, special assistance, and follow-up.

Step eight is to hold workshops on career developments. This step will consider some topics as a brief history of career counseling, career life planning and guidance programs, stages of career counseling, career counseling development, inventories, and career orientations. This workshop takes place in the fourth month of the first year and the third and fourth month of the second year.

Step nine is to hold seminars on career ministry teaching and winding up. Topics on Christian calling and complete Christian Ministries will be treated. Step nine also will take place in the fourth month.

Evaluation

Schools and colleges can help students transitioning into the world of employment by organizing trade exhibitions or a form of companies and corporations' exhibitions to expose students to these organizations to interact with them.

The project will be evaluated annually at the end of the year after local churches and conferences have submitted their reports. However, the main evaluation will take place at the end of the four-year project. It is estimated that a 20% increase of young adults' employment might be realized.

Placement or finding corresponding employment that reflects the individual training experience is one major aspect to fulfill the demand of career development. The personal ministries, youth, and other department reports should indicate how the youth have specifically improved and grown in their spirituality. The stewardship department should show that the financial standard of the churches have improved in particular.

Summary

The chapter discussed the profile of the ministry context on Christian calling and its research methodology, development of intervention, and implementation narrative and its evaluations. The ultimate goal in the chapter is to provide productive career counseling, career choice, and job placement guidance to help young adults in SGC and GUC as a whole. This will allow youths and young adults to choose programs and fields of study that match their abilities, talents, and develop their potential to become holistic and responsible adults to fulfill the aspirations, such as knowing what their future in terms of their career life hold for them now. Young adults are to be guided to explore, choose in the course of their education, and work on how they are going to use their talents to attain and fulfill their employment challenges.

This chapter is designed to find the reasons behind the high rate of employment, the under-employment, and develop a systematic career counseling program for the SGC. The experiences of the young adults in the Conference, especially the former students, with reference to job acquisition and resultant of contributing to the growth and development of the SGC and GUC as a whole, in terms of improving evangelistic activities and strong financial standing that will fulfill our reason for our name as a church. This search, analysis and strategy will be a useful tool to the Conference.

CHAPTER 5

SUMMARY AND RECOMMENDATIONS

Introduction

The purpose of this project was to develop a theoretical and practical framework for implementing the development of career counseling program for youth and young adults in Seventh-day Adventist churches in the South Ghana Conference in Ghana and Ghana Union Conference. The chapter will report on what this project is intended to accomplish and the material prepared in the implementation of the evaluated material for the fulfilled result.

Theological Basis for the Project

The issue of implementing a career counseling program in the church will seem quite obscure to some people, since it is not dealing directly with the church's major doctrines such as discipleship, youth ministries, stewardship, and related subjects. One may ask questions with regard to the necessity of career counseling that, in considering the theology of creation, did God give work to humanity in the creational week even before the entrance of sin. God gave the authority and privileges to our first parents to rule over the creatures and work to keep functioning. Even if sin had not appeared, work would have been the dominating responsibilities of all people. Work therefore is one of God's own initial callings He gave to humanity.

The next question to consider is whether the entrance of sin negates the initial calling to humans to work in obedience to the old commandment. Just as the commandment to procreate is still God's, so the commandment to work is also God's and, as such, we should encourage activities among our young adults to love expending their energies in working and help them learn how to discover and develop their talents to work even in the period of sin to the glory of the one who created us and know what is best for our human nature.

The final question to consider is whether ministry in church such as preaching and evangelism are a higher calling or more special than doing work outside the church grounds or church ministry. Is a particular work given to humanity more important than others? Why should God whose ways are all perfect provide imperfect work for His creatures that are made in His own image? I think that God called all people, especially those that fear and serve him, to use their talents and abilities to serve Him and humanity in obedience to the initial commandment to be faithful stewards of all that we have and do. Just as work was provided to humanity before sin came, I think that eventually when sin will find its exit from human history, work will not be done away with, but will continue to be one of the greatest callings ever given to humanity since creation.

Review of Related Literature

The literature review covered a brief history of career counseling, career life planning and guidance programs, stages of career counseling, career counseling development, inventories, career orientations, and leadership in career. The church educational institutions in Ghana should be pioneers among all private schools to prepare its youth and young adults by the use of a career counseling program. The Seventh-day

Adventist Church was the first among the private organizations or non-governmental groups to start a higher educational institution in the country and I think we also should begin this program to encourage others to emulate. All the topics discussed in the literature review are subjects of study and will help young adults in their preparation into the society and the workforce.

Surveys

The questionnaire prepared is one of the instruments that will help determine the future preparation and development of other needed programs that could relate strongly to career issues important in our communities. It was developed to be administered among various Seventh day Adventist groups in our churches and institutions that are involved in the welfare of the young adults to determine parents concern on career counseling, church elders view of career counseling, old students view, pastors and career counseling, teachers thoughts on career counseling, and student career counseling.

Development of Seminar Material

Seminar material is focused on the youth and young adults who are preparing to be fully fitted for society, not only to gain career skills to obtain employment and successful work, but also to have them balanced and prepared to meet various challenges that face them in their intrapersonal, interpersonal, and intimate relationships in society. The seminar materials are teaching centered on some topics in the literature review such as career life planning and guidance programs, stages of career counseling, career counseling development, inventories, and career orientations. Other teaching is centered on Bible counsels on work or vocation in Old and New Testaments, references of Spirit of prophecy and other related references and Spiritual Gifts Inventory and Education.

The seminar is to cover the physical, mental, and spiritual aspects of life that will lead them to believe that they can do all things through the strength of Christ. It is to apply both a Biblical and psychological approach to make the appropriate balance to success. These materials are prepared to be used in an unspecified years and will be varied from time to time depending on how the young adults become acquainted with the programs.

Career Seminars

The career seminar begins with an introductory topic on a design for career counseling ministry with youth and young adults. This will be followed by six sessions of career counseling ministry program. These sessions will be conducted with other experienced personnel. Seminars will be run during vocational periods when youth and young adults may have may have time to concentrate especially when there may be no school work pending to divide their attention.

Counseling Retreats

This will also be limited to the youth and young adults. The major topics that will be discussed may include the lessons in the six sessions, but will have extra work involved in the program. Young adults will be challenged to seek God first in their career aspiration; then they can work with ease to the glory of God, but not for self-exaltation or gratification of ambitions.

The retreats will allow all interested participants, including non-Christians. If an inclusive retreat is held for young adults, it will be a means of leading them to understand why they were created and what they could do not only to discover and develop their talents, spiritual gifts, and eventually increase their awareness in career issues but also

understand that they are to give themselves to God wholly to fulfill their calling in this life.

Handouts will be given to participants covering the retreat activities that will be beneficial to make the retreat more informed and relaxed. The South Ghana Conference will foot the cost of producing the printed material and handouts since the young adults may mostly be students. At the retreats, young adults will be encouraged to go and mentor their friends in career issues, but follow a sequential step provided them to not only provide knowledge, but also to inspire spirituality as they seek to help their friends.

Validation of Programs

The prepared questionnaire has been introduced to six persons who are Ghanaians and are interested in proper up bringing of our young adults in the Conference and in the Union as a whole. Two of the ministers are holding various ministerial positions in the Ghana Union Conference and have over fifteen years of working experience. Two Ministers are holding Conference appointments and have several years of working experience. Two are also veteran minister that has worked with the Conferences in our Union.

They read the programs and gave some suggestions for changes that will be useful for our country's young adults to be made. They have expressed their interest in seeing this program implemented in SGC and GUC as a whole soon.

Recommendations

The Seventh day Adventist Church is the first tertiary institution in the country that saw the responsibility of offering holistic education to its students. This vision should reflect in the total lives of its products that are out in the society and in the workforce of

our economy. Due to the faith we profess and challenges of Sabbath keeping, young adults are continually faced with employment insecurities. We need to prepare our young adults to be indispensable among the talented graduates in the country. This will help them to experience quicker rates of securing employment after college when they are excellently prepared.

In my view if the recommendations are adopted to prepare the youth and young adults in the church, they may bring glory to God and uplift the image of our church and what we believe. This will also contribute to not only bring young people into our schools, but also contribute to our ability of winning young adults into the church who in the near future become leaders of enviable responsible positions in our nation.

In considering the nature of this project, it is recommended that the church administrators, the Education Department, Youth Ministries and Family Ministries of the South Ghana Conference, and Ghana Union Conference should promote the following steps.

Youth Committee

In reflecting on the adult youth and young adults' proportion and needs of the youth and the young adults, the South Ghana Conference should draw qualified members to form a committee that will assist in ensuring that our youth are prepared periodically from district to district in the area of their career counseling needs.

Dedicated Youth Leader Position

Due to the increased growth in youth and young adult membership in the Conference and the Union as a whole, it is recommended that youth ministries be empowered and supported without attaching any adult responsibilities to it. This will

ensure that young people will be given maximum attention in solving their numerous needs.

Estimated Budget for Funding

It is expedient that a special fund is set aside to take care of the needs of the youth in the Conference and the Union. An estimated budget is provided. Preparing the youth to be fitted in society and in all aspirations is a great investment to grow the church in the service of God, and enable them become self-sufficient in order eventually to support the church in its financial needs.

Career Counseling

The education departments and all ministers are to encourage our teachers in second-cycle institutions and university to as a matter of importance introduce career counseling as a branch of social studies in their curriculum. Church pastors can also encourage their elders in local and district levels to add career counseling-related studies into the churches annual coordinated programs to fulfill both internal and outreach activities.

Engage Youth as Leaders

The South Ghana Conference can encourage the planners and organizers of Youth Camps and Camp Meetings to give a slot to the young adults that are aspiring to become the future leaders of the church to demonstrate their talents.

University Preparation

Finally, Valley View University education faculty should offer some instructions on career counseling for all students as part of their preparatory studies as they go

through orientation, and when going back to the field of employment by the School of Education in the Institution.

APPENDIX A

A. STUDENT CAREER COUNSELING NEEDS SCALE QUESTIONNAIRE

The Development of the Student Career Counseling Needs Scale Questionnaire

This questionnaire is designed to find out your needs as a student. The information you

provide is confidential and will be used to provide the services that students like you need
while in school. Please answer the questions to the best of your understanding.

Remember that there is no right or wrong answers. There is no time limit in answering
the questions but it is preferable to finish all at a seating.

For each of the 18 items statements below, please mark only one that is appropriate

Table A1

for you under the four categories:

Being a student, I would like to:	S	\overline{D}	
	t	i	
	r	S	
	О	a	
	n	g	
	g	r	
	1	e	
	y	e	
	D		
	i		
	S		
	a		
	g		
	r		
	e		
	e		
Know how to take good notes in	1	2	
class			
Know how to listen and ask			
questions in class			
Know how to start and finish my			
assignments on time			

Know how to organize my class and homework materials		
Know how to do my best on tests and examinations		
Understand how to work and play		
with both boys and girls in an		
activity		
Know that boys and girls can		
perform well in any subject		
Know what I like to do for fun		
Know how to handle my personal		
problems		
Understand my strengths and		
talents		
Understand, accept and like myself		
Know how to improve my writing,		
reading, and speaking skills		
Be able to complete the tasks and		
projects which I start		
Know how to improve my test-taking skills		
Know how to develop learning		
habits and skills that I can use		
throughout life		
Know how to study and how to get		
the most out of my study time		
Know how to make best career		
chioce		
Know how to make plans for what		
I will do after completing my education		
education		

The Development of the Teacher View on Career Counseling

Dear Teacher, this study is to help the student fulfill a course requirement to serve as useful information for writing of dissertation. Remember that you do not need to state your name or the School you teach.

1. What is your age and gender?

2.	How many years of teaching experience and subjects you teach?
3.	What is your preferred subject?
4.	Why did you choose teaching career?
5.	Do you have a future dream or wish to take another profession aside teaching?
6.	What is the size of your school in respect to number of students and faculty?
7.	Do you have available resources in the school to help students to make decisions about career choice?
8.	If they do have options how do they arrive at their conclusions?
9.	If they do not have options how best do they adjust to their subject?

10.	. What do you wish the students experience in school so that they maybe employable?
11.	. What is the readily available or possible job in the job market for your students?
	Development of what Pastors think about Career Counseling
	Dear Pastor, This study is aimed at helping the student to fulfill a course requirement
	to serve as useful information for writing of dissertation. You do not need to state
	your name or give your identity. Remember that this will be treated with
	confidentiality.
1.	What is your age and gender?
2.	How many years of ministry have you enjoyed?
3.	What was your preferred subject during your school days?
4.	Describe how you see the pastoral career?

5.	How large is your congregation and how many are full time and part time employed?
6.	What are your wishes concerning you members vocational attitude and goals?
7.	Who do your members seek to solve their family issues?
8.	How is their church financial contribution status?
9.	Are all your departments filled with competent personnel and passionate to work for God?
10	. What is your ultimate dream for you church members in this challenging life?

Development of the Church Eder view of Career Counseling

Dear Elder, This study is aimed at helping the student to fulfill a course requirement to serve as useful information for writing of dissertation. You do not need to state your name or give your identity. Remember that this will be treated with confidentiality.

- 1. What is your age and gender?
- 2. How many years have you been in leadership position in your church?
- 3. What is your preferred and passionate department in your church?
- 4. How do the young adults' participate and cooperate with church leaders?

5. Is the membership aware of career counseling education and how is it helping the young adults?

6. Is there any lack in nominating members to fill some departments in the church?

7.	What is the giving pattern among the young adults?					
	What ranges are their academic qualifications? Do you have some desires for the youth and what are they?					
10.	. If you were young, what differently would you wish to do with your education?					
	Development of the Old Student view or Career Counseling					
	Dear Old student, this study is aimed at helping the student to fulfill a course					
	requirement to serve as useful information for writing of dissertation. You do not					
	need to state your name or give your identity. Remember that this will be treated with					
	confidentiality.					
1.	What is your age and gender?					
2.	How many years have been out of school and what are you doing?					

3.	What is your preferred department in your church?
4.	How were you inspired in selecting your career during your school days or you had to struggle on your own?
5.	How could career counseling education have helped you in those days?
6.	Is there any talent you would have liked to develop during your school days?
7.	How are you contributing to the growth and development of your church?
8.	What is your academic qualification?
9.	Do you have some desires for the youth academic development?

10	. If you were young, what differently would you wish to do with your education?
	Development of Parent concern on Career Counseling
	Dear Parent or Guidance, This study is aimed at helping the student to fulfill a course
	requirement to serve as useful information for writing of dissertation. You do not
	need to state your name or give your identity. Remember that this will be treated with
	confidentiality.
1.	What is your age and gender?
2.	How many children do you sponsor in school now?
3.	Do you make decisions about which courses and majors your children should take?
4.	How do you wish your children to become in future?

5.	Describe how you see you children interest in their subjects?
6.	Who is your child's role model or admirer?
7.	Is there anything that makes you be proud of your child?
8.	How can career counseling education help your child to make the right choices or it is
	may not be necessary?
9.	Is there any dream you have for your child's education?

10. How does your child understand about the future career challenges?						
11. If you were young, what differently would you wish to do with your education?						
11. If you were young, what differently would you wish to do with your education?						

APPENDIX B

B. SPIRITUAL GIFTS INVENTORY

Adapted from Dan R. and Barbara Miller: A Spiritual Gifts Inventory for Individual and Congregations

Table B1

My Desires and God's Will

- What do you really want? What are the deepest desires of your heart?	
- What do you think or feel God wants of you?	
- How are they the same or different?	
- In what ways are you blocked from doing so?	
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	_
	_
	_
	—
	_

Table B 2

Spiritual Gifts Inventory Statements

Read each statement through twice. Have participants answer what first comes into their minds in reaction to each statement (don't 'over think' your response). Not every statement fits comfortably with the 7-1 scoring – this is by design to generate greater differentiation. All statements reflect specific reference to the New Testament and the understanding of spiritual gifts in the early church of the first three centuries following the resurrection of Jesus Christ, translated to our modern day context.

A SPIRITUAL GIFTS INVENTORY FOR INDIVIDUALS AND CONGREGATIONS

For each statement, rate yourself on a scale of 1 to 7

- 7 Always
- 6 Almost Always
- 5 -Often
- 4 -Sometimes
- **3** -Rarely
- 2 -Almost Never
- 1 -Never

Inventory Statements

- 1. I am able to help people make choices and clarify decisions.
- 2. I am aware of things without having to be told by anyone.
- 3. I easily delegate authority and responsibility to others.
- 4. I enjoy sharing my faith with the homeless and impoverished to offer hope.
 - 5. I enjoy teaching the Bible to a small group.
 - 6. I believe that God will help anyone in need.
 - 7. Through prayer, I see God's miraculous work in my life.
 - 8. I do not mind being made fun of for what I believe.
- 9. I am able to organize human and material resources to serve the need of others.
 - 10. I enjoy giving money to support the work of God.
- 11. I like to work with people who are considered by others to be outcasts

in their communities.

- 12. Praying for the sick is a critical part of their healing.
- 13. I can tell when Christian speakers or groups are being honest and faithful.
 - 14. I listen to others as carefully as I want them to listen to me.
- 15. I would rather be a secretary in a group than the leader or chairperson.
 - 16. Whenever I share my faith, I ask others to share theirs as well.
 - 17. I help anyone in need, regardless of whether they deserve or appreciate the help.
 - 18. I am ready to counsel people who have spiritual, emotional, or physical problems.
 - 19. I can speak a foreign language fluently.
- 20. I can follow the conversation of a foreign language I never studied.
- 21. I am good at seeing many different sides to an issue and helping see

them as well.

- 22. Things I understand by faith are confirmed by facts, experiences, or information.
 - 23. When I make a decision, I stand firmly behind it.
 - 24. I enjoy being part of ministries that didn't exist before.
 - 25. I am an effective mentor to other Christians.
 - 26. I see God at work in both good times and bad.
 - 27. I am aware of God's miracles every day.
 - 28. Others tell me I am a good public speaker.
- 29. Working with others to minister to the physical needs of people is more enjoyable than doing the same thing by myself.
 - 30. I have enough money to give generously to important causes.

- 31. I like to visit people wherever they are at home, in the hospital, in prison, or in nursing homes.
- 32. I believe that the healing power of God manifests itself in many different ways, not just in physical healing.
- 33. I am able to identify the flaw in an argument, idea, or presentation.
- 34. I learn best when I can discuss what I read in Scripture and share insights and ideas with others.
- 35. I am good at attending to the 'busy work' that others tend not to enjoy.
- 36. An invitation to Christian discipleship should be extended to people whenever they gather to worship or study.
 - 37. I give practical, material assistance to those who are in need.
- 38. I will work hard to support any group that is fully committed to a good cause.
 - 39. Foreign languages are easy for me to learn.
- 40. I intuitively understand the meanings of most foreign words and phrases.
- 41. Others are surprised by the depth of my understanding and the integrity of my advice.
- 42. I am good at sensing other people's moods and concerns just by being with them.
 - 43. I am effective at organizing projects for ministry.
 - 44. I desire the opportunity to be a missionary.
- 45. I feel a strong responsibility to point out dangerous or erroneous teachings to others.
 - 46. I pray for people who have lost their faith.
- 47. I believe that God works miracles through the faith of Christian believers.
- 48. I find practical applications to real world situations when I read the Bible.

- 49. I find it easy to ask for help from others for worthy projects.
- 50. I feel a strong desire to give money to Christian ministries.
- 51. I want to help as many people as I can, regardless of the reason for their need.
 - 52. I pray for healing for the sick and afflicted.
- 53. I know when a preacher or speaker is accurately presenting the gospel or spiritual teaching.
- 54. It troubles me when people are misled or persuaded by inaccurate, biased, or false messages about the Christian faith.
- 55. I give whatever time and energy is needed to finish a project or meet a deadline.
- 56. I feel comfortable sharing the importance of Christian belief with non-Christians.
 - 57. I prefer working in the background rather than in the spotlight.
 - 58. I am patient and tolerant of others who are less mature in their spiritual development.
 - 59. I communicate easily with members of other races, cultures, or generations.
- 60. I understand and easily accept the values, behaviors, and interests of generations other than my own.
- 61. When others seek out my counsel or advice, I am confident that what I say will be helpful and valuable.
 - 62. People are surprised by how well I understand them.
 - 63. I offer good leadership to a project or group.
- 64. It is easy for me to share my faith with people from other cultures and foreign lands.
- 65. I strive to create harmony and unity whenever I am part of a group.
- 66. I trust in the promises of God, even when they are improbable or unlikely.
- 67. I feel the power and presence of God's Holy Spirit when I pray.

- 68. My faith gives me the courage to speak out, even to those in positions of authority.
 - 69. I design and plan strategies for ministry both in and beyond the church.
 - 70. I know whether or not an appeal for money is legitimate.
 - 71. My compassion for others often takes precedence over my own personal needs.
 - 72. I participate in the healing of others through prayer.
 - 73. I intuitively sense elements of truth or error in other people's teachings.
- 74. I enjoy creating lessons, classes, and projects that illuminate and illustrate biblical truths.
- 75. Pastors and other key church leaders seek my opinions and advice on important issues.
- 76. I feel comfortable talking about my faith in non-Christian settings.
 - 77. I make sure that everything runs as smoothly as possible.
- 78. People are willing to listen to what I say because they understand that I have their best interests in mind.
- 79. I communicate well with everyone, no matter how different from me they might be.
 - 80. I am able to interpret what someone says to others who do not understand.
- 81. God grants me insights into the significant decisions that other people struggle with.
- 82. My knowledge of the Bible and spiritual teachings provide me with answers to many of life's questions.
 - 83. I help others discover, develop, and use their spiritual gifts.
 - 84. I am proud to let people know I am a Christian everywhere I go.
- 85. I like helping others apply Christian principles and practices to their daily lives.
- 86. When I pray my prayer becomes a channel for God's grace to meet other people's needs.
 - 87. God uses us as instruments of spiritual and supernatural power.

- 88. I see how biblical truths apply as much to today's world as they did in their original context.
 - 89. Others refer to me as an effective leader.
- 90. I seek the counsel of family, friends, or my spiritual community when I make a donation to charity or church.
 - 91. I listen to those who need someone to talk to.
- 92. When I pray, I specifically name those who are in physical, spiritual, or emotional need.
- 93. I know when a Christian leader is more 'self-interested' than focused on God.
- 94. I require evidence or proof before I accept something as valid or true.
 - 95. I am a better assistant than leader.
- 96. The idea of sharing the gospel with others is very exciting to me.
- 97. It is of great importance to me that my actions make other people's live easier or better.
 - 98. People go out of their way to please me.
- 99. I can explain my spiritual practices to people of other cultures and backgrounds.
 - 100. I understand the meaning and significance of foreign rituals and practices, and can help interpret them for others.
- 101. I know some things without fully understanding how I know them.
 - 102. I see potential problems that others are unaware of.
- 103. I focus on the 'big picture' instead of the details 104 I am comfortable with non-Christian lifestyles and customs.
 - 105. I look for ways to help others grow as Christian disciples.
 - 106. I spend long periods of time in prayer.
 - 107. I pray for things that other people feel are impossible.
 - 108. I enjoy showing people how the Bible relates to everyday life marginalized.
 - 110. I am a cheerful giver of money.
- 111. I am drawn to people suffering physical, emotional, or spiritual pain.

- 112. When I pray for someone's healing, I do not put limits or restrictions on how God might work in that person's life (I do not believe that a physical healing miracle is the only answer to prayer).
- 113. I know when people are speaking by the power of God's Holy Spirit.
 - 114. I see and understand the connections between the Old and New Testaments.
 - 115. Being thanked is not important to me; I serve regardless of recognition.
- 116. It is important to me to introduce others to God and Jesus Christ.
- 117. I am more interested in meeting people's physical needs than their spiritual needs.
 - 118. People seek out my opinion and advice on personal matters.
 - 119. I can speak (or sign) a language that I never formally studied.
- 120. I am accepting of thoughts, beliefs, and behaviors of other people even when they are contrary to my own.
 - 121. I have a clear sense of the choices other people should make.
 - 122. My intuitions are strong, clear, and correct.
 - 123. I work best under pressure.
 - 124. I would like to represent the church in a foreign country.
- 125. When Christians lose faith, it is my responsibility to try to help them recover it.
 - 126. Others tell me that I have a strong faith.
 - 127. When I pray, I petition God to change present circumstances.
 - 128. I speak the truth, even when what I say is unpopular or divisive.
 - 129. In groups, I emerge as a leader.
- 130. My money management skills are of value to a church or group.
 - 131. I look for people who are suffering to offer my help to them.
 - 132. Others have told me that I have a healing touch or presence.
- 133. I am deeply troubled by spiritual teachings that lack a solid theological or biblical basis.

- 134. I am energized and excited when I teach others.
- 135. I enjoy making work easier for other people.
- 136. It is easy for me to extend an invitation to others to make a commitment to Christ.
- 137. I prefer *doing* a job to *planning* a job.
- 138. Others tell me that I am a good listener and counselor.
- 139. I am able to communicate my faith and beliefs to people who speak other languages. Coming
- 140. I feel a kinship and connection to people of other faiths and cultures.
 - 141. When I am faced with hard life decisions, I turn to the Bible for guidance.
- 142. I can sense when people are upset or angry, no matter how well they try to hide their feelings.
- 143. I am a good judge of other people's gifts, skills, and passions for ministry and service.
 - 144. I want to learn a new language to enable me to be in ministry in foreign land.
 - 145. I enjoy working with those who are new to the Christian faith.
 - 146. I see the image of God in every person I meet.
- 147. I believe prayer yields tangible results, not just a good feeling or spiritual satisfaction.
- 148. I talk to people about their beliefs concerning salvation, the afterlife, and God's will.
- 149. I like directing and leading projects better than participating in them.
 - 150. My financial giving is anonymous.
 - 151. I reach out to people who are in trouble.
 - 152. When I see people in pain, I immediately pray for them.
 - 153. I know when a person is being dishonest.
- 154. I would rather read Scripture or theology than inspirational stories or Christian fiction.
- 155. I like having a task defined for me rather than having to figure out a task for myself.

- 156. I tell people what Christ has done in my life.
- 157. I will do what I believe is right, even if it means that I have to brea the rules.
- 158. I challenge people with hard truths and discomforting information, even when it makes me unpopular.
- 159. I am called to share my faith with other cultures, races, and faith traditions.
- 160. I have the ability to automatically translate or interpret foreign words and phrases.
 - 161. God allows me to see the world from God's own perspective.
- 162. I am able to apply difficult biblical concepts to real-world situations.
- 163. I encourage others to use their gifts and talents to serve people beyond the church.
- 164. I seek the opportunity to share the gospel with those outside the Christian faith or those who have not heard it before.
- 165. I guide others in their discipleship journey and spiritual growth.
- 166. I find that God's promises in the Bible have widespread validity in today's world.
- 167. I help others see the miraculous in ordinary, everyday experiences.
- 168. The Bible speaks directly to the political, economic, and justice issues of our day.
 - 169. People say that I am well organized.
- 170. There is no limit to what I am willing to give to or do for others.
 - 171. I am very sensitive to the feelings of others.
 - 172. I encourage people to pray for the sick or afflicted.
- 173. I find inspirational and spiritual meaning in secular books, films, speeches, and programs.
 - 174. I primarily read the Bible to learn and understand God's will.
 - 175. I prefer following to leading.
 - 176. I invite others to become active in a Christian faith community.
 - 177. I enjoy doing jobs that other people consider less important.

- 178. I am first to offer an encouraging or supportive word to others.
- 179. I have spoken a language without knowing what it was.
- 180. I am able to share complex theological ideas with people of other races, cultures, and backgrounds.
 - 181. People tell me they are impressed by my insights.
- 182. I look at issues from as many different points of view as possible.
- 183. I enjoy organizing and managing human and material resources to accomplish a goal.
- 184. I study other cultures and traditions to more effectively relate to people who are different from me.
 - 185. I want to get to know the people I serve and care for.
- 186. Even when I grow discouraged, I never doubt or lack trust in God.
 - 187. My first reaction to problems or difficulties is to pray.
 - 188. I believe that God speaks through me.
- 189. I experience God more in day-to-day living than in prayer, Bible reading, or going to church.
- 190. I am prepared to give financial support to, or help raise funds for, any cause I believe in.
 - 191. Physical touch or the laying on of hands is an important part of spiritual healing.
- 192. My faith is made strong by the miracles of God I witness in our world.
- 193. I am able to help people gain a clearer understanding of God and the Bible.
 - 194. I enjoy creating lessons, resources, and tools for studying and discussing the Bible and the Christian faith.
 - 195. I make sure preparations are made so that meetings, programs, services, and projects run as smoothly as possible.
- 196. I am more effective sharing my faith one-on-one than in front of a large group or crowd.
- 197. My ministry is in my actions and behaviors more than in my words.
- 198. I help people develop spiritual practices and disciplines that build their faith.

- 199. People who speak other languages have little trouble communicating with me.
- 200. I feel that God is leading me to involvement with other cultures, races, generations, and backgrounds.

Table B 3

Spiritual Gifts Inventory Score Sheet

7-Always 6-Almost Always 5-Often 4-Sometimes 3-Rarely 2-Almost Never 1-							
1	21	41	61	81	10 1		
2	22	42	62	82	10 2		
3	23	43	63	83	10 3		
4	24	44	64	84	10 4		
5	25	45	65	85	10 5		
6	26	46	66	86	10 6		
7	27	47	67	87	10 7		
8	28	48	68	88	10 8		
9	29	49	69	89	10 9		
10	30	50	70	90	11 0		
11	31	51	71	91	11 1		
12	32	52	72	92	11 2		
13	33	53	73	93	11 3 11		
14	34	54	74	94	11 4		
15	35	55	75	95	11 5		

16	36	56	76	96	11 6
17	37	57	77	97	11 7
18	38	58	78	98	11 8
19	39	59	79	99	11 9
20	40	60	80	100	12 0

NAME:

Spiritual Gifts Inventory Key and Definitions

1. Wisdom 11. Compassion

2. Knowledge 12. Healing

3. Administration 13. Discernment

4. Apostleship 14. Teaching

5. Shepherding 15. Helping/Assistance

6. Faith 16. Evangelism

7. Miracles 17. Servant-hood

8. Prophecy 18. Exhortation

9. Leadership 19. Tongues

10. Giving 20. Interpretation of Tongues

Administration—the gift of organizing human and material resources for the work of Christ, including the ability to plan and work with people to delegate responsibilities, track progress, and evaluate the effectiveness of procedures. Administrators attend to details, communicate effectively, and take as much pleasure in working behind the scenes as they do in standing in the spotlight.

Apostleship—the gift of spreading the gospel of Jesus Christ to other cultures and to foreign lands. Apostleship is the missionary zeal that moves us from the familiar into uncharted territory to share the good news. Apostles embrace opportunities to learn foreign languages, visit other cultures, and go to places where people have not had the opportunity to hear the Christian message. The United States of America is fast becoming a mission field of man y languages and cultures. It is no longer necessary to cross an

ocean to enter the mission field. Even across generations, we may find that we need to "speak other languages" just to communicate.

Compassion—the gift of exceptional empathy with those in need that moves us to action. More than just concern, compassion demands that we share the suffering of others in order to connect the gospel truth with other realities of life. Compassion moves us beyond our comfort zones to offer practical, tangible aid to all God's children, regardless of the worthiness of the recipients or the response we receive for our service.

Discernment—the ability to separate truth from erroneous teachings and to rely on spiritual intuition to know what God is calling us to do. Discernment allows us to focus on what is truly important and to ignore that which deflects us from faithful obedience to God. Discernment aids us in knowing whom to listen to and whom to avoid.

Evangelism—the ability to share the gospel of Jesus Christ with those who have not heard it before or with those who have not yet made a decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small. Evangelism is an intimate relationship with another person or persons that requires the sharing of personal faith experience and a call for a response of faith to God.

Exhortation—the gift of exceptional encouragement. Exhorters see the silver lining in every cloud, offer deep and inspiring hope to the fellowship, and look for and commend the best in everyone. Exhorters empower others to feel good about themselves and to feel hopeful for the future. Exhorters

are not concerned by appearances; they hold fast to what they know to be true and right and good.

Faith—the exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems, and obstacles to faithfulness. More than just belief, faith is a gift that empowers an individual or a group to hold fast to its identity in Christ in the face of any challenge. The gift of faith enables believers to rise above pressures and problems that might otherwise cripple them. Faith is characterized by an unshakable trust in God to deliver on God's promises, no matter what. The gift of faith inspires those who might be tempted to give up to hold on.

Giving—the gift of the ability to manage money to the honor and glory of God. Beyond the regular response of gratitude to God that all believers make, those with the gift of giving can discern the best ways to put money to work, can understand the validity and practicality of appeals for funds, and can guide others in the most faithful methods for managing their financial concerns.

Healing—the gift of conducting God's healing powers into the lives of God's people. Physical, emotional, spiritual, and psychological healing are all ways that healers manifest this gift. Healers are prayerful, and they help people understand that healing is in the hands of God. Often their task is to bring about such understanding more than it is to simply erase negative symptoms. Some of the most powerful healers display some of the most heartbreaking afflictions themselves.

Helping—the gift of making sure that everything is ready for the work of Christ to occur. Helpers assist others to accomplish the work of God. These unsung heroes work behind the scenes and attend to details that others would rather not be bothered with. Helpers function faithfully, regardless of the credit or attention they receive. Helpers provide the framework upon which the ministry of the body of Christ is built.

Interpretation of Tongues (see also Tongues)—the gift of (1) the ability to interpret foreign languages without the necessity of formal study in order to communicate with those who have not heard the Christian message or who seek to understand, or (2) the ability to interpret the gift of tongues as a secret prayer language that communicates with God at a deep spiritual level. Both understandings of the gift of interpretation of tongues are communal in nature: the first extends

the good news into the world; the second strengthens the faith within the fellowship.

Knowledge—the gif t of knowing the truth through faithful study of
Scripture and the human situation. Knowledge provides the information
necessary for the transformation of the world and the formation of the body
of Christ. Those possessing the gift of knowledge challenge the fellowship to
improve itself through study, reading of Scripture, discussion, and prayer.

Leadership—the gift of orchestrating the gifts and resources of others to
accomplish the work of God. Leaders move people toward a God-given
vision of service, and they enable others to use their gifts to the best of their

abilities. Leaders are capable of creating synergy, whereby a group achieves much more than its individual members could achieve on their own.

Miracles—the gift of an ability to operate at a spiritual level that recognizes the miraculous work of God in the world. Miracle worker s inv ok e God's power to accomplish that which appears impossible or impractical by worldly standards. Miracle workers remind us of the extraordinary nature of the ordinary world, thereby increasing faithfulness and trust in God. Miracle workers pray for God to work in the lives of others, and they feel no sense of surprise when their prayers are answered.

Prophecy—the gift of speaking the word of God clearly and faithfully.

Prophets allow God to speak through them to communicate the message that people most need to hear. While often unpopular, prophets are able to say what needs to be said because of the spiritual empowerment they receive.

Prophets do not foretell the future, but they proclaim God's future by revealing God's perspective on our current reality.

Servant-hood—the gift of serving the spiritual and material needs of other people. Servants understand their role in the body of Christ to be that of giving comfort and aid to all who are in need. Servants look to the needs of others rather than focusing on their own needs. To serve is to put faith into action; it is to treat others as if they were Jesus Christ. The gift of service extends our Christian love into the world.

Shepherding—the gift of guidance. Shepherd s nurture other s in the Christian faith and provide a mentoring relationship to those who are new to

the faith. Displaying an unusual spiritual maturity, shepherds share from their experience and learning to facilitate the spiritual growth and development of others. Shepherds take individuals under their care and walk with them on their spiritual journeys. Many shepherds provide spiritual direction and guidance to a wide variety of believers.

Teaching—the gift of bringing scriptural and spiritual truths to others. More than just teaching Christian education classes, teachers witness to the truth of Jesus Christ in a variety of ways, and they help others to understand the complex realities of the Christian faith. Teachers are revealers. They shine the light of understanding into the darkness of doubt and ignorance. They open people to new truths, and they challenge people to be more in the future than they have been in the past.

Tongues (see also Interpretation of Tongues)—the gift of (1) the ability to communicate the gospel to other people in a foreign language without the benefit of having studied said language (see Acts 2:4) or (2) the ability to speak to God in a secret, unknown prayer language that can only be understood by a person possessing the gift of interpretation. The ability to speak in the language of another culture makes the gift of tongues valuable for spreading the gospel throughout the world, while the gift of speaking a secret prayer language offers the opportunity to build faithfulness within a community of faith.

Wisdom—the gift of translating life experience into spiritual truth and of seeing the application of scriptural truth to daily living. The wise in our faith

communities offer balance and under -standing that transcend reason.

Wisdom applies a God-given common sense to our understanding God 's will. Wisdom helps us remain focused on the important work of God, and it enables newer, less mature Christians to benefit from those who have been blessed by God to share deep truths.

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Scripture Translations

These categories are derived from Paul's listings of spiritual gifts in Romans 12:6-8; 1 Corinthians 12:4-11, 27-31; and Ephesians 4:11. The following contemporary translations from the Greek are by Dan R. Dick.

Romans 12:6-8

Each of us is gifted in unique ways, to the measure of grace given us by God; the gift of prophecy (speaking God's word) in proportion to one's faithfulness; the gift of servant hood, in service; the teacher, in teaching; the one who encourages, in encouragement; the giver, in generous stewardship; the leader, in diligence; the compassionate, in sacrificial kindness.

Gifts listed:

- 1. Prophecy
- 2. Servant-hood
- 3. Teaching
- 4. Exhortation (Encouragement)
- 5. Giving

1 Corinthians 12:4-11

There are many different gifts, but they all emerge from one Spirit; and there are many different ways to serve, but one Lord that we all serve; there are many things we can do, but it is God who directs us to do them. Everyone has been given a spiritual gift to use for the common good. To one person the Spirit gives wisdom, and to someone else knowledge by the exact same Spirit. Another receives the gift of faith, while the same Spirit grants gifts of healing to another. To others the Spirit grants the gift of miracle working, or prophecy, or the discernment of spirits, or speaking in other tongues, or interpreting other tongues. All of these gifts are activated by the same Spirit, who grants gifts to each person as the Spirit chooses.

Additional gifts listed:

- 6. Leadership
- 7. Compassion
- 8. Wisdom
- 9. Knowledge
- 10. Faith
- 11. Healing
- 12. Miracles
- 13. Discernment
- 14. Tongues
- 15. Interpretation of Tongues

1 Corinthians 12:27-31

Now you are the body of Christ, and each one of you is a member in it. God has appointed in the church first apostles, second prophets, then teachers, miracle workers, healers, helpers, administrators, and those who communicate in foreign tongues. Is everyone an apostle? Are all people prophets? teachers? miracles workers? Does everyone heal or speak in foreign tongues, or interpret those tongues? While it is right and good to pursue such gifts, I will show you an even more excellent goal.

Additional gifts listed:

- 16. Apostleship
- 17. Helping/Assistance
- 18. Administration

Ephesians 4:11-12

The gifts that the Lord gave are these: apos-

tleship, prophecy, evangelism, shepherding,

and teaching so that everyone might equip

the saints for ministry, to build up the body of Christ.

Additional gifts listed:

- 19. Evangelism
- 20. Shepherding

Spiritual Gifts Clusters

Nurturing Gifts: Nurturing congregations tend to be very committed to building

fellowship, visitation, small groups, Sunday school, and member care. The focus is

primarily turned inward.

• Wisdom

• Shepherding

• Exhortation

• Helping

• Discernment

• Faith

Compassion

Outreaching Gifts: Outreaching congregations tend to be very missional in

nature, serving the community in a variety of ways and reaching out to people in the area.

The focus is on the world.

Apostleship

• Evangelism

• Working Miracles

Compassion

• Healing

• Servant-hood

• Prophecy

Witnessing Gifts: Witnessing congregations tend to emphasize worship,

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Christian education, and church growth. Faith sharing is central to the life of the fellowship. The focus is local.

- Knowledge
- Faith
- Prophecy
- Teaching
- Evangelism
- Exhortation
- Healing

Organizing Gifts: Organizing congregations tend to be highly structured, very organized, and program-rich. Committees and work teams involve large numbers of people. The focus is on the institution.

- Knowledge
- Administration
- Giving
- Leadership
- Helping
- Teaching
- Wisdom

Table C 1

C. MBTI TEST

The Keirsey Temperament Sorter II

Below are seventy easy to answer **a** or **b** questionnaire and its answer sheet. Decide on which statement is suitable or refer to you and put a check mark in the proper column of the answer sheet. A way to score the questionnaire is given following the answer sheet. There are no rights or wrong answers. This is a simplify version of the Myers-Briggs Type Indicator.

1. When the telephone rings do you

- a. Hurry to get to it first
- b. Hope someone else will answer
- 2. Are you more
- a. Observant than introspective
- b. Introspective than observant
- 3. Is it worse to
- a. Have your "head in the clouds"
- b. Be "in a rut"
- 4. Are you more impressed by
- a. Principles
- b. Emotions
- 5. Are you more drawn toward the
- a. Convincing
- b. Touching
- 6. Do you prefer to work
- a. To deadlines
- b. Just "whenever"
- 7. Do you turn to choose
- a. Rather carefully
- b. Somewhat impulsively
- 8. At parties do you
- a. Stay late, with increasing energy
- b. Leave early, with decreased energy
- 9. Are you more attractive to
- a. Sensible people
- b. Imaginative people

10. Are you more interested in

- a. What is actual
- b. What is possible

11. In judging others are you more swayed by

- a. Laws than circumstances
- b. Circumstances than laws

12. In approaching others is your inclination to be somewhat

- a. Objective
- b. Personal

13. Are you more

- a. Punctual
- b. Leisurely

14. Does it bother you more having things

- a. Incomplete
- b. Complete

15. In your social groups do you

- a. Keep abreast with other's happenings
- b. Get behind on the news

16. In doing ordinary things are you more likely to

- a. Do it the usual way
- b. Do it your own way

17. Writers should

- a. "say what they mean and mean what they say"
- b. Express things more by use of analogy

18. Which appeals to you more

- a. Consistency of thought
- b. Harmonious human relationships

19. Are you more comfortable in making

- a. Logical judgments
- b. Value judgments

20. Do you want things

- a. Settled and decided
- b. Unsettled and undecided

21. Would you say you are more

- a. Serious and determined
- b. Easy-going

22. Does interacting with strangers

- a. Energize you
- b. Tax your reserves

23. Facts

- a. Speak for themselves
- b. Illustrate principles

24. Do you find visionaries and theorists

- a. Somewhat annoying
- b. Rather fascinating

25. In a heated discussion, do you

- a. Stick to your guns
- b. Look for common ground

26. Is it better to be

a. Just

- b. Merciful
- 27. At work, is it more natural for you to
- a. Point out mistakes
- b. Try to please others
- 28. Are you more comfortable
- a. After a decision
- b. Before a decision
- 29. Do you tend to
- a. Say right out what's on your mind
- b. Keep your ears open
- 30. Common sense is
- a. Usually reliable
- b. Frequently questionable
- 31. Children often do not
- a. Make themselves useful enough
- b. Exercise their fantasy enough
- 32. When in charge of others do you tend to be
- a. Firm and unbending
- b. Forgiving and lenient
- 33. Are you more often
- a. A cool-headed person
- b. A warm-hearted person
- 34. Are you prone to
- a. Nailing things down
- **b.** Exploring the possibilities
- 35. In most situations are you more
- a. Deliberate than spontaneous
- b. Spontaneous than deliberate
- 36. Do you think of yourself as
- a. An outgoing person
- b. A private person
- 37. Are you more frequently
- a. A practical sort of person
- b. A fanciful sort of person
- 38. Do you speak more in
- a. Particulars than generalities
- b. Generalities than particulars
- 39. Which is more of a compliment;
- a. 'There's a logical person'
- b. "There's a sentimental person"
- 40. Which rules you more
- a. Your thoughts
- b. Your feelings
- 41. When finishing a job, do you like to
- a. Tie up all the loose ends.
- b. Move on to something else

42. Do you prefer to work

- a. To deadlines
- b. Just whenever

43. Are you the kind of person who

- a. Is rather talkative
- b. Doesn't miss much

44. Are you inclined to take what is said_

- a. More literally
- b. More figuratively

45. Do you more often see

- a. What's right in front of you
- b. What can only be imagined

46. Is it worse to be

- a. A softy
- b. Hard-nosed

47. In trying circumstances are you sometimes

- a. Too unsympathetic
- b. Too sympathetic

48. Do you tend to choose

- a. Rather carefully
- b. Somewhat impulsively

49. Are you inclined to be more

- a. Hurried than leisurely
- b. Leisurely than hurried

50. At work do you tend to

- a. Be sociable with your colleagues
- b. Keep more to yourself

51. Are you more likely to trust

- a. Your experiences
- b. Your conceptions

52. Are you more inclined to feel

- a. Down to earth
- b. Somewhat removed

53. Do you think of yourself as a

- a. Tough-minded person
- b. Tender-hearted person

54. Do you value in yourself more than you are

- a. Reasonable
- b. Devoted

55. Do you usually want things

- a. Settled and decided
- b. Just penciled in

56. Would you say you are more

- a. Serious and determined
- b. Easy going

57. Do you consider yourself

- a. A good conversationalist
- b. A good listener

58. Do you prize in yourself

- a. A strong hold on reality
- b. A vivid imagination

59. Are you drawn more to

- a. Fundamentals
- b. Overtones

60. Which seems the greater fault:

- a. To be too compassionate
- b. To be too dispassionate

61. Are you swayed more by

- a. Convincing evidence
- b. A touching appeal

62. Do you feel better about

- a. Coming to closure
- b. Keeping your options open

63. Is it preferable mostly to

- a. Make sure things are arranged
- b. Just let things happen naturally

64. Are you inclined to be

- a. Easy to approach
- b. Somewhat reserved

65. In stories do you prefer

- a. Action and adventure
- b. Fantasy and heroism

66. Is it easier for you to

- a. Put other: to good use
- b. Identify with others

67. Which do you wish more for yourself:

- a. Strength of will
- b. Strength of emotion

68. Do you see yourself as basically

- a. Thick-skinned
- b. Thin-skinned

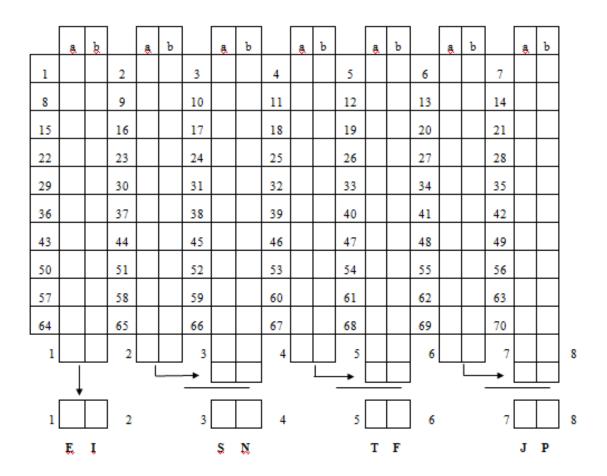
69. Do you tend to notice

- a. Disorderliness
- b. Opportunities for change

70. Are you more

- a. Routinized than whimsical
- b. Whimsical than routinized

Table C 2 **Answer Sheet**- Enter a check for each answer in the column for **a** or **b**



Directions for Scoring

Add down so that the total number of "a" answers is written n the box at the bottom of each column. Do the same for the "b" answers you have checked. Each of the 14 boxes should have a number in it.

Transfer the number in box No. 1 of the answer sheet to box No. 1 below the answer sheet. Do this for box No. 2 as well. Note, however, that you have two numbers for boxes 3 through 8. Bring down the first number for each box beneath the second, as

indicated by the arrows. Now add all the pairs of numbers and enter the total in the boxes below the answer sheet, so each box has only one number.

Now you have four pairs of numbers. Circle the letter below the larger number of each pair. If the two numbers of any pair are equal, then circle neither, but put a large X below them and circle it.

APPENDIX D

Table D 1

Values Test

Your values influence your choices with regard to occupation, employer, corporate culture, family, and community involvement. You can now see the advantages of linking your career to your core values.

	"	
Accomplishment	Family	Mature
Adventure	Friendship	Obligation
Affiliation	Fun	Pleasure
Artistic Expression	Harmony	Predictability
Authority	Health	Recognition
Balance	High Earnings	Responsibility
Beauty	Honesty	Risk-Taking
Challenge	Humility	Self-Discipline
Community	Independence	Self-Restraint
Competence	Influence	Service
Competition	Integrity	Spirituality
Contribution	Justice	Stability
Control	Knowledge	Structure
Cooperation	Leadership	Status
Creativity	Learning	Team Work
Curiosity	Love	Time Freedom
Diversity	Loyalty	Trust
Duty	Meaning	Variety
Faith	Moderation	Wisdom

Table D 2

The Skilled Organizer

My natural style is orderly and efficient. I use logical analysis to solve problems and to make decisions. I like to organize and plan my projects or programs. I need a work environment that is steady and guided by a well constructed strategic plan. 1 am attracted to leaders who define clear objectives and deliver on their promises.

do not like usin	ıg	enjoy neutral	using
			Budget: Plan for r expenditures or allocation of resources. Implement Procedures: Carry out or put into effect procedures or protocols.
			Calculate/Compute: Count or figure amounts. Execute a mathematical process.
			Edit Reports/Stories: Prepare reports or stories for presentation or publication.
			Estimate Costs: Make approximate calculations or preliminary assessments of cost.
			Control Inventory: Purchase and track supplies, goo Bs, goods, or merchandise.
			Organize Projects: Plan, arrange, or systematize tasks to meet specified goals.
			Coordinate Events: Plan and organize event details such as time, facilities and agendas.
			Remember Details: Memorize and recall particulars. elements for greatest utility or ease of movement.
			Categorize: Classify or arrange Into categories.
			Map Routes: Plan and delineate paths or courses of travel or

transportation. ☐ Monitor Quality: Oversee process to ensure standards are met. ☐ Retain Facts: Hold and maintain knowledge of demonstrable truths. ☐ Appraise: Evaluate the value of something. ☐ Audit: Examine records or accounts for accuracy. Table D 3 THE SKILLED LIBERATOR My natural style is action-oriented and adaptive. I enjoy challenges and am open to change. I see adventures and new opportunities. I am a troubleshooter in my work and recreation. I like work that is exciting. I enjoy being outdoors and/or having a high degree of mobility in my work. do not enjoy like using neutral using ☐ Repair: Fix or restore something to working condition after damage П ☐ Troubleshoot: Identify sources of trouble or causes of malfunction. ☐ Use Tools: Employ or manipulate handheld Implements. ☐ Draft: Create a visual representation of a plan for construction or manufacture ☐ Risk: Undertake high-risk projects or tasks to increase profits or save lives. ☐ Paint: Apply coating or pigments for artistic expression or

utility.

	Make Crafts: Create artistic objects with one's hands.
	☐ Use Physical Dexterity: Demonstrate skill and coordination in use of body.
	☐ Utilize Technology: Solve problems with computer software, mechanical devices, or electronics.
	☐ Add Humor and Fun: Contribute a funny or amusing element to environment or process.
	☐ Improvise: Create spontaneously or make do with available resources.
	☐ Mobilize: Rally, prepare, and coordinate others, especially in response to crisis.
	☐ Market Products/Services: Identify target consumers and develop strategies to sell products/services to them.
	☐ Negotiate: Use persuasive skills to come to terms or reach agreement.
	☐ Prepare Food: Assemble ingredients and create appealing meals.
	☐ Design Landscapes: Conceptualize planting arrangements to meet functional and decorative goals.

Table D 4

The Skilled Facilitator

My natural style is interpersonal and collaborative. I am attracted to a teamoriented, democratic environment. I value authenticity, positive interaction, and harmony.

1 work best with leaders who communicate well and provide reinforcement. I care about employee morale and motivation. I am sensitive to the work atmosphere and feel drained by conflict.

do not enjoy like using neutral using

	☐ Collaborate: Work together with others in a joint effort.
	☐ Listen: Tune in or pay attention in an effort to hear and understand.
	☐ Counsel: Exchange opinions and Ideas and/or give guidance.
	☐ Coach: Provide Instruction and encouragement.
	☐ Motivate Employees: Provide Incentive and generate excitement to achieve goals.
	☐ Entertain Guests: Extend hospitality toward visitors.
	☐ Interview: Direct questions or conversation to elicit viewpoints, or statements.
	☐ Inspire: Arouse emotions and stimulate to creativity or action.
	☐ Design Interiors: Conceptualize arrangement and decoration of work or living < g spaces.
	☐ Lead foams; G: Guide or direct work of organized groups.
	☐ Serve Customers: Assess needs and provide appropriate goods and services.
	☐ Speak in Public: Address groups of people in a public setting.
	☐ Conduct Therapy: Attend to emotional needs. Provide treatment for illness or disability
	☐ Teach/Instruct: Impart knowledge or skill through presentation, example, or experience.
	☐ Heal: Restore to health or soundness; cure.
	☐ Use Color: Conceptualize the use of and apply pigment for creative expression.

Table D 5

The Skilled Innovator

My natural style is analytical and systematic. 1 am a complex thinker, attracted to concepts and innovative solutions. 1 enjoy seeing the relationships between various ideas and drawing logical conclusions. 1 am a researcher and knowledge seeker. I bring vision to projects and will look at the long-term implications.

like usir	ng	neutral	using
			Consult: Assess client needs and give expert advice as a professional.
			Visualize/Forecast: Form a mental image and anticipate events or conditions.
			Plan Long-Range: Formulate a scheme or program to achieve long-term goals.
			Design Systems: Conceptualize methods or procedures for operations or processes.
			Investigate: Make detailed inquiry to examine cause and effect.
			Research: Investigate or study using books, interviews, or the Internet.
			Brainstorm: Generate ideas and explore alternatives and other options.
			Analyze: Examine methodically and thoroughly
			Invest Finances: Commit money or capital for profit gain.
			Manage Projects: Oversee organization and execution of tasks to achieve goals.
			Advise: Use knowledge and expertise to make suggestions or recommendations.
			Use Logic: Employ reasoning and rational thought processes.
			Strategize: Develop a comprehensive plan of action.

	☐ Demonstrate Confidence: Exhibit belief in oneself and one's capabilities or expertise.
	☐ Explore New Concepts: Express openness and inquire about new or unfamiliar Ideas.
	☐ Invent: Use imagination and ingenuity to conceptualize or create something new

APPENDIX E

Table E 1

Biblical Examples

Biblical Examples on Those God gave them a Ministry or Career

The Bible portrays the world of work and career in many different ways.

Adam was a gardener then a farmer

Noah was a shipbuilder and preacher

Joshua was a soldier and a leader

David was a shepherd who rose to the highest office in the land.

Joseph acknowledged God's providence in being sold into slavery.

Gen. 45:1–14. (Joseph made himself known to his brothers.)

Gen. 50:19–21. Joseph said to them, "Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Joseph, the young man, stands as a good example for us.

- **Gen. 39**. Even when Joseph was far from home, a slave in Egypt, he was strong in faith and godliness. He was willing to suffer for the Lord, rather than to sin against him. When Potiphar's wife tempted him, he would not yield to her demands.
- **Gen. 39:9–10**. "There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her or to be with her.

Esther, was a captive in a foreign land yet became a queen.

Daniel made their mark in government

Daniel also is a good example to follow. As a young man he was carried off to Babylon. There he remained faithful to God at all cost.

Dan. 1:8–9. But Daniel purposed in his heart that he would not defile

Dan. 6:10 Even when he knew that he would be thrown into the den of lions, Daniel kept on praying to his God, against the king's decree.

The three friends of Daniel also remained faithful to God at all cost.

Dan. 3:16–18. Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter."

Matthew was a tax collector who entered fulltime ministry late in life **Luke 5:27–32**.

Luke was a physician and historian

Paul was a tentmaker and missionary

Work has been a part of God's plan from the beginning. (See Gen. 2:15.) 505

Table E 2

Bible Teachings on Careers

Work is commanded; laziness is condemned.

At the dawn of history God called man to work as his servant.

Gen. 2:15. Then the Lord God took the man and put him in the garden of Eden to tend and keep it.

Be on guard against idleness.

2 Thess. 2:6-15.

2 Thess. 3:7–10. For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of youOpening prayer Earn your own bread.

2 Thess. 3:12. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

The ant provides a lesson for lazy, careless people.

Proverbs 6:6-8 Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest.

It's a disgrace to be lazy.

Prov. 10:4, 5. Lazy hands make a man poor, but diligent hands bring wealth. He who gathers in summer is a wise son; He who sleeps in harvest is a son who causes shame.

Mere talk leads to poverty.

Prov. 14:23. In all labor there is profit, But idle chatter leads only to poverty.

Do not love sleep.

Prov. 20:13. Do not love sleep, lest you come to poverty; Open your eyes, and you will

be satisfied with bread.

A shiftless sluggard will come to poverty.

Prov. 24:30–34. I went by the field of the lazy man, And by the vineyard of the man devoid of understanding; And there it was, all overgrown with thorns

The sluggard finds excuses not to work; he rationalizes his behavior.

Prov. 26:13–16. The lazy man says, "There is a lion in the road! A fierce lion is in the streets!"

The sleep of a laborer is sweet.

Eccles. 5:12. The sleep of a laboring man is sweet, Whether he eats little or much; But the abundance of the rich will not permit him to sleep.

Honest work is honorable.

Do everything to the glory of God; perform your work in a way that glorifies him.

1 Cor. 10:31. Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

Col. 3:17. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him

Proverbs 23:4 Do not wear yourself out to get rich; have the wisdom to show restraint.

2 Corinthians 6:14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?

Proverbs 1:19 Such is the end of all who go after ill-gotten gain; it takes away the lives of those who get it.

Work is not meant to be unremitting.

Proverbs 21:5 The plans of the diligent lead to profit as surely as haste leads to poverty.

- 1. Work should employ an individual's gifts and temperaments.
- 2. A Christian's work should be marked by excellence.

Proverbs 21:5 The plans of the diligent lead to profit as surely as haste leads to poverty.

Proverbs 19:15 Laziness brings on deep sleep, and the shiftless mangoes hungry.

In the parable of the talents Jesus teaches us to serve him faithfully with the talents he gives to us. Matt. 25:14–30.

3. The choice of a vocation can be guided and blessed by God.506

Proverbs 15:27 A greedy man brings trouble to his family, but he who hates bribes will live.

We must learn to work so that we may provide for daily necessities and live productive lives.

Titus 3:14. And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

APPENDIX F

Career Counseling Retreat Program

Nine Key Concepts of Career Counseling Ministry

This career counseling program is based on nine key concepts that serve as a theological foundation for this ministry.

- 1. You Are Created in God's Image. You Are a Person of Infinite Worth.
- 2. God Is Your Partner in Exploring, Discovering, and Living Life.
- 3. You Are Co-Creator with God. God Created the World and Invites You to Continue
 That Creative Work to Help Make the World What God Intended It to Be.
- 4. The Key Is to Stay in Conversation with God.
- 5. You Can't Make a Mistake.
- 6. The Question Is Not "What Do You Want to Do When You Grow Up?" Rather, the Question Is "What Do You Want to Do First?"
- 7. Career Is Not Just about Doing; It's Also about Being: Ask, "What Is God Calling You to Be and Do?"
- 8. God Calls You to a Lifestyle, Not Just a Career or Occupation.
- 9. God's Call Is Discovered in Community (the We-ness of the Call).

Daily Activities at the retreat

Friday

- 1. 5:00-6:00 am Personal devotion
- 2. 6:00-6:30 am Devotion
- 3. 6: 30-8:00 am Session One
- 4. 8:15-9:00 am Break

- 5. 9:15-11:00 am Session Two
- 6. 11:15-12:45 pm Session Three
- 7. 12:45-2:00 pm Break
- 8. 2:15-4:00 pm Session Four
- 9. 4:00- 7:00 pm Sabbath preparation
- 10. 7:00-8:00 pm Worship and Close

Sabbath

- 1. 5:00- 5:45 am Personal devotion
- 2. 6:00-7:00 am Devotion
- 3. 7:00-8:30 am Break
- 4. 8:30-9:30 am Study on Spiritual Growth
- 5. 9:30-10:00 am Sabbath-school lesson
- 6. 10:15-12: 15 pm Devine Worship
- 7. 12: 15- 2:30 pm Break
- 8. 3:00-4:30 pm Study What prayer can do
- 9. 4:30-6:30 pm Break
- 10. 6:30- 8:00 Session Five and Close

Sunday

- 1. 5:00-6:00 am Personal devotion
- 2. 6.00- 6:30 am Devotion
- 3. 6:30-8:00 am Session Six
- 4. 8: 00- 9:00 Closing session

The Career Counseling Ministry Retreat

The Six Sessions

Session I—"God's Calling," "About You," Your Life."

- 1. Opening prayer
- 2. Introduction the program
- 3. Leader's personal testimony on career
- 4. Encourage participants to reflect on their life expectations
- 5. What they want to become in future
- 6. How each is going to make a success future.
- 7. Make God your guide

Session II—"God's Calling" "Your Dream."

- 1. Opening Prayer
- 2. Introduction of program
- 3. Assignment on their future dream
- 4. Discussion on false dreams
- 5. Biblical counsels on true dreams
- 6. What has been learned
- 7. Invite God into your dreams

Session III—"About You: Skills, Gifts, and Interests."

- 1. Opening prayer
- 2. Introduction of program
- 3. What do you know?
- 4. What is your personality type?
- 5. Understand Spiritual gifts

- 6. Know your gifts
- 7. What God want you to do?

Session IV—"About You: Values, Lifestyle, and Risk."

- 1. Opening prayer
- 2. Your important values
- 3. Your lifestyle
- 4. What can you take risk for without fear?
- 5. Biblical examples of risk taking
- 6. Who is your values and lifestyle reflected?
- 7. What risk do you admire?

Session V—"The World of Work: Career Fields."

- 1. Opening prayer
- 2. Ask questions on faith and career
- 3. Discuss the advantages and disadvantages of career in the media
- 4. Discuss occupations
- 5. Each should choose what he/she want to do first in life
- 6. Examples from the Bible
- 7. Who is your mentor?

Session VI—"The World of Work: Making Plans

- 1. Opening prayer
- 2. Your choice is not a mistake
- 3. Discuss the need to find someone of your vocational choice to interview
- 4. Examples from the Bible. Read Matthew 14:22-33

- 5. What do you fear?
- 6. Your work habits and life skills
- 7. Help others with your knowledge
- 8. Action needed
- 9. Broaden your knowledge
- 10. Be what God want you to be

Parent/Guardian Session

The purpose of this session is:

To share the Christian understanding of God's call life style and vocation to introduce parents and guardians to career counseling ministry, giving them a taste of the various activities.

To support parents and guardians in the role of partner on this journey of discovery, encouraging them to join their children in seeking to be who God has called them to be and to do what God has called them to do.

The Session

- 1. Open with Prayer
- 2. I Question of the Day
- 3. "When you were a kid, what was something you hoped to be when you grew up?"
- a. God's Call
- b. Inviting God into the Conversation How do we find out what God wants us to be and do?

- c. Encourage parents to take on the role of partners and be willing to explore faith practices with their daughters and sons. Encourage parents to do more listening than talking.
- d. 6. Sample of Activities from the Sessions
- e. Exercise 1—Dreaming about the future:
- f. Exercise 2—Skills and experiences:
- g. Exercise 3—Passions:
- 4. Journey of Seeking God's Call to Lifestyle and Vocation
- 5. 3. "Parent Questionnaire" and "Participant Questionnaire"
- 6. Lips tor Parents
- 1. Encourage independence. Teach decision making. Always keep this advice in mind:
- 2. Think of yourself as a partner in your personal career exploration.
- 3. Think of yourself as a partner in your young person career) exploration
- 4. Be a good listener. If youth and young adults believe parents really will listen (without judging or advice giving), they are more likely to talk.
- 5. Learn to ask open-ended questions. For instance, instead of asks king, "Do you like your class?" which elicit a simple yes or no answer, ask, 'What do you like about your class?"
- 6. Encourage problem solving. Play "What if?" This is a learning tool used by parents with children of all ages—often on car trips. Think of a situation and ask your young person, "What would you do if
- 7. Talk about people's vocations. Introduce your daughter or son to people who have careers, values, lifestyles that may interest them.

- 8. Be a fellow learner. Listen when your youth or young adult shares discoveries about God's call, life, faith, t the world of work, and themselves. Let them teach you.
- 9. Model values. Talk about your values. Studies: show that children develop their values at home and are likely to adopt the values of their parents. Pass on values without passing on your judgments or prejudices about people and jobs. Encourage the development of your child's individuality.
- 10. Examine the way you talk a: about your job. (For example, do you often say you dread going to w work? Do you talk about nailing how your competition or how your avoided extra work? If you do, you, may be giving your children an impression of your work-related values that either may I not be accurate or may not be what you want them to have.
- 11. Teach social skills. Give children opportunities with adults and include them in conversations with adults. Youth and young adults who are comfortable being around adults have an easier time networking interviewing.
- 12. Encourage relationships with mentors. Your sons and daughters need adults-s—in a(addition) to parents— who can become significant adult friends

Parent Questionnaire

- 1. As a child, something your son or daughter wanted to be when he or she grew up
- 2. Your child's favorite thing to do on a Saturday
- 3. Something your child does well
- 4. A talent your child has
- 5. Your child's favorite teacher
- 6. Someone your child admires

- 7. Someone your child considers a role model
- 8. Someone w whose job you think your child would love to have
- 9. An issue about which your child has strong feelings
- 10. Where you think your child would like to live
- 11. Something your child could teach someone else to do
- 12. Something about your daughter or son that makes you proud

Student Questionnaire about Parent

- 1. Something your parent wanted to be when he or she grew up
- 2. Your parent's favorite thing to do on a Saturday
- 3. Something your parent does well
- 4. A talent your parent has
- 5. Your parent's first job
- 6. Someone who is or was your parent's mentor
- 7. Someone your parent would consider a role model
- 8. Someone whose job you think your parent would love to have
- 9. An issue about which your parent has strong feelings
- 10. Where you think your parent would like to live
- 11. Something your parent could teach someone else to do
- 12. Something about your parent that makes you proud

APPENDIX G

Ellen White's Comments

The Seventh-day Adventist Church is blessed with the writings of Ellen G. White, a servant of God who by her humble ministry wrote, to not only to express her wishes for adults, but also for youth and young adults faith development and growth and also for their work development in a holistic manner and personally contribute to the implementation of her wishes. She wrote books and magazines for the church and to preserve them to help both old and young to become responsibly developed citizens in the church and the society. The following references are some selected statements recorded for members use.

Calling

Ellen White was interested in Christians knowing that daily work and missionary work alike are calling. In Review and Heralds (1873) she summoned that:

"We must come back to our point, which is not to urge you all to give yourselves to mission work, but to serve God more in connection with your daily calling. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service."

Citing a biblical example on calling, White (1904) used Paul's work as a reference of calling by saying:

"Paul's calling demanded of him service of varied kinds,—working with his hands to earn his living, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do."

One aim Paul kept steadfastly before him in all his work was to be faithful to Christ. His one desire was to win souls to the Savior, though Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose.

Christians were encouraged to utilize all their abilities in their work and Ellen White (1943) stated:

Some, after studying for a time, can develop more rapidly by working along practical lines in different places, under the supervision of experienced leaders, than they could by remaining in an institution. As they advance in knowledge and ability, some of these will find it much to their advantage to return to one of our sanitarium training schools for more instruction.

Vocation

Self-denial was the object of Jesus Christ in carrying on His work and Ellen White calls on Christians to exhibit it in pursuit of our vocation as it stated in White (1987):

Our high vocation—the very highest that any human being can have in this life—is this, that we are called to be children of God. The whole future life is to be consecrated to the service of God. Sacred obligations rest upon every soul. All the faculties of mind and body are God's property; and every hour spent in selfish gratification or self-uplifting will bring its returns in a harvest which none will care to garner. (P. 1364)

Ellen White (1948) indicate that "Every person has his own peculiar sphere and vocation. Those who make the most of their God-given opportunities will return to the Giver, in their improvement, an interest proportionate to the entrusted capital." (p. 48)

There is no work that is important than the other, for they all pray the part of making life bearable for all and therefore all avenues of labor are to be respected if they provide service to God an humanity as White (1923) stated:

The work of the laborer is not small or unimportant. If he gives himself to any branch of the work, his first business is to take heed to himself, afterward to the doctrine. He is the property of Jesus. He has chosen a high vocation, and from it his whole future life must take its coloring and mold.(p. 107)

It is stated that in whatever vocation we found ourselves doing, we should know that God is our rewarder, however, humble it is, Ellen White (2003) said, "Upon all who believe in Christ is laid the obligation of walking worthy of the vocation wherewith they are called, to reveal the character of Christ. The cross will honor every Christian who honors it. (P. 174)"

Talents

Talents that are put to selfish use, is like hiding them in the earth, and according to White (1887) instructions sent to the believers:

"God calls upon you who have the precious light of truth in the State of New York, to no longer have your time and talents devoted to selfish purposes, and thus lost to humanity, and lost to God by folding up your talents and hiding them in the earth. All these talents must be employed to bring glory to the Giver."

In Review and Heralds January 5, 1869 par. 13 from periodic resources collections White (1990) cautioned:

"Some have talents of influence, some have talents of means, and others have both talents of influence and money. Upon such, rest weighty responsibilities. We profess to be servants of Jesus Christ. As servants, to us is committed a work. It is not our own means entrusted to us for investment. Were it ours, we might study our pleasure in its use."

Further issues on the importance of talents (E. G. White) stated:

Christ has given you talents, and these talents He expects you to improve. To one He gives ten talents, to another five, and to another one. He gives to each according to his/her several abilities. If the man with one talent will improve that talent to the utmost of his ability, he will be given other talents. To these, as they are faithfully improved, will be added others. Thus the talents continually increase. (p. 313)

Evidently, people should not expect all to have the same talents but each has some talents that bring about our work we do as White (1990) asked, "Do you realize that to everyone is given his work? God has not given all the same work. Some have a greater number of talents than others. We are to use our talents according to our several abilities." (vol.2 p. 201)

No one should feel that he or she has not enough talents to fulfill the will of God. We need to be faithful in whatever capabilities given us as White (1992) said:

To whom much is given of him much will be required. Let those who argue that they should receive large salaries because of their abilities and peculiar gifts inquire of themselves, whose are the talents I am trading upon? Have I used these talents in such a way as to bring the greatest glory to God? Have I doubled the talents lent me? A consecrated use of these talents would bring revenue to the cause of God. All our talents belong to God, and both principal and interest are one day to be handed back to Him. (p. 184)

A publication in Review and Heralds April 21, 1896 par. 8, White (1990) requested:

"There is not one human being to whom is not committed some talent, not one but has a work to do for the Lord. Not one is to be excused. Not one is to remain in idleness; but every man is required to do his best; the talents entrusted to him are to be used in consecrated service for the Master. Each member of the family of God is a responsible agent, and all should donate gifts to carry forward his work."

Work

Christians are called to be responsible in doing our work as stated in Review and Heralds August 7, 1894 par. 7 White (1990) reminded Christians that:

"We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God has never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility."

Teachers were requested to educate the young in the right direction in which White recorded in White (1986) stressed:

There are different kinds of work to be done. Souls are precious in the sight of God. Educate them. Teach them, as they embrace the truth, how to bear responsibilities. He who sees the end from the beginning, who can make the seeds sown wholly fruitful, will be with you in your efforts. (p. 73)

In another place in her publication, the need for people to understand how talents and gifts work was emphasized by White (1985) saying:

All have not the same work to do; different circumstances and talents qualify individuals for different kinds of work in God's vineyard. There are some who fill more responsible positions than do others; but to each one is given his work, and if he does his work with fidelity and zeal, he is a faithful steward of the grace of God. (p. 41)

White (1990) spoke of how parents are neglecting to train their children and called on Guardians in Review and Heralds May 17, 1898 par. 9, that:

"those who are so unfortunate in their training must awake; take the burden of the matter upon themselves; and, if they ever expect to have success, find incentives to the honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in every line, feeble."

Holistic education is said to be important and leaders that are engaged in preparing young adults are reminded and White (1923) indicated:

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive.... Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. (p. 538)

It is the responsibility of the adults to assist the young adults to understand what they stand for in terms of application of their talents. White (1986) stated:

"The talents entrusted of God are a sacred treasure, and should be put to practical use. Useful work is a valuable education. If either this practical education or the study of books must be neglected, let it be the study of books, and let the student take up the real, practical duties of life."

Educate

In July 25, 1907 par. 17, from White (2005) stated that:

"If children know God and obey Him, they will hate sin but, our efforts to educate them in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such training that will lead to recognition and an abhorrence of sin and moral deformity will result."

Proper education is paramount to be given to the young as White (1987) stated:

There needs to be ability to educate properly, to teach how the different members shall have their part in the work; and everyone who is set as a leader in the church, or a minister who has charge in the churches should consider this a part of his work. It is to try to educate, educate, educate, by precept and example; and if we can get a church in working order, and if we can teach them how to work in this very line, you will find that these workers will have a special interest. (p. 146)

 ${\bf Appendix~H}$ ${\bf Application~of~Logical~Framework~Matrix}$

Objectives	Measurable	Means of	Important	
	Indicators	Verification	Assumption	
GOAL: To obtain talented employable Christians in South Ghana Conference (SGC)	Improve the young adults employability in SGC and Ghana by 20%, by the end of the 4 th year	1.Reports posted in the SGC bulleting 2.Reports from the churches in SGC and Ghana Union 3. Annual surveys will be circulated to	Young adults will understand and be able to make their own career decisions and choice	
PURPOSE: To reduce unemployment and underemployment situation among young adults in Ghana and SGC	Reduce young adults unemployable and underemployment in the churches by 5% annually for the first 4 years	all former participants. Stewardship, Education and Treasury departments annual reports	Parents in various the Union churches will cooperate with the program	
OUTPUTS: 1.Bible teaching focused on vocation prepared 2. Spirit of Prophecy E. G. White teaching material on vocation prepared	1.Bible teaching based on Vocation along with all educations in the 4 years 2.SOP teaching on vocation and usefulness in church in the 4 years	Stewardship Department annual report Education Department annual reports Youth department annual reports	Ghana Union and SGC will adopt the programs with all its logistics support	
3. Spiritual Gifts Inventory prepared	3. Spiritual Gifts teaching in the period run alongside	Treasury reports from the		

4.1Career counseling material for students, Elders and Pastors prepared 4.2KTS inventory prepared 4.3SDS material availability	with all education in the 4 years 4.Teachers, Experts, Pastors and facilitators will first examine and practice the instruments and career counseling materials 5. KTS be tested on	Conferences and Ghana Union.
	young adults 6. SDS be administered on the young adults 7. Students and Elders will be introduced into the instrument and career counseling material	
	8.Run leadership workshop for GNAAS, AYS, Elders and Leaders and others in reference to career issues	
ACTIVITIES:		
1.2 Develop Bible based teaching material on vocational usefulness.		Ghana Union and SGC will support the program with budgetary provision for the
1.3 Print handouts 2.1 SOP and E. G.		youth and stewardship departments in seminars and other

White material use to encourage young adults

needs. Pastors and Elders will all support it

- 2.2 Provide handouts to encourage reading of SOP and E. G. White writing
- 3.1 Teaching on Spiritual Gifts usefulness
- 3.2 Material on Spiritual Gifts
- 3.3 Provision instrument material
- 4.1 Teaching on career counseling in churches and workshops
- 4.2 Provision of KTS material and administering.
- 4.3 Availability of SDS material administering
- 4.4 Teaching extend to all departmental meetings and church if needed
- 4.5 Print material for teaching
- 4.6Running seminars for various youth groups such as

GNAAS, AYS etc.

INPUTS:

1. Budget and

logistics from

Ghana Union

and SGC

2. Pastors,

Experts, and

church

voluntary

facilitators

Elders

3. Program budget

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